NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 1. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3176.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 4, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Oh, dearly, dearly has He loved,
And we must love Him too:
And trust in His redeeming blood,
And try His works to do."

* * *

Whether unification is a thing to be sought or fought, depends upon what kind it is.

* * *

Germany seems about to learn in rather a hard fashion that it is sometimes easier to start trouble than it is to stop it.

* * *

A brother inquired, a few days since, what we thought of a Methodist pastor, in charge of a very prominent church, always standing to lead in prayer. We think, to say the least of it, that this is a very UNMETHODISTIC practice.

* * *

In planning your year's work, keep it in mind to make prayer a large factor in every phase of it. Without this, failure awaits you, no matter what else you may do. The men who have stirred the world and set forward the boundaries of the Kingdom have been men who lived much upon their knees.

* * *

It is unfortunate when any church in a Conference becomes possessed of the notion that it can be served only by a transfer. Frequently there are men near-by who are more capable and efficient than any stranger that can be secured in some other State. Happy is the Conference that can discover merit and strength in its own members and further develop their powers by setting them to larger tasks! Our Bishops should help them to do this.

* * *

We reproduce from the Publisher's Column in the Gospel Advocate of Nashville, a publication of the Church of the Disciples (Campbellite), exactly as it appears therein, the following: "We carry baptismal pants in stock. Price, $15. In ordering, state size of shoe you wear. Always order at least one size larger—two sizes larger will not be too large." Whether the cost of these "pants" is normal, or whether it has been affected by the general upward trend of prices, we do not know.

* * *

As wicked as the world is to-day, it is doubtless better than it has been in any other period since the human race became numerous and was scattered over the earth. True, there is much in the present condition of the Churches to depress one; but if the real, vital disciples of Jesus everywhere could be gathered into one body, it would be a mighty host. These should see that a superficial Christianity is not substituted for the Christianity of Christ and the Apostles. The latter alone, when taken in its full significance, is adequate to meet the deep necessities of sinful men and redeem this fallen planet. Far more than any appeal for organic union, the Churches of this period need to hear and heed the Master's call to holiness of heart and life. That alone will bring "the unity of the Spirit" for which our Lord prayed.

THE WORK OF THE NEW YEAR.

The Conferences and holidays are now behind us, and before us stretches the new year with its privileges and opportunities. Shall we not endeavor to make it count for more, both with respect to our own religious development and our achievements for the Master, than any preceding year of our lives? Such certainly ought to be the high purpose of every pastor and every member of the Church. Every disciple of the Lord Jesus should ardently desire to become, as time passes, increasingly holy and strong in character and fruitful in good works, and he should spare no effort that would help toward the realization of these noble ends. May we offer to the workers in this part of the field a few suggestions stressing some things that we deem to be of great importance?

1. We would urge each one to look well after his own spiritual life. Feed it; nourish it; guard it. Study earnestly the Bible with a view to your own personal benefit, and tarry for a season on your knees in the closet every day. No time thus used is wasted. It helps one to keep in touch with the risen Lord, strengthen one's faith, and endues one with the power of the Holy Ghost. The person who does not have his periods of real devotion will soon find himself shallow in his experiences and impotent to minister effectively to needy souls. This is universally true. The highest dignitary in the Church can no more escape the consequence of such negligence than the most obscure preacher. When men cease to "hunger and thirst after righteousness" they are no longer filled with it. Past impartations of strength will not suffice for the present.

2. Christian workers should in their endeavors put "first things first." The highest function of the Church is to minister spiritually to the souls of men—to reach and save the lost, and to build up in Christ those brought into the household of faith. To this supreme work of the Church all its other activities should be kept subordinate and made contributory. That it may be accomplished, houses of worship are erected, parsonages are built, preachers are sent, assessments are imposed, and money is raised. So, for any congregation to occupy itself wholly or chiefly with these secondary things and neglect the great primary task for which the Church of Christ was established, is to make a tremendous mistake. The world may measure the success of a pastor by the material improvements that he has consummated and the moneys he has secured for various commendable purposes, and too often Conferences and Bishops seem to take the same view; but we may be assured that the Master does not. In nothing of this kind did Paul find his "joy and crown." What gave him delight were his converts—those whom he had turned from darkness into the way of light. Penitents at the altar of a congregation are worth incomparably more than any number of dollars in its treasury; and saints that it has developed and which it is ripening for heaven are its noblest products, whatever else it may have to its credit. No preacher has had "a good year" who, at its close, has not been the means of spiritually blessing and enriching those among whom he has labored. The fruits of the Spirit brought to perfection in human hearts will not perish as will all material things, but will be garnered in the sky; and thus may one accomplish a work that will endure forever. So, let us in the year now beginning resolve that, without neglecting the subsidiary things that are needful, our deepest concern shall be to bring the lost about us into the Kingdom and to lead our fellow-Christians into the possession of more of the mind that was in the blessed Christ. Thus shall we perform a service that no merely human organization or agency can render, and fulfill our part of the mission that has been committed alone to the followers of Him who died upon the Cross, but who rose from the dead and who still lives to save humanity.

3. And shall we not be **more earnest** in our Christian labors during the coming year? There are many considerations that should appeal to us to stir up the gifts that are within us and do the utmost in our power to set up the Divine Kingdom in human hearts. For one thing, the night is swiftly coming when no man can work—every hour brings it nearer. Then, too, Satan and sin are busy on every side. And, moreover, those about us are fast marching to the tomb and to eternity. The opportunities that challenge us to-day may be forever gone to-morrow. Only men whose souls are on fire with a consuming passion to rescue the perishing and to spread Scriptural holiness over the earth may hope in any large degree to arrest attention and help religiously people who are in the paralyzing grip of the refined materialism and subtle worldliness of this day. Little need be expected of half-hearted toilers.

THE KIND OF PREACHERS NEEDED.

The compiler is usually neither a scholar nor a thinker, though some people are foolish enough always to imagine him to be such. For our part, we have never had much fancy for a preacher who in the pulpit is chiefly an exhibiter of other men's wares, even if he properly labels them. We had rather a minister would speak to us out of his own mind and heart, though his utterances be commonplace. No sermon has in it much power that has not back of it the speaker's own personal experiences and convictions. This doubtless was why God chose to have the Gospel propagated by a living ministry, rather than through impersonal agencies. He wants WITNESSES, not human phonographs reeling off the sayings of others.

THE REAL CONQUEROR.

Earth's truest victor is the man who worthily keeps to the end the Christian faith. This cannot be done without fiercer battles than were ever fought with material weapons. No soul ever reaches "the pearly gates" that Satan has not done his utmost to destroy.

WHEN WEARY LET GOD THY STRENGTH RENEW.

By "Subscriber."

All who would live contented here
This lesson well must learn.
That life is filled with toil and care
But neither should we spurn.
Both toil and care are helpful.
If we will but faithful be
And in nothing be neglectful.
But live consistently.

Let us note the many blessings
We have along life's way—
All fraught with every carefulness
From God's own hand each day.
The sun with its life-giving power.
Without which all would die
The air we breathe each blessed hour—
Then why repine or sigh.

Nay, do not murmur nor complain.
What e'er thy lot may be:
Though it be joy or ceaseless pain.
It may prove best for thee.
Just manfully and faithfully
Fight all life's battles through;
And when the way seems hard for thee.
Let God thy strength renew.

IT IS THE LIFE THAT COUNTS.

"If I live as if there were no God—no God to protect, no God to console, no God to punish—what am I but the fool that said in his heart, 'There is no God.' What is the theism of the lips compared with the atheism of the life?"—A. H. Wells.

WHOLE-HEARTED CONSECRATION.

What we need is to stop dallying with sin. We must come to hate the devil and all his works, we must take the Bible more as our fathers took it, and believe it and govern our lives by its precepts; we must believe intensely in heaven and hell, in sin and salvation, in the fundamental and eternal verities of God, and then preach them and live them. Above all, we must give ourselves and all we have to God and wait before him until we get the cleansing and empowering baptism of the Holy Ghost.—Bishop Mallalieu.

HABIT A CABLE.

"Habit is a cable. We weave a thread of it every day until at last it becomes so strong we cannot break it." This is one of the many well known sayings illustrating the power of habit.

The law of the world is that things grow from small to great, from the one cell to the many celled structure. So character starts with action, the action grows into a habit, and habit is the leverage of character.

The closer men study these laws the more they see how dominant they are. The percentage of conversions after the thirtieth year is passed is very small. Some indeed maintain that a man does not change his character after he reaches physical maturity. He that is unjust let him be unjust still, is the divine law.

How necessary, then, that the right choice be made at the beginning of life! That is where choice counts. Then by weaving a daily strand of good habit we shall find ourselves more definitely and safely held to a life of righteousness. But if the habit is a bad one how dangerously we may be snared in a trap of our own making! Watch the daily action. Put the best into the details of life, especially into the spirit in which things are done.—Onward.

"Even our adversity may prove a burning bush in the desert where God may remind us of better things to come."

A PRAYER FOR THE COMING CONFERENCE YEAR.

Ella Hays McRae.

O God, the work of another year is opening! Our hearts go out to each laborer in thy vineyard. We thank thee for a place in thy kingdom of service. Help us to see how beautiful it is to work with thee. Open the hearts and homes of men and women to receive those whom thou hast sent. May there be a rich increase of the Priscilla and Aquila, the Phoebe, the Dorcas and the Barnabas type; and a marked decrease of the Demas, Philetus and Alexanders. From the highest place to the lowliest appointment may there come a deepening and quickening of the spiritual life. If the stain that comes from walking in the world-way of selfishness and sin is found on any minister of thine, or if through weariness, privation or discouragement the burden has grown too heavy for another; oh, grant that to the one may come the experience of Peter in the upper room; that he may accept the divine washing in all its entirety, and with the Master gird himself for the lowliest service, measuring up to the supreme test of nobility in Christ's kingdom, "in honor preferring one another"—and to the one fainting beneath his load may some strong Simon of Cyrene be sent who, taking the burden upon his own shoulders, shall walk with him a while.

Give to each one the world-wide vision. May we see and share the travail of His soul and be satisfied. May each altar be aglow with sacred fire, and from our parsonage homes may there go out sons and daughters clear-eyed and strong, equipped for any service in thy kingdom. May love abound, and by this may all men know that we are thy disciples. And through this coming year, in life or death, "May the beauty of the Lord our God be upon us, and the work of our hands establish thou it." Amen.

—Pittsburgh Christian Advocate.

A MAGDALEN ATONES.

Those who knew New York's night court in the past few years knew also Mary Bell, a little middle-aged woman who devoted her time and her slender means to helping fallen women back to the path of virtue.

Night after night she attended the night court's sessions, always with a cheery word, sometimes with an offer of a job, frequently with the contents of her purse for the victims of New York's underworld—the women caught in raids, shed and sent back to the streets.

Day after day she met the boat from Blackwell's Island, to aid and advise the girls released from the reformatory to face again the problem of life for women marked with the scarlet letter.

Little was known of Mary Bell except that she kept a rooming-house in West Thirty-fourth Street and devoted all her earnings to the succor of unfortunates.

Then came a night when a prisoner in the night court told Mary Bell of relatives in Jersey City; when the "angel of the night court" prevailed on the judge to discharge the woman, and then emptied her purse so that society's victim might go home to her kin.

With not even carfare left, Mary Bell trod the miles to her rooming-house in a drizzling rain. Next day she had a cold, but she met the Blackwell's Island boat; that night her cold was worse, but she attended night court just the same. For a week she fought both sickness and the forces that oppress; then she died.

With her death it was discovered that Mary Bell was really Mary Goode, once keeper of the most notorious resort in New York, who testified against the police in the Rosenthal case, and later made charges of vice graft that sent seven men to prison.

After these disclosures the police turned on Mary Goode the full power of their persecution. She tried to live a decent life, but wherever she went she was hounded. Landlords, informed by the police of her past, turned her into the street. Employers, told by the police of her story, discharged her from her jobs.

One day she disappeared.

She did not reappear.

"East river!" was the probable thought in the minds of her persecutors.

But the death of Mary Bell, "the angel of night court," bared the story of one Magdelen who did go her way and sin no more, and who did outwit the "system" that makes the reform of fallen women next to impossible.—Jackson (Miss.) Daily News.

CHRISTIANITY AND WAR.

By T. H. Lipscomb, B.D.

No ethical questions before the American people to-day are more in need of concise and satisfactory answers than those pertaining to the relation of Christianity to war, to preparedness, and the kind of peace Christ believed in and came to establish in the earth.

Much inglorious and un-Christian peace has been preached among us and practiced in homes, in communities, in churches, in nations, and everywhere: peace purchased in the home by the sacrifice of the just authority of parents, in communities by allowing lawlessness to flaunt itself unrestrained, in churches by allowing evil to go unrebuked, and among nations by allowing the principles upon which the life and liberty of the world depend to be trampled under the foot of arrogant power.

The Peace That is no Peace.

Such peace Christ came to destroy. Such peace is, as the old prophet declared, "no peace," when he cried, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." And Christ in a similar vein affirmed: "Think not that I am come to send peace on the earth (such a peace as you think of and are familiar with, of tame submission to injustice and wrong); I am not come to send peace but a sword." Christ came to enthrone in the hearts of men the love of righteousness, justice, liberty, as dearer than life itself; as dearer than family ties, the love of even father or mother. Under every conceivable circumstance He taught that when it comes to a choice between principle and peace, principle must be adhered to, and peace, property, life itself let go. Without this spirit no individual or nation can be fundamentally Christian. They must be, indeed, however idealistic in words or Christian in profession, fundamentally materialistic; valuing physical safety and material comfort and prosperity for the individual and the nation above the principles in loyalty to which alone, at all costs, personal and national character consists.

The first great conquest of Christianity is the bringing of the individual man into such unqualified loyalty to God and the right. The second great conquest is the bringing of family groups into submission and respect for just and rightful authority. The third is the extension of this to communities; and the last and crowning conquest of Christianity thus far in history is a nation which in its principles of government is in harmony with Christian ideals. Such is America, we believe, above all other nations. She stands and has ever stood for justice, for liberty, for "the square deal" in all human relationships. So Christ inspires in individual and in national life the love of right, the hatred of wrong; and none can deny that he would encourage the eternal warfare of right against wrong. This is the meaning of that strange utterance of his: "I am come to send fire on the earth; and what will I (how earnestly do I long) that it be already kindled."

Can War be Christian?

But the vital question is: Does Christianity permit only a spiritual warfare? and does it forbid war and preparedness against war under all circumstances?

In answering this, a clear distinction must be made between the Christian teaching, first, to the individual and the Church, and, second, its teaching to the State. Also a distinction exists between Christ's teaching to the individual as an official representative of government, and his teaching to the same individual in personal and private relationships. A general failure to make these distinctions is the occasion, we believe, of the almost universal confusion of thought on this subject.

The doctrine of Christianity to the private citizen is undoubtedly that of non-resistance, of patience, of long-suffering; and men are taught of Christ to "resist not evil," to "avenge not yourselves." His words to Peter when, as a private individual, against the authority of the nation, Peter sought to resist the arrest of Jesus, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword" (so indiscriminately quoted of late), were a rebuke to an individual for lawless violence, thoroughly consistent with Christ's teaching everywhere to the individual, but having no reference whatever to official or governmental action. To quote such a passage against the State reveals either ignorance of the context or insincerity, neither of which is commendable. For to the State, to "Caesar," to "the powers that be as ordained of God" is clearly committed to the task of governing; and the place of the soldier bearing the sword and the officer enforcing laws is clearly recognized. So the "pistol-toter," the fighter, the bully is anything but the Christian type; but to reproach a nation (a policeman or a sheriff), and that in the name of Christ, as some high in Church and State are doing, for preparing adequately to fulfill its God-appointed function of protection and defense is to reveal lamentable confusion in Christian ideas and astounding failure to grasp the fundamental character of a State—which latter failure Christianity in no wise justifies or is party to.

Plainly the New Testament places the sword—the gun in modern parlance—as the emblem of power in the hands of the State, as "a revenger to execute wrath upon him that doeth evil." See how strong are the words! And "He beareth not the sword in vain;" no weakness or vacillation is suggested here. The Christian State, then, should be, must be, righteously powerful to fulfill its God-ordained function of governing within and protecting from destruction from without the principles upon which true government is established. When diplomatic appeal to law, reason and conscience as between nations fails, the alternative is either war or national (and ultimately world-wide) submission to the dominance of injustice and wrong. The choice of any nation which values its soul above its skin must be war under such circumstances.

It is only after the evil has been subdued and the victory won that the peace which Christ believed in and came to establish in the earth is possible of realization. Peace in righteousness and honor is alone the Christian ideal; and until such peace is attained the follower of Christ must approve himself a good soldier, allying himself always with God and the right, fighting courageously that evil may not reign, either in the lives of men or in the world of nations.

Is war then ever Christian? Yes, if for justice and right, in the name of God and humanity, against oppression and wrong. The glory of war (and there is glory in it; God pity the man who cannot see it) is the sublime enthroning of duty and principle at infinite cost above all physical and material considerations whatever. The Christian citizen then, at the call of his country, who in his private capacity would never go armed, may as a soldier, or an officer of the law, carry a gun and use it, too, with deadly effect, and with all good conscience toward God, as history reveals. An English colonel said to John Wesley: "No men fight like those who fear God. I had rather command five hundred such than any regiment in his Majesty's army." For the propagation of the Kingdom of God in the earth by the individual and the Church no force is permitted—"the weapons of our warfare are not carnal;" but in the maintenance of government it is both enjoined and is necessary. For Christianity to speak otherwise would be to show herself ill adapted to and without appreciation of the practical needs of the world. It would be to deny to right the "appeal unto Caesar," and render Caesar powerless to protect or defend. It would be to ignore the place of might in the world and in the universe.

Might the Defender of Right.

The doctrine that might makes right is, of course, utterly anti-Christian. But the **modus operandi** for the nation, the world, and the universe is, "Might, the Defender and Guardian of Right." Upon this basis alone, in a dualistic universe, the ideal of honorable peace is anywhere or ever possible in heaven and earth. Such an ideal is already assured ultimately by the fact that "The Lord God omnipotent reigneth." God's almightiness (an attribute now largely forgotten in our gentle talk of the kind Father) is our only assurance of the final triumph in peace of right and the righteous. Such an ideal can be approximated in a nation only as that nation is both righteous and mighty—like God. The dream and hope of our times is that it may yet be realized in a world of nations with united power insisting, through some grand tribunal, that the relations of all shall be established in wisdom, justice and brotherhood. Until then God expects every nation, as every individual, to do its duty. It seems that America is now determined to do hers.—New York Christian Advocate.

REPORT OF THE HOSPITAL COMMITTEE OF THE MISSISSIPPI CONFERENCE.

To the Bishop and Members of the Mississippi Conference.

Dear Brethren:

The financial depression throughout this section during the year made it impossible to project a large and liberal campaign for the hospital, and our Field Secretary has therefore been greatly hampered in his work. But he has raised over $36,000 for our proposed hospital, more than $16,000 of which is in cash. All expenses, including the annual note on our property and accrued interest, have been paid and there is a balance of $1450 in the treasury.

Our Hospital Commissioners have adopted plans adequate to meet the crying need and worthy of our people's ability. Our ample site was the promise of large things. The architectural plans provide for a building of five units, affording, when complete, five hundred beds. The Board proposes, first, building the three front units, the main and central unit to be seven stories high and the east and west units, or wings, to be five stories each, thus providing in the first building three hundred beds.

The need for our Methodist Hospital is most urgent. The hospital facilities of this section do not by any means meet the demand, and the poor and dependent are especially without provision of this kind. We must prove to all men that our loved Church makes her members as tender of heart and helpful of hand as those of any denomination in the world.

We are glad to hear of the plans on foot for the campaign in the city of Memphis under the leadership of an acknowledged expert, and that there is every promise of great success. We also commend the wise and opportune determination of the Hospital Board to place other solicitors in the field as soon as suitable persons can be found.

Hospital Day.

We join the other co-operating Conferences in setting apart January 28, 1917, the fourth Sunday, as HOSPITAL DAY, and we hereby request all our presiding elders and preachers in charge to observe the day in all our churches, Sunday schools and Epworth Leagues, and that our people be urged to make large and liberal offerings to this great home missionary enterprise of our Church.

It is proposed that each of the four interested Conferences at once raise $5000 to endow a room in the Methodist Hospital, in which its own preachers can receive surgical and medical treatment and care free of charge whenever it may be needed. The Memphis, North Mississippi, and North Arkansas Conferences have already pledged themselves to do this. We must also have such a room, and we should raise the money NOW.

Our Field Secretary has been diligent and faithful and has done well in the face of many difficulties. Let us give him our earnest prayers and heartiest co-operation.

We recommend the election of J. R. Jones, J. T. Leggett, P. H. Enochs, L. N. Dantzler and W. E. Lampton as our Hospital Commissioners.

We call attention to the unanimous re-election of Rev. H. M. Ellis as Field Secretary by the Board of Commissioners of the Hospital and the request that he be reappointed to that position. We appreciate this honor conferred upon our brother, and we heartily concur in that request.

W. H. SAUNDERS, Chairman.
J. L. DECELL, Secretary.
For the Committee.

A CHRISTMAS SERMON.

My Dear Dr. Meek: On the morning of Christmas Eve our new presiding elder, Rev. V. C. Curtis, occupied the pulpit, filled it indeed, of the First Methodist Church in Greenville. His text was that most significant inquiry: "What is truth?" Never having heard him preach before, I was somewhat startled when he announced so ambitious a theme. I had never heard it used before, but had always heard of its being used when some half-baked theologian wished to air his pious skepticism. No such use was here made of it, but upon it Brother Curtis erected a logical and eloquent defense of our holy religion. His familiarity with the deductions of the skeptical scientists seemed perfect, and the ease with which he answered the questions raised by his text was refreshing and comforting. The literary form and matter of the sermon met the requirements of the most exacting standards. I am not familiar with Brother Curtis' educational advantages, though I am sure he is not a seminarist; but if he is a self-educated man, as I suspect that he is, he is a complete justification of the impeachment of modern educational methods and a most notable endorsement of the historic position of Bishop Pierce with reference to theological seminaries. Thank God for a man who believes something and who takes seriously the obligations imposed upon him, not only by his call to preach, but by the solemn vows which he voluntarily assumed before entering upon his high vocation.

On every hand I heard nothing but commendation of Brother Curtis' sermon, and I regret that I shall not have the privilege of hearing him often and of co-operating with him in his work in this great district. The severance of ties which bound me to the Greenville District and the North Mississippi Conference is very painful—it is a high fellowship and I shall carry the brethren in my heart.

J. D. BARBEE.

Greenville, Miss.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

Church News

It is said that the average salary paid Southern Methodist preachers in California is $764.

The two largest Annual Conferences in the Methodist Episcopal Church, South, are the Virginia Conference, which has within its bounds 126,935 Methodists, and the North Georgia Conference, which has 124,085.

An effort is being made to organize a so-called "New Thought Circle" in New Orleans. The city has had a visit from Dr. Julia Seton for that purpose. Likely this effort will succeed for a time. Almost any fad can secure a temporary following.

The Alabama Christian Advocate says that if one wishes to secure a seat during the preaching hours in the spacious First M. E. Church, South, of Birmingham, Ala., of which Dr. George R. Stuart is pastor, one must go some time before the services are to begin.

A press dispatch sent out a few days ago declared that Dr. F. J. Prettyman, Chaplain of the United States Senate, would be asked to serve the church in Roanoke, Va., left vacant by the assignment of Dr. U. G. Foote to the Rayne Memorial congregation of this city.

The Spartanburg (S. C.) Journal reports that Rev. John W. Frazer, who was recently transferred from the Alabama to the Upper South Carolina Conference and stationed at Central Church, Spartanburg, has begun brilliantly his pastorate in his new field. Mr. Frazer is a young minister of unusual gifts.

The Birmingham (Ala.) Preachers' Association has resolved to ask the North Alabama Annual Conference to memorialize the next General Conference to remove the time limit. City preachers have been somewhat inclined to do away with the time limit ever since Methodism was transplanted to these Western shores.

It is stated that the Arkansas Conferences at their late sessions endorsed the selection of trustees for Southern Methodist University by the Educational Commission. It will be remembered that they declined to name trustees for that institution last year; hence the action of the Commission. Good for Arkansas!

At the recent session of the Florida Conference, Rev. J. B. Mitchell and Rev. L. M. Broyles (both ex-Mississippians) were returned to First Church, Jacksonville, and Hyde Park, Tampa, respectively. Brother Broyles contributed a fine article on "Christians and the Christmas Spirit," to the Christmas number of the Florida Christian Advocate.

The Florida Christian Advocate, in referring to the work of Bishop Collins Denny at the late session of the Florida Conference, says: "Bishop Denny's presidency was eminently satisfactory. Impartial, kind and brotherly in a marked degree, he won all hearts; and should he be returned to this Conference another year, he will be cordially welcomed."

After a prolonged session, the First Congregational Church of San Francisco has formally declined to recall Dr. Charles F. Aked. The vote stood 154 for calling him, and 136 against doing so. A two-thirds vote was necessary, according to the rule of the congregation. It is stated that Dr. Aked will devote himself to the lecture platform and to supplying pulpits.

According to the official classification made last August, the register of chaplains in the regular army is as follows: Roman Catholic, 14; Protestant Episcopal, 12; Presbyterian, 7; Methodist Episcopal, 7; Baptist, 5; Congregationalist, 4; Lutheran, 3; Methodist Episcopal (South), 2; African Methodist Episcopal, 2; Colored Baptist, 2; Unitarian, Disciple, Dutch Reformed, Universalist, and United Brethren, 1 each. Total 63.

Rev. R. J. Campbell, of England, who for a number of years filled the pulpit made famous by Dr. Joseph Parker, has written a book, entitled, "A Spiritual Pilgrimage," in which he tells of "the steps through which he has passed from the strictest Protestantism, through pantheistic liberalism, on to the most radical sacramentarianism of the High Church." A contemporary, in noting this publication, expresses the fear that Mr. Campbell's "traveling days" may not yet be over.

We take the following from the Eastern Methodist (Philadelphia, Pa.): "The Moody Bible Institute of Chicago opened its fall term with 712 men and women as resident day students, and 33 instructors, 5 of whom are new members of the faculty. This does not include the evening classes. The total number enrolled for the year has been 5713—1717 in the day and evening classes and 3996 in the correspondence department. This great school is uncompromisingly loyal to the Bible as the very and eternal Word of God, and as, therefore, of supreme authority."

Bishop Candler, Dr. S. D. Long, of Martha Washington College, Rev. S. B. Vaught, and Prof. S. G. Gilbreath spent Sunday, December 10, in Knoxville, Tenn., in the interest of Emory University. They secured subscriptions amounting to more than $2300, and it is stated that others will follow. Though he has been at work only a short time, Dr. W. J. Mecoy, the Emory Commissioner for the Memphis Conference, has already raised about $1800 and collected about $300 on former subscriptions. More and more this fast growing institution seems to be taking hold of the hearts of Southern Methodists.

The most costly church edifice in the United States, by far, is the Protestant Episcopal cathedral in New York City, St. John the Divine. Into it has already gone $5,000,000, and it is affirmed that it will take between five and eight million more to complete all parts of the great structure according to the designs. The actual running expenses of the cathedral at present is about $75,000 per annum. It is said to have no permanent local congregation, its worshipers consisting mostly of transient people, who pay very inadequately toward the maintenance of the magnificent plant and the work carried on in connection with it.

UNITING METHODISTS.

An effort is being made to bring about organic union between the Methodist Episcopal Church, North, the Methodist Episcopal Church, South, and the Protestant Methodist Church. It would appear to many of us that this might well be accomplished. But the question is one which belongs exclusively to these excellent brethren of the three denominations named. Already the enthusiasts are urging it with more vehemence than wisdom. It is reported that Bishop Eugene R. Hendrix, of the Southern Methodist Church, at the Saratoga General Conference, used words to the effect that "for the last forty years we (the Methodists) have been wandering in the wilderness like a lot of miserable fools and miserable sinners."

Bishop Hendrix resents this interpretation being put upon his words at any time or on any occasion. The Bishops of the Southern Church, in session at Atlanta recently, took exceptions to all this kind of spirit and expression. They say:

"The men who have shaped and controlled our policies for that period have been consecrated Christians, worthy in every way of the commanding position that they have held among us, and we resent any words that tend either to belittle their ability or cast discredit upon their characters."

This is noble, and will command the respect of true Christians everywhere. The attempt to reflect on the noble men and women of the past always betrays a coward and a fanatical weakling. There was doubtless reason for these various divisions at the time they occurred, and the testimony which they gave has done good to the whole Church in correcting error and wrong, and in advancing truth and righteousness. In many such cases the desired object has been attained, and division is no longer necessary. In such cases, let the conferring brethren use all wisdom and patience, let them meet in mutual regard for the present virtues and historical integrity, and let them come together in the spirit and mind of their Lord, and let their union be one in the truth and faith of God, and it will be a blessing not only to themselves, but to the whole Church. May God bless our Methodist brethren in all these things.—The Presbyterian (Philadelphia).

BUDDHISTS PRAY FOR CHRISTIANS

Buddhists in China are praying for the people afflicted by the war in Europe. A proclamation printed on a large poster was found posted on one of the great Buddhist temples of China, "the Pagoda of the seven Towers," proclaiming seven days of fasting and prayer for the cessation of noise of arms and battle in Europe and for those who have succumbed to wounds, that they may obtain a new life by a happy transmigration in a purified and sanctified earth. "The European war," so runs the proclamation, "lasts long; many soldiers have been slain, with no hope of seeing the cessation of those feelings of hostility which are setting the nations against each other."—Northwestern Advocate.

THE DEAD LINE.

The "dead line," about which we hear so much (and its mention blanches the face or cheek of some), is no straight line. Observe a war map; see the irregular black line that indicates the disposition of the fighting troops. That line is irregular because of the inequality of opposing forces. An army pushes its line just so far as it is able to overcome opposition. When it becomes weaker than the enemy's line, then the line concaves. It is just so: As long as a preacher is able to overcome the temptations to ease up, to depend upon the past, and resort stealthily to his "barrel," just so long will he be empowered to push the line of conflict—the "dead line"—far into the enemy's country. Every man marks his own dead line. We have known some who have never reached it; they were always advancing, and died on the forward march. We have known others who reached it ere they began the fight. And the pathetic fact about many such is, they are unconscious of the limitation and are unable to account for their brief "offensive." But it operates along perfectly natural lines.—Northwestern Advocate.

IMPORTANT MEETINGS.

The District Stewards of the Brookhaven District are called to meet in the Mary Jane Lampton Auditorium at Whitworth College, Brookhaven, Miss., at 1 o'clock p.m., January 11, 1917. A full attendance of the Board is desired.

The pastors of the district are requested to meet at 7 p.m. on the same day for the purpose of discussing plans for the work of the year. The laymen are cordially invited to this pastors' conference.

J. T. LEGGETT, P. E.

PASTOR WANTED

For a charge in Southwest Louisiana that has $600 missionary appropriation, an active young man, willing to labor and wait. Good recommendations must accompany application.

Lafayette, La.

H. W. MAY,
Presiding Elder,
Lafayette District, La. Conf.

A FULL LINE OF GROCERIES
If it comes from
The EUREKA TEA STORE
It's GUARANTEED
Teas and Coffees a Feature
Phone, Call and Write.
M. 882. 934 POYDRAS ST.
HARTWELL ROSSON, Prop.

Secular News

The new ruler of Austria-Hungary will be known as Emperor Charles I in Austria, but as King Charles IV in Hungary.

The New York Independent says: "The new Governor of Utah, Simon Bamberger, is a Jew, and therefore in that Mormon State, a 'Gentile.'"

The interest on the British war debt during the fiscal year ending March 31 last is declared to have been 34,445,846 pounds sterling—more than $170,000,000.

Citizens of New Orleans are beginning to plan for the celebration in February, 1918, of the 200th anniversary of the founding of this city. Mayor Behrman has named a committee to lead in this undertaking.

President Woodrow Wilson attained to his 60th birthday on December 28, 1916. Mr. Roosevelt was 58 years of age on the 27th of last October, and Hon. W. J. Bryan will be 57 on March 19, 1917. Ex-Justice Charles E. Hughes will be 55 on the 11th of next April.

According to a Washington (D. C.) dispatch for the first eleven months of the year 1916 the foodstuffs shipped from the United States to Europe amounted in value to $670,000,000—more than $60,000,000 a month. This doubtless explains in part at least why the cost of living is so high in this country.

The people of Denmark have voted in favor of selling the Danish West Indian Islands—St. Croix, St. John, and St. Thomas—to the United States, the vote standing 283,694 for the sale, 157,596 against it. Before the proposed purchase can be finally consummated the Danish Parliament will have to ratify the treaty of transference. The price to be paid for these islands is $25,000,000.

The French Government has decided to confer upon General Joffre the distinction of making him Marshal of France, in recognition of his great services. This title is said to have fallen into disuse since the establishment of the third Republic. A bill in 1873, regulating the army grades, retained the rank, but specified that the conditions under which it would be conferred should be fixed by a supplementary bill, which has not up to the present been enacted.

By means of charitable funds which it had raised for that purpose, The Times-Picayune (New Orleans) distributed dolls and toys to between 12,000 and 13,000 poor white children of this city on Saturday, December 23. The presents given away on that day cost approximately $7500, this fund being about $1500 in excess of that secured for this object in any preceding year, and it took five hours to make the distribution. A similar bestowment of gifts was made to more than 10,000 poor negro children on Monday, December 25. This benefaction of this great journal, which it has kept up for many years, is certainly a beautiful and highly commendable one.

The Government has selected the following cities as locations for the 12 Farm Loan Banks that are soon to be established: Springfield, Mass.; Baltimore, Md.; Columbia, S. C.; New Orleans, La.; Houston, Texas; St. Louis, Mo.; Louisville, Ky.; St. Paul, Minn.; Omaha, Neb.; Wichita, Kan.; Spokane, Wash.; and Berkeley, Cal. The patronizing territory of the New Orleans bank will be Louisiana, Alabama, and Mississippi. The total capital stock of these 12 institutions will be $9,000,000. It is expected that the Government will have to take most of this—under the provision of the law which empowers the Secretary of the Treasury to make up the unsubscribed stock. Each borrower must subscribe for stock in the bank he obtains money to the extent of 5 per cent of his loan. The rate of interest is limited by law to 6 per cent, but it is expected that it will not be higher than 5½ per cent, with a probable later reduction.

On December 21 the Census Bureau at Washington gave out a very interesting batch of population statistics, based on careful estimates. The entire population of the continental United States was fixed at 102,017,312, while, with all of our possessions included, the figures were increased to a total of 112,444,629. It was stated that the drift of population is still toward the cities; 40.9 per cent of the country's inhabitants are now set down as living in cities of more than 8000, against 38.9 per cent in 1910. Three States have decreased in population since 1910—Kansas, South Dakota and Wyoming. Florida has had within the last six years the largest percentage of increase of any State in the Union—22.5. The six largest cities in the nation were credited with populations as follows: New York, 5,602,841; Chicago, 2,499,722; Philadelphia, 1,702,518; St. Louis, 757,302; Boston, 756,476; Cleveland, 674,073. Southern cities: New Orleans, 371,747; Louisville, 238,910; Atlanta, 190,558; Birmingham, 181,762; Richmond, 156,687; Memphis, 149,995; Nashville, 117,057. These estimates have not taken into consideration local conditions that may have arisen since 1910 of a character that might affect the growth of population; they are based entirely upon the percentage of increase shown during the prior decade.

THE JOINT COMMISSION IN SESSION.

We take the following concerning the meeting of the Joint Commission on the Unification of American Methodism, which assembled in Baltimore, Md., on Thursday, December 28, from the Baltimore Sun of December 29—the sessions of this body are executive and no definite information as to what it has or has not accomplished is available at this writing:

"Effective work on the plan of corporate union of the two Episcopal Methodist Churches will begin at 10 o'clock this morning at the First Methodist Episcopal Church when the two commissions on union meet for formal organization into a Joint Commission.

"All the sessions will be executive and secret, even representatives of Church papers—except the editors among the commissioners—probably being excluded. The Conference is expected to continue into next week, and on its decisions and its unanimity will depend to the greatest extent the ultimate success or failure of the movement for union.

Task a Difficult One.

"Though almost any one of the 50 Commissioners will unhesitatingly state unofficially that the union of the two bodies is ardently to be desired, if it were possible to unite with complete unanimity of spirit, none will tell his opinion of the definite prospects. Bishops Earl Cranston, of the Northern Church, and Edwin D. Mouzon, of the Southern Church, have been foremost among advocates of union and consider the continued disunion almost an iniquity, according to the tenor of their speeches made in Baltimore and elsewhere. But even they hesitate to prophesy, when they consider the triple referendum facing any action, no matter how unanimous, of the Joint Commission.

"After the Joint Commission finishes its work, the outcome of which is by no means certain, the two General Conferences, the hundreds of Annual Conferences and possibly the thousands of individual congregations will have each to vote on the proposition before it becomes officially the will of the two denominations.

Joint Meeting Held.

"The two Commissions met together at 10 o'clock yesterday morning in the chapel of First Church and adopted resolutions introduced by the Rev. Dr. John F. Goucher to meet separately in the afternoon and evening and reconvene for joint organization this morning. A short prayer service followed, and at 11 o'clock a public service of worship was held in the church. Bishop W. F. McDowell opened with prayer, Bishop Warren A. Candler preached the sermon, and Bishop Cranston led the communion service. Bishop Candler's sermon was strictly "spiritual" and did not touch on the problems to be threshed out in the Conference.

"In the afternoon a session was held by the Southern Commission at the Hotel Rennert, with Bishop Candler presiding and the Rev. Dr. Frank M. Thomas, of Louisville, Ky., as secretary. The Northern Commission met at Goucher College, with Bishop Cranston presiding, and A. W. Harris, of New York, as secretary.

"The Northern Commission was entertained at dinner at Goucher College by Dr. Goucher after the afternoon session, and held a consultation in the evening. The committees on organization and procedure, composed of five men from each Commission, met at night at the Hotel Rennert to arrange the program for to-day. They include Bishop Collins Denny, the Rev. Dr. W. J. Young, of Atlanta, Ga., the Rev. Dr. A. J. Lamar, of Nashville, Percy D. Maddin, of Nashville, and Judge M. L. Walton, of Woodstock, Va., from the Southern Commission; and Bishop McDowell, the Rev. Dr. D. G. Downey, of New York, the Rev. Dr. Edgar Blake, of Chicago, Judge H. W. Rodgers, of New Haven, Conn., and Alexander Simpson, of Philadelphia, Pa., of the Northern Commission.

"Aside from the religious aspects, it was observed that Charles Warren Fairbanks, former Vice-President and on the Northern Commission, drank buttermilk at his luncheon with Bishop E. E. Hoss, of the Southern Commission, in the Rennert grill room."

A THRILLING LECTURE.

Dear Dr. Meek: I should like to call attention to the fact that Brother J. A. Stockwell, our missionary to Africa, is at home and expects to visit a number of our congregations during the next few weeks. He gave his lecture in my church last night and about 800 people were present, the congregation of the Methodist Episcopal Church uniting with us in the service. Brother Stockwell comes from the very heart of Africa, and has had a thrilling experience, which he tells in a simple, direct and fascinating way. The lecture is profusely illustrated with lantern slides made from pictures that he himself took. The lecture made a profound impression, and I should like our people all over Louisiana to hear it; and especially the Epworth Leaguers should see and hear this consecrated man. Brother Stockwell's address is Lake Charles, La., and if any League or congregation would like to have his stereopticon lecture, it would be well to write him at once. He has some open dates in January.

N. E. JOYNER,
Conference Secretary of Missions.

Doctor Tichenor's Antiseptic
Accidents Will Happen
You cannot prevent that—they "come when least expected."
A bottle of
Dr. Tichenor's Antiseptic
kept near at hand is your best safeguard—the cheapest "Accident Insurance" in the world!
It affords immediate and permanent relief from Cuts, Bruises, Burns or Sprains.
Keep a bottle in the house—always.
All Druggists 25 and 50 cents.
ASK ANY ONE WHO HAS USED IT!

The Great Battle

VOTES.

A contemporary well says: "The great age of many newspapers is a chronicle of great tragedies—loathsome pestilence also of unmeaning bestiality.

The first "dry" month in Virginia where prohibition recently went into effect saved the state in the maintenance of prisoners $20,000. The total of commitments for violations of the law were reduced nearly one-half.

Bonfort's Wine and Spirit Circular said in effect: "The smashing power of the prohibition movement more than anything else is the new attitude of the public press." One manifestation of this spirit is shown in the fact that there are 450 daily papers and 70 magazines which will not carry liquor advertisements.

Four important prohibition measures are now before Congress: (1) A bill to suppress the sale of liquors in the District of Columbia; (2) a bill in the interest of prohibition in Hawaii; (3) the resolution to submit to the States an amendment to the Federal Constitution forbidding the manufacture and sale of intoxicating liquors; (4) a bill to exclude liquor advertisements from the United States mails. Why not write your Senators and Congressmen in the interest of these measures?

The following are the prohibition States: Alabama, Arkansas, Mississippi, Tennessee, Georgia, South Carolina, North Carolina, Virginia, West Virginia, Oklahoma, Kansas, Nebraska, South Dakota, North Dakota, Arizona, Colorado, Montana, Idaho, Oregon, Washington, Iowa, Michigan, and Maine. Besides these, Utah and Florida are understood to have elected Legislatures committed to prohibition. If Florida, as is expected, joins the "dry" column, only two "wet" States will be left in the entire South—Louisiana and Texas. Alaska has also voted largely for prohibition.

NO NEED FOR IT.

The following is worth passing on: W. R. Huston, editor of the Chetopa (Kansas) Advance, received a whiskey circular urging him to buy a full quarts for Thanksgiving and get a pocket-book as a premium. Huston wrote back that the fellows who invested in booze wouldn't have any use for a pocket-book.

A SIGNIFICANT RULING.

An important ruling by the Romish Archbishop of Chicago has just been made. Every priest he ordains must pledge himself to total abstinence for five years. Archbishop Mundelein says: "If the young priests keep the total abstinence pledge for five years, it is easy to see they are likely to continue the practice for the rest of their lives."—N. W. Christian Advocate.

TRY IT AND SEE.

Bishop W. F. McDowell

In that thrilling story, "The Man Who Forgot," Senator Mallon, with his political eyes opened at last, said to the temperance agitator, "Politics is politics. The great trouble about whiskey is that there isn't anything you can say in favor of it in a stump speech." Certainly, not. There is nothing you can say in favor of it anywhere. You cannot say anything in favor of it to your sons and girls. You cannot say anything in favor of it in your church or Sunday school. You cannot say anything in favor of it in your lodge or club. You cannot say anything in favor of it in your shop or store. You cannot say anything in favor of it in your school or in your party. You cannot say anything in favor of it in our bank or in your town. Try it once and see. You may think you can say a lot of things against prohibition, and you may deceive yourself with the idea that saying things against prohibition is equivalent to saying things in favor of whiskey. The Senator was entirely right. There is nothing you can say in favor of whiskey in a stump speech or anywhere else. And that ought to end it.

FIFTIETH WEDDING ANNIVERSARY.

Rev. and Mrs. J. Bradley, who now reside at 1413 Jefferson Avenue, Jackson, Miss., celebrated the fiftieth anniversary of their marriage in December 27, 1916. The former was born in January 2, 1842, and the latter in August 16, 1842. They

Rev. and Mrs. J. Bradley.

were married in Pilot Grove Wesleyan Chapel, Barnsley, Yorkshire, England, on December 27, 1866. Brother Bradley is a member of the Mississippi Annual Conference, having been a member of that body for forty-four years, and being now on its "Honor Roll" of superannuates. He has behind him a highly creditable record and enjoys the confidence and esteem of all who know him. Mrs. Bradley has been to him a helpmeet, indeed, and has adorned the difficult position of a Methodist itinerant's wife. From their home have gone forth two useful and promising young ministers, members of the North Mississippi Conference, both of whom graduated at Millsaps College and took a theological course at Vanderbilt—Rev. C. V. Bradley, of Tupelo, and Rev. T. M. Bradley, of Cleveland, Miss. We wish this worthy couple, who have walked hand in hand for half a century, many more recurrences of their wedding anniversary, and pray that their paths may grow increasingly brighter unto the perfect day. There is much inspiration in such lives.

"I DID NOT RAISE MY BOY TO BE A SOLDIER."

By Dr. James T. Hughes.

Edwin Markham wrote a poem for a meeting of "The International Conference of Women Workers," in which these lines occur:

"O mothers, will you longer give your sons
To feed the awful hunger of the guns?
What is the worth of all these battle drums
If from the field the loved one never comes?
What all these loud hosannas to the brave
If all your share is some forgotten grave?"

The Truly Unselfish Mother's Answer.

God gave my son in trust to me
Christ died for him, and he should be
A man for Christ. He is his own.
And God's and man's, not mine alone.
He was not mine to "give." He gave
Himself that he might help to save
All that a Christian should revere.
All that enlightened men hold dear
"To feed the guns!" Oh, torpid soul!
Arise and see life as a whole.
When freedom, honor, justice, right,
Were threatened by the despot's might,
With heart aflame and soul alight,
He bravely went for God to fight
Against base savages whose pride
The laws of God and man defied,
Who slew the mother and her child,
Who maidens pure and sweet defiled.
He did not go "to feed the guns."

He went to save from ruthless guns
His home and country, and to be
A guardian of democracy.

"What if he does not come?" you say
Oh, tell! My son would be more gay
For knowing he died nobly, than
And that memories be mine.
God's test of manhood is, "... know
For 'will he come?' or 'did he go?'"
My son will know that he might die,
And yet he went, with purpose high,
To fight for peace, and overthrow
The plans of Christ's relentless foe.
He dreamed on the battlefield
He went to make these nations yield.
If he comes not again to me
I shall be sad; but not that he
Went like a man—a hero true—
His part unselfishly to do.
My heart will feel exultant pride
That for humanity he died.

Forgotten grave." This selfish plea
Awakes no deep response in me.
For though its grave I may not see,
My boy will never forgotten be.
My dear son will never be
His or his body that may lie
In foreign land, and I shall keep
Remembrance long, forever deep
Within my heart, of my true son,
Because it triumphs that he won.
It matters not where any one
May lie and sleep, when work is done.

It matters not where some men live,
If my dear son as life must give.
Hosannas I will sing for him.
Even though my eyes with tears be dim.
And when the war is over, when
His gallant comrades come again,
I'll cheer them as they're marching by,
Rejoicing that they did not die.
And when his vacant place I see,
My heart will bound with joy that he
Was mine so long—my fair young son—
And cheer for him whose work is done.

Greater significance is given to these lines by Dr. Hughes by the fact that his own son was killed in action some time ago and now lies buried in France.—Christian Guardian, Toronto, Canada.

It has been suggested that a memorial church be erected in Baltimore in honor of the late Bishop A. W. Wilson. This would be a fitting monument to this noble son of Southern Methodism, who grew to such majestic proportions and who wrought so effectively for the upbuilding of the Master's Kingdom.

Features of

The Holmes Store

¶ Merchandise of highest merit ¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

GRANDMOTHER'S MAXIM

Eleanor W. F. Bates.

I never could tell what my grandmother meant,
Though she has the wisest of brains;
"I have noticed," she said, "In the course of my life
That lazy folks take the most pains."

I hated to mend that short rip in the skirt
Of my dress, where the pocket-hole strains,
And grandmother saw it, and laughed as she said,
"Yes, lazy folks take the most pains."

And that same little rip, when I went out to ride,
Was caught in my bicycle chain;
Oh, then I remembered what grandmother said,
"That lazy folks take the most pains."

For instead of an inch I must sew up a yard,
And it's just as her maxim explains;
I shall always believe what my grandmother said,
"That lazy folks take the most pains."

—Christian Guardian.

A PENNY AND A PRAYER.

"Was that your penny on the table, Mary?" asked her mother, as the children came in from Sabbath school. "I was afraid you had forgotten to take it."

"Oh, no, mother; mine went into the box."

"I am glad it did, but did you drop anything with it?" asked her mother.

"No," said Mary. "I had nothing else to put in."

"Do you know what becomes of your penny?"

"No, mother."

"Do you care to know?"

"Oh, yes, indeed I do! I wish it to do good somewhere."

"Well, then, after this, every Sabbath when you drop in your penny, drop in a prayer, too, that your penny may do good work for God. If every penny carried a prayer with it, would not the money do a wonderful work? And would you not enjoy taking your pennies even more than you do now?"—Olive Plants.

TWO CHICKENS.

Lillian M. Wire.

Mamma gave to each of the girls a hen, a pretty white one. "If you care for the chickens, you may have them to sell, and you may do just what you like with the money. I will not take any charge of it."

How pleased the girls were! They gathered the eggs very carefully, and when the tiny chickens were found one day, the children were delighted.

Very regularly were the little creatures fed and watered by the two sisters.

When at last the chickens were ready for sale, each child had two dollars. Cenie purchased some embroidery silk and a towel. Upon the latter she embroidered the word, "Mother," in blue.

It was nearly time for mamma's birthday. Myrtie purchased a bracelet for herself—a cheap piece of jewelry—and a box of bon-bons.

On the night of the school contest she lost her bracelet. She wept bitterly and could not be consoled.

How mamma prized her gift! "Blue is for the true," she smiled, with a loving glance at Cenie.

"I shall keep it very carefully to remind me of my little daughter's love."

"Next year I'll get you something, too, dear mamma," Myrtle said.

"If we live, girlie," mamma added gravely.

"Not mighty deeds make up the sum
Of happiness below;
But little acts of kindness
That any child may show."

—Northwestern Christian Advocate.

A SINGLE SOUL.

"Ruth, I have tickets for the concert of the Bell Ringers on Wednesday night. Can you go?" Alice said to a friend, as she stopped at her gate.

"It is prayer-meeting night."

"I know; but they sail for Europe on Friday night, and it is their last concert."

"But I never stay away from prayer meeting for anything."

"But this is a sacred concert—and only once. We can worship just as well there."

So, reluctantly, against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood beside her and asked her gently, "Where are you going to-morrow night?"

And she answered, "I thought I would go to the concert."

Then the angel said sadly, "Have you so little appreciation of the value of a single soul?"

Vividly the vision came back to Ruth the next morning, as she lay saying softly to herself, wondering what it could mean—"So little appreciation of the value of a single soul."

She decided that she must take back her promise to attend the concert and go to the prayer meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:

"Plenteous grace with Thee is found.
Grace to cover all my sins;
Let the healing streams abound—
Make and keep me pure within.
Thou of life the fountain art;
Freely let me take of Thee;
Spring thou up within my heart,
Rise to all eternity."

As the music ceased, the girl sprang impulsively to her feet. "I meant to hear the Bell Ringers tonight," she said, "but I decided I would rather come to the prayer meeting, and I am happier here than I should have been at the concert, and I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour of closing drew near, the pastor arose and invited any who would give themselves to Christ to come forward.

As he waited in silence, a lady in mourning walked slowly up the aisle, and, kneeling, was shown the way of salvation.

When service was ended, a friend came to Ruth and said, "The lady who went forward wishes to be introduced to you."

Much astonished, the girl went to receive the introduction to Mrs. Walters.

"I wanted to tell you," the lady said, that I owe the fact of my being a Christian to-night to your testimony. I have not been inside of a church for ten years. I came to please a friend, and when you said you would give up a concert for a prayer meeting, and that no music could be sweeter to you than the hymn, 'Jesus, Lover of My Soul,' I thought to myself, 'There must be something in religion; and I am going to have it.' So I wish to thank you, for it is because of your testimony that I shall go home to-night a servant of the Lord Jesus Christ."

Ruth held out her hand and pressed gratefully that of her new friend. She knew now the meaning of the angel's message.

She could not tell Mrs. Walters how nearly she had come to proving recreant to her trust, nor of the dream which had influenced her in the true direction, so she answered simply, "I thank you for telling me this. I shall never forget it."

Yet she little guessed what cause she would always have to remember it. Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible, crashing sound.

Looking from the window, she could see where the midnight express and the 11:30 freight had collided. The frantic cries of the frightened, and the piercing shrieks of the wounded made her shudder. But she bravely put away all thought of self, and, calling her father, was soon ready to go with him to the rescue.

And the first face which looked into hers as she stood beside the burning train was that of Mrs. Walters. Pale and peaceful it was, though showing how intensely she suffered. She was extricated and borne to Ruth's home. The power of speech was almost gone. She rallied a little as they laid her on Ruth's couch. Taking her hand and pressing it to her lips, she whispered feebly, "Child, I'm going—it was my last chance—what if you had not spoken—what if I had not taken Jesus?"

And, kneeling there beside the dead, the tears raining down her face, Ruth promised her Father always to give her testimony; always to appreciate the value of a single soul.—Western Christian Advocate.

"A little boy only six years old was boasting that he worked in a blacksmith shop. 'What do you do there?' he was asked. 'Do you shoe horses?' 'No, sir,' he answered promptly. 'I shoo flies.'"—Our Dumb Animals.

THE NORTH MISSISSIPPI CONFERENCE.

The great North Mississippi Annual Conference—
A company of men cultured and clean—
Assembled in the hospitable town of Winona,
In the year of our Lord, November, 1916.

In the chair was our own Bishop W. B. Murrah,
Now a resident of Memphis, Tennessee—
An honored churchman, a scholar thorough,
And a president pleasing as one need be.

This body, composed of ministers and laymen—
Men of ability, character, tried and true—
Whose unselfish service where they had been
Was approved of God and uplifting to the pew.

From districts, stations, circuits, and missions,
Each field requiring continuous hard toils,
With cheering reports of revivals and decisions,
They were happy in possessing the spoils.

"Unification," a question of Church-wide concern,
Provoked sensational debate, a friendly fight—
Opponents awaited other minds to learn—
When revealed, the decision was proper and right.

On this question the Advocate took a decided stand,
And for the safety of Southern Methodism has stood;
Though often struck by the enemy's uplifted hand,
Has the admiration and praise of the Brotherhood.

Business was dispatched with great care and ease
By various boards and leaders, wise and fair.
With what was done the Church is well pleased,
And "there'll be shouting, shouting in the air."

Reports all made and the business completed,
For the new appointments, the hour had come.
With breathless silence, each member was seated
And heard the announcement of his future home.

Winona entertained to the satisfaction of all,
Universally proclaimed by her distinguished guests;
And this writer must say to great and small,
There was none that excelled his, at R. C. West's.

His unbounded love and esteem shall still abide
For these godly men of much spiritual power;
Do not forget him, laboring by the river's side,
For the royal people of beautiful Sunflower.

Sunflower, Miss. L. WESLEY CAINE.

"The man who is not afraid of little sins will soon be a slave to big ones."

Human Intelligence in Bell Service

Bell Telephone operators are human beings with the same hopes, aspirations and sorrows that you experience.

They are trained to be quick, courteous and accurate. They take pride in their work. Sharp words spoken thoughtlessly are as keenly felt by them as by other individuals.

They are at your service night and day, striving to render perfect service. In emergencies they often save lives and property; in the ordinary day's work they save you time, travel, trouble and money.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.

To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper, with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

THE QUESTION OF MINISTERIAL SUPPORT.

We have spoken so many times in these columns concerning the importance of providing adequately for the support of our pastors that we will not at present discuss the question again at any considerable length. In view of the fact, however, that our presiding elders are now on their first rounds and that most of the assessments for this purpose in Louisiana and Mississippi will he made within the next few weeks, we feel moved to say that we trust that the stewards everywhere will see that the best that is possihle is done for their preachers. As they know, the cost of living is now very high, and it is always unfortunate for a pastor to be annoyed by financial worries. Ministers need new books and first-class periodicals in order that they may prepare to do their pulpit work well, and not a few of them have children to educate. Such matters should always be taken into consideration.

Nor is it enough merely to make an assessment that is ample. Some system should be devised for distributing it properly and collecting it promptly and regularly. It is a great hardship to require a preacher to wait until the end of the year for half his salary. We are inclined to think that perhaps monthly payments are the best for stations and quarterly payments for circuits. But whatever plan may be adopted, it should be faithfully operated. No scheme will execute itself. The steward is a very important functionary in our Church, and a good one could hardly he too much commended. Methodism owes a vast debt to these officials who make it possihle for her ministers to do their work, unhampered by entangling material responsibilities.

WHY SHOULD THEY BE NEGLECTED?

The editorial entitled "A Magdalen Atones," which we are reproducing in this number of the Advocate from a recent issue of the Jackson (Miss.) Daily News, is quite pathetic and suggestive. It shows how difficult it is for a young woman who has strayed from the path of virtue to regain and keep it, hounded as she is almost certain to he hy a sneering world, and often too, we regret to say, entirely distrusted by professed Christians, who ought to lend her a helping hand. Yet it seems that the woman referred to did triumph over the obstacles thrown in her way, not only living a decent life, but also performing a noble service to other erring sisters.

Are the Christian Churches making anything like the efforts that they should to reclaim this unfortunate class of transgressors? We fear that they are not. The fact that many such women, some of them when comparatively young, find their situations so intolerable that they seek to escape from them hy committing suicide, indicates to us that a goodly number of them might perhaps be saved if intelligent Christian work were directed to that end. And why should not the door of hope be kept open to them? Are they sinners above all other evil-doers? Have not they immortal souls? Did not Jesus die for them, as well as for others? Are they barred from being cleansed and empowered to keep clean by the power of the Holy Spirit? There is no such teaching in the glorious Gospel of the Son of God.

What excuse shall we he able to give when we stand before our Lord in the judgment, if we do not do our best to rescue these outcast ones from the awful depths of degradation into which they have fallen? This needed work should not be left to a weak organization like the Salvation Army. The great, strong Christian denominations should give attention to it. We ought to have in the city of New Orleans a well-equipped Protestant institution established for the purpose of helping such women to forsake their shame and earn a livelihood respectably. Would that some noble-hearted philanthropist would give the money necessary to make such an institution possible!

ENCOURAGING.

In discussing editorially the proceedings of the late session of the Federal Council of the Churches of Christ, which was held in St. Louis, The Presbyterian (Philadelphia), among other things, says:

"In our times there has been a growing passion in Church and State for surveying and dictating rather than for doing, and commissions are the order of the day everywhere. The Federal Council, being young, fell into this modern mistake, and commissions have been greatly multiplied. Each commission had its secretary, and each secretary his salary and his report. It was this multiplicity of reports, no douht, that caused the Council to discontinue the commissions on Home Missions, Foreign Missions, Family Life, and Sabbath Observance. These are already abundantly provided for in other interdenominational arrangements. The Council appointed committees on these subjects which will communicate with these other interdenominational hodies. The commissions on Federated Movements and on State and Local Federations were united under the name of the Commission on Federated Movements. This reduction of machinery is a good token of the practical spirit of the St. Louis meeting, for such was the number of commissions appointed since the prior meeting that thoughtful people wondered whereunto this thing would grow.

"The most important office of the Church is the pastor, and the greatest working point is the local church. It is in this field and with this man that the heads and hearts of the people get closest together, and the most essential work is done. The multiplicity of conferences, and conventions, and commissions has cast some reflections, and brought some embarrassment on the pastorate. There has been a tendency to multiply meetings, but there is now a reaction and a tendency to emphasize the pastorate and to magnify works rather than words. Moreover, the commissions lean toward bureaucracy, while the pastorate is democratic."

We desire to commend particularly the latter paragraph of this utterance. We have for some time noted the tendency mentioned by our distinguished contemporary and have regarded it as unwise and regrettable. We do not believe that the work of the Church in any charge can be placed and kept upon a satisfactory basis except as this is done under the leadership of the pastor. Whenever he is set aside and outside agents or agencies begin to direct, harm must, in our opinion, inevitably result in the long run. Some room should be left for the man on the ground to study the situation at first-hand, and in a goodly degree exercised a local initiative. A stereotyped program of operation wrought out in the office of some bureau hundreds of miles away and sought to be put into practice everywhere without a due regard for the varying conditions in widely separated pastorates, surely cannot be expected to yield the best possible results. If a war were to be fought, the War Department at Washington would think for one moment of trying to tell commanders in the field exactly how to wage their battles, or of having them all to fight in the same way at the same time.

When we have efficient pastors we may hope to have efficient churches, but not until then. They are what we need to train and develop. No board or commission or agent can do their work. The touch of such forces is from too great a distance and too intermittent. A supervisional officialism, with all its flutter about efficiency, must prove ineffective at last. The pastor is, as he has ever been, the man of the hour. Let us then place the responsibility for the success of the work in his field upon him and leave him largely free to proceed about it in the way that he may consider the most advantageous. Some one has said that as a Church decreases in spirituality it is apt to increase the amount of its formal machinery.

CALLED HOME.

We received Tuesday night of last week, after our paper had gone to press, a telegram from Rev. W. D. Wendel, our pastor at Sardis, Miss., informing us of the death of Sister Holder, the wife of Rev. J. H. Holder, presiding elder of the Sardis District. In a subsequent letter Brother Wendel wrote us as follows: "Sister Holder had been a great sufferer for two years. She made a brave fight against the disease that had laid hold upon her. She died a triumphant Christian death about 5 o'clock p.m. on Tuesday, December 22, 1916. We buried her in Sardis from the Methodist Church. The pastor was assisted in the funeral service hy the following preachers of the Sardis District: Rev. E. Johnson, Rev. R. P. Nehlett, Rev. H. G. Roberts, Rev. W. H. Mounger, and Rev. R. H. B. Gladney. Brothers Brooks and Rogers were also present. It was a disagreeable, rainy day, but a large crowd gathered to show their respect and love for this faithful wife and mother who had been called to her reward. Our hearts go out in the deepest sympathy to our beloved presiding elder and his dear children."

It is with sincere sorrow that we chronicle this sad event. As will be remembered, Sister Holder, after undergoing treatment at a hospital in Memphis, spent nearly the whole of last year in the mountains of North Carolina endeavoring to regain her health. Only a short time ago she returned home, as we had thought, much improved; but alas! the finite mind cannot tell what the future has in store for any human being. So, she has responded to the Master's summons and passed into "the City which hath foundations." We pray that the gracious Heavenly Father may have Brother Holder and the other stricken ones in his tender keeping in this trying hour. We trust that some one will send the Advocate a fitting memoir of the deceased.

PERSONAL AND OTHER NOTES.

Rev. C. A. Battle, of Baton Rouge, La., spent Monday of this week in New Orleans. He represented the work as progressing well in his charge. An effort is being made to raise $50,000 for a Y. M. C. A. building in Baton Rouge.

Writing from Pleasant Hill, Miss., on December 28, Rev. W. W. Bruner says: "I have reached my new home and like the people very much. I hope to do a good work for the Master here." We wish Brother Bruner much success in his new field.

Rev. O. P. Armour is finding things pleasant on the Wall Hill (Miss.) charge, his people being kind and thoughtful of his needs. Marshall is Brother Armour's native county and among his present parishioners are many friends of former days.

Rev. C. C. Wier has been well received by the Algiers Church of this city, and has taken hold of his work with characteristic energy. He has the new church enterprise on his heart already, and we predict that it will be carried forward to com-

pletion under his capable leadership during the year 1917.

Old Felicity Church, this city, and Rev. R. M. Brown, its new pastor, are reported to be mutually pleased. The work has started well, and this historic congregation has the promise of a prosperous year.

On December 28, 1916, in Brookhaven, Miss., Dr. James Marion Cunningham, of Rayne, La., and Miss Janie Mounger, of Brookhaven, were united in marriage, Rev. E. H. Mounger, D.D., officiating. The Advocate extends congratulations.

Under date of December 29, Rev. L. E. Alford, of Shubuta, Miss., writes as follows: "I reached my new appointment yesterday afternoon at 5 o'clock. The first impressions of the charge are exceedingly pleasant for me. We hope for a good year."

It is with sorrow that we learn that Sister Ellis, the wife of Rev. G. R. Ellis of Seminary, Miss., has lately been ill, and that Brother Ellis had to leave the seat of the Mississippi Conference before its adjournment on this account. We hope that ere this the strieken one is again quite herself physically.

The following interesting announcement has reached us: "Rev. and Mrs. John M. Bradley announce the marriage of their daughter, Ina Bell, to Mr. Rollin DeWitt Fitts, on Tuesday, December 26, 1916—Aberdeen, Miss." We congratulate the happy bride and groom and wish for them terough the coming years life's choieest blessings.

Rev. J. V. Bennett, of the Mississippi Conference, writes: "I wish that you would call the attention of the brethren to my post-office address. We shall continue to reside at Monticello, Miss., where I have been the pastor for the last four years. Any pastors desiring my help in meetings to be held soon may communicate with me here by letter or 'phone."

A Watch Night service, participated in by Northern and Southern Methodists, was held at the First M. E. Church, South, of New Orleans last Sunday evening. Dr. S. H. Werlein was the master of ceremonies, and addresses were delivered by Rev. W. W. Holmes, presiding elder of the New Orleans District, and Bishop Wilbur P. Thirkield, D.D. A good audience was in attendance.

We acknowledge the reception of a neat folder, entitled "A New Year's Greeting and Message," which is a copy of a communication sent to the members of his congregation by Rev. W. L. Duren, the pastor of our First Church at Columbus, Miss. Brother Duren is entering hopefully upon his fourth year in this charge, which has long been regarded as the leading appointment of the North Mississippi Conference.

A marriage of unusual interest to a wide circle of friends was that of Miss Minnie Beatrice Vest, of Lake Cormorant, Miss., to Mr. Murray Bennett Champion, of Canton, Miss., which took place on December 25, 1916, at the home of the bride's parents, Mr. and Mrs. Robert Vest, Rev. J. A. Biffle officiating. That the lives thus united may be crowned with a large measure of usefulness and happiness, is our earnest wish.

Writing from Greenwood, La., under date of December 29, Rev. A. S. Lutz, the presiding elder of the Monroe District, says: "I have been enjoying the Christmas holidays visiting relatives and friends. The outlook in the Monroe District is very promising. All the pastors seem to be taking hold with a new grip to push the work to greater success than ever before. Two news works have been formed by taking in unoccupied territory."

Brother J. J. Garner, of Kilmichael, Miss., calls our attention to an error in his communication appearing on page 15 of the Advocate last week, in referring to the presentation of gifts to Brother and Sister A. J. Wilson, the clause, "After he had made a short talk," was used in a way that was misleading. It should have been, "After a short talk by the pastor." Brother Garner's name was also improperly written "Gainer." We regret that these mistakes were made.

The Memphis Conference Female Institute at Jackson, Tenn., of which Rev. H. G. Hawkins, formerly of the Mississippi Conference, is President, has this session considerably over 100 boarding students. Jackson is a splendid little city of 20,000 inhabitants, with a mineral artesian well with a fine flow of water, some of the finest churches in the South, and numerous other advantages. We are pleased to learn of Brother Hawkins' success in his present work.

The Advocate has no better friend than Rev. J. D. Ellis, of Woodville, Miss., who every year greets the Publisher at Conference with a large list of subscriptions. It is needless to say that this excellent service to our paper is much appreciated. The fact is, Brother Ellis has a habit of taking care of all the interests of the Church in his charge, as his record will show; and when it comes to expounding the doctrines of Methodism he does it with an effectiveness that few can equal.

Remember that Sunday, January 28, 1917, will be "Hospital Day" in the two Mississippi Conferences. To make a sueeess of tho oceasion, preparation for it should be commenced now. Get up a stirring sermon, brother pastor, and lay the claims of 'The Methodist Hospital" appealingly on the hearts of your people. Every Sunday school also should be certain to take an offering for this commendable enterprise. There is urgent need that this institution should open at the earliest day possible.

A speeial campaign for the Methodist Hospital in the city of Memphis is being arranged by Rev. H. M. Ellis, the Field Secretary of that institution, assisted by experts in that line of work. It will begin this month with a dinner at the Hotel Chisca and will continue ten days. Some of the most prominent business men in Memphis will take an active part in seeuring funds, and it is expected that the showing made will be highly gratifying. The Executive Committee of the Hospital Trustees held a meeting in the interest of this movement in Memphis on Deeember 22.

Rev. Olin Ray, pastor of the Methodist Episcopal Church, South, of Tunica, Miss., and Miss Sarah Louise Graham, of Prairie Grove, Ark., were united in marriage at the latter place on December 25, 1916. Mr. Ray was graduated from Millsaps College with the A. B. degree in 1913, and studied theology at Emory University, where he was awarded the B. D. degree in 1916. He is a young minister of much promise. The bride is quite an accomplished young lady and has a wide circle of friends. The Advocate extends to this choice young couple feilcitations and all good wishes.

Elsewhere in this issue of the Advocate appears a statement from Dr. J. M. Henry, presiding elder of the Ruston District, concerning the illness and retirement from his work of Rev. T. H. Morris, our pastor at Arcadia, La. We greatly regret to learn of the failure of Brother Morris' health and the necessity of his giving up his pastorate; and we sincerely hope that with rest and proper treatment his condition will soon be much improved. The statement of Dr. Henry that he is, in his present condition, without means should meet with a prompt and generous response from the brethren.

Rev. D. Scarbrough, of Phoenix, Arizona, renews his subscription for two years and sends us the following message: "The weekly visits of the New Orleans Advocate to our home are looked forward to with great pleasure. We could not get along very well without it. I have just read the appointments made at the recent session of the Mississippi Conference, and have noticed with keen interest the various changes that were made. Everything that happens in my home Conference is of special interest to me. I am glad to say that we are getting along nicely in the West. The late session of the Los Angeles Conference was decidedly the best held since I became connected with it four years ago. Our work in Arizona was never in a more prosperous condition than it is now. The outlook for a very successful year all over my district is most encouraging."

REV. T. H. MORRIS ILL.

Dear Brother Meek: Brother T. H. Morris, of Arcadia, has been obliged to retire from his work because of the failure of his health. It is with regret that we give him up. He left Arcadia today for Shreveport to be with one of his daughters a few days before going to Chicago to seek treatment and be with another daughter. It is hoped that the treatment, rest, and careful nursing will restore him. The neeessity of retiring from his charge leaves him without any support for the year. The fidelity of this servant of God and the Church, and his patient and successful work places the Church under obligations to him in this hour of his affliction. Any help may be sent through the Advocate or this presiding elder.

Yours sincerely,

J. M. HENRY.

Ruston, La.

UNIFICATION COMMISSION ADJOURNS.

Just as we are closing our forms, we take from the New Orleans Daily States (Tuesday afternoon) the following press dispatch:

"Baltimore, Jan 2.—After adopting a resolution that leaves open the door for future negotiations and sets June 27 as the date for the next meeting, the Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, adjourned to-day. It is understood the disposition of the Negro Methodists was the one problem for which no solution was found. Bishop Earl Cranston of the Northern body was named chairman of a committee appointed to deal with this question and report at the next meeting."

"LOUISIANA."

By Margaret Hunt Brisbane.

(This poem was read at the opening exercises of the National Farm and Live Stock Show in New Orleans last November.)

Oh! This is the State of the orange and pine,
The creamy magnolia, the lemon and vine,
The sweet-scented jasmine, the wild blooming rose,
The State where the green, rustling sugar cane grows.
Her rivers of silver, her birds on the wing,
Her climate the breath of perpetual spring,
Her "forest primeval" that poets have sung,
Oaks, centuries old, with the gray mosses hung,
Her deep flowing rivers a rich harvest yield,
And game birds call out from each waving rice field.
The mocking-bird sings in this pride of the South,
The ocean breeze kisses her tropical mouth,
Her heart is athrob and aglow is her soul—
Louisiana, the first and the fairest Creole!
Louisiana, Moon's sister, and bride of the Sun,
We crown thee with luster, thou beautiful one!
Thy men are pure gold, and thy women so fair
They tangle like pearls, in thy dark shining hair.
The gulf and the river thy sandals have kissed,
Thine eyes are ashine through an opaline mist!
Gayarre still lives in the temple he made
And Audubon's spirit still walks o'er the glade.
Thy poets and artists—all lovers—kneel down
To weave, for thy beauty, a wonderful crown.
The blue of the sky and the green of the sea
Are melted, together, in passion for thee,
Exquisite in part and perfection in whole,
Louisiana, the first and the fairest Creole!

JUST THREE THINGS.

"I once met a scholar," says Bishop Whipple, "who told me that for years he had read every book that he could which assailed the religion of Jesus Christ; and he said he would have become an infidel but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon tho darkness. They shall not take away the only guide and leave me stone-blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the gospel."—Christian Commonwealth.

NOTICE.

Write for price of board and tuition, Spring Term, beginning, January 14. Splendid advantages in Music, Art, Expression.

MEMPHIS CONFERENCE FEMALE INSTITUTE, Jackson, Tenn.

TO OUR FRIENDS.

Except to superannuated preachers and the widows of preachers, the price of the Advocate to all persons (including ministers) is $1.50. There are no longer any club rates. It was with sincere regret that we adopted this new policy; but the high price of paper and other printing materials forced us to do so. Practically all other religious journals in the country have taken similar steps. We appeal to our hard-worked, faithful pastors to stand by us in these unusual times, and we believe that they will. Get all the renewals and new subscriptions that you can, brethren, at $1.50; and if any brother declines to take the paper at that price, see if you cannot induce him to have it come to him eight months for $1. We do not desire to strike off a single name from our subscription files that we can possibly retain; but, under the existing conditions, all subscriptions must be paid up or discontinued. Shall we not bestir ourselves to keep the Conference organ in the homes of our people? The best time to undertake such work is early in the year.

GUARD YOUR BABY'S HEALTH

Cheerful, Chubby Children Make the Home Happy

Weak, puny babies are a constant care to tired mothers and are subject to many diseases that do not affect healthy children.

Keep your children in good health. See that their bowels move regularly especially during the teething period. This is a distressing time in the life of every child and the utmost precaution should be taken to keep them well and strong.

By the consistent use of

Mrs. Winslow's Soothing Syrup

it is possible to avoid many childish ills now so prevalent.

It is corrective for diarrhoea, colic and many other infantile ailments. It soothes the fretting baby and permits the child to sleep well and to grow healthy. It brings comfort and relief to both mother and child.

Mrs. Winslow's Soothing Syrup

Makes Cheerful, Chubby Children

Is absolutely **non-narcotic.** It contains no opium, morphine nor any of their derivatives. It is soothing, pleasant and harmless.

Buy a bottle today and have it handy

Relieve and Protect Your Children

Sold by all Druggists throughout the world.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

WILLIAM MYERS was born at Rolling Fork, Miss., on October 29, 1859, and departed for the realms of eternal glory on November 20, 1916, at Clio, S. C. He was the son of the late William and Mary C. Myers of Mississippi. While yet a lad Brother Myers gave his heart to the Lord and joined the Methodist Episcopal Church, South. And few there are who were as faithful as he was. On April 27, 1892, he was happily married to Miss Annie McLaurin of Jefferson County, Mississippi, who still lives to mourn the departure of one so dear. Brother Myers also leaves one sister, Mrs. Maude M. Coker of Fayetteville, Ark., and one brother, Mr. G. D. Myers, of Carlisle, Miss. As steward, trustee, and Sunday school superintendent at different times through his useful life, Brother Myers rendered invaluable service to our Church and to the Kingdom of our Lord. He has left an influence that will abide. Though dead he yet speaketh. The Deer Creek Pilot of Rolling Fork, Miss., said of him: "Men seeing his consistent life and conduct honored him as a true example of the religion he professed." His home life was beautiful and happy. After four years of failing health, our brother passed peacefully away about noon on the 20th of the past November. The next day we laid his body to rest in Red Bluff Cemetery near Clio, S. C. ALBERT D. BETTS.

MEMORIAL RESOLUTIONS.

(Unanimously adopted by the Board of Stewards of the Capitol Street M. E. Church, South, of Jackson, Miss., on December 26, 1916.)

Whereas, Brother J. D. Gilleylen, through his association with the membership of the Board of Stewards of the Capitol Street M. E. Church, South, has again and again demonstrated the Christian virtues; and

Whereas, he has by his kindly bearing endeared himself to us all; and

Whereas, he has been summoned away from his sufferings, trials, and labors to the place that has been prepared for those who love the Lord; therefore be it

Resolved by the Board of Stewards of the Capitol Street M. E. Church, South:

1. That the life of our departed brother has been an inspiration to us to follow more closely in the way of Him whom he loved to honor.
2. That his death was our personal loss.
3. That the Church has lost one of its best officials.
4. That the City of Jackson has lost one of its best citizens.
5. That we extend to his wife and daughter our sympathy and love.
6. That the Secretary of the Board furnish the family and the press with a copy of these resolutions.

Signed: C. R. Ridgway, Jr., E. G. Flowers, R. M. Taylor, Committee.

PLEASED WITH REV. J. M. MORSE.

Much gratification was expressed among the Methodists of Jackson when it became known that the new presiding elder for this district will be Rev. J. M. Morse, now serving as pastor of the Methodist Church at Brookhaven.

The return of Mr. Morse to Jackson will be the cause for much rejoicing among his many friends, not only among members of the Methodist faith, but other denominations as well.

Mr. Morse served for four years as pastor of the Capitol Street Methodist Church in this city. It was during his pastorate here that the magnificent new church, one of the finest in Southern Methodism, was built, and a lion's share of credit for that great enterprise was due to Mr. Morse. On completing a four-year tenure here he was sent to Brookhaven, where he also succeeded in building a magnificent new church, now nearing completion.

Mr. Morse was not only popular as a pastor in Jackson, but also as a citizen, and he will be cordially welcomed by all classes of our people.

Rev. Paul D. Hardin, who had so capably served the Jackson District as presiding elder during the past four years, was assigned to the pastorate of the Main Street Methodist Church at Hattiesburg. — Jackson (Miss.) Daily News.

A NOTE OF INTEREST.

Dear Brother Meek: Please change the address on my Advocate to 45 Gray's Hall, Cambridge, Mass., which is my present address.

I am well pleased with Harvard University and my surroundings. I am going to be able to do almost all the work for the A. M. degree this year, and I hope to do that for the Doctor's degree in two more years.

I spent a delightful day yesterday (December 17). In the afternoon I enjoyed the treat of being for three hours in the Boston Art Museum, and last night I heard one of Billy Sunday's famous "booze" sermons. There were about 32,000 persons in attendance upon his three services yesterday, and something over 3000 "trail-hitters," as he calls his converts, among them being Ex-Governor Foss. He swayed the audience last night from first to last, closing with his coat and collar on the floor and his shirt bathed in prespiration. Wishing you a happy Christmas,

I am sincerely yours,
J. M. CARPENTER.

MARRIED.

At the residence of Mr. and Mrs. Henry Sharp, on Dec. 23, 1916, at Wall Hill, Miss., Mr. MARCUS STEVENS, a prosperous young merchant of Watson, Miss., and Miss BESSIE EASON, a prominent teacher of this community, Rev. O. P. Armour, of the M. E. Church, South, officiating.

Near Wyatt, Miss., on Dec. 24, 1916, Mr. R. E. HALL and Miss RILLA STEWARD, the Rev. O. P. Armour, pastor of Wall Hill M. E. Church, South, officiating.

BE PRETTY! TURN GRAY HAIR DARK

Try Grandmother's old Favorite Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

QUEEN & CRESCENT ROUTE

DIRECT TRAINS TO

New York
Cincinnati
Birmingham

PULLMAN SLEEPERS, DINING CARS.

— The Scenic Route —

TICKET OFFICE:
211 ST. CHARLES STREET.
Depot, Terminal Station, Canal St.
Phone, Main 2939.

L&A RAILWAY

ON AGAIN

Dependable Double Daily Passenger Service

BETWEEN ALL POINTS ON THE

Louisiana & Arkansas RAILWAY

(Except Jena and Jonesville)

THE POPULAR LINE

— BETWEEN —

Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.

Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?

B. S. ATKINSON, Traffic Manager.

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS,
Clinton, S. C.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

SOME GLEANINGS.

Doctor, did you ever have a "Conference cold?" Well here's the worst ever. The Chinese, we are told, measure the temperature by the jackets; but this thing taxes the handkerchief supply, which would be insufficient but for the fortunate visit of Santa Claus who brought his annual parcel-post consignment.

Was your stay with us at Jackson short? was I too busy? or did our paths just not cross that we got only the one time to tip our hat to ye Editor?

So far, we have heard no complaint against Bishop Murrah for permitting us to serve Crawford Street another year. Our first audience was a record-breaker; seats at premium. It was the occasion of the visit of Santa Claus to our Sunday school when, from the cradle to the stooping grand-sire, all were promptly on hand (I don't look for the like again until old Santa comes in 1917). Not to be behind the procession, Vicksburg joined all the other burgs in having "a Community Tree," the time being Sunday evening. The crowd was great, even for Vicksburg. All of the churches and clubs in the city had Christmas trees and there was little evidence of hard times. (If there ever have been times that were not hard with most people I've not known it, and if there ever came a Christmas or a circus when the chronic complaint has not been contradicted I do not recall it.)

Christmas cards with happy greetings from, here, there, and yonder! What a collection, and my hat's off to every thoughtful friend; long may they live and be happy!

But I've strayed from my first thought. It was to bear witness to the genuine regret with which our city parts with Rev. L. L. Roberts, and to say to those people at Hazlehurst that if they will give him a chance they will find that they have a good thing to keep for four years. Rev. O. S. Lewis is not a stranger to the Gibson Memorial flock, and a hearty welcome awaits him, as well as an abundance of healthy work.

Some Satartia folks have been in our city, and there is universal regret that they must part with their genial Kleiser; but what is Satartia's loss is Monticello's gain—this without any reflection upon his predecessor. Kleiser will show them some good preaching. The minutes of 1915 show that there were reciprocal honors at Monticello, and that's just as it should be, for it takes four years to get the best out of a pastor, and not less than four for the pastor to know his people. Bennett stayed there four years.

Being somewhat at the hub I am in position to say to Graves, "Fear not, Rolling Fork is looking for you, and you may make your arrangements to serve for four years some of the most refined, thoughtful people in the Conference. "J. E. J." will be neighbor to Graves on the north and his people are of same caliber, and no discount. With the passing of Alford and Chapman, we brush away a tear, and pronounce Centerville and Waynesboro under lucky stars. The Oak Ridge people have clinched a cinch on Wells; if he stays four years the Ford is "his'n;" but if not, his successor is to inherit it. I caught Roberts' Christmas gift, thinking he would turn over his "auto" to me, but he has learned somehow that he will need it in his "biz" at Hazlehurst, and said, "Nay nay, my brother." So I shall keep up the tramp, tramp, tramp the boys were marching."

The Elder has written that he will be with us on the first Sunday in January and we are reminded to give the belt a pull and brace up for another round. That God will add his mercies we devoutly pray, but we must wait patiently for the harvest.

As best I could, I gave the Crawford Street people yesterday some echoes from our recent Conference, which met with appreciation from some on the score of helpful information, and I thought, why should we not oftener give such facts to our people? My commission not having been renewed, I am writing as a plain, unassuming layman. Happy Christmas and prosperous New Year to ye editor and his helpers! T. B. HOLLOMAN.

Vicksburg, Dec. 25.

TREMENDOUS VALUE FOR 15c.

Washington, D. C., Special.—An unusual offer is being made by the publishers of the Pathfinder to send the paper to new readers 13 weeks for 15 cents. This well known national weekly magazine contains all the worth while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, non-partisan, reliable—well printed in large type. It puts everything clearly, fairly and briefly.

Washington is the fountain head of the activities and progress of the day; the Pathfinder is right on the ground—the only big national publication at the seat of government. $1 for a year, or send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 127 Douglas St., Washington, D. C. The 15 cents does not repay them, but they are glad to invest in new friends.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

City Physicians Explain Why They Prescribe Nuxated Iron

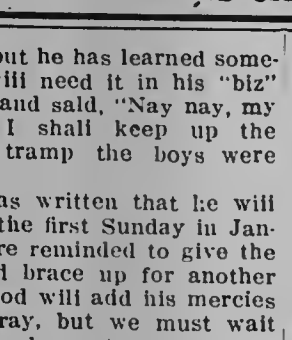
To Make Beautiful, Healthy Women and Strong Vigorous Men

NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY

Quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anaemic men and women into a perfect glow of health and beauty—Often increases the strength of delicate, nervous, run-down folks 200 per cent. in two weeks' time.

New York, N. Y.—It is conservatively estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below:



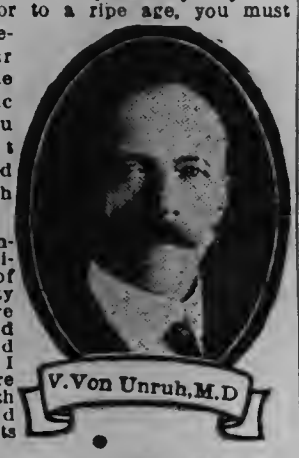
Dr. King, a New York physician and author says, 'There can be no vigorous iron men without iron.

Pallor means anaemia.

Anaemia means deficiency. The skin of anaemic men and women is pale. The flesh flabby. The muscles lack tone, the brain fags and the memory fails and they often become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn-meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked is responsible for another grave iron loss.

Therefore, if you wish to preserve your youthful vim and vigor to a ripe age, you must supply the iron deficiency in your food by using some form of organic iron just as you would use salt when your food has not enough salt."



Dr. V. Von Unruh, Medical Director in Chief of the New York City Clinics said, "I have given Nuxated Iron a fair and prolonged trial. I have been more than pleased with the results and will continue its use."

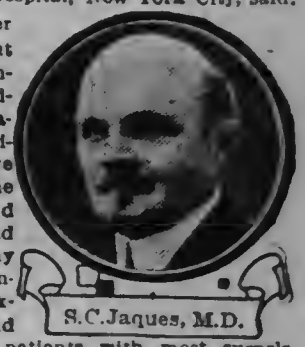
Dr. Sauer, a Boston physician who has studied both in this country and in great European Medical Institutions says: "As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple Nuxated Iron, I am convinced that the lives of thousands of persons might be saved who now die every year from pneumonia, grippe, consumption, kidney, liver and heart troubles, etc. The real and true cause which started their diseases was nothing more nor less than lack of iron in the blood.

Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with a blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret, he said, was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in—now at 50, after taking Nuxated Iron a miracle of vitality and his face beaming with the buoyancy of youth.

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly-looking, just like a plant trying to grow in a soil deficient in iron.

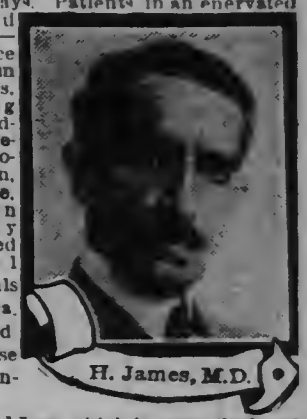
If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless. Many an athlete and prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said:



"I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Dr. James, late of the United States Public Health Service, says, "Patients in an enervated and devitalized state of health—those, for instance convalescing from protracted fevers, those suffering from a long-standing case of anaemia, all such people in my opinion, need iron. Of late, there has been brought to my attention Nuxated Iron. In practice I have found this an ideal restorative and up-building agent in these cases above mentioned."



NOTE—Nuxated Iron which is prescribed and recommended above by physicians in such a great variety of cases is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary, it is the most potent remedy, in nearly all forms of indigestion, as well as for nervous run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Holly Springs Dist.—First Round.

Mount Pleasant, at Mt. P., Jan. 6, 7.
Abbeville, at Abbeville, Jan. 9.
Water Valley, at W. V., Jan. 10.
Water Valley, at North Main, Jan. 11.
Coffeeville, at Coffeeville, Jan. 12.
Holcomb, at Spring Hill, Jan. 13, 14.
Grenada, Jan 14, 15.
Lamar, at Lamar, Jan. 16.
Holly Springs, Jan. 17.
Waterford, at Waterford, Jan. 18.
Potts Camp, at P. C., Jan. 20, 21.
Ashland, at Liberty, Jan. 23.
Randolph, at Randolph, Jan. 26.
Toccopola, at Liberty, Jan. 27, 28.
Paris, at Paris, Feb. 2.
Taylor, at Taylor, Feb. 3, 4.
Oxford, Feb. 4, 5.

District stewards meeting at First Church, Water Valley, Jan. 10, at 2 p. m. Also, it is expected that the pastors will meet with us for an institute. This will be as important a meeting as we will have during the whole year. Let no one be absent without a most satisfactor excuse. Preaching, planning, fellowship.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round.

Okolona Ct., at Grady's Chapel, Jan. 6, 7.
Okolona, Jan. 7, 8.
Tupelo, 7:30 p. m., Jan. 9. (Preaching Dec. 17.)
Verona, at Verona, Jan. 13, 14.
Shannon, at Shannon, Jan. 14, 15.
Fulton, at Fulton, Jan. 20, 21.
Tremont, at Tremont, Jan. 21, 22.
Nettleton Ct., at Shiloh, Jan. 27, 28.
Amory and Nettleton, at Nettleton, Jan. 28, 29. (Preaching at Amory, Dec. 10.)
Prairie, at Strongs, Jan. 31. (Preaching 11 a. m., Q. C. 2 p. m.)
Houston Ct., at George's Chapel, Feb. 3, 4.
Houston, Feb. 4, 5.
Vardaman, at Young's Chapel, Feb. 10, 11.
Calhoun City, at Calhoun City, Feb. 11, 12.
Houlka, at Wesley Chapel, Feb. 17, 18.
Montpelier, at Mantee, Feb. 18, 19.
Smithville, at Antioch, Feb. 24, 25.
Greenwood Springs, at Greenwood Springs, Feb. 25, 26.
Buena Vista, at Buena Vista, Mar. 3, 4.

The District Stewards will meet in the Methodist Church at Aberdeen at 10 a. m., Wednesday, Jan. 3. Let all be present on this important occasion.

THOS. H. LIPSCOMB, P. E.

Durant Dist.—First Round.

Sallis Cir., at Sallis, Jan. 6, 7.
McCool Cir., at Chapel Hill, Jan. 8.
Tchula Station, Jan. 14.
Sidon and Cruger, at Sidon, Jan. 14, 15.
Chester Cir., at Chester, Jan. 20, 21.
Ackerman Cir., at Ackerman, Jan. 21, 22.
Vaiden and West Cir., at Vaiden, Jan. 27, 28.
Pickens Cir., at Pickens, Jan. 28, 29.
Ebenezer Cir., at Hebron, Jan. 30.
Louisville Station, Feb. 3, 4.
Noxapater Cir., at Noxapater, Feb. 4, 5.
High Point Cir., at Center Ridge, Feb. 6.
Kilmichael Cir., at Kilmichael, Feb. 10, 11.
Poplar Creek, at Friendship, Feb. 13.
Kosciusko Cir., at Ethel, Feb. 17, 18.
Hesterville Cir., at Shiloh, Feb. 20.
Acona Station, Feb. 24, 25.
Black Hawk Cir., at Black Hawk, Feb. 25, 26.
Bellefontaine Cir., at Shady Grove, Feb. 28.
Slate Springs Cir., at Slate Springs, Mar. 1.
Mathiston Cir., at Mathiston, Mar. 3, 4.
Eupora and Maben, at Maben, Mar. 4, 5.

The District Stewards will meet in Durant on Thursday, Jan. 11, 1916, at 2 p. m.

W. W. MITCHELL, P. E.

Winona Dist.—First Round.

Sunflower, at Sunflower, Jan. 6, 7.
Moorhead, Jan. 7, 8.
Indianola, Jan. 13, 14.
Isola, at Inverness, Jan. 20, 21.
Belzoni, Jan. 21, 22.
Swiftown, at Baird, Jan. 27, 28.
Lambert, at Lambert, Feb. 3, 4.
Tutwiler, at Tutwiler, Feb. 10, 11.
Webb, at Webb, Feb. 11, 12.
Ruleville, Feb. 17, 18.
Drew, Feb. 18, 19.
Dublin, at Dublin, Feb. 24, 25.
Valley Mission, at Rosemary, Mar. 3, 4.
Minter City, Mar. 10, 11.
Schlater, Mar. 11, 12.

District Stewards' meeting at Greenwood, Jan. 17, 10 a. m.

L. M. LIPSCOMB, P. E.

Greenville Dist.—First Round.

Shaw, Jan. 6, 7.
Leland, Jan. 7, 8.
Shelby and Duncan, at Shelby, Jan. 13, 14.
Merigold and Alligator, at Merigold, Jan. 14, 15.
Cleveland, Jan. 21, 22.
Friar's Point and Sherard, at Friar's Point, Jan. 27, 28.
Coahoma and Lyon, at Coahoma, Jan. 28, 29.
Lula and Dubbs, at Lula, Feb. 3, 4.
Jonestown and Evansville, at Jonestown, Feb. 4, 5.
Tunica and Robinsonville, at Tunica, Feb. 11, 12.
Rosedale and Hillhouse, at Rosedale, Feb. 17, 18.
Benoit and Bulah, at Benoit, Feb. 18, 19.
Gunnison and Deeson, at Gunnison, Feb. 24, 25.
Glen Allan, Feb. 25, 26.
Clarksdale, Mar. 4, 5.

The district stewards will meet in the Methodist Church at Greenville at 11 a. m., Thursday, January 4. A full attendance is very much desired.

V. C. CURTIS, P. E.

Corinth Dist.—First Round.

Dumas, at Dumas, Jan. 6, 7.
Ripley and Blue Mountain, at Ripley, Jan. 7, 8.
Chalyheate, at Campground, Jan. 9.
Sherman, at Sherman, Jan. 10.
Myrtle, at Myrtle, Jan. 11.
Hickory Flat, at Hickory Flat, Jan. 12.
New Albany Circuit, at Wells Chapel, Jan. 13, 14.
Ripley Circuit, at Falkner, Jan. 20, 21.
Rienzi, at Rienzi, Jan. 27, 28.
Wheeler, at Wheeler, Jan. 29.
Booneville Circuit, at Oxmore, Jan. 30.
Corinth Circuit, at Box Chapel, Feb. 1.
Marietta, at Marietta, Feb. 3, 4.
Mantachie, at Mantachie, Feb. 6.
Mooreville, at Allen's Chapel, Feb. 7.
Guntown and Baldwyn, at Saltillo, Feb. 8.
Bienville, at Bienville, Feb. 10, 11.
Iuka Circuit, at Campground, Feb. 13.
Kossuth, at Wesley Chapel, Feb. 17, 18.
Silver Springs, at W. Bethel, Feb. 20.
Golden, at Golden, Feb. 22.
Tishomingo, at Tishomingo, Feb. 23.

Special Notice—The District Stewards will meet in the First Methodist Church at Corinth on Thursday, January 4, at 1 o'clock p. m.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Dancy (Preaching & Q. C.), Jan. 7, 8.
Columbus, Central Church (P. & Q. C.), Jan. 14, 15.
Columbus, First Church (Q. C.), Jan. 18.
Artesia (P. & Q. C.), Jan. 21, 22.
Starkville, (Q. C.), Jan. 22.
West Point (Q. C.), Jan. 24.
Macon (Q. C.), Jan. 26.
Mashulaville (P. & Q. C.), Jan. 27, 28.
Shuqualak (Q. C.), Jan. 30.
Brooksville (Q. C.), Jan. 31.
Macon Ct., at Soule's Chapel (Q. C.), Feb. 1.
Columbus Ct., at New Hope (P. & Q. C.), Feb. 3, 4.
Mayhew (P. p. m., & Q. C.), Feb. 4, 5.
Longview (Q. C.), Feb. 6.
Sturgis (Q. C.), Feb. 7.
Pheba (P. & Q. C.), Feb. 10, 11.
Crawford (P. a. m., & Q. C.), Feb. 17, 18.
Macon (Preaching, p. m.), Feb. 18.
Macon Ct., at Soules (Preaching), Feb. 25.
Shuqualak (Preaching, p. m.), Feb. 25.
Longview (Preaching), Mar. 4.
Sturgis (Preaching, p. m.), Mar. 4.

District Steward's meeting at Artesia, Jan. 10, 1:30 p. m.

W. W. WOOLLARD, P. E.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

"The children of the King have no right to feel and act as though they were orphans."

Unimpeachable—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

Choice Plants Make the Home Beautiful

Make your home a place of beauty with a carefully selected collection of porch and house plants from our big South Florida Nurseries. Suitable for all parts of the country.

For $1 we send prepaid:
2 nice size palms,
2 nice size ferns,
1 choice foliage plant.

Our $3 collection prepaid:
2 each of palms, ferns,
2 choice foliage plants,
1 decorative rubber plant.

Illustrated catalog sent with order, or free on request.

Reasoner Brothers, Royal Palm Nurseries
364 Benedict Ave., Oneco, Fla.

Bigger Crops, Better Farms

Ditching and Terracing

10 Days' Trial Money-back Guarantee Thousands in Use

ALL STEEL lasts a lifetime

Made Easy—Bigger Crops, Increased Farm Values and Better Roads assured if you use the

The Martin FARM DITCHER TERRACER AND ROAD GRADER

Cuts V-shaped ditch to 4 feet deep. Builds terraces and levees, grades roads, cleans out old ditches. Cuts and works out dirt at same time. SIMPLE—PRACTICLE—no wheels cogs or levers to get out of fix. Adjustable and reversible. Prevents crop failures. Reclaims abandoned land. Needed on every farm before the plow. Your farm is your factory, keep equipped up-to-date—make every acre pay. Does work of big machines, saves work of 100 men. Write for free book and introductory offer.

OWENSBORO DITCHER & GRADER CO. Inc. Box 164, OWENSBORO, KENTUCKY

GENUINE LEATHER BINDING

FLEXIBLE

THE GREATEST VALUE EVER OFFERED AT THE PRICE

ONLY $2.25 POSTAGE PAID

HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

THE TEACHERS' BIBLE

SELF-PRONOUNCING—REFERENCE

With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.

Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Sunday School

LOUISIANA NOTES.

Here they are by districts. Take a look.

Wesley Bible Classes.

District—	Adult	Sr.	Intermediate
Alexandria	30	8	2
Baton Rouge	15	2	7
Lafayette	11	4	10
Monroe	11	6	8
New Orleans	15	1	5
Ruston	10	2	4
Shreveport	12	2	3
	103	25	39
Not located	3	1	1
	106	26	40

The grand total of classes enrolled, including those not located, is 172.

The Nashville office shows 172 classes. Louisiana Conference reports 233 Wesley Bible classes. There were 61 classes reported at the last Annual Conference as Wesley Bible classes which have not been enrolled with Dr. Chas. D. Bulla, in Nashville, and which are not in reality Wesley Bible classes; nor can they be until they have enrolled. I have not received a copy of the last Conference Minutes yet, but when they get off the press I will check up your class with the list of classes I have from the Nashville office and in that way locate the classes which were reported at Conference as Wesley Bible classes and are not on Dr. Bulla's roll.

Please Enroll Right To-day! If you do not know how to go about it, let us know here in the office, 407 Bolton Avenue, Alexandria, La., and we will send you the application blank for your certificate.

One of the finest Sunday school treats that has ever come to Louisiana is on the way for all Wesley Bible classes and we want you to be ready for it. ENROLL RIGHT NOW.

C. V. BREITHAUPT.
Field Secretary.

DECEMBER TEACHER-TRAINING.

The Gulf Division shows up well again in the December enrollment of Brother Shackford's Department—when the report was made (December 20) we had almost one-half the classes and nearly one-half the pupils enrolled from the whole Church. The Division's enrollment by Conferences was:

Alabama, three classes, at Bay Minette, Evergreen, and Moundsville, with 32 students, and two individual students; Little Rock, two classes, at Camden and Prescott, with 40 students; Mississippi, four classes, at Biloxi, Lumberton, Magnolia, and McComb, with 59 students; North Alabama, 11 classes, at Albertville, Collinsville, Flat Rock (2), Fort Payne, Gadsden, Hamilton, Maylene, Albany, Tuscaloosa, and Valley Head, with 141 students; North Arkansas, one class, at Blytheville, with 15 students, and one individual student; North Mississippi, two classes, at Caledonia and Eupora, with 16 students, and two individual students.

The total enrollment from the Division was 23 classes and 308 students; the aggregate enrollment from the entire Church was 52 classes, 723 students.

A. L. DIETRICH.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Louis, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

FROM HOMER, LA.

The Baptist people called in the night service last Sunday, December 24, and a large congregation assembled at the First Methodist Church where an appropriate service was held. The church was beautifully decorated in white, suggestive of purity. The altar and chancel rails were overlaid with white and a beautiful cross projected from the pulpit. While the choir box was also manteled in snow white, and the star of hope, the star of Bethlehem, as a symbol of that which guided the Wise Men over the Judean hills, made up the setting of the sacred edifice. Appropriate music from the well trained vested choir, a solo each from Mrs. G. B. Hefley and Miss Elinora Allen, and an instructive reading by Miss Maggie McCasland on "The Legend of the White Christmas" were interesting features of the service. The pastor, Rev. W. L. Doss, read a Christmas greeting message from Rev. and Mrs. J. G. Snelling, and delivered a forceful sermon in which he stressed the importance of a more consecrated service on the part of each professed Christian during the coming year. A voluntary offering was called for, to be sent to the suffering Armenians and Belgians, to which the congregation made liberal response.—Homer Guardian-Journal.

MARRIED.

On. Nov. 19, 1916, by Rev. W. J. Wood, Mr. J. D. PATTERSON and Miss MARIE JOHNSON, both of the Bethlehem neighborhood — Winona (Miss.) Circuit.

At the residence of the bride's parents on Dec. 27, 1916, at 3 p. m., by Rev. W. J. Wood, Mr. ALBERT E. WEED and Miss ETHEL COLEMAN.

At the residence of the bride's father, Mr. DAVID CAMPBELL and Miss LEE RODGERS, Rev. W. J. Wood officiating.

FROM BROTHER AND SISTER T. S. RANDLE.

Dear Advocate: We wish you and your readers a happy, joyous and prosperous New Year.

We desire to thank the dear brethren, and the Joint Board of Finance for the increase in our annuity.

God bless all! God is good to us. We praise him, and take courage. Pray for us.

We love the Advocate and our many dear friends in Louisiana. We hope to visit in Louisiana in the Spring. We have been away about five years.

Your old friends and soldiers of the Cross,

Brother and Sister T. S. RANDLE.
Yoakum, Tex., Dec. 30, 1916.

LOUISIANA CONFERENCE.

Ruston Dist.—First Round.

Bernice, Jan 6, 7.
Jonesboro, Jan 7, 8.
Dubach, Jan 9.
Haughton, Jan. 10.
Simsboro, Jan 12.
Elmore, Jan. 13, 14.
Winnfield, Jan. 14, 15.
Homer, Jan 18.
Athens, Jan. 19.
Haynesville, Jan. 20, 21.
Plain Dealing, Jan. 27, 28.
Minden, Jan. 29.
Sibley, Jan 30.
Arcadia, Jan. 31.
Cotton Valley, Feb. 3, 4.
Ruston, Feb. 5.
Bienville, Feb. 10, 11.
Ringgold, Feb. 17, 18.
Alberta, Feb. 19.
Gibsland, Feb 24, 25.

J. M. HENRY, P. E.

Alexandria Dist.—First Round.

Colfax and Montgomery, at Colfax, Jan. 6, 7.
Campti, at Campti, Jan. 7, 8.
Pineville and Meridian, at Pineville, Jan. 10.
Boyce and Woodworth, at Boyce, Jan. 11 (2 p. m.)
Bunkie, at Bunkie, Jan. 13, 14.
Lecompte and Cheyneville, at Lecompte, Jan. 14, 15.
Provencal, at Provencal, Jan. 16 (3 p. m.)
Glenmora and McNary, at Glenmora, Jan. 20, 21.
Oakdale, Jan. 21, 22.
Oberlin and Reeves, at Oberlin, Jan. 22, 23.
Rankin and Carson, at Bon Ami, Jan. 25.
Longville, at Longville, Jan. 26 (10 a. m.)
Merryville, Jan. 27, 28.
DeRidder, Jan. 28, 29.
DeRidder Mis., at DeRidder, Jan. 29.
Elizabeth and Fullerton, at Elizabeth, Jan. 30.
Standard, at Standard, Feb. 2.
Selma, at Selma, Feb. 3, 4.
Pollock, Feb. 5.
Alexandria, Feb. 6.
Natchitoches, Feb. 10, 11.
Jena, at Jena, Feb. 17, 18.
Trout and Goodpine, at Goodpine, Feb. 18, 19.
Rapides Cir., at Melder, Feb. 24, 25.

BRISCOE CARTER, P. E.

Lafayette Dist.—First Round.

Rayne, Dec. 31.
New Iberia, Jan. 6, 7.
St. Martinville, Jan. 8.
French Mission, Jan. 9.
Lafayette, 7:30 p. m., Jan. 10.
Franklin, Jan. 13, 14.
Morgan City, Jan. 15, 16.
Patterson, Jan. 21, 22.
Jennings, at Jennings, Jan. 26, 27.
Lake Arthur, Jan. 27, 28.
Opelousas, 7:30 p. m., Jan. 31.
Evangeline Mission, Feb. 1, 2.
Eunice, Feb. 3, 4.
Crowley, Feb. 10, 11.
Lake Charles, Feb. 11, 12.
Sulphur, at Vinton, Feb. 13, 14.
Houma, Feb. 17, 18.
Lafourche, at Griffin, Feb. 19.
Gueydan, Feb. 24, 25.
Abbeville, Feb. 26.
Indian Bayou, Mar. 3, 4.
Melville, Mar. 14.

H. W. MAY, P. E.

Monroe Dist.—First Round.

Vaughan, at Girard, Jan. 7.
West Monroe, Jan. 10.
Lake Providence, Jan. 14.
Calhoun, Jan. 16.
Eros, Jan. 17.
Columbia, Jan. 20, 21.
Ouachita Mission, Jan. 22.
Brooklyn, at Sardis, Jan. 27, 28.
Farmerville, at Marion, Jan. 30.
Richland, at Greer, Feb. 3, 4.
Rayville, p. m., Feb. 4.
Oak Grove, Feb. 17, 18.
Midway, Feb. 19.
Tallulah, Feb. 24.
Waterproof, Feb. 25.
Sicily Island, at Ferriday, Feb. 26.
Winnsboro, Mar. 3, 4.
Gilbert, p. m., Mar. 4.
Mer Rouge, at Oak Ridge, Mar. 5.
Monroe, Mar. 7.

STOP! CALOMEL IS QUICKSIVER!

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

The District Stewards will meet in First Church, Monroe, on Friday, January 12, at 2 p. m. A full attendance is desired. The pastors are cordially invited. ALBERT S. LUTZ, P. E.

DR. RICE REMEMBERED.

A correspondent sends us the following note:

No pastor in Missouri is happier at this Christmas time than Dr. John A. Rice, pastor of St. John's Methodist Church, St. Louis, who has received from the Board of Stewards, through their chairman, Mr. Fristoe, a splendid check with the following letter:

"Dear Dr. Rice: I enclose you herewith cashier's check—the unanimous expression of the members of the Board of Stewards of St. John's Church of their esteem for you, and their confidence in you as minister and pastor. This expression is not only unanimous, but spontaneous. No one member of the Board is responsible for it. I have been made the vehicle through which the check and the sentiment which prompted it should reach you. Personally, I congratulate you and feel sure that your best work at St. John's Church is ahead of you. With renewed assurances of my esteem and confidence,

"J. W. FRISTOE."

PEACH & APPLE TREES 2c & UP

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, Nuts, etc. **Genuine Hale Budded** from Bearing **J. H. Hale Trees. Genuine** Delicious **Apples.** Write for free catalogue. **Tenn. Nursery Co.,** Box 15, Cleveland, Tenn.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
SOUTHERN SEATING AND CABINET COMPANY
JACKSON, TENNESSEE.

NEAR THE CROSS

Our **1917 Song Book,** contains a large number of old church tunes, choice selections, **most of book 1917 music—192 pages in all**—muslin binding, 30c per copy, $3.00 per dozen, postpaid. **Send 15c and ten names** of Singing Teachers Choir Leaders, Sunday School Superintendents, and Singers, and get **one sample copy, postpaid.** Address, **TEACHERS' MUSIC PUBLISHING COMPANY, HUDSON, NORTH CAROLINA.**

Knocks Obstinate Coughs in a Hurry

A Simple Home-Made Remedy that Gets at the Cause.

Thousands of people normally healthy in every other respect, are annoyed with a persistent hanging-on bronchial cough year after year, disturbing their sleep and making life disagreeable. It's so needless—there's an old home-made remedy that will end such a cough easily and quickly.

Get from any druggist "2½ ounces of Pinex" (50 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Begin taking it at once. Gradually but surely you will notice the phlegm thin out and then disappear altogether, thus ending a cough that you never thought would end. It also promptly loosens a dry or tight cough, stops the troublesome throat tickle, soothes the irritated membranes that line the throat and bronchial tubes, and relief comes almost immediately. A day's use will usually break up an ordinary throat or chest cold, and for bronchitis, croup, whooping cough and bronchial asthma there is nothing better. It tastes pleasant and keeps perfectly.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, combined with guaiacol and is used by millions of people every year for throat and chest colds with splendid results.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willz Ledbetter, 1124 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. P. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

A MESSAGE FOR THE NEW YEAR.

As we enter upon the new year we feel that every woman should have a spiritual stock-taking. So many form new resolutions, perhaps only to break them; still the effort put forth leaves its impress upon the life. There is an innate striving for something which we realize we have not yet attained: it is the striving of the spirit of woman for something yet higher and nobler.

Recently there came to our desk a leaflet from the Presbyterian Woman's Auxiliary, and as we read it over it seemed to force its message so strongly upon us that we felt impelled to pass it on to our women, and we felt that the beginning of the year was the auspicious time for its presentation.

The Leaflet.

What is first in a Christian woman's life? Make that a personal question and ask yourself what is first in your life. See if it is any one of the following things:

1. Is it myself:
   Health? Happiness?
2. Is it my home:
   Comfort? Hospitality?
3. Is it my family:
   Relationship? Education?
4. Is it my neighbor:
   Philanthropies? Reforms?
5. Is it my Church:
   Organizations? Charities?

Give them thoughtful consideration and be conscientious in answering them, for presently we are going to give Jesus' answer to each one, and God grant that his answer may be your answer, too.

What is first in a Christian woman's life? "The good is, so often, the enemy of the best" in these days of multiplied forms of good works. The woman in the busy city, the small town, even the country dweller, is appealed to for help in enough good causes to tax a dozen women's strength. Have you not found it so? Are there not times when you are puzzled to know what to do? It is difficult to always choose the best, because we do not always know what is best. Too frequently we are guided by personal sentiment, our tastes, or the fashions of the day. The latter, we know, often rule over "good works" as truly as over clothes. Shall we be constantly asking ourselves these questions: "Is this best for me?" "Do I belong here?" "Had I not better be there?" "How can I tell?"

Oh, there's the point—"how can I tell?" Find the guiding principle in your life, for it is the one which regulates your service to others, and brings power and peace to your own life. The answer to all your perplexing questions will be found in your Guide Book and comes from the lips of the Master himself. None but his words shall we study this week as we seek to answer our questions. We will not ask about any but the best things in woman's life. The second and third "best" will find their rightful places if only we find the "first best" and keep it there.

See the list above? Those are ten good and right things growing out of the right use of the five fundamental things in every woman's heart, and they seem to be the very objects of life about which Jesus has taught us so much. Study the list carefully. Is not every one fit to stand first in a Christian's thoughts, plans, time, prayer, and love?

Our answers must not come from our own best judgment, but from Him who is our King. It must be what he says, and we know that often his wisdom cuts right across our best. Would any of us dare gainsay his answer? Hear his answers, then, to-day:

Is it myself? "If any man come to me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26).

Is it my home? "Now it came to pass, as they went, that he entered into a certain village, and a certain woman named Martha received him into her house.

"And she had a sister called Mary, which also sat at Jesus' feet and heard his word.

"But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me.

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things.

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:38-42).

Is it my family? "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matthew 10:37).

Is it my neighbor? "Jesus said unto him, Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment." (Matthew 22:37-38).

Is it my Church? "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she broke the box and poured it on his head."

"For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her."

"Verily, I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." (Mark 14. 3. 5. 9).

Are these answers that we would naturally give? We think not. Human wisdom does not see so clearly, but needs the guiding spirit of the Master. He has set the standard for us and we must abide by it, even when he puts himself above our very sons and daughters. What a complete surrender is needed to accept his answer! But he who sets the standard gives us grace to abide by it and to rejoice in it. Having received his power to abide by his answers, he gives us now a rich, sweet abiding joy and peace. Then, hereafter we have the reward of being forevermore with him. Is it not a glorious heritage?

Then, in conclusion, we pray that he will give to each of you the seeking of him first, and then add unto you all these other good things. They have their place in each life, and are so easily found and kept if Jesus, and Jesus only, is first, and always first.

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day a glass of hot water with a tablespoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimeniary tract, before putting more food into the stomach.

Get a quarter-pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast act on the stomach, liver, kidneys and bowels.

Hair Needs Food

just as every other living thing does, and, just as every other living thing, it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only $1.00 and it will be the life of your hair. If he can't supply you, write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

A BISHOP AT PRAYER.

A vast audience assembled in the Temple Theater, in Ocala, on last Sunday, to hear the Conference sermon of Bishop Collins Denny.

As usual under such circumstances, considerable confusion prevailed, and the sound of many voices filled the house.

Bishop Denny appeared upon the platform, advanced to the pulpit, and turning, kneeled in prayer, as our preachers used to do commonly; but which is less usual now.

He said and did nothing to call the assemblage to order; but as he knelt, the buzz of conversation died quickly down, and a hush of reverence pervaded the place.

It was an instinctive tribute of reverence paid by that great congregation to the act of worship on the part of the preacher; and it seemed to us a very beautiful incident.

This custom of kneeling in prayer upon entering the pulpit is a good one, and contributes to the atmosphere of worship. It would be well for us to revive the practice where it has fallen into disuse.—Florida Christian Advocate.

YOUR SUCCESS.

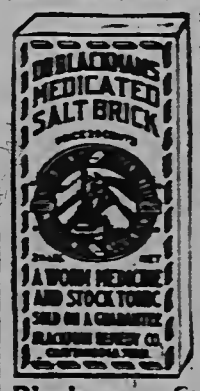
The Draughon Training will take you from the $1.00-a-day class of wage-earners and step by step elevate you to the $10-a-day class, thus hastening the end of your journey to SUCCESS. For catalogue, address Draughon's Practical Business College, Shreveport, La.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

NO DOSING — NO DRENCHING



Stock Lick It—
Stock Like It
Every Animal
Its Own Doctor
Drop Brick in Feed Box—
It Will Do the Rest
A Handy Medicine—
It Salts 'em Too
Saves Time, Labor and
Veterinary Bills
Best Worm Medicine and
Tonic Ever Produced
You've tried the rest—
Now use the Best

Contains Copperas for worms, Nux Vomica a tonic, Sulphur for the blood, Saltpetre for the kidneys and the purest Dairy Salt.

Blackman Stock Remedy Co.
Chattanooga, Tennessee.

Every Cold Should Be Considered Serious

So say the best medical authorities. Unless promptly checked, often they lead to chronic bronchial and pulmonary troubles which may prove fatal.

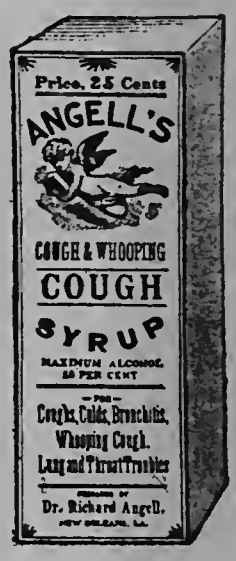
If your cough or cold has not responded to treatment—and remember, medicine should not be solely relied on—timely use of Eckman's Alterative may give you relief.

For more than twenty years it has been benefiting sufferers from these disorders. It is especially indicated where the system demands lime, for it contains calcium chlorid so combined as to be easily assimilated by the average person.

Safe to try—because it contains no harmful or habit-forming drugs of any sort whatsoever. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
Philadelphia

Contains no Habit-forming Drugs



25c and 50c at all Druggists

From the Field

Louisville, Miss.

Dear Advocate: We arrived here Wednesday, December 13, at 9 o'clock p.m. We were met at the depot by the Louisville Board of Steward and carried in an "auto" to the parsonage, where we were met by a number of ladies who received us kindly. Good fires and a delicious, warm supper was in readiness, which was very invlting. The good people have received us in a way to make us feel at home. Surely this is an elect folk!

We hope to get hold of our work in a few days, and stay on the job. We will have to build a church here. We hope to be ready to begin building when spring comes. We will give the Advocate our attention just as soon as we get settled down to business. All in all, we feel that there is a good year ahead for us here. I believe that my people are ready for the work. I wish you a merry Christmas and a happy New Year. Your friend and brother, W. C. CARLISLE,

Dec. 22, 1916.

Standard, La.

Dear Dr. Meek I would like to say through the Advocate that when I read of how some of the brethren have been royally received on their new work, I do not envy them or feel bad at all. I am beginning my third year on the Standard charge, and I have never served a better people, nor met with so much kindness. Every few months a crowd composed of Methodists, Baptists, and some that do not belong to any Church, crowd into the parsonage and fill the pantry with good things to eat. Just a few days ago the good people of Urania sent us an automobile load of groceries. I only wish I might stay with these people the four years. We have everything well in hand, and are expecting a great year. While we were sorry to lose Brother May, as our presiding elder, we are sure that Brother Carter is equal to the occasion, and we are expecting great things throughout the district in 1917. Wishing the Advocate and its readers a happy New Year, I am,

Yours for souls,

E. G. WOOD.

Iuka Circuit, N. Miss. Conf.

Dear Brother Meek: My work has indeed been pleasant in many respects this year; and glad am I that it is my pleasure to serve the people of the Iuka Circuit for the year 1917. On Saturday, December 23, 1916, we were very agreeably "pounded" by the members of Snow Down Church. Gifts of silver, many nice things to eat, and a nice little box of Santa Claus' things for our baby, Leora, were included in the "pounding."

On the afternoon of the same day, Brother R. N. Dean requested me to meet some of the members of Harmony Church, at the store of Brother A. W. Davis, where I was "fairly loaded" with Santa Claus' gifts for Christmas.

On Sunday, December 24,, I preached my "Christmas sermon." Upon my return home, it was found that my wife and baby had received, from the Woman's Missionary Society of Iuka, Miss., a nice basket laden with many Christmas gifts. May God bless the women in their work for the Lord!

Brethren, in it all there is more to me than the intrinsic value of material things. I see in it a spirit of brotherly love.—Wm. I. White, Pastor.

EAT LESS MEAT IF BACK HURTS

Take a glass of Salts to flush kidneys if bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness and bladder irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys clean, thus avoiding serious kidney disease.

Worth $1,000,000.

If you were about to die and heard of some remedy that would restore you to health, you would gladly give all you possess to obtain it. For only 25c you may secure a box of Gray's Ointment which may be the means of preventing your death from blood poison. It is from little neglected sores, cuts, bruises, burns, etc., that fatal blood poisoning often starts. Gray's Ointment, if applied as soon as the affection is contracted, will allay pain and heal the wound, thus preventing any serious after-effects. Successfully used in thousands of homes for nearly a century. Most druggists sell it. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

"MAIN STREET" AND UNIFICATION.

Dear Dr. Meek: The "Unification" action of the North Mississippi Conference at Winona was no doubt misleading to some people abroad. No member of that Conference, I infer, favors "organic union" with the Methodist Episcopal Church; and the resolutions adopted were evidently somewhat in advance of the sentiment of the general body of the Conference membership. The intention, as understood by most of the delegation, was simply to come into line with some other Conferences on this question, and with the Oklahoma declaration of the General Conference, and with the latest deliverances of the Southern Methodist Bishops, all of which was very innocent, and no special harm could come of this Conference action if properly understood. Naturally, it was adopted by a modest vote, though quite several of the Conference body appeared to be quite indifferent, and a few spoke against the resolutions and voted against them. Should this much-discussed unification question return again to the Conferences for consideration three or four years hence, evidently the North Mississippi delegation will be in position to enter a most distinct pronouncement; but it may never return—and so may it be.

We have had a delightful reception at the "Main Street Church," Water Valley. Nearly the entire Board of Stewards called at the parsonage, and others also of the church membership, and a fine "donation" was sent up as a "starter." The first service was the weekly prayer meeting, which was well attended. The Epworth League, Missionary Society and Sunday school appear to be actively engaged, and good congregations have attended the Sunday and Christmas Day services, with the usual full house at the Christmas evening entertainment. With some slight touching up of the church property, we shall have a situation of interest. An early official meeting indicates promptness, and monthly payments on the regular church expenses. The out-of-town churches, claiming one Sunday, have been heard from, and the hope is to meet all demands with them, without special break in the order of services at the Main Street Church. This new assignment creates no inconvenience and is accepted as an opportunity from Him who said, "Go teach, and lo I am with you."

A. H. WILLIAMS.

Water Valley, Miss.

APPENDICITIS

If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pains in the right side, write for valuable book of information. FREE

A. E. Bowers, Dept. 313, 219 S. Dearborn St., Chicago

HERE IS A DESK THAT *Stays Rigid*

because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY, Box 500, HICKORY, N. C.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

Before and After the Fire

Nobody knows when fire or lightning or wind will rage and destroy.

Some church building is being harmed by one of these destroyers somewhere every day. Absolute protection against loss is furnished, and money saved the assured, and Methodism perpetuated, by

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

No assessments. All that you have guessed about mutual insurance may be wrong. If you want to KNOW, write for information to HENRY P. MAGILL, Secretary and Manager, Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent M. E. Church South, 214 Norton Building Fourth and Jefferson, Louisville, Ky.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

SOUTHERN PACIFIC LINES

"SUNSET LIMITED"---No Extra Fare

From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.

JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

QUARTERLY CONFERENCES.

Brookhaven Dist.—First Round.
(In part)

Hazlehurst, Jan. 6, 7.
Wesson, Jan. 13, 14.
Fernwood, at Fernwood, Jan. 20, 21.
South and East McComb, Jan. 27, 28.
J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Jackson, Millsaps Memorial, p. m., Jan. 7.
Edwards, at Clinton, Jan. 14, 15.
Mendenhall and D'Lo, at Mendenhall, Jan. 21, 22.
Madison, Jan. 28, 29.
Fannin, at Holly Bush, Feb. 3, 4.
Brandon and Pelahatchie, at Pela., Feb. 4, 5.
Eden, Feb. 9.
Yazoo City, Feb. 11, 12.
Lintonia, p. m., Feb. 11.
Bolton, Feb. 15.
Benton, Feb. 17, 18.
Flora, Feb. 21.
Satartia, Feb. 25, 26.
Terry, Mar. 4, 5.
Vaughan, Mar. 9.
Camden, Mar. 10, 11.
Sharon, Mar. 17, 18.
Canton, p. m., Mar. 18.
Florence, at Wesleyana, a. m., Mar. 24, 25.
Harrisville, at Braxton, p. m., Mar. 25, 26.

The District Stewards are requested to meet at the Capitol Street Church, Jackson, Jan. 9, at 10:30 a. m. The pastors are cordially invited to be present. J. M. MORSE, P. E.

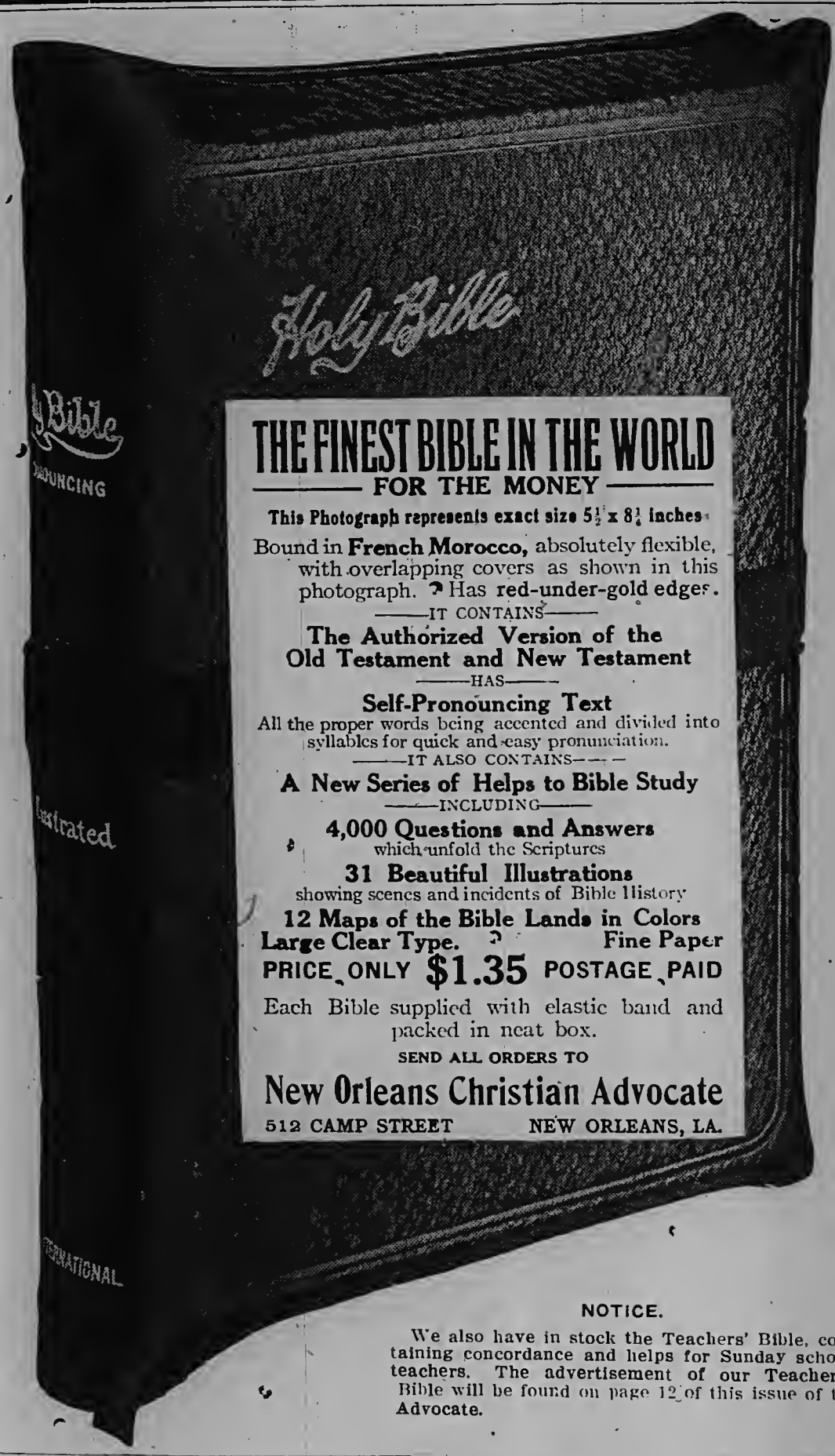
Seashore Dist.—First Round.

Americus, at Pleasant Hill, Jan. 10.
Logtown, Jan. 13, 14.
Coalville, Jan. 17.
Vancleave, at Mt. Pleasant, Jan. 20, 21.
Back Bay and Wolf River Mission, at ———, Jan. 23.
Lumberton, 7:30 p. m., Jan. 24.
Hub, 2:30 p. m., Jan. 25.
Columbia, 7:30 p. m., Jan. 25.
Poplarville, 7:30 p. m., Jan. 26.
Carriere and Picayune, at Carriere, Jan. 27, 28.
Gulfport, Seaman's Bethel and Mission, at Oak St., 7:30 p.m., Jan. 31.
McHenry and Howison, at McHenry, Feb. 3, 4.
Gulfport, First Church, 7:30 p. m., Feb. 7.
Moss Point, Feb. 10, 11.
Escatawpa, 2:30 p. m., Feb. 11.
Mentorun, at Alexandria Memorial, Feb. 13.
Wiggins, 7:30 p. m., Feb. 14.
Brooklyn and Bond, at Brooklyn, Feb. 15.
Long Beach, Feb. 18.
North Gulfport and Mississippi City, at N. Gulfport, 7:30 p. m., Feb. 18.
Biloxi, Main Street, 7:30 p. m., Feb. 21.
Saucier and Lyman, at Lyman, Feb. 24, 25.
Pascagoula and Ocean Springs, at Ocean Springs, Mar. 4.
J. R. JONES, P. E.

Meridian Dist.— First Round.

Meridian, Central Church, Jan. 7, 8.
Meridian, Hawkins Memorial, Jan. 7, 8.
Vimville, at Pleasant Hill, Jan. 13, 14.
Meridian, Seventh Ave., Jan. 14, 15.
Daleville, at Soule's Chapel, Jan. 20, 21.
Porterville, Jan. 27, 28.
Bucatunna, at Chicora, Feb. 2.
Waynesboro Circuit, at Fedora, Feb. 3, 4.
Waynesboro, Feb. 4, 5.
Enterprise and Stonewall, at Enterprise, Feb. 11, 12.
Lauderdale, Feb. 14.
Clark Mission, at Manassa, Feb. 17.
Matherville, at Andrew Chapel, Feb. 18.
Moscow, at Hopewell, Feb. 23.
DeKalb, at New Hope, Feb. 24, 25.
DeSoto, at Salem, Mar. 3, 4.
Shuhuta, Mar. 4, 5.
Meridian, East End, Mar. 11, 12.
Meridian, Fifth Street, Mar. 11, 13.
Pachuta and Quitman, at Pachuta, Mar. 14.
Scooba, Mar. 18, 19.
Meridian, Poplar Springs, Mar. 25, 26.

The District Stewards are called to meet in Meridian, at East End Church, Tuesday, Jan. 16, at 2 o'clock.
GEO. H. THOMPSON, P. E.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5½ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has **red-under-gold edges.**

IT CONTAINS

The Authorized Version of the Old Testament and New Testament

HAS

Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.

IT ALSO CONTAINS

A New Series of Helps to Bible Study

INCLUDING

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. **Fine Paper**

PRICE ONLY **$1.35** POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

We also have in stock the Teachers' Bible, containing concordance and helps for Sunday school teachers. The advertisement of our Teachers' Bible will be found on page 12 of this issue of the Advocate.

Hattiesburg Dist.—First Round.

Hattiesburg, Court Street, Jan. 7.
Hattiesburg, Broad Street, Jan. 7.
Eucutta, Jan. 13, 14.
Heidelberg, at Vossburg, Jan. 14, 15.
Ellisville Mission, at Mt. Zion, Jan. 20, 21.
Ellisville, Jan. 21, 22.
Lucedale, Jan. 27, 28.
Leakesville, Jan. 28, 29.
New Augusta, Feb. 3, 4.
Richton, Feb. 4, 5.
Blodgett, Feb. 6.
Magee, Feb. 10, 11.
Mount Olive, Feb. 11, 12.
Hattiesburg Circuit, at Petal, Feb. 17, 18.
Hattiesburg, Main Street, Feb. 18, 19.
Collins, Feb. 24, 25.
Seminary, at Sanford, Feb. 25, 26.
Taylorsville, Mar. 3, 4.
Williamsburg, Mar. 7.
Purvis, Mar. 11, 12.
Silver Creek, Mar. 17, 18.
Prentiss, Mar. 18, 19.
Oloh, Mar. 25.
Sumrall, Mar. 25, 26.

The District Stewards will meet in Hattiesburg, at the Main Street Church, Tuesday, Jan. 16, at 2 o'clock.
W. B. JONES, P. E.

Port Gibson Dist.— First Round.

Vicksburg, Crawford Street, Jan. 7, 8.
Silver City, at Midnight, Jan. 10.
Vicksburg, Gibson Memorial, Jan. 12.
Rocky Springs, at Willows, Jan. 14, 15.
Port Gibson, Jan. 16.
Woodville Cir., at Bethel, Jan. 20, 21.
Woodville Sta., Jan. 21, 22.
Fayette Cir., at Fayette, Jan. 28, 29.
Rolling Fork, at Rolling Fork, Feb. 2.
Mayersville, at Mayersville, Feb. 4, 5.
Anguilla, at Anguilla, Feb. 5, 6.
Oak Ridge, at Oak Ridge, Feb. 7.
Centerville, at Centerville, Feb. 11, 12.
Gloster, at Gloster, Feb. 12, 13.
Roxie, at Roxie, Feb. 14.
Harriston, at Harriston, Feb. 18, 19.
Hermanville, at Hermanville, Feb. 20.
Utica, at Utica, Feb. 21.
Natchez, at Natchez, Feb. 25, 26.
Washington, at Washington, Feb. 27.
Nebo, at Grendale, Mar. 3, 4.

The District Stewards are called to meet at Port Gibson, on Tuesday, January 16, at 11 o'clock a. m., in the Methodist Church.

As many of the pastors as can conveniently come are invited to a Conference with the Presiding Elder at 1:30 p. m., on the same date as above mentioned.
M. B. SHARBROUGH, P. E.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3177.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 11, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Keep us near thy side, O God!
This and all the years;
Let our wills be only thine,
And with love and purpose shine,
Till we reach the land divine,
Saved from sin and tears."

* * *

When Christ is but little in one's thoughts, he is pretty certain not to be in one's heart.

* * *

We are inclined to believe that there is such a thing as a Christian egotist, but we think that he has a long way to travel before attaining unto Christian perfection.

* * *

The Central Christian Advocate says: "They asked Mrs. Edison, 'What is your chief work?' Her answer was, 'The conservation of Mr. Edison.'" What the world owes her for that service, no finite mind can tell. The truth is, woman was made to be man's helpmeet, and that is her best mission.

* * *

Do not be content to move about in the mere sballows of Christianity. Plunge into its deeper depths? A passion for true holiness is much needed to-day both by the clergy and the laity. To have as fully as is possible the mind that was in Christ Jesus should be the dominant ambition of every follower of our Lord.

* * *

The mere trappings of office never made any man really great, though some officials and some other people seem to think so. True greatness is a possession of the soul—a thing of the head and heart and character. Place has nothing to do with it. Paul was the greatest man in the proud city of Rome even when he wore chains and was confined in a dungeon.

* * *

Without practicing intelligent methods of cultivation, no farmer can hope to grow and harvest a good crop. So, in the spiritual world there must be a sowing and a right process of culture before there can be a gracious reaping. Skill counts for much in the work of winning and perfecting souls. And well may every servant of the Master bestir himself to acquire it.

* * *

Lazarus at the rich man's gate furnished him his greatest opportunity, but the rich man saw it not and let it pass. In the physically and spiritually needy ones within your reach are to be found YOUR opportunities to lay up treasures in the sky. What are you doing with them? The unfortunate ones of the race may be the means of helping us vastly more than we can help them.

* * *

The voluble readiness with which some preachers volunteer to solve for statesmen and governments the most perplexing political and social questions makes us, we must confess, a bit weary at times. And it is observable that a few of this type of clergymen have found their way to the tripod. We learned long ago that a promiscuous garrulity is not a characteristic of profound thinkers. It is empty wagons that do the most rattling.

THE MEETING OF THE UNIFICATION COMMISSION.

The Commission on Unification met in Baltimore on the evening of December 28, and adjourned in the afternoon of January 2. The Associated Press has published an authorized statement from the Commission, which we are carrying in another column.

From this statement we infer that, while the Commission had extended and friendly conversations, no definite conclusions were reached. There seems to have been more nearly an agreement on some points than on others, but no complete unanimity on any of the essential issues involved. Committees were appointed to consider all these issues and report to another meeting of the Commission to be held on June 27, at some place yet to be designated.

We are not surprised at this outcome. It was hardly to be expected that agreements would be reached, and it is obvious there are many and grave obstacles in the way of any final agreement—obstacles which may never be removed. The powers of the General Conference, the boundaries and powers of the Jurisdictional Conferences, and the tribunal for determining the constitutionality of the acts of the General Conference are all matters of extreme delicacy and difficulty.

No one can be justly surprised at the difficulty involved in arranging for the Negro members of the Methodist Episcopal Church. Of these there are some 350,000, and they have all the rights and privileges and interests in the Northern Church that any of the white members of that Church have. Being thus fully qualified members of that Church, they could not without their consent be set apart in a separate colored Church, if such a Church should be brought into existence. A member of a Church who declines to withdraw from it can not be taken out of it except by death or expulsion, and it is not now proposed by anybody that the Negro members of the Methodist Episcopal Church should be unceremoniously cast out. On the other hand, to erect them into a Conference of the reunited Church, with all the powers of any other Conference, would involve their participation in legislation for the whole Church, and at the same time such a process would exclude the members of the Colored Methodist Episcopal Church, to which our Church owes special obligations and has promised specific aid. We can not agree to cast this Church off, nor be party to a union which would give another body of Negro Methodists special advantages over them. It may be doubted if a unified Church, including 350,000 Negroes, would not provoke the opposition of all the other Negro Methodists in the United States. It is obvious that in settling these questions there are very grave difficulties, involving considerations of both duty and expediency.

Besides all this, the members of the Methodist Episcopal Church, South, would not consent to be subject to legislation enacted by a General Conference in which the votes of the representatives of the Negro membership of the Northern Church might be, and probably would be, a controlling power.

It is not easy to see how this problem can be solved. Almost any conceivable course taken with reference to the matter would probably weaken Episcopal Methodism in America in one or both of its great branches.

One thing is perfectly clear: Our people must go on with their work in all of its departments just as if these negotiations had never been undertaken. We can not afford to stand still and wait to see what may be the outcome of the conferences of the Joint Commission. To bring our central Conferences to a standstill, or to crumble our border Conferences, would be nothing less than unfaithfulness to duty, and would lead to consequences of great damage to religion in the South, and in the whole country.

It must now be obvious to all thoughtful people that unification is not so easy of accomplishment as some enthusiastic people have supposed. It can not be achieved in a moment, if ever; and we must not arrest any of the movements of Southern Methodism in order to wait upon the fulfillment of hopes born of emotional zeal, rather than from a careful consideration of the whole subject. It would be a calamity to arrest the progress of our Church by fixing the gaze of our people upon a goal which seems so distant, and which may never be reached at all, or at least not reached within the lifetime of the present generation.

MEN OF ONE WORK NEEDED.

Singleness of aim and a concentration of energies count for much in any undertaking. A man of many minds is apt to be a piddler, accomplishing but little. Though he possessed commanding abilities, the fact that he was swallowed up in his great mission contributed very largely to Paul's success. To the Corinthians, he wrote: "For I determined not to know anything among you, save Jesus Christ and him crucified; and to the Philippians, he declared:" I count all things but loss for the excellency of the knowledge of Jesus Christ, my Lord. And again he wrote: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Is it not because he desires them to be men of one work that God calls upon those who are to be his ambassadors to detach themselves from secular affairs? Well may we beware of withholding anything that "in us is" in a service that is so weighty in its responsibilities and so glorious in its opportunities. A steady, unceasing, rightly directed earnestness is the key to power and worthy achievement. The burning lights are the shining lights in the Kingdom.

MY TRUST.

By "Subscriber."

Could I but lift the veil and see
All that lies out beyond,
To know my life, my destiny—
Would it make me weak or strong?
Or could I but the future read,
Each act of life see clear,
And know that it was thus decreed—
Would it give me hope or fear?
Not knowing this, then let me trust
In One who never fails,
Knowing full well that I must,
If I conquer when sin assails.

So, as each step in life I take,
My trust in God's secure,
Whose promise is He'll not forsake—
Then what can I need more?
For those who put their trust in him
Will never be denied
The strength they'll need to conquer sin,
No matter how they're tried:
"I'll never leave nor forsake thee"—
He's promised to all men;
And should all hell beset thee,
Just trust Him to the end.

BACKSLIDING FROM GOD.

"My people are bent on backsliding from me" (Hosea 11:7). Slipping away from God is caused by not drawing close to him. A little girl fell out of bed. When asked why, she replied, "I went to sleep too near the place I got in."—The Presbyterian.

A THING FOR USE.

Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness, and will mix with all life's sorrows, hope and courage and power. A man who has every-day religion in good, wholesome quanatity can easily afford to be without a good many other things.—Christian Guardian.

WILLINGNESS TO SACRIFICE.

Look again across the seas at the armies in Europe. There we see a marvelous willingness to give blood to gain desired ends. My old University, Oxford, is empty. The University of Cambridge is empty. Edinburgh University is empty. The great industrial universities in Birmingham, Sheffield, and Manchester are empty. The young fellows are away at the front.

Look into the banks and factories and we find that the young fellows are all gone and girls are in their places. Every empty place means that a man has given his blood in the defense of his nation. Everywhere in Europe just now there is a readiness to consecrate blood in the defense of home and fatherland.

Last summer, when I was walking through a little village in Gloucestershire, I saw a woman standing at the door of a little cottage. She turned to me and said:

"Is there any news of the war this morning?"

I told her the news and then asked, "Are you very much interested in the war?"

"Very much interested in it? Yes; I have five sons at the front, and I wish I had more to give."

Five sons! Five sons!—"and I wish I had more to give."

That is the spirit of the European war—no sacrifice is too great to secure ultimate triumph.

How is it with the army of the Lord? How do we compare with the European soldiers in the extent of our sacrifice? Are we ready to give our blood to proclaim the incomparable splendor of our cause?

The first blood ought to be given when we pray. There is a way of bleeding when we pray. If I merely pray about myself or my family, there is no blood, but when I pray and do not remember myself at all, in the remembrance of other people, when my petitions go out like armies in loyal intercession, bearing other people to the throne of grace, then my prayers are red with life-blood.

Is my labor red with blood? We often tire ourselves with things of the world. How many really wear themselves out in the work of the Kingdom of the Lord?

In a biography, I read the other day of a man who said in a letter to a friend: "It is a glorious thing to get thoroughly tired out for Jesus." That is spending your blood as they are spending it for the world's liberty in Europe. That should be the spirit of the army of the Lord—red with the blood of sacrifice.—J. H. Jowett.

THE END OF LIQUOR.

There will be no whiskey or beer sold in the United States within six years, if the present rate of progress towards teetotalism keeps up.

The only thing that will retard the abolition of liquor will be the prohibitionists themselves. If they permit their enthusiasm to be turned into fanaticism they will hurt their own cause. * * * *

If the prohibitionist forces keep sane, the temperance people will do the rest.

The sale of liquor will be quickly abolished in the District of Columbia. The only opposition will be through parliamentary maneuvering.

The constitutional prohibition amendment will be submitted, and in six years, we believe, that a majority of the States necessary will declare for it.

The metropolitan press of New York, Boston, Philadelphia, and Chicago are just as much in the dark about prohibition as they were about the result of the presidential election at 10 o'clock on the night following that event. With a saloon on every corner and a lobster palace in every block, they are color-blind as to what is going on in all of the great Western and Southern States and in the villages of their own States.

Prohibition is coming because it is an expression of the temperance desires of organized business, or organized labor, and of all the professions.

Railroads will no longer employ men who drink even moderately. Life insurance companies will have nothing to do with moderate drinkers.

Manufacturers want no boozers. The owners of distilleries and the owners of saloons want their employes to be sober.

The leaders in the skilled trades refuse to countenance drunkenness. The foreman of the composing room of The Commercial Appeal, no matter how badly he needed help, would not put to work a printer with the odor of liquor upon him. A drinking man will not be tolerated in a press-room. He not only endangers himself, but he endangers his fellow workmen.

Veteran reporters no longer drink. If a young man came to this office asking for a position, and stated that he drank beer or wine or whiskey, he would not be employed. The reason is that there are men who never drink that can do the work equally as well, and the editor will not undergo the added risk of a moderate drinker accidentally becoming "soused."

The distillers and brewers are beginning to realize that trouble is ahead. They preach moderation generally, but do not put their preachings into practice. The brewery interests recently offered the following suggestions for checking the prohibition movement:

First—A strict enforcement by State authorities of all excise laws.

Second—The establishment throughout the country of the German saloon system, which permits only beers, light wines and temperance drinks to be sold in dram-shops.

Third—Co-operation by brewers with the State authorities to put out of business every saloonkeeper who does not obey the excise laws.

Fourth—Abolition of treating in saloons, to discourage drinking to excess.

Fifth—Discontinuance of bars in saloons, all service to be given at tables, at which customers will be seated.

The brewers will not follow their own suggestions. They will sell beer to a dive; they will wholesale beer for consumption on Sunday; they will not stop supplying beer to a saloon where treating is the order. They will not prosecute those who violate the excise laws.

The big brewers of the United States maintained branches in Memphis six years after prohibition went into effect. They encouraged their agents to violate the law here. They may say they did not, but they knew that these agents were selling beer in Memphis, and they knew it was against the law.

Years ago an effort was made to close the saloons in Memphis on Sunday. On that same Sunday morning the brewery wagons drove through the streets as usual, and unloaded casks of beer in front of the saloons.

Every day adds some new proof to the fact that the time of liquor is not long in the land. Briand has just published a decree that distilled alcoholic beverages shall no longer be sold in France.

The moderate use of wine in Italy, even now, is being discussed by scientists.

Lloyd-George will probably close up the brandy and whiskey doggeries in England. He is determined to have efficiency, and he knows what a factor for inefficiency strong drink has been in Scotland, England, Ireland and Wales.

No man wants his own son or daughter to drink liquor. Therefore he should not want anybody else's son or daughter to drink it, and he ought not to want to manufacture it to be sold to somebody else's son or daughter.—Memphis Commercial Appeal.

THE CORRESPONDENCE SCHOOL.

To the Uudergraduates in Our Ministry:

Dear Brethren: Accept the greetings of your Correspondence School. The school was never in better condition. We are closing one of our best years. Nearly every mail lately has brought unsolicited expressions from our students as to their pleasure and profit in their studies with us. Our instruction is done personally by the Faculty of the Candler School of Theology of Emory University. This is the highest grade of instruction in our Church. There is no question of the great value of the Correspondence School methods. The late Dr. Harper, President of the University of Chicago, said his correspondence pupils did better work than those in his classroom. Of course, if a man merely wishes to slide by the Committee and pass, he can do so with little work. But if he really wishes to equip himself to preach the gospel, he will devote himself to regular, hard, systematic study. No better method for this, next to the classroom, has ever been devised than the Correspondence method of study. Some of the Conferences are so well convinced of this that they have passed a resolution requiring the undergraduates to take the correspondence work. Others have requested their Examining Committees to require this. The Examining Committees are deciding that the Committees will insist upon the undergraduates taking the correspondence work.

The only object in these different actions is to secure better equipment for our young preachers. It will not mean a dollar more in the pocket of any one connected with the Correspondence School if every undergraduate in Southern Methodism enrolls with us. It will mean merely more work for us. But it will mean a far more efficient ministry, and this is why this action is urged.

Drop us a post-card for a catalogue telling all about the school and its methods. Write us of anything you do not understand. We are glad to answer all questions, and to give our brethren every possible accommodation. The only object for which the school is carried on is to help our brethren to a better equipment for the great work of the ministry. Do not look upon us as your critics but as your friends who are trying to help you, and if you run up against a rule, remember it was made after years of experience only to conserve the work for the benefits of our students themselves.

We give full instructions for studying each book in the course for Admission on Trial and for each of the four-year courses. In addition, each of our eight professors in the Candler School of Theology offers two or more graduates course in his department, on a number of which credit is given on the degrees in Emory University.

The new courses of study are much superior to the old ones. A number of preachers who have already taken the old courses are taking these new courses with us, as they are equivalent to post graduate studies.

Several of the books in the new courses are not yet published. But they will probably be ready by the time a student finishes the other books in his year's study. Do not wait for them, but go ahead on the other books.

Will not the Examining Committees of the Conferences and others urge our young brethren to take their work with us?

This will not only be of great help to the students, but it will relieve the Committees of much hard labor.

What our Students Think of the Correspondence School.

We give below a few of the many voluntary expressions received from many of our more than twenty-four hundred students in the past few weeks. If we were to print all that we have received, they would fill a volume. These kind words not only cheer our hearts, but they also show what a great and good work the School is doing for our preachers. Many a congregation, not aware of the source of their pastor's improved ministry, if they knew the facts, would rise up and unite with their pastor in calling the Correspondence School blessed.

"I want to thank you for your prompt way of conducting the school. I am well pleased with the management of the school and want to congratulate you on your splendid work. It is the only way for the preachers to take the course with any degree of satisfaction."

"I have profited exceedingly by doing the work in this way and wish to thank you and the gentlemen who have charge of the grading of lessons, etc., for kindness shown and for prompt attention to the work sent in."

"I wish to take this opportunity to thank you for the good, prompt service, and for all favors extended to me while doing the work. It was indeed a pleasure to take the course."

"I inclose herewith my check for $10 which covers my note given for tuition in the Correspondence School. The course has been worth many times this amount to me.

"I have been delighted with the course."

"The course is of untold value to those taking it."

"I wish to thank you for the kindness shown me for the past four years and to say that I could never have gotten by myself what you have helped me to get out of the course."

"I want to say that your course is valuable and that I have thoroughly enjoyed the work. The truth is I can't see how any sane person can do otherwise than enroll with you. The idea of passing an examination of merit on from two to three thousand pages during the rush of the Annual Conference seems preposterous."

"I have derived a very great benefit from the two courses that I took in your Sshool this year. I have not studied them with a view simply of getting off Conference work, but I have studied them carefully, slowly and prayerfully, in order that I might reap even a greater blessing from them. The work has been delightful in every respect, and I shall look forward with much pleasure to my further worth in the Correspondence School another year."

"The instruction sheets have often served to give a new and clearer meaning to things in the book and have helped to make the work pleasant as well as profitable. I believe the School is doing a great work for the young minister and thus indirectly for the whole Church."

May we not have an early enrollment from the readers of this message and a full and happy year's study? No toil or preparation is too severe for the great work of successfully preaching our wonderful gospel. Send us a post-card for a catalogue, giving full particulars. Address, Correspondence School, Emory University, Ga. We have our own post-office and if you leave off the word Atlanta, we will get your mail more quickly.

Yours for a better ministry,

R. H. BENNETT.

SOME STRANGE CREATURES.

By Rev. W. L. Doss, Jr.

Preachers are strange creatures. People cannot understand why it is that they believe some things that they do. Then it is hard for people to understand why it is that preachers do some things that they do. It is still harder for people to understand why it is that preachers do not do things that they ought to do. It is strange, anyhow, about preachers. Some people can't understand why it is that the preacher does not visit more than he does. Then sometimes they cannot understand why he visits so much. Again, some people think that the preacher does not preach well enough. Then, it is so strange that he spends so much time on the preparation of his sermons and that he does not pay more attention to the people than he does.

The writer preached in a community one time where there had just been a minister of another denomination that visited a great deal. It was strange the way that he did. He spent so much time in the homes of the people. They all lived in the country; so he went to see the people and took meals with them in their homes. He stayed all night in their homes. He did this so much that the people did not like it. They thought it passing strange that a preacher should do such things. Then, when this writer came to that community, he was told that he would have to do just such things as this himself. The pepole in that church got another preacher. When he came he heard about the things that had been said about his predecessor; so he did not go any at all. **Preachers are strange creatures.** The people did not like one fellow because he came too often. Then they did not like the other one because he did not come enough. Well now, wern't those people just a little bit strange, too, in the way that they thought about preachers? After all, isn't it true that the people, as well as the preachers, are sometimes strange, too? It is not a very easy matter to be able to tell which is the more stranger, anyhow.

Then some people think that it is a surprising and strange thing that a preacher should have any use for money. He ought to be able to get meat and bread and flour and lard without money. Perhaps it may be that the ravens ought to feed him, like they fed Elijah, and then the angels might bring his children shoes in cold weather. Even if he does need money, some people who are members of the Church and who want the preacher to come to see them and do a good many other things for them think that he is such a strange man when he expects that they should pay him at least a little once in a while. They think that he ought to get out and work for the money that he needs like other people do. Then, when he does not do this, they think that it is so strange. He ought to do this, and then he ought to go to see them and preach his sermons and look after all the rest of a hundred things that he must do, and then he ought to know, by some strange intuition, everything that Tom and Dick and Harry expect of him besides. It is very strange if he does not do this. Well, then, preachers are strange creatures. But isn't it just possible that sometimes there are some people who are strange, too?

What do you think about some plan to help out in this matter? Just suppose that the preacher would get on his knees and ask God what God wants him to do; then let him put some common sense in with it all; then let him think about what he owes to all the people; then, the next thing that he might do would be to go out and do the things that God shows him ought to be done, and that his common sense tells him are the right things, too. This, it seems to me, might help some. Then, the people might forget that the preacher is so strange all the time, and hold up his hands just a little and talk to God some too about the preacher, rather than talk so much to other people about him. This, it seems to me, might help all just a little. But if we were all to do these things, then we might get rid of some of these strange preachers, and also of these strange people. This would cause the number of curiosities in the world to be decreased, and that might not be bad.

After all, the people need the preacher and the preacher needs the people. When they forget the peculiarities of each other and strive to get down on the basis of mutual affection and helpfulness, then can they labor patiently together for the upbuilding of the Kingdom of God in the world. Would that we might all, people and preachers alike, be able to do something like this. **We ought to do it.** The preacher ought to remember his responsibility and do his best to fulfill it. The people ought to remember theirs, too, and also do their best to fulfill it.

Homer, La.

THE MOVING-PICTURE SHOW REDEEMED.

The time has come when sentiment must be created to effect the redemption of the moving-picture show. It is capable of good uses. It can do something better than reflect the disgusting realism of the dark and immoral side of life. It can do something better than to reproduce in pictures the love slush of cheap story books whose very moral is immoral. Perhaps the chief reason why modesty and idealism are no longer considered a necessary part of true culture and character is because of the rule and reign of the "slush" and "gush" story-book. We must shame our youth out of such low and miserable taste. We must insist that their character is known by the books they love to read and the shows they like to see. This duty has so long been neglected by parents that it now requires a long and tedious process of education to wean them away from slush and gush. But it must be done. Here is a large field for social service. Let Christian citizens get together and launch a strong campaign against the moving-picture evils and insist on its redemption. Let them go further and encourage the patronage of all innocent educational and amusing exhibitions that have tone and character. The show is here to stay; but it is badly in need of redemption, and why is so little done to redeem it?—The Lutheran.

According to the press dispatches, Villa's forces killed all the Chinese and Syrians found in Torreon, Mexico, while recently occupying that city; and Villa drove a railroad spike through the heart of the eagle on the American shield at the United States Consulate in Parral and tore the American flag into ribbons on November 5. A day of reckoning will yet come to this notorious bandit.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

Church News

Alexandria, Va., has recently had a revival conducted by Rev. Gipsy Smith, Jr., in which there were 800-conversions.

The Protestant Episcopal Church claims to have had during the year 1916 a gain in membership of 27,285, which, it is said, brings the total number of its communicants up to nearly 1,100,000.

The city of Spartanburg, South Carolina, in which Wofford College is situated, has raised $40,000 for that institution, and will yet do more. This is highly creditable to that enterprising city.

Dr. J. M. Buckley, who for so long edited the New York Christian Advocate, celebrated his 80th birthday on December 16. That publication touched the high-water mark of merit when Dr. Buckley was on its tripod.

There has been "incorporated" in New York City the William A. Sunday Evangelistic Association, the object of which is to get things ready for the coming of Mr. Sunday to the great metropolis of the nation next spring.

Bishop Lawrence, of Massachnsetts, chairman of the Committee which has the matter in hand, stated a few days since that $4,000,000 had been pledged toward the $5,000,000 fund that the Protestant Episcopal Church is raising to pension retired clergymen and the widows and children of clergymen.

Rev. S. A. Nettles, formerly Editor of the Southern Christian Advocate, the organ of South Carolina Methodism, was unanimously received into the North Carolina Conference at its late session. Bishop Kilgo is stated to have commended him highly, declaring, among other things, that he was the best editor that South Carolina had ever had.

A campaign to secure an additional $500,000 for Hendrix College, Conway, Ark., is now under way, and several commissioners, representing the North Arkansas and Little Rock Conferences, are in the field. The General Board of Education, New York, has offered to contribute $100,000 of the amount to be secured.—Methodist News Bureau.

The people of Boston are reported to be overflowing the great "Tabernacle" to hear Billy Sunday. Toward the close of the fifth week of the meeting the number of "trail hitters" was stated to he more than 20,000. Even cultured Boston seems to like the plain, old-fashioned Gospel, and obviously, when faithfully preached, it is not wanting in effectiveness there.

We are indebted to the Nashville News Bureau for the following item: "Under the plan of campaign for Emory University as formulated by the Chancellor and the Board of Trust of that institution, there are now ten commissioners in the field, as follows: Rev. J. S. Frazer, Alabama Conference; Rev. S. B. Vaught, Holston; Rev. J. H. Young, Louisville and Kentucky; Rev. W. J. Mecoy, Memphis; Rev. Robert Selby, Mississippi; Rev. L. T. Mann, North Carolina; Rev. C. C. Jarrell, North Georgia; Rev. J. A. Harmon, South Georgia; Rev. E. M. Harrell, Tennessee; Rev. W. Ashury Christian, Virginia."

The following are the recognized General Evangelists of the Methodist Episcopal Church, South: "Rev. John B. Andrews, Siloam Springs, Ark.; Rev. J. M. Bass, Macon, Ga.; Rev. Luther B. Bridges, Gainesville, Ga.; Rev. John E. Brown, Siloam Springs, Ark.; Rev. Raymond Browning, Lincolnton, N. C.; Rev. D. L. Coale, Dallas, Tex.; Rev. Burke Culpepper, Memphis, Tenn.; Rev. J. O. Hanes, Birmingham, Ala.; Rev. Will J. Harney, Wilmore, Ky.; Rev. Walt Holcomb, Nashville, Tenn.; Rev. Arch C. Holder, Shreveport, La.; Rev. Bob Jones, Montgomery, Ala.; Rev. G. A. Klein, Nashville, Tenn.; Rev. W. M. McIntosh, Iuka, Miss.; Rev. Arthur Moore, Macon, Ga.; Rev. H. C. Morrison, D.D., Wilmore, Ky.; Rev. Thurston B. Price, St. Louis, Mo.; Rev. W. C. Swope, Charleston, Mo.

A STATEMENT BY THE UNIFICATION COMMISSION.

"To the Ministers and Members of the Methodist Episcopal Church and the Methodist Episcopal Church, South:

"We send you greetings in the name of our common Lord.

"Upon our coming together in the city of Baltimore, we had before us the report of the Joint Commission adopted at Chattanooga in 1910, the report adopted by the General Conference of the Methodist Episcopal Church, South, at Oklahoma City in 1914, and the report adopted by the General Conference of the Methodist Episcopal Church at Saratoga Springs in 1916.

"It was agreed that the fundamental and vital issues between us were as follows:

"The General Conference and its powers.

"The Jurisdictienal Conferences, their number and their powers.

"The status of the colored membership of the Methodist Church in the reorganized Church.

"We rejoice to say that the Spirit of God has been with us. Our fellowship in Christ has been intimate and refreshing. Our discussions have been frank and brotheriy. We have been of one mind and one heart in our purpose to advance the interests of the kingdom of our Lord and Savior Jesus Christ.

"It was helieved that if agreement should be reached touching the three items mentioned ahove, with time and patience and with the help of the Holy Spirit, the details of a plan for the unification of Methodism could be worked out.

"We are happy to be able to report that we find ourselves in general agreement concerning many of the questions involved. However, in vlew of the magnitude of these questions it was manifestiy impossible for us to reach final conclusions. For further consideration, therefore, we have referred these suhjects to strong committees, with instructions to present a detailed report at a session of the Joint Commission to be held on June 27 at a place to he designated.

"It is our fervent hope that the spirit of brotherly love and Christian fellowship so evidently manifest in all the deliberations of the Joint Commission may prevail throughout our Churches, and we earnestly call upon all our people to continue instant in prayer and blessing of God upon the work so auspiciously begun."

The Committees Named.

The committees are constituted as follows:

On Judicial Council—Bishop R. J. Cooke, Bishop W. B. Murrah, the Revs. A. J. Lamar, D. G. Downey, F. M. Thomas and C. B. Spencer; Charles Warren Fairbanks. Judge M. L. Walton, Col. E. C. Reeves, Ira E. Robinson.

On Jurisdictional Conferences—Bishop W. F. McDowell, Bishop E. E. Hoss, the Rev. E. B. Chappell, Dr. John F. Goucher, Dr. H. M. DuBose and Edgar Blake; T. D. Samford, Alexander Simpson, Jr., A. W. Harris, Dr. R. S. Hyer.

On Status of Colored Memhers—Bishops Earl Cranston and Collins Denny, the Revs. W. N. Ainsworth, W. J. Young, R. E. Jones (colored), J. W. Van Cleve, J. R. Day and John M. Moore; H. H. White, P. D. Maddin, Dr. H. N. Snyder, I. Garland Penn (colored). George Warren Brown and Judge Henry Wade Rogers.

General Reference Committee—Bishops E. D. Mouzon, Warren A. Candler, J. W. Hamilton and F. D. Leete; the Revs. E. M. Randall, Thomas N. Ivey, C. M. Bishop, A. F. Watkins, Frank Neff and A. J. Nast; Rolla V. Watt, William Rule, C. W. Kinne, John R. Pepper, Dr. R. E. Blackwell and J. H. Reynolds.

SUNDAY SCHOOL WORKER WANTED.

If some young man who can direct a Sunday school choir and take an active part in church work would like to secure employment in Lake Charles, La., I shall be glad to correspond with him. Of course, the young man should be a Methodist and a Christian. N. E. JOYNER, P. C.
Lake Charles, La.

MISSISSIPPI CONFERENCE TRAINING SCHOOL.

By Rev. Rolfe Hunt, D.D., President.

The Mississippi Conference Training School is located in the little town of Montrose, Miss., where there has been a school of wholesome influence for the past seventy-five years. In 1888 the institution was chartered. In 1898 it was deeded to the Brandon District Conference, but in 1904 it became the property of the Mississippi Annual Conference, and is now directed by a Board of Trustees appointed by that Annual Conference. The annual enrollment of this school is over two hundred students. Among these who have served as President are Revs. Waldo W. Moore, C. M. Chapman, G. H. Galloway, T. J. O'Neil, and J. S. Purcell.

There are now in the ministry nearly half a hundred men who have attended this institution, and who are largely indebted to it for their inspiration and training. The majority of them are Methodist preachers, hut some are Preshyterians and Baptists. During the present session eight ministerial students have been enrolled, three of them having young families. There are others enrolled who have been impressed with the call to the ministry and who will doubtless yield.

The first young man to matriculate in, and who has since received a diploma from, the Candler School of Theology was J. W. Chisholm, formerly a student in the Mississippi Conference Training School. Brother Jolly, another young man who was prompt to enroll in the Candler School, first took his course here in the Training School.

It is the earnest desire of the present administration to make the institution still more emphatically a "training school"—not only for young preachers, but for others who desire to increase their usefulness in the Church.

The trustees now own aud hold for the Conference a campus of several acres, on which is located a two-story brick hullding which cost hetween six and seven thousand dollars. This is furnished with seats and desks. A few hundred yards away is a tract of land—about thirty-six acres—which was bought for the school, but on which there is a debt of a little over $1000.

The trustees have heartiiy endorsed the recommendation to start a campaign for $25,000, so as to pay off the $1000 debt and add to the laboratory and library facilities and provide separate dormitories for males and females. We are also greatly interested in huilding several cottages on the land owned by the school for the benefit of ministerial students who have young families, these cottages and surrounding patches to be rent-free to such ministerial students. The dormitories are to be run by the authorities of the institution, strictly for the benefit of the school, hoard to be furnished students at the actual cost of operating and of supplying food. In order that the cost of hoarding may be made as low as possihle, it is proposed to set aside part of the land for pasturage and part for raising vegetables.

No less distinguished a gentleman than Dr. I. W. Cooper, President of Whitworth Female College, stated recently to the Annual Conference at Jackson that he did not helieve there was an institution in the State that was doing as much for the Conference in proportion to what the Conference had done for it, as the Mississippi Conference Training School, and he pleaded for a more liberal support for it.

A FULL LINE OF GROCERIES
If it comes from
The EUREKA TEA STORE
It's GUARANTEED
Teas and Coffees a Feature
Phone, Call and Write.
M. 882. 934 POYDRAS ST.
HARTWELL ROSSON, Prop.

Secular News

According to a foreign press dispatch, a meeting of the heads of the German, Austro-Hungarian, Bulgarian, and Turkish Parliaments will be held in Berlin on January 18.

Four new buildings are soon to be constructed for Sophie Newcomb College, near Tulane University, at a cost of $750,000 or $800,000. It is stated that the trustees of this institution will see that enough of its funds are preserved as an endowment to yield an annual income of at least $100,000.

One of the first acts of the Lloyd-George Cabinet in Great Britain was the calling of an Imperial Conference, which will be held in London in February. It is expected that all of the self-governing dominions of the British Empire will be represented in this great gathering by their premiers or specially designated spokesmen.

A homicide almost every day was Cook County's (practically the city of Chicago) record for 1916, according to the report of the Coroner, Dr. P. M. Hoffman. During the year there were 312 homicides, 592 suicides, 276 persons killed by automobiles, 328 by railroad trains, 133 by street cars, and 192 burned or scalded to death. The total number of deaths reported was 6323.

There are said to have been made by French and British aviators during the year 1916, 450 raids into the enemy's territory—250 by the former, 190 by the latter. These forays resulted in the shooting down of 900 of the enemy aeroplanes and in the destruction of 81 captured balloons. It is stated that the operators of air crafts as war instruments have become constantly more skillful as time has passed.

The American Honorary Commerce Commission, created by the Southern Commercial Congress, will sail for Japan from Vancouver on January 25, with a view to cultivating trade relations with the Mikado's Empire. The members of this Commission are Hon. John M. Parker, of New Orleans; Senator Fletcher, of Florida; General Julian S. Carr, of Durham, N. C., and Mr. Herman A. Metz, of New York.

Of the total losses by fire in the State of Louisiana during the year 1915, 20.3 per cent, amounting to $419,432, are classed as having been preventable; and 36.7 per cent, amounting to $739,010, are set down as having been partly preventable. The causes of the preventable fires are stated to have been, in part, as follows: smoking (the largest cause), 6.9 per cent; chimneys and flues, 5.2 per cent; stoves, 3.2 per cent.

Governor Sidney J. Catts, of Florida, requested that no inaugural ball should be given on the occasion of his induction into office last week; but, as the arrangements were under way before he made his wishes known, the ball was not called off. However, neither the Governor nor any member of his family was present; and no punch was served at this function, as had been the case at inaugural dances heretofore. Hurrah for Governor Catts!

The Department of Agriculture at Washington announced last week that the aggregate value of all crops produced in the United States last year was $8,934,587,000. This was an increase of $2,165,989,000 over the value of the crops of 1915, and an increase of $2,867,206,000 over the average value of those of the years from 1910 to 1914. Texas led in the value of its crops, with Iowa second, and Illinois third. Except North Dakota, the crops of every State in the Union showed a gain last year, though that of Alabama was very small.

The following figures show the growth of the Domestic trade of the United States within recent years: 1890—$8,000,000,000; 1895—$7,200,000,000; 1900—$11,700,000,000; 1905—$17,800,000,000; 1910—$28,200,000,000; 1911—$27,300,000,000; 1912—$31,100,000,000; 1913—$32,100,000,000; 1914—$29,900,000,000; 1915—$32,700,000,000; 1916—$45,800,000,000. What an enormous volume of business this is may be inferred from the fact that there is perhaps not a nation on earth except our own that is worth as much as a hundred billion dollars. Our foreign trade, great as it is, is small compared to our immense domestic trade.

EVANGELISM AND PASTORAL CO-OPERATION.

We have wise laws governing the evangelistic movement in the Church, and in the North Mississippi Conference we are well supplied with capable evangelists, both Conference and local. These workers are true and tried, and their past successes are a guarantee of their future usefulness to the Church in this most important field of service.

The work of Rev. J. A. Bowen and Rev. J. H. Bell, our Conference evangelists, as shown in their reports for 1916, was highly satisfactory. The fact that they had more than 1000 conversions, each (within and without the Church) under their ministry, gives evidence of a genuine work of grace that greatly blessed the Church where these men labored.

Brethren of the Conference, let us give them more work at home. Your Committee on Evangelism greatly desires to see more meetings in the winter and early spring, believing that when we get our people to adopt the plan of having early revivals it will be greatly to their advantage. So, we hope that pastors who desire to secure the services of these brethren will take up the matter with them at an early date. They will need to make up their slates as soon as possible.

Furthermore, we are pleased to have among us two other resident evangelists whose labors have been such as to commend them to their brethren—Brothers W. M. McIntosh and W. D. Bass. Brother McIntosh was made one of the General Evangelists of our Church at the recent Evangelists' Meeting held in Memphis. No man perhaps has held more great revivals in North Mississippi than he has, and doubtless he is quite as effective to-day as he has been at any time in the past. Brother Bass also has done good, solid work for a number of years, and has held many sweeping revivals.

All these men, capable, tested, and true, are at your command, brethren. We trust that you will secure the benefit of their consecrated labors, and that this will be the greatest year for old-time revivals that we have had in our Conference in twenty-five years. I feel that the preachers and people are ready for just such a general revival, and that if we will plan wisely for it, it will come.

W. M. YOUNG,
Secretary Evangelistic Committee of North Mississippi Conference.

ANENT THE UNION OF THE TWO CHURCHES.

Dear Advocate: In my humble opinion the time is a long way off when the two Methodist Episcopal Churches will ever be merged into one. It seems that it "doth not yet appear" just why this proposed union is a necessity, anyway. About the strongest argument, so far as I have observed, for this union is that in the Western part of the United States the two Churches conflict with and cripple each other. If this be true, then let me make the following suggestion as a solution to the whole matter: Let the Northern and the Southern Churches remain as they now exist and agree to each withdraw from the Western part of this country, and let a distinct Western division be organized. Then we would have the Northern, the Southern, and the Western divisions of the Church. In doing this let each division be empowered to elect its own Bishops, have its own Annual and General Conferences, and control its own affairs just as the two divisions now do. It might be well in doing this to have something like an Ecumenical Conference for the three divisions, but let each division remain a sovereign within itself. I speak now in general terms. It occurs to me that this plan could be worked out logically and thus relieve the situation, if, indeed, it needs relief.

Respectfully,
Holly Springs, Miss. W. A. BELK.

A STATEMENT.

Because of certain reports that are said to have been in circulation, we have been requested by Brother Myers to print the following statement:

"To Whom It May Concern.

"This is to certify that Mr. S. B. Myers was admitted to this institution (East Mississippi State Hospital) on August 31, 1916, suffering from a severe nervous prostration, with a temporary condition of melancholia. At that time, he was not addicted to the use of morphine, or any narcotic, and we did not treat him for the drug habit. In a comparatively short time, he recovered from this depression, and soon became much better, and after an observation of about two months, he was discharged on November 2 in a splendid condition—apparently normal.

J. M. BUCHANAN, Superintendent.
Meridian, Dec. 13, 1916.

PASTORS INVITED.

The pastors in the Meridian District are invited to meet with the District Stewards on Tuesday, January 16, at 2 o'clock. A conference with the pastors in the interest of the year's work is desired.

GEO. H. THOMPSON, P. E.
Meridian, Miss., Jan. 6, 1916.

NOTICE.

Write for price of board and tuition, Spring Term, beginning, January 14. Splendid advantages in Music, Art, Expression.

MEMPHIS CONFERENCE FEMALE INSTITUTE, Jackson, Tenn.

PASTOR WANTED

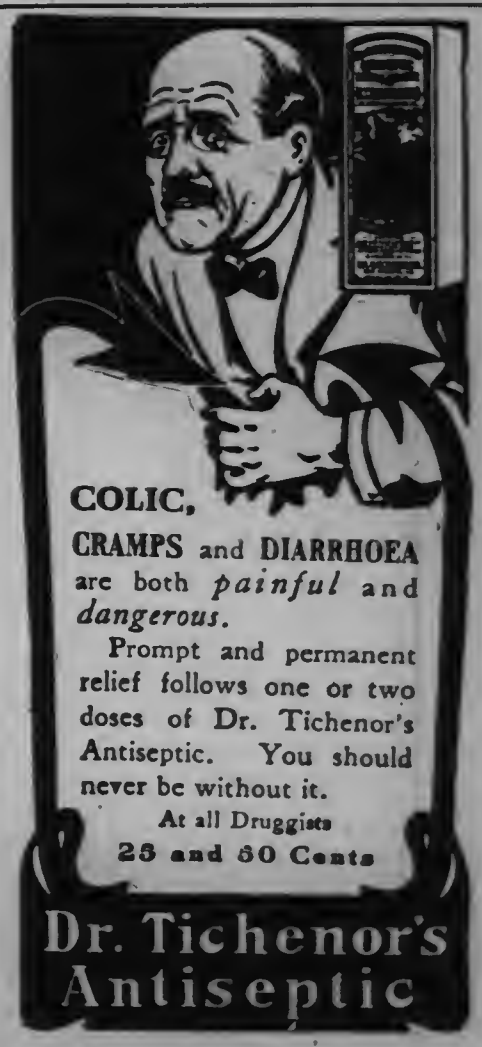
For a charge in Southwest Louisiana that has $600 missionary appropriation, an active young man, willing to labor and wait. Good recommendations must accompany application.

H. W. MAY,
P. E., Lafayette Dist., La. Conf.,
Lafayette, La.

"SINGER AND PERSONAL WORKER."

I have open dates for meetings with pastors or evangelists; six years' experience; good recommendations; easy terms. Address

W. S. BUTTS,
Junction City, Ark.



The Great Battle

A WANT AD.

Johnson, the drunkard, is dying to-day,
With marks of sin on his face;
He'll be missed at the club, at the bar, at the play;
Wanted—a boy in his place.
Boys from the fireside, boys from the farm,
Boys from the home and the school,
Come, leave your misgivings, there can be no harm
Where "drink and be merry's" the rule.
Wanted—for every lost servant of men
Some one to live without grace;
Some one to die without pardon divine—
Have you a boy for the place?

—Kosclusko (Miss.) Herald.

NOTES.

The London Times, England's greatest newspaper, in appealing for the suppression of the drink traffic during the war, says: "Alcohol is the nation's greatest source of weakness."

The claim of the saloon men that prohibition increases the consumption of liquors is really laughable. If that were true, the liquor dealers would be shouting for prohibition from ocean to ocean.

Hon. W. J. Bryan predicted a few days ago that by 1920 constitutional prohibition for the whole country will be an unavoidable national issue, and that one or the other (if not both) of the leading political parties will advocate such an enactment in its platform.

The brewers and rum sellers, in convention assembled, prating about reforming the liquor traffic, is a sure enough "sight." Especially so to a man who lives in New Orleans, where practically every dram-shop sells liquor all day Sunday in open violation of the law. A law-abiding saloon would, indeed, be something new under the sun. We do not believe that such a thing ever has existed or ever will exist.

Under the leadership of Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, a public campaign in the interest of prohibition is now on in this State. Ex-Governor M. R. Patterson, of Tennessee, and Major Dan Morgan Smith, of Chicago, formerly attorney for the Model License League, a liquor organization, are booked to deliver a number of speeches at important points. They began in New Orleans last Sunday, where they were greeted by large audiences. Let the friends of the prohibition cause co-operate in making the tour of these distinguished speakers count for the utmost possible.

THE SOUL OF THE SALOON.

In a Louisville saloon this motto hangs on the wall: "Live Every Day so You Can Look Any Man in the Face and Tell Him to go to ———."

In this motto the soul of the saloon is exposed.—Methodist Temperance Bureau.

YIELDING TO THE INEVITABLE.

The Excelsior Brewery of St. Louis has closed because, as its manager said: "Prohibition is inevitable." A brewery at Paducah, Ky., has also closed "in anticipation of State-wide prohibition being also handicapped by a lack of business." The Paducah brewery will become an ice-packing plant.

HAIL TO THE PATRIOTIC PRESS!

The magnificent way in which patriotic newspapers the country over are taking up the fight against the prostitution of the mails by the liquor trade, deserves the highest praise. Collier's Weekly, The Atlanta Constitution, Augusta Chronicle, Kansas City Star, Des Moines Register and Leader, and a hundred other uncompromising advocates of decency in government are at death grips with this trade in murder, arson, rape and suicide. Scarcely a week that does not see a strong addition to the ranks of the newspapers demanding this reform.—Methodist Board of Temperance.

STATE UNIVERSITIES.

Serious trouble is brewing over the University of Missouri and its President is threatened with removal. The movement may go even further, for the Legislature proposes to take a hand in the controversy. The trouble, of course, is of political origin, as has frequently been the case of late with the State universities, the most marked instance being that of the University of Wisconsin.

The Missouri school got into politics during the campaign recently closed over an issue of the appropriation made for its support. In the discussion of the campaign the President of the institution was charged with having taken an attitude hostile to the Democratic organization. As the Democracy elected the Governor and Legislature and is in full control of Missouri, some of the party leaders think that President Hill should be disciplined.

This is only a repetition of what we have heard several times of late and brings out one of the weaknesses of State universities controlled by the State. Unless public opinion frowns on the practice of placing these institutions under the absolute control of partisan or factional politics and grants them some independence in their views and plans, they are certain to suffer from political interference. The case of the University of Wisconsin, a few years ago, attracted general attention throughout the educational world. The university was most successful, had a large number of matriculants, and had been doing good work. The State had apparently appreciated its services, for it conducted investigations on any lines which the Legislature or any governmental bureau or department asked; and it received in return the largest endowment and annual appropriation given any State university in America.

The crisis came when a reactionary administration followed an advanced and progressive one. The complaint was then made that the university had been too radical in its views, taking extreme and advanced positions on all questions submitted. The conservative element attacked the university for its progressive attitude and over a dozen bills were introduced in the Legislature intended to weaken or cripple it. For many months the result was in doubt; and although the institution in the end triumphed over the assaults made on it, it suffered severely in the political squabble that grew out of its attempts to aid the State by its investigations in return for the money given it.

It was only one of a dozen similar movements. Kansas had the same trouble; and political partisanship injured the University of Oklahoma in educational circles a few years ago. Now comes the same story from Missouri. It shows a defect in many of the State universities as now organized. They have made great progress and are among the most successful colleges in the country, providing for the education of many young men and women who would otherwise not have a chance of securing a higher education, but they must, to do their duty, enjoy at least some independence: The Presidents and Professors must not be used as the spoils of office, or changed like the political offices with every change of administration, and they must not be required to change their points of view on teaching, on history, economics and philosophy every time the party in control of the State and of its university changes, and thus become as unstable as the wind or as politics.—Times-Picayune.

HOW IT TURNED OUT.

(We reprint, without comment, the following from The Presbyterian. Parallel cases, we dare say, can be found in many other denominations.—Editor of Advocate.)

Much is being said and written upon the restlessness of the Church and the ministry in their mutual relations. One reason for this condition in some parts is a lusting after strange teachers. The Presbyterian Standard gives a case in point as follows:

"About a year or more ago we called attention to the strange performance of Rev. Percival Campbell Morgan, pastor of the Tatnall Square Presbyterian Church in Macon, Ga., who seemed intent upon introducing into that staid congregation all the various phases of ritualism, such as Lenten services, Easter celebrations, and other apings of the Romish and Episcopal Churches.

"We then ventured the prediction that such things, while they might attract for a time, would in the end wear out, and that the performer would some day find another place.

"A few months ago he filed a petition in voluntary bankruptcy, showing that he was as extravagant in living as in church frills. Recently he resigned, though to his credit be it known that his people refused to accept his resignation. He, however, insisted upon it, and now he has begun the organization of a Congregational church, from which he originally came. **This church is to be financed by Boston and other Congregationalists, and will be one more denomination in the city of Macon.**

"The genius of Presbyterianism is the rule of the people, and what they want, they have a right to get; but we are unable to understand why, with the many strong men we have in our Church of the South, congregations should experiment with men from other countries and sections. We have rarely known such experiments to turn out well.

"The moral of this story is that for Presbyterians the safest method to pursue is to preach the simple Gospel to a lost race, and leave out all frills. This is the rock upon which many a ministry has been wrecked."

NOW ON A CASH BASIS.

The subscription price of the New Orleans Christian Advocate for the year 1917 is $1.50 to both the people and preachers. The Publishing Committee at its recent meeting gave orders to the Publisher to discontinue all delinquent subscriptions and to place the business of the paper on a cash basis. Many of our preachers fail to observe the rule of paying in advance, and in consequence may, unless they give the matter immediate attention, have their names dropped—an embarrassment which the Publisher hopes to escape. Under the new policy instituted, the longest time that ANY delinquent subscriber can possibly be carried is three months. Brethren, please note and heed this very important statement.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

HOW SHE DOES IT.

The Bentztown Bard.

Wonder how she can do it,
All that she does so sweet:
Keeping the little house of life
Pleasant and bright and neat:
All of her days with caring
How this one and that shall know
The life of a cheery purpose,
And love with its tender glow!

Wonder how she can do it,
All of us seem to say;
Ah, what a host of duties
Brimming her busy day!
Always from morn to evening
Finding some task to do,
Keeping the sunlight shining,
And helping the skies stay blue!

Wonder how she can do it:
Mothering all with her care;
Brave in her daily struggle
And guarding us from despair;
Smiling amid the shadows,
Singing amid the dearth,
Brightening her little corner
With love and a gentle mirth.

Wonder how she can do it!
Well, there's a secret, sure,
And maybe the answer is trusting,
And keeping her own heart pure,
And never a selfish moment,
And always a thought of those,
Who find in her spirit of patience
The life of the song and rose.

—Baltimore Sun.

GRUFFY.

Gruffy was a very small pig with a very loud squeal and a very curly tail. No wonder he was all squeal and tail. He had five brothers and sisters, all stronger than he. Whenever Father Smith filled the trough with milk, the rest of the family pushed and jostled poor Gruffy until he couldn't get near to drink one drop.

O but he grew hungrier every day! His poor little stomach was so empty that his sides almost touched. His ribs seemed to rattle when he ran.

"'Taint no use foolin' with that pig," said Farmer Smith to his little daughter Mary, who had come with him to watch the animals feed. "He's goin' to die."

"O give him to me, daddy! I'll feed him and teach him to do tricks just like the circus pig I saw at the fair."

So Mary got Gruffy. She fed him a big bowlful of milk three times a day. Later he had fresh vegetables from the garden. Every few days the little pig was scrubbed until he was pink and white. He grew fat and happy and followed his mistress everywhere just like a dog. When Mary sat down on the grass to read, Gruffy would sit down on her skirt.

Now pigs are very smart. If a teacher is kind and patient, they can be taught to do anything that a dog can be taught to do. Gruffy learned to do many tricks which Mary made him do every day before he could have his dinner. He was at last so used to performing that whenever he was hungry he would start to show off his accomplishments without even being asked. Whenever there was company, Gruffy was asked into the house to entertain the guests.

At last school opened. Mary had to shut up the pet in the woodshed and run down the road to the country school with the rest of the children.

Poor Gruffy! He put one shrewd little blue eye to a crack in the door to watch her go. He squealed until the great tears ran down his long snout. But Mary did not come back to him. Then he began to root a big hole in the earthen floor under the woodshed wall. When it was large enough he crawled through, and down the road he went with many a happy grunt. The pretty pink ribbon which Mary had tied about his neck that morning floated in the wind.

He grew tired as he neared the schoolhouse door. He stopped to listen. Didn't he hear Mary's voice? The door stood ajar; so, with a bound, in marched the unbidden guest, straight down the front aisle. Mary was doing an example on the blackboard near the front platform. When he saw her, Gruffy squealed with delight. The children all laughed, cheering the bold new pupil with the pink ribbon bow.

But Mary's pet was used to audiences at home. He felt by his stomach time-piece that it was about time Mary brought out the midday bowl of milk. So up onto the platform he scrambled and sat up, meekly folding his hoofs before him as if to say: "I'm a very good little boy. Will you please give me a nice green apple?"

Quick as a wink he rolled over several times. At last he climbed up onto a low empty chair and put his head between his legs as if to pray.

At this the teacher found her voice. "Will the owner of this wonderful animal please take him home?"

Mary rose timidly. "Please, Miss Rose," she said, "the pig belongs to me."

After that Gruffy came to the door with Mary every day until he grew too fat to waddle to school after his mistress.—Lura J. Turner, in the Advance.

HE SAID HE WOULD.

In a little town about twenty miles from Glasgow lives Widow Ross and her two boys. She was wont to say, "Eh, they're good boys enough, but I'm feared for them. I canna keep them in the house; they're aye after playin' aboot in yon stream, or awa' in the fields."

It was quite true. Jimmie and Alec Ross were to be seen always together, when out of school, taking their home-made fishing tackle to the bridge over the stream, where they would sit for hours watching and waiting, as only true anglers can, for the fish that never rose to their bait; or flying kites in the pastures near.

One day Alec fell into the stream, and he was afraid to go home until his clothes were dry; so, divesting himself of half of them, he laid them out in the sun. When they were no longer wet, he took off the remaining sticky garments, putting on the partially dry ones, and so, by installments, managed to get the water out of his clothes.

"Oh, Jimmie," he said the next morning to his brother, "ma heid is a wrang—it's too heavy for ma body. Ye'll ha'e to gang to school by yersel'; I'm fairly sick."

And so he was. He never went to school again; but in a fortnight's time was lying under the sod of a new-made grave in the little churchyard, while Jimmie was the most disconsolate boy on earth. He had lost his loved playmate, his only brother, and felt himself partly to blame for the fever brought on by Alec's fall into the stream, and sitting partially clad in wet clothes.

"What will ye do when I'm awa'?" Alec had asked two days before he died. He was quite conscious, quite happy; but he thought of Jimmie's unhappiness.

"What will you do, Alec, when I'm no' by?" was Jimmie's way of answering his brother's question.

"I'll be with Jesus Himsel' all the time," was Alec's happy and satisfied answer. He had no doubts; he thought only of poor Jimmie, left alone.

"Then I'll ha'e Him, too! Ay, I promise ye I will."

Jimmie's decision completed Alec's happiness. It was the one thing about which they had not agreed. Jimmie could never be made to see himself a sinner. "Let me be," he would say to Alec. "Gin I find it oot, ye'll soon know. But I mun find it oot mysel'.

A year after Alec's death, he appeared among the candidates for church membership. Many regarded him as too young—one of the elders suggested this to Jimmie's pastor. "Such a young boy may not know his own mind; it is over early for him to be received."

"Let him speak for himself; I can trust him," said his pastor.

When the examination was about half through, Jimmie was asked, "What did you do when you felt you were a sinner?"

"I went to Jesus, and told Him how sorry I was, and asked to be forgiven."

"And do you think He heard you, and forgave you your sins?"

"No, sir," said Jimmie; "I don't think, I know He did."

A frown shadowed the face of the examiners at such boldness. "Be careful what you say, my son. How do you know that the Lord Jesus has pardoned you?"

It really looked as if they were putting stumbling-blocks in the way of Jimmie's acknowledgment as a Christian.

"He said He would," said the boy, with a look of surprise.

"He said He would—what do you mean?" they asked.

"He said that if I confessed my sins, He was faithful and just, and would forgive them; and I confessed them, and He forgave them, sir; I know He did, because He said He would."

They believed him this time; but he was nearly crying now.

"Never mind, sonnie," said his pastor; "they wanted to be quite sure that you knew. I knew you as a Christian; they did not."

"Eh, but yon laddie has got the right of it," said one of the elders. "Flesh and blood have not revealed it to him, but God."—London Christian.

STOPPING THE MACHINERY.

Matt. 13:58; Eph. 4:30; Psa. 4:4.

Some time ago I was taken through a large factory where there were hundreds of looms at work in the spinning of very fine linen thread. * * * The manager of the mill said to me, "So delicate is this machinery that if a single thread out of the whole thirty thousand which at this moment are weaving should break, all of these looms would stop instantly." * * * He stepped up to one of the machines and broke a single thread, and instantly every loom stopped, and remained stationary until the thread was rejoined. Then they went on automatically. That mechanical wonder can be used as an illustration of "that which is spiritual." It is through one sin, one disobedience, one departure from the clearly seen pathway of the will and the fear of God that I lose the ministry of the Spirit, and not until that thread is rejoined is it that—automatically, if I dare use the term—the ministry of the Spirit in his illumination, in his refinement, in his satisfying of my heart and mind, and in his reinforcing of my efforts, is continued.—J. Stuart Holden.

The Pennsylvania Railway System claims that during the past three years it has transported 553,890,063 persons over approximately fifteen billion miles without the loss of a single life. An excellent record!

Human Intelligence in Bell Service

Bell Telephone operators are human beings with the same hopes, aspirations and sorrows that you experience.

They are trained to be quick, courteous and accurate. They take pride in their work. Sharp words spoken thoughtlessly are as keenly felt by them as by other individuals.

They are at your service night and day, striving to render perfect service. In emergencies they often save lives and property; in the ordinary day's work they save you time, travel, trouble and money.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Christian Advocate

OFFICE: No. 513 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woolard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

THE GLORY OF METHODISM.

The true natal hour of Methodism was when John Wesley became CONSCIOUS that his sins were forgiven and that he was a child of God. For that assurance he had been earnestly longing for years, but he had sought it through self-denial and good works rather than by faith. For a long while there was no one to point out to him his great error—even his own mother, as remarkable a woman as she was, wrote him that such a privilege was reserved for a few specially favored souls. Not until he came into touch with Peter Bohler did he learn better and find his way into the light, having his heart at last "strangely warmed." Really beginning with such an experience, the emphasis that she has ever put upon it as the needful privilege of all has throughout her history been Methodism's most distinguishing characteristic. Without such an assurance it is doubtful whether the highest and happiest type of piety can exist. By her insistence upon the witness of the Spirit and His conscious leadership, both in one's own religious development and in one's work for the Master, the Methodist Church has come very generally to be recognized as standing perhaps more emphatically than any other denomination for experimental, "heartfelt religion." Herein has lain her glory, and when she has at any time departed from this apostolic testimony her power has waned and her success decreased. In an address before the last Ecumenical Methodist Conference, held in Toronto, Canada, Bishop Hoss made the following eloquent utterance, which bears pertinently on this point:

"Our stock in trade is our religion. When that goes, we shall be the most poverty-stricken people on the face of the earth, for we shall have nothing left to fall back upon—no long-stretching centuries of history, no moss-covered cathedrals, no monumental volumes of theology, no elaborate ritual of worship. God himself, consciously known, worshiped, adored, and loved, through Jesus Christ, is our only and everlasting portion."

Let us cling to this portion as our best inheritance and richest possible possession.

A NOTABLE VOLUME.

Through the courtesy of Messrs. Smith & Lamar, our Publishing Agents, we have on our table, "The History of Methodism"—Volume II, a neatly bound book of 592 pages, which is the work of Rev. H. M. DuBose, D.D., Book Editor of the Methodist Episcopal Church, South, and Editor of the Methodist Review Quarterly. This publication takes up the history of Methodism where it was left off by Bishop Holland N. McTyeire in his noble volume which made its appearance in 1885, and which dealt with the Methodist movement down to 1884, and sets forth its most important developments in the thirty-two years that have since elapsed. It takes cognizance to some extent of the doings of Methodism in other sections of the United States and in foreign lands; but, as is manifestly proper, it deals more fully with the happenings in our own branch of the great Wesleyan family. To those who know anything of Dr. DuBose's literary gifts and the remarkable historical instinct which he possesses, it will occasion no surprise for us to say that he has discharged well the responsible task which he had been requested to take in hand, and that he has made "the people called Methodists" largely his debtors by this latest product of his pen.

The scope of this noteworthy volume is too extended for us to undertake to outline its varied contents in this brief notice. Our relations to other Churches, the work of our succeeding General Conferences, the new movements that have sprung up among us, and all other occurrences of special significance are reviewed in an interesting and illuminating manner, while here and there, as the wonderful story progresses, are given fine sketches of the notable characters that Methodism has produced—men whose achievements have contributed to its upbuilding and whose names will never be forgotten. An entire chapter is devoted to the famous Vanderbilt imbroglio; two chapters are given to sketches of Annual Conferences, and one, each, to brief histories of the schools of Southern Methodism and the weekly journals of our denomination. At the close of the book is an excellent index, which enables one to turn readily to any subject in which one is specially interested.

The need of this excellent publication was so urgent that we predict for it a large circulation. No Southern Methodist preacher can afford to be without it; nor can any layman, who wishes to be informed about his own Church and Methodism in general. There ought, in fact, to be a copy of it in every Methodist home in the South. We know of no other source from which so much information concerning the recent history of our growing communion, which is the second largest Wesleyan body in the world, can be obtained. The price of this volume is $2, net. Order of Smith & Lamar, Nashville, Tenn.; Dallas, Texas; or Richmond, Va.

DR. BRADFIELD CONVINCED.

As we stated in a recent issue of the Advocate, Dr. W. D. Bradfield, Editor of the Texas Christian Advocate, three or four months ago expressed the hope that the Southern Methodist Church would not insist upon having the Northern Methodist Church set apart its Negro contingent as a necessary condition for the unification of the two denominations by reorganization. But after attending the meeting of the Federal Council of the Churches of Christ in America, lately held in St. Louis, and participating in the wrangle over some phases of the Negro problem which was precipitated there and in which some of the colored ministers present took a vigorous part, Dr. Bradfield made in his paper of December 21 the following emphatic utterance:

"We are convinced that our Commission must insist upon the Negroes being organized into an independent Church before there can be the hoped-for reorganization of American Methodism. We abate none of our feeling of kindness and Christian charity for the Negroes in saying these things, nor do we thereby disown the solemn obligations which are upon us to co-operate in the heartiest service to the Negro race."

Our esteemed confrere is right. There is a weighty obligation upon Southern Methodists to aid in the Christianization and moral upbuilding of the millions of colored people in the South. The early missions maintained among them by our Church form one of the brightest chapters in its history, and we must do much more for them in the coming years than we have lately been doing. The best friends that the Negroes have are the Southern white people, and many of our colored population know this. The largest measure of religious progress made by the Negroes has been made by those in independent denominations, in which they have learned the important lesson of self-reliance. Of the 1,600,000 Methodist Negroes in the United States, all are in independent bodies except some 350,000, and the largest Negro Church in America, the Baptist Church, is a separate and independent body. The stern logic of facts is against the Methodist Episcopal Church when it comes to the question as to what is the best policy to pursue in seeking to promote the Christian welfare of the ten million Negroes of the United States. No scheme of operation which has the effect of awakening among the colored people an aspiration for social intermingling with the white race can be for their ultimate good, and such, in our opinion, is the inevitable tendency of the present course of the Northern Methodist Church toward them.

Dr. Bradfield now occupies the position touching this question which we have held all along, and we are much pleased to be re-enforced by his avowed judgment and influence.

PERSONAL AND OTHER NOTES.

Rev. J. C. Price sounds an optimistic note from Belcher, La. He considers the outlook a hopeful one, and expects progress in his field.

Persons desiring to make remittances to Rev. J. Lloyd Decell, Treasurer of the Mississippi Conference Sunday School Board, should address him at 306 North Broadway Street, McComb, Miss.

Brother A. G. Anderson, of Mayhew, Miss., remits for the renewal of his subscription and sends along with his check his good wishes and some kindly words of encouragement. We appreciate his message.

Rev. G. W. Gordon, of Noxapater, Miss., says: "We have entered hopefully upon our second year in this charge. The prospect of success seems good." Brother Gordon is one of the strong preachers of his Conference.

We have regretted to learn that Dr. S. A. Steel, the brilliant pastor of our First Church at Shreveport, La., has been somewhat indisposed with a severe cold. Dr. Steel is stated to have made a fine impression in his new field.

On a card ordering the address of his Advocate changed, Rev. J. M. Corley, of Lake, Miss., says: "We got to our new work on January 1 and were cordially welcomed. Everything seems to promise well for a good start and a fruitful year."

By a subsequent arrangement, Rev. A. J. Henry, of the North Mississippi Conference, will continue on the Mantachie charge, Corinth District, instead of going to the Ebenezer Circuit, to which he was assigned at the Conference. His address is Ratliff, Miss., route 1.

Rev. T. M. Bradley reports that he has been kindly received at Cleveland, Miss., his new charge. He further states that Rev. V. C. Curtis, the new presiding elder of the Greenville District, has made a fine impression wherever he has gone in the prosecution of his work.

Dr. J. T. Sawyer filled the McDonoghville (La.) pulpit last Sunday morning and conducted an impressive communion service after the sermon. He reports that our people there are highly pleased with their new pastor, Rev. W. A. Mangum, and that all the signs indicate that a very successful year is under way for him.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. Jas. M. Lewis, Prentiss, Miss., 4; Brother T. M. Babington, Franklin, La., 3; Rev. A. A. Phillips, Ball, La., 2; Rev. J. T. McCafferty, Durant, Miss., 3.

From a personal letter from Bishop W. B. Murrah, of Memphis, Tenn., we extract the following: "I shall go to Nashville next week to talk over Cuban mission matters with our Missionary Secretaries. We are moving on finely at present in promoting our hospital enterprise in this city." Bishop Murrah is scheduled to open the Cuban Mission Conference at Cienfuegos on February 15.

Rev. A. W. Turner, of Shreveport, spent several days in New Orleans last week in the interest of his work for the Anti-Saloon League. Brother Turner is a wise and tactful leader of the temperance forces of Louisiana. He should have the

encouragement and support of all the moral people of the State in his efforts to build up and strengthen the prohibition sentiment among our citizens.

SUNDAY, JANUARY 28, IS HOSPITAL DAY IN THE TWO MISSISSIPPI CONFERENCES. Every church and Sunday school is expected to observe it.

A New Year's note from Rev. C. A. Schultz brings the information that he is in place at Gallman, Miss., and is busy in the Master's work. We pray that his labors in that field may be productive of much good.

The work has opened auspiciously at Carson, La., where Rev. S. L. Riggs is the popular pastor. Brother Riggs has already begun to look after the interests of the Advocate in his field, for which service he has our thanks.

Rev. J. D. Simpson, of Guntown, Miss., writes: "We have arrived in our new field and I am getting down to work. The people have received us very kindly, and the outlook is bright. This should be, and is, one of the best charges in the North Mississippi Conference."

From Pineville, La., Rev. R. V. Fulton writes as follows: "I have made my first round on my new work, to which Tioga has been added by the presiding elder. I have met with a hearty reception at all points. I have a choice people to serve, and am expecting a good year."

"We are beginning the new year with a good interest in all departments of the work." So writes Rev. Claude P. Jones, our hustling pastor at Long Beach, Miss. We trust that this shepherd and flock will be able to accomplish much for the Master during the next twelve months.

On Thursday evening of last week, the Carrollton Avenue congregation of this city tendered a reception to their new pastor, Rev. A. F. Vaughan. A large crowd was present and the occasion was a most delightful one. Brother Vaughan has become already very popular with his flock.

Dr. W. V. Tudor, who was widely known as a Southern Methodist pastor, died at his residence in Washington, D. C., on January 5, aged 84 years. Dr. Tudor was a preacher of unusual eloquence and was once stationed in New Orleans. He had been a superannuate for about eight years.

Rev. A. B. Barry, of Meadville, Miss., gives us two subscriptions, and in his business letter appends the following note: "I have made my first round on the Meadville and Bude charge, and I am about as well pleased as a man could be. We are planning for a great year, and we will see that the interests of the Advocate are not forgotten."

The post-office address of Rev. J. A. Bowen, who was reappointed one of the Conference evangelists of the North Mississippi Conference, is still Tupelo, Miss. Letters addressed to him there will promptly reach him. He is in great demand, and the brethren who may wish to secure his assistance in meetings would do well to write him at once.

Rev. Ira B. Robertson, of McNair, Miss., who is one of the honored superannuates of the Mississippi Conference, renews his subscription to the Advocate and takes time to send us a commendatory message. May the richest blessings of heaven be showered upon him, and may his saintly life long be spared! He has a shining record behind him, and a bright prospect ahead.

Rev. S. L. Pope, of New Albany, Miss., calls for a list of the Advocate's subscribers in his charge and states that he will at once see that the interests of the Conference organ are looked after. Brother Pope is making a magnificent record as a pastor, and setting a fine example to others in many things. He gives promise of large usefulness to the Church in the coming years.

A correspondent informs us that Mr. Joel Frank Epperson, of Nashville, Tenn., and Miss Mary Louise Adams, of Pass Christian, Miss., were married in the Methodist Church at Pass Christian at 8:30 o'clock on Monday evening, January 1, 1917, by the pastor, Rev. Claude P. Jones. We extend congratulations to the bride and groom and wish them great happiness.

Dr. U. G. Foote, the new pastor of the Rayno Memorial Church of this city, reached New Orleans last week and was given a most cordial reception. He preached his initial sermon to a large congregation at 11 o'clock a. m. last Sunday from the text, "For I am not ashamed of the Gospel of Christ" (Romans 1:16), and his able discourse made a most favorable impression.

Rev. J. H. Holder, presiding elder of the Sardis (Miss.) District, in forwarding his quarterly conference announcements, says: "My people have been universally kind—almost embarrassingly so. I feel grateful to each one." Brother Holder's many friends deeply sympathize with him in the great sorrow which has befallen him. He wrought nobly last year, and we pray that his labors may continue to be largely fruitful.

Rev. W. A. Jordan, the new pastor of the Central Baptist Church of New Orleans, favored the Advocate office with a call one day last week; but, much to his regret, the Editor was out and missed seeing him. Brother Jordan came to the Crescent City from Starkville, Miss., where he wrought most acceptably as pastor of the Baptist Church for several years. We pray that a large measure of success may crown his labors here.

Brother Byron Smith, of Peoria, Miss., who will soon celebrate his 73d birthday, in remitting for his subscription to the Advocate, states that he finds it a great help to him. Being afflicted with deafness, he cannot hear preaching, which fact makes the ministry of his Church paper all the more appreciated. We wish this earnest friend of our paper a year full to the brim with blessings from the bountiful hand of the Heavenly Father.

We are in receipt of a business communication from Rev. W. F. Henderson, Jr., of Bienville, La., in which he makes the following reference to his charge: "We have had here the most cordial reception of our ministerial life. We found enough groceries in the pantry to last a month. I have not yet been all around. 'The lines have fallen to us in pleasant places.' I see a hard year's work ahead, but I love to work." This is the spirit of a true itinerant.

Rev. W. L. Doss, Jr., is delighted with his new field at Homer, La. He says: "We are settled and at work. I find that my predecessor, Brother Snelling, is very highly regarded by the people here. He lives in their hearts. However, they have given us a kindly reception and things are getting started off very well. We have an excellent citizenship in Homer." Brother Doss has issued to his flock a very impressive pastoral letter, which ought to do much good.

Enthusiastic reports continue to reach us concerning the work of Rev. A. Inman Townsley at Bogalusa, La. All available space has been brought into requisition, but the present church is inadequate to seat the congregations attending public worship, even when crowded to the utmost. A movement to construct a new edifice has been launched, the committee named to carry forward this enterprise consisting of Mr. W. H. Sullivan, Mr. W. C. Flanders, and Mr. A. M. Dobbs.

In a business letter to our office, Dr. I. L. Peebles, now of Meridian, Miss., appends the following note: "The Lord permitting, I expect to begin the writing of books and pamphlets soon." As will be remembered, Dr. Peebles took a superannuate relation at the last session of the Mississippi Conference. He is a vigorous thinker, and we dare say that what he writes will be well worth reading. We have known no man who has impressed us more with his piety and consecration than this esteemed veteran.

Rev. P. H. Howse, whose address is 106 Brunie Street, Hattiesburg, Miss., writes: "Please let me say to the brethren who may desire evangelistic help that I am now open to engagements. I am especially anxious to help where it is felt that my labors are truly needed. I expect to give much of my time in the summer to missionary territory and to building up the waste places. If any pastor wants to hold an early meeting I shall be glad to respond to his call at once. Brethren, I am anxious for the battle. Command me!"

Rev. J. Douglas Swagerty, of Shreveport, La., is associated in revival work with Rev. Walt Holcomb, of Nashville, Tenn., who is one of our General Evangelists. Mr. Holcomb and Mr. Swagerty are now engaged in a union evangelistic campaign at Potosi, Mo. A note from the latter states that the meeting is gripping the town, and that sinners are being converted and backsliders reclaimed in the services. Mr. Swagerty is a campaign organizer, as well as a chorus leader; and any one interested in holding a meeting may address him at Shreveport.

Mr. E. P. Peacock, of Clarksdale, Miss., is being prominently mentioned for the presidency of the Federal Farm Loan Bank which is soon to be established in New Orleans. Mr. Peacock is one of the leading bankers of Mississippi and this important trust could not be committed to safer hands than his. He is a steward in our church at Clarksdale and enjoys the full confidence of all who know him. He recently gave $2500 toward the construction of the handsome house of worship that our people are erecting in that progressive city.

Mrs. R. F. Harrell, the accomplished Editor of the Woman's Missionary Department of the Advocate, who, with her worthy husband, Rev. R. F. Harrell, has lately moved to Gloster, Miss., after four years of efficient service at Centerville, writes as follows: "We are now about settled. The parsonage here is very comfortable. The ladies had done everything possible to have it in readiness for our coming. We do not feel that we are among strangers, having been to Gloster a number of times during the past four years and having here several warm friends. The people as a whole have given us a most hearty welcome and have assured us of their earnest co-operation."

Writing from Alexandria, La., Dr. Felix R. Hill says: "I am here with my brother for the winter and early spring months. Mrs. Hill, who has been an invalid for nearly a year is slowly but steadily gaining in strength. My own health is excellent." Dr. Hill's many friends will be happy to have this cheering message from him. He requests us to state that he would be pleased to assist in special services any of the brethren in Louisiana or Mississippi who may desire his help. Dr. Hill is a pastor-evangelist of the best type and any congregation would be fortunate to have the privilege of sitting under his ministry. A letter addressed to Dr. Hill at Alexandria, La., in care of Mr. William Hill, would reach him.

We take the following from The Vidette, of Iuka, Miss.: "At the recent session of the North Mississippi Conference Rev. W. D. McCullough was sent to Shannon, after having spent two years in our town. He had the respect and confidence of our people. He is truly an able preacher, having few equals in the Conference. When the news came that Brother McCullough would be succeeded by Rev. L. A. McKeown, we felt that our own was coming to us, as he and his good wife are products of Tishomingo County. Brother McKeown is regarded as one of our most successful and popular pastors, and we feel that he and 'Miss Minnie' will do a great work among us. We extend to them a hearty welcome."

Rev. W. W. Holmes, presiding elder of the New Orleans District, dedicated last Sunday our Church at Varnado, La., which is one of the appointments on the Angie-Talisheek charge. The presentation of this house of worship for dedication was made by Mr. W. L. Warren, Mr. M. Green, and Mr. R. H. Magee, the trustees. A large congregation was present and the dedicatory exercises were quite interesting throughout. This church was built two or three years ago, but had a debt on it which was not liquidated until recently. It cost about $2500 and is a very neat and tasteful structure. The present pastor is Rev. R. H. Flowers, who has made an excellent beginning in his new field.

We have received the following interesting announcement: "Mrs. Minnow Howland Moore announces the marriage of her daughter, Minnow Howland, to Rev. William H. Huntley, D.D., on Saturday, January 6, 1917—at Atlanta, Ga." Miss Moore was for some time the teacher of mathematics in the Girls' High School of New Orleans and has many friends in this city. Dr. Huntley, who at present is stationed at Yazoo City, Miss., is one of the leading ministers in the Mississippi Conference. It was stated in the New Orleans Item that Bishop W. A. Candler, a classmate of the groom at Emory College, would officiate at this wedding. We extend to Dr. and Mrs. Huntley our hearty congratulations, and express the hope that their union may be crowned with life's choicest blessings.

From a letter from Rev. C. W. Crisler, our new pastor at Brookhaven, Miss., we take the following: "We are very comfortably settled in our new home and have met with a royal reception. I feel much as if I were returning home after a twelve years' absence. The new church building here is going to be a beautiful edifice—a credit to the city and to our Church. Our new presiding elder is at his post of duty with the added dignity and responsibility of a brand-new boy presented to his home the second day after the arrival of his family. Brother Leggett is no stranger to this district, having served it for four years before going to the Meridian District. Our people are enthusiastic over his return." We extend congratulations to Brother and Sister Leggett over this notable addition to their household, and pray that God may bless and watch over the little one.

RATES OF SUBSCRIPTION OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

Annual subscriptions, laymen and preachers..$1.50
Eight months 1.00
To superannuates and widows of preachers.. 1.00

Subscriptions are payable by registered letter, or by postal or express money orders. If personal check is sent, add 10 cents to cover cost of bank exchange, which has to be paid by us on all out-of-town checks. Your bank will give you exchange on New Orleans or New York for the asking, which is collectable at par.

Humility is like a star, that trembles while it shines,
And through its trembling brighter seems to be.
—G. W. Moon.

When God has put our sins behind His back, we have no right to keep them constantly before our face.—E. Brown.

Sage Tea Dandy To Darken Hair

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

PEACH & APPLE TREES 2c & UP

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, Nuts, etc. **Genuine Hale Budded** from Bearing **J. H. Hale Trees. Genuine** Delicious **Apples.** Write for free catalogue. **Tenn. Nursery Co.,** Box 15, Cleveland, Tenn.

Two Fine Collections--- House and Porch Plants

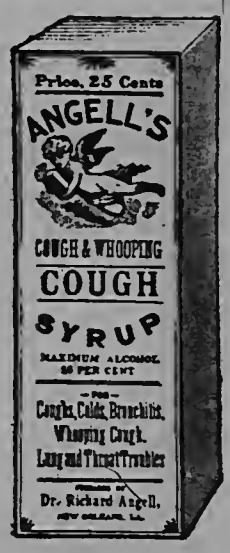
From choice plants in our nurseries, we have selected two collections for porch and house use. Adapted to any section of the country.

Our $1 collection prepaid:	For $3 we send prepaid:
2 nice palms,	2 each palms, ferns,
2 nice ferns,	2 foliage plants,
1 foliage plant.	1 rubber plant.

Catalog sent with order, or free on request.

Reasoner Bros., Royal Palm Nurseries, 364 Benedict Avenue, Oneco, Florida

Contains no Habit-forming Drugs



25c and 50c at all Druggists

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
SOUTHERN SEATING AND CABINET COMPANY
JACKSON, TENNESSEE.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

N. W. GATLIN was born in 1843 in Amite County, Mississippi, and passed from this life on December 25, 1916. He leaves a wife, one daughter, and a number of grandchildren to mourn his going. He settled in Johnston Station several years ago, and remained there up to his death. He was a faithful member of the Methodist Church for many years. He was a steward of a model type, looking after every interest of the church. He will ever be missed in the little town and in the church which he so much loved. The funeral services were conducted by Rev. Loyd Decell, of Fernwood, Miss., assisted by Brother Johnston, pastor of the Baptist Church, his neighbor and friend, and the writer. May the good Lord comfort and bless the faithful wife and loved ones in this time of deepest sorrow, and may they meet some bright day beyond the river. His pastor.

R. H. BARR.

IN MEMORIAM.

(A tribute by the Wesley Sunday school class of the Methodist Church to one of its members, Brother Roscoe R. Moore, Sr.)

Human speech cannot convey the language of the heart in expressing the loss of a life that means so much to the church, the community, and the home circle, for the heart feels more than the tongue or pen can tell. Our genial comrade and friend, our devoted Sunday school classmate, Brother ROSCOE R. MOORE, Sr., left us on Dec. 14, 1916. We mourn his going, but he so lived that when his summons came to join the innumerable caravan that moves to the pale realms of shade, where each shall take his chamber in the silent halls of death; he went, not like the quarry slave at night, scourged to his dungeon, but, sustained and soothed by an unfaltering trust, approached the grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams.

The influence of Brother Moore's life, his words, and his death have been like leaven cast into the mass of humanity. He confirmed the doctrine of our immortality, and scattered the germs of a heavenly life by his love to his God, his family, and his neighbors. The Church has lost a faithful, devoted servant, who adorned its doctrines and gave to it the glad services of a long and markedly useful life.

Be it resolved, That this paper be spread upon the minutes of our Sunday school and a copy furnished the family.

Signed by J. L. Christy, W. F. Ballard, J. D. Turley, Committee.

Coldwater, Miss.

LAKE MONROE BIBLE CONFERENCE, ENTERPRISE, FLORIDA.

The sixth annual Bible Conference will open on January 24, 1917, continuing eight days. Rev. Harvey Reeves Calkins, Secretary of the Christian Stewardship League of the M. E. Church, and author of "The Man and His Money," will lead the Conference. He will be assisted by Mrs. Calkins, whose evangelistic Bible readings at home and ten years in India have impressed so many, and who will doubtless prove a great blessing. The names of other speakers will be announced later. A special rate of one dollar per day will be given to all who may attend the Conference.

EMMA L. TUCKER.

Address F. A. Gordon, Benson Springs Inn, Enterprise, Fla.

MRS. F. M. WALL.

Silvia Elizabeth Suttles was born in Lauderdale County, Miss., on October 12, 1845. She joined the Baptist Church in early childhood, but later, in 1867, she united with the Methodist Church at Old Spring Hill in Newton County, Mississippi, where she remained a member until her death, which occurred November 12, 1916.

On November 9, 1865, she was married to F. M. Wall. They lived together 51 years and 3 days, and the longer they lived together the more they appreciated each other; and it was a task indeed to separate after having journeyed together so long, but the reunion will come after awhile.

Mother Wall was in good health until last spring, when she was taken with heart trouble, which gradually grew worse until her departure. She was one of the most industrious, as well as consecrated, Christians that I ever saw. She worked willingly with her hands, that the necessities of life might be procured and that she might have something to give to the Lord's cause; she would often send butter and eggs to town and get such things as her pastor could utilize in the kitchen. She would often pray for the Lord to enable her to give, and I have seen the tears of joy course down her cheeks when she would praise God for answering her prayer. She was, indeed, the preacher's friend.

Her greatest desire was that all her children might become Christians before she went to heaven. Oh, how often and earnestly she would pray for their salvation! No doubt, in "that day" her children will "rise up and call her blessed."

No one, surely, has come nearer fulfilling the law, "love thy neighbor as thyself," especially when it came to visiting the sick and administering to their needs, than did she. She was an old-time, "shouting Methodist," for oftimes she would return from her secret devotions praising God aloud, and in her letters she would praise God for His goodness and mercy.

She is survived by a husband, 8 children, 31 grandchildren, 5 great-grandchildren, and 2 sisters. We shall surely miss her, but we know where to find her.

Her funeral was conducted at Spring Hill Church by Rev. H. A. Gatlin, then pastor of Fifth Street Methodist Church of Meridian, Miss., assisted by the writer, the interment being made in the cemetery near the church.

Farewell, dear one, for just awhile,
Thy face on earth we'll see no more;
But we confidently expect to meet thee,
When we've landed safely on the other shore.

Her son-in-law, J. A. WELLS.

The happiness you bestow upon others is reflected back to your own bosom. Those who bring sunshine to the lives of others cannot keep it from themselves.—Barrie.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25-cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.

Be a Detective.—Earn from $100 to $300 per month; travel over the world. Write C. T. Ludwig, 418 Westover Bldg., Kansas City, Mo.

BUSINESS OPPORTUNITIES.

Business Man available as New York representative. Part time. Low salary. Office for Manhattan headquarters without charge. R. Wood, 1482 Broadway, N. Y.

FREE.—The Western Miner, 3 months to get acquainted. Devoted to News and Opportunity. 2563 W. 37 Ave. Denver, Colo.

REAL ESTATE.

Virginia Farms.—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

QUEEN & CRESCENT ROUTE
DIRECT TRAINS TO
New York
Cincinnati
Birmingham
PULLMAN SLEEPERS, DINING CARS.
The Scenic Route
TICKET OFFICE,
211 ST. CHARLES STREET.
Depot, Terminal Station, Canal St.
Phone, Main 2939.

L & A RAILWAY ON AGAIN
Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.
The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it to-day.

Sunday School

LOUISIANA NOTES.

If your Teen-age and Adult Bible Classes are not organized and enrolled as Wesley Bible Classes, please see that they are as soon as possible.

Please send me the names of teachers of Teen-age and Adult Classes who ought to be placed on our mailing list for Federation literature. Send the names of others than teachers who might be persuaded to attend this Federation meeting in Alexandria, La., March 14-16.

Drs. Geo. R. Stuart, S. A. Steel, Chas. D. Bulla, Mr. A. L. Deitrich, Rev. N. E. Joyner, and Mrs. R. H. Harper have already accepted places on the program. Other speakers are to be announced later. If you or members of your Sunday school fail to hear any one of these speakers, you will certainly miss a treat.

There will be more to follow next week, and in the meantime you get that class organized, and enrolled with Dr. Chas. D. Bulla, 810 Broadway, Nashville, Tenn. Then send me a mailing list for Federation literature from your charge. Will you do it?

C. V. BREITHAUPT,
Alexandria, La. Field Secretary.

OLD AGE.

Poets have written of the "tragedy of old age," likening it to a bare and leafless tree, standing alone in the winter's blast with limbs torn and trunk ready for its inevitable fall. But indeed, that is not the picture of the aged in Christ. The tree of the godly life is hung full of fruitage, to be enjoyed every day, and as for being stark and leafless, it is not so. It stands high and broad, and to other travelers in the meridian of their journey, it has the cooling, restful shade as of a rock in a weary land; while the songbirds of paradise make celestial music among the branches.—B. F. Haynes.

It is what we give up, not what we lay up, that adds to our lasting store.—Hosea Ballou.

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mansfield Drug Co., Memphis, Tenn.

CHRISTIAN EDUCATION INDISPENSABLE.

Victor Cousins, in addressing the French Chamber of Peers, said: "Any system of school training which sharpens the intellectual powers, without at the same time affording a source of restraint and counter-check to their tendency to evil, is a curse rather than a blessing." This points clearly to the imperative necessity not of education alone, but of Christian education.

"Fire does not harm gold, nor trials injure sincere Christians."

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $165,000 paid to **widows, orphans,** and **disabled.** Over $50,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

BEAT THE BOLL WEEVIL—

WITH

MERIDIAN FERTILIZERS

Agricultural expert advice is to mature your cotton crop before the appearance of the boll weevil in large numbers.

HOW CAN THIS BE DONE?

1. Plant early.
2. Plant early maturing varieties.
3. Cultivate early and often.
4. Use Meridian Fertilizers liberally.

The Texas Boll Weevil Convention gives this statement:—"Protection can be had only by adopting the proper methods. Among these is proper fertilization."

Experiments prove that Meridian Fertilizers hasten the maturity of crops more than the ordinary commercial fertilizers of inferior grade which sell at the same price, and that manure and cotton seed retard the maturity. Mr. J. Vance Wilkinson, Gloster, Miss., says. "I have carefully tested brands of fertilizers made by other companies, and find Meridian superior to all others."

One-fourth of all the fertilizers used in the territory in which we operate is the **RED BAG** kind. Why?

Our fertilizers are especially prepared for farming in the Gulf States.

G. R. James, Medina, Tenn., says: "Several parties here tested Meridian Fertilizers with other brands costing six to eight dollars more per ton. Where any advantage was shown, it was in favor of Meridian."

Look for the **Red Bag** on the back of every sack.

BRANDS.

Meridian Home Mixture
Meridian Blood and Bone
Meridian Ham Bone
Meridian Vegetable Grower
Meridian Union Special Phosphate
Meridian Perfect Guano
Meridian Meal Mixture
Caddo Cotton
Texas Special.

Ask your dealer for Meridian Fertilizers or write us direct.

MERIDIAN FERTILIZER FACTORY

Meridian, Miss., Shreveport, La.,

Hattiesburg, Miss.

THE McDONOGHVILLE (LA.) EPWORTH LEAGUE.

On the afternoon of Sunday, December 31, about 4 o'clock, our Church Lay Leader, Brother J. W. Carnes, and a number of the young people of McDonoghville met with the pastor in his study for the purpose of organizing a Senior Epworth League and of appointing a Superintendent for the Junior League, which place was made vacant by the death of Mrs. J. W. Carnes. The Junior Leaguers greatly miss Sister Carnes, who so tenderly and faithfully in the spirit of her Master taught them God's Word and trained them for service. Though death has claimed her body, she is not dead, but has entered into a larger service with God, and her godly influence and example on earth will never die. Our prayers and sympathy go out to the devoted husband and children. May God bless and comfort them!

The Senior League was organized with the following officers: President, Mr. J. W. Carnes; 1st Vice President, Miss Mabel Hasling; 2d Vice President, Mr. W. Faulk; 3d Vice President, Miss Caroline Tillotson; 4th Vice President, Mr. A. J. Oswald; Secretary, Mr. Stone Redman; Treasurer, Miss Lottie Cox; Era Agent, Miss Ida May Whitaker; Organist, Miss Anita Thaggard; Assistant Organist, Miss Nellie Pearce; Superintendent Junior League, Mrs. W. H. Black; Assistant Junior Supt., Mrs. W. A. Mangum.

W. A. MANGUM, P. C.

BARLOW CIRCUIT (MISS. CONF.)

Dear Dr. Meek: Will you kindly publish a few words concerning the manner in which we were greeted by the people on the Barlow Circuit? Without going into minute details, I will just say that our reception was all that could be desired. Every Methodist will know what this means, as all have had some experience along this line. The good ladies had the parsonage in readiness for our coming. Since our arrival we have been shown, both by word and by deed, the high esteem in which the people of this charge hold the servants of God. We feel very much at home among them. Our predecessor, Brother S. N. Young, left the charge in an excellent condition. It is a pleasure to follow a man like Young. I hope to do a good year's work. To this end we ask the prayers of all Christians.

You are giving us an excellent paper. It ought to be in every Methodist home. I, for one, shall strive to do more to give it a wider circulation than in any former year.

E. J. COKER, P. C.

YOUR SUCCESS.

The Draughon Training will take you from the $1.00-a-day class of wage-earners and step by step elevate you to the $10-a-day class, thus hastening the end of your journey to SUCCESS. For catalogue, address Draughon's Practical Business College, Shreveport, La.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Medicated Smoke Drives Out Catarrh

Catarrh is a disease of the mucous membrane. It is characterized by a discharge through the nostrils or into the throat. It usually begins with a cold in the head. Beginning in the nostrils it spreads to all the mucous membranes of the body. The nasty discharge being swallowed, it upsets the stomach and from the stomach it is taken into the blood, and poisons and deranges the whole body. The discharge is all the time inclined to work its way from the nose back into the head—down into the throat—into the bronchial tubes and lungs. Herein is its greatest danger. Catarrh often destroys the organs of hearing and removes the sense of smell.

Try This Pleasant Herb Smoke Free

(CONTAINS NO TOBACCO)

Dr. Blosser, who has devoted 42 years to the treatment of catarrh, is the originator of a combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. This smoke vapor reaches all the air passages of the head, nose and throat. *As shown in the accompanying illustration*, the warm healing antiseptic vapor is carried directly to the very parts affected. This Remedy fights and kills the catarrh germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. It is a most reliable remedy and is so simple and convenient that it can be used at home by any man, woman or child. It is entirely harmless, containing no tobacco or habit forming drug. No matter how severe or long standing your case may be he wants to show you what the Remedy will do for you.

Free Sample Package by Mail

(FIVE DAYS' SUPPLY)

Write a post card or cut out and fill in the free sample coupon, mail it to Dr. Blosser and he will send you by mail a liberal trial package entirely free. This free package contains some of the Remedy for smoking in a pipe (new pipe included) and some of the medicated cigarettes. He will also send you an illustrated booklet explaining about catarrh and giving letters from customers who have used this Remedy. When you try the free sample you will see how the warm pleasant medicated vapor goes to every spot and gives such immediate relief.

If you suffer from catarrh, asthma, bronchial irritation, catarrhal deafness, or are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package contains 100 cigarettes or a 30 days' supply for the pipe, sent by mail postpaid for $1. Send for the Free Sample Supply or a regular package today.

CUT OUT HERE

DR. J. W. BLOSSER,
700 Walton St., Atlanta, Ga. **FREE SAMPLE COUPON**

Dear Doctor:—Please send me by mail, free of all charges, a trial supply of your Catarrh Remedy and your illustrated booklet.

Name .....

Post Office .....

R. F. D. No. ..... Box ..... State .....

P. O. Box ..... Street .....

(Spell out name with pencil, very, very plainly.)

GIBSON MEMORIAL CHURCH, VICKSBURG.

Dear Brother Meek: We arrived here last Saturday, December 30, and were given a most cordial reception. Brother L. L. Roberts did a great work here and is greatly beloved by the people of all Churches as well as those of Gibson Memorial. Like loyal Methodists, these good people have rallied enthusiastically to their new pastor, and this fact makes me want to live closer to God and be able to do more good than ever before. Brother Holloman has cordially welcomed us also. He is not suffering so much now with that cold. Fortunately it had not gotten to his feet. I am glad to be associated with him. A welcome from all Warren County comes to me through Brother J. A. Wells, the Oak Ridge pastor of Ford car fame. I suppose the welcome includes a ride in the new Ford. I have no car like Roberts had; so I shall step with Brother Holloman and "tramp, tramp, tramp!" My climbing muscles are sore already. Brother Sharbrough assures me a hearty welcome to this district. I learned to love him long ago. I've always had good presiding elders.

Sincerely,

OSMOND S. LEWIS.

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alternative and tonic, whose merit has been everywhere established.

"God wants us to be so secure in our possessions that we should still be rich if every bank in the world were to break."

Keeps Our Bodies Warm.

Pure, rich, red blood is a necessity in the production of animal heat. It keeps our bodies warm. We all know very well that when the arteries that carry it to a limb are bound or tied, the temperature of the limb is immediately lowered.

There is a suggestion in this that, at this time of year especially, we should take Hood's Sarsaparilla if our blood is impure, impoverished, or pale. Hood's Sarsaparilla makes the blood good in quality and quantity. It has an unequaled record for radically and permanently removing blood diseases, scrofula, rheumatism, and catarrh and giving strength and tone to the whole system. It is a scientific combination of roots, barks, herbs, and other medical substances that have long been used by successful physicians. Get it to-day.

ITS FOUNDATION MORAL.

Society rests upon conscience and not upon science. Civilization is first and foremost a moral thing. Without honesty, without respect for law, without the worship of duty, without the love of one's neighbor—in a word, without virtue—the whole is menaced and falls into decay, and neither letters, nor art, neither luxury nor industry, nor rhetoric, nor the policeman, nor the customs officer, can maintain erect and whole an edifice of which the foundations are unsound.—Amiel.

Did we put ourselves in the place of others, the hatred and jealousy we harbor against them would fall away.

A Bank Statement that any man or woman can understand.

INTERSTATE TRUST & BANKING COMPANY

STATEMENT

At the Close of Business, December 31, 1916.

This Bank Owns:	
I. Cash on hand and with Banks	$1,912,502.13
II. Loans and Discounts, principally secured by Collateral	2,902,919.30
III. Bonds, Stocks and Mortgages on Real Estate	2,208,540.41
IV. Banking House, Furniture, Fixtures and other Real Estate	423,410.00
Total	$7,447,371.84
It Owes to Depositors	6,072,371.84
This Leaves a Surplus of	$1,375,000.00
Which belongs to the stockholders	

The dividend rate of this Bank is twelve per cent, which is paid one per cent every month.

An extra dividend of two per cent has been declared, payable during 1917

Camp and Canal Streets — **NEW ORLEANS** — Algiers Branch, 644 Bouny St.

FROM SCOOBA, MISS.

Dear Dr. Meek: I write this to say that we are now in our new home at Scooba, having reached here on December 23. The appearance of everything is favorable for a pleasant and prosperous year. We have not been altogether idle since our arrival here. Besides the usual work of arranging the books and furniture in the home, I had the opportunity to preach twice to large congregations last Sunday. On Monday I attended the funeral of Brother Clyde Witherspoon Kitchens, who was laid to rest in the cemetery at Binnsville. On Wednesday, January 3, Mr. Robert O. Perrin and Miss Ada Louise Rawls came to the parsonage, in company with some special friends, and were joined together in holy wedlock. Last night the inmates of the parsonage were invited to a reception given by the members of the Church at Scooba, and the evening was spent very pleasantly. The parsonage inmates were remembered by those in attendance in a substantial way, which was appreciated very much by us. We are praying for and expecting great things here this year.

Jan. 6, 1917. J. T. ABNEY.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter-pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiastic on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvement in both health and appearance shortly.

Calcium's Value in Tuberculosis

As a tonic and remedial agent in the treatment of tuberculosis, this element is being studied by scientists and physicians everywhere.

For more than two decades users of Eckman's Alterative have tested its efficacy in such cases, for calcium chlorid is one of the chief constituents of this preparation, which has produced beneficial results in thousands of instances. And in this form it is so combined as to be easily assimilated.

If you are thus afflicted, a trial may prove this to be just what is needed to assist Nature in bringing about a return to normal health.

It is safe to take, because it contains no poisonous or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

Car Shortage as Regards Farmers, A Serious Question.

Speaking of the present serious car shortage and its possible effect on farmers, who are soon to enter the market for their spring supplies, including implements, seed, and fertilizer, the Atlanta Constitution, in an editorial of recent date, comments on this question, in part, as follows: "The difficulties that confronted the fertilizer movement in the spring of 1916, when there suddenly developed an extensive car shortage, just at the height of the shipping season, promises to be doubly serious the coming spring, and more. A car shortage then of approximately twenty thousand cars has grown to-day into one of one hundred and eight thousand, on Nov. 1, 1916. There is no indication of a decrease in demand for transportation, rather it will grow. Without more care, conditions will be worse next March, when fertilizers are most needed, than they are to-day. These conditions make it more important that the individual farmer should look far enough ahead to insure his own protection to get what he must have to make his crop. Fertilizers received after planting time would be practically worthless."

According to S. Eastland, President of the Meridian Fertilizer Factory, that operates large factories at Meridian and Hattiesburg, Mississippi, and Shreveport, Louisiana, and that manufactures the well known brands of Meridian Home Mixture and Union Special Acid Phosphate, his company is doing everything possible to avoid a tie-up at shipping time for want of cars. He states: "We have plenty of goods to meet the evident increasing demands. It appears that farmers are going to attempt to increase their yields per acre this season, and take advantage of the high prices for cotton, corn, and other farm products." He suggests that the farmers make early arrangements to move their fertilizer. They should see their fertilizer merchant now and be assured that they will have sufficient fertilizer to carry on their season's operations.

BROTHER POPE LEADS.

Dear Brother Meck: I think you will agree with me that Brother S. L. Pope, of New Albany, Miss., is entitled to the "first prize," as well as to "honorable mention," for sending in the full amount of his assessment for Foreign and Home Missions the first of the New Year. He is establishing a record, as well as setting an example for others. M. T. BYNUM, Treas.,
Board of Missions.

Webb, Miss., Jan. 6, 1917.

AN ANSWER TO A QUESTION.

Dear Brother Meek: In reply to the question: "What do you think of a pastor, in charge of a very prominent church, always standing to lead in prayer?" You say, "We think, to say the least of it, that this is a very **unmethodistic** practice." You might have added: It is a plain violation of our Discipline, and a violation of the preacher's solemn vow, when before God and the Annual Conference he promised "not to mend our rules, but keep them."

Are our rules written on "mere scraps of paper?" Fraternally,
JNO. W. BOSWELL.

Constipation

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax, for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Wesson, Jan. 13, 14.
Fernwood, at Fernwood, Jan. 20, 21.
South and East McComb, Jan. 27, 28.
McComb; Centenary, Jan. 28, 29.
Tylertown, at Tylertown, Feb. 3, 4.
McCall's, at McCall's, Feb. 10.
Meadville, at Meadville, Feb. 11, 12.
Brookhaven, Feb. 12.
Monticello, at Monticello, Feb. 17, 18.
Topisaw, at Topisaw, Feb. 21.
Gallman, at Bethesda, Feb. 24, 25.
Crystal Springs, Feb. 25, 26.
Foxworth, at Sumner's, Mar. 3, 4.
Bogue Chitto and Norfield, at Bogue Chitto, Mar. 7.
Adams, at Adams, Mar. 10, 11.
Summit, at Summit, Mar. 11, 12.
Pleasant Grove, at Pleasant Grove, Mar. 14.
Bayou Pierre, at Center Point, Mar. 17, 18.
Hazlehurst, Mar. 19.
Magnolia, Mar. 21.
Scotland, at Wright's, Mar. 24.
Barlow, at Brandywine, Mar. 25.

J. T. LEGGETT, P. E.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

NORTH MISS. CONFERENCE.

Sardis Dist.—First Round.

Courtland, Jan. 6, 7.
Charleston, Jan. 7, 8.
Oakland, Jan. 10.
Sardis Ct., at Wesley Chapel, Jan. 11.
Eureka Ct., at Mt. Olivet, Jan. 13, 14.
Batesville, Jan. 14, 15.
District Stewards Meeting, at Sardis, Pastor's Conference, Jan. 16, 17.
Como, Jan. 18.
Cockrum, at Palestine, Jan. 20, 21.
Wall Hill, at Chulahoma, Jan. 21, 22.
Arkabutla, Jan. 27, 28.
Coldwater, Jan. 28, 29.
Sardis, Jan. 30.
Tyro, at Fredonia, Feb. 3, 4.
Senatobia, Feb. 4, 5.
Longtown, at Pleasant Grove, Feb. 10, 11.
Crenshaw, Feb. 11, 12.
Eudora, at Hinds Ch., Feb. 17, 18.
Hernando, Feb. 18, 19.
Pleasant Hill, Feb. 24, 25.
Olive Branch, Feb. 25, 26.

It is very much desired that stewards will not wait until quarterly meeting to raise funds for their pastor. Remember the plan adopted is the 30 day plan. Pay your pastor the first day of each month. This will save him and the church many embarrassments. I shall visit a number of places between the above dates.

J. H. HOLDER, P. E.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic For adults and children 50c

"When the peace of God is in men's souls, all outward forms of peace come as a necessary consequence."

Parasitic Germs

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers.

SHUPTRINE COMPANY, SAVANNAH, GA.

He was intelligent, popular, winsome, but he denied the need of a Savior. Two neighboring boys liked him very much. Sunday afternoons they wanted to visit him, but their mother forbade. "But, mother, he is a good, clean man; why are you not willing for us to go there?" "Because, my sons, he is a dangerous man. He will lead you away from your mother's Christ." She was a wise mother, for this moralist neighbor was possibly more dangerous to boys than if he had been rough and profane and immoral. —The Christian Intelligencer.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

GALL STONES (No Oil) **AVOID OPERATIONS**

Dr. Pepper Gallstone Pains or Aches in Stomach, Back, Side or Shoulders; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Biliousness, Headache, Constipation, Piles Catarrh, Nervousness, Blues, Jaundice, Appendicitis. These are common Gallstone symptoms—can be Cured. Send for home treatment MED-C-L BOOK on LIVER, STOMACH, GALL TROUBLES & APPENDICITIS. **FREE**
GALLSTONE REMEDY CO., Dept. J-71 218 S. Dearborn Street CHICAGO

ECZEMA Can Be Cured FREE Proof To You

J. C. Hutzell, R. P. Druggist

All I want is your name and address so I can send you a free trial treatment. I want you just to **try** this treatment—that's all—**just try it.** That's my only argument.

I've been in the drug business in Fort Wayne for 20 years, nearly everyone knows me and knows about my successful treatment. **Over four thousand people** have, according to their own statements, been cured by this treatment since I first made this offer public.

If you have **Eczema, Itch, Salt Rheum, Tetter**—never mind how bad—my treatment has cured the worst cases I ever saw—**give me a chance to prove my claim.**

Send me your name and address and get the trial treatment I want to send you FREE. The wonders accomplished in your own case will be **proof.** Just address a letter or post card; say, "send me your Free Proof Treatment," and write your name and address plainly.

J. C. HUTZELL, Druggist
2451 W. Main St. Fort Wayne, Ind.

Established 1879

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Recent Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. Wm. LeBoeuf, 1124 Isabell St., Shreveport, La.
Mississippi ..... Mrs. W. B. LaPrade, Ballport, Miss.
North Mississippi ..... Mrs. S. G. Riley, Durant, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Is China—Confucius said: 'Woman is a useless, useless creature.'

New China—Yuan Shi Kai, the late President of China, said: 'The most important thing in China just now is that the women be educated.'

THE MORMON CHURCH.

The Mormon Church was conceived by the devil and born in iniquity." It has a membership of 397,000, and in 1915 it gained 22,000 new members. It required 14 members to win one new member to a false religion, while it took 34 members of the only true Church to win one member. Every male member of the Mormon Church is subject to call for two years of missionary service. It is a business monopoly as well as an ecclesiastical organization. A young Mormon who makes the sacrifice of two years' service gains in the business world.

WOMEN OF THE WORLD.

Roman Catholic	170,000,000
Protestant	80,000,000
Greek Catholic, etc.	50,000,000
Total Christians	300,000,000
Pagan	600,000,000
Confucian	120,000,000
Hindu	140,000,000
Buddhist	60,000,000
Mohammedan	80,000,000

To many of these 600,000,000 of women only women can go. They are in the harem and zenana; they are field laborers and burden-bearers; they are ostracized and ignorant and swaddled in a bondage that women who breathe the free air can not understand. They know not that the world's Savior is woman's best friend.—Missionary Review of the World.

WHAT OUR SISTER CHURCH HAS DONE FOR MISSIONS.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church sent the first woman physician to India, to China, to Korea, to the Philippines. It opened the first woman's hospital in each of these lands. It founded the first Christian woman's college and the first industrial training school in Asia, the first Protestant college for women in Italy, and the first woman's college in Mexico. It is sharing in the establishing of the first Union Christian Colleges for Women in Madras, in Nanking, and in Tokyo.

The Society's forty-six years have summed up over sixteen million dollars. It sends nearly ninety-five cents of every dollar to the field. Its foreign real estate is worth nearly three million dollars. Its last year's income was $991,710.61. Its membership comprises over 200,000 women, nearly 30,000 young people, and more than 15,000 children. Over 200 Bible women aid in the work of evangelism. In its more than 1,400 schools are gathered nearly 30,000 pupils. Its doctors, with the aid of some 200 nurses and nurse students, ministered last year in 25 hospitals and 13 dispensaries to more than 250,000 patients. As the crown of its work, nearly 15,000 women and girls last year received Christian baptism.

Today one may count at least forty-five woman's missionary societies in the United States and Canada. Each holds some degree of partnership with the general Board of Foreign Missions of its denomination. Some are independent, but co-operating; others are an auxiliary or an integral part of the General Board. Some send out only unmarried women, many contribute to the support of the wives of General Board missionaries; one commissions more men than women for the foreign service. All are banded together in the new Federation of Woman's Boards of Foreign Missions of North America.

Exact figures are not available, but one dares to estimate that four of the eighteen million dollars sent from North America to the foreign field in 1915 came from the treasuries of the women's organizations. By divine alchemy, these millions are being transformed into light and healing in all lands the world around.—Louise M. North, in The World Outlook.

A DECISION IN SONG.

India has decision Sabbaths as well as America. We are told that on one such day thirty girls in Bengal signed the following stanza, which they can sing, if they will, to the air of "Just As I Am:"

"Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come."

Fourteen of these girls have since been baptized, and others are ready to take this step.—The Expositor.

WHY BE BAPTIZED?

One of the earliest patients at the dispensary in Toro (Uganda) was an old man who came to receive medicine for an ulcer. He became possessed with a desire to know the truth, and was put into the old man's Bible class for instruction. One day he came to the missionary with streaming eyes and said: "I want to be baptized." The missionary asked him, "Will baptism save us?" And he answered, "Oh, no, but Jesus who died on the cross." "Then what is the use of baptism?" "Well," said he, "Christ said it is to believe and be baptized, and it shows we want to leave our bad habits and follow the hands of Christ." That simple-minded, ignorant old man had caught the true meaning and purpose of baptism—salvation from sin through the Savior's atonement, an act of obedience to Christ's command and a sign and seal of the covenant of grace, followed by a life of true devotion.—The Expositor.

If Kidneys Act Bad Take Salts

Says Backache is sign you have been eating too much meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their efforts to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clogg you must relieve them, like you relieve your bowels, removing all the body's waste, else you have backache, sick headache, dizzy spells, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize the acids so they no longer irritate, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful effervescent lithia-water drink.

ECZEMA Blotches, Tetter and other skin diseases promptly and permanently cured when Tetterine is used. Tetterine is a Tetter when perfectly harmless. It is the best remedy known for ringworm, dandruff and itching piles and is used exclusively by the best physicians. 50c a box. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

They serve God well who serve His creatures.—Mrs. Norton.

How to avoid Operations

These Three Women Tell How They Escaped the Dreadful Ordeal of Surgical Operations.

Hospitals are great and necessary institutions, but they should be the last resort for women who suffer with ills peculiar to their sex. Many letters on file in the Pinkham Laboratory at Lynn, Mass., prove that a great number of women after they have been recommended to submit to an operation have been made well by Lydia E. Pinkham's Vegetable Compound. Here are three such letters. All sick women should read them.

Marinette, Wis.—"I went to the doctor and he told me I must have an operation for a female trouble, and I hated to have it done as I had been married only a short time. I would have terrible pains and my hands and feet were cold all the time. I took Lydia E. Pinkham's Vegetable Compound and was cured, and I feel better in every way. I give you permission to publish my name because I am so thankful that I feel well again." —Mrs. Fred Behnke, Marinette, Wis.

Detroit, Mich.—"When I first took Lydia E. Pinkham's Vegetable Compound I was so run down with female troubles that I could not do anything, and our doctor said I would have to undergo an operation. I could hardly walk without help so when I read about the Vegetable Compound and what it had done for others I thought I would try it. I got a bottle of Lydia E. Pinkham's Vegetable Compound and a package of Lydia E. Pinkham's Sanative Wash and used them according to directions. They helped me and today I am able to do all my work and I am well." —Mrs. Thos. Dwyer, 989 Milwaukee Ave., East, Detroit, Mich.

Bellevue, Pa.—"I suffered more than tongue can tell with terrible bearing down pains and inflammation. I tried several doctors and they all told me the same story, that I never could get well without an operation and I just dreaded the thought of that. I also tried a good many other medicines that were recommended to me and none of them helped me until a friend advised me to give Lydia E. Pinkham's Vegetable Compound a trial. The first bottle helped, I kept taking it and now I don't know what it is to be sick any more and I am picking up in weight. I am 20 years old and weigh 145 pounds. It will be the greatest pleasure to me if I can have the opportunity to recommend it to any other suffering woman."—Miss Irene Froelicher, 1923 Manhattan St., North Side, Bellevue, Pa.

If you would like special advice write to Lydia E. Pinkham Med. Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

From the Field

Leland, Miss.

Dear Dr. Meek: All continues well at Leland. The official board at our meeting this afternoon (Jan. 2) adopted the budget plan, relieving the pastor of the benevolent collections, and increasing the assessment very handsomely above that of last year. We paid everything in full last year, with an excess on one or more items, and hope to do the same this year. Many substantial expressions from the membership were received Christmas, and we don't think that Leland is as bad a town as it was once pictured to be in a northern magazine. Rev. V. C. Curtis, the new presiding elder, will be with us next Sunday. He has been busy with his work on the district since moving and is already being commended for his ability, as manifested in his zeal and activity in the affairs of the kingdom. They say that he "fits right in, as if he had been an 'elder' a full quadrennium." We are with you unanimously in your stand for preserving the ideals and autonomy of our great Church.—E. H. Cunningham, P. C.

Prairie and Strongs Charge (N. Miss. Conf.)

Dear Dr. Meek: As you know, I was moved at the last session of the North Mississippi Conference from near the extreme western part of the Conference to the extreme eastern part. After spending two years very pleasantly at Main Street, Water Valley, I was read out by Bishop Murrah for Prairie and Strongs. I reached Strongs on Dec. 12, 1916, at 8:20 p. m., and was met at the train by Brother and Sister H. D. Watson, who escorted me to the parsonage, where we found a good, warm supper waiting for us; but after an entire day spent on the train, you may know whether we did justice to the nice supper or not. I have been to all the churches on the work and have been received very kindly, and I find that I have a very fine class of people to work with. I am planning and praying for a great year here. The possibilities of this charge are unlimited. If I can only get the people to see a vision of greater things in the Lord's work. People are satisfied with too little in the work of the Church, and this is the greatest drawback to the progress of the kingdom of God in many places. I find that my predecessor, A. H. Williams, wrought well here, having left behind what is, to me, a very neat and attractive parsonage. He believes in having a good home for the preacher to live in and he works for it.—C. Wesley Baley, P. C.

Winona Ct., N. Miss. Conf.

Dear Dr. Meek: At the last session of the North Mississippi Conference I was returned to the Winona Circuit for the second year. The people have received us very kindly, and we are now down to hard work. We are thankful to God for any degree of success that attended our labors last year. But it shall be our aim to do even a better year's work this year than last. Oh, the people are so nice to me! I am not an old man by any means, but I must confess that I have been here long enough to see several Christmases. And I must say that this has been the happiest Christmas that I have ever spent.

Why say this? Well, to tell the truth, Santa Claus came to see us every day for a whole week. When I was just a little fatherless lad out at the old country home in Pontotoc County, he only came on Christmas eve night, and would only leave a small amount, candy, one apple, and maybe one orange. And oh, how glad I was to get up Christmas morning to find these tokens of love in my little sock! Of course, he did all for me he was able to do. I am not grumbling at all. If you have not found it out, Doctor, I will tell you now that Winona and the surrounding community contains the salt of the earth.

On Thursday evening, Brother T. H. Spencer's auto truck was driven into our back-yard, was backed up to the back door of the parsonage, and those in charge of it began to unload it. I went out, of course, to see what it all meant, thinking that the driver had made a mistake. And, as we opened the back door, we were met by our old Professor Henry, and, on being asked, What all this meant, he informed me that Santa Claus had come to see me, and he had brought about $35 worth of such things as a Methodist preacher's family enjoy—especially about Christmas time. The list included a barrel of flour, sugar, coffee, rice, meal, molasses, canned goods, meat, etc., with about a bushel of apples, and about four dozen oranges. And there has not been a day since that Santa Claus has failed to visit us. Then, besides this, we received through the mail from two unknown friends, $5 each. May God bless the Winona people! I love them all; and, Doctor, I think they all love me. Pray that this may be the greatest year of my life.

W. J. WOOD, P. C.

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

A NEW YEAR'S CAKE.

Mr. Editor: It was our unique experience to receive as a New Year's good wish a layer cake made by a recent addition to our church who was one hundred and nine year's old on November 23 last. Who else in the Church has had such an experience? Led by their superintendent, our Junior Epworth League also remembered us with a "pound party" some days later. P. O. LOWREY.

Donaldsonville, La.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Some time when you are tired drinking just ordinary Coffee and fee like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

BEST TONIC IS S.S.S.

Few people get through the winter and spring without attacks from one of the many blood maladies that leave them weak and unfit to meet the trying warm season, and the blood so freighted with poisons that it is incapable of supplying the energy and tissue building properties necessary to health.

This condition is revealed in many ways, and by many symptoms, but all point to one thing—infected blood. And just as surely they call for the one true and tried S. S. S.

It insures blood purity and health. S. S. S. for 50 years has been the standard treatment for all blood troubles. Catarrh, rheumatism, malaria, skin diseases, and other troubles arising from impure and impoverished blood yield to S. S. S. The best tonic.

Get S. S. S. from the drug store, and regain your health. Don't take a substitute. It is guaranteed purely vegetable. Write us for free medical advice. Address Medical Department 53, Swift Specific Co., Atlanta, Ga.

Armour's Fertilizers

You know where the ANIMAL MATTER in Armour Fertilizers comes from. You may have grown the hogs and cattle.

Armour Fertilizers are GOOD for your land—GOOD for your crops—GOOD for your pocketbook—GOOD for your disposition — a GOOD all 'round investment.

From the farm— back to the farm

Armour Fertilizer Works

Atlanta, Ga. Jacksonville, Fla. Greensboro, N. C. New Orleans, La. Nashville, Tenn. Baltimore, Md. Chicago, Ill.

Kidney Disorder

(BY DR. L. C. BABCOCK)

The most simple methods are usually the most effective ones when treating any disorder of the human system. The mere drinking a cup of hot water each morning, plenty of pure water all day, and a little Anuric before every meal has been found the most effective means of overcoming kidney trouble. Death would occur if the kidneys did not work day and night in separating poisons and uric acid from the blood.

The danger signals are backache, depressions, pains, heaviness, drowsiness, irritability, headache, chillness, rheumatic twinges, swollen joints or gout.

Since it is such a simple matter to step into your favorite drug store and obtain Anuric, anyone who earnestly desires to regain health and new life will waste no time in beginning this treatment

IT'S DANGEROUS GROUND that you stand on—with a cough or a cold, and your blood impure. Out of just these conditions comes Consumption.

You must do something. Doctor Pierce's Golden Medical Discovery cures severe, lingering Coughs, Bronchial, Throat, and Lung Affections, and every disease that can be reached through the blood. Nervous prostration and debility are conquered by it. When you're weak after an attack of grip or fever—you will build up health and strength and put on needed flesh by taking the "Discovery."

Obtain at your drug store a vial of "Pleasant Pellets," made up of the May-apple, aloe leaves and jalap. This is the well-known pellet made up nearly fifty years ago, by Dr. Pierce, and which can be had for a quarter from almost any apothecary. Simply ask for Dr. Pierce's Pleasant Pellets.

THE WHITNEY-CENTRAL BANKS

EXTEND TO THE PUBLIC THEIR WISHES FOR A HAPPY NEW YEAR AND THANK THEIR DEPOSITORS AND FRIENDS FOR THE BUSINESS RECEIVED FROM THEM IN THE PAST AND SOLICIT ITS CONTINUANCE IN THE FUTURE.

Capital, Surplus and Undivided Profits $4,849,697.05

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL NATIONAL BANK

OF NEW ORLEANS

At the Close of Business Saturday, Dec. 30, 1916

RESOURCES.		LIABILITIES.	
Loans and Discounts	$18,859,313.35	Capital Stock	$2,500,000.00
Customers' Liability Account of Acceptances	2,446,821.99	Surplus Fund	1,500,000.00
Customers' Liability Under Letters of Credit	1,205,566.11	Undivided Profits	234,738.31
Liability of Foreign Banks and Bankers, Account of Acceptances	199,999.98		$ 4,234,738.31
U. S. Bonds to Secure Circulation	1,520,000.00	Quarterly Dividend of 3½% Now Declared	87,500.00
U. S. Bonds to Secure U. S. Deposits	40,000.00	Circulation	1,517,800.00
Other Bonds to Secure Postal Savings	111,000.00	Deposits	24,747,417.89
Stock in Federal Reserve Bank	120,000.00	Acceptances for Account of Customers	2,446,821.99
Other Bonds and Securities	1,031,710.00	Acceptances Under Letters of Credit	1,205,566.11
Banking House, Furniture and Fixtures	1,950,000.00	Acceptances for Account of Foreign Banks and Bankers	199,999.98
Other Real Estate	41,665.12	Rediscounts with Federal Reserve Bank	312,459.00
Due from Banks and U. S. Treasurer	$2,961,410.17	Bills Payable	500,000.00
Clearing House Checks	1,617,886.07	Reserved for Taxes	60,000.00
Cash in Vault and Federal Reserve Bank	3,206,930.49		
	$ 7,786,226.73		
Total	$35,312,303.28	Total	$35,312,303.28

OFFICERS.

JOHN E. BOUDEN, Jr., President.

FRANK B. WILLIAMS	Vice-President	JNO. B. FERGUSON	Vice-President & Cashier
HARRY T. HOWARD	Vice-President	E. H. KEEP	Assistant Cashier
J. D. O'KEEFE	Vice-President	N. E. BERTEL	Assistant Cashier
MAURITZ PYK	Vice-President	N. M. WHITNEY	Assistant Cashier
CHAS. de B. CLAIBORNE	Vice-President	S. J. McMAIN	Assistant Cashier

BOARD OF DIRECTORS.

S. T. AICUS	OTHO ELMER	GEO. B. MATTHEWS
A. W. BERDON	LAWRENCE FABACHER	E. W. MENTE
JOHN E. BOUDEN, Jr.	C. A. FARWELL	JOHN McCLOSKEY
ALBERT BLOOM	LEON FELLMAN	J. D. O'KEEFE
FREDERIC CAMORS	JOHN B. FERGUSON	W. B. PENICK
BEN C. CASANAS	CHARLES GODCHAUX	MAURITZ PYK
CHAS. de B. CLAIBORNE	J. D. HARDIN, Jr.	MAURICE STERN
JOHN F. CLARK	JONAS HILLER	W. P. STEWART
DR. C. A. M. DORRESTEIN	HARRY T. HOWARD	JNO. X. WEGMANN
WIL. H. DOUGLAS	ALEX HYMAN	NELSON M. WHITNEY
C. H. ELLIS	JONAS H. LEVY	FRANK B. WILLIAMS

SEMI-ANNUAL STATEMENT

Whitney-Central Trust & Savings Bank

OF NEW ORLEANS

At the Close of Business Saturday, December 30, 1916

RESOURCES.		LIABILITIES.	
Loans and Discounts	$6,070,362.37	Capital Stock	$200,000.00
Stocks, Bonds, Securities, etc.	816,677.83	Surplus (now increased $100,000)	400,000.00
Real Estate	257,025.48	Undivided Profits	14,958.74
Cash on Hand and with Banks	948,569.66		$ 614,958.74
Bonds Borrowed	189,000.00	Deposits	$7,477,676.80
		Bonds Borrowed	189,000.00
Total	$8,281,635.34	Total	$8,281,635.34

OFFICERS.

JOHN E. BOUDEN, Jr., President.

HARRY T. HOWARD	Vice-President	ALBERT BLOOM	Vice-President
FRANK B. WILLIAMS	Vice-President	H. L. FRANTZ	Vice-President
C. H. ELLIS	Vice-President	W. W. BOUDEN	Cashier

JNO. L. COUTURIER, Assistant Cashier and Trust Officer.

MORGAN STATE BRANCH

Corner Chartres and Iberville Streets

ALBERT BLOOM, Vice-President

C. W. FOX, Jr. — Cashier — V. L. BERNARD — Assistant Cashier

THIRD DISTRICT BRANCH

Corner Dauphine and Piety Streets

H. L. FRANTZ, Vice-President

H. A. S. BACKER — Cashier — A. FORTIER — Assistant Cashier

CARROLLTON BRANCH

8132 Oak Street

J. P. ST. MARTIN, Manager

BOARD OF DIRECTORS.

ALBERT BLOOM	C. A. FARWELL	GEO. B. MATTHEWS
JOHN E. BOUDEN, Jr.	H. L. FRANTZ	JOHN McCLOSKEY
BEN C. CASANAS	CHARLES GODCHAUX	J. D. O'KEEFE
CHAS. de B. CLAIBORNE	P. L. GODCHAUX	W. B. PENICK
JOHN F. CLARK	GEO. A. HERO	R. ROUGELOT
DR. C. A. M. DORRESTEIN	B. G. HOLSCHER	G. A. SCHWEGMANN
WIL. H. DOUGLAS	HARRY T. HOWARD	W. V. SIEBER
C. H. ELLIS	THOS. J. KELLY	MAURICE STERN
OTHO ELMER	J. D. KENNEY	NELSON M. WHITNEY
	FRANK B. WILLIAMS	

The Capital Stock of the Whitney-Central Trust & Savings Bank is owned by, and Held in Trust for, the Stockholders of the Whitney-Central National Bank

Total Deposits - - - - - - $32,225,094.49

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 3. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3178.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 18, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Be but faithful, that is all;
Go right on, and close behind thee,
There shall follow still and find thee
Help, sure help."

* * *

Patience is a noble and rare virtue. And when possessed in large measure, what an element of strength it is!

* * *

Not all charity is "sweet charity." That which is based on card parties, dances, raffles, etc., might better be termed "tainted charity."

* * *

Anyhow, we think that there was one thing settled at the late meeting of the Joint Commission on Unification in Baltimore, namely that its members could not he "RELICED" into an agreement.

* * *

In his brilliant book, "Wesley and His Century," Dr. W. H. Fitchett devotes a chapter to "Wesley's Critics." Never was there a man who stood for anything or accomplished anything of consequence who was not "harked at."

* * *

There are some who want the joys and rewards of the Christian life without its sacrifices and tolls; and there apparently are some who want to be at peace with the evil things of the world and yet conquer the world for the Master. Vain dreamers are both of these classes.

* * *

In an address delivered to a great English audience in Guild Hall, London, on January 11, Premier Lloyd-George said: "I want to see your checks hurtling through the air to the enemy's trenches. Every well directed check, properly loaded and timed, is a more formidable weapon of destruction than a twelve-inch shell." There are many ways in which money is power, and there is a great responsibility upon those who possess it to use it rightly.

* * *

In a recent farewell address to the California Legislature, Governor Hiram Johnson, who is soon to take a seat in the United States Senate, said: "We have learned that the first obligation and duty of a government are to its men, its women, and its children." Mr. Johnson is right in this affirmation; and we are inclined to think that this is one of the most important discoveries of all time. Human beings are far more valuable than anything else on the earth, and only as their true welfare is promoted can a State or a Nation make real progress. The failure to recognize the fact that the interests of manhood, womanhood, and childhood outweigh the interests of property has been responsible for much of the misgovernment, wretchedness, and suffering of the past. And none of the present-day tendencies augurs brighter things for the future than the disposition of rulers and legislators to try to make the State serve and uplift the masses of the people. This is the highest and Divinest order of democracy.

THE PATH TO HOLINESS AND POWER.

Sorrow seems to be necessary to the making of majestic men. Those untouched by it appear to be too much concerned for self and too much enamored of the world to become completely surrendered to God and to carry the needs of their fellow-men fully upon their hearts. It was a lonely disciple, who had been scourged and banished, that the Heavenly Father adjudged to be fit to receive the sublimest revelations of the eternal world ever given to a human being in this present life, and Christianity's mightiest builder was afflicted with a grievous "thorn in the flesh" for which there could be no deliverance this side of the tomb. The most moving and inspiring preachers that we have ever known had been trained in the school of suffering. In finding relief for their own burdened and bleeding souls, they learned the secret of how to comfort and strengthen other needy ones about them.

Wonderful are the following words contained in the 12th chapter of the Epistle to the Hebrews: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" And the writer, furthermore, states that the object of this chastening is **"that we might be partakers of his holiness."** These and other like passages of Scripture should tend to reconcile us to the sorrows and afflictions that may come to us along life's pilgrimage and help us to try to obey the exhortation of the poet:

"When God afflicts thee, think he hews a rugged stone
Which must be shaped, or else aside as useless thrown."

PRAYER INDISPENSABLE.

It should be a distinguishing characteristic of a Christian that he knows how to pray. Not necessarily to utter eloquent sentences fluently, or to express in his petitions profound and beautiful thoughts; but that his soul should know the path to God and how reverently and trustingly to speak to Him of its own deep needs and also of the needs of others that it has come to carry as a burden. The fact is, a man's prayers are a better measure of what he truly is than any other utterances that come from his lips. Though he may voice his petitions logically and in faultless English, if his religious life is at a low ebb and he is following the Master "afar off," there will be an indication of these facts in his supplications. An assumed familiarity cannot take the place of a genuine, daily intimacy with the risen Lord. One who would pray well must live well. Effectual, fervent prayer, unless it be that of a suddenly awakened soul crying out for some urgent need that it has just come to know, may be expected to emanate only from the heart of a "righteous man."

How marvelous were the prayers of Paul and of Jesus! Back of them lay their wonderful experiences and the knowledge of the Heavenly Father born of them. One person can do but little toward teaching another how to pray. Each individual must for himself chiefly acquire this power.

Do our Methodist people pray as much and as well as in other years? If they do not, no matter what else they may do, they must soon come to be less holy in heart and life than those who went before them and accomplish less for the REAL upbuilding of the Kingdom. We emphasize the world "real" because the triumphs of Churchanity are not necessarily the triumphs of Christianity. We do not doubt that much we are given to shouting over will be found to be worthless "hay or stubble" in the day when **"the fire shall try every man's work, of what sort it is."**

A GRAND PEOPLE, BUT—

Under the above caption, a Presbyterian contemporary says:

"The Presbyterians are a grand people, but they are too much given to 'joining' outside things. If they would keep the money and the brains they spend on all sorts of outside bodies, it would be better for their churches and better for the world. They can find use for all their talents and money in the activities of their Church."

We wonder if this utterance would not apply equally as well to Southern Methodists. We rather think so.

WORTH PONDERING.

The confession of faith written by Daniel Webster, which we are printing in this issue of the Advocate, is, we think, a very interesting statement. As a statesman, lawyer, orator, and thinker, Mr. Webster was world-famed, and his carefully given opinion about any matter is entitled to more than ordinary weight. We, therefore, desire to direct particular attention to the following paragraph of his reproduced utterance:

"I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt that none but critics and philosophers can discover it."

This emphatic pronouncement contrasts very strikingly with some of the talk that we hear in this day.

Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of that fact.—George Eliot.

"A Bible in the hands of a good Christian lasts about five years, but only a few Christians use their Bibles that hard."

'TIS BETTER ON BEFORE.

Mrs. J. M. Hart.

God's love has sweetened all my life
With gladness more and more;
And still, though bright the days have been,
'Tis better on before.

So blest am I, my cup of joy
Is daily running o'er;
And yet I learn, with each new day,
'Tis better on before.

For God's sweet gift of perfect peace
His goodness I adore,
And onward reach to deeper joys;
'Tis better on before.

It does not seem that my dear Lord
Of love could give me more,
But larger measures He bestows;
'Tis better on before.

WORTH PONDERING.

He that saveth his time from prayer shall lose it; but he that loseth his time in communion with God shall find it in blessing.—Wilder.

EVERY MAN'S MISSION.

Fruit-bearing is important to every human soul. It is to bear fruit we are appointed. The greater the fruit, the greater our joy. A fruitless life is a bitter life. And from this viewpoint we learn the lesson that not what we take in, but what we give out, not what we receive, but what we produce, is the measure of life. To pass through the course of this world and then to have written at the end, "fruitless—a failure," means bitterness and shame here and hereafter.—The Presbyterian.

THE WORK OF THE LIVING CHRIST.

Reflect upon the vastness of the work which our Savior is now carrying on in heaven. If we believe the words of the Bible we must feel that what Christ does in any one believing soul would be enough to occupy all the care, as it would far indeed exceed the capacity, of the wisest and the best of men. The cleansing of one heart, the keeping of one life, the adaptation of a Providence, as minute as it is powerful, to the good of one soul, must be a work of thought, of exertion, of time, of patience, far beyond the reach of our very imagination to conceive. But multiply this work a thousand times ten thousand, spread it through the length and breadth of the earth, protect it through a thousand generations, vary it by the infinite modification of care and of circumstance, of disposition, race and ages, reflect on all this, and you will understand as never before the magnitude of the work of the ascended Christ.—Dean Vaughan.

THE PROPER ATTITUDE.

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. But it would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their lovableness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with a new firmness as you go forward; but look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

WALTER MALONE: HIS LIFE AND WORKS.

By Frazer Hood, Ph.D.

(Reprinted from the Methodist Review Quarterly)

I

The past quarter of a century has witnessed some significant additions to Southern literature. In fiction and in essay, Southern writers have achieved a success which challenges the attention of readers beyond the limits of national boundaries. They have broken the bands of provincialism, which formerly were conspicuous in so many of them, and to-day they write with a vision whose horizon is national in its sweep. In the field of poetry, also, Southern genius has produced creative results; and while this creative activity has invented no new forms of verse, it has breathed into the old forms a dewy freshness and a wholesome sanity.

Among Southern poets, Walter Malone ranks subordinate to none. Indeed, there are reasons—which I shall set forth in this paper—strong enough, it seems to me, to justify the conviction that he deserves the foremost place, not only among Southern poets, but among American poets as well. There is, however, an infirmity of mind, a kind of mental hyperopia, that blurs our perception of a contemporary artist and his art. We never feel quite certain that the image we get upon our mental retina is a true one, and we hesitate to hazard a judgment of values.

European critics, viewing Poe's art, outre mer, got a perspective that the poet's compatriots were unable to get. We are still disputing among ourselves whether Walt Whitman is a poet at all or not, while to foreign critics he bulks large on the Western shores, the most original of the new-world poets. Walter Malone being so near us, it is not to be wondered at that our envisagement of him is far from clear-cut and perspective.

If our analogy between a judgment of values and a sense-perception be permissible, then it is further true that the distance required for a clear focus is directly proportional to the greatness of the achievement. Longfellow and Lowell needed not to be removed in time for our American eyes to see them clearly, but Poe and Whitman did. In the two former pulsed a lesser genius than glowed in the two latter. The beauty that the New England poets felt and perceived was what our familiarity with great poetry had already revealed to us, and their genius was rather that of translating into American idiom what the great masters had uttered in the "grand style."

Walter Malone is one of our American poets whom the critics have reserved for some future attention. It may be that time will bury his memory "deep as the hidden sleep" of those who lie in some forgotten churchyard; but my judgment is that the future holds for him a fadeless crown of amaranth and gold.

II

Walter Malone was born February 10, 1866, in De Soto County, Mississippi, about thirteen miles southeast of Memphis, Tennessee. He was the youngest of a family of twelve children. His father, Dr. Franklin Jefferson Malone, was a man of culture and prominence in Mississippi, serving his State as a member of the Mississippi Constitutional Convention of 1868. In earlier years he had seen service in the Mexican War as an army surgeon. He died in 1873. Thus deprived of a father's care at the age of seven years, Walter did not have those advantages which the older children enjoyed; but his mother, a woman of rare powers, made amends for the loss as only a woman can do. She managed to give her younger children such educational advantages as the local schools afforded. At the age of six years Walter was initiated into the mysteries of formal learning at an "old-field schoolhouse," which stood across the State line in Tennessee, three miles from his home. He continued his attendance here until he was sixteen, trudging the distance from his home every day except when work on the farm required his presence there. During these ten years his young soul unfolded amid the influences of Nature. His spirit was always responsive to the music of birds and water brooks, to the beauty of Southern flowers, and to the grandeur of tree and hill. His early life is reminiscent of Burns who meditated in the opening furrows and caught inspiration for his earlier poems when his young muscles were fatigued from the toil between plow-handles.

When twelve years old he made his first attempt to imprison his fancies and emotions in verse. Always a stern critic of his own work, he later destroyed all these boyish efforts. Between thirteen and fourteen he wrote several articles which were published in the Louisville Courier-Journal. Thus encouraged, he began, at fourteen, seriously to write, and continued with adolescent zeal until he was sixten, when he published his first volume under the title "Claribel and Other Poems." This was a book of three hundred pages, and contained two long narrative poems and a number of shorter ones. While the poems are crude, revealing the touch of youth, they contain the promise and potency of awakening genius. It was the largest book of verse ever printed by a boy under twenty-one.

In the fall of 1883 he entered the preparatory department of the University of Mississippi, where in due course he became a freshman and graduated in the class of 1887. He was not a student after the old-time professor's ideal. He never liked mathematics, and until his last two years was a rather indifferent student, giving more time to the library than to the formal work of the classroom. He became early associated with the college magazine, and during his last year was its editor-in-chief.

In 1885 he published his second volume, "The Outcast and Other Poems." Even a hurried reading will reveal that these poems are less juvenile and show a steadier power. This book brought forth favorable comment from Edmund Clarence Stedman and Oliver Wendell Holmes. John Greenleaf Whittier, writing to the author, said: "The book gives promise, but it is not what it would be were the author ten years older. Why, at thy age, I could not make a respectable rhyme."

After his graduation, Mr. Malone was admitted to the bar at Oxford, Mississippi, and shortly thereafter came to Memphis to associate himself with his brother, the Hon. James H. Malone, in the practice of law. He launched himself with a strong initiative into the practice of law, and until 1891 his Muse was neglected. In the next year he published "Narcissus and Other Poems." Two years later came from the press "Songs of Dusk and Dawn." In 1896 followed "Songs of December and June," a little volume of twenty lyrics; and the next year "The Coming of the King," a collection of eight short stories. Such writers as Thomas Bailey Aldrich, Charles Dudley Warner, and Edgar Fawcett were high in their praises of this work.

In 1897 he retired from the practice of law and moved to New York, where, for the next three years, he gave himself wholly to literary work. In 1900 he returned to Memphis and published "Songs of North and South," a collection of poems that had appeared in magazines during the previous three years. This volume introduced the author to British readers, receiving generous welcome from Alfred Austin, Israel Zangwill, and English and Scotch reviewers. In 1904 he published a complete edition of such of his poems as he considered worthy of perpetuating. In 1906 appeared "Songs of East and West," a book containing twenty-seven poems, many of them being pictures of travel in Europe, California, Florida, Cuba, and Mexico. His most widely known poem, "Opportunity," was published in Munsey's Magazine in 1905. Whatever may be the surer judgment of the critics as to the value of this poem, it is a lyric that awakens a response in the common man's breast, and makes him feel stronger for the day's work and superior to the day's faults and failures.

In this same year, in justice of practically all the Memphis bar, Mr. Malone was appointed Judge of the Second Circuit Court of Shelby County and here by election held the office until his death, May 25, 1913.

II

I am writing this on the first anniversary of his death, and as I write there comes to my ears the plaintive music of his poem, "To an Unknown Reader":

It years to come, when I have passed away
Your careless glance upon this page may fall
So then, my unknown reader, pause I pray
And hearken to my faint and far-off call.

O, unknown reader, for your sake I plan
Beside you let me raise my wandering
I love you, let me take your hand in mine
And tell you stories, laugh or weep or sing.

From death's dark empire shall my soul depart.
Your smile, your friendship, and your love to win.
Behind I come and knock upon your heart
For God's sake, reader, rise and let me in.

These lines, so reminiscent of Beethoven's "Farewell to the Piano," disclose at once a boldness and a childlike unconsciousness not found in a lesser soul.

To those of us who knew him, Mr. Malone was the most modest of men, in whom really great dwelt to guide and restrain. But his stores of mind were phenomenal, and he had "a memory like the British Museum Library," and its material arranged as orderly. His interests were universal, and whether the discussion at a company of friends, turned to the merits of champion chess-players or to great events in history, to the habits and habitat of some little-known fowler or to the latest discoveries in science, he was equally at home, and generally astonished us by the accuracy of his knowledge. He was a keen scholar, a keen artist, and withal a man of modest demeanor, free from those eccentricities and oddities so commonly associated with men of genius. His poetry was the chief concern of his life, and he toiled at uncongenial tasks for the bread that perisheth, only that he might be able to give forth from his soul that which is imperishable. Spenser, polishing lenses during the day that he might write philosophy at night, presents us with a companion picture. While Judge Malone achieved an enviable eminence in his profession, he never valued this success.

From long familiarity with his poetry, and from a careful study of its qualities, I am convinced that posterity will make amends for the neglect into which contemporary readers and critics have allowed his poetry to fall.

(To be concluded in next issue.)

THEN AND NOW.

By Rev. P. A. Sowell.

Who among us is willing to forget? We should believe that the largest and best are ahead of us. While the horizon stretches far before us, the past is not empty space. It is the part of wisdom to look backward, as well as at the present and future.

Sitting in the silence of life's evening, these words, "Then" and "Now," knock at my thoughts with their train of suggestions. It is a bare possibility for a Methodist of to-day, knowing of the phenomena and teaching of even sixty or seventy years ago concerning Christian doctrine and experience, only through present-day sources, to understand these questions, as they were taught and believed then. It would surprise an old preacher to hear the reply to the inquiry, if made to the majority of present-day preachers, "Did you ever see and hear A. L. P. Green, Jno. B. McFerrin, Bishops Doggett, Marvin, Kavanaugh, McTyeire, and Pierce, to hear the answer, "No." Those who sat at their feet can only wonder how present-day Methodists know anything perfectly concerning those vital matters. For these men, and such like men, revolved as great luminaries in the firmament of Methodism.

In spite of this loss to the Methodists of to-day the pendulum has swung to perpetuating the family name, and one sees its phenomena be lost. Though it is possible for a business man who has moved far from the village in which he began and enlarged the sphere of his enterprises to retain his style and signature through the symbolic years, it does not follow that the children [illegible] the same mail. May this not [illegible] "Methodists." It is true we have the same family name. The love of Wesley's still finds response in our souls as it does [illegible] Methodists, but the use [illegible] many day [illegible] really the same "New" as "Then."

A few old remember how "it was said in the years ago. Methodists then made much [illegible] conversion as the Pauline experience in the way to and in the city of Damascus. Methodists taught that all men were in a Damascus road—a journey [illegible] and that there was need of [illegible] conversion. Men were urged to "seek" "[illegible] sought under conviction." There must also, they felt, be the fullness of the assurance that the voice—and a vision of the risen and glorious Christ and a conscious "reconciliation" with him. Like Paul, they had great stress on personal experience, in the new life. These Scriptures and others were much used: "Peace with God," "Know Him." They expected a real victory in the life's struggles—"keep the field"—were "ready to be offered." It was considered a misfortune to die sick for one to die calmly as the ordinary natural processes does. Like Paul, they anticipated with enthusiasm the future home—"A house not made with hands, eternal in the heavens." Heaven at the last was a great anticipation—it was not an incident or a by-product as I have heard from a modern pulpit. To them heaven meant everything.

They also had definite expectations through the hope of the resurrection. To them, the resurrection was not a silent slipping of the soul from the body and rising into a spiritual body leaving no more history for the body. To them, somehow some great day would come, and "God would raise the dead." They had a tender regard for their physical bodies and were concerned for destiny in it they had repented and rejoiced, suffered and triumphed, and they expected the resurrection to bring deliverance and honor to their bodies, as it had to the body of their Lord.

With no hard intent as to the present it must be said that it is true that the Pauline view as mentioned above, concerning the phenomena of the Christian experience, is not magnified to-day. A favorite text to-day is "If ye know these things, happy are ye if ye do them." Service is the key-word. Neither is the Pauline view of Christ on the Damascus lesson so emphasized now as then. Teachers are making more of "The babe in the Manger," the "Son of Man," the "Teacher by the Wayside," the "Healer in the home of the Centurion," or Jesus, "with little children in his arms" than of the vision of the risen Christ. The present call is, "Follow Jesus," rather than to urge "ye must be born again."

It is true that the present teaching has a far stretching horizon—"Go ye into all the world, disciple all nations." But people who are sixty or seventy years old, distinctly remember hearing sung:

"From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

And these lines were sung "with the spirit and with the understanding also." And these people have a recollection that at least a few set sail, even on slow-going vessels, and were beaten hither and thither by adverse winds into strange and wide seas; but they held firmly to their compasses and prayed that God might at least bring them into some port of China or India.

Can we say which of these—the "then" or "now"—is the better? Ought we not to remember that all the yesterdays, all the to-days, and

[illegible]

[illegible]

[illegible]

Church News

Our two Annual Conferences in Oklahoma have started a movement to establish a Methodist Orphanage in that State, which they will jointly maintain.

Dr. W. T. Lowrey, President of Blue Mountain College, estimates that the loss from the destruction of the Jennings Building on the campus of that institution by fire on December 23, was about $15,000 more than the insurance carried.

Of the $225,000 to be raised for Galloway College (for young women), Searcy, Arkansas, the town in which it is located, has pledged itself to give not less than $25,000. We notice that Mr. Thomas B. King is one of the Commissioners for this institution.

Bishop Lambuth left early in January for New York and other points in the East and South, to look after the interests of the Church committed to his hands. He will probably not return until the latter part of March, though he may return earlier if he is abic to expedite the many and varied business interests of the Church calling him East at this time.—Pacific Methodist Advocate.

The Wesleyan Christian Advocate says: "Mr. Asa Candier was inaugurated Mayor of Atlanta last Monday night (January 1). In deference to his wishes, the inaugural exercises were simple and brief. His inaugural address shows that he is going to do his best for the advancement of the city's interests." The Georgia metropolis is fortunate in having secured the services of such a man as Mr. Candler as its official head.

The Southern Presbyterian Church, as a result of a year's campaign, has added $137,500 to its endowment for the care of aged preachers and the widows and orphans of deceased ministers. This fund now amounts to $538,500, which, with the annual contributions of the churches, will provide to be distributed yearly among such claimants approximately $100,000. Efforts will be continued to increase this endowment fund to $1,000,000.

The Western North Carolina Conference has appointed a Hospital Committee with a view to establishing a Methodist Hospital within its bounds. This Committee held a meeting in Salisbury on December 28, 1916, and steps were taken to get offers from leading cities for the location of this institution within their limits. The purpose of those having this movement in hand is to construct a plant to cost not less than $150,000.

Chancellor J. R. Day, of Syracuse University, has resigned from the Unification Commission of the Church, North, and has been succeeded by Dr. J. J. Wallace, Editor of the Pittsburgh Christian Advocate. The following have also been named as alternates in connection with that body: Bishop Luther B. Wilson; President C. M. Stuart, of Garrett Biblical Institute; Dr. James R. Joy, Editor of the New York Christian Advocate, and Judge C. A. Pollock, of North Dakota.

The Christian Index, the official organ of the Baptists of Georgia, has increased its subscription price to $2.50 per annum; the Texas Christian Advocate has announced that its subscription price to ministers will be raised to $2, and the St. Louis Christian Advocate has considerably decreased the size of its pages. All periodicals, secular and religious, are feeling appreciably the effect of the high cost of printing materials incident to the European war.

The Alabama Christian Advocate says: "We congratulate North Alabama Methodism on having Dr. Thornwell Haynes as the President of Birmingham College. When he found that the Birmingham Atheltic Club was going to give a dance immediately after a game of basket ball with the Birmingham College team, Dr. Haynes had his boys to cancel the engagement." Our contemporary is right. This action deserves commendation. Would that we had in charge of our Methodist institutions of learning more men of the type of Dr. Haynes!

As a result of the efforts of Rev. Carl D. Harris, Editor of the Baltimore Southern Methodist, Dr. Oliver S. Baketel, the editor of the Year Book of the Methodist Episcopal Church, has finally come across and inserted therein, in lieu of a formerly unfair and misleading statement, the following just utterance: "In accordance with the Plan of Separation adopted by the General Conference of 1844, held in New York City, the Methodist Episcopal Church, South, was organized at Louisville, Ky., in 1845." We congratulate both of these gentlemen upon the straightening out of this matter. Obviously Mr. Harris is a diplomat of no mean ability.

Secular News

Japan has publicly announced that she will arm her merchant ships defensively.

It is claimed that an acre of banana trees will produce food to support 25 times as many persons as an acre of wheat.

A German is reported to have discovered a new method of preserving paintings. It is to enclose them in tight glass-front cases, filled with nitrogen.

The price of wheat per bushel went beyond the $2 mark several days ago. This is said to be the highest price that wheat has brought in half a century.

The Bureau of Social Hygiene, of which Mr. J. D. Rockefeller, Jr., is the head, says that moral conditions in New York City have improved decidedly within recent years.

The total number of casualties (including the killed, wounded, dead from disease, and missing ones) among Canadian troops in the European war from the opening of hostilities up to December 31, 1916, was 68,290.

It is stated that Los Angeles will try the plan of having steel cages for automobiles left standing on the streets, instead of merely chalked-off places. This would make the vehicles safe, but the question of expense will have to be reckoned with in the execution of this scheme.

Maurice Maeterlinck, the famous writer, recently declared that the appeal of the Belgians for help to prevent them from being deported from their country by the Germans is "one of the most heartrending cries of distress ever sounded on earth."

A meeting probably of large significance was held at Rome, Italy, a few days ago, being composed of the Italian Premier, Signor Boselli; the British Premier, Lloyd-George and Viscount Milner; the French Premier, M. Briand, and the French War Minister, General Lyautsey, and General Palitzin, representing Russia.

There will be during the year 1917 four eclipses of the sun and three of the moon. Not since 1787 have there been this many eclipses in a single year, and it is stated that there will not be so many again until 1982. The first of the three lunar eclipses, which was a total one and visible throughout the United States, took place on Sunday night, January 7.

At the recent New York Automobile Show the Studebaker Company had on exhibit what was termed a "gold car," which cost $30,000. It is a six-cylinder, seven-passenger touring car, with a distinct Victoria top, and finished throughout in glistening white enamel and gold. Over 400 ounces of 24-carat gold are said to have been used in the finishing work upon this car.

The Scientific American tells of an appliance for the re-inking of typewriter ribbons that is to be placed upon the market. It is described as "a handy, compact device, no larger than a fountain pen, which will re-ink a typewriter ribbon in a few moments without the necessity of removing it from the machine. As a ribbon usually outlasts considerably the ink on it, this invention should result in a considerable saving to the users of typewriters.

The Government Department of Agriculture calls attention to the fact that, while the population of the United States has increased 24,000,000 within the last 15 years, the number of beef cattle has decreased during the same period by 6,000,000, and the number of sheep by 10,000,000, and that the increase in the number of hogs has ben only 11,000,000. According to this showing, it is not surprising that the cost of meat in this country has greatly advanced.

Hon. Frank O. Lowden, who is soon to be inaugurated as Governor of Illinois, has resigned as a director of the Pullman Car Company. In so doing, Colonel Lowden said: "I do not feel that in the discharge of my duties as Governor, I should be officially connected with a company whose interests might by any possibility be affected by any action I might be called upon to take as the Chief Executive of Illinois." This unquestionably is the proper position for a public official to take.

Judge J. A. P. Campbell, the last surviving member of the first Confederate Congress and the last living signer of the Constitution of the Confederate States, died at his home in Jackson, Miss., on January 10, at the advanced age of 87 years. Judge Campbell was a lawyer of conspicuous ability and served for many years on the Supreme Bench of Mississippi; and was also an author of law books of note. He was a man of high character and a member of the Baptist Church.

Colonel William Frederick Cody, the noted scout known as "Buffalo Bill," died in Denver, Colo., on January 10. He was born in Scott County, Iowa, on February 26, 1846, and served the Government at different times in various capacities. Of late years he had been most before the public in his "Wild West Show." He is said to have won the title of "Buffalo Bill" when he "contracted to furnish the Kansas Pacific Railway Company all the buffalo meat required to feed the laborers engaged in the construction of their road, and killed in 18 months (1867-8) 4820 buffaloes." It is stated the body of Colonel Cody will finally rest in a tomb hewn out of solid rock on the top of Lookout Mountain, near Denver. Temporarily, his remains will repose in a receiving vault in Denver, after having lain in state in the Capitol Building of Colorado.

THE CARD-PLAYING HOME.

A converted gambler of Chicago said with emphasis and from wide experience: "The card-playing home is the kindergarten for the gambling saloon." Says Mr. John Bigelow: "Nine peope out of ten, when they for the first time accept an invitation to join a game of whist or poker have no more suspicion about the passions that they may be apt to nurse than the maid of sixteen when she engages in her first flirtation." The "Christian Index" observes: "We have never known a reputable, spirtually-minded, soul-winning preacher to be a card-player, nor have we ever known Church members, distinguished for their piety and spirituality and for their regular attendance upon the mid-week prayer meeting, who were card-players. Card-playing is not profitable for the development of Christian character and for enlarging the usefulness of Christians in the promotion of spirituality and consecration in the lives of others. The tendencies of card-playing, like those of dancing, are in the wrong direction. Just as the dance furnishes victims of vice, just so social card-playing furnishes recruits for the gambling-room."—Raleigh Christian Advocate.

ANOTHER PASTOR WANTED.

Dear Advocate: I have just received a letter from Rev. C. F. Staples announcing his inability, by reason of failing health, to serve the charge to which he had been sent—Jenning and Westlake. I therefore desire to secure a pastor for that work. Please so state in the Advocate. I think I have secured a man for the mission appointment concerning which you have been carrying an announcement; so please discontinue it.

Lafayette, La. H. W. MAY, P. E.,
Lafayette District.

CADDO LETTER.

By Rev. S. A. Steel, D.D.

It is the aftermath of that sciatica, Meek, that vexed me so last Spring, the echo of the "ouch." But the news from Baltimore is acting like a tonic on my system. I am happy over the halt of the "union" rush. Those Goucher roses will bloom and fade before the consummation of the Saratoga program. The "Commission" is composed of able men, but they have not got a monopoly of brains, and, unless I am mistaken, it will require more brains than they have to unite the two Churches, unless one or the other surrenders what each has always held as fundamental; and the halt at Baltimore means that there is to be no surrender.

I am loyal to my Church, and if they can find a method of unification that will leave us free and independent within the "union," and not subject us to the domination of a Northern majority, I will acquiesce in the plan. But personally I don't want any union. We will be stronger and happier without it, because free to develop according to our type. It is a superficial view that does not see radical differences in many things between the North and the South. These differences will not disturb us as long as each is free to conform to its own ideal; but when you force us into a union where one or the other must give up what it holds as sacred, then we clash. I am perfectly willing for the Northern man to sit down on the same seat with the Negro if he wants to. It is none of my business. This is a free country. But when he says that I must do so, and attempts by his majority to compel me to do it, right there we have trouble. Better stay apart, and I hope they will.

We like Shreveport. This is a great Church, admirably organized and well equipped for work. The people have received us kindly and we are starting off with encouraging prospects for a useful pastorate. We did not know until we had to pull up and move how attached we had become to our Columbia home. Nowhere will you find a more charming people than the people of South Carolina, and while Charleston claims to be the "creme de la creme," Columbia cannot be beat. I especially enjoyed the fine intellectual associations we had there with the University and various schools. The place has "an atmosphere" which I miss here. Yet with Centenary College as a center the day may not be far off when Shreveport can boast of something infinitely higher and better than oil and gas. There is wealth enough here in our Church alone to put this noble school on a sure foundation and make it the pride of the city. And it should not be a purely Methodist institution, but a Shreveport College. Shreveport ought to be known as the seat of Centenary College. I would like to go to Boston (for while I don't want to unite with them, I immensely like the Yankees) and have my friends say, "And you are in Shreveport. That is where Centenary College is located. Splendid seat of learning, that. Bids fair to be a Southern Harvard." Why not? All it needs is the money they are making out of the oil and gas and cotton and lumber around here. And you don't catch me abusing the Yankees until we are as free with our money for education as they are. The South is growing rich fast, and we must try to create a public sentiment that will turn more of our wealth into the production of intellectual commodities.

O these golden days, Meek! Each day we have been here has been a sparkling gem in the crown of old winter. It makes a fellow feel like kicking up his heels and hurrahing for the universe—especially when he has the good news from Baltimore. Amen.

Shreveport, La.

Falsehoods always endeavor to copy the mien and attitude of truth.—Johnson.

A GREATER MILLSAPS COLLEGE.

To the Methodists of Mississippi:

Dear Brethren: Millsaps College, founded in 1892 through the generosity of the lamented Major R. W. Millsaps and the Methodists of Mississippi in response to the splendid offer first made by him, is now closing the twenty-fifth year of its history, and although it is very young in comparison with other colleges of the State, its work has been attended with phenomenal success from the very beginning. This, our only "A" grade Methodist college for Mississippi boys, ranks among the very best institutions of learning in the South both as to endowment and standard for graduation. Hundreds of graduates, thoroughly trained in mind and heart, have gone out from its classic halls to bless business and society and the Church with lofty ideals and skilled service, and many of them have already achieved large success in various occupations, reflecting great credit upon themselves and upon their Alma Mater.

Under the leadership of our lamented Bishop Charles B. Galloway, first President of the Board of Trustees, Bishop Wm. B. Murrah, the first President, and the two educators who have succeeded him since his election to the Bishopric, the College has made a record of which the Church may well be proud; but it is now realized by the faculty, by the Board of Trustees and the friends of the institution that if a larger patronage is to be obtained, and the magnificent educational plant at the command of the Church is to be utilized to the best advantage, the psychological moment has arrived when an advance step must be taken in the way of providing more adequate facilities for boarding the students of the College proper, the present brick dormitory being intended for the students in the Preparatory Department. Accordingly, the Executive Committee of the Board of Trustees, after carefully considering the needs of the College and of the Methodist boys of Mississippi, have decided to launch a movement looking to the erection in the near future of a handsome and well-appointed brick dormitory to cost $60,000, and accommodating 150 students. The need of such a building is imperative, if the slogan, "a greater Millsaps College," is to be anything more than idle sentiment. The 125,000 Methodists of Mississippi are well able to provide the funds necessary for such an improvement, and if our people generally will co-operate with the college authorities in this worthy movement, the new dormitory will be in process of erection before the beginning of the next session. What ought to be done can be done. We respectfully ask the hearty co-operation of every pastor and presiding elder and loyal Methodist in Mississippi in bulding the new dormitory, and in putting 400 students in the College next fall.

A. F. WATKINS, President.
M. M. BLACK, Commissioner.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI.

By R. H. B. Gladney, Sardis, Miss.

Let us not lose sight of the fact that each point that goes to make a standard Sunday school is intended to bring the soul into a saving knowledge of Jesus Christ and to train each individual in Christian service.

1. The purpose of the Cradle Roll is to hold the little one for Christ, to nurture its living soul that it may grow in the grace of the Savior. Often the little child is an open door to the heart of the parent.

2. The Home Department has for its purpose the evangelizing and nurturing of those who cannot and those who will not attend the sessions of the school.

3. The one thing that makes the Wesley Bible Class of such supreme importance is that it is organized to train men how to reach the unsaved and of presenting the Lamb of God as the all-sufficient Savior. These classes are organized to study the Bible and thus be equipped for soul-winning every day in the year.

4. The Teacher-training Class has for its object the study of the child's needs, that he may present the loving Christ to the hungry soul. It is intended for the teacher to supply his own lack of mental and spiritual equipment—to study the school as an organization to be used in meeting every need of every person in the entire community.

5. The underlying purpose of graded architecture, graded organization, graded lessons, graded worship is to appeal to the natural interests at that age and meet the spiritual needs at that time. Grading is not a fad, but a necessity if we would win every child for our Lord and train the child for service in the Church.

6. Why have Monthly Missionary Instruction for the entire school? Is it to raise a little money, or to raise up a missionary Church that will be willing and will know how to present Christ to a lost world? Why are we so slow to obey the command of our Lord, "Go teach all nations, teaching them to observe all things whatsoever I have commanded you?" Is it not because we have not been taught to teach Missions?

7. Temperance instruction is an evangelizing propaganda against the curse of strong drink. The facts we teach furnish thought, and as people think they will act. Have we not time to do some honest work on this point that the next generation may be delivered from the blighting effects of all manner of intemperance?

8. Shall we observe Children's Day simply to display the pretty little girls and get a small collection? Or shall we use the day as a means of training the young people in Christian service and of reaching a large number of people who never attend Church only on special occasions? This day properly observed affords an opportunity of touching many hearts for Christ. We must pray the evangelistic spirit into the leaders of these services.

9. Decision Day is the best day of all the good days of the Sunday school. This is the time when all our methods and our heart-life are put to the test. If there be no harvest of souls on this day we may reckon that we have been unfaithful servants—unfaithful to the one thing committed to our hands. The Sunday school that is not evangelistic through and through needs to be evangelized.

10. You ask, what has the Workers' Council to do with saving the lost and of calling Church members to a life of consecration? The W. C. might be called the C. W.—the council of war. Here is where all the officers and teachers get together under God and plan and pray until the place of meeting becomes a veritable power house. The Workers' Council is where we gather fresh strength, catch new visions, and learn how to be used of the Lord in winning our lost brothers and sisters.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Great Battle

A BUGLE-BLAST IN UTAH.

Governor Simon Bamberger, of Utah, in his message to the Legislature of that State last week declared that the most important matter to be considered by that body was the enactment of a State-wide prohibition law. In spite of his name, the new Chief Executive of Utah seems to be a man of the right type.

THE TEXAS SITUATION.

The people of Texas in an election held to ascertain their will declared in favor of having the State Legislature to submit to them for adoption or rejection a prohibition amendment to the State Constitution; but notwithstanding this fact the liquor forces are trying to prevent the Legislators from obeying the instructions given them at the polls. Dr. W. D. Bradfield, Editor of the Texas Christian Advocate, has made in his paper a strong protest against this effort to throttle the expressed will of the people. He concluded his editorial with this declaration: "The year 1917 must see the destruction of the whiskey traffic in Texas." "So mote it be."

LAW OPENLY VIOLATED IN NEW ORLEANS.

The American, a daily paper published in New Orleans, made its appearance on Monday, January 8, affirming in flaming headlines that investigation had shown that nearly all the saloons in this city were open and doing business on the preceding Sabbath day in plain violation of the law; that intoxicating liquors had been sold to minors on that day, and that the cabarets had run in full blast on Sunday night as usual. So far as we have seen, nobody has challenged the truthfulness of these statements. Let The American keep turning on the light! Indeed, we wish that its managers would make it a full-fledged prohibition paper. Such a daily journal is urgently needed in the Crescent City, and we believe that the better element of citizens in New Orleans and the surrounding country would rally to its support.

THE WEBB-KENYON LAW UPHELD.

On January 8, the Supreme Court of the United States, with two of the nine Justices dissenting, in a sweeping decision upheld the constitutionality of the Webb-Kenyon law concerning the shipment of intoxicating liquors from one State into another. The law in question forbids the shipment of intoxicants into a State in violation of its prohibition laws, and the use of the channels of interstate commerce as a basis for a right to receive, possess, sell, or use liquor in any manner not legally permitted therein. For instance, under this measure the shipment of a quart of liquor to a citizen of Mississippi every fifteen days would be permitted; but it would be in the power of that State to prohibt any shipment at all if it should see fit to do so, and after such an enactment it would be illegal for any public carrier to convey liquor in any quantity into that commonwealth. The prohibition leaders are said to regard this decision as second only in importance to the passage of a national constitutional amendment.

SENATE VOTES FOR "DRY" DISTRICT OF COLUMBIA.

The bill to forbid the sale of intoxicants in the District of Columbia passed the United States Senate on January 9 by a vote of 55 to 32. Mr. Underwood's amendment to have the question voted on by the residents of the District of Columbia was lost by a tie vote of 43 to 43. Senators Williams, Vardaman, and Ransdell voted for this measure, while Senator Broussard, of Louisiana, and the two Alabama Senators, Underwood and Bankhead, voted against it. Senator Vardaman championed the bill in a speech, from which we make the following quotation: "I am not fighting the saloonkeeper, but I am fighting the pernicious traffic in which he is engaged. The saloon business has been tried in the court of public opinion and convicted. The jury has rendered its verdict and the court is now about to pronounce the sentence of extermination." This measure will now go to the House, which assembly, its friends confidently predict, will pass it.

LETTER AND CONFESSION OF FAITH BY DANIEL WEBSTER.

Daniel Webster, at the age of twenty-five years, united with the Congregational Church in Salisbury, N. H., his native place, under the ministry of the Rev. Thomas Worcester, September 13, 1807. The following letter was addressed to his pastor. From this Confession of Faith it is believed Mr. Webster never deviated at any subsequent period of his life.

Letter.

Boscawen, August 8, 1807.

Dear Sir:

The other day we were conversing respecting confessions of faith. Some time ago I wrote down, for my own use, a few propositions in the shape of articles, intending to exhibit a very short summary of the doctrines of the Christian Religion, as they impress my mind. I have taken the liberty to inclose a copy for your perusal.

I am, sir, with respect, yours, &c.,

D. WEBSTER.

Confession of Faith.

I Believe in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of nature and the word of Revelation.

I Believe that God exists in three persons: this I learn from Revelation alone. Nor is it any objection to this belief that I cannot comprehend how one can be three, or three, one. I hold it my duty to believe, not what I can comprehend, or account for, but what my Maker teaches me.

I Believe the Scriptures of the Old and New Testaments to be the will and word of God.

I Believe Jesus Christ to be the Son of God. The miracles which he wrought establish, in my mind, his personal authority, and render it proper for me to believe whatever he asserts. I believe, therefore, all his declarations, as well when he declares himself to be the Son of God, as when he declares any other proposition. And I believe there is no other way of salvation than through the merits of his atonement.

I Believe that things past, present and to come, are all equally present in the mind of Deity; that with him there is no succession of time, nor of ideas; that, therefore, the relative terms past, present and future, as used among men, cannot, with strict propriety, be applied to Deity. I believe in the doctrines of foreknowledge and predestination, as thus expounded. I do not believe in those doctrines, as imposing any fatality or necessity on men's actions, or any way infringing free agency.

I Believe in the utter inability of any human being to work out his own salvation, without the constant aid of the Spirit of all grace.

I Believe in those great peculiarities of the Christian Religion, a Resurrection from the dead, and a day of Judgment.

I Believe in the universal Providence of God; and leave to Epicurus, and his more unreasonable followers in modern times, the inconsistency of believing that God made a world which he does not take the trouble of governing.

Although I have great respect for some other forms of worship, I believe the congregational mode, on the whole, preferable to any other.

I Believe Religion to be a matter, not of demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because he declares them. When the mind is reasonably convinced that the Bible is the Word of God, the only remaining duty is to receive its doctrines, with full confidence of their truth, and practice them, with a pure heart.

I Believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a Book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt that none but critics and philosophers can discover it.

I Believe that the refinement and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God; and that he is the most accomplished Christian scholar who hath been educated at the feet of Jesus and in the College of Fishermen.

I Believe that all true Religion consists in the heart and the affections; and that therefore all creeds and confessions are fallible and uncertain evidences of evangelical piety.

Finally, I believe that Christ has imposed on all his disciples a life of active benevolence; that he who refrains only from what he thinks to be sinful has performed but a part, and a small part, of his duty; that he is bound to do good and communicate; to love his neighbor; to give food and drink to his enemy; and to endeavor, as far as in him lies, to promote peace, truth, piety and happiness, in a wicked and forlorn world; believing, that in the great day, which is to come, there will be no other standard of merit, no other criterion of character, than that which is already established: By their fruits ye shall know them.—The Bible Champion.

A SAFE ROAD.

After the first of January, 1917, with prohibitive laws in effect in Virginia and Georgia, the automobile route from Washington to Jacksonville, Florida, will lie wholly through prohibition territory.—The Christian Herald.

NOW ON A CASH BASIS.

The subscription price of the New Orleans Christian Advocate for the year 1917 is $1.50 to both the people and preachers. The Publishing Committee at its recent meeting gave orders to the Publisher to discontinue all delinquent subscriptions and to place the business of the paper on a cash basis. Many of our preachers fail to observe the rule of paying in advance, and in consequence may, unless they give the matter immediate attention, have their names dropped—an embarrassment which the Publisher hopes to escape. Under the new policy instituted, the longest time that ANY delinquent subscriber can possibly be carried is three months. Brethren, please note and heed this very important statement.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

BEN AND BUD.

By Ellen D. Masters.

Ben worthy is a little boy who lives with Mrs. Judd.
He does her "chores" for keeping him—and letting him keep Bud.
"Is Bud another boy?" you ask. Oh, no; he is a dog.
Ben found him, poor and hurt, one day down near the meadow bog.
"I'll take you to the house," said Ben, "and ask of Mrs. Judd
If you may not stay there with me." And then he called him Bud.
It seemed just natural to say that. They somehow seemed akin—
The little boy who was not loved, the dog so sad and thin.

And Mrs. Judd said Bud might stay, if Ben would be right good,
And do whatever he was told, and split the kindling-wood.
If you could hear Ben whistle now, and often gladly sing,
You would not say, "Poor little Ben; he hasn't anything."
Ben never thinks about himself—he's looking out for Bud.
To make his friend a pleasant home, he works for Mrs. Judd.
And Bud is such a grateful dog, and does not chase the cat,
That Mrs. Judd right often now gives him a friendly pat.
And when they sit beside the fire, while winter winds go woo-oo!
Why, Mrs. Judd will sometimes say that Bud may come in, too.
She does not know how glad it makes the heart of little Ben
That he has won, beside the hearth, a place for his dear friend.
Of course, he earned it all for Bud. For hasn't he been good,
And done whatever he was told, and split the kindling-wood?

—Our Dumb Animals.

WHILE MOTHER WAS AWAY.

"Mother's going out to-day," said Charlie Carter to Dick Burns, "and we can play in the front yard, where she doesn't let us."

Dick was puzzled. Charlie seemed pleased that his mother was going out, and he meant to play where she didn't let him. When Dick's mother went out, he felt dull, and he never did anything she didn't let him.

So he said: "When she comes back, she'll be sorry."

Charlie stared at Dick. This was a new thought.

"Yes," he said, thinking hard. "So she will. But," he brightened up a little, "she always is sorry when she comes back. She says: 'Now what have you been up to, I wonder?' That's what she says."

Dick put his eight-year-old mind hard to the solution of this problem: "S'pose you did something she liked?" he suggested.

"Dunno what I could do," replied Charlie. "She doesn't like much."

"I pick up kindling to s'prise my mother," volunteered Dick. "Sometimes I have a big pile."

"Then what's she say?" inquired Charlie, fascinated with the new thought.

"She says, 'What'd I do without my boy, Dick?'" was the answer. "Guess your mother'd say that, too."

Charlie may have had doubts, but he picked up chips. It was not bad fun, especially when Dick helped him. He picked up more and more chips till, as the time went on, there was not a chip lying round anywhere—only a magnificent pile of them in a corner. It seemed the right thing to help Dick pick up his chips; and by the time both mothers returned there were two piles of chips and two nice, clean yards and, last but not least, two expectant little boys.

They came up the lane together, those two mothers. They paused at the garden gates so close together that the two yards seemed one large one.

Dick's mother spoke first: "Such a nice yard!" she cried. "And what a pile of chips for kindling! What should I do without my boy, Dick?" Then she kissed him.

But Dick, for once, was a little unresponsive. He ran to Charlie's mother and said: "Charlie picked up chips, too, an' his yard's tidy, too."

Then Charlie's mother looked at her yard and then at her little son. He was staring up at her with very serious eyes. Somehow, he reminded her of the first year of his life, when she hadn't been quite so busy and so troubled as now. She stooped down and kissed him.

What do you suppose she said?

Why, she said exactly what Dick's mother had said: "What should I do if I hadn't a little boy to pick up chips?"

Now Charlie always finds something to do to help mother when she goes out. It was a good thing that Dick's mother went out that morning and that Dick played with Charlie.—Francis Harmer, in the Christian Register.

WHAT DOES YOUR FACE SHOW?

A few years ago I received the photograph of a boy friend of mine, who is now away at school. It was an interesting photograph, and I showed it to a number of friends.

"That face shows determination," said the first friend. "What that boy undertakes he will see through. He is no quitter." My friend was right. The boy has the reputation of staying by anything he undertakes until he has accomplished it.

"That's a clean boy—clean morally," said another man.

"How do you know?" I asked.

"Shows it in his face," he replied. "A boy whose thoughts are continually impure or whose life has a muddy stream in it, soon betrays it in his face. It may not show right away, but it will show sooner or later."

I told him, too, that he was right, for I know the boy well and believe he is morally clean.

"That boy is gentle and kind," said a lady to whom I showed the picture. She was right, too. Yet there was a time when this same boy was rough and unkind and even cruel. His face then didn't show gentleness and kindness.

The more I thought about the photograph, the more I studied the faces of boys as they came before me. What a study it is! Here's a boy who used to have such a fine, manly face; now it looks coarse and heavy. What had happened? Well, it doesn't take much study to find out—many things have come into his life which are hurting him, and his face tells the story.

What does your face show? Be sure that folks are reading it, reading it like a book. Be sure, too, that it shows what is going on inside—in the inner life. The face tells the story of the thought life; the thought life, after all, is the real life.

If as you look in the glass, your face tells the story of some things you would rather not have folks know about, remember it isn't the face you need to think about; it's the thing back there in your life that finds reflection in your face. What does your face show?—Eugene C. Foster, in Michigan Christian Advocate.

HIS LITTLE ONES.

The following story about a dog appeared in the Evening Press of Grand Rapids, Michigan:

A forlorn little fox terrier limped up the driveway to the General Hospital, holding one paw from the ground. Unobserved, he followed the orderlies as they carried an injured man into the receiving ward.

It was not until Dr. J. C. Lynch had finished treating his patient that he heard a whining and a whimpering sound at his feet.

The little dog, holding up a badly crushed forepaw, was looking appealingly up at the doctor. Pathetic brown eyes seemed trying to explain something.

Dr. Lynch took charge of the canine patient, anointing the injured foot, and bandaging it with care. And after a grateful lick at the doctor's shoes the fox terrier limped away.—Our Dumb Animals.

THE DYING YEAR.

By Rev. M. B. Sharbrough.

Singing their requiem, the loud,
Sad wintry winds, so bleak and dreat,
Draping the earth with snowy shroud,
Proclaim the funeral of the year.

For nature dies and lives again,
And when the Old Year yields to death—
A symbol to the sons of men—
The New Year draws its infant breath:

Soon grasses spring and flowers bloom,
And verdant forests we shall see,
Which tell of life beyond the tomb—
The sign of immortality.

But now the tempter's voice I hear:
"In seeming only nature dies;
How can its changes which appear,
Man's resurrection symbolize?"

'Tis true the leaves do fade and fall
And surely hasten to decay;
But in the trunks and branches all,
The life survives the wintry day.

The grasses and the flowers, 'tis said,
When withered by the frosts have died,
But, hidden in their wintry bed
Secure, life's forces still abide."

With confidence the soul replies:
"Just so with man when end his days;
'Tis seeming only that he dies—
The outward form alone decays.

Port Gibson, Miss.

Truth is truth to the end of the reckoning.—Shakespeare.

A FULL LINE OF GROCERIES
If it comes from
The EUREKA TEA STORE
It's GUARANTEED
Teas and Coffees a Feature
Phone, Call and Write.
M. 882. 934 POYDRAS ST.
HARTWELL ROSSON, Prop.

DOCTOR Tichenor's Antiseptic
THE GO-BETWEEN
whether it be a Burn, Bruise or Scald—
DR. TICHENOR'S ANTISEPTIC
affords instant relief. Its *cooling* effect prevents congestion and the *antiseptic* qualities prevent swelling, blistering and superation afterwards.
"It draws the fever"—you cannot afford to be without it at home.
All druggists 25 and 50 cts.
ASK ANY ONE WHO HAS EVER USED IT.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1. To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

OUR SCHOOL COMMISSIONERS AND THEIR WORK.

As has been stated in these columns, at the late session of the North Mississippi Conference Rev. T. M. Brownlee was named to succeed Rev. B. P. Jaco as Commissioner for Grenada College. Brother Jaco gave twelve months to this work, having before him the goal of raising $50,000 for the institution that he represented, and he reported at Conference that $37,000 of this amount had been secured in cash and subscriptions. The task that Brother Brownlee has in hand is to carry forward to completion this most commendable undertaking. He is young, vigorous, and magnetic, and his friends believe that under his leadership this movement will make steady headway. Let the brethren give him their sympathetic and hearty co-operation. This proposed fund for Grenada College is most urgently needed. The Methodists of North Mississippi should rally to that institution and speedily increase its resources and equipment. It now ranks as a B-Grade College in our Church, and gives promise of a widening usefulness.

Millsaps College also now has a Commissioner in the field, Rev. M. M. Black, who formerly was a member of its Faculty and who has its welfare much on his heart. This institution will celebrate next June the twenty-fifth anniversary of its establishment, and the 84th birthday of its distinguished founder, Major R. W. Millsaps. It was felt by the trustees and friends of the College that such an occasion, along with the fact that the State of Mississippi will this year celebrate the centennial of its admission into the Union, called for something to be done by the 125,000 Methodists of the commonwealth that would show their appreciation of the splendid service which this institution has rendered during the quarter of a century that it has been in existence. It is the general opinion that at present the most crying need at Millsaps is a modern and well equipped dormitory, in which students could be given their lodging and board at actual cost, thus lowering the expense of attending the institution, which is in increasingly sharp competition with other schools offering such advantages. The estimated cost of the needed dormitory is $60,000; and the raising of this money is the work to which Brother Black will address himself. Surely all of our people should feel a deep interest in this enterprise, and lend a helping hand toward its consummation.

Besides these two Commissioners, Mississippi has a third, in the person of Rev. Robert Selby, who represents Emory University. He has been in the field only a few months, during which time he has given an excellent account of himself. Primarily Brother Selby is endeavoring to raise $50,000 for the Lamar Law School building on the Emory campus, which is the contribution that Mississippi Methodism has pledged itself to make toward this promising institution, that belongs to the whole Southern Methodist Church; but in reality he is serving the entire university. If any one prefers to give money to some other department of this school, he may do so, and while seeing that it is applied as directed, the trustees will credit Mississippi with an equal amount for the Lamar Law School building from other undirected funds. Certainly no cause should appeal more strongly to our people than this phenomenal young university, which is at the center of our educational system, and in which the future of our Church is so largely bound up. It now in part belongs to the Methodists of Mississippi, and it is incumbent upon them to aid in its upbuilding and support. Shall we not show to skeptical secularists that a Church can establish and maintain a real university? This is our opportunity to do so. Let us see that we make the most of it.

It may seem to some that too many educational campaigns are being undertaken in Mississippi; but let it be noted that the whole amount of money asked for is less than $150,000. In Arkansas, where Methodism is no stronger, the people are being asked for $400,000 for Hendrix College alone. **What we need in Mississippi is to become inspired with the belief that we can really do something of consequence.** If Southern Methodism is to meet successfully the tremendous responsibilities of the future and make the most of her expanding opportunities, she must see that her institutions of learning are adequately equipped and **soundly Christian to the core.** We have before us no more appealing and imperative duty than this.

THE METHODIST REVIEW QUARTERLY.

The January issue of the Methodist Review Quarterly is before us, and we doubt whether a richer number of this stately periodical has ever come from the press. It opens with a brilliant and stimulating discussion, entitled "Christ's Person and His Cross," by the great English scholar, Dr. P. T. Forsyth, of Hackney College, London. This paper alone is worth several times the price of The Review, and it ought to be read by all our preachers. We have not yet perused all of the inviting articles contained in the pages of this publication, but the following, in addition to the one already mentioned, have up to this writing engaged our attention: "The Consciousness of Jesus," by Dr. DuBose; "Sin and Salvaton," by Dr. J. W. Boswell; "The Religious Faith of James Whitcomb Riley," by Dr. Levi Gilbert; "The Gospels," by Rev. W. S. Harrison, and "Old World War-Poetry," by Mr. Will T. Hale—all entertaining and informing dissertations. The issue contains the usual number of book reviews. This is one of the best features of this able journal, the price of which is $2 per annum; or 50 cents a number. Though well qualified for his work in the beginning, we think that Dr. DuBose is showing an increasing grasp and skill in the handling of it. Let the brethren lend him a helping hand in the task of circulating more widely this noble quarterly. Much might be accomplished in this direction if every pastor would bring it specifically to the attention of the more intellectual members of his congregation.

CONFIRMATORY.

A letter left by a prominent business man (said to be respected and wealthy) who committed suicide in a New Orleans hotel a few days since contained the following declaration: "I have no fear for the future of my soul, because I know that I am a better man at heart, and in fact, than 90 per cent of them, and I do not believe that over 90 per cent of them are going to the worst place in the hereafter." More than once we have suggested in the columns of the Advocate that perhaps there was some connection betwen the rapidly increasing number of suicides and the failure of ministers and Christian teachers to emphasize as strongly as in other days the awful consequences in eternity of a sinful life, and this utterance rather seems to sustain that view. The whole revelation of God concerning the duty, accountability, and destiny of man needs to be plainly and emphatically set forth if we would promote the highest good of humanity.

UNWARRANTED AND MISLEADING.

Zion's Herald (Boston) of January 10 contains an extended report of the proceedings of the late meeting of the Joint Commission on the Unification of American Methodism and an editorial discussion of its alleged work which are most surprising. It is represented that a way was found out of the constitutional difficulties related to the General Conference of the proposed reorganized Church; that a majority of both Commissions reached definite conclusions concerning important aspects of the contemplated Jurisdictional Conferences, and that "the Negro question alone remains pending." It is also proclaimed with great emphasis that the conclusions of the Joint Commission went beyond the "tentative" stage as to fundamental matters, and were such as to assure the unification of Northern and Southern Methodism. This issue of the Herald did not reach us until we are about to close our forms and we cannot now discuss its deliverances specifically; but concerning them we are moved to say two things:

1. Its representations are out of accord with the statement issued officially by the Joint Commission and also with the statements of others who were on the ground and in a position to know what took place. Dr. Ivey, a member of the Commission, while claiming that practical progress was made, said in the Nashville Advocate of last week, in effect, that no votes were taken as to the fundamental issues involved. He, furthermore, mildly said: "As we see it, the prospects are NOT LESS bright than they were before the meeting." Dr. James R. Joy, Editor of the New York Advocate, who sat part of the time with the Commission, being a reserve delegate, while expressing the view that the meeting was helpful to the cause of unification, said in his paper of January 11: **"It is true that they did 'nothing but talk.' No decisions were reached and action was confined to appointing committees to give further study to the three main questions."**

2. In view of the fact that the sittings of the Joint Commission were executive (secret) and that it gave out a carefully prepared statement concerning its work, this effort of a Church paper to unfold its proceedings and make a public pronouncement setting forth with a considerable degree of definiteness what it accomplished is, in our opinion, clearly beyond the bounds of ethical propriety. Such a procedure might be expected of a secular "yellow" journal, but for a professedly religious periodical to do such a thing is to us positively astounding. More than this we will not say now.

PERSONAL AND OTHER NOTES.

Rev. B. H. Andrews, of Gonzales, La., says: "Our work here is fast developing. This is a rich field in which to labor. I am beginning my second year here, and am meeting with much encouragement."

Rev. H. T. Young, of Jena, La., Conference evangelist of the Louisiana Conference, writes: "Tomorrow, January 14, I will begin assisting Rev. J. O. Bennett in a meeting here at Jena. All my time is engaged until July 1, except about three weeks."

Dr. I. L. Peebles writes: "I am now in Meridian, Miss., in my unpaid-for house. I am ready for revival or indoctrinating work. I can preach five times daily for any number of days desired. I am still young and happy." We trust that the brethren will keep this able expositor of the Word busy.

We are carrying this week a statement concerning the campaign for Millsaps college from President Watkins and Commissioner M. M. Black. From a personal note from the latter, we take the following: "A big task has been assigned me, and one that I shrink from for many reasons; but many of the brethren have assured me of their co-operation, and I am going to do my best. The job was not of my seeking. The need of the new dormitory is imperative if the College is to move forward." Brother Black wrote from 1275 North

President Street, Jackson, Miss., which we suppose to be his address.

Dr. L. W. Cooper, President of Whitworth College, was in New Orleans last week, and paid the Advocate office an appreciated visit. Not being in, the Editor missed him, much to his regret.

Among those who attended the late meeting of Annual Conference Missionary Secretaries in Nashville, Tenn., were Rev. J. L. Neill, of Jackson, Miss., and Rev. C. C. Miller, of Lake Providence, La.

Rev. J. M. Huggin, of Memphis, Tenn., remits for his subscription to the Advocate, and adds: "I am in sympathy with your views, Mr. Editor, concerning the great problems confronting our Church."

Our pastors in New Orleans are arranging to hold a union Methodist meeting. The services will be held in First Church, beginning on April 22, and will be under the direction of Rev. D. L. Coale, of Dallas, Texas, one of our General Evangelists.

We desire to state that all matter for the Woman's Missionary Department of the Advocate should be sent to the Editor of that Department, Mrs. R. F. Harrell, Gloster, Miss. Time is lost by sending it to the Advocate office, since we can only forward it to her.

We are indebted to the following friends, to whom no reference has been made elsewhere, for two or more subscriptions, lately sent in: Rev. S. C. Moody, Oloh, Miss., 3; Rev. M. F. Adams, Flora, Miss., 5; Rev. James L. Cady, Clinton, La., 2; Rev. A. M. Bennett, Tyro, Miss., 4.

Dr. W. G. Henry, pastor of the Galloway Memorial Church, Jackson, Miss., has received 32 members since the late session of the Mississippi Annual Conference, which adjourned December 18. Of these, 24 were on profession of faith. We are happy to have such good news from this great church.

The Bogalusa (La.) American states that it has been arranged to have Rev. A. L. Townsley, our pastor in Bogalusa, to deliver a series of lectures to the boys in the High School of that city on Tuesday afternoons at 4:30 o'clock. This announcement in that paper seems to have awakened considerable interest in both the school and community.

HOSPITAL DAY IN THE TWO MISSISSIPPI CONFERENCES—SUNDAY, JANUARY 28. The city of Memphis is now making an effort to do something handsome for this institution; so let the surrounding country also lend it a vigorous helping hand. If all will assist, its doors can soon be opened for work. This is the psychological time to do something, brother pastor.

We wish again to call attention to our rules concerning the publishing of obituaries, which may be seen on our obituary page. These rules govern in all cases and should be observed. Why write a long obituary, with which no money is sent to cover the excess, and impose upon the Editor the task of reducing it to 200 words, probably in a manner unsatisfactory to the writer?

Rev. V. C. Curtis, presiding elder of the Greenville District, writes: "The work of this district is starting off well. 'Progress' seems to be the watchword. The charges in which the first quarterly conferences have been held have given the pastors a substantial increase in salaries, ranging from 10 to 20 per cent over last year." Brother Curtis spent a day with his mother at Noxapater, Miss., last week.

We have received the following notice, signed by Mrs. J. W. Conger, President, and Miss Lillie Hartwell, Recording Secretary: "The Woman's Misionary Society of the North Mississippi Conference will hold its fifth annual meeting in the First Methodist Church at West Point, Miss., February 27 to March 2. Mrs. H. R. Steele, Educational Secretary of the Woman's Missionary Council, is expected to be present."

Rev. W. J. O'Bryant instructs us to change the address of his Advocate from Lexington, Miss., to Long Beach, Miss. He adds: "Please say to the preachers that if they know where I can be used for the accomplishment of good, I shall be glad to serve them." Though he took a superannuate relation at the late session of the North Mississippi Conference, Brother O'Bryant is capable of excellent work in revival meetings and pastors needing assistance in evangelistic campaigns would, we think, do well to call on him.

SUNDAY, FEBRUARY 11, will be observed as "Go-to-Sunday-School Sunday" throughout Mississippi, Alabama, Arkansas, Georgia, South Carolina, and Florida. The object will be to enlist as many new pupils as possible, make them welcome, and secure permanent results. Every pastor, superintendent, and Sunday school worker should take a delight in making this day a success. (Luke 14: 23.) Programs free upon application. Address Rev. W. Fred Long, General Secretary of the Mississippi Sunday School Association, Jackson, Miss.

The work at Monroe, La., where Rev. E. K. Means is the brilliant new pastor has started with splendid prospects.

That noble veteran, Rev. Thomas Cameron, is looking after the work of securing subscriptions to the Advocate at New Albany, Miss. He has lately sent us 10 names for our mailing list, for which we extend to him our hearty thanks. The North Mississippi Conference has had few men of the pulpit strength of Brother Cameron in his palmy days, and probably none who lived and moved upon a nigher plane. Blessings on him and his loved ones.

Rev. A. H. Williams, pastor of Main Street Church, Water Valley, Miss., has our thanks for looking after the interests of the Advocate in his bounds. He says that things are "going" at Main Street. He is absent from that congregation at only one morning service a month, and on that day he is with it at the evening hour. His other two appointments, which come once a month, are filled at 11 a. m. and 3 o'clock p. m. Brother Williams reports that some new church furnishings and a touching up of the parsonage are in prospect.

Under date of January 11, Rev. T. H. Lipscomb writes us as follows from Verona, Miss.: "I am here with Brother W. N. Dodds, and have learned since coming here that Brother A. J. Henry, of the Macon charge, lost a son, Willis Henry, aged 17, on Dec. 22, 1916. Brother Dodds was to-day called to the bedside of his father at Myrtle, Miss., who is very ill. We deeply sympathize with Brother Henry and his family in the great sorrow which has come to them. Let the brethren remember them at the throne of grace. We hope soon to have better news from Brother Dodds' father."

Rev. J. W. Ramsey, of New Augusta, Miss., sends us 5 renewal subscriptions to the Advocate, for which he has our thanks, and in his letter appends the following note: "The people here gave us a royal reception upon our arrival immediately after the Christmas holidays, and almost daily some of the substantials of life and their way to the parsonage. The present arrangement of this charge is such that it is capable of being made one of the best charges in the Hattiesburg District. With the Lord's help and the promised co-operation of the people, we expect to place it near the top by the close of the year."

Our sanctum was brightened for a few minutes the latter part of last week by brief visits from Miss Iles and Miss Gibson, Deaconesses at St. Mark's Hall. We are indebted to the latter for a copy of the Bulletin of St. Mark's for December, which shows gratifying activity in all departments of the work there. A Domestic Science Department is a new feature that has been added. It opened well, with a large number of students registered. Much charity work was done during the Christmas holidays. The Kindergarten, the Boy Scouts, the Camp Fire Girls, the Mothers' Club, and the Clinic, all reported having had a good month.

A corespondent states that he visited, a few days ago, Rev. R. M. Davis, who is on the Honor Roll of the North Mississippi Conference and who for some time has been in feeble health, at his home in Byhalia, Miss., and found him characteristically cheerful, genial, and entertaining. The writer said you ought to hear him on "unification." We should like immensely to hear him on that theme. For a profound insight into truth and genuine nobility of soul Brother Davis is a rare man. Never shall we forget how Bishop Galloway used to enjoy him. May his path now more radiant with the passing days until it ends where God himself is the light!

The district parsonage of the Aberdeen (Mississippi) District will be remodeled at a cost of $1635, a second story being added. A meeting of the preachers and laymen of this district will be held at Okolona, January 24 and 25. An excellent program has been arranged for that occasion, having been attractively prnted and scattered abroad. We should be glad to publish it, were it not for the fact that we dare not set the precedent of printing this kind of copy, as we should likely be overwhelmed with it in this day of so many meetings. Rev. T. H. Lipscomb seems to be throwing himself unsparingly into his new work, and he reports that the brethren are giving him their hearty co-operation.

From a communication to the Times-Picayune from its Washington Staff representative, Mr. Paul Wooten, we take the following: "Mr. H. H. Ahrens, for eighteen years a member of the staff of The Times-Picayune, was to-day (January 11) appointed a special agent of the Census Bureau. Mr. Ahrens will be entrusted with the gathering of data pertaining to religion. His duties will necessitate his residence in Washington." Brother Ahrens is a local preacher in our Church and has perhaps reported more religious gatherings (of various denominations) than any man in the South. We should think that his training in this respect would be very helpful to him in his new work. He will be much missed in these parts when he leaves for the National Capital.

The annual meeting of the Woman's Missionary Society of the Louisiana Conference will be held at Crowley, La., Feb. 27 to March 2. Mrs. J. T. Nisbet, of New Orleans, is the worthy and efficient President of this body and Mrs. L. P. Ioor, of Crowley, is the Corresponding Secretary. The occasion promises to be one of much interest.

Rev. Jas. L. Galloway, of Forest, Miss., says: "We are just settled in our new home and have been received very kindly. I will not forget the claims of the Advocate and I hope to increase its circulation in this charge. The Mississippi Conference has in it no more faithful pastor than Brother Galloway whose record is a highly creditable one.

Rev. J. H. Pitts, the capable and energetic presiding elder of the Holy Springs District, says: "The quarterly conferences held thus far in this district are far in advance of those of last year—remarkably so. I am really encouraged to believe that we are growing." The charges under Brother Pitts' leadership caught the forward stride last year, and we are not surprised to learn that they are showing a disposition to keep it up.

We are in receipt of the following message from Rev. J. D. Boggs, our pastor on the Booneville Circuit: "I have not been able to do any work since Conference. I had an operation performed on Dec. 13, and I am now just getting so I can sit up and walk about some. I hope to be able to preach next Sunday, January 14." We trust that this faithful worker will soon be able to be about his "loved employ" with his accustomed vigor and energy.

Sunday, January 7, was a fine day for our Church at St. Mark's Hall, this city. Rev. W. S. Thomas preached at the 11 o'clock hour, and Brother Romano, its Italian pastor, preached at night, and the congregations were large and attentive at both services. The Sacrament of the Lord's Supper was administered in the morning, and at the two services 15 persons united with the Church, most of whom were Italians and Syrians. The outlook for our work in and about St. Mark's Hall grows steadily brighter.

The following is from Rev. W. L. Broome, our gifted young pastor at Bristow, Oklahoma, taken from a letter renewing his subscription: "I look forward to the weekly visits of the Advocate just as I did when I was a member of the North Mississippi Conference. You are giving us a splendid paper. I am beginning my second year at Bristow. This is a great field and I am happy in the work." Brother Broome is the Secretary of his Conference and sent us some days ago a copy of its annual, edited by him. It is a most creditable publication.

The friends of Rev. James W. Rogers in North Mississippi will be pleased to know that he is delightfully situated as pastor of our church in Tahlequah, Oklahoma, a town of some 4000 people, which was formerly the capital of the Cherokee Nation, and which is now the seat of the Northeastern State Normal and of a Training School supported by the Federal Government. Since his asignment to this appointment a few weeks ago, Brother Rogers has received 15 members into the Church and induced his people to buy a $2500 parsonage. During the three preceding years he was in the presiding eldership—one year on the Madill and two years on the Vinita District, the largest district in the East Oklahoma Conference—and while he was traveling the latter 12 new churches were organized and the salaries of the pastors advanced 20 per cent."

TREASURER CHOSEN.

Mr. Editor: Please announce that W. E. Morse, of Jackson, Miss., was elected Treasurer of the Joint Board of Finance at the late session of the Mississippi Conference. The brethren will please send all moneys collected for Conference Claimants, Delegates to the General Conference, the Bishops, and the Superannuate Endowment Fund to him.

J. M. MORSE,
President Joint Board of Finance.

PRESS THE MATTER NOW.

To the Pastors of the Mississippi Conference:

Please press your collection for our superannuated preachers and the widows and orphans of preachers. Do this for them—the money is urgently needed. Remember that the first Sunday in March (and every Sunday in March on circuits) is "Veterans' Day." Let our larger churches and stations pay the whole amount of their assessments by April 1.

J. M. MORSE,
President Joint Board of Finance.

Jackson, Miss.

TO DARKEN HAIR APPLY SAGE TEA

Look Young! Bring Back Its Natural Color, Gloss and Attractiveness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation or prevention of disease.

PEACH & APPLE TREES 2c & UP

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, Nuts, etc. **Genuine Hale Budded** from Bearing **J. H. Hale Trees. Genuine** Delicious **Apples.** Write for free catalogue. **Tenn. Nursery Co.,** Box 15, Cleveland, Tenn.

Two Fine Collections— House and Porch Plants

From choice plants in our nurseries, we have selected two collections for porch and house use. Adapted to any section of the country.

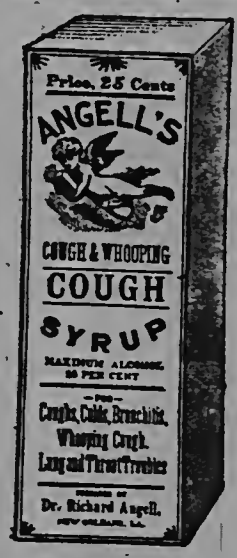
Our $1 collection prepaid: 2 nice palms, 2 nice ferns, 1 foliage plant.

For $3 we send prepaid: 2 each palms, ferns, 3 foliage plants, 1 rubber plant.

Catalog sent with order, or free on request.

Reasoner Bros., Royal Palm Nurseries, 364 Benedict Avenue, Oneco, Florida

Contains no Habit-forming Drugs



25c and 50c at all Druggists

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

SOUTHERN SEATING AND CABINET COMPANY

JACKSON, TENNESSEE.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM A. YOUNGBLOOD was born in Scott County, Miss., on June 11, 1845, and died at Glen Allan on Dec. 26, 1916. He was happily married to Helen Noblin on Oct. 17, 1872. He is survived by his wife, six children—two sons and four daughters—and four sisters. He joined the Lutheran Church early in life, and later joined the M. E. Church, South, living a consistent member of the same until his death. He was a steward in the church for a long number of years. He truly loved the Church and enjoyed his religion. He was patriotic, serving three years as a Confederate soldier. But his best service was in establishing a Christian home and giving to the world, in his children, noble Christian men and women who have already taken up the work he started. He was an honored and respected citizen, numbering his friends by his acquaintances. The world suffers a great loss in losing a citizen of his type. Our friend and loved one has gone, but we know where he is. "He can't come back to us, but we can go to him." His pastor,

A. T. McILWAIN.

On Oct. 8, 1916, at her home in Bay Springs, Miss., our beloved friend, Mrs. C. B. ROGERS went to her home in heaven, where shadows never come and where all is love and light. With mingled emotions of sorrow and sympathy, the members of the Missionary Society offer in love this tribute to her memory. She was a woman of strong character and high purpose, and hers was a life of great usefulness. During a long illness no murmur was ever heard; no fear of death was ever expressed. The going away of this friend is peculiarly sad to all who knew her, and we know that our loss is great. We recognize God's overruling hand, and shall always strive to emulate the true, faithful, humble spirit which was predominant in her life. We feel drawn closer to God, and will be more faithful to our daily duties, so that when death shall come to us, we, too, may be ready for the summons.

We extend to the bereaved husband and family our deepest sympathy, and commend them to the loving kindness of our Heavenly Father, who doeth all things well. Mrs. J. B. KING.

MRS. MARY FORIST FAYARD was born in Walton County, Florida, in 1848, and died at Springfield, La., on Dacember 3, 1916. She was married to Rev. E. D. Fayard in 1875. Of this union were born five children—two of whom preceded her to heaven. She joined the Methodist Church in 1882, and lived a Chirstian life until her death. The writer visited her often in her last days. She was a good Christian, always expressing her faith in God. Sister Fayard loved her church. Her health kept her from attending its services some time before her decease. She was devoted to her husband and children. Brother Fayard, being a preacher, had to leave his wife to go to his appointments, and she was always ready for him to go and preach. In our prayer services, and in her home, she would praise the Lord. She said, "I am ready to go." May the Lord bless the loved ones and help them live so as to meet her in heaven! All was done for her that fond hands and loving hearts could do, but her father in heaven said, "It is enough come up higher." Her pastor,

H. C. MURPHY.

Springfield, La.

CHARLES THOMAS BUTLER was born near Calvary, Ga., on Oct. 25, 1857, and died in Arcadia, La., on Dec. 3, 1916. In the death of this Christian gentleman, the Methodist Church at Arcadia has lost one of its most devoted and earnest members. For thirty-seven years he served the church in various official duties, and in all he was faithful and hard-working. In 1882, he was married to Miss Eugenia Young of Arcadia. His wife and seven children are still living. The writer was well acquainted with him during the last four years of his life. He was constantly sick, and suffered a great deal. But he uttered no complaint, and the pain which constantly attended him, seemed to sweeten and ennoble his fine character. Friends who had known him for many years rendered every possible service, and when he passed away, every business house in Arcadia closed iis doors as a tribute to his memory. His funeral was conducted by the writer, assisted by the pastor, Rev. T. H. Morris. A multitude of friends assembled at the Methodist Church and followed the remains to their final resting place. The angel of the resurrection guards his sacred dust; his spirit has passed into the open sky. He was one of my best friends. I loved him. E. K. MEANS.

"God's ways are past finding out." Never was this Scripture more fully realized than on the morning of August 21, 1916, when the soul of Mrs. SARAH J. BEVERLY passed away. She was the daughter of Brother and Sister A. Havens, and was born in Jackson County, Miss., on May 14, 1888. She was converted early in life and joined the Methodist Church as a child, at the age of 11 years, and so far as I could learn she was ever true to her solemn vows. On Dec. 26, 1916, she was married to J. E. Beverly, of McHenry, Miss., and for almost ten years she made him a happy home. To them were born three girls, who, with the heart-broken husband, have suffered this irreparable loss. As her pastor for almost two years, I can testify with loved ones and others who knew her that she was a good woman. She loved her Church and was always in her place when not providentially hindered. It was always a blessing to make a pastoral visit to her home and to enjoy her hospitality. She was a great sufferer during her last illness, but she was ever patient and submissive to the Divine will. On August 22, with a large concourse of people, we laid her body to rest in the McHenry Cemetery, to await the resurrection morn. We believe "She hath done what she could," and has gone to her heavenly reward. May God bless and comfort the sorrowing loved ones!

L. F. ALFORD.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction

Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

QUEEN & CRESCENT ROUTE

DIRECT TRAINS TO

New York

Cincinnati

Birmingham

PULLMAN SLEEPERS, DINING CARS.

— The Scenic Route —

TICKET OFFICE.

211 ST. CHARLES STREET.

Depot, Terminal Station, Canal St.

Phone, Main 2939.

L & A RAILWAY

ON AGAIN

Dependable Double Daily Passenger Service

BETWEEN ALL POINTS ON THE

Louisiana & Arkansas RAILWAY

(Except Jena and Jonesville)

THE POPULAR LINE

— BETWEEN —

Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.

Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?

B. S. ATKINSON, Traffic Manager.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges** and **Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,

Box 500, HICKORY, N. C.

YOUR SUCCESS.

The Draughon Training will take you from the $1.00-a-day class of wage-earners and step by step elevate you to the $10-a-day class, thus hastening the end of your journey to SUCCESS. For catalogue, address Draughon's Practical Business College, Shreveport, La.

OLD-TIME REMEDY MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its rellable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it to-day.

THE BRIGHTNESS OF LIFE.

Let us, as far as possible, look at life steadily and as a whole. It is not all darkness; it has its crimson dawns, its rosy sunsets. Its blackest clouds have their silver embroideries, and through the rifts we may catch glimpses of the radiant blue of heaven.—Canon Farrar.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—First Round.

Homer, Jan 18.
Athens, Jan. 19.
Haynesville, Jan. 20, 21.
Plain Dealing, Jan. 27, 28.
Minden, Jan. 29.
Sibley, Jan 30.
Arcadia, Jan. 31.
Cotton Valley, Feb. 3, 4.
Ruston, Feb. 5.
Bienville, Feb. 10, 11.
Ringgold, Feb. 17, 18.
Alberta, Feb. 19.
Gibsland, Feb 24, 25.

J. M. HENRY, P. E.

Alexandria Dist.—First Round.

Glenmora and McNary, at Glenmora, Jan. 20, 21.
Oakdale, Jan. 21, 22.
Oberlin and Reeves, at Oberiln, Jan. 22, 23.
Bon Ami and Carson, at Bon Ami, Jan. 25.
Longville, at Longville, Jan. 26 (10 a. m.)
Merryville, Jan. 27, 28.
DeRidder, Jan. 28, 29.
DeRidder Mis., at DeRidder, Jan. 29.
Elizabeth and Fullerton, at Elizabeth, Jan. 30.
Standard, at Standard, Feb. 2.
Selma, at Selma, Feb. 3, 4.
Pollock, Feb. 5.
Alexandria, Feb. 6.
Natchitoches, Feb. 10, 11.
Jena, at Jena, Feb. 17, 18.
Trout and Goodpine, at Goodpine, Feb. 18, 19.
Rapides Cir., at Melder, Feb. 24, 25.

BRISCOE CARTER, P. E.

Lafayette Dist.—First Round.

Patterson, Jan. 21, 22.
Jennings, at Jennings, Jan. 26, 27.
Lake Arthur, Jan. 27, 28.
Opelousas, 7:30 p. m., Jan. 31.
Evangeline Mission, Feb. 1, 2.
Eunice, Feb. 3, 4.
Crowley, Feb. 10, 11.
Lake Charles, Feb. 11, 12.
Sulphur, at Vinton, Feb. 13, 14.
Houma, Feb. 17, 18.
Lafourche, at Griffin, Feb. 19.
Gueydan, Feb. 24, 25.
Abbeville, Feb. 26.
Indian Bayou, Mar. 3, 4.
Melville, Mar. 14.

H. W. MAY, P. E.

Monroe Dist.—First Round.

Eros, Jan. 17.
Columbia, Jan. 20, 21.
Ouachita Mission, Jan. 22.
Brooklyn, at Sardis, Jan. 27, 28.
Farmerville, at Marion, Jan. 30.
Richland, at Greer, Feb. 3, 4.
Rayville, p. m., Feb. 4.
Oak Grove, Feb. 17, 18.
Midway, Feb. 19.
Tallulah, Feb. 24.
Waterproof, Feb. 25.
Sicily Island, at Ferriday, Feb. 26.
Winnsboro, Mar. 3, 4.
Gilbert, p. m., Mar. 4.
Mer Rouge, at Oak Ridge, Mar. 5.
Monroe, Mar. 7.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—First Round.

Clinton, at Clinton, Wednesday, Jan. 17.
Olive Branch, at Olive Branch, Saturday, Jan. 20.
Wilson, at Wilson, Monday, Jan. 22.
Hammond, at Hammond, Saturday, Jan. 27.
Ponchatoula, at Ponchatoula, Monday, Jan. 29.
Franklinton Ct., at Fisher, Saturday, Feb. 3.
Zona, at Zona, Sunday, Feb. 4.
Franklinton, at Franklinton, Monday, Feb. 5.
Greensburg, at Greensburg, Saturday, Feb. 10.
Kentwood, at Kentwood, Monday, Feb. 12.
Jackson, at Jackson, Saturday, Feb. 17.
Keener Memorial, at Keener Memorial, Wednesday, Feb. 21.
Baker, at Baker, Saturday, Feb. 24.
Zachary, at Slaughter, Monday, Feb. 26.
Denham Springs, at Denham Springs, Saturday, Mar. 3.
Baton Rouge, First Church, Monday, Mar. 5.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Annacoco and Pickering, at Holly Grove, Jan. 20, 21.
Mansfield, Jan. 21, 22.
Many and Gandy, at Many, Jan. 28.
Zwolle, at Zwolle, p. m., Jan. 29.
Bayou La Chute, at La Chute, a. m., Feb. 4.
Noel Memorial p. m., Feb. 4, 5.
Leesville, Feb. 7.
Pleasant Hill, at Pleasant Hill, Feb. 10, 11.
Pelican, at Pelican, Feb. 11, 12.
First Church, Shreveport, Feb. 14.
Noble, at Noble, Feb. 18.
Grand Cane, at Grand Cane, Feb. 25.
Mooringsport, at Mooringsport, Mar. 4.
Ida, at Ida, Mar. 10, 11.
Belcher, at Gilliam, Mar. 11, 12.

C. D. ATKINSON, P. E.

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Bodily Housekeeping

(BY SAMUEL HAMILTON, M. D.)

The subject of drinking water with meals has been misnnderstood.

In recent years investigation by means of X-rays, the observations of scientists snch as Cannon, Grutzner, Pavlov, Fowler, Hawk, prove that an abundance of water taken during digestion is necessary in good bodily housekeeping. Drink plenty of water with each meal, Do not drink ice-water at any time.

If your kidneys are sick, or you suffer with lumbago or rheumatism at times, pain in the back or back of the neck, take a little Anuric before meals. This can be found at any good drug store. Therefore my advice to young or old is, always drink plenty of pure water. And for long life, occasionally take tablets of Anuric three or four times a day.

It is simply wonderful how quickly Anuric acts—much more potent than lithia. You will find it dissolves uric acid as water does sugar.

HELP IS OFFERED. and is freely given to every nervous, delicate woman, by Dr. Pierce's Favorite Prescription. Remember ingredients on label—in Tablet or Liquid form.

In every "female complaint," irregularity, or weakness, and in every exhausted condition of the female system, the "Prescription" never fails to benefit or cure. Bearing-down pains, internal inflammation and ulceration, weak back, and all kindred ailments are completely cured by it. It's a marvelous remedy for nervous and general debility, Insomnia, or Inability to Sleep, Spasms, Convulsions or Fits.

Dr. Pierce's Medical Adviser (1000 pages) will be sent free on receipt of 40 one-cent stamps to pay cost of wrapping and mailing *only*. Address Dr. Pierce, Buffalo, N. Y.

Constipation causes many serious diseases. It is thoroughly cured by Dr. Pierce's Pleasant Pellets. One a laxative; two or three are cathartic.

USE Meridian Fertilizers

NONE BETTER

The guarantee of the Meridian Fertilizer Factory is backed by a million dollar plant. All of the phosphate mines and oil mills, from which are derived Phosphoric Acid and Ammonia for these fertilizers are owned by the Meridian Fertilizer Factory.

Meridian Fertilizers are prepared especially for the Gulf States. As a result, one-fourth of all the farmers who use fertilizers in the territory in which we operate use Meridian Fertilizers. Their good crops tell the tale.

Look for the **RED BAG** on the back of every sack.

These are the guaranteed brands of Fertilizers we make especially for Southern Crops.

BRANDS.

Meridian Homo Mixture
Meridian Union Special Phosphate
Meridian Blood and Bone
Meridian Perfect Guano
Meridian Ham Bone
Meridian Meal Mixture
Meridian Vegetable Grower
Caddo Cotton
Texas Special.

Ask your dealer for Meridian Fertilizers, or write us direct. Don't be satisfied with inferior goods. Get the best.

MERIDIAN FERTILIZER FACTORY

ADDRESSES

Meridian, Miss., Shreveport, La., Hattiesburg, Miss.

Iron the Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Rundown People 200 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day, after meals, for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, rundown people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

Draughts Start Colds—LUDEN'S Stop Them

Keep Luden's at home—at the office. Use at first sign of coughs, colds or "throat tickle." Often prevent serious illness.

In the "Yellow Box"—5c

WM. H. LUDEN
Mfg. Confectioner
Reading, Pa.

LUDEN'S
MENTHOL CANDY COUGH DROPS

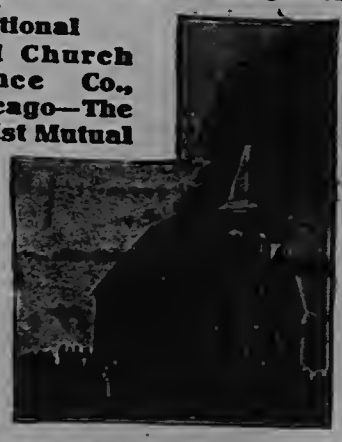
10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how had your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

It Is a Burning Shame that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual



furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money.

Advantageous rates; easy payments; profits to policy holders. And your Church is entitled to share in these benefits. IT IS UP TO YOU.

For applications and particulars address
HENRY P. MAGILL, Sec. and Manager
Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent M. E. Church South
314 Norton Building, Fourth and Jefferson, Louisville, Ky.

Lice-Proof Nests

WRITE QUICK for Catalog and SPECIAL OFFER

Nests won't cost you 1c
Your hens will pay for them in More Eggs

You will get 20 to 50 per cent more eggs with KNUDSON Galvanized Steel Lice Proof Nests

These wonderful sanitary nests last a lifetime. Satisfaction—Unlimited Guarantee.

The illustration shows our leader—6 Nest Set. Cost Less Than Wood Nests. Over 25000 in use. Don't Wait. Make Big Money on Poultry. Write

Knudson Mfg. Co., Box 231, St. Joseph, Mo.

625 NEW Bible STORIES
Illustrations & Scripture Anecdotes
Interesting Stories for Bible Talks, Christian Workers and Home Reading. Arranged under Topical Heads for use of Speakers, Teachers and others. Complete Manual of New Word Pictures on Bible Subjects. Pocket size, 128 pgs., Cloth, 25c., Mor, 35c., postpaid. Agts. wanted. GEO. W. NOBLE, Monon Bldg., Chicago, Ill.

WOMAN'S MISSIONARY WORK.

(Continued from Page 14.)

IS THE WORLD GROWING BETTER?

Mr. Barton, of the Expositor, propounded the above question to some of the leading men of our country, among them being Lyman Abbott, Charles W. Eliot, John Wanamaker, Thomas Mott Osborne, Wm. J. Burns, and Samuel Gompers—all of them men of wide experience, and well qualified to give their observations upon such a vital question. All agree that we are growing better, though sometimes, when we look at present conditions, we are tempted to doubt it; but by comparing with past years we have the fact of advance strongly impressed upon our minds. Mr. Wanamaker says: "There is no question but that the standards of righteousness are higher to-day than at any period in the world's history."

Another article is emphatic in declaring that it is better for women and cites educational advances in America, India, and Japan. Mrs. Helen Barrett Montgomery says that in India woman is not a mere toy for man any longer. When marrying he now wants a companion. They both have a new conception of married life, as shown by the fact that outside of some of the cities separate houses are being built for young married couples who desire to break away from the patriarchal, or group family.

"In the new Civil Code of Japan the word 'concubine' does not appear. And, best of all, this code allows men at thirty and women at twenty-five to marry without parental consent, thereby destroying the old parental despotism which has blighted the lives of so many boys and girls."

A CHURCH MEMBER NOW.

The distribution of 5000 New Testaments by Mr. Yung Tao, who described himself as "not a church member" on the slip which accompanied each book, containing a personal message for the recipient and calling attention to the merits of the Bible, was mentioned in the September Review. Now the welcome news has come of the baptism of Mr. Yung by Rev. Chauncey Goodrich, D.D., of Peking. He writes that Mr. Yung sent his motor car to take him to the church service. In the afternoon of the same day the celebration of the Bible Society centennial took place in Peking, and Mr. Yung made an address, speaking earnestly of the power of the Bible to change men. "Half of the expense of the celebration," Dr. Goodrich concludes, "including the putting up of the tent, which seated 4000 people, were paid by Mr. Yung. He has lately promised the Young Men's Christian Association $4000 (Mexican) a year for some of their educational work, and he has in mind other work for the Church."—Review.

THANKSGIVING OBSERVED IN MACON.

Deaconess Cora Barchers, at No. 1 Wesley House, Macon, Ga., writes the following regarding their Thanksgiving celebration: "Thanksgiving was a very happy and blessed day for us and our people. About seven in the morning we had a sunrise prayer meeting, which was a most precious service. The mothers asked for this service, and one of our mothers led. There were twenty-one present. During the morning we prepared and delivered about twenty-four baskets to the poor families. We were at home to our friends during the afternoon and in the evening we had a glorious Thanksgiving service. The large assembly hall was filled with people. Dr. Dargan, of the Baptist Church, preached a helpful sermon. Special music had been prepared by the children and others."

Sunday School

SOME INTERESTING QUESTIONS.

In a little leaflet just issued by Rev. John W. Shackford, the Superintendent of the Teacher-training Department of our General Sunday School Board, occur these questions:

"1. Who holds the key to the future? The children and young people in their teens constitute the present strategic opportunity for the future of the Church and the Kingdom. Who is providing their instruction and training in religion?

"2. Compare the number of this Church of the future who attend on the preaching service with the number who are found in the Sunday school classes. Consider also the intimate and personal relationship between teacher and pupil and the opportunity of the teacher to adapt truth and training to individual needs.

"3. In the face of the facts can any pastor fail to see how largely the making of the Church of the future is already in the hands of his teachers, to whom has been committed the ministry of teaching the same gospel that he preaches?

"4. Is there anything in the whole round of the pastor's duties more important than that looking to the character and equipment of those who have to do with the foundations of the Church?

"5. What of the present teachers? Let him ask such questions as these:

"(a) Are my teachers prepared by their knowledge of Christ to teach him to the pupils?

"(b) Have they a reasonably true and full grasp of the gospel message?

"(c) Do they appreciate the responsibilities and opportunities of their position as teachers in the Sunday school?

"(d) Do they know how to adapt their teaching to the needs of the pupils? and are they holding their pupils and leading them forward in the knowledge of the truth?

"(e) What is being done for the better equipment of these teachers?

"6. What of the teachers of the future?

"(a) Are the teachers of the Sunday school being selected with care such as becomes so important an office and ministry in the Church?

"(b) Are they being selected in advance and given the preparation that they ought to have before entering upon their work?

"(c) Is the Sunday school policy in the selection and training of teachers adequate to insure a sufficient number of prepared teachers for the future work of the school?"

AN ANSWER.

Our Church is sparing nothing in its efforts to provide a training course that will meet the needs of the Church as indicated in the questions above and thus help the pastors with their problems of preparing those who are to be the teachers of the gospel to the future Church. And those problems, no conscientious pastor can neglect.

The Standard Training Course, now in preparation and the first two text books of which are in use, is eminently calculated to give such training as will make more efficient teachers than the Church has ever known, and its introduction into all schools is earnestly urged. "The Pupil, The Teacher, and The School," (Barclay), and "The Worker and His Bible," (Eiselen and Barclay), are the two books in use and Inquiries addressed to Rev. John W. Shackford, 810 Broadway, Nashville, Tenn.; or to your Conference Sunday school Field Secretary, will bring prompt and full replies.

A. L. DIETRICH.

Meridian, Miss.

For Weakness and Loss of Appetite
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

PYRAMID

For Piles **Trial Free**

The Quicker You Get a Free Trial of Pyramid Pile Treatment the Better. It Is What You Are Looking For.

Don't talk operation. If you can't wait for a free trial of Pyramid Pile Treatment get a 50c box at any drug store and get relief now. If not near a store send coupon for free trial package in plain wrapper, and get rid of itching, bleeding and protruding piles, hemorrhoids and such rectal troubles. Take no substitute.

FREE SAMPLE COUPON
PYRAMID DRUG COMPANY,
548 Pyramid Building,
Marshall, Mich.
Kindly send me a Free sample of **Pyramid Pile Treatment**, in plain wrapper.
Name .....
Street .....
City ..... State .....

Quick Way to End Coughs, Colds and Croup

An Excellent, Inexpensive Home-Made Remedy that is Prompt and Sure.

If you have a severe cough or chest cold accompanied with soreness, throat tickle, hoarseness, or difficult breathing, or if your child wakes up during the night with croup and you want quick help, just try this pleasant tasting home-made cough remedy. Any druggist can supply you with 2½ ounces of Pinex (50 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Thus prepared, you have a pint of really remarkable cough remedy—one that can be depended upon to give quick and lasting relief at all times.

You can feel this take hold of a cough in a way that means business. It loosens and raises the phlegm, stops throat tickle and soothes and heals the irritated membranes that line the throat and bronchial tubes with such promptness, ease and certainty that it is really astonishing.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiacol and is noted for its speed in overcoming severe coughs, throat and chest colds. Its millions of enthusiastic users have made it famous the world over.

There are many worthless imitations of this noted mixture. To avoid disappointment, ask for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 235, Main St., Ft. Wayne, Ind.

Ditching and Terracing Made Easy—Bigger crops, better farms with Martin Farm Ditcher Terracer & Road Grader with seat if desired

Cuts Ditch V-shaped to 4 feet—Grades Roads
10 day's trial—Money-back Guarantee
All Steel—Practical—Adjustable—Reversible—No wheels, levers, cogs to get out of fix. Also cleans ditches, cuts and works out dirt same time. Does work of big machines, saves work of 100 men, prevents crop failures, reclaims abandoned land. Needed on every farm. Soon pays for itself. Write for free booklet and introductory offer.
Owensboro Ditcher & Grader Co., Inc., Box 64, Owensboro, Ky.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c. and $1.00 at all Drug Stores

Medicated Smoke Drives Out Catarrh

Try This Pleasant Herb Smoke. Sent Free By Mail.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 704 Walton Street, Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.

Frost-proof Cabbage Plants

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express, 500, $1.00; 1,000, $1.50; 5,000, $1.25. Satisfaction guaranteed. Postpaid, 30c per 100. **D. F. Jamison, Summerville, S. C.**

"When the peace of God is in men's souls, all outward forms of peace come as a necessary consequence."

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 17-M, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Holly Springs Dist.—First Round.

Potts Camp, at P. C., Jan. 20, 21.
Ashland, at Liberty, Jan. 23.
Randolph, at Randolph, Jan. 26.
Toccopola, at Liberty, Jan. 27, 28.
Paris, at Paris, Feb. 2.
Taylor, at Taylor, Feb. 3, 4.
Oxford, Feb. 4, 5.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round.

Fulton, at Fulton, Jan. 20, 21.
Tremont, at Tremont, Jan. 21, 22.
Nettleton Ct., at Shiloh, Jan. 27, 28.
Amory and Nettleton, at Nettleton, Jan. 28, 29. (Preaching at Amory, Dec. 10.)
Prairie, at Strongs, Jan. 31. (Preaching 11 a. m., Q. C. 2 p. m.)
Houston Ct., at George's Chapel, Feb. 3, 4.
Houston, Feb. 4, 5.
Vardaman, at Vardaman, Feb. 10, 11.
Calhoun City, at Calhoun City, Feb. 11, 12.
Houlka, at Wesley Chapel, Feb. 17, 18.
Montpelier, at Mantee, Feb. 18, 19.
Smithville, at Antioch, Feb. 24, 25.
Greenwood Springs, at Greenwood Springs, Feb. 25, 26.
Buena Vista, at Buena Vista, Mar. 3, 4.

THOS. H. LIPSCOMB, P. E.

Durant Dist.—First Round.

Chester Cir., at Chester, Jan. 20, 21.
Ackerman Cir., at Ackerman, Jan. 21, 22.
Vaiden and West Cir., at Vaiden, Jan. 27, 28.
Pickens Cir., at Pickens, Jan. 28, 29.
Ebenezer Cir., at Hebron, Jan. 30.
Louisville Station, Feb. 3, 4.
Noxapater Cir., at Noxapater, Feb. 4, 5.
High Point Cir., at Center Ridge, Feb. 6.
Kilmichael Cir., at Kilmichael, Feb. 10, 11.
Poplar Creek, at Friendship, Feb. 13.
Kosciusko Cir., at Ethel, Feb. 17, 18.
Hesterville Cir., at Shiloh, Feb. 20.
Acona Station, Feb. 24, 25.
Black Hawk Cir., at Black Hawk, Feb. 25, 26.
Bellefontaine Cir., at Shady Grove, Feb. 28.
Slate Springs Cir., at Slate Springs, Mar. 1.
Mathiston Cir., at Mathiston, Mar. 3, 4.
Eupora and Maben, at Maben, Mar. 4, 5.

W. W. MITCHELL, P. E.

Winona Dist.—First Round.

Isola, at Inverness, Jan. 20, 21.
Belzoni, Jan. 21, 22.
Swiftown, at Baird, Jan. 27, 28.
Lambert, at Lambert, Feb. 3, 4.
Tutwiler, at Tutwiler, Feb. 10, 11.
Webb, at Webb, Feb. 11, 12.
Ruleville, Feb. 17, 18.
Drew, Feb. 18, 19.
Dublin, at Dublin, Feb. 24, 25.
Valley Mission, at Rosemary, Mar. 3, 4.
Minter City, Mar. 10, 11.
Schlater, Mar. 11, 12.

L. M. LIPSCOMB, P. E.

Greenville Dist.—First Round.

Cleveland, Jan. 21, 22.
Friar's Point and Sherard, at Friar's Point, Jan. 27, 28.
Coahoma and Lyon, at Coahoma, Jan. 28, 29.
Lula and Dubbs, at Lula, Feb. 3, 4.
Jonestown and Evansville, at Jonestown, Feb. 4, 5.
Tunica and Robinsonville, at Tunica, Feb. 11, 12.
Rosedale and Hillhouse, at Rosedale, Feb. 17, 18.
Benoit and Bulah, at Benoit, Feb. 18, 19.
Gunnison and Deeson, at Gunnison, Feb. 24, 25.
Glen Allan, Feb. 25, 26.
Clarksdale, Mar. 4, 5.

V. C. CURTIS, P. E.

Corinth Dist.—First Round.

Ripley Circuit, at Falkner, Jan. 20, 21.
Rienzi, at Rienzi, Jan. 27, 28.
Wheeler, at Wheeler, Jan. 29.
Booneville Circuit, at Oxmore, Jan. 30.
Corinth Circuit, at Box Chapel, Feb. 1.
Marietta, at Marietta, Feb. 3, 4.
Mantachie, at Mantachie, Feb. 6.
Mooreville, at Allen's Chapel, Feb. 7.
Guntown and Baldwyn, at Saltillo, Feb. 8.
Bienville, at Bienville, Feb. 10, 11.
Iuka Circuit, at Campground, Feb. 13.
Kossuth, at Wesley Chapel, Feb. 17, 18.
Silver Springs, at W. Bethel, Feb. 20.
Golden, at Golden, Feb. 22.
Tishomingo, at Tishomingo, Feb. 23.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Artesia (P. & Q. C.), Jan. 21, 22.
Starkville, (Q. C.), Jan. 22.
West Point (Q. C.), Jan. 24.
Macon (Q. C.), Jan. 26.
Mashulaville (P. & Q. C.), Jan. 27, 28.
Shuqualak (Q. C.), Jan. 30.
Brooksville (Q. C.), Jan. 31.
Macon Ct., at Soule's Chapel (Q. C.), Feb. 1.
Columbus Ct., at New Hope (P. & Q. C.), Feb. 3, 4.
Mayhew (P. p. m., & Q. C.), Feb. 4, 5.
Longview (Q. C.), Feb. 6.
Sturgis (Q. C.), Feb. 7.
Pheba (P. & Q. C.), Feb. 10, 11.
Crawford (P. a. m., & Q. C.), Feb. 17, 18.
Macon (Preaching, p. m.), Feb. 18.
Macon Ct., at Soules (Preaching), Feb. 25.
Shuqualak (Preaching, p. m.), Feb. 25.
Longview (Preaching), Mar. 4.
Sturgis (Preaching, p. m.), Mar. 4.

W. W. WOOLLARD, P. E.

Sardis Dist.—First Round.

Wall Hill, at Chulahoma, Jan. 21, 22.
Arkabutla, Jan. 27, 28.
Coldwater, Jan. 28, 29.
Sardis, Jan. 30.
Tyro, at Fredonia, Feb. 3, 4.
Senatobia, Feb. 4, 5.
Longtown, at Pleasant Grove, Feb. 10, 11.
Crenshaw, Feb. 11, 12.
Eudora, at Hinds Ch., Feb. 17, 18.
Hernando, Feb. 18, 19.
Pleasant Hill, Feb. 24, 25.
Olive Branch, Feb. 25, 26.

It is very much desired that stewards will not wait until quarterly meeting to raise funds for their pastor. Remember the plan adopted is the 30 day plan. Pay your pastor the first day of each month. This will save him and the church many embarrassments. I shall visit a number of places between the above dates.

J. H. HOLDER, P. E.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or gray hair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on ou? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking our dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

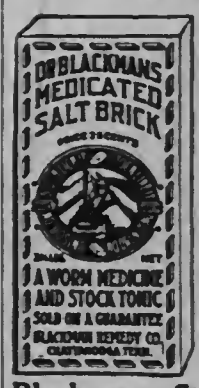
Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

IT SAVES TIME, LABOR AND



Veterinary Bills
No Dosing—No Drenching
Every Animal
Its Own Doctor
Drop Brick in Feed Box—
It Will Do the Rest
A Handy Medicine—
It Salts 'em Too
Stock Lick It—
Stock Like It
Best Worm Medicine and Tonic Ever Produced
You've tried the rest—
Now use the Best
Contains Copperas for worms, Nux Vomica a tonic, Sulphur for the blood, Saltpetre for the kidneys and the purest Dairy Salt.

Blackman Stock Remedy Co.
Chattanooga, Tennessee.

Relief in Pulmonary Or Throat Troubles

depends largely on the sufferer's ability to upbuild a weakened system, and thus hasten a return of normal body functions.

In this effort much depends on fresh air—night and day—and rest and good food. The patient should refrain from work that overtaxes, and all sanitary precautions should be taken. These commonsense measures do not always achieve the desired results unless aided by proper medication.

It is here that Eckman's Alterative has evidenced its worth, for in many cases it has effected lasting benefit. And often such troubles seem to yield to it.

In no case is its use attended with possible harm, since it contains no poisonous or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—you must cure your trouble at the source—no use plastering your ceiling as long as your roof leaks.

Stomach Sufferers

If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Blues, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

Gallstone Victims

(Thousands are and don't know it)

or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

APPENDICITIS

I have a pleasant and effective cause-removing plan of treatment (no oil) which is fully explained in a very frank, sincere, human, inspirational Book, a copy of which I will be glad to mail you **Free**

Send For My BOOK Today

Truth is precious—so is time. Therefore send for Book at once. Address NOW.

L. E. BOWERS, Dept. 315, 219 S. Dearborn St., Chicago

COMPLETE FLOWER GARDEN FREE

Write us to-day sending 15c., in stamps to cover mailing and packing expenses, and we will send you **Free** one of our excellent collections of Flower seeds value (60c.) in our catalogue. The collection contains one packet each of Sweet Alyssum, Mixed Asters, Candytuft, Cockscomb, Four-O'clock, Hollyhocks, Dwarf Mixed Nasturtium, Mixed Sweet Peas, Dwarf Sunflower and Phlox, and a copy of our 1917 illustrated catalogue and pamphlet on "Beautifying the Home Grounds."

W. H. MILSON SEED COMPANY, Mail Order Dept. H CHARLESTON, S. C.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The seventh annual meeting of the Louisiana Conference Woman's Missionary Society will be held in Crowley, Tuesday, Wednesday, and Thursday, February 27-March 1. The first session will be held at 9:30 Tuesday morning, the 27th, when all delegates should be present. The meeting will close Thursday night.

The names of all delegates should be sent at once to Mrs. M. L. Hoffpauir, Crowley, La., and to the Conference President, Mrs. C. F. Niebergal, 8000 St. Charles Avenue, New Orleans.

Mrs. A. P. Holt,
Corresponding Secretary.

THE PRICE OF LEADERSHIP.

"Missionary leadership is the one solution of the whole missionary problem," says Dr. Zoremer. Not money, but men; not statistics, but dynamics; not how many we can enlist, but how much we can enlist in this enterprise will give us the victory. The price of missionary leadership includes seven elements.

The first price is vision. What is a leader? Dr. J. F. Mott says: "A leader is a man who knows the road, who can keep ahead, and who can pull others after him." Li Hung Chang told General Grant once that the whole of the human race was divided into three classes: those that are immovable, those that are movable, and those that move others. The third class are the leaders. In the eleventh Chapter of Hebrews I notice that seeing the invisible is God's baptism into leadership. As soon as you see something that everybody else cannot see, then God is baptizing you to leadership in that thing.

After vision comes decision. Every one of those great heroes in the eleventh Chapter of Hebrews was a man of decision. They saw and then they considered.

The third price of leadership is knowledge. Read that chapter again. You will see Moses learning all the wisdom of the Egyptians, Paul trained to be a great philosopher or theologian. In the same way all the missionary leaders to-day have risen to leadership by the facts that they know. The greatest foe to business leadership is superficiality. A man who does not know banking will never be a banker; it is the man who begins that subject and studies it and makes it a life-long study who becomes a financier. A man who believes in politics is not a statesman; it is the man who knows the thing right down to the bottom. If we can know missions like that, we shall be leaders. We have to know enough to make out our case and prove our facts.

The fourth requisite to missionary leadership is passion. The leader is the one who keeps ahead. I think that this is where many of us fail—the best of us; we become callous to the facts of missions. If you want to make people follow your leadership you must actually do what Christ did—have compassion on the multitude.

The next price to pay is sacrifice. That is where the leaders particularly fail—**self-sacrifice.** Nothing pulls so much as the print of the nails and the mark of the spear. Sacrifice is the price of missionary leadership.

Self-effacement is a price to be paid which is still greater and harder and more fundamental. It is not the golden prow that steers the ship, but the oak rudder away down below the waters. A man who seeks prominence is not a leader; a man who seeks results is a leader. Those men are missionary leaders who are willing to efface themselves for the sake of the kingdom of God, willing to suffer anything as long as the great cause is advancing—men who do not count personal plans when they interfere with the plans of God.

The last price to pay is the hardest, and that is loneliness. The leader is the one who keeps ahead or alone. The loneliest ship on the Atlantic is the ship that sails fastest. The loneliest man in your denomination is the man who sees the vision of what your denomination could do. And the loneliest missionary in Korea or Japan or Arabia is the man who sees what the others cannot yet see. The price of leadership is always loneliness. There is no loneliness so great as the loneliness of a great idea that nobody else has caught.

There is not one rule for leadership for the foreign missionary and another for the worker at home. The same unchangeable law applies to both. The leader at home, as well as the one abroad, must have a vision, the will to reach it, a passion for it, even to sacrifice and self-effacement, and must bear the brunt of loneliness, of having a consuming passion for something which others cannot see, or see but faintly.

Why is it that there is scarcely a community in which missionary work does not languish for want of leadership? Is the price too great? Is the effort not worth while? What is there in life that is more worth while? O, let us catch the vision and pay the price!—Lutheran Woman's Work.

PAEANS ASCENDING FROM THE LOUISIANA CONFERENCE.

Why these songs of praise? Because the pledge is overpaid. Is it not cause for general rejoicing and the loud singing of allelujahs? Mrs. Holmes, the Conference Treasurer, writes that the pledge is overpaid about $100. The women of the Louisiana Conference are to be congratulated, for it shows that an earnestness of purpose characterized their efforts during the year. They realized their great responsibility and were willing to make sacrifices for the advancement of their Father's work. Surely he has crowned their efforts with success and we pray for his continued indwelling in their lives, and that 1917 may be characterized not only by a more generous giving of their substance, but of their lives to his service.

(Continued on page 12)

Neglected Wounds Troublesome.

Did you ever notice how a small wound often festers and produces pus? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises, skin abrasions, sores, cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound and prevents the serious and common after-effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

The more accurately we search into the human mind, the stronger traces we everywhere find of the wisdom of Him who made it.—Burke.

Never let enter your mind a shadow of doubt as to the love of the Father's heart or the power of the Father's arm.—George Muller.

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good clear skin; a natural, rosy complexion and freedom from illness are assured only by clean, healthy blood. If only every woman, and likewise every man, could realize the wonders of the morning inside bath, what a gratifying change would take place.

Instead of the thousands of sickly, anaemic-looking men, women and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "rundowns," "brain fags," and pessimists we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to wash from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening and refreshing the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds; and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store, which will cost but a trifle, but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

PAINS IN SIDE AND BACK

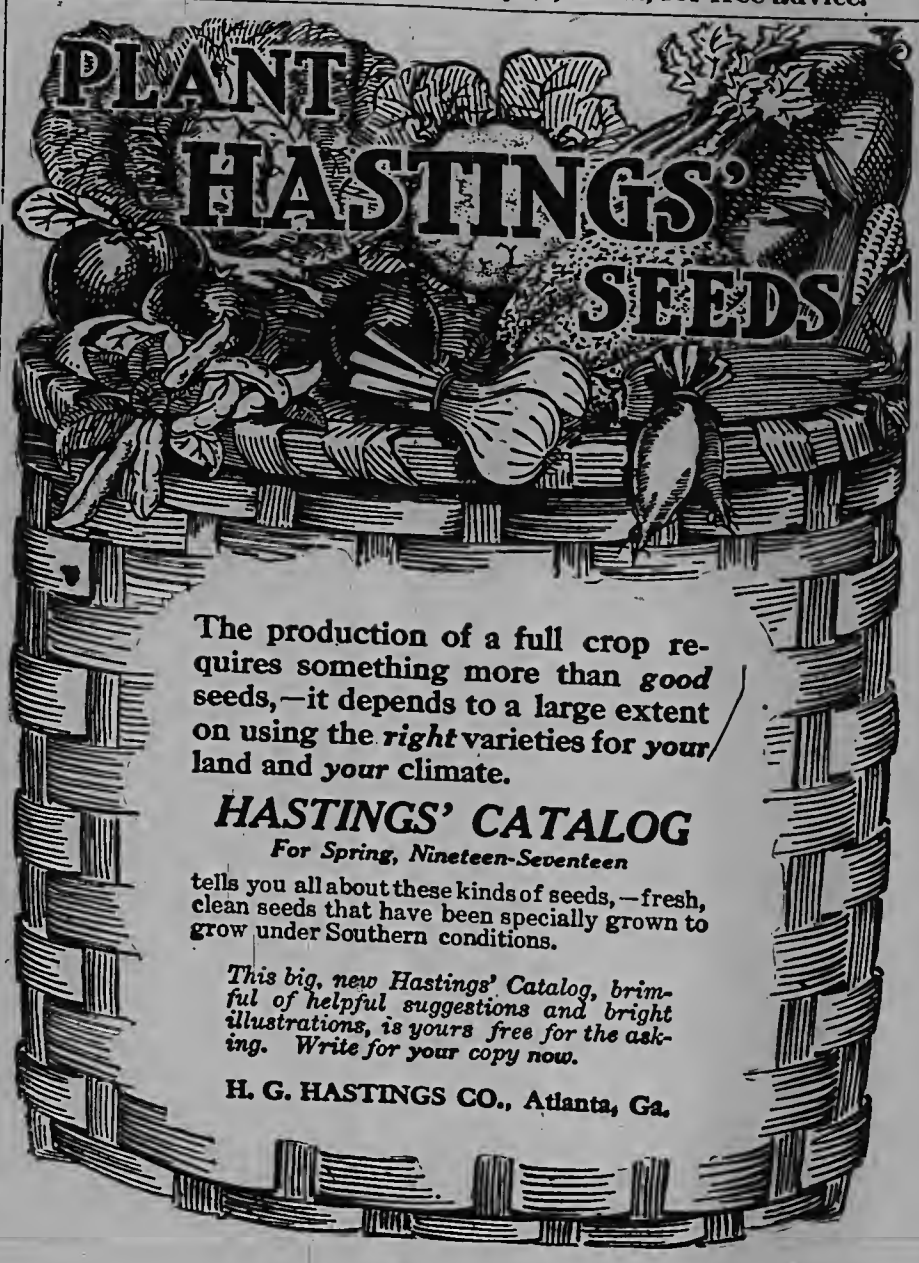
How Mrs. Kelly Suffered and How She was Cured.

Burlington, Wis.—"I was very irregular, and had pains in my side and back, but after taking Lydia E. Pinkham's Vegetable Compound Tablets and using two bottles of the Sanative Wash I am fully convinced that I am entirely cured of these troubles, and feel better all over. I know your remedies have done me worlds of good and I hope every suffering woman will give them a trial."—Mrs. ANNA KELLY, 710 Chestnut Street, Burlington, Wis.

The many convincing testimonials constantly published in the newspapers ought to be proof enough to women who suffer from those distressing ills peculiar to their sex that Lydia E. Pinkham's Vegetable Compound is the medicine they need.

This good old root and herb remedy has proved unequalled for these dreadful ills; it contains what is needed to restore woman's health and strength.

If there is any peculiarity in your case requiring special advice, write the Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass., for free advice.


PLANT
HASTINGS'
SEEDS
The production of a full crop requires something more than *good* seeds,—it depends to a large extent on using the *right* varieties for *your* land and *your* climate.
HASTINGS' CATALOG
For Spring, Nineteen-Seventeen
tells you all about these kinds of seeds,—fresh, clean seeds that have been specially grown to grow under Southern conditions.
This big, new Hastings' Catalog, brimful of helpful suggestions and bright illustrations, is yours free for the asking. Write for your copy now.
H. G. HASTINGS CO., Atlanta, Ga.

From the Field

Dry Creek, La.

Dear Dr. Meek: I have reached my new field and have made one round. I think that I have a good people to serve. While as yet there is no parsonage on the work, we feel sure that provision will be made for us. Being away from headquarters caused a delay in the receipt of our mail, so that we failed to get many of the nice Christmas cards that were sent to us until at a late date. I want to express heartfelt gratitude to my brethren and friends who were so kind as to remember us, and I wish a happy and successful year to all the members of the Louisiana Conference.

Longville, La. J. S. RUTLEDGE.

New Albany, Miss.

Dear Dr. Meek: Our church in New Albany has just closed such a successful "Every-member Canvass" for raising our missionary assessment for the year 1917 that I think you and your readers will be interested in the results and how they were attained.

On his return from Conference, our wide-awake and efficient pastor, Brother Pope, began to prepare for the "canvass." From the pulpit and by a personal letter to every member of the church, he explained the nature and advantages of the "Every-member Canvass." He asked that it be made the object of special prayer. Committees under the capable chairmanship of Mr. Carl Craig, our lay leader, were appointed to visit every Methodist home and present the claim of missions. The afternoon of December 31 was set apart for the work and every church member was requested to stay at home during the time. On the morning of the day appointed, Brother Pope preached a deeply spiritual sermon on "The Great Commission." It was a splendid preparation for the work of the committees, which was carried out in the afternoon of the same day.

The evening service of the day was an inspirational one. The program, consisting of songs, Bible readings, and talks along missionary lines, reached its climax in the report of the "Every-member Canvass" committee. The report showed not only financial success, but the fact that the church membership, as a whole, gave willingly and gladly. The money collected paid our missionary assessment for 1917 in full, with the neat sum of $70 in excess.

Our "Every-member Canvass" has been a great blessing to the church. Aside from the very material benefit of having our missionary assessment paid already, we are realizing the educational value of the "canvass." The subject of missions occupies a larger place in the minds and hearts of our people than ever before.

We wonder now why we have not used the plan ere this—we shall, no doubt, use it exclusively henceforward. And to any sister church which has not tried the "Every-member Canvass," we would say, "Do not be afraid of it. It pays in dollars and cents, in the growth of misionary spirit, and in general spiritual uplift."

Mrs. W. T. BOSWELL.

New Albany, Miss., Jan. 5, 1917.

GOLDEN WEDDING CELEBRATED.

On January 2, 1917, after the Methodist Church, which had been beautifully decorated, had been filled to its seating capacity by the many friends of Brother and Sister Davis, the bride of seventy summers and the groom of seventy-two, came in, and were seated on the rostrum; and a sweeter, and happier occasion, was never witnessed by any congregation. After a short talk by the pastor, the congregation was led in prayer by Brother Boyd, pastor of the Baptist Church; then congratulations were in order, and, with happy faces, the friends of this noble couple came forward and wished them a long stay among us. After a very pleasant hour had been passed, we were invited to the Sunday school annex where refreshments were served. Dr Gill, a life-long friend of the Davis family, made the presentation speech, and delivered to them a gift that had been provided by their friends. It consisted of one hundred dollars in gold, which was indeed a symbol of the service that has been rendered by them to the Church, and the community as well. Brother Davis then replied in a few touching remarks, and every one went away feeling that it was good to be there.

Brother Davis has been superintendent of the Sunday school here for twenty-five years, and Sister Davis has been a constant, consistent, and most successful worker for the cause of her Lord and Master. Their lives have been a holy benediction to this humble servant's heart, just as they have been to all with whom they have come in contact; and we feel that we shall be able to say when they have laid their armor down, "They have fought a good fight; they have kept the faith, and there is laid up for them a crown that fadeth not away.

L. HOFFPAUIR.

Vinton, La., Jan. 8, 1916.

RESOLUTIONS OF RESPECT.

(Adopted by the Mission Study Class of the Rayne, La., Woman's Missionary Society.)

Whereas God, in His wisdom, has seen fit to call Dr. R. E. CUNNINGHAM from our midst; therefore, be it

Resolved, 1. That we extend to the bereaved family our deepest love and sympathy, and commend them to God's love and care.

2. That a copy of these resolutions be sent to the family, and to his sister, our beloved President.

3. That a copy of these resolutions be embodied in the minutes of this Society. Respectfully submitted.

Signed: Mrs. R. C. Hebb, Mrs. C. C. Carroll, Mrs. Luther Harkin, Committee.

Big Eaters Get Kidney Trouble

Take Salts at first sign of Bladder irritation or Backache.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out; they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids so they no longer are a source of irritation, thus ending bladded disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"---No Extra Fare

From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.

JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

MRS. WINSLOW'S SOOTHING SYRUP

THE NATION'S FUTURE
Depends Upon Healthy Babies
Properly reared children grow up to be strong, healthy citizens

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

Mrs. Winslow's Soothing Syrup
Makes Cheerful, Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today and keep it handy

Sold by druggists throughout the world.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

Rayne Memorial, Dec. —.
Epworth, Dec. 24, p.m.
Louisiana Avenue, Dec. 31, a.m.
Bogalusa, Jan. 5.
Angie-Talisheek, at Varnado, Jan. 6, 7.
Felicity, Jan. 14, a.m.
St. Mark's, Jan. 14, p.m.
Second Church, Jan. 14, p.m.
Covington, at Covington, Jan. 21, a.m.
Slidell, Jan. 21, p.m.
Plaquemine, at Plaquemine, Jan. 28.
at Roliode, Jan. 29.
McDonoghville, Feb. 4, a.m.
Algiers, Feb. 4, p.m.
Donaldsonville, Feb. 10, 11.
Carrollton Avenue, Feb. 18, a.m.
First Church, Feb. 25, a.m.
Mary Werlein Mission, Feb. 25, p.m.

The District Stewards meeting will be held at First Church, New Orleans, Tuesday, Jan. 23, 8 p.m.

The New Orleans District Conference will be held at Louisiana Avenue Church, New Orleans, March 6, 7 and 8, beginning March 6, 7:45 p.m.

W. W. HOLMES, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Rose Hill, at Homewood, Jan. 20, 21.
Bay Springs, Tuesday, Jan. 23.
Montrose, Jan. 24.
Homewood, at Homewood, Jan. 26.
Trenton, at Trenton, Jan. 27, 28.
Raleigh, at Trinity, Jan. 29.
Chunky and Meehan, at Meehan, Jan. 31.
Lake, at Lawrence, Feb. 4, 5.
Decatur and Union, at Decatur, Feb 7.
Newton, Feb. 11, 12.
Neshoba, at Cook's Chapel, Feb. 17, 18.
Philadelphia, Feb. 18, 19.
Carthage, at Carthage, Feb. 22.
Walnut Grove, at Walnut Grove, Feb. 23.
Harperville and Lena, at Contrell, Feb. 24, 25.

W. L. LINFIELD, P. E.

Hattieburg Dist.—First Round.

Leakesville, Jan. 28, 29.
New Augusta, Feb. 3, 4.
Richton, Feb. 4, 5.
Blodgett, Feb. 6.
Magee, Feb. 10, 11.
Mount Olive, Feb. 11, 12.
Hattiesburg Circuit, at Petal, Feb. 17, 18.
Hattiesburg, Main Street, Feb. 18, 19.
Collins, Feb. 24, 25.
Seminary, at Sanford, Feb. 25, 26.
Taylorsville, Mar. 3, 4.
Williamsburg, Mar. 7.
Purvis, Mar. 11, 12.
Silver Creek, Mar. 17, 18.
Prentiss, Mar. 18, 19.
Oloh, Mar. 25.
Sumrall, Mar. 25, 26.

W. B. JONES, P. E.

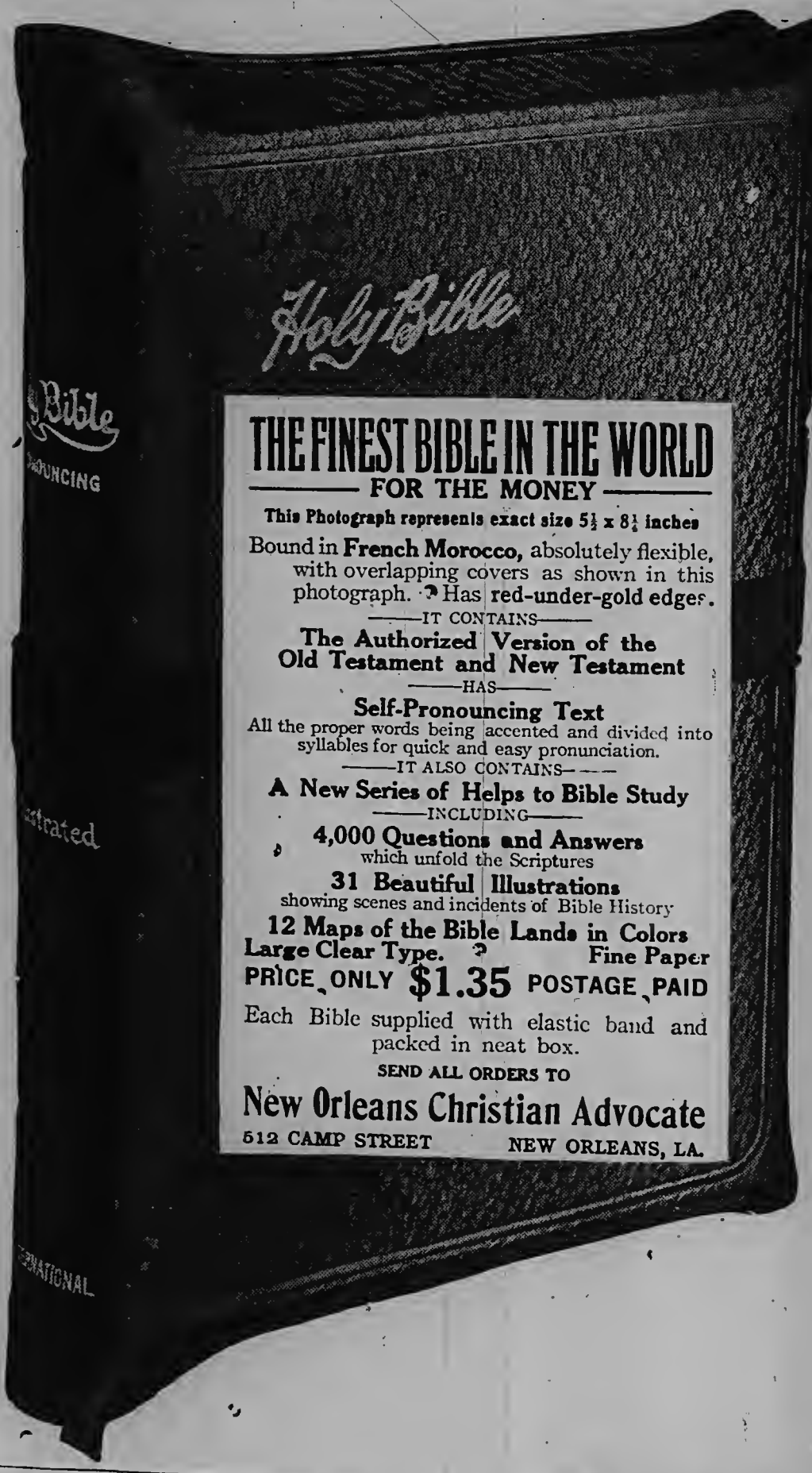
Port Gibson Dist.— First Round.

Fayette Cir., at Fayette, Jan. 28, 29.
Rolling Fork, at Rolling Fork, Feb. 2.
Mayersville, at Mayersville, Feb. 4, 5.
Anguilla, at Anguilla, Feb. 5, 6.
Oak Ridge, at Oak Ridge, Feb. 7.
Centerville, at Centerville, Feb. 11, 12.
Gloster, at Gloster, Feb. 12, 13.
Roxie, at Roxie, Feb. 14.
Harriston, at Harriston, Feb. 18, 19.
Hermanville, at Hermanville, Feb. 20.
Utica, at Utica, Feb. 21.
Natchez, at Natchez, Feb. 25, 26.
Washington, at Washington, Feb. 27.
Nebo, at Grendale, Mar. 3, 4.

M. B. SHARBROUGH, P. E.

Cut This Out—it is Worth Money.

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2843 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5½ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has **red-under-gold edges.**

—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

A New Series of Helps to Bible Study

—INCLUDING—

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. Fine Paper

PRICE ONLY **$1.35** POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET NEW ORLEANS, LA.

CHRIST IS ALL.

Without the way there is no going; without the truth there is no knowing; without the life there is no living. I am the way which thou shouldst pursue; the truth which thou shouldst believe, the life which thou shouldst hope for.—Thomas a Kempis.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Louis, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

The Bible is not given to a people exclusively for their own use. It is the food of the whole world, the volume from which whatever is human must draw the soul's sustenance. And no more right have a people to keep this book to themselves, whilst thousands in other lands are worn down by moral famine, than they would have to hoard the earth's fruits, if their own wants were supplied, and the cry of starving multitudes swept across the seas. It is food for the whole world.—Lutheran.

PILES DON'T BE CUT
Until You Try This Wonderful Treatment.

If you have piles in any form write for a **Free** sample of **Page's Pile Tablets** and you will bless the day that you read this. **Write to-day. E. R. Page, 430 Main, St., Marshall, Mich.**

MAY BE FOUND ANYWHERE.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or the night musing—I do not think we should discern Him any more upon the grass of Eden, or beneath the moonlight of Gethsemane.—J. Martineau.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 4. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3179.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 25, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

PROGRESS—WHICH WAY?

The question of whether the world is getting better continues to perturb the mind. The square and the compass, the scale and the meter, however, are the instruments by which reckoning is now made in forecasting what will take place. The physician prescribes and the lawyer advises, and the old world rocks merrily along. The business world has settled down to mathematical certainty; profit and loss result in the successful or unsuccessful following of formulas prescribed and become sacred through constant practice.

Wisdom After a Fashion.

A certain quality of worldly wisdom which assists one in bringing about results most satisfactory to self is the order of the day. Progress has assuredly been made in the discovery of what is harmful and not harmful. Several decades ago towns in Louisiana were in the habit of providing, at threatening times, citizen police to prevent individuals entering the corporate limits who might cause the yellow fever epidemic to spread. But the discovery of the "stegomyia calopsis" ended the yellow fever peril in short order and proved the futility of the efforts of the guardsmen. The whole world all at once recognized that liquor injured the person of the imbiber, and no longer is the saloon the guarded business house of the past. Russia, with a sweeping edict, did away with the great use of "vodka," France passed legislation against the vending of "strong drink," and England is frowning upon the selling of "rum." In this country more than one-half of the States are "dry," and of all the counties only three hundred and thirty-five are "wet." Progress is being made in the art of self-protection. What with all the inventions and discoveries of recent years it is evident that much advancement is experienced in the art of applying material resources to physical comfort. Never was there such an age as now unfolds itself to us; and the future holds many things of marvel and surprise. For practicality, for pleasure, for human longevity, the world has advanced beyond the possibility of a mere per centum estimation.

This natural pragmatic tendency has been largely accelerated in an indirect manner by the Church, whose guns against worldly indulgences have been silenced almost, and whose voice has been joined with the teachers of reform to cause vice to cease for the preservation of the physical. So far as it goes, the reformation type of ministry is needed. Men should know that strong drink will dim the luster of the eye and will deprive the step of its elasticity; they should know that it will cause them to ill treat their families and deprive them of bread. But other information is being gleaned also, which gives power to compound felonies against the laws of righteousness and to commit heinous misdeeds with the least reaction taking place to cause the offenders to suffer. It is somewhat similar to the wisdom which enables the thief to avail himself of every advantage.

Careful study of what is harmless has been made. Light amusements, like the dance and theater, are not only indulged, but by many they seem to be regarded as essential to their welfare. Violations of the sanctity of the Sabbath has reached a stage of indifferent treatment by those who shape moral sentiment. Following this procedure to its limits, those who indulge themselves sometimes assume that the moral law may no longer be regarded as essential and that the Church is a decadent institution belonging to the past. That examples of worldliness have been set by those who continue in affluent circumstances render the road easy for multitudes.

Where Progress Is Most Needed.

Now that men have learned that sin should not be committed to injure the physical man, it is time for the lesson to be learned that sin should not be committed against God. The theologian may say that sin against God and against oneself or his neighbor is the same, but to the man upon the street there is a great difference. When sin results in disease, do men think of the wounded Christ or of their own wretched plight? When the frown of others has been incurred, with the possible loss of social prestige or financial power, is the fact considered that God is disobeyed or that calamity has come upon the wrong-doer? is the heart lifted to God when the evil days come nigh, or is the brain set to work to conjure up ways for escaping the temporal calamity?

It is high time that sociological teachings be reinforced by a deepening of religious consciousness and the realization brought home that it is not humanity we must ultimately serve, but God; that it is not the poor and needy who command attention in the last instance, but the suffering Christ. To those who love to contemplate what Paul terms a "mystery" which Christ came to implant upon earth there seems to be something lacking. The Sermon on the Mount speaks of the disciples as being the "light of the world" and a "city that is set on a hill" which cannot be hid. Are we mistaken in thinking that the modern disciples of the Lord do not occupy the exalted spiritual position which was Christ's desire for them when he uttered these words? He further said: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The unparalleled wisdom of the peoples of this age for perpetrating their own designs, and the apparent ineffectiveness of the teachers of spiritual righteousness, remind one of Christ's saying, "For the children of this world are in their generation wiser than the children of light."

But we have the utmost faith in the Church Triumphant, and it shall stand forth in its glory because Christ is the head and it is the body. Humanity shall be taught that it cannot crown itself with the laudets of righteousness merely through the exercise of self-acquired wisdom. The world—the wicked and warring world—shall learn that salvation is by the suffering and risen Lord. The world has been bought through the Christ sent of God "before the foundation of the world," and this salvation, which is witnessed by God himself through "signs and wonders, and with divers miracles, and gifts of the Holy Ghost," cannot be neglected. Let the people progress toward the holiness and perfection of God in the same ratio, at least, in which they utilize his material blessings for their own ends. The body of a man is the last consideration; the soul, in its wretched and lost condition, needs the utmost attention. The deep and feverish concern for progress and human welfare must be directed into the proper channels of spiritual salvation.

The Exceeding Sinfulness of Sin.

But the world is yet to learn, in spite of many obvious lessons, that sin is the great cause of its misfortunes and sorrows. All other conditions are affected by the state of the heart in relation to its Maker; and when we get ready to cast the evil spirits out of the inner self the time will be at hand to make the whole man clean. The opinion seems to prevail in many quarters that Jesus was more interested in the body of the leper than he was in his soul; that he was more intent upon the restoration of the sight of the blind man than he was of cleansing his spiritual vision. Had this been his mission, what great opportunities he missed while upon earth to demonstrate his power with the multitudes and free the nation in which he lived from the oppression of a foreign tyrant! But even such a passing thought leaves a dissatisfied state of mind, for the mission of Christ was one of redemption. The mark of Cain, the bleeding heart of the sinful king David, the sufferings of the wanton nation of Israel which went afar after the gods of the heathen—all need the redemptive blood of Christ before the shackles can be removed. The presence of sin in the heart will now precipitate the tragic circumstances that has always attended its existence. The crying need is that men should pray with the poor publican, bowing in the dust: "God be merciful to me a sinner." Peter's tears after his denial of his Lord scalded his soul into a great victory. Paul's astonishing revelation of being out of harmony with the Savior of mankind inflamed him into an activity which could only result from a heart that had known the refining fires of redemption.

Let Zion awake, and let her trumpets call men to rebuild the walls. Men who have tasted and experienced the new life testify of its reality and lasting qualities. They center their affections upon the kingdom, and look to the realization of that city which "hath foundations, whose builder and maker is God."

C. A. B.

The amount of time you spend alone with God, and with your own soul, has no little to do with your comfort, and your strength, and your fruitfulness.—Dr. Alexander Whyte.

HIS LAMP.

Annie Johnston Flint.

His lamp am I.
To shine where he shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth
Where shame and wrong and crime have birth,
Or for the murky twilight gray
Where wandering sheep have gone astray,
Or where the light of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find
Clear shining through the night
So bright we do not see the lamp,
But only see the light;
So may I shine—His life the flame—
That men may glorify His name.

FOUND ONLY IN CHRIST.

In the life of the voluptuary there is no comfort. I need not draw aside the curtain that hides the excesses into which Solomon's dissoluteness plunged him. But I tear off the garlands which hide this death's head, and I hold before you the reeking skull of sinful pleasure. There is no peace in the life of the voluptuary. Solomon answers, "None! none!" Where is there any? In the religion of Jesus. "Her ways are ways of pleasantness, and all her paths are peace." In Christ is peace. In Christ is pardon. In Christ is everlasting joy, and nowhere else.—Talmage.

NEGLECTED OPPORTUNITIES.

In a certain city a gentleman of large business interests was converted. After his conversion he said to us, "I have often wondered why it is that Christian people, if they really believe what they profess, show so little interest toward winning others to Christ. I have a brother-in-law who is a minister, and spends his summer vacations with me. Yet in all these years that he has been coming to our home he has never once talked seriously with me about giving myself to Christ." **That minister, through neglect of duty, was condemned in the eyes of that unsaved business man.**—The Master Workman.

BLIGHTED.

Hearts become hard in the same way that footpaths do—by constant tramping upon them. Vain and silly thoughts trip swiftly and tirelessly back and forward. Every indulgence of the flesh stamps with feet of iron. Rejected reproofs, omitted duties, broken promises, march ponderously upon its sensitive surfaces. As a cattle path across a meadow is lower and harder and blacker than the green sward it divides, so is the path of a bad habit upon the human heart. No grass or grain can grow upon the cattle path, nor can the good seed of the Kingdom sprout in the track of an evil habit.—Unidentified.

THAT'S DIFFERENT.

There is a story told of a somewhat eccentric preacher who was driving along a country road when he was attracted by the appearance of a farmhouse. Its whole air was so peaceful that it looked like an ideal abode. It occurred to him that, fair as it seemed, it might still be lacking in that which was most essential, so leaving his carriage he went to the door. A middle-aged woman answered the summons, and he propounded this question without hesitation, "Madam, does Jesus Christ live here?" The woman seemed somewhat startled, but though he repeated his inquiry he received no answer, and when he had gone she ran out where her husband was chopping wood, and told him of her caller. "Didn't you tell him that we belonged to the Church?" demanded the old man. The wife shook her head. "Didn't you tell him we give money every Sunday?" Again the gray head made its negative reply. "'Twasn't anything like that he wanted to know, John. **He wanted to know if Jesus Christ lived here**—that's different."—Forward.

WALTER MALONE: HIS LIFE AND WORKS.

By Frazer Hood, Ph.D.

(Concluded from last issue.)

IV

The poetry of Walter Malone is no ordinary verse. The sheer quantity of it compels notice. No poetry can be measured alone in terms of volume; but if the other qualities that go to make great poetry are to be found also, the quantity is a factor that must be given its meed of worth. It is because I find so many evidences of exquisite imagery, so many instances of those characteristics of fine poetry that one must rather feel than describe, I have no timidity in asserting his claim to genius. Lovers of poetry delight in quoting you Browning's fine lines,

That's the wise thrush; he sings each song twice over,
Lest you should think he never could recapture
The first fine careless rapture,

as an example of this indescribable quality of poetic power. In the poetry of our author are many, many examples of the same power. Describing the strange beauty and melancholy of submarine life, he says:

But never trills or warbling wake those bowers;
No sound uprises in those songless realms;
The petals of those blossoms never thrill
Or tingle with embraces of the bees.

Humming-birds seen in tropical forests are,

bright banditti of the Southern skies
That rifle sylvan hordes of honey dew.

And again, take those lines descriptive of the first feelings of love in the adolescent heart:

Love then was light as the feet of a fawn,
Brilliant of brow as dazzle of dawn,
Jocund as June, unwearied of wing,
Hearing his heart like a goldfinch sing.

And one more example from a Croesus-wealth that makes selection hard:

And that longing for their labor in the freemen's hearts shall be
Like the green blood of the springtime, tingling in the turf and tree.

(Note the use of "blood" from its common association with color to its truer association with function.)

The range of his poetic vision is as broad as the world itself. He has given us many love lyrics that burn with passion, many that ache with a sorrow that dews the face of a Niobe in tear-drops sharp as acid. There are poems of awakening love; there are poems of youthful love; and songs of wedded bliss enjoyed far into life. Then there are delicate portraits that glow in the bosom of his volumes like cameos fine-cut. Take that most beautiful of them all, the portrait of lovely Isabel when first her beauty burst upon the soul of De Soto:

Oh, she was lovelier than an April morn,
With April skies, and April birds and bloom,
With April songs, and April suns and showers,
Now laughing and now pouting, now in tears,
But ever bringing visions of delight.

No one but a poet unconscious of his gift would have hazarded such an adjectival repetition, and none but a master could have achieved such a result.

He loved children, and some of his most cunning workmanship is expended in exhibiting boy-life with its wild, care-free days. Here is one of his boys:

Along the street
His brown bare feet
Remind me of a baby faun,
By fern-fringed pool
In shadows cool
Leading a throng of fluting birds at dawn.

No hermit thrush
Through woodland hush
Could trill a tune more fresh and free;
No mocking-bird
More gladly heard
Through verdant vine-clad swamps of Tennessee.

Then there are poems of wild fancy that startle us by their very boldness. Take, for instance, that weird conceit suggested by Coleridge's line,

Woman wailing for her Demon Lover.

The conception is poetic to the core. After a few stanzas describing the overthrow of Satan in heaven and his casting out, the woman who had beheld his defeat, speaks:

Here I come to meet thee, Satan, ruined king whom I adore,
Thou my prince, my lord, my master, and mine idol evermore!

Now I see thee come to meet me, and I rush within thine arms,
While my bosom bounds with passion for thy wild and wondrous charms.

I, the seraph, blest and beauteous, robed in radiant starry light,
With my golden locks encircled with the lilies pearly white;

I, that soar on swan-like pinions, blossom-bosomed, flower-fair,
I, with eyes like lucid dew-drops, twinkling in the azure air;

I have come to meet thee, Satan, with thy wings of ashen gray,
Seared with sins and seared with sorrows that shall never pass away!

No excerpt from this poem can do it justice, and one must read it through to get the full force of its stately rhythm and its weird passion.

As an illustration of his calmer mood which reveals his sensitiveness to friendship, the following lines, "To a Friend," may be recalled:

Tormented sorely by the chastening rod,
I muttered to myself, "There is no God!"
But, faithful friend, I found your soul so true,
That God revealed himself in giving you.

Time would fail me to speak of all the themes that attracted his fancy. There are poems dealing with economic conditions; there are descriptive sketches of landscapes in many lands; sunsets burst upon us in his pages with a variety of forms and colors like those the Divine Artist throws upon the evening sky. There are matchless poems on birds and flowers and trees; indeed, no poet has given us more Nature poetry than he. In it all one who reads is astonished at his wealth of simile and metaphor, at the music of his lines and the cooling freshness that delights on every page.

V

It has been remarked by Mr. M. W. Conolly that Judge Malone has given a new note to Southern literature "based upon Southern life, Southern scenes, and Nature as she appears in the South alone. The early writers of America harped on larks and nightingales which they had never heard, and on rosemary and rue which they had never seen. . . . The mocking-bird was practically the one Southern bird known to literature. . . . Judge Malone has taken the redbird, the bluebird, the woodpecker, the humming-bird, and others, and put them in the place of the feathered songsters of Europe of which we know nothing. He has taken the magnolia, the dogwood, the redbud, the passion flower, the trumpet flower, and others, and made them popular in literature."

While it is true as Alfred Austin said that he finds in the verse of Judge Malone "deference to the best traditions of English poetry," his was no servile imitation of it, and one of the most priceless of these traditions was that a poet was never to try to picture forth anything that he had not first seen and felt in his own experience—a perception of Nature, not the perception of some one else's perception, is demanded by "the best traditions of English poety."

No one can read the poetry of Walter Malone who has not learned the language and felt the heart-pulse of Nature. He speaks in the vernacular of song-birds, thrills with the melody of water brooks, and palpitates with the passion that the flowers feel when the winds of heaven come awooing among them. "He came from the soil, and remained a son of it," as a friend expressed it. Nature was to him no panorama of painted beauty.

She was a mother on whose breast he could sob out his sorrows, exult in the tonic of achievement and hope, and to whom he could

unlock the sleepless brood
Of fancies from his soul, their lurking place,
Nor doubt that each would pass ne'er to return
To one so loved, so watched, and so secure.

He was in something more than a metaphor a child of Nature, taught to speak her language, cunning to interpret her moods, and sensitive to feel her great life. While all his poetry is by no means Nature poetry, it all is suffused with her influence. One could tell, whatever mood the poet was in, whether revealing the untutored soul of pagan brave, or exposing the ugly venom in the heart of crafty Spaniard, or describing the redbird darting zigzag through the green of forest like a flame—one could note the influence of Nature through it all.

VI

When we come to study his epic poem, Hernando De Soto, we discover an entirely different attitude toward Nature. I think his treatment of Nature here discloses a conception not to be found anywhere else. Wordsworth conceived a preestablished harmony between us and the natural world so that Humanity and Nature can easily live and converse together. Tennyson, with everwavering faith, speaks sometimes as if Nature did not exist at all apart from our thought: "Her life the eddying life of our living soul." Browning conceived Nature as a wild, unhuman, unmoral, unspiritual being who has an elemental life, but no soul. She has a certain kind of interest in us, an interest, however, not sustained. The powers that play in Nature, if we happen to be in harmony with them, befriend us:

Their work was done—we might go or stay,
They relapsed to their ancient mood.

In the De Soto, while Nature appears in her beneficent and benign aspects, often she is "red in tooth and claw." But even here, to Walter Malone, it was not so much a Berserker rage that moves Nature in her destructive force, whether in tornado or miasmas and fevers of a tropical swamp, as it was a godlike resentment at man's shameless intrusion into her sacred sanctuary.

The Oriental bard differs widely from the Western poet in his treatment of Nature. In the poetry of the former, Nature is the great reality, man but an incident. Nature is vast, mysterious, transcendent; man a puny creature, scarcely in the thought of Nature at all, and then only as a despicable, sprawling thing. To the Western poet, Nature is but little more than a background of impalpable cloud and sky to his picture of man. Nature sometimes is the theater boards, upon which man stalks in gigantic strides and plays his part. Sometimes Nature is the Ganymede who bears the goblet to the great Olympian, sometimes the gentle Hebe adorning and enlivening the courts of men. However variant the accent, the dynamic stress is always on man. In the De Soto there is another treatment yet. Man and Nature are related not in subordinance. They are peers. Often there are dubious battles waged between them. Sometimes there is a truce, whose term is conditioned upon the observance by each of the other's rights. "The contest with Nature," says the author, "is one which all must face; it is inevitable; it is unavoidable; it is one that from the cradle to the coffin ceases not. We may live in peace with our neighbors, or we may contend with them, grow weary of strife, and agree on an armistice. But with Nature we can never negotiate a truce; between us there can be no cessation of hostilities." How strangely out of harmony does this conception seem with his treatment of Nature in his earlier poems. This is the conception presented in his epic poem. A careful study of this apparent disharmony may be resolved, I think. If there is nothing new in his treatment of Nature in his earlier poetry, certainly in his epic there is.

VII

A few words must be said on the quality and literary value of his masterpiece, Hernando De Soto. It was the work of eight years. Five years before it was published I read it in manuscript, and the author then thought it would be pubilshed shortly; but so careful an artist was he that he was unwilling to let it go from his hand until he was sure he had exhausted his powers upon it. It is a long poem; its author is one of our generation. These two facts afford sufficient evidence to the minds of many to find an indictment upon. But some of us are willing to overlook the first fault if the interest is sustained, and will be inclined to hear further evidence which may mitigate the severity of the second. Among critics there is a diversity of opinion as to whether the poem has the power to hold one's interest. My early association with its authorship makes me feel incompetent to pass a judgment free from bias. I have resorted to a method in vogue in psychology study. I arranged certain tests. I read it to rather large audiences—one time to a woman's club, another time to several hundred high-school pupils, again to some fifty business and professional men, and finally to a small group of children. From the results obtained, I am convinced, in my own mind, that whatever other literary merits this epic may lack, it is a story with power to catch and hold the interest. The narrative is full of action, and flows with a strong current which does not eddy into distracting episode. The author is master of the story-teller's art. But some have criticised the poem because there is such an abundance of description. To my mind the criticism reveals a misconception of the author's purpose. A more careful reading will show that what is taken as simple description is in reality narrative, wherein not man, but Nature, is in action. Our author says: "In the life of a pioneer like De Soto, the fight against Nature is no more episode, no passing phase of his mission. It is the beginning, the middle, and the end of all his labors." How else could this fight against Nature be exhibited but by description? It is a description, however, full of movement, and partakes of the nature of narration.

It has not been my purpose to write critically of the poetry of Judge Malone. My task has been an humbler one. It has been my purpose to write an appreciation, with the hope that the readers of the Review will feel drawn to the pages of the poet himself and there form their own judgment. He is no longer a contemporary. Let us hope that the longing expressed in the following lines from his pen has had its fruition:

I long to soar from sod,
And tread in glory of celestial grace;
To live beyond the time my grave is trod,
Proving a crown-prince of immortal race;
To emulate beautitudes of God,
To reach his kingdom, and behold his face.

Memphis, Tenn.

PLACING ORPHANED CHILDREN.

The question is frequently asked, "Is it better to place children in a private home, or in an orphanage?" Our invariable answer is, "It is better to place the child in a **good Christian home** than in any institution, no matter how well conducted that institution may be." But we insist on the emphasis being placed on the "good Christian home." We know that the children in an orphanage, properly conducted and not overcrowded, are a thousand times better off, have better opportunities, better treatment, and get better training than the children in many so-called "homes."

We consider this one of the important questions of the times. Too much care cannot be taken in the placement of dependent children, and the question of finding the proper home for the homeless child must not be considered too lightly, or handled too carelessly. There are many serious phases of this great work, and an experience of over eight years in handling this problem has taught us some very important lessons. Among them are the following:

First—Great satisfaction and in most cases permanent and natural homes are found for children when placed from infancy to three and four years of age. Most people who want foster children at this tender age want them to love, and to fill a place in their hearts demanded by lofty parental impulses. We are always glad to place every child we possibly can at this age, and we always have more appeals for children of this age than we can find children to place. For this reason we never have in the Orphanage for any length of time children under the age of four years, unless for some important reason it is best for the child, or for the people who want the child, that it be not placed.

Second—Our experience teaches us that children placed from four to eight years of age, often cause trouble. People who take them frequently have never had any children of their own. Their fancied ideal of a perfect child is too severely tried and they soon become wearied of the noise, restlessness, and untiring energy of the youngster. In many such cases we are begged to take the children back again and are compelled to do so.

Third—In most cases applicants for children over eight years of age want children for helpers in the home—nurses, maids, cooks, or servants. When these applicants are asked to sign papers obligating themselves to educate, give them kind and affectionate treatment, and treat them as members of the family, they refuse to do so, and the matter is dropped.

Fourth—We have always felt that we are under obligation to protect the people who take a child from us, as well as protect the child we place. We consider it almost a crime for a family to take a child, care for it, love it, plan for its future, and then be compelled to give it up just when their hopes are being realized. So we have refused to place children until we can give every assurance that there will be no future trouble.

With the exercise of the greatest care we have found that fully 50 per cent of the children placed after six years of age are returned to us, and sometimes when we are ill-prepared to take them back.

Finally—There are many children that cannot, or should not be placed in private homes. It is a sad thing for a family of four or five children who, through no fault of their own, are left homeless, to be ruthlessly torn apart, scattered into widely separated communities, with all ties severed, never to know each other, and in most cases to lose sight of each other, and to grow to maturity unknown to each other. There are natural ties that should not be ignored. Sentiment has its place in life, and to ignore the natural bonds, even in children, is a very grave injustice. There is no more pathetic sight than to see families of from four to six children, fondly clinging to each other, seeking to gratify that natural love that God has so nobly planted in the human breast. Then it often happens that mothers, even fathers, are overtaken with financial or physical disasters. They are left helpless, perhaps temporarily, to provide for themselves or their children. They are forced to give up their children. To take these children and scatter them out over the country, and forever cut them off from their living parent, so that if they should recover either their financial or physical ability to care for their own, and not then be able to have their children restored to them, would be an act well-nigh unpardonable. We would like to be in position to hand back to such a mother, or father, if they be worthy parents, their children. There are many other reasons why the question of home-placement for children is a most serious problem, and makes the institution for orphans, properly conducted, an absolute necessity.

In fact, all organizations for placing children are compelled to build and operate detention homes, or places where children can be cared for until homes can be found for them, and where the many children that are returned to them can be

cared for—and these places eventually become orpanages.

We contend that we are doing this work as carefully, as effectively and as judicially as it is possible for it to be done with safety. We claim to merit the confidence and respect of our people, and we are planning for a larger and better plant, and urge the people of our Church and Conference to stand by their own institution as long as it is doing a merited work. When it is mismanaged, or fails to do the work it should, a change should be had in the management, and the work and support of the Orphanage maintained on a fair and just basis. We stand ever ready and willing to surrender this work to more skillful and better hands whenever the people of our Church decide that such a change is necessary. Until then we claim the right to the undivided support and loyal co-operation of the people called Methodist in Louisiana.

ROB'T W. VAUGHAN,
Superintendent, Louisiana Methodist Orphanage.

"WE WALK BY FAITH, NOT BY SIGHT."

How fruitless have been the efforts of worldly men to explore the spiritual realm and to understand Christianity! They have yet to learn that the Christian religion is altogether different from the natural sciences, and that therefore, it must not be regarded in the same materialistic way, though the many sad failures and deplorable shipwrecks of life which they have made in seeking to fathom and to determine from a mathematical view-point, with nice distinctions, just what it is, ought to have taught them this fact long ago. They have blindly stuck to reason, but in the search after the great hidden truths of God and in the examination of the revelation that He has made of himself through his only begotten Son, faith occupies the first place and reason a secondary place. If one would even partially understand the religion taught by our Lord, he must be a Christian, and be able to look at the problems of life through the eyes of a believer. The man who, like doubting Thomas, must see before he can believe, will never make a happy Christian, and yet this is the position which far too many otherwise good people occupy with reference to the one true religion, which admits of no rival belief. The Christian knows very little, but he feels certain that God will always take care of his obedient children, and this fact satisfies him. He places implicit trust in God and loves Him and his fellowmen. He believes that it is better to walk by faith than by sight, because in the former case he is led by the hand of God, while in the latter he would have to depend solely upon himself, and he knows how frail a thing human nature is. He does not ask to see the "distant scene." He feels that one step at a time with the aid of Almighty God, manifested in the "Kindly Light" of the Third Person of the Adorable Trinity, is sufficient.

ROBERT EDWIN MEEK.

E. H. RANDLE, LL.D.

E. H. Randle died at his home in Hernando, Mississippi, on September 27, 1916, after a short illness, and was buried at Holly Springs, Miss. He was born on December 13, 1830, in Henry County, Tennessee. In the early colonial days his ancestors came from England, settled in Virginia, moved to North Carolina, and thence to Tennessee. He was educated at Andrew College, Trenton, Tenn., graduating therefrom in 1856. In the same year he established Caledonia College, at Caledonia, Tenn., this being his first school. He spent fifty years in the schoolroom, having taught in Caledonia, McKenzie, Paris, and Ripley, Tenn., in Paducah, Ky., and in Byhalia and Hernando, Miss. At Hernando he established the "Randie University School," which was maintained under that name for several years after he retired from active teaching.

He was married three times—first to Miss Letitia Alexander. She died leaving one son. He then married Miss Sarah Anna McPherson. She died leaving three children. Later he married Miss Elia Roberts, of Holly Springs. She and his four children survive him and mourn his death.

He was more than an ordinary teacher. His life was a worthy example for the army of boys and girls and young men and young women who came under his influence as a teacher. That benign influence will bless his memory unto generations yet unborn.

He was a scholar. It was his delight to drink deep of the Pierian Spring. He was a scientist, and discussed and wrote on scientific subjects. He was one of the first to advance the theory of "Antagonism of Germs" in the human system. Many years ago at a meeting of the Tri-State Medical Society in Memphis, he contributed and read an article upon this theory, which then was empirical, but which is now a recognized truth. He was a practical philosopher and could harmonize the wisdom of God with the folly and weakness of man. In the year 1905 the Southwestern Baptist University at Jackson, Tenn., as a merited desert conferred upon him the degree of LL.D. He also contributed many articles to the newspapers and to periodicals upon a great variety of subjects, all of which emphasized the fact that he was a deep thinker and a profound reasoner. He loved the South. He loved and cherished its traditions. He defended it as a soldier under General Bedford Forrest in the Civil War, and in times of peace he wrote for it with a trenchant pen. His was a cheerful disposition. Life with its duties and responsibilities was a pleasure to him rather than otherwise.

At the early age of fifteen years he professed religion at a camp meeting and joined the Methodist Church, and for more than three score and ten years, continuously lived a splendid Christian life. His life typified the sentiment of that sacred song, "I Love Thy Church, O God." He laid not up treasures on earth, but in heaven. His life was a testimony as to the genuineness of the Christian Religion. He wanted all men everywhere to love God and their fellowmen. As the sun that has run its course sinks itself into the West, as the fruit that is well ripe yields itself readily to be plucked, so our friend and brother laid himself down and was gathered up to his Father's.

"He was a good man and abounded in good works. When shall we see his like again?"

Hernando, Miss. F. C. HOLMES.

GOD IN HISTORY.

No intelligent student of history can be at the same time a pessimist. It is true that there have been very many tragic pages in the record of human life upon this planet. It is true that even to-day there are many clouds in the sky, and that it must be admitted that we have not yet come very close to any satisfactory goal in human goodness and well-being. But we cannot read history with open eyes and not see in all its surging movements some reaching out after better things. Human history is not a movement in a circle; there is in it, plainly, a tendency upward, as if a divine spirit were seeking through it an ever higher, and better, and holier expression. Even in the midst of the present great war can we not plainly see a divine goodness patiently trying to reap a rich harvest of human well-being out of all the terrible sowing of strife and struggle? And it is becoming increasingly manifest that He is not to try in vain. We never could be surer that God was in human history than we can be to-day.—Christian Guardian.

PRESS IN.

"A self-opening gate is sometimes seen on country roads. If a traveler stops before he gets to it, it will not open. If he drives up, the wheels of the carriage press the springs below the roadways, and the gate swings back. Thus we should meet all barriers. The Christian must press close up in faith, and the difficulty will be overcome."

Church News

The Committee on the status of the Negroes in the proposed reorganized Methodist Church will meet in Cincinnati, Ohio, on April 10, 1917.

Of the four Committees constituted at the recent meeting of the Joint Commission on Unification to consider certain important questions three of them have Northern Methodists for chairmen.

The Educational Commission of the Methodist Episcopal Church, South, will hold an important meeting at Dallas, Texas, April 4 and 5. It is stated that Hon. Asa Candler will be one of the speakers on that occasion.

Dr. J. W. Lee, now Chaplain of the Barnes Hospital, is said to be organizing a national movement to purchase and preserve the house in St. Louis in which Eugene Field, the poet, was born. This movement deserves to succeed.

Bishop W. A. Candler's sermon at the opening session of the Joint Commission on Unification at Baltimore was a masterful one. Without being excessively sentimental, it fully met the requirements of the occasion. Bishop Candler is a great figure in any company of men.

Dr. A. L. Andrews, pastor of the First M. E. Church, South, at Fort Worth, Tex., has already received in the few weeks of the present Conference year that have elapsed, 76 members. There is scarcely an abler and more effective man in Texas Methodism than Dr. Andrews.

We take the following from The Alabama Christian Advocate of January 11: "An indirect report has reached us that the 'progressives' (on the Unification Commission) were well pleased with the results of the late Baltimore meeting, believing that the cause of unification was advanced. On the other hand, it is also rumored that those who doubt the wisdom of union believe that the recent meeting showed the impossibility of overcoming certain difficulties."

Rev. O. P. Ader pays the late Mrs. James Atkins, the accomplished wife of Bishop Atkins, a beautiful tribute in a recent number of the North Carolina Christian Advocate. Among other things, he says: "One of the finest things in the life of Mrs. Atkins was her loyalty to her Church. She believed in her Church with all her heart—believed in its polity and in its doctrines, and was proud of its heroic history and ministry. She felt and feared at times that we were lax in our loyalty and loose in our living, falling below the holy living and dying of our fathers, and at such times she would say to me, 'You must preach to us on the Minor Prophets.' I well knew what she meant: she feared the Church she loved so much would fall below the Bible standard of living, and thereby lose the favor of God and lose also its old-time power and glory. She well knew the secret and source of power of the Church that is to conquer the world."

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Secular News

The steamer Sanoma, when near Australia, a few days since, is said to have picked up a wireless message from Eitveise, Germany, 11,500 miles away. This is stated to have broken the record as to distance for wireless communications.

General Funston expressed the view last week that the danger from Mexican raids along the Southern border of the United States had so decreased that henceforth the regular troops of the United States Army will be adequate to take care of the situation.

At a recent meeting of the New York State Bar Association Hon. Charles E. Hughes was chosen President. The creation of an American Court of Arbitration to effect peaceable settlements of controversies among the nations of the American continent was suggested at this meeting.

Senator Gallinger, of New Hampshire, introduced in Congress last week a measure designed to make provision for having a Congressional Committee "to investigate the election laws of the South and to ascertain whether any persons have their right to vote, under the Federal Constitution, abridged."

Dr. William T. Hornaday, Director of the National Zoological Park, declares that at the rate at which they are now being killed there will soon be no deer in the United States outside of State estuaries and parks. He affirms that some years ago 8000 deer were killed in one year in a single county in Colorado.

The New Orleans Times-Picayune has the unkindness to say: "Even if the Sheppard bill passes the House and is signed by the President, the District of Columbia will not be as dry as the Congressional Record." Possibly the Record will brighten up with the departure of John Barleycorn from in and about the National Capitol.

Admiral George Dewey, the hero of the Battle of Manilla Bay, died at his home in Washington, D. C., on January 16, in the eightieth year of his age. He was still in active service in the Naval Department of the Government, being at the head of the General Naval Board. He was buried last Saturday from the National Capitol, with the Nation's highest honors, the American flag at all public places throughout the world being displayed at half-mast. Admiral Dewey is survived by his wife and a son, George Dewey, Jr.

A GOOD START FOR THE MEMPHIS HOSPITAL CITY CAMPAIGN IN MEMPHIS.

The ten-day whirlwind campaign to raise in Memphis $150,000 for the Methodist Hospital was launched under the most favorable conditions at a six o'clock dinner at the Chisca Hotel, Friday evening, January 19.

Nearly 300 enthusiastic workers were present. The Executive Committee, consisting of eleven of the biggest business men of the City, presided over by Mr. J. R. Pepper, and the Woman's Advisory Committee, composed of five of the most influential women of Memphis, under the leadership of Mrs. W. B. Murrah, with other distinguished guests, sat at the executive table.

The dinner was an orthodox Methodist affair—an abundance of everything, and the long famed yellow-legged chicken forming the center and staple. After this was the feast of intellect and soul.

Our honored and faithful mayor, Mr. T. C. Ashcroft, who is in command of the men's division, delivered the opening address, which was of such high order and so enthusiastic that he was frequently interrupted with rounds of applause. He declared that the coming week would be Hospital Week at the City Hall, and no one need hope for discussion of appointments or other business there during that time.

Then our loved Chairman, Mr. J. R. Pepper, delivered a happy address, being followed by Mr. R. R. Ellis, who declared this campaign would initiate the building of a new and greater Memphis. Captain G. T. Fitzhugh delivered a strong and beautiful speech, appealing to the highest instincts of the soul, and declaring that the Methodists have bought an ideal site and must have an ideal hospital. Mr. F. C. Barber, the campaign director, followed with a telling speech in which he said forcefully that there have been four aristocracies in the history of the race, namely: the aristocracy of might, the aristocracy of lineage, the aristocracy of wealth, and above all the aristocracy of service.

Mr. Barber announced advanced pledges amounting to $44,750, as follows:

O. K. Houck Piano Company	$ 250.00
K. R. Armistead	500.00
A. K. Burrow	500.00
J. S. Robinson	500.00
L. M. Stratton	1,000.00
Joseph Newberger	1,000.00
W. C. Johnson	1,000.00
R. W. Bailey	1,000.00
Hessig-Ellis Drug Company	1,000.00
Memphis Street Railway	1,000.00
T. K. Riddick	2,000.00
Mr. and Mrs. F. M. Norfleet	5,000.00
Mr. and Mrs. G. T. Fitzhugh	5,000.00
Mr. and Mrs. J. M. Goff	5,000.00
L. K. Salsbury	5,000.00
J. H. Sherard	5,000.00
Mr. and Mrs. John R. Pepper	10,000.00

The announcement of each subscription was greeted with hearty cheers.

Then the captains and their teams of ten—consisting of seventeen teams of men and eight of women, representing all creeds of the best people of Memphis—began the work of selecting the names of those from whom they are expected to solicit contributions from the lists that had been carefully prepared. With the greatest interest and enthusiasm they gave themselves to this work for nearly two hours.

During this time it became known that Captain Clarence Saunders, president of the chain of grocery stores known as the Piggly-Wiggly, had personally subscribed $1000, and in a full-page advertisement in the Sunday morning Commercial Appeal Memphis citizens were informed that 5 per cent of the gross sales of all these stores would be devoted to the Methodist Hospital for the coming ten days. As these are among the most popular grocery stores of the city, it will mean much to the Hospital.

Memphis is into the work for a finish, and we are confident that the subscriptions will exceed $200,000 before the ten days of the campaign are over.

H. M. ELLIS, Field Secretary.

HOSPITAL DAY.

Attention, Presiding Elders, Pastors, Sunday school Superintendents and Epworth League Presidents!

The fourth Sunday of January is Hospital Day throughout the four co-operating Conferences. Everywhere, every Methodist is expected then to be thinking about the Methodist Hospital, praying for the Methodist Hospital, and giving as liberally as his means will allow for the building of the Methodist Hospital.

In the City of Memphis a great campaign is on and there is little doubt that more than $200,000 will be raised within ten days for this institution of our Church. The cause is gripping the people everywhere. God has blessed our section with great prosperity, and we owe Him a thank offering for this abundance as well as for the peace that has blessed our land, and the health which we have enjoyed.

Let us put our thanksgiving into a liberal gift for our unfortunate brother.

Other Hospital days have been observed in more or less perfunctory manner. Let us observe this in a way that shows our heart is in the work and that will guarantee the success of the enterprise.

The Methodist Hospital is going to be built—there is no doubt of it. What will be the share you and your church or Sunday school or League will have in it?

Make the best of your opportunity and remit the amount collected promptly to H. M. Ellis, Field Secretary, 1025 Lamar Boulevard, Memphis, Tenn.

H. M. ELLIS.

PORT GIBSON FEMALE COLLEGE.

This week we enter on the second term of the current session of this time-honored institution, with an auspicious beginning. All except two of the pupils that were with us before Christmas have returned, and four new pupils have been enrolled, one of these being a daughter of one of our sainted dead of the North Mississippi Conference. In order to utilize the "Annex," and to accommodate some worthy boys that are poor, we take a few co-eds. Among these we have seven ministerial students. We also have ten children of Methodist ministers, not counting ministerial students, nor the President's children. Three of our young preachers are doing supply work, and are giving good account of themselves.

In point of attendance, and as regards the character of the work being done here, the present session is one of the best in the history of the institution.

Respectfully,

T. J. O'NEIL, President.

NOTICE.

Brother W. A. McKennon, who has served so effectively as Treasurer of the Louisiana Conference Sunday School Board for the past two years, has resigned that position, and Mr. T. W. Holloman, of Alexandria, has been elected to fill the vacancy. By this arrangement our Treasurer and our Field Secretary are in the same city, and the work can be administered to better advantage for that reason. Brother McKennon's resignation was voluntary, and it was he that suggested Brother Holloman for this office. He remains a member of the Board, and is the Chairman of the Shreveport District Organization.

All remittances of pledges, Children's Day funds, and payments on the two per cent assessment should hereafter be sent to Mr. T. W. Holloman, Alexandria, La.

H. N. BROWN.

For the Sunday School Board, Louisiana Conference.

NOTICE.

To the Presiding Elders and Pastors, Louisiana Conference.

The Executive Committee of the Church Extension Board will hold its annual meeting on February 21, at the First Methodist Church in Alexandria. All applications to be considered by this Committee should be in the hands of the secretary, Rev. E. K. Means, of Monroe, by February 19 or February 20, so he may get them before leaving for Alexandria. Do not delay these applications.

K. W. DODSON, President.
R. O. RANDLE, Treasurer.
E. K. MEANS, Secretary.

Blanks may be had by writing to Rev. E. K. Means, Monroe, La.

IMPORTANT NOTICE.

To those friends who so generously subscribed to the fund for Rev. I. L. Peebles, I would say that if it is possible for them to make a payment at this time it will be of great help to our brother. He is trying to pay off a mortgage on his house and hopes to retire it, or to make satisfactory arrangements for retiring it, right away. If you can aid now, send your remittance to me or to Rev. I. L. Peebles, 1522 13th Avenue, Meridian, Miss.

Newton, Miss. J. C. CHAMBERS.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

The Great Battle

ST. LOUIS ALMOST "DRY" ON SUNDAYS.

The following press dispatch was sent out from St. Louis, Mo., on January 6. "The Sunday Closing law against saloons became effective here at midnight. Saloons must remain closed from midnight Saturday until 5 o'clock a. m. Monday. Practically all the territory in the St. Louis district is now 'dry on Sundays.' This is good for the Nation's fourth city in size, and we trust that the spirit of reform will soon win greater triumphs there.

ENGLAND AND DRINK.

Prohibition—the word is ringing through Great Britain. Long the watchword of a hopeless minority of crusaders and dissenters, it is being echoed by multitudes of people who, two years ago, uttered the term only in contempt and loathing. Government purchase and strict control seems now the more probable result of the uprising, but the significant thing is that absolute prohibition for the period of the war is demanded by a growing army of the very Britons who formerly upheld the liquor traffic as inviolable and indispensable.—Philadelphia North American.

THE ARIZONA WAY.

The following press dispatch was published a few days since:

"Phoenix, Ariz., Dec. 29—Five hundred gallons of whiskey, wines and beer were poured into a city water wagon here today and the streets of the business section sprinkled with the liquor. Two hundred automobiles and several floats formed a parade that followed the water wagon. A band played a dirge. The liquor was confiscated in raids by the sheriff under the new Arizona prohibition law and its destruction was ordered by Superior Judge Stanford."

PROHIBITION MOVEMENT.

The friends of prohibition have good reason to be gratified by the progress which their cause is making. The movement for preventing the manufacture and sale of intoxicating liquors began many years ago. As far back as 1851 Maine passed a prohibition law, and for sixty-five years it has been unlawful to sell or manufacture liquors in that State except for medicinal or manufacturing purposes. From time to time other States followed the example of Maine and passed similar laws, but did not in all case retain them. At present twenty-three States and one territory have adopted prohibition. These States, with the dates when this policy went into effect, are shown in the fallowing table:

Maine	1851	Colorado	1916
Kansas	1880	Oregon	1916
North Dakota	1889	Washington	1916
Oklahoma	1907	Arkansas	1916
Georgia	1908	Iowa	1916
Mississippi	1909	Idaho	1916
North Carolina	1909	South Carolina	1916
Tennessee	1909	Nebraska	1917
West Virginia	1914	South Dakota	1917
Arizona	1915	Michigan	1918
Alabama	1915	Montana	1918
Virginia	1916	Alaska	1918

From this table we learn that within the last few years prohibition has been moving forward at a startling rate, while in the two years just passed such laws have gone into effect in States which together have a population of 12,000,000. At the elections held in November the people voted on the question of prohibition in Michigan, Nebraska, South Dakota, Montana, California and Missouri. Two of these States—California and Missouri—voted "wet," the other four voted "dry." In Nebraska and South Dakota, prohibition is to go into effect this year (1917), while in Michigan and Montana it will not go into effect until next year. Alaska also voted for prohibition at the recent election, for no law of a territory is valid unless it is approved by that body.—St. Nicholas.

THE MISSISSIPPI METHODIST ORPHANAGE.

Dear Doctor Monk: The new year is starting off well for the Orphanage. Our new head matron, Miss Antelia Tate, from New Albany, is getting her work well in hand and seems to be the right person in the right place. Our new farm manager, Brother J. J. Childre, who was an official member of our church at Magee, Miss., for the past several years, is a great lover of boys and the boys at the farm have already fallen in love with him. I think he will make a great success. We have a good corps of helpers throughout the institution and all seem to be interested in their work and doing nicely. The health in the Home is good. We are still carrying out the prescribed diet, as recommended by the United States Health Service.

The past year was a good one for the Home, and we ask the same loyal support of all the churches, Sunday schools, Missionary Societies, Epworth Leagues and individuals for the coming year, and, where possible, an increase in the amount of contributions to meet the advance in the cost of living.

With four exceptions, our district agents throughout the State remain the same as last year. Brother J. G. Parham of Rolling Fork is agent for the Port Gibson District in place of Brother Hugh Junkin, who resigned on account of ill health; Brother W. T. Rogers of New Albany has been selected as the agent for the Corinth District in place of Brother Neblett, who has moved to another district; Rev. T. J. Halfacre of Artesia has been selected as agent for the Columbus District, in place of Brother Baird, who was moved out of it; Rev. J. E. Stephens, of Coahoma, has been selected as agent for the Greenville District in place of Brother Shaw, who was sent to another part of the Conference. If these new agents do as well as their predecessors, we shall be highly pleased.

Where practicable, we would prefer that reports be made through the district agent. This encourages the agent, helps the district, and is just as good for us.

We request the pastors from the two Conferences to please appoint some person, who is especially interested in the Home, as a special agent at each church in his charge. I would ask the pastors also to notify the manager of the Home when they know of any good, Christian home wanting a child from the Orphanage.

We have 219 in the Home at the present time, and everything is moving along nicely.

J. B. RANDOLPH, Superintendent.

A RARE COMMUNION SERIVCE.

The writer had the rare privilege on the second Sunday in January of administering the holy sacrament to a class of French converts who had never before seen either of the sacraments administered by a Protestant minister. These converts were the fruits of the missionary efforts of Rev. E. N. Barrios, a local preacher employee of the Baker-Wakefield Cypress Co., of Plattenville. He is a Frenchman who was recently converted in the Nazarene Church at Lake Charles, and is a fine type of both a godly man and a gospel preacher. In his few months of Sunday afternoon work at Labadieville on Bayou Lafourche, where this service was held, he has what he has reason to believe would be a church with a membership of about fifty French Creoles, some of whom understand practically no English, if only he had a house for them, with a graveyard where they could bury their dead, and a pastor, so that they would not be dependent upon the Catholic priests for these services. He has done this work in a rented shack of a hall that he has himself paid $3.50 per month rent for.

Brother Barrios is thought by those who know his worth to be one of the best French preachers in the South Louisiana field, and needs to be supported and set free to preach the gospel to his benighted people in this section. Who bids for the privilege of supporting him? We will be glad to give further information.

Donaldsonville, La. P. O. LOWREY.

CHURCH EXTENSION AID.

1. The annual meeting of the Board of Church Extension, the meeting at which appropriations are made, will be held early in May, 1917.

2. The Board will not consider applications which have not been presented to the Conference Board of Church Extension, or its Executive Committee, for approval.

3. The Conference Boards of Church Extension, or their Executive Committees, meet early in March to approve applications and transact such other business as may properly come before them. Applications should be in the hands of the Secretary of the Conference Board of Church Extension at as early a date as possible.

4. Blanks for use in making applications may be secured from this office, and when applying for blanks information should be given as to whether aid is desired for church or parsonage, and as to the purpose of the trustees to apply for aid to the General or Conference Board, or both. A line to this office will secure application blanks, accompanied by detailed instruction.

5. Delay in preparation of the application, and therefore failure to place same before the Conference Board, does not constitute an "emergency case."

6. Applications reaching this office later than April 1 cannot possibly be placed on the calendar.

W. F. McMURRY,
Corresponding Secretary.

NOW ON A CASH BASIS.

The subscription price of the New Orleans Christian Advocate for the year 1917 is $1.50 to both the people and preachers. The Publishing Committee at its recent meeting gave orders to the Publisher to discontinue all delinquent subscriptions and to place the business of the paper on a cash basis. Many of our preachers fail to observe the rule of paying in advance, and in consequence may, unless they give the matter immediate attention, have their names dropped—an embarrassment which the Publisher hopes to escape. Under the new policy instituted, the longest time that ANY delinquent subscriber can possibly be carried is three months. Brethren, please note and heed this very important statement.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

HE TOOK TIME TO DIE.

There was an old fellow who never had time
For a fresh morning look at the Volume sublime,
Who never had time for the soft hand of prayer
To smooth out the wrinkles of labor and care.
Who could not find time for that service most sweet
At the altar at home where the dear ones all meet,
And never found time with the people of God
To learn the good way that the fathers have trod;
But he found time to die!
Oh, yes!
He found time to die.

This busy old fellow, too busy was he
To linger at breakfast, at dinner, at tea,
For the merry small chatter of children and wife,
But led in his marriage a bachelor life.
Too busy for kisses, too busy for play,
No time to be loving, no time to be gay,
No time to replenish his vanishing health,
No time to enjoy his swift-gathering wealth;
But he found time to die;
Oh, yes!
He found time to die.

This beautiful world had no beauty for him:
Its colors were black and its sunshine was dim.
No leisure for woodland, for river, or hill.
No time in his life just to think and be still.
No time for his neighbors, no time for his friends,
No time for those highest immutable ends
Of the life of a man, who is not for a day,
But for worse or for better, for ever and aye,
Yet he found time to die!
Oh, yes!
He found time to die.

—Amos R. Wells, in "Harper's Weekly."

TRUE TO HER TASK.

Mme. Poulain was the wife of a signal-man on a French railway, who had charge of a signal box at St. Denis, and was on guard from six at night until six in the morning, while she was on duty the other twelve hours. He had just signaled a train and was waiting in his little cabin to hear the express go by, when he was shot. His cry for help awoke Mme. Poulain. She lighted a lamp, and while bathing her husband's face heard the whistle of a train. She sprang from her husband's side, set the signals which permitted the train to pass, made the proper entry in the record book, and returned to her husband. Several people came to her aid, an express for Paris was stopped and the wounded man placed upon it, but he died before reaching Paris. His wife continued the service throughout the night, signaling and entering each train. At six o'clock, when she had finished her duties, she went to the North Station and fainted beside her husband's body.

Her devotion to duty has evoked enthusiasm throughout France, and there is a general demand that she be decorated with the ribbon of the Legion of Honor.—The Presbyterian.

BIBLICAL BOTTLES NOT GLASS.

Who made the first bottle has never been determined, but the necessity for some means of transporting liquids, of which water was undoubtedly the first to be considered, must have existed from the beginning of the human race, and it is generally considered probable that the first receptacle for this purpose was made from the skin of an animal. This was removed with as little mutilation as possible and all the unavoidable openings carefully sewn up, leaving a single leg for filling or emptying, which was tied up with a cord.

These we know were used ages ago by many primitive people, and have since been employed extensively in many parts of the world, and even to-day they may be seen in use in some Oriental countries. It was this kind of a bottle that was referred to in the Bible in the much-quoted dictum relating to putting new wine into old bottles. The objection to this procedure was that the skin of an old bottle has become fully stretched and weakened by use, and if new wine was put into it the pressure of the gases generated by the continued fermentation of the wine would burst the bottle.

It is a generally accepted fact that glass making and glass bottles originated among the Egyptians, although at what date no one has presumed to state. Even in Egypt, however, the art of glass making in its early history appears to have been confined to certain localities, and was not practiced at all widely.—Scientific American.

ASKING QUESTIONS.

Peter sat alone on the back steps. He wished his mother would get well. She always told him everything he wanted to know. Aunts were different. He had asked Aunt Ann only nine questions, and then she had said:

"Now, Peter Piper, if you ask another question, first thing you know you'll turn into a Question Mark Boy."

"Is the dot—" Peter had begun.

"Shoo!" Aunt Ann had interrupted. "Go and sit on the steps. Not another question! Find out things for yourself."

And all he had been going to ask was whether the dot was a foot, and would he have only one if he did turn into a Question Mark Boy! Very well. He'd never ask Aunt Ann another question. Maybe he'd never ask anybody another one!

As he was thinking this, along came the rag man.

"Want to sell that carpet?" asked the rag man.

"What carpet?" asked Peter. Then he remembered and looked down at his feet. There were two.

"The one you're leaning up against," said the rag man.

Peter turned around and saw a big roll of carpet back of him.

"Is that for me?" asked the rag man.

"I don't know," replied Peter. "I'll go ask Aunt Ann."

He took three steps toward the door and then stopped. He would not ask Aunt Ann anything. She had told him to find out things for himself.

"You can have it for a nickel," he said to the rag man.

The rag man gave him a nickel, rolled the carpet down to his wagon, and drove away whistling. Peter ran to the candy store and spent the nickel for an ice cream cone.

The next week Peter's mother came down stairs. Now Peter would have been happy had not Pearly, the colored man, stopped coming that week.

"Where is—" began Peter. Then, remembering the one-footed Question Mark Boy, he changed his question to "I haven't seen Pearly around this week."

"Poor Pearly," said Peter's mother. "Aunt Ann had to discharge him. She thinks he is not honest."

"What makes—Pearly's all right," said Peter.

"I wish I knew so," replied his mother. "But the carpet is gone—my best upstairs carpet. And Pearly did ask Aunt Ann how much a good carpet would cost. He is going to be married and wants to furnish a house."

"Maybe Pearly didn't take the carpet," said Peter in a weak voice.

"At last, after thinking for some time, Peter decided that he would risk a question for Pearly's sake. So he asked, "If you knew Pearly didn't, could he come back here to work and be married?"

"Yes, indeed!" exclaimed Peter's mother.

"Well, then, he didn't. I sold it to the rag man for a nickel. Aunt Ann said if I asked another question I'd turn into a Question Mark Boy like this."

Peter drew from his pocket a dirty piece of paper on which was the Question Mark Boy that Aunt Ann had drawn.

The next moment Peter was gathered close in the arms he had so longed for, and his mother was saying, with laughter in her dear voice, "It's time mother was getting back to Peter boy. There must be a thousand things he wants to know. He'll never turn into a Question Mark Boy asking questions of mother. That's what mothers are for—to help little boys learn things and train them into wise men. And the question you didn't ask cost mother twenty dollars.

"Now run over to Pearly's and tell him mother wants to see him. And Peter, shall we celebrate by paying Pearly two dollars more a week? That will help buy a new carpet for the new house."—Janet Thomas Van Osdel, in Northwestern Christian Advocate.

NORTH MISSISSIPPI MINUTES.

The Minutes of the North Mississippi Conference have been sent to the pastors and presiding elders by mail or prepaid express from Jackson, Tenn. Should any package fail to show up this week, let the Secretary be notified and a tracer will be started.

The Secretaries will be glad to correct any mistake made in their work if attention is called to it by letter. Fraternally,

Grenada, Miss. J. R. COUNTISS.

RATES OF SUBSCRIPTION OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

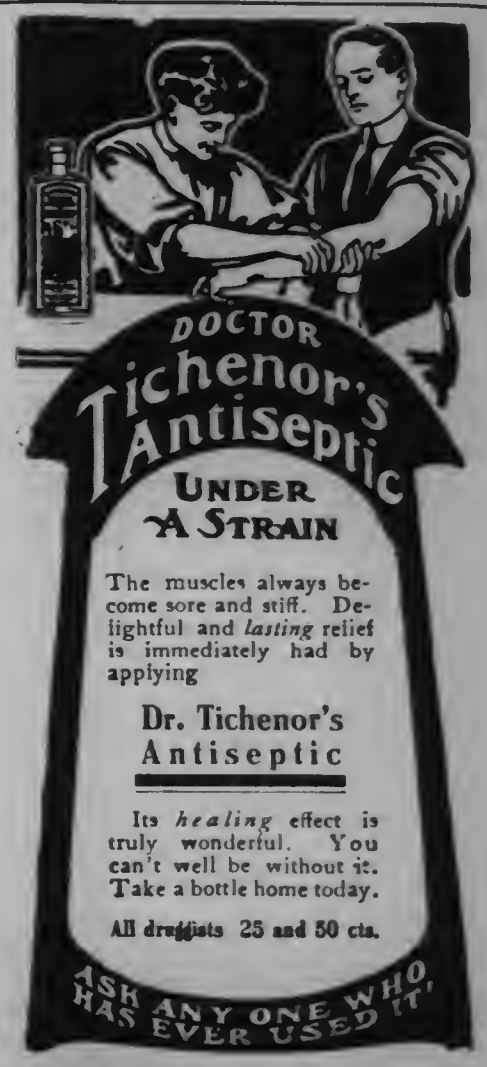
Annual subscriptions, laymen and preachers..$1.50
Eight months 1.00
To superannuates and widows of preachers.. 1.00

Subscriptions are payable by registered letter, or by postal or express money orders. If personal check is sent, add 10 cents to cover cost of bank exchange, which has to be paid by us on all out-of-town checks. Your bank will give you exchange on New Orleans or New York for the asking, which is collectable at par.

"The world pays more for pleasure than it does for bread."

"Difficulties in the Christian path are really stepping-stones."

A FULL LINE OF GROCERIES
If it comes from
The EUREKA TEA STORE
It's GUARANTEED
Teas and Coffees a Feature
Phone, Call and Write.
M. 882. 934 POYDRAS ST.
HARTWELL ROSSON, Prop.


DOCTOR
Tichenor's
Antiseptic
UNDER A STRAIN
The muscles always become sore and stiff. Delightful and lasting relief is immediately had by applying
Dr. Tichenor's Antiseptic
Its healing effect is truly wonderful. You can't well be without it. Take a bottle home today.
All druggists 25 and 50 cts.
ASK ANY ONE WHO HAS EVER USED IT

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler. Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard. Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

THE NEGRO EXODUS.

The exodus of Negroes from the South to the North has been attracting considerable attention throughout the country and has been considerably commented upon in the public press. A statement sent out from Washington, D. C., about the middle of November estimated the number that had left the Southern States at about 120,000—we have seen no later statement as to what extent this number has since been increased.

Various reasons have been assigned as to the cause of this northward migration. At first it was charged that colored men were being transported by Republican leaders into States that were doubtful politically with a view to trying to carry them for their ticket in the Presidential contest; but we gave little credence to this accusation because we do not believe that there is now a State in the Union where new-comers could be converted into eligible voters within a few days or weeks.

Another explanation that has been given is that wages are low in the South and that the colored people who left were animated by a desire to secure better pay for their work. We are inclined to think that the abnormal conditions in the Northern States incident to the European war, such as the high price of farm products and the great demand for laborers in munition factories, with the large remuneration thereby made possible, along with the boll weevil situation and short crops in the South, have been the main factor in the starting and maintenance of this movement. Indeed, the Government authorities at Washington have publicly declared that this is true, and they have also pointed out the fact that many white unnaturalized laborers have gone back to their home countries in Europe because of the war, thus creating a great need for new employees in many Northern localities. But it should be kept in mind that these conditions are unusual and are not likely to continue long, and that as a rule Negro laborers secure more satisfactory employment in this section of the Union than they do in that across the Ohio.

The most regrettable thing in connection with this development has been the disposition of some to try to use it as an occasion for striking at the white people of the South. For instance, a Negro preacher at the recent St. Louis meeting of the Federal Council of the Churches of Christ in America is said to have pictured the colored people as fleeing for their lives by the thousand from the Southern States, and to have affirmed that their grievous wrongs to-day appeal more loudly for justice than do those of any of the war-oppressed peoples of Europe; and we noticed a few days since the declaration by a white dignitary of a Northern Church that nothing will stop this emigration except "a larger sense of security of life and property." There is no justification for such utterances as these. It is true that the number of colored men lynched in the South is a positive reproach to us (a single one would be a reproach), and that by every token we should stop such violence; but this lawlessness is not restricted entirely to Negroes. To be sure, it is more often visited upon them than upon white men, and race prejudice doubtless has something to do with this; but over against this must be placed the fact that the criminals of the South are much more largely black than white.

To suggest (in papers circulated over uninformed sections of the country) that the lives and property of the millions of Negroes in the Southern States are in any large sense insecure is to misrepresent the true situation and do a grave injustice to a generous and noble people. So long as they obey the laws of the land, the lives of the colored population are as safe in this section as they would be anywhere on earth, and if from the Potomac to the Rio Grande there has ever been a single court that in its judicial proceedings has made any difference between the property of the black man and the white man, we have never heard of it. Such charges find an ample refutation in the hundreds of thousands of happy, contented colored families that are scattered throughout the land of Dixie, large numbers of them owning their own homes. Their condition is vastly better than many of the white people in the congested centers of the North, where may be found overflowing charity soup-kitchens and far-reaching bread-lines.

As an offset to the foregoing misrepresentations, we will adduce statements from two colored men which have lately come under our observation. The first is from Bishop E. Cottrell, of the Colored Methodist Episcopal Church—the Church organized by our denomination. It is as follows:

"In fifty years the Negroes have acquired more than a billion dollars worth of property in the South. They bought their land from Southern white men who gave them time to pay for it, and in every community the white man has had a hand in building Negro churches and schools. Some Negroes may complain of "Jim Crow" cars, but they should remember that fifty years ago they were traveling on their feet."

The other statement referred to is a letter from a Negro resident of New Orleans to one of the papers of this city. We give it below:

"To the Editor of The Item:

"The reports circulated through the daily press concerning the great exodus of Negro laborers to the North seems to have occasioned much apprehension among the home-loving element of Negro citizens of the South. As an exponent of, and a life-long believer in, the doctrines and teachings of our great educator and leader, Dr. Booker T. Washington, I cannot understand how my people can so easily forget his life's work, which was to convince the Negro that the South is the best place for him to live in and work out his destiny.

"Just stop and consider the treatment accorded the Negroes who recently arrived in the city of Pittsburgh. This particular case should, and no doubt will, be food for reflection for many, as well as a stimulus for action on the part of those who are aspiring to be race leaders, and who have had an opportunity to travel through the North, and thereby are in a position to call the attention of the people to the discrimination practiced in the Northern cities against Negro tradesmen and skilled laborers of all kinds. No such condition of affairs exists in our dear old Southland. Negroes in the South are numbered among the finest mechanics, receiving the highest union wages. Cotton screwmen, longshoremen, and dock laborers of all kinds receive 30, 40, 50 and even 60 cents an hour; skilled farm hands and other laborers throughout the South are paid in like proportion. Where will you find Negroes receiving such wages in the North, or even doing such work?

"To the Negro I would say: This Southland is a gift handed down to you by tradition. It is the custom of the South to give the industrious Negro a chance. Now, if you deliberately throw away your inheritance and allow others to take your place, you will never be able to recover what you have lost or get back into the confidence of those who were once your benefactors. Don't leave your homes and go into a strange land among a strange people. Remember that the man with money is welcomed anywhere; but the man without money is better off at home. EDWARD HOLT."

A MORAL WAVE ON IN NEW ORLEANS.

There seems to be a moral wave on in New Orleans. The Item says it arose as a consequence of a falling out among certain citizens over the question as to whether one or two race tracks should be operated in the city. The first daily to open up definitely concerning the bad moral conditions here was The American, but now all the papers are having something to say on the right side of the issue. And on Monday night, January 15, a mass meeting of citizens estimated at between 300 and 400 was held in the lower auditorium of the First Methodist Episcopal Church, South, and vigorous addresses were made by Dr. S. H. Werlein, Miss Jean Gordon, Mr. Solomon Wolff, Mr. S. A. Montgomery, and others. At this meeting a committee of twenty-five was named, with power to select twenty-five additional members, for the purpose of formulating plans for the future. It is stated that another meeting is due to be held on Tuesday night, January 23, and it has been said that in this campaign for reform the entire State may be appealed to for assistance.

Perhaps the most surprising thing in this whole movement is the apparently favorable attitude of the city papers, and particularly The Daily States, Mr. Robert Ewing's paper, toward it. The last named journal is very emphatic in its insistence that the time has come to demand that a more wholesome moral condition shall exist in New Orleans. From its issue of January 16, we take the following:

"We take it that the whole community is agreed that the cabaret must go, that the Gay-Shattuck law must be rigidly enforced, that a ruthless crusade must be made against immoral houses which lie outside the segregated district, that all night permits for saloons in residential sections must be withdrawn, that the Sunday saloon must show respect for the law, and that there must be an earnest attempt to lessen the dangers which surround the youth of the city. These reforms must be undertaken and we are sure they are going to be undertaken; and in effecting them the city administration will have behind it the support of every element of the community except, of course, those who are going to be hurt by them."

The clock of opportunity seems at last to have struck for really doing something toward "cleaning up" the Crescent City. We hope that this undertaking will be pressed with zeal and wisdom before there is any waning of the present sentiment for reform in any quarter. This is an occasion when all the moral forces of New Orleans ought to be up and doing.

A VOICE FROM KENTUCKY.

In an editorial on Methodist unification in The Central Methodist (Lexington, Ky.) of January 11, Rev. W. A. Swift, who ardently hopes to see the two Episcopal Methodisms brought together, says: "The greatest question no doubt will be the colored Church question. We believe our Church is unanimous on the matter of the Negro being in a separate Church organization. We have never known a Southern Methodist who would be willing for the colored people to be mixed up with the white membership. We are a unit at this point. We believe that God approves of our attitude in the matter. The Negro has no better friend in the world than the M. E. Church, South. We love the Negro. We wish him well. No people has done, or will do more for him when it comes to the test. than Southern Methodists. There is more real love for the white man by the Negro race in the heart of the South than anywhere else in the

world. We know what we are talking about from personal experience."

We are glad to see this utterance, coming, as it does, from the border. Our Southern Methodist brethren in States where the white population is largely in the majority ought not to lose sight of the situation in commonwealths farther to the South, where conditions with reference to the race problem are very different. Southern Methodists should not stand for any form of union that would cause embarrassment and division in their own ranks. They who view this great question simply from a local standpoint are making a serious, and what may prove to be a very disastrous mistake. The interests of the whole Church should he carefully weighed before one reaches a conclusion concerning the various aspects of this momentous issue.

ANOTHER WHOLESOME DECISION.

On January 15 the Supreme Court of the United States in passing upon the notorious case of Diggs and Caminetti, which had been appealed to that tribunal from a California court, decided that the Federal White Slave Law applied not only to cases of women carried from one State to another for immoral pecuniary traffic, but also to cases in which immoral private escapades are the end in view. This is a wholesomo decision, which will tend toward the promoton of public morals. The United States Supreme Court is delivering some telling blows against vice these days. This opinion, following so soon the one upholding the constitutionality of the Webh-Kenyon Law, makes an excellent showing for our highest judicial tribunal, which is vested with so much power. Such decisions cannot hut command for it increasing respect.

There is one thing more that we feel moved to say in this connection: Why is it when men are punished for such immoral conduct, as certainly they ought to be, that women who are of age are allowed to go free? Are they not morally responsible, and are they not also guilty? Indeed, it is quite posible that in some instances they may be more to blame than the men involved. Except in the cases of young and inexperienced girls, it seems to us that both offenders merit punishment. There is, it seems to us, a rather striking incongruity in this law at this time when we are hearing so much of the equality of the two sexes.

PERSONAL AND OTHER NOTES.

Dr. Paul Foster, of Opelousas, La., is recovering from a serious operation at the Presbyterian Hospital, this city. He is reported to be doing nicely.

Mr. J. E. W. Bridges and two daughters, of St. Helena Parish, La., came to New Orleans on a visit last week, and honored the Advocate office with a call last Saturday morning.

Miss Marie Louise Smith, of Oklahoma City, Okla., and Mr. E. A. Spessard, of the same city, were united in marriage on Jan. 2, 1917. Mr. and Mrs. Spessard will make their home at Marquette, Mich. We extend greetings.

Rev. T. M. Brownlee, Commissioner for Grenada College, states that he will spend the first weeks of the year working within the territory of the Greenville and Winona Districts. Brother Brownlee was scheduled to spend last Sunday in Greenville.

Rev. W. M. Williams, of Collins, Miss., sends the Advocate a list of 5 new and renewal subscriptions and states that he is endeavoring to put the Advocate in the home of every Methodist family on his charge. Such determination is indeed commendable.

Mr. and Mrs. W. H. Brewer of Black Hawk, Miss., announce the marriage of their daughter, Miss Annie Atchison, to Mr. H. L. Tucker, the ceremony to take place Jan. 29, at the family residence. The Editor of the Advocate wishes much happiness and prosperity for the couple.

The minutes of the North Mississippi Conference session held at Winona, Nov. 29-Dec. 4, are upon our desk. The booklet is printed on good paper, is of practical size, and well arranged. A fine picture of Bishop Murrah appears as a frontispiece and adds to the attractiveness of the volume. Rev. J. R. Countiss is the capable editor.

Rev. J. J. Baird is making progress at Ripley, Miss. He writes, in connection with other things, as follows: "We are fairly into the work here and many things give promise of a good year. We have been kindly received, and were graciously remembered during the Christmas season." We bespeak for Brother Baird much success in the Lord's work.

Mr. Watson J. Morris, of Wesson, Miss., in renewing his subscription, says: "I enjoy the Advocate very much. Our new pastor, Rev. J. W. Thompson, is hard at work and is fast endearing himself to the people. We are hoping and praying for a good year in all lines of Church work. Our presiding elder, Rev. J. T. Leggett, preached for us a great sermon last Sunday."

Rev. L. L. Roberts, our pastor at Hazlehurst, Miss.,,in a business letter to this office says: "We have been very kindly received by the good people of Hazlehurst, of all denominations, and the citizenship as a whole has made us feel welcome. The Methodist people here are showing, in a very substantial way, that they know how to take care of the preacher and his family. We are delighted with the situation."

Miss Aune Blanche Childress, of Lexington, Miss., and Mr. Fletcher Black Enochs, of Fernwood, Miss., were married at the First Methodist Church of Lexington on Jan. 17, by Rev. B. P. Jaco, the pastor. The attendants were Messrs. W. K. Gwin, W. O. Barrett, W. I. Pickens and T. E. Barr. This popular young couple will make their future home at Fernwood, where Mr. Enochs is general manager of the Fernwood Lumber Co.

Rev. Henry T. Young, the efficient Louisiana Conference evangelist, is now engaged in a meeting at Jena, La., which is in the pastoral charge of Rev. J. O. Bennett. Brother Young's services are engaged from this time until the first of July with the exception of about three weeks. Those desiring him to hold meetings should write him at once. The Advocate appreciates Brother Young's co-operation in extending its circulation.

Mrs. Esther Jane Jones, at the age of 87 years, passed away on January 17, at Lorman, Miss. Sister Jones was a true Christian and had been a member of the Methodist Church since childhood. She was the mother of Dr. B. F. Jones, of Moss Point, Miss., and of Mrs. W. B. Lewis; she was the grandmother of Rev. B. F. Lewis and Rev. W. H. Lewis, of the Mississippi Conference. A suitable memoir will he published in the Advocate later.

"Through the help of friends in the First Methodist Church, of Shreveport, Mr. George Avery, who has been in the evangelistic field as gospel song leader and pastors' assistant, is now located at Donaldsonville, La., as lay helper for our Church in that part of our South Louisiana mission field. Brother Avery is a finished musician, both vocal and instrumental; he is a fine Christian character, and was trained for effective work in the Moody Bible Institute, of Chicago."

Last Saturday Mrs. L. B. Barrentine, of Itta Bena, Miss., was an appreciated visitor at the Advocate office. She will probably be in the Crescent City until March 1, or at least until after Mardi Gras. She is stopping with her aunt, Mrs. S. E. Blackwell, at 834 St. Charles Street. Mrs. Barrentine and her esteemed father, Mr. J. H. Moore, are en route to make a tour of California. Sister Barrentine speaks in highest terms of her pastor, Rev. W. S. Shipman, and of her presiding elder, Rev. L. M. Lipscomb; and also expresses her fondness for the Advocate, of which she is a constant reader, and which has come to her father's home from the time of her earliest recollections, and even before.

Rev. J. R. Countiss, President of Grenada College, writes: "Attendance at the College holds up well. We have never had a finer spirit among the student body, either for work or for loyalty to the school. Brother Brownlee has entered enthusiastically upon his work and has made a good beginning. He makes friends readily and impresses the general public with his manly bearing and worth. I am pleased with the reports given of the meeting of the Commission on Unification. Every day that they discuss the matters at issue in a brotherly spirit brings nearer the goal to which I believe the Heavenly Father would lead us. Let the negotiations proceed and let the fruit ripen."

Rev. J. W. Dorman, our pastor at Water Valley, Miss., writes under date of Jan. 22: "On the 16th inst. Miss Helen Lawshe, the daughter of W. S. and Mrs. E. A. Lawshe, died at their country home three miles east of Water Valley, Miss. She was a consistent Christian and loved her Church and Savior devotedly. She suffered a long and patient illness, and gave up life here, on her twenty-fourth birthday, for life on the other side. Her friends here will mourn her departure, but her friends and loved ones over there are rejoicing at her home-coming. On the 17th inst. this beloved young woman was laid to rest by the writer and her friends under the ice-covered earth in the cemetery at Water Valley. May the Heavenly Father deal tenderly with all who are bereaved by this occurrence."

We have received the following message from Dr. W. F. McMurry, of Louisville, Ky., our General Church Extension Secretary, which we take the liberty of passing on: "I commend to you my good friend, Dr. U. G. Foote, whom Bishop Hoss has appointed to the Rayne Memorial Church of New Orleans. Dr. Foote is a Kentuckian and has done good work in the Kentucky and Louisville Conferences. He also had a pastorate or two in Missouri, and has lately been at the Greenleaf Memorial Church, of Roanoke, Va. You will find him a good preacher, and no mean poet, and an all-round good fellow, worthy of confidence. Mrs. Foote is a Missourian, which gives me special interest in her. You will find her to be a gracious, attractive woman, interested in all good things." Echoes which have reached our office are to the effect that Dr. and Mrs. Foote are measuring up to Dr. McMurry's high commendation in the Crescent City.

AD CLERUM.

(From the Bible Champion.)

The benediction, as given in the last verse of Second Corinthians, is: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Not infrequently, brethren, some of them entitled to write the insignia of three scholastic degrees (A.B., A.M., D.D.) after their names, make an objectionable addition to it and say, "communion and fellowship of the Holy Ghost."

Why objectionable? Because it is non-scriptural. The words communion and fellowship never appear in such conjunctive connection in the Bible. And there is a reason.

The noun "communion" translates in the New Testament the Greek word "koinonia," and that is the only Greek word it does translate. The noun "fellowship" translates the very same Greek word, and it is the only substantive it does translate except once, where it renders the Greek noun "metoche" (2 Cor. vi. 14).

Scripturally, then, commnnion and fellowship, as thus appears, mean precisely the same thing, and therefore they should not be used together. Who would say "commnnion and communion?" and that is what is said, as to substance of meaning, when the terms communion and fellowship are used together in the benediction. To use them thus is—besides being non-scriptural—to commit the rhetorical crime of tautology, which, says Genung in his "Practical Rhetoric," page 165, "generally betokens carelessness or poverty of thought."—William H. Bates.

OVERORGANIZATION.

We have so many organizations in the Church to-day that it would puzzle a Philadelphia lawyer to keep track of them. The fact is we are organized to death. We can not propose any work in the Church but what some one will at once suggest another society, commission or board, and then want to he at the head of it; and, if it is a General Conference job, have an office in ono of our large cities, travel the country over, take up the time of our Annual Conference, telling stories, and how to do things they never had been able to do themselves, and getting on the programme of every convention and dress parado that is gotten up. There is so much of this that wo wonder what the Church itself is good for. There is always danger to proper General Conference organizations of getting top-heavy by reason of big salaries, and into bad or nnworthy and unqualified hands, through church politics. I am sure we have twice as many General Conference organizations and highly-paid officials as we ought to have.—Eastern Methodist.

Turn Hair Dark With Sage Tea

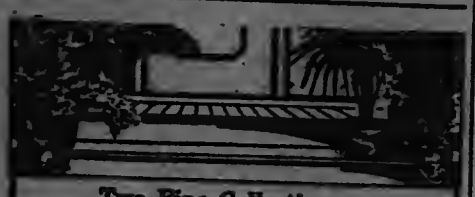
If Mixed with Sulphur It Darkens so Naturally Nobody can Tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound," for about 50 cents a bottle. It is very popular, because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

PEACH & APPLE TREES 2c & UP

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, Nuts, etc. **Genuine Hale Budded** from Bearing **J. H. Hale Trees. Genuine** Delicious **Apples.** Write for free catalogue. **Tenn. Nursery Co.,** Box 15, Cleveland, Tenn.



Two Fine Collections—House and Porch Plants

From choice plants in our nurseries, we have selected two collections for porch and house use. Adapted to any section of the country.

Our $1 collection prepaid: 2 nice palms, 2 nice ferns, 1 foliage plant.

For $2 we send prepaid: 2 each palms, ferns, 2 foliage plants, 1 rubber plant.

Catalog sent with order, or free on request.

Roesener Bros., Royal Palm Nurseries, 364 Benedict Avenue, Ocoee, Florida

Contains no Habit-forming Drugs

25c and 50c at all Druggists

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

SOUTHERN SEATING and CABINET COMPANY

JACKSON, TENNESSEE.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A loving friend, Mrs. ELDREDY, passed from this earth to the bright beyond. This blooming flower has folded here below, but we hope that it lives above in Christ not to die. I visited this sister while she was on earth and she stated that she wanted the Lord to come and quietly take her away. She was ready and willing to go, but did not want to die a painful death. Oh, how much comfort do we find in our sister's words. She was ready and willing to go, but wanted to go quietly. May God do as he sees fit!

A friend,
Miss BELLE JONES.

G. HARRISON BUTLER was born in Amite County, Miss., during May, 1843, and departed this life on Dec. 26, 1916. He had rented his place and was living at the time of his death with his son, Dr. Butler, at McCall, Miss. He had been a faithful member of the M. E. Church, South, at Adams for a number of years. He was a friend to the young folks, as well as to the old ones. They all loved him, for he always carried sunshine with him. One of our preachers said at the obsequies that Brother Butler's words of encouragement to him when he first started out as a minister had been a great inspiration to him. Brothers T. H. King and Edward Coker, of the Mississippi Conference, assisted the writer in conducting the funeral service. Having known him from childhood, each bore testimony of his Christian life. Brother King stated that when a mere lad Brother Butler's prayers made a lasting impression upon his youthful mind which lingers with him still. The deceased leaves a wife, several children, and a large number of friends to mourn his going. May the loved ones meet him in the beautiful beyond! His pastor,

R. H. BARR.

SAMUEL H. VINSON was born in South Carolina on Oct. 15, 1832, and departed this life Sept. 15, 1916. He was married to Miss Mary Ann Ammons on March 31, 1864. He served a period of four years in the Civil War. He was converted and joined the Methodist Church in about the year 1866. He was faithful to the Church and Sunday school while rearing his family. He served as steward a number of years, performing his part well. When God called, with a strong faith in Christ, he went home to glory, leaving a dear wife, 9 children, 47 grandchildren, and 2 great-grandchildren to follow after him. The writer was never his pastor, but I have known much of him, as three of his noble daughters are devoted members of my church, and as two or more of the last years of his life were spent on an invalid's chair in their homes, and it was our privilege to visit him often. We held prayer by his bedside a number of times, and in conversation he repeatedly told us that he was ready to go, and was waiting on God. He manifested a faith and patience that were worthy to be emulated. We feel that we are a better man for having known him. His life is a great heritage for all. We are happy to say to his loved ones, grieve not as those who have no hope, but accept his God as your God, perform your part in life well, resting confidently in the hope that when he calls the rest home, there will be a happy family reunited around the throne of God.

T. B. WINSTEAD.

REBECCA JOANNA NARVELL, who was the daughter of James and Rebecca Narvell, was born in Union County on October 26, 1868, and died on December 26, 1916. In June 1886 she was married to J. W. Manning. Mrs. Manning was converted at fifteen years of age. She was the mother of thirteen children, seven of whom are now living. One of Mrs. Manning's joys was to have the pleasure to entertain those who love God. Her heart and her home were always wide open to her pastors. She was like Mary of Bethany—no one ever entered her home or sat at her table without her breaking the alabaster box of loving ministrations and happy hospitality. She was not counted among those women who longed to loom large in the limelight of the public eye. She was content to fulfill the humble and heroic mission of daughter, sister, wife, and mother in the home circle. While she was much alive to the signs of the times and took a deep interest in the great outside world round about her, her supreme delight was her home. Her tireless devotion to husband and children was beautiful and sublime. No duty was too great, no task too heavy, if it brought to them some comfort and happiness. She was one of those home-makers and home-keepers who always seem to know just what to do to keep the atmosphere of the home ideal. Mrs. Manning was a member of the Methodist Church at Ingomar. I commend the bereaved family to God, who alone can sustain and keep them during this sad hour. Her remains were laid to rest in Myrtle Cemetery to await the resurrection morn.

C. A. NORTHINGTON.

MEMORIAL RESOLUTIONS.

(Adopted by the Board of Stewards of the Forest Methodist Church, South.)

Whereas, death has removed from our midst our beloved brother, George G. Beaman, and we, the Board of Stewards of the Forest Church, desire to put on record a testimony of our appreciation of his Christian character and of his many noble virtues; and

Whereas, not only in the business of the Church did he demonstrate the Christian virtues, but also by his liberality, his regular attendance upon the services of the sanctuary, his cheerful countenance, his earnest prayers and cordial greetings, he did much to advance the Kingdom of Christ in our midst and to commend religion to the world; therefore, be it resolved, by the Board of Stewards of the Forest Methodist Church, South:

1. That his life has been an inspiration to us to follow more closely in the way of Him whom he loved to honor.

2. That the Church has lost one of its best officials, and Forest one of its best citizens.

3. That we have sustained an irreparable loss, and we do earnestly tender our heartfelt sympathy to the bereaved wife and sisters, respectfully claiming the privilege of mingling our sorrow with theirs in their bereavement.

4. That these resolutions be spread upon the minutes of our Board; that they be published in the local papers and the New Orleans Christian Advocate, and that a copy be sent to the family of our late brother.

Signed: W. D. Cook, J. R. Mitchell, Joe H. Beeman, Committee.

YOUR SUCCESS.

The Draughon Training will take you from the $1.00-a-day class of wage-earners and step by step elevate you to the $10-a-day class, thus hastening the end of your journey to SUCCESS. For catalogue, address Draughon's Practical Business College, Shreveport, La.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

QUEEN & CRESCENT ROUTE

DIRECT TRAINS TO
New York
Cincinnati
Birmingham

PULLMAN SLEEPERS, DINING CARS.

The Scenic Route

TICKET OFFICE:
211 ST. CHARLES STREET.
Depot, Terminal Station, Canal St.
Phone, Main 2939.

L&A RAILWAY ON AGAIN

Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

E RHEUMATIC PAINS DISAPPEAR

eumatism depends on an acid blood, which affects the es and joints, producing in- ation, stiffness and pain. This gets into the blood through defect in the digestive process. 's Sarapariila, the old-time tonic, is very successful in the ent of rheumatism. It acts y, with purifying effect, on ood, and improves the diges- Don't suffer. Get Hood's to-day.

life that has no clouds has no rs of special blessing. Clouds owers go together."

YOUR TOMATOES FOR THIS YEAR FREE

today and we will send you free a pack- of the seasons favorite tomato seeds, Mix- son's Earliest of All. It is a beautiful, delic- smooth, pink, tomato, is very hardy, and most popular tomato for early planting. A vigorous grower and fruits heavily. One most popular sellers. We will also send postpaid a free copy of our 1917 illustrated logue, containing excellent bargains in high-grade garden seeds; and our pamphlet on tifying the Grounds. rite today.

C. H. MIXSON SEED CO. Order Dept. M Charleston, S. C.

MIXSON'S EARLIEST OF ALL SMOOTH PINK

CK, GLOSSY HAIR FREE FROM DANDRUFF

Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glis- with beauty and is radiant with has an incomparable softness and fluffy and lustrous, try Danderine. one application doubles the of your hair, besides it imme- ly dissolves every particle of dandruff. You can not have nice healthy hair if you have f. This destructive scurf robs hair of its lustre, its strength and very life, and if not overcome it a feverishness and itching of scalp; the hair roots famish, and die; then the hair falls out Surely get a 25-cent bottle of lton's Danderine from any drug and just try it.

MUXATED IRON

$100.00 FORFEIT

increases strength of delicate, nervous, run-down people 200 per cent in ten days in many instances.

$100 forfeit if it fails as per full explanation in large article soon to appear in this paper. Ask your doctor or druggist about it.

All good druggists always carry it in stock.

Threatened With Tuberculosis

you must pay proper attention to diet and living conditions, and get plenty of rest and fresh air and good food. Many a life claimed by this affection might have been saved by timely at- tention to these matters. In many cases, however a rundown system needs assistance. Under these circum- stances, try Eckman's Alterative, a time treatment which has the unique quality of being easily assimilated by the average person.

Give Nature every chance, but strengthen your own chances by us- ing this preparation, which often has effected beneficial results.

No undue claims are made for it, but it has helped in many cases. And it is safe to try, for it contains no opiates, narcotics or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing infor- mation of value and references sent on request.

ECKMAN LABORATORY W. Seventh St. Philadelphia

THE HOLLY SPRINGS DISTRICT.

Dear Dr. Meek: "Something is doing" in this important section of the North Mississippi Conference. Anyway, an effort is being made to plan closely for the starting upon the business of "getting ready to begin preparations" for the work of the year. "Preparation" is the word—later translated "preparedness." The inadequate must be an unknown quantity in rendering a "worth while" service—good expressions, all of them clad with much meaning and not yet obsolete.

The District Institute for Ministers and Laymen convened at Water Valley, January 10-11. The District Stewards and quarterly meetings for this town were also in session at the same time, all of which were right well attended and "pulled off" in kinship with the style of a cyclonic whirlwind, which made needful no doubt that each preacher and layman ask the question, "Where am I at?" after hitting the ground en route to his home or charge. Rev. James H. Felts, of the District, is a "storm center" or nothing. When up he moves along and evidently was in fairly good kelter at the late meeting of 36 hours. Discussions were indulged and questoins propounded. Moreover, prayers and songs were in evidence and two full-fledged sermons were delivered; also two quarterly conferences of 30 minutes each were conducted and intensely three hours' work by the District Stewards. Many district items were brought forward for consideration. Revival work was eloquently set forth, and financial plans and pastoral visiting were learnedly remarked upon, and how to reach in the best form the needy sections of the entire district territory awakened many statements and light-giving addresses.

Meantime, the manager of the Methodist Orphanage, at Jackson, Miss., appeared and kept amazingly to his line of things, in view of the prevailing question shots and constant tide of gatling discussions. The Rev. J. R. Countiss, College President, finished at night with a fully prepared address on "Christian Education," impressively delivered. So much so, that across the passing Institute occasion were written the words: "Make great the Christian College for the best present safety, and for future distinguished service." The purpose of Grenada College is to be sufficiently fine in faculty and in fixtures to meet the needs of the most aspiring and to fill the demands of the most fastidious.

Plans are good things, supported by the "sufficiency which is of Him," and "many shall run to and fro and knowledge shall be increased." Best plans often need adjustment under differing conditions and "Saul's armor" was an embarrassment to David.

A. H. WILLIAMS.

Water Valley, Miss.

OUR GAINS FOR 1916.

The staatistical record of our Church for 1916, as compiled by the editor of the "Southern Methodist Handbook," shows that the year was one of substantial gains for our Methodism.

Our Church has 7507 traveling preachers, including all clerical members of Annual Conferences and preachers on trial, but not including supplies. This total represents a gain of 67 for the year. There are 5313 local preachers, an increase of 50. The lay membership, including local preachers, is 2,154,307, an increase of 52,242. The membership gain was not so large as in 1915, but well above the average for recent years, the percentage of gain being nearly two and a half. We have 150,125 Sunday school officers and teachers and 1,774,573 Sunday school scholars. The total Sunday school enrollment, 1,924,698, represents an increase of 80,380. The number of Epworth League members is 135,278, a gain of 2215 for the year.

The financial statistics show gains in every item reported. We paid for Bishops, $72,600 (increase, $2201); for presiding elders, $672,428 (increase, $33,238); for pastors, $5,090,846 (increase, $192,425); for Conference claimants, $318,677 (increase $24,416); for foreign, home, and Conference missions, on assessments and on special, $991,010 (increase, $38,425); for Church extension, $228,048 (increase $18,707); for education, $302,028 (increase, $45,068); for American Bible Society, $21,611 (increase, $2499). Houses of worship are valued at $60,908,581 (increase, $1,858,380), and parsonages are valued at $11,754,132 (increase, $333,836).—Methodist News Bureau.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

We gain power out of every duty done. We miss power by every duty left undone. The faithful soul, by doing one duty after another, thus comes at length to have reserves of power that are simply inexplicable to the shirker, who has steadily lost power with every duty shirked.—Great Thoughts.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $165,000 paid to widows, orphans, and disabled. Over $50,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

To Prevent Old Age Coming Too Soon!

(BY L. H. SMITH, M. D.)

Toxic poisons in the blood are thrown out by the kidneys. The kidneys act as filters for such poisons. If we wish to prevent old age coming too soon and increase our chances for a long life, we should drink plenty of pure water and take a little Anuric.

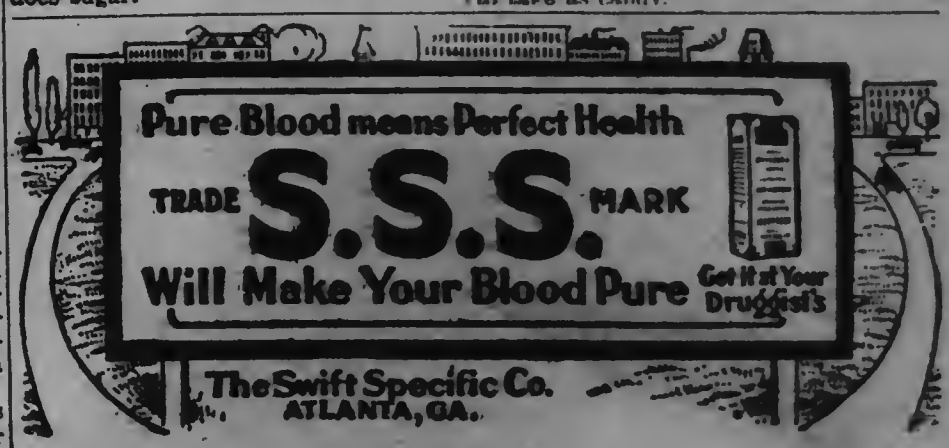
When suffering from backache, frequent or scanty urine, rheumatic pains here or there, or that constant tired, worn-out feeling, the simple way to overcome these disorders is merely to obtain a little Anuric from your nearest druggist and you will quickly notice the grand results. You will find it many times more potent than lithia, and that it dissolves uric acid as hot water does sugar.

A BAD WRECK—of the constitution may follow in the track of a disordered system, due to impure blood or inactive liver. Don't run the risk! Doctor Pierce's Golden Medical Discovery cures all disorders and affections due to impure blood or inactive liver. The germs of disease circulate through the blood; the liver is the filter which permits the germs to enter or not. The liver active, and the blood pure, and you escape disease.

When you're debilitated, and your weight below a healthy standard, you regain health and strength, by using the "Discovery." It builds up the body.

Sold in Tablet or Liquid form. If your dealer does not have it, send 50 cts. for the Tablets. Dr. V. M. Pierce, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.


Pure Blood means Perfect Health
TRADE S.S.S. MARK
Will Make Your Blood Pure
Get It at Your Druggist's
The Swift Specific Co.
ATLANTA, GA.

Sunday School

GULF DIVISION SECRETARIES CONFER.

There convened in Capitol Street Church, Jackson, Miss., at 2:45 p.m., January 9, the first regular mid-year meeting of the Conference Sunday school Field Secretaries of the Gulf Division, and from that hour until noon of the 11th they were a busy "bunch" of fellows. The following were present: Rev. S. U. Turnipseed, Alabama Conference; Rev. C. Wolford, North Alabama Conference; Rev. J. L. Neill, Mississippi Conference; Rev. R. H. B. Gladney, North Mississippi Conference; Rev. C. V. Breithaupt, Louisiana Conference; A. L. Dietrich, Divisional Secretary. Rev. H. F. Tolle, the genial chairman of the Sunday School Board of the Mississippi Conference, and Rev. John C. Chambers, a member of the Board of the same Conference, were also present and helped by their suggestions and interest. Rev. C. N. Baker, of the Little Rock Conference, was the only absentee.

Sunday school work from A to Z was thoroughly discussed from the Field Secretary's standpoint, and many notes taken by all present. Many plans were discussed and some adopted, all having for their purpose both increased efficiency on the part of the Field Secretaries and the building up of the Sunday school work of our Church throughout the Gulf Division. Steps were taken that will tend to unify our work in several particulars.

The one public meeting was on Wednesday evening, January 10, when short addresses were made as follows: "Spoke Timber and Human Souls," by Brother Gladney; "To-morrow in Today," by Brother Turnipseed; "The Teachless Teacher," by Brother Wolford; "Romanism's Blight," by Brother Breithaupt; "The Hub of Southern Methodism," by Brother Neill. Splendid music was furnished by the choir of Capitol Street Church under the direction of Brother Hoover.

Thursday morning a visit was made to Millsaps College and chapel exercises were given into the hands of the visitors. Brother Turnispeed made the address to the student body, after prayer by Brother Breithaupt and Scripture reading by Brother Wolford.

Wednesday night, Prof. Harrell showed some of us the wonders of the heavens through the fine telescope in the college observatory, which courtesy was greatly appreciated.

Turnipseed's predictions as to red-and-blue printing, Wolford's fondness for Mrs. Dietrich's candy, Gladney's tendency to "take a nap," Breithaupt's ability to swallow things, and Neill's boy running away from the teachiess teacher, all afforded a little of that nonsense which someone has said was good for the best of men.

It was decided that the mid-year meeting idea was a good one and should be repeated next year. Brother Turnipseed "captured by storm" the meeting for Montgomery, Ala.

A hearty vote of thanks was extended to Brother Lewis, pastor of Capitol Street Church, and his people, and to Dr. Henry, of Galloway Memorial Church, for their generous hospitality in entertaining and caring for us while there. We all carried away pleasant recollections and a feeling that we'd like to go back.

A. L. DIETRICH.

Meridian, Miss.

THE PLACE OF "OUR PLAN OF ORGANIZATION FOR SUNDAY SCHOOL WORK" IN METHODISM.

I wish only space enough for a few paragraphs concerning the plans of the Sunday school leaders of our Church for furthering the work of the Church in this department.

From the very beginning Methodism has depended on organization as a medium through which to make herself a power in the evangelization of the world, and she has developed the genius for organization in many a man. She has not fostered organization for itself alone, but always because by means of it she was enabled to accomplish things that otherwise she could not. Organization has been added from time to time as its need became manifest and a field for its usefulness developed.

She was the first denomination that officially recognized the Sunday school as entitled to a place in the regular work of the Church and provided for the organization of local Sunday schools. She has fostered local organization until now Chapter VII, Sections 3, 4, and 5, of our Discipline (edition of 1914), furnishes about as complete and effective a plan as any Church has for its local Sunday school.

In Section 2 of the same chapter will be found the provision of our law as to the Conference Sunday school organization, and in Section 1 the law as to the General Sunday School Board.

It will be observed that there is nothing between the Conference organization and the local school, while in other departments of our Church work provision has been made for organization in the presiding elders' districts. The district is recognized in our series of Conferences (Church, Quarterly, District, Annual, and General), in the Epworth League, in the Woman's Mission Society, in Laymen's Activities, etc. Until recently there was no provision for a district Sunday school organization, but during the past two or three years, under the inspiration of the General Board and in conformity with plans formulated by it, all over the Church there has been going on the organization of presiding elders' districts, until last July when the General Board met at Lake Junaluska, N. C., one hundred districts were reported as organized according to the General Board's plans.

The district organization is subordinate to the Conference Board and affords a direct channel of communication between the Board and local schools in each district, and according to present plans puts six volunteer workers at the command of the Conference Board in each district for specific Methodist Sunday school work.

The district organization consists of a chairman, a secretary-treasurer, and four district superintendents—elementary, home department, teacher-training, and Wesley Bible class. (I understand that the General Mission Board is going to ask that a superintendent of missions be added, making seven workers for each district.) Provision is made for a district executive committee consisting of the officers just mentioned, with the members of the Conference Sunday School Board residing in the district, of which committee the presidng eider is chairman, ex-officio. This plan of district organization not only makes our Sunday school scheme connectional like all our other departments of work, but gives it authoritative connection and control.

The plan further contemplates an annual distrct Sunday school institute at which the Sunday school work of our Church shall be magnified and workers helped to greater effectiveness, and the officers of the district organization elected and installed.

Experience is teaching that an effective district organization is a great help to the Conference Board, and from these few paragraphs I think it is made plain how the plan is simply the filling in of a link that has been lacking in our Church's chain of Sunday school organization.

A. L. DIETRICH.

Herbs Smoked in Pipe or Cigarette Relieve Catarrh.

Write for a Free Trial Package.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 704 Walton Street, Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.

Vapo Cresolene

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Lossing-Miles Building, Montreal, Canada.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Watch the Baby!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

Never Put a Croupy Child to Bed Without Giving a Dose of Foley's Honey and Tar

Mothers know it **stops croup** because it cuts the thick choking mucus, clears the throat of phlegm, stops the hoarse metallic cough, eases the difficult breathing, then quiet sleep.

Mrs. T. Neureuer, Eau Claire, Wis., writes: "Foleys Honey and Tar completely cured my boy of a very severe attack of croup. We know from experience that it is a wonderful remedy for coughs, colds, croup, whooping cough."

SELF SURRENDER.

Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will.—Ignatius Loyola.

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from SHUPTRINE COMPANY, SAVANNAH, GA.

Christ reveals Himself to all His servants in the measure of their desire after Him.—Alex. McLaren.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

GOITRE

REMOVED AT HOME

Without Operation or Danger

A $2.50 Treatment FREE

You may test my simple Home Treatment for Goitre **Without Cost or Obligation.** Hundreds report immediate results after other remedies had failed. "My goitre is cured, and am feeling fine. I improved before taking medicine a week," says Mrs. C. W. Hahn of North Jackson, Ohio. Mrs. W. A. Pease of Creston, B. C., Canada, writes: "A friend in Alberta got your treatment and was cured. I concluded to try it, and after using one treatment, my goitre entirely disappeared." The treatment quickly stops choking and other disagreeable symptoms. Does not interfere with work. No danger. Prevents operation. Send coupon today.

$2.50 TEST TREATMENT FREE

This coupon and 10c in stamps or silver to help pay mailing charges, is good for a $2.50 Test Treatment FREE by mail in plain pkg. Address Dr. W. T. Bobo, Battle Creek, Mich.

Age?____ How old is Goitre?____ yrs.
Nervous?____ Hands Tremble?____
Do eyes bulge?____ Does heart beat too rapidly?____
Health?____
Name____
Address____ 814

DAVID MORTON: A BIOGRAPHY.

Rev. J. A. Kern, D.D., Professor of Christian Institutions and Service, Randolph-Macon College, Virginia, writes as follows:

"My sincere thanks for David Morton—A Biography. It was very kind of you to think of me as you did. I had the pleasure of a personal acquaintance with Dr. Morton, and from the first he won my confidence and affection. The book is as good a piece of literary work, I think, as Bishop Hoss has ever done, and his subject was worthy of the best."

The Executive Committee of the Board of Church Extension instructed the office last summer to present a copy of this volume to every pastor in the church who secured his Church Extension collection in full. Many have sent in the cards showing Church Extension collections in full, and have received the book. This note is to advise any entitled to the volume, under the proposition of the Executive Committee, and who have not received it, that a line to this office advising that the Church Extension collection was paid in full, will secure it.

W. F. McMURRY,
Corresponding Secretary.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

THE TRUE FOLLOWER OF CHRIST.

Again and again Jesus urged upon those who listened to him to "follow" him. This was to be a sure mark of true discipleship. And it is so still. The men who follow Christ have a right to the name Christian—and they alone. And yet this following may be marred by being too literal. We do not think it would be wise for the Christian of to-day to use the scourge of knotted cords to cleanse the temple, and it would not be a mark of superior sanctity if he were to fast for forty days, and we do not think that faith would justify him in attempting to walk upon the sea, or to raise the dead. The following of Christ should not be too literal; and yet it should be a genuine and earnest attempt to reproduce the Christ-life in our generation; and the secret of success lies in the humility, self-surrender and trust with which we aim to discover and secure the mind which was in Christ. If Christ be our model, our lives cannot but be noble. The Christ-life is the life of love.—Unidentified.

Cleanliness.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

"No wonder some men have so little when they are so stingy with God. How can He trust them?"

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—First Round.

Fannin, at Holly Bush, Feb. 3, 4.
Brandon and Pelahatchie, at Pela., Feb. 4, 5.
Eden, Feb. 9.
Yazoo City, Feb. 11, 12.
Lintonia, p. m., Feb. 11.
Bolton, Feb. 15.
Benton, Feb. 17, 18.
Flora, Feb. 21.
Satartia, Feb. 25, 26.
Terry, Mar. 4, 5.
Vaughan, Mar. 9.
Camden, Mar. 10, 11.
Sharon, Mar. 17, 18.
Canton, p. m., Mar. 18.
Florence, at Wesleyana, a. m., Mar. 24, 25.
Harrisville, at Braxton, p. m., Mar. 25, 26.

J. M. MORSE, P. E.

Seashore Dist.—First Round.

McHenry and Howison, at McHenry, Feb. 3, 4.
Gulfport, First Church, 7:30 p. m., Feb. 7.
Moss Point, Feb. 10, 11.
Escatawpa, 2:30 p. m., Feb. 11.
Mentorun, at Alexandria Memorial, Feb. 13.
Wiggins, 7:30 p. m., Feb. 14.
Brooklyn and Bond, at Brooklyn, Feb. 15.
Long Beach, Feb. 18.
North Gulfport and Mississippi City, at N. Gulfport, 7:30 p. m., Feb. 18.
Biloxi, Main Street, 7:30 p. m., Feb. 21.
Saucier and Lyman, at Lyman, Feb. 24, 25.
Pascagoula and Ocean Springs, at Ocean Springs, Mar. 4.

J. R. JONES, P. E.

Meridian Dist.— First Round.

Bucatunna, at Chicora, Feb. 2.
Waynesboro Circuit, at Fedora, Feb. 3, 4.
Waynesboro, Feb. 4, 5.
Enterprise and Stonewall, at Enterprise, Feb. 11, 12.
Lauderdale, Feb. 14.
Clark Mission, at Manassa, Feb. 17.
Matherville, at Andrew Chapel, Feb. 18.
Moscow, at Hopewell, Feb. 23.
DeKaib, at New Hope, Feb. 24, 25.
DeSoto, at Salem, Mar. 3, 4.
Shubuta, Mar. 4, 5.
Meridian, East End, Mar. 11, 12.
Meridian, Fifth Street, Mar. 11. 13.
Pachuta and Quitman, at Pachuta, Mar. 14.
Scooba, Mar. 18, 19.
Meridian, Poplar Springs, Mar. 25, 26.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Tylertown, at Tylertown, Feb. 3, 4.
McCall's, at McCall's, Feb. 10.
Meadville, at Meadville, Feb. 11, 12.
Brookhaven, Feb. 12.
Monticello, at Monticello, Feb. 17, 18.
Topisaw, at Topisaw, Feb. 21.
Galiman, at Bethesda, Feb. 24, 25.
Crystal Springs, Feb. 25, 26.
Foxworth, at Sumner's, Mar. 3. 4.
Bogue Chitto and Norfield, at Bogue Chitto, Mar. 7.
Adams, at Adams, Mar. 10, 11.
Summit, at Summit, Mar. 11, 12.
Pleasant Grove, at Pleasant Grove, Mar. 14.
Bayou Pierre, at Center Point, Mar. 17, 18.
Hazlehurst, Mar. 19.
Magnolia, Mar. 21.
Scotland, at Wright's, Mar. 24.
Barlow, at Brandywine, Mar. 25.

J. T. LEGGETT, P. E.

Newton Dist.—First Round.

Lake, at Lawrence, Feb. 4, 5.
Decatur and Union, at Decatur, Feb 7.
Newton, Feb. 11, 12.
Neshoba, at Cook's Chapel, Feb. 17, 18.
Philadelphia, Feb. 18, 19.
Carthage, at Carthage, Feb. 22.
Walnut Grove, at Walnut Grove, Feb. 23.
Harperville and Lena, at Contrell, Feb. 24, 25.

W. L. LINFIELD, P. E.

Hattieburg Dist.—First Round.

New Augusta, Feb. 3, 4.
Richton, Feb. 4, 5.
Biodgett, Feb. 6.
Magee, Feb. 10, 11.
Mount Olive, Feb. 11, 12.
Hattiesburg Circuit, at Petal, Feb. 17, 18.
Hattiesburg, Main Street, Feb. 18, 19.
Collins, Feb. 24, 25.
Seminary, at Sanford, Feb. 25, 26.
Taylorsville, Mar. 3, 4.
Williamsburg, Mar. 7.
Purvis, Mar. 11, 12.
Silver Creek, Mar. 17, 18.
Prentiss, Mar. 18, 19.
Oloh, Mar. 25.
Sumrall, Mar. 25, 26.

W. B. JONES, P. E.

Port Gibson Dist.— First Round.

Mayersville, at Mayersville, Feb. 4, 5.
Anguilla, at Anguilla, Feb. 5, 6.
Oak Ridge, at Oak Ridge, Feb. 7.
Centerville, at Centerville, Feb. 11, 12.
Gloster, at Gloster, Feb. 12, 13.
Roxie, at Roxie, Feb. 14.
Harriston, at Harriston, Feb. 18, 19.
Hermanville, at Hermanville, Feb. 20.
Utica, at Utica, Feb. 21.
Natchez, at Natchez, Feb. 25, 26.
Washington, at Washington, Feb. 27.
Nebo, at Grendale, Mar. 3, 4.

M. B. SHARBROUGH, P. E.

What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.

THE FATHERHOOD OF GOD.

The remedy against death is God; He caused us to live; He implanted in our hearts this mysterious terror; but why did He? He did it that we might learn the more to trust Him as being ever present with us; as being around us; sustaining us, taking us, as it were, in His arms—the arms of a loving Father.—Capes.

"The saddest sight in the world is the man who has not held fast to God and has become a wreck."

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

Frost-proof Cabbage Plants

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express, 500, $1.00; 1,000, $1.50; 5,000, $1.25. Satisfaction guaranteed. Postpaid, 30c per 100. D. F. Jamison, Summerville, S. C.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

APPENDICITIS

If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pains in the right side, write for valuable book of information. FREE
F. E. Bowers, Dept. 313, 219 S. Dearborn St., Chicago

Armour's Fertilizers

You know where the ANIMAL MATTER in Armour Fertilizers comes from. You may have grown the hogs and cattle.

Armour Fertilizers are GOOD for your land—GOOD for your crops—GOOD for your pocketbook—GOOD for your disposition—a GOOD all 'round investment.

From the farm—
back to the farm

Armour Fertilizer Works

Atlanta, Ga. Jacksonville, Fla. Greensboro, N. C. New Orleans, La.
Nashville, Tenn. Baltimore, Md. Chicago, Ill.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The Woman's Missionary Society of the M. E. Church, South, of the North Mississippi Conference will hold their fifth annual meeting in the First Methodist Church at West Point, Miss., February 27 to March 2. Mrs. H. R. Steele, Educational Secretary of the Council, is expected.

Mrs. J. W. CONGER,
President.
Miss LILLIE HARTWELL,
Recording Secretary.

NOTICE.

The Seventh Annual Meeting of the Louisiana Conference, Woman's Missionary Society, will be held in Crowley, Tuesday, Wednesday, Thursday, February 27, 28, March 1. The first session will be held at 9:30 Tuesday, a. m., the 27th, when all delegates should be present. The meeting will close Thursday night.

The names of all delegates should be sent at once to Mrs. M. L. Hoffpauir, Crowley, La., and to the Conference President, Mrs. C. F. Niebergal, 8000 St. Charles Avenue, New Orleans.

Mrs. A. P. HOLT,
Cor. Sec.

ATTENTION, WOMEN!

While we have the habit of writing notices, we deem it a good time to insert a very important one. We hope you will take it in the spirit in which it is written and profit thereby.

At the top of our column you will notice these words: "All communications for this department should be sent to the Editor at the address given above." Some of our women have overlooked this of late and have been sending matter direct to Dr. Meek. We can understand why they do it, thinking to reach the Advocate earlier; but in almost every instance Dr. Meek mails the same to us. His duties are already heavy and we are sure none of our women are willing to add to them. Twice this week he has had to mail copy to us. Try to remember in the future to send it direct to Gloster.

Sometimes Dr. Meek has published articles sent to him, but always in another part of the paper. He is only allowed so much space and it is scarcely fair to him to infringe upon his space when we have our own. We are confident that it is thoughtlessness on the part of our women and feel sure they will need no other reminder.

HARVEST DAY AT NATCHITOCHES, LA.

Harvest Day was observed on December 1 by the Woman's Missionary Society at the Methodist Church.

This day originated in the hearts of some faithful leaders of the West Texas Conference who set aside a special day toward the close of the year for bringing in of all funds and obligations. This effort was so successful, the observance of Harvest Day has become the practice of all missionary societies in this Church.

In Natchitoches, a large gathering enjoyed the program and beautiful decorations. There was a great profusion of autumn tints and harvest fruits so arranged as to blend into a bright and striking harvest picture.

The program was opened with a song, "Work for the Night is Coming." This was followed by a fitting devotional on the Lord's parable of the harvest of wheat and tares, by Miss Loreen Hargrove. Mrs. L. C. McVoy, the President, then gave a brief but inspiring account of the harvest of the missionary societies throughout the world, after years of loving toil and sacrifice. She emphasized the wonderful increase in the harvest in the last few years, showing that there had been greater giving and laboring and therefore a greater harvest of human souls.

This was followed by a song, "Bringing in the Sheaves." Ten incidents were then given by different ones, relating very inspiring results of Christian labor done by those working under the auspices of missionary societies. Miss Margaret Stewart then recited very feelingly "The Bank of Heaven," showing what great deposits were being made there by sympathetic tears, kind words, and helping hands.

Mrs. Jones gave many convincing reasons why every woman should be a member of the Missionary Society. The program was concluded with a song, "Shall I Empty-Handed Be?"

CHINESE GIFTS TO McTYEIRE.

A remarkable evidence of the appreciation in which the Chinese hold our missionary institution is found in the many liberal gifts made to the McTyeire School, Shanghai, by Chinese friends. In the list of donors given below will be found some of the best-known names in China: President Li Yuan Hung, 1000 taels; Dr. Wu Ting Fang, former Minister to the United States, 1000 taels; Mr. Tang Shao Yi, ex-Premier, 1000 taels; Chinese friends, $2000; promised, $4000; McTyeire students, $5000. (A tael is fifty ounces of silver, and the Chinese dollar is worth about fifty cents.)

With such loyalty as this on the part of the Chinese, surely the women of Southern Methodism will supply all that is needed to unbind the feet of this institution, that it may go forward unhampered in its high ministry to the womanhood of China.—Mrs. S. S. Harris, in The Voice.

"MY" STEWARDSHIP.

Not "our stewardship," but "mine." Stewardship in general is often presented and considered. What is needed is that each of us shall get alone with God and think over his own personal stewardship.

Here is a work to be done for which Christ gave himself—the redemption of the world. He has commanded his followers, every one of his followers, me among them, to "Go into all the world" (all the world, at home and abroad), "and preach the gospel to every creature."

Some can go and others can send them. He has entrusted his silver and gold and cattle to his people to do that sending. All that I have or am able to earn is his. I am only a steward for the rightful use of what he has entrusted to me.

How am I exercising my stewardship?—Selected.

NOTES FROM GLOSTER.

We have only attended a "call" meeting of this auxiliary, but we were impressed with its "liveness" and earnestness of purpose. There is a membership of fifteen, which is splendid when you take into consideration that there are about 34 families in the entire congregation. These 15 women have their hearts set on gaining 5 more members. About that number were promised during the campaign for new members, and they are not going to stop until they win them.

There are 12 subscribers to the Missionary Voice. Isn't that a splendid record? And doesn't it explain the cause for their being so alive and enthusiastic on missions?

The officers are a band of consecrated, conscientious women, who will ever strive to keep the Master's work first in their hearts and lives. Dear Sister Cammack is the President, and missionary joy and enthusiasm emanate from her very presence. No prospective member can escape her watchful eye. Our secretary, Mrs. J. E. Brown, is a little woman who "does things," but in such a sweet, tactful way. We wish we had more space to devote to these notes—but you are sure to hear from us again.

We deem it a sweet privilege to be permitted to cast our lot in with these women and help them work for the cause so dear to our heart, as well as to theirs.

Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise; splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back, can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast, and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter-pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or rheumatism a real enthusiast on the subject of internal sanitation. Try it and you are assured that you will look better and feel better in every way shortly.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

WOMAN AVOIDS OPERATION

Medicine Which Made Surgeon's Work Unnecessary.

Astoria, N. Y. — "For two years I was feeling ill and took all kinds of tonics. I was getting worse every day. I had chills, my head would ache, I was always tired. I could not walk straight because of the pain in my back and I had pains in my stomach. I went to a doctor and he said I must go under an operation, but I did not go. I read in the paper about Lydia E. Pinkham's Vegetable Compound and told my husband about it. I said 'I know nothing will help me but I will try this.' I found myself improving from the very first bottle, and in two weeks time I was able to sit down and eat a hearty breakfast with my husband, which I had not done for two years. I am now in the best of health and did not have the operation." — Mrs. JOHN A. KOENIG, 502 Flushing Avenue, Astoria, N. Y.

Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

If you want advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

OUR OFFER

$10.00 for the largest Ponderosa Tomato grown from our seed. With $1.00 worth of Garden or Flower Seeds ordered from our New Catalog we will send free one package of the Ponderosa Tomato, the largest of all Tomatoes in cultivation, delicious flavor, Color Crimson Purple, excellent for home and shipping. Give it a trial. Send for Catalogue to-day. Prize awarded September 1st, 1917. Affidavit from weigher will be accepted.

TUCKER-MOSBY SEED CO.,
P. O. Box E. MEMPHIS, TENN.

The Chinese Woolflower

Introduced by us three years ago is now acknowledged to be the greatest new garden annual. It is a success everywhere, plants growing 2 to 3 feet, a pyramid of color, its many branches bearing great balls of wool-like substance and most intense crimson scarlet. Flowers develop in June and none fade before frost, ever brilliant and showy beyond belief. **Seed per pkt. 10 cts., 3 for 25 cts.**

New Mastodon Pans'es. For immense size, wonderful colors and vigor they are marvels. **Seed 10 cts. per pkt., 3 for 25 cts.**

Everblooming Sweet William, a startling novelty, blooming in 60 days from seed, continuing all the season, and every season being hardy. Flowers large, colors exquisite—**pkt. 10 cts.**

These 3 great Novelties, with two more (5) for only 20 cts.

See Catalog for colored plates, culture, etc.

Our Big Catalog of Flower and Veg. Seeds, Bulbs, Plants and rare new fruits free. We are the largest growers in the world of Gladiolus, Cannas, Dahlias, Lilies, Iris, etc.

JOHN LEWIS CHILDS, Inc., Floral Park, N. Y.

From the Field

Caseyville, Miss.

Dear Dr. Meek: We arrived at Caseyville on Dec. 22 and found a nice supper prepared for us by the ladies of the community. We are delighted with our new work. The people are certainly good to us. They are sending in fresh meat by the shoulder. Do you wonder that they have won our hearts? The work is in fairly good shape. We are praying for and expecting God to do great things for us this year. Our camp meeting will embrace the fifth Sunday in July and the first Sunday in August. The workers will be announced later.

Doctor, you are giving us a great paper. I hear people everywhere I go talking about what a good paper you are putting out. On with the good work! We are going to look after its interests on our charge.—W. W. Nelson, P. C.

Lumberton, Miss.

Dear Dr. Meek: We reached our new pastorate on Dec. 29. The good people of Lumberton received us kindly and have shown us many thoughtful attentions since our arrival. We serve a loyal and generous people. Their enviable record is that they have endeared themselves to all the pastors who have served them. My predecessor, Rev. W. B. Jones, is greatly beloved by these people, whom he served for a full quadrennium. And other former pastors are still mentioned in terms of endearment. The year begins well with us. A finer body of men than the official board of this charge would be hard to find anywhere. At the first meeting of the stewards for the new year, the Conference assessments were provided for in a few minutes, thus relieving the pastor of the burden of collecting the where. At the first meeting of the pastor's salary was arranged. If an auspicious beginning is a reliable forecast, we are on the way to a fruitful year in our new field.—J. A. Moore, P. C.

Ringgold Charge (La. Conf.)

Dear Dr. Meek: Since I have not made any report of my work for some time, will you allow me a little space in your valuable paper to express my appreciation of the many good things that the Master has blessed me with? I am serving this work for the second year. I wish you might come over and see my church folks. They are "just the best." One of my congregations called me to a special service on Thanksgiving day, and filled my Ford car with all I could bring home. There were fruit cakes, syrup, meat, potatoes, and many other things—too great in number to name. I have made one round on the charge. All of my people were glad to have me returned, and I certainly was glad to get back. My congregations are increasing all the time. I don't say this to boast. I have a most excellent Board of Stewards. They look after the finances of the church (not slothful in business, but serving the Lord). Well, Christmas came on, and what do you think? Old St. Nick gave the preacher a fine overcoat and many valuable presents were given the lady of the parsonage and the children—such as shoes, dresses, candy, nuts, and dolls. Now I trust none of my brethren will become jealous of me and my work. I am living in Canaan. Praise the Lord! My prayer is that God may give me strength to do the work of a faithful servant. I was made glad last year when I made out my report and found I had added 78 members to the Church. May I ask the brethren to pray for me, that I may reach the 100 mark this year? Well, brethren, I am serving as a supply, but thank God I enjoy the work as well as some of my brethren who are farther up the line. My motto for 1917 is, Lord, help me that I may help others.—J. F. Dring.

OUR HOLLY SPRINGS "TEAM."

Dear Advocate: Holly Springs can now boast of the best "team" in the North Mississippi Conference in the persons of Presiding Elder J. H. Feits and our pastor, Rev. E. R. Smoot. The "make-up" of these two men is similar. They are both brainy, consecrated, full of life and vim, and in every way modern and up-to-date. Brother Feits was largely our pastor, along with Brother Lott, during dear Dr. Henderson's long illness. We therefore knew what we had in him. But Brother Smoot was untried here. But his very first sermon put him on his feet. His subject was that old theme, "For God so loved the world that he gave his only begotten Son." His was one of the most charming and touching presentations of the subject that this writer has ever listened to. One thought alone in that sermon was sufficient to stir his congregation. That thought was this: That God employed a number of persons to write the Bible; that heaven, we are told, is full of angels; that it took a number of good and great men to establish the Church on this earth. Then why was it that he gave just One Person, his Son, to ransom and save the world? The pathetic answer was that God gave ALL he had, and could therefore give no more. That he gave his "only" Son. His congregation was perceptibly moved as Brother Smoot so tenderly touched on this point. We have another asset, too, that must not be overlooked. These two godly men are signally blessed in their companions. I have often thought that it is a difficult place to fill to be a Methodist itinerant preacher's wife. But Sisters Felts and Smoot are not only consecrated but take a lively interest in all Church work. They are indeed "helpmeets" for their noble husbands. So, you can not be surprised when Holly Springs challenges the entire Conference for a better "working team" than we now have. May God continue to bless them! W. A. BELK.

Holly Springs, Miss.

Glass of Salts Cleans Kidneys

If your Back hurts or Bladder bothers you, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they no longer are a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

SOUTHERN PACIFIC LINES

TO THE WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"—No Extra Fare

From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.

JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

Raising Cotton Cheap

TWO BALES PER ACRE

"On one and a half acres we raised last season 1500 pounds lint cotton, or two bales per acre. We used 400 pounds Meridian Home Mixture per acre. We made an average of nearly a bale per acre on 35 acres with 300 pounds of fertilizer. This is ordinary piney wood land." J. P. & J. M. Johnson, Quitman, Miss.

Meridian Good on Corn, Cotton and Truck

"I have been using Meridian Fertilizers with success on truck for 8 years. This year I used it on corn and cotton with the following results: 200 pounds of fertilizers doubled the yield of both corn and cotton, and I got a good yield of the latter notwithstanding the boll weevil." Sam E. Acker, Dialville, Texas.

700 Per cent. Profit

"I used Meridian Fertilizers at the rate of 275 pounds per acre on land that would probably have produced one-third of a bale per acre. I made 15 bales on 19 acres. At eight cents for cotton the fertilizer investment figures out about 700 percent profit." G. B. Williams, Sykes, Miss.

One-fourth of all the fertilizer used in the territory in which we operate is the **Red Bag** kind.

LEADING BRANDS

Meridian Home Mixture
Meridian Union Special Phosphate
Meridian Blood and Bone
Meridian Perfect Guano
Meridian Ham Bone
Meridian Meal Mixture
Meridian Vegetable Grower
Caddo Cotton
Texas Special
And many others for every crop need.

Look for the **Red Bag** on the back of every sack.

MERIDIAN FERTILIZER FACTORY,

Offices and Factories at
Meridian, Miss. Hattiesburg, Miss. Shreveport, La

NOTES FROM THE JACKSON DISTRICT.

Dr. W. G. Henry, our pastor at Galloway Memorial, reports the reception of 32 into his church since Conference, 22 of them on profession of faith.

Rev. W. H. Lewis and his flock at Capitol Street held an interesting watch-night service on the night of December 31. Rev. J. L. Neill preached at 7:30 on "The Spirit of Methodism." Following him, W. E. Morse gave a talk on the "Unification of Methodism." The Epworth League had charge of the hour from 10 to 11 o'clock; and the last hour of the old year was spent in personal testimony and prayer. At 12 o'clock, about 75 met the pastor at the altar for re-consecration of their lives to God and the Church. Fully 300 attended the services of the night, and 100 or more remained to the close. It was an interesting and helpful service throughout.

Jackson has become the home of quite a number of our prominent preachers. Besides the presiding elder and resident pastors of the four churches, it is the home of Dr. A. F. Watkins, President of Millsaps College; Rev. Robert Selby, Commissioner of Emory University; Rev. M. M. Black, Commissioner of Millsaps College; Rev. J. B. Randolph, Superintendent of the Methodist Orphans' Home; Rev. J. L. Neill, Sunday School and Missionary Field Secretary for the Mississippi Conference, and three of our honored men on the retired list, Revs. H. P. Lewis and R. Bradly, of the Mississippi Conference, and Rev. S. M. Thames, of the North Mississippi Conference.

At the district stewards' meeting held on the 8th, the salary of the presiding elder was fixed at $2400. Provision was made to furnish the district parsonage by levying an assessment of $240. We have one of the best district parsonages in the Conference, and it is kept in repair and properly looked after by the district stewards with a sense of real pride.

Preaching for results at every service, and early collections, are two of the wise suggestions of our "Beloved" to all the preachers of the district.

Rev. A. S. Oliver, of the Eden charge, brought his district steward to the district stewards' meeting in his Ford. One delightful feature of the district stewards' meeting every year is the bountiful spread provided. This year the ladies of Capitol Street Church furnished and served the dinner in the district parsonage.

Our new "Beloved" is entirely at home in his new position. He directs the affairs of the district with an experienced hand, and we all are glad that Rev. J. M. Morse is our presiding elder.

"Isom" has again been requested to send in notes from the Jackson District. Let the preachers and others take due notice thereof and govern themselves accordingly. ISOM.

THE HATTIESBURG DISTRICT NOTES.

Watch-night was observed by the Methodists of Hattiesburg. The service was held at the Main Street Church, being conducted by Rev. W. B. Jones. It was an enjoyable occasion—spiritual and profitable. As usual, the preachers talked too much and the laymen not enough. Will the preachers ever give the laymen a fair chance at things?

Rev. W. B. Jones has moved in with his family. He, as presiding elder, is in the saddle, with the reins in his hands. Look out for something to happen. He has preached at all three churches in town. The people speak well of his sermons.

The district stewards met here on December 16. Notwithstanding the unfavorable weather, the attendance was good, and the business was done well. The presiding elder's salary was fixed at $2400. In connection with this meeting, the pastors held a conference, which will most likely bear good fruit in the work of the district. T. W. Adams was chosen to keep the Advocate public informed of the happenings in this territory.

Rev. P. D. Hardin is in clover at Main Street Church. He is a fine fit there. He will have a good year. His salary has been raised. Good! May many more do likewise with their pastors.

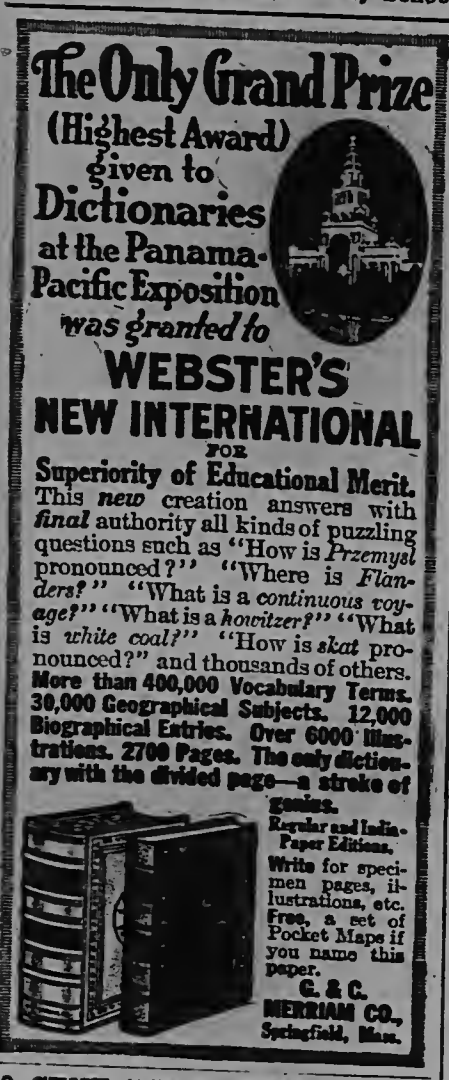
Rev. W. A. Terry was returned to Broad Street. Of course, there was nothing else to do. If Bishop Murrah had moved Terry, he and Broad Street would have seceded. They have a well organized, well developed, and well established mutual admiration society over there. It is delightful. Terry is a happy man, and he has good cause to be.

Adams says he had rather be the pastor of Court Street Church than to be pastor of any other church in the Conference, and he says that Court Street is tickled almost to death to have him reappointed as their pastor. There now! If anybody should doubt it let him come and investigate. Pastor and people are so delighted to be together another year that they have repainted the church and the parsonage. If the enthusiasm doesn't subside pretty soon they will paint everything, all around and about.

Charlie Downer is located at Petal. He has made a fine impression. His people are expecting great things of him. CharHe will not disappoint them.

T. W. A.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.25 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.


The Only Grand Prize
(Highest Award)
given to
Dictionaries
at the Panama-Pacific Exposition
was granted to
WEBSTER'S
NEW INTERNATIONAL
FOR
Superiority of Educational Merit.
This new creation answers with final authority all kinds of puzzling questions such as "How is Przemysl pronounced?" "Where is Flanders?" "What is a continuous voyage?" "What is a howitzer?" "What is white coal?" "How is skat pronounced?" and thousands of others.
More than 400,000 Vocabulary Terms. 30,000 Geographical Subjects. 12,000 Biographical Entries. Over 6000 Illustrations. 2700 Pages. The only dictionary with the divided page—a stroke of genius.
Regular and India-Paper Editions.
Write for specimen pages, illustrations, etc. Free, a set of Pocket Maps if you name this paper.
G. & C. MERRIAM CO., Springfield, Mass.

The Faithful Guide
FROM
Seed To Harvest
HASTINGS' CATALOG
for
Spring
1917
In offering this big new Catalog, which represents 27 years of hard study of seed, soil and Southern climatic conditions, we feel better prepared than ever to be a faithful guide to the farmers of the South.
We feel that we deserve the confidence you place in us, by depending on us to a large extent, for truthful planting information. We have used our position to gather it for your advantage; threshing it out like wheat and giving you only that which is valuable.
We want you to get your share of this benefit,—so we'll send you this book free. Write us for it promptly.
H. G. HASTINGS CO.,
Atlanta, Ga.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 5. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3180.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 1, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Perchance in heaven some day to me
Some blessed saint will come, and say,
'All hail, beloved! but for thee
My soul to death had fallen a prey.'
And oh, what rapture in the thought,
One soul to glory to have brought!"

* * *

Back of the shining face is the radiant heart.

* * *

The door of opportunity stands open before every Christian. And in most cases it is in his own community.

* * *

A current weekly has the following heading for an editorial: "Let the Police Light Shine." It is dim enough in many municipalities to justify such an exhortation.

* * *

Whether New Orleans is "the most wicked city in the world," is a question there is little profit in debating. It is far too immoral, as are also all other large cities. The thing to do is to get busy and make it better. There is certainly abundant room for improvement.

* * *

Dr. J. H. Jowett, in his "Yale Lectures," represents a minister, as he looked back over his past life, as saying: "I have not failed to study; I have not failed to visit; I have not failed to write and meditate; **but I have failed to pray.**" What a mistake it is for any preacher to neglect this mighty source of strength and help in his own spiritual life and in his work! Possibly herein lies the explanation of many a fruitless ministry.

* * *

The great need of sinful men is to have their souls quickened and strengthened by the power of the Holy Spirit. To bring them into touch with this Divine Power is the great mission of the Church. This is the hardest work that Christians have to do—**but it must be done.** No sort of reformatory or cultural process can be substituted for it. A genuine revival, awakening the consciences of men, leading to repentance and regeneration, and bringing a strength to resist evil, is the one true hope of the Church and the world to-day.

* * *

At a recent Annual Conference we had occasion to speak to a well educated and gifted young minister concerning two or three agencies for worthy interests which had been offered him. He said in reply, "I am resolved to let nothing take me from the pastorate." Without meaning to disparage others who have responded to the Church's call to labor in behalf of special enterprises, we must say that this young man's statement profoundly impressed us. There is no greater work in the Church than that of saving and shepherding immortal souls. To be a really efficient pastor is an ambition lofty enough for any man. And to acquire such an efficiency in a high degree one can well afford to exert to their utmost all the energies of one's body, brain, and heart.

THE BASIS OF PRAYER NOT ANOMALOUS.

The philosophy of prayer has engaged much attention within recent decades. The discovery of the extent to which law reigns in the physical realm, along with the view that God is all-loving, omniscient, and unchangeable, has disposed some to try to restrict the benefits of praying to a kind of subjective influence upon the petitioner. That there is such an influence in it is not to be denied, but the contention that the effect of prayer stops with that is out of harmony with the teaching of the Scriptures concerning the power and results of intercession. Such a theory is wholly inadequate to account for the outcome of earnest praying in behalf of others—an exercise in which Christians are exhorted in God's Word to engage, and which has ever been regarded by the followers of Jesus as having accomplished great things toward the upbuilding of the Divine Kingdom on the earth.

As a matter of fact, the foreknowledge and goodness of God furnish quite as good a reason for a person to sit down with folded hands, and wait for him with his omnipotence to do all that needs to be done, as it does for one to close one's lips and refuse to pray because of a feeling that Infinite Wisdom and Love will do their utmost for men, anyway. Professor Fosdick, in his book, "The Meaning of Prayer," touches upon this point in a manner so illuminating that we quote a portion of his utterance here, hoping that it may prove helpful to our readers:

"Now if God has left some things contingent on man's thinking and working, why may he not have left some things contingent on man's praying? The testimony of great souls is a clear affirmative to this: some things never without thinking; some things never without working; some things never without praying. Prayer is one of the three forms of man's co-operation with God. The fact, therefore, that God is all-wise and all-good is no reason for abandoning thought and work. At their best, none of them is an endeavor to get anything against the will of God, and all or them alike are necessary to make the will of God dominant in human life. Who would dream of saying, God is all-wise, he knows best; he is all-good and will give the best; why, therefore, should I either think or work? But that is just as sensible as to say, If God is good, why should I pray? We pray for the same reason that we work and think, because only so can the wise and good God get things done which he wants done."

A NOTABLE ADDRESS.

In the Athenaeum, in this city, last Sunday afternoon at 2:30, a great audience assembled to hear Hon. W. J. Bryan discuss the subject of prohibition. Not only was every seat in the large auditorium taken, but standing room was at a premium, and many went away, not being able to get where they could hear the speakers, or even see the platform. The attendance was estimated as ranging around 3000, notwithstanding the fact that it was raining and that the weather was quite disagreeable. The meeting was called to order by Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, who introduced Dr. P. A Baker, of Westerville, Ohio, the President of the National League. Dr. Baker made a few brief remarks and gave an opportunity to those present to make an offering for the maintenance of the work of the Anti-Saloon League. State Senator Delos Johnson, of Washington Parish, then introduced Mr. Bryan in a happy speech, and when the distinguished visitor stepped forward on the platform he was given a most enthusiastic reception.

Mr. Bryan spoke for an hour and twenty minutes, holding the close attention of the great throng from his opening sentence to the close of his impressive address. His utterance was a powerful and convincing arraignment of the liquor traffic, being perhaps the most effective prohibition speech ever delivered in New Orleans. Within our knowledge no other advocate of temperance reform has ever been given such a hearing in the Crescent City, and that the orator's sentiments found a responsive echo in many hearts was attested by the manner in which he was repeatedly cheered. It was a great day for the cause of prohibition in this Southern stronghold of the accursed liquor traffic.

Mr. Bryan has had a long and distinguished career as an American publicist and statesman and has contributed largely to the promotion of the welfare of the American people; but, in our opinion, he has never rendered them a nobler and more needed service than that which he is now performing by endeavoring to arouse the moral conscience of the Nation against the nefarious liquor business. He is an optimist as to the outcome of the present struggle to overthrow it, and confidently expects to see the white flag of prohibition wave over the entire country in the near future.

The United States has probably never had a political leader of national note who was so sound on the great moral issues or who has been so ready to champion them from the platform and in the public prints as this famous son of Nebraska. As a great Christian layman his place is alongside the majestic and lion-hearted Gladstone, whose light shone throughout the world in the last century.

The Commercial Appeal, published in Memphis, Tenn., where there is at present much hospital enthusiasm, says: "Give us a hospital that people of moderate means can patronize. Twenty-five dollars a week for board; $25 for a nurse; $20 for a nurse's board, with doctor's bill and drug charges added, put a hospital out of the reach of people who need it sorely—those whose homes do not permit the best care of invalids." This is quite a suggestive appeal. Church hospitals must in some way manage to match the splendid spirit of humanitarianism and charity that is being shown by the great State and city institutions of this kind, if they would command public approval. The poor and needy were ever uppermost in the thought of Christ, and those who claim to represent him should be like-minded.

FATHER'S TALKIN' NOW.

By The Bentztown Bard.

Somewhere in most folk's memory is a scene
Of old home places, simple as could be,
With twilight falling, and with festive mien
The little group around a parent's knee.
And then the children, maybe, still so young,
Starting to prattle, while with line-creased brow
The mother, pointing finger, with soft tongue
Cried: "Silence, children; father's talkin' now!"

Ah, all the world meant to them of life's truth,
Its wonder and its magic and its glow,
Was father's word—some memory of his youth,
Some tale of high adventure long ago.
And when he spoke, 'twere sacrilege to mar
His story of his lesson—for 'twas then
We heard the message that would take us far
On life's hard journey to the deeds of men.

I wonder if it will not some day be
The same with all folk—grown-ups well as small—
When time hath gathered us around His knee—
The Father whose great word is more than all;
And there, in reverence, in the quiet places,
The twilight gathering, will we not, somehow,
Hear mothering voices—as we lift glad faces—
Say: "Listen, children, Father's talking now!"

—Baltimore Sun.

A TWO-FOLD NEED.

We need to realize the largeness of a small work as well as the smallness of a great work, in order that, on the one hand, we may do little things grandly, and, on the other, grand things humbly. —Bishop Brent.

NOT THE END.

When I go down to my grave, I can say, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare; it closes with the twilight to open with the dawn.—Victor Hugo.

NOT AS A PRINCE, BUT AS A SINNER.

It is recorded that when the father of the late Queen Victoria, the Duke of Kent, lay dying, he expressed some anxiety about his soul. His doctor endeavored to comfort him by reminding him of how admirably he had deported himself in the conspicuous position in which he had been placed in the world. But the duke checked him, saying, "No, friend; if I am to be saved it is not as a prince, but as a sinner."—The Presbyterian.

ONLY SEEMING.

We talk of a "cloudy sky," but in reality there is no such thing. The sky is always blue, the sun is always shining. The clouds are not the sky any more than the curtain is the window. So God is always the same. He never changes. Clouds may sweep between us and Him and obscure our vision, but He is where He always is, waiting to be gracious and ready to stretch forth a helping hand.—Canadian Churchman.

YE ARE THE BRANCHES.

Last night I heard a wonderful talk based on these familiar words, "Ye are the branches," and I want to pass the central thought in it on to you, if I can. Draw in your mind a picture of Christ saying to the twelve, "Ye are the branches." Each man of them different—one timid and reserved; one impulsive and impatient; two called "Sons of Thunder;" one gentle and loving as a woman; and so on. And yet Christ said to them, "Ye are my branches," which meant, "I want to come to fruit in you—I want to live in you and bear fruit." Will you take this thought for one of your helps? Feel Jesus standing in front of you and saying, "You are my branch and I want to come to fruit in you," and then watch the fruit that is gathered from you by your co-workers in the parish church, in the auxiliary, by your husband, children, sisters, friends, servants, as the case may be. Will you do this?—Southern Churchman.

A STATEMENT FROM THE COMMISSIONERS OF EMORY UNIVERSITY.

In response to the call of the Chancellor, the Commissioners of Emory University met at 9:30 a. m., on January 18, in the Wesley Memorial Church, Atlanta, Ga., with the Chancellor, Bishop W. A. Candler, in the chair.

The following Commissioners were present: Rev. Robert Selby, whose field is the State of Mississippi and whose objective is $50,000 for the Lamar School of Law; Dr. J. S. Frazer of Alabama, who is leading the campaign in Alabama and Florida for buildings; Rev. C. C. Jarrell, of the North Georgia Conference, and Rev. J. A. Harmon, of the South Georgia Conference, who are working for the University in Georgia; Rev. E. M. Harrell, of the Tennessee Conference; Rev. W. J. Mecoy, of the Memphis Conference; Rev. S. B. Vaught, of the Holston Conference, and Dr. J. H. Young, from the Kentucky and Louisville Conferences. The four last named Commissioners are at work on a joint undertaking to raise $200,000, half of which is to go to a great memorial building to be named for Bishop H. N. McTyeire, and half to a great loan fund for the benefit of needy students. Dr. W. Asbury Christian, recently appointed in Virginia, is leading the campaign in the "Old Dominion" for a $50,000 endowment of the Chair of Missions in the Theological Department. Rev. Lee T. Mann, who has undertaken the work in North Carolina, did not reach the meeting.

In nearly every part of the territory east of the Mississippi River a Commissioner is now engaged. The campaign for Emory University is thus fully begun, and the Commissioners were called together to sound the note, "Forward," and to plan for the successful prosecution of this important movement.

The Chancellor raised the question whether the Church really wanted a great university and called on the Commissioners to make an answer. Some of these men had been at work no longer than a month and a half or two months, and others had been engaged a year and a half or two years. They had touched all parts of the Church. The Chancellor said, "Be frank; let us know the truth." Every man showed what was in his heart, and the hearts of all were made to burn as man after man told of difficulties overcome, the awakening of the Church as the facts were made known to our people, the success achieved and the victory that lay just ahead, and all agreed with one accord that the Church wanted and would have a university, and that "the Lord has led us into this work, and that He will lead us through."

A committee composed of J. S. Frazer, Chairman; C. C. Jarrell, Secretary; S. B. Vaught, and W. Asbury Christian, was appointed to prepare a statement reporting the proceedings and result of the meeting, together with an outline of the University's progress and prospects. This statement is herewith sent out by the Commissioners as an account of their labors and a bare sketch of the plan of campaign.

Just before the close of the morning session, the Hon. Asa G. Candler, Mayor of Atlanta, appeared and greeted the body. He assured the Commissioners that his remarks were not the sort of formal address that he was so often called on to make. He said, "You are in a great undertaking. The Church believes you are the men to carry it on. Atlanta is glad to have you, because Atlanta is greatly interested in Emory University and is proud to have such an institution in her midst. You men are the servants of the Church, who is our Mother, and of God, who is our Father. We can not fail when he works in us and with us."

The Commissioners were invited to take luncheon at "Winship Hall," on the Campus, and to inspect the grounds and buildings of the University. Upon reaching the campus they viewed with delighted eyes the picturesque grounds, with the three charming plateaus as if shaped by an Almighty hand to bear the three great groups of buildings; they gazed with growing appreciation upon the four marble buildings, nobly classic in proportions and marvelously beautiful in coloring. They could hardly leave off in their praises of the splendid building which is the home of the Candler School of Theology. When they stood in the chapel of this building, there was something akin to awe in their admiration of the gentle majesty of its beauty, which has in it an inspiration to feelings of mystery, as if California red-wood, Georgia marble, and columns high and lifted up had somehow conspired to speak together the praises of Him in whose honor it is built.

The Commissioners realized that Mr. Asa G. Candler had spoken the truth when he said, "The foundations have been laid for a great University," and that the Chancellor had studied the situation thoroughly when he declared that "it will take a minimum of $5,000,000 to put the University on its feet," with a fair promise of a growing and glorious future as added gifts shall come to it and expanding usefulness shall write its name deep in the heart of the Church. The Commissioners are glad to note that more than half of this amount is in hand, and that the campaign for funds has been already so successful as to promise the remainder at an early day. But this will be only the beginning. The end no man can see. This University will be a "Century plant;" its bloom no one of us may behold, except as we see it now by the eyes of faith, or shall see it later with those who watch the progress of the Kingdom from the upper world.

The sum of $5,000,000 for a beginning may seem to some too large an amount to ask. But this figure is really small when compared with the wealthy institutions of the North and West. The South ought to have, and must have, at least one university as strong as any in the United States, and the Methodists can provide it. With an initial foundation of $5,000,000, other large amounts would be speedily added to it, and far sooner than many suppose our brightest hopes for such a university would be realized.

The Southern people face the finest opportunity they have ever had to "get on the educational map" of the nation. Over a million Methodists look to the professional and post-gradnate departments of this University as the crown of their educational system. The South of to-day is richer than the Nation of yesterday. The disasters which swept her endowments away, prostrated her colleges, and deprived a generation of noble men of college training and university opportunities are more than half a century in the past. She sees that dark period through a mist of tender memories, and its sharp cries are dulled in the din of a hundred industries. The Southern people are to-day a people of wealth and power, with a cheering political outlook and a promising economic future.

But the good things of the present can not be safeguarded, nor the better things of the future secured, without Christian institutions of learning. By these only can be preserved the fine elements of that type of civilization that made our forefathers great, and led our fathers through the darkest period that any people ever passed without ceasing to exist. The South can not maintain and improve this civilization without the strongest and most Christian institutions of learning.

To make education secular is "to put a rifle in the hands of a savage;" it is but half an education with the better half left out; it is a crime to teach a child to read unless we teach him to read that which is noble and exalting.

Christian colleges alone can no longer hold our firing-line. They must have the support of Christian universities as impregnable strongholds. We are able now to pass as a people into that ruling class of those who have such universities.

There is no greater benevolence than Christian education; there is no larger need in the South to-day than for a great Christian university; there is no greater force to build it than the Southern Methodist Church; and no greater challenge has ever come to the men of our Church than the opportunity of this hour.

The University has already received one of the largest, if not the largest, gifts ever made by a Southern man, in his life-time, to a single cause;

a great Church, stirred to the depth of her soul, has willed that the Institution shall be; and a wealthy city has given it more than $500,000 and proudly sets Emory as the crown-jewel in its coronet.

The hour is now at hand, and far above the voice of mere patriotism, noble as that is; above the call of the Church, sacred as that is, the voice of the Master calls and says: "Do this in remembrance of me."

J. S. FRAZER, Montgomery, Ala.
ROBERT SELBY, Jackson, Miss.
W. J. McCOY, Jackson, Tenn.
S. B. VAUGHT, Johnson City, Tenn.
C. C. JARRELL, Emory University, Ga.
J. A. HARMON, Macon, Ga.
E. M. HARRELL, Nashville, Tenn.
J. H. YOUNG, Louisville, Ky.
W. ASBURY CHRISTIAN, Richmond, Va.

THE UNIFICATION COMMISSION.

Dear Doctor Mcek: In view of the fact that certain newspapers, North and South, are publishing rather full and specific accounts of what is supposed to have been done at the late meeting of the Commissioners on the Unification of Methodism, and, in view of the further fact that these communications do not appear to me to be in all respects accurate, I beg the privilege of saying a few words.

It was determined by the Joint Commission at the very outset, and I think very properly so, that nothing should be given out for publication until definite affirmative conclusions had been reached. Any other policy would have defeated from the start the very purpose for which the Commission was chosen. It may be true, as alleged, that the Commissioners needed the presence of editors and others to interpret their action to the general public, but if so, they were simply not competent to occupy their places, and should never have been appointed. More than this, what reason is there for supposing that the editors themselves would have needed no interpreters? The notion that this arrangement for secrecy was a device of the Southern Bishops lacks foundation in truth. It assumes that these five men, who were not themselves united on the subject, were able to control the judgment of their forty-five colleagues as to the manner of conducting the negotiations in which they were engaged.

Nothing was adopted—not one thing that could be nailed down for certain. Even the most enthusiastic unionists must have had some realization of the difficulties by which they were confronted—difficulties that are not dreams, but realities, and that can not be blindly ignored by either Church. This much I venture to say without censuring anybody, or digging up any unpleasant history.

May I humbly suggest that those among us who are calling everybody to prayer for specific results might do better to allow God a somewhat freer hand in controlling the course of affairs? Is it not at least conceivable that His wisdom is greater than ours, and may look to the execution of His ends by other methods than we might adopt? The people who are so dead sure of themselves stand at least a chance of sometimes making mistakes.

Nothing could have been more beautiful than the spirit that prevailed in the Commission. With very slight exceptions, everybody seemed perfectly willing to exhibit that last and highest test of liberality, namely, to allow every one to do his own thinking without calling in question his perfect sincerity. The little folks who are clamoring that their opinions shall be accepted as final for everybody, without room for dissent or difference, would not have felt at home in that company of broad-minded gentlemen, who know the value of unity, and are willing to give almost anything to get it except liberty. E. E. HOSS.

Muskogee, Oklahoma.

Those who bring sunshine into the lives of others cannot keep it from themselves.—J. M. Barre.

THE CURSE OF STRONG DRINK.

By Rev. C. Wesley Baley.

The greatest curse that can come to any people is the curse of intemperance. This curse has the most blighting effect of anything in the world upon the ideals and destiny of any people, nation, or country. The people who become addicted to intemperance sooner or later lose the high ideals that should characterize the public life of any community. They come to look upon morals as a secondary matter and revenue as the thing that is important. The souls of men are placed in the balances and weighed against the almighty dollar, with the advantage given to the dollar. The plea that we need the revenue derived from the sale of intoxicating drinks for the support of our public schools, is equivalent to saying that revenue is worth more than the souls of men. The public school system that has to stand on the price of blood should and ought to fall. It would be far better for our children to grow up in ignorance than to be dependent upon such a source for the money with which they are educated.

Strong drink has caused the downfall of governments and nations in the past, and will doubtless cause the downfall of nations in the future. No nation can depend upon intemperance for its support and hope to stand. Babylon, with her power and splendor, had her downfall through intemperance. She could boast of the splendors of her court and kingdom and the prowess of her armies, yet, through intemperance, she fell. Nebuchadnezzar had brought into subjection to Chaldea all the world of his day and time; yet, when Belshazzar, his grandson, succeeded him on the throne and began his reign with a drunken feast, Babylon fell. The glory of Chaldea was gone forever. No wonder the sacred poet has said: "Babylon is fallen to rise no more."

When we look about us, we soon realize that there are more people that have been wrecked and ruined by intemperance than by any other cause. The wrecks are to be seen on almost every hand. In the town, the village, and the country, it has done its destructive work, and homes have been wrecked and ruined. How often we meet those who say, with a sigh, "Once home was happy and pleasant before husband, father, or son began to drink." These blighted homes are to be found in all communities, and stare us in the face and are silent witnesses to the awful wreck and ruin that follow in the wake of intemperance. These wrecked homes are calling to us Christian people for remedy and the suppression of the nefarious business. Strong drink has caused the divorce evil to enter many homes and break them up and blight the lives of the children who had the right to be happy but who have been robbed of it, because we as a people allow this evil to flourish. What will we do about it? Will we sit silently by and say it is none of our business? Or will we rise up in our might and say the whiskey business must go?

The lives that have been cursed by strong drink are myriad. You meet them in almost every town and community. Many a young man has started out in life with bright prospects and the future was resplendent with promise for a useful life, and yet it has all been cut short and ruined by intemperance. The parents have looked to the boy for comfort and solace in their declining years only to be disappointed and made heartbroken by his fall. The one they hoped they could lean upon has been the source of the keenest disappointment to them. The last stay of their declining years has failed and they are left to stand alone. The loving husband and the indulgent father has become a veritable brute. The one to whom he plighted his troth in young manhood is heartbroken and sad. The children, to whom he was the embodiment of all that was noble and good, come to dread his return and hide when he draws near. No wonder one has said:

"And chained her there, 'mid want and strife,
That lowly thing—a drunkard's wife!
And stamped on childhood's brow so mild
That withering blight, the drunkard's child."

Statistics tell us that the victims of intemperance are greater than the victims of war, famine, and pestilence all combined. Great calamities have swept throughout the world and have claimed their tens of thousands. Pestilences have swept through the world and many have fallen victims to them, and men have given their lives in order to stamp some of them out, and we have called them great. Yet, the beast of intemperance stalks about over our country and claims as its victims many of our brightest stars, and we sit silently by and make but weak efforts to stamp it out. Our men and boys are going down to wreck and ruin by the hundreds of thousands each year and hearts are bleeding at every pore. What will we do about it? I thank God the day is coming, and I believe it is almost at hand, when the curse of strong drink will be driven from our country.

Intemperance has caused the dethronement of the reason of more people than any other one thing. Moreover, its history is written in blood. More homicides are traceable to it than any other thing in the world.

Therefore, these things being true, there is only one conclusion that we can reach, and that is, that the only remedy for the evil is its entire suppression. Also that there is no justification for the licensing of the business by the Federal Government, and he who favors it favors that which wrecks the homes, lives, and morals of our people. Habakkuk has said: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also (Hab. 2:15). Cain cried, "Am I my brother's keeper?" (Gen. 4:9), and God answered in the affirmative when He said, "The voice of thy brother's blood crieth unto me from the ground" (Gen. 4:10). Personal responsibility for the welfare of our brother is taught all through the Bible, and it is impossible for us to get around the fact that we are responsible for those about us. Therefore, to vote in favor of the saloon is to vote for that which will destroy our brother, and God will hold us responsible for so doing.

Strongs, Miss.

There are people who can do all fine and heroic things but one, keep from telling their happiness to the unhappy.—Mark Twain.

Features of

The Holmes Store

¶ Merchandise of highest merit ¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Church News

The figures of 1916 brought the total membership of the Methodist Episcopal Church, South, to 2,154,307. The net gain last year was 52,242.

The Central Methodist (Lexington, Ky.), a paper about the size of the New Orleans Advocate, but which uses larger type, has announced that after February 15 its subscriptions price will be $2 per annum.

Bishop James Atkins has lately been filling some engagements within the bounds of the Memphis Conference. A friend who saw him in Memphis a few days ago informs us that he was looking exceptionally well.

Mrs. Corra Harris, noted as an authoress, says: "I am a believer in infant baptism. It never hurts the child and sometimes helps the parents." We are pleased to see that there is something Methodistic that meets Mrs. Harris' approval even in a mild fashion.

The Methodists of Georgia are raising funds to construct a modern building for the Wesley Memorial Hospital, of Atlanta. They propose to make this institution one of the largest and best in the entire South.

The Baptists of Georgia have announced that they will conduct a campaign to raise $415,000 to free all of their educational institutions in that State from debt. This campaign will be under the direction of Mr. G. J. Hood, of Commerce, Ga., a banker.

In memory of his father, the late Rev. A. J. Jarrell, Rev. C. C. Jarrell has given $500 toward a lectureship in Emory University to be known as "The Jarrell Lecture Course." These lectures will be given in connection with the Candler School of Theology.

Bishop John C. Kilgo met the presiding elders of both the North Carolina Conferences in Greensboro, N. C., a few days since, in a helpful conference, and following this meeting a stirring address concerning the work of the Church was issued to the Methodists of the Old North State. Bishop Kilgo is a leader who leads.

The Editor of the Arkansas Methodist says: "In going over our (mailing) lists we discovered that in a certain district in Arkansas, out of 59 Sunday school superintendents, 36 were not taking the Conference organ. A change is needed in that district." We wonder to what extent a like situation prevails over the Church.

Rev. George S. Sexton, D.D., Secretary of the Washington City Representative Church Special Committee, and now giving his entire time to that work, has recently secured and sent in to the office of the Board of Church Extension a contribution of $20,000, which is the largest single contribution that has been made to that enterprise.

We take the following from a recent issue of the Baltimore Southern Methodist: "Our Calvary congregation, which worships at the corner of University Parkway and St. Charles Avenue, at a called meeting, after the preaching service last Sunday (January 14), unanimously decided to change the name of their church to 'Alpheus Wilson Memorial.'"

The plates of the "Life of Bishop James O. Andrew" by the late Rev. G. G. Smith, D.D., are still in existence, being in the possession of his son, Rev. Robert O. Smith, of Gainesville, Ga. In a recent letter to Mr. Smith, Bishop Candler said: "The life of Bishop Andrew was one of wide usefulness and enduring interest. In this biography the story of his wonderful life is set forth. It would be a pity for such a book to go out of print, and I trust it may not do so."

Dr. W. F. McMurry, of the Board of Church Extension, reports substantial additions to the Loan Fund Capital of the Board since the first of January, 1917, as follows: one from Kentucky, $100; one from Tennessee, $500; one from Mississippi, $5000; two from Missouri—one of $2000, and one of $9000; three from Louisiana—one of $800, one of $10,000, and one of $50,000. He also reports additional contributions arranged for amounting to $9200, which amount will be paid on the maturity of securities during the next few months.

OUR MILLSAPS COMMISSIONER.

Rev. McKendree Marvin Black, the eldest son of the late Dr. W. C. Black, of the Mississippi Conference, was born near Hazlehurst, in Copiah County, Mississippi. After having attended the public schools in several towns where his father was stationed, he spent four years at Emory College, Oxford, Georgia, from which he received the degree of Bachelor of Arts in 1888. After teaching school two years, one year being spent at Fairview Institute, Binnsville, Miss., as Co-Principal with Rev. W. W. Moore, of the Mississippi Conference, he entered Vanderbilt University as a post-graduate student, receiving the degree of M. A. therefrom in June, 1892. Shortly afterward he was elected Head Master of the Preparatory Department of the newly founded Millsaps College, the first session of which began in September, 1892. During the two years of his connection with the College he also taught French in the College Department, the Chair of Modern Languages not then having been established. In December, 1893, he joined the Mississippi Conference, but retained his connection with the College until June, 1894, at which time he resigned his professorship in order to go into the pastorate. Among the pastorates he has served since then are: Gloster, Mayersville, Bolton. East End (Meridian), Pascagoula, Purvis, Port Gibson, Philadelphia, Second Avenue (Laurel), Broad Street (Hattiesburg), and Canton, where he has been stationed the past two years. During the year 1900 he served as assistant editor of the New Orleans Christian Advocate. For about ten years he has served as Secretary of his Conference Board of Missions, and several times has been appointed Conference Missionary Secretary. For the past five years he has been a member of the Board of Trustees of Millsaps College.

Rev. M. M. Black, Jackson, Miss.

He has been twice married. His first wife was Miss Mary C. Vaughan, of Natchez, Miss., who died in 1904. In 1906 he married Miss Lillian Patrick, of Byron, Illinois, by whom he has one son living, namely, Warren Columbus, Jr. He has two sons and a daughter by his first wife, namely, Henry Vaughan, McKendree Marvin, Jr., and Annie Miller Black. Brother Black was appointed Commissioner of Millsaps College at the late session of the Mississippi Conference, and is now busily engaged in his new work.

A GENEROUS BENEFACTION.

We are in receipt from Dr. F. S. Parker of the letter published below, which will prove interesting to our readers. We are happy to be informed of this splendid benefaction. The letter follows:

My Dear Dr. Parker:

I have the honor to advise you, and through you the Annual Conference which you serve as Secretary, of a contribution of $50,000 made to the Loan Fund Capital of the Board of Church Extension of the Methodist Episcopal Church, South, by a layman of our Church who resides within the bounds of your Conference, which contribution has been accepted by the Executive Committee of the Board of Church Extension, upon the condition that, beginning with the decease of the contributor, the income earned by this $50,000 loan fund "shall be paid annually to the Joint Board of Finance of the Louisiana Conference of the Methodist Episcopal Church, South, for the support and maintenance of the superannuated preachers of said Conference."

This contribution, having been made to the Loan Fund Capital of the Board of Church Extension, will accomplish perpetually two distinct ends: first, the aiding of needy congregations in building houses of worship, by loaning them money upon such terms as will not embarrass them; second, the better support of the honored veterans of the Louisiana Conference.

It is proper for me to say in this connection that a member of the Louisnana Conference, the Rev. George S. Sexton, D.D., is entitled to much credit for directing the thought of the noble contributor to the ends herein set forth.

Yours sincerely,
W. F. McMURRY,
Corresponding Secretary.

Jan. 26, 1917.

NOTICE.

To the Presiding Elders and Pastors, Louisiana Conference.

The Executive Committee of the Church Extension Board will hold its annual meeting on February 21, at the First Methodist Church in Alexandria. All applications to be considered by this Committee should be in the hands of the secretary, Rev. E. K. Means, of Monroe, by February 19 or February 20, so that he may get them before leaving for Alexandria. Do not delay these applications.

K. W. DODSON, President.
R. O. RANDLE, Treasurer.
E. K. MEANS, Secretary.

Blanks may be had by writing to Rev. E. K. Means, Monroe, La.

DECLARED CONSTITUTIONAL.

The so-called "blue sky" laws of Ohio, Michigan, and South Dakota were held to be constitutional in a recent decision of the United States Supreme Court. These laws regulate the sale of securities and are designed to bar get-rich-quick schemes. They do not attempt to prohibit unwise investments, but give to the States mentioned authority, through security commissions or banking superintendents, to forbid the sale of securities which officials believe might result in the defrauding of investors. It is stated that similar laws in 26 other States will be more or less affected by this judicial opinion.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Secular News

It is stated that an amended city ordinance may again bring the "jitneys" into existence in New Orleans.

The Owen Corrupt Practice Bill, now pending in Congress, among other things, forbids the publishing of bets on elections.

The chemical laboratory of the University of Virginia was destroyed by fire on January 26. The loss was estimated at $60,000.

Italy has recently loaned 250,000,000 lira to the Russian Government. A lira is equivalent to about 20 cents in United States money.

In England hereafter all youths over eighteen years of age will be required to train for home defense. Hitherto they have not been required to do this until they were seven months older than the age now specified.

A report is current that as a means of securing funds to prosecute the war in which she is engaged Austria may appropriate a fourth part of all the realty and personal property owned by all subjects and inhabitants of the empire.

The German Consul-General in San Francisco and several associates have been convicted in a Federal court on charges of trying to set on foot a military expedition against Canada and of plotting to dynamite ships and trains carrying munitions of the Allies for use in the European war.

In the two and a half years of the European war, the United States has shipped across the ocean (almostly wholly to England and her allies) cartridges valued at $85,000,000; gunpowder valued at $350,000,000; other explosives valued at $475,000,000, and firearms estimated at $60,000,000.

An earthquake on the Island Bali, in the Malay Archipelago, a few days ago, is said to have killed 50 persons and injured 200 others, besides destroying more than a thousand structures—homes, factories, and native temples. The Governor's palace was badly damaged. This island belongs to Holland.

The super-dreadnaught battleship, Mississippi, was launched at Newport News, Va., on January 25, the act of "christening" being performed by Miss Camille McBeath, of Meridian, Miss. This is the third vessel in the United States Navy to bear this name: the first figured in the Civil War; and the second was authorized in 1903, and was sold to Greece on July 8, 1914.

A press dispatch states that Mr. Allen W. Jones, of Milledgeville, one of the largest land owners in Georgia, has offered to furnish $20,000 to cover the expense of a special session of the Legislature called to enact a prohibition law forbidding the shipment of whiskey into that State for any purpose, if the Legislators should feel that the State is not able to stand this outlay of money. Governor Harris stated on January 27 that he had not at that time decided whether he would issue a call for the proposed special session..

In accordance with the provisions of the Federal Aid Road Law, the National Department of Agriculture has apportioned the first $10,000,000 that has become available, after having deducted $300,000 for administering the law. The amounts received by the Southern States were as follows: Arkansas, $165,378; Alabama, $208,297; Florida, $111,952; Georgia, $268,658; Kentucky, $194,943; Louisiana, $134,949; Maryland, $88,094; Mississippi, $177,811; North Carolina, $228,763; Oklahoma $230,278; South Carolina, $143,615; Tennessee, $228,306; Texas, $583,855; Virginia, $199,321. A million dollars will be applied to the development of roads and trails within or partly within national forests. The law requires the following later distributions: $15,000,000 in the fiscal year of 1919; $20,000,000 in that of 1920, and $25,000,000 in that of 1921. It behooves every State to make this assistance of the National Government count for the utmost possible.

Much time is necessary to know people thoroughly.—Don Quixote.

A SHORTENED DECALOQUE.

We give below the abridged form of the Ten Commandments, which a Commission, created for that purpose, submitted to the late Convention of the Protestant Episcopal Church, held in St. Louis, for adoption. Happily, however, this attempt to revise the Decalogue failed. We regretted to notice that this effort was spoken of approvingly, however, by some of the Northern Methodist papers. The suggested new form was as follows

I am Jahveh, thy God, who delivered thee out of Egypt, out of the house of bondage.

I

1. Thou shalt have no other God before me.
2. Thou shalt not make to thyself any graven image.
3. Thou shalt not idly utter the name of Jahveh, thy God.
4. Thou shalt remember the Sabbath day, to keep it holy.
5. Thou shalt honor thy father and thy mother.

II.

1. Thou shalt not murder.
2. Thou shalt not commit adultery.
3. Thou shalt not steal.
4. Thou shalt not bear false witness against thy neighbor.
5. Thou shalt not covet thy neighbor's house.

A PERTINENT LETTER.

In view of the moral campaign which is now under way in New Orleans, the following letter is so informing and pertinent, that we think it is well worth passing on:

"New Orleans, La., Jan. 27, 1917.

"To the Editor of the Times-Picayune:

"Although the following figures have been published before I think it is quite timely that they should be brought to the public attention again. They are taken from the report made for the Citizens' League of Louisiana by Mr. H. N. Pringle, the representative of the International Reform League, during his stay here last year. When Mr. Pringle was not getting evidence at the race track he spent his time in getting photographs of the restricted district and violations of the Gay-Shattuck law, and a pitiful array he has against us.

"Here is one of the statements made by Mr. Pringle: 'We have 246 churches—176 of which are Protestant—the others Catholic. Of course this includes colored churches. We spend about $500,000 to maintain these churches. Put in contrast with these 246 churches and the $500,000 they spend, the 2200 licensed saloons (I say licensed because there seems to be some doubt if all the saloons are paying a license), which at a very low estimate average about $20 a day. This makes $44,000 a day, or the stupendous sum of $16,060,000 a year. This is one-half of the amount paid throughout the entire State for liquor.'

"This is a little over $40 a day for every man, woman, child and baby in the city of New Orleans, estimating our population at 400,000 people!

"If these estimates are true, and I know that Mr. Pringle made his investigations very carefully, is it any wonder that the liquor interests fight against closing on Sunday, for it means $44,000 every Sunday they are closed, or for the fifty-two Sundays in the year $2,288,000?

"If money talks and counts, it is easy to see why the saloons are more powerful than the churches. Which are the citizens of New Orleans more interested in? Saloons or moral surroundings for our boys and girls? If the former, say so—let us know the true sentiment of this community. If for decency, say so, and let the powers that be know that, now since the conditions are known, old New Orleans will never be caught napping again. Take as your motto:

'Who for Truth no sword uplifteth,
He for Error strikes a blow.'

"You are either standing with vice or you must stand for law enforcement—take your choice.

"JEAN M. GORDON."

TOO FAR OFF.

The recent death of Prof. Percival Lowell, director of the Lowell Observatory of Flagstaff, Arizona, reminds us of his theory that the canals on Mars are artificial, and indicate the presence of intelligent inhabitants. Had his theory been well sustained and proven to be a fact, it would have been of great interest and would have answered some interesting and wide-reaching inquiries. But his theories did not stand the test. Professor Jacoby, of Columbia University, says Lowell's telescope will not produce photographs of Mars larger than a pin-head, and these cannot be magnified more than to the sixteenth of an inch, too small to reveal the works on the surface of Mars. Professor Jacoby also shows photographs taken by the Yerkes forty-inch telescope, and which are twice as large as the Lowell photographs, that show no signs of the canals. The astronomers of standing generally have failed to endorse Lowell's theories, and they have gone with other speculations. While Prof. Lowell stuck to those observations which are within the reach of human powers, he did good work, but his attempt to reach too far off failed.

This all has a pertinent bearing upon destructive criticism of the Holy Scriptures. So long as the critics dealt with that which is properly scientific and real, they have served their cause, but when they undertook to look down forty centuries through the small telescope of their critical faculty, their photograph was too small to be of any use. When a man says he can by the aid of his own subjective powers divide a text in Genesis and tell which part came from one document and which part from another, he reports what cannot stand the test of logic, experiment or intuition, and hence it must go to the scrap-heap, and that scrap-heap is growing very rapidly to-day, with the speculations of theorists, both in literary criticism and in natural science, but the works of God and the Word of God abideth forever—The Presbyterian.

A THING TO BE GUARDED.

One line along which ungodliness shows itself in a special way to-day is in amusements. These have their place when seasoned with godliness. But amusements are like grass upon a lawn. When it is properly restrained within the bounds of the lawn and properly clipped, it lends brightness and freshness to the surroundings. But when it is allowed full growth, it becomes seedy, and gives everything the appearance of the unkempt. It spreads over the sidewalk and wets the feet in rainy weather. When it reaches the garden, it chokes everything. The craze for ungodly amusement is one of the worst enemies of the modern Church, and it threatens to choke all good. We often find fault with our parents for their strictness. But what did their strictness mean? Simply that they labored to keep us clean. We must confess that their fruit was better than ours.—The Presbyterian.

CONFERENCE MINUTES.

The Journal of the 103d Session of the Mississippi Annual Conference is on our table. This publication is in its usual good form, and, in addition to the proceedings of the late meeting of that body in Jackson, contains much valuable information. We appreciate the kindness of Dr. A. F. Watkins, the Secretary, in remembering the Editor and Publisher with copies of this annual.

The Annual of the Louisiana Conference has come from the press, and is being sent to our pastors throughout the State. This publication is up to its usual high standard in every respect. It was printed this year, as it has generally been, in the Advocate office. Dr. F. S. Parker, Rev. J. F. Foster, and their associates are skilled as secretaries and editors of Conference minutes.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

The Great Battle

ARKANSAS "BONE DRY."

Following the example of West Virginia, the Arkansas Legislature, now in session, passed last week a measure making it unlawful for whisky to be shipped into that State for any purpose. The bill was promptly signed by Governor Brough. It is stated that this enactment will restrict considerably the sales of intoxicants by the saloons in Monroe, La.

TENNESSEE OUTLAWS LIQUOR.

Both Houses of the Tennessee Legislature last week passed a bill to prevent totally the shipment of intoxicating liquors into that State, having been encouraged to do this by the Supreme Court decision upholding the constitutionality of the Webb-Kenyon Law. It is said that Governor Rye will sign the measure.

DECREASE IN BEER AND BREWERIES.

We take the following from the report of the United States Commissioner of Internal Revenue for the past year:

"The production of beer, which product cannot be used for munitions or for any purpose other than beverage purposes, decreased 1,174,586 barrels, and there was a decrease of 40 in the number of breweries."

A FATAL BLOW TO BOOZE.

The Supreme Court struck the death blow to the illegal sale of whiskey in the United States when it declared the Webb-Kenyon law to be constitutional.

It is a far-reaching opinion. Two members of the court dissented. Chief Justice White and six other members agreed that the act was in no way out of line with the Constitution of the land.

Briefly, under the Webb-Kenyon law, if a State has declared against the importation of liquor it will be unlawful to make a shipmeut of liquor into that State. In other words, one can no longer ship liquor from Kentucky into Tennessee, if the State of Tennessee has passed an act in line with the Webb-Kenyon law.

Just now we do not know that there is a law on the statute books in Tennessee supplementiug the Webb-Kenyon law, but if there is not, it is probable that the Legislature will quickly pass one. If such a law is in effect it will be unlawful from to-day on to ship liquor into Tennessee which is to be sold in violation of the law.

The liquor Interests gave the Webb-Kenyon bill a hard fight from the beginning. It has been in the Supreme Court for more than two years.

The complete affirmation of the law stunned the advocates of liquor and the enemies of prohibition.

At the same time the Supreme Court affirmed the West Virginia law, which forbids the importation of liquor into that State for any other than medicinal or sacramental purposes.

It does look as if old John Barleycorn's day in the land is about over. We are mighty close to national prohibition. John Barleycorn has fought a heavy fight for 15 years, but for the last six years he has been constantly beaten.

It now may be possible to make the drinking of liquor an unlawful act on the part of the drinker.

When the Webb-Kenyon bill was in the United States Senate its chief advocate was Senator Newell Sanders, then a member from Tennessee. Mr. Sanders brought all of his energies into play in behalf of the bill, and more to him than to any one else was the successful passage of the bill through the Senate due.

It must have been exceedingly pleasant to the Ex-Senator, who is now an active business man in Chattanooga, to know that the highest court in the world has put the seal of its approval upon the legality of the measure.—Commercial Appeal.

SOME FACTS ABOUT LLOYD-GEORGE.

When men reach pinnacles of power and responsibility before the people, there is a great interest in the history and facts which have led up to such positions. Sometimes the facts are covered up until some one acquainted with the beginnings bring them to light. The man who at this moment stands most prominently before the world is Lloyd-George, and the following facts gathered from early sources will be of interest:

"Forty years ago the puny son of a schoolmaster's widow sat of Sabbath mornings in her little cottage in Carnarvon Burg, Wales, indulging in the most delicious treat of the whole week. On the table before him was one fresh egg, and he and his brother were to share it as their Sabbath breakfast. Fresh meat was an undreamed-of luxury. This one egg was the event of seven days of poverty. The lad gloating over the thought of this extravagant fare was Lloyd-George.

"Thirty years ago a boy of Welsh Nonconformists surged into the graveyard of a chapel of the Established Church in Carnarvon Burg and dug from the 'suicide corner,' where the minister had ordered it buried, the body of a quarryman. A law had been passed, shortly before, permitting the burial of Nonconformists in Church of England cemeteries. The dying quarryman had asked to be buried beside his daughter in this pleasant English graveyard. The minister, smarting under the indignity offered the Church, had him buried in the corner reserved for those who had taken their own lives.

"A thin little lawyer superinteuded the mob that laid the man to rest beside his daughter's body. It was he who faced the trespass proceedings brought by the enraged vicar, and carried his appeal from court to court until the highest in the realm reversed the decision against him. Carnarvon Burg sent Lloyd-George to Parliament at the age of twenty-seven for this fight.

"He is a fighter from his tiny feet to his sparse, sleek hair. He has always been fighting, clear-eyed, cool-headed, bitter. His battle for the Christian burial of an humble quarryman was only a preliminary skirmish in a life that has been one long strife.

"For years after his election to Parliament he was one of the chief trials of the respectable and conservative gentlemen there seated. Within a few months after the beginning of his term of service, the mention of his name was enough to turn a supporter of the party in power to purple.

"Daring, caustic, eloquent, he was soon known to English politics as the most persistent and invincible guerrilla in the House.

"Then came war. Under its hammer in the last two years many of the former idols of Britain have cracked and crumbled. Lloyd-George was never an idol with the English people. He was radical and disturbing, and as a nation they suspected him. But he alone throughout the terrific ordeal in which the empire is being proved has neither flinched nor proved himself unworthy of the trust imposed upon him."—Presbyterian Journal.

WANT MORE "PEP" IN THE CHAPEL.

Vandy Boys Kick Against Long-Winded Noonday Speakers.

Since time immemorial, when the original Commodore laid on the counter the green goods to found the institution of learning which should henceforth bear his family name, students at Vanderbilt have suffered the tedium of "chapel" every day at noon, and, save for copious grousing among themselves on the "nine-months drought," have suffered in sileuce.

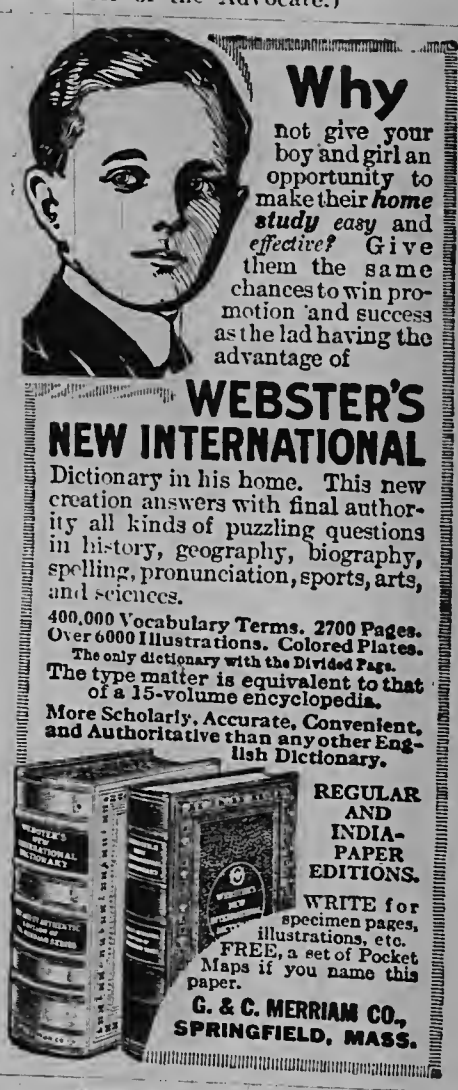
Timidity is at last thrown into the discard. The students are up in arms. They must have interesting "dope" at "chapel" or none. The fellows in the back of the room can play crackaloo and talk frat politics while the chapel speaker is holding forth, but those in front are barred, by reason of their proximity to the rostrum, from even going to sleep. One of these must be the editor of the Vanderbilt Hustler, who now lays down the law to the faculty:

"If it be true that 'brevity is the soul of wit'—and we have no less authority than old Bill Shakespeare that such is the case—the chapel orators, who have the unhappy faculty of making moments seem eons of time, certainly have no claim to the distinction of humorists," says the Hustler's editor. "Perhaps it is too much to expect humor from them. But certainly it is not too much to expect interestingness and some small degree of originality of theme and of presentment.

"These gentlemen are apparently in blissful ignorance of the fact that the genus homo, especially that species called college man, has a pronounced distaste for moralizing, and abstract discussions. Particularly is this true when his stomach is clamoring for the viands of Kissam. Unaware of this, however, the well-meaning doctors continue their out-of-date treatment, daily giving large doses in the most didactic and unpalatable form.

"The editorial board of the Hustler endures this heroic treatment in common with the majority of the students. In the welcome gloom of the balcony, crackaloo, gossip, reading and other amusements dear to the sophomore heart flourish undisturbed. But the members of the freshman, junior and senior classes, being directly under the stern eye of authority, are denied these diversions. In behalf of these sufferers, from whom even the balm of sleep is withheld, The Hustler implores the honorable faculty te furnish more variety, that indispensable 'spice of life' which has long been missing from the somnolent precincts of chapel."

(This article—headings and all—is taken from a recent issue of the Nashville Tennessean. Think of this utterance in connection with what was once a Christian institution! Alas! how is the mighty fallen.—Editor of the Advocate.)


Why
not give your boy and girl an opportunity to make their home study easy and effective? Give them the same chances to win promotion and success as the lad having the advantage of
WEBSTER'S NEW INTERNATIONAL
Dictionary in his home. This new creation answers with final authority all kinds of puzzling questions in history, geography, biography, spelling, pronunciation, sports, arts, and sciences.
400,000 Vocabulary Terms. 2700 Pages. Over 6000 Illustrations. Colored Plates.
The only dictionary with the Divided Page.
The type matter is equivalent to that of a 15-volume encyclopedia.
More Scholarly, Accurate, Convenient, and Authoritative than any other English Dictionary.
REGULAR AND INDIA-PAPER EDITIONS.
WRITE for specimen pages, illustrations, etc. FREE, a set of Pocket Maps if you name this paper.
G. & C. MERRIAM CO., SPRINGFIELD, MASS.

NOW ON A CASH BASIS.

The subscription price of the New Orleans Christian Advocate for the year 1917 is $1.50 to both the people and preachers. The Publishing Committee at its recent meeting gave orders to the Publisher to discontinue all delinquent subscriptions and to place the business of the paper on a cash basis. Many of our preachers fail to observe the rule of paying in advance, and in consequence may, unless they give the matter immediate attention, have their names dropped—an embarrassment which the Publisher hopes to escape. Under the new policy instituted, the longest time that ANY delinquent subscriber can possibly be carried is three months. Brethren, please note and heed this very important statement.

The Home Circle

QUESTIONS

One [illegible]
That [illegible]
One [illegible]
What [illegible]
One [illegible]
And [illegible]
One [illegible]
That [illegible]
One [illegible]
And [illegible]
One [illegible]
And [illegible]
One [illegible]
Or [illegible]
One [illegible]
And [illegible]
The [illegible]
Let [illegible]
One [illegible]
It [illegible]

WHEN A GREAT WRITER WAS A LITTLE BOY

"Miss Eddy [illegible] celebration [illegible] Dickens [illegible] Christmas [illegible].

"A [illegible] the birth [illegible] author [illegible] went [illegible] public [illegible] several [illegible] was [illegible] the eldest [illegible] His [illegible] When Charles [illegible] cranberries [illegible] and [illegible] they [illegible].

"Charles Dickens was a very clever little boy. He could [illegible] cricket [illegible] great [illegible] The [illegible] and [illegible] a desk for reading. His father was [illegible] and [illegible] Latin. The last [illegible] a [illegible] and [illegible] a [illegible].

"The Dickens family [illegible] and [illegible] that [illegible] were [illegible] Here [illegible] Street, [illegible] Camden [illegible] spent [illegible] happy [illegible] family. The [illegible] Mrs. [illegible] a house [illegible] Street [illegible] Charles [illegible] for [illegible] was [illegible].

"I think [illegible] Charles Dickens [illegible] Christmas [illegible].

"Er, no," Miss Eddy [illegible] father [illegible] the [illegible] sent [illegible] Charles [illegible] a [illegible] and [illegible] Charles [illegible] will be [illegible] you [illegible] will be very [illegible].

"Mrs. Dickens and the children [illegible] Gower Street [illegible] they possessed [illegible] Charles was the one who made the visits to the [illegible] amount of those articles. At last the family gave up the struggle and went to live with the father at the Marshalsea Prison. Charles worked in a blacking-factory [illegible].

"The work was [illegible] pots of paste-boards [illegible] paper that with the paper and tie them [illegible] you [illegible] the paper and

A GENEROUS LITTLE GIRL

[illegible]

"[illegible]

"[illegible]

"[illegible]

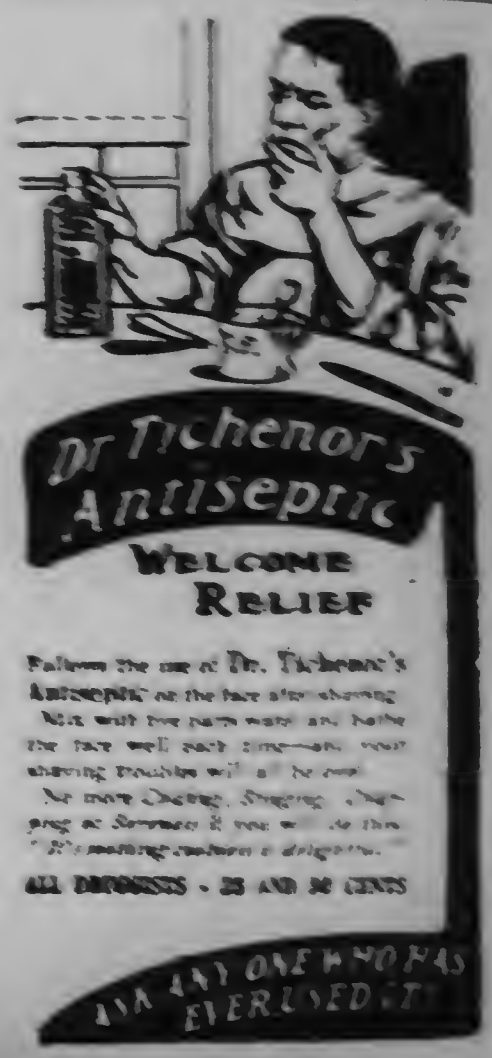
"[illegible]

"[illegible]

There was a [illegible]

"Please [illegible]

A Full List of Groceries
Can be Ordered from
The EUREKA TEA STORE
Is Guaranteed
Prices are Cordial and Fair
Phone [illegible]
[illegible]
Cartwell Avenue Post


Dr Tichenor's Antiseptic
WELCOME RELIEF
Follow the use of Dr. Tichenor's Antiseptic at the first sign showing
Sore mouth and throat will be avoided
No more Coughs, Sneezing, Choking or Soreness if you will do this
ALL DRUGGISTS - 25 AND 50 CENTS
ASK ANY ONE WHO HAS EVER USED IT

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1. To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Feits, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

BISHOP HOSS'S STATEMENT.

Influenced to do so by the many misleading public statements that have been made concerning the meeting of the Unification Commission in Baltimore, Bishop Hoss has something to say concerning that gathering in this issue of the Advocate. A part of his utterance was perhaps called forth by the following statement which appeared in a recent issue of the Baltimore and Richmond Christian Advocate:

"On Friday morning a motion was made to admit the editors of the official Church papers, that they might be able to interpret the spirit and views of the Commission to the membership of the Church. There was considerable debate on the question. The admission of the editors was opposed by nearly, if not quite, all of the Southern Bishops, and largely in view of their opposition the motion was defeated, a number of the Northern delegates not desiring to press it when the attitude of the Southern Bishops was disclosed."

Regardless of what one may think as to the desirability of having had the Commission to sit with open doors, this pronouncement was, we think, unfortunate and without justification. Especially so, since it is largely conjectural in nature, and it is never proper to base censure upon uncertain inferences or surmises.

A good deal of fault is being found with our Southern Methodist Bishops in the press of both Northern and Southern Methodism in these exciting days. But there is little occasion for our Chief Pastors to worry about such criticisms. The great body of our preachers and people honor, love, and trust them fully. In every crisis that has confronted our Church throughout its unsurpassed history our Bishops have borne themselves in a manner that was above reproach, and it is our conviction that in more than one instance their splendid leadership was the chief agency that saved our beloved Zion from threatened disaster. The Methodism of the South owes much to its episcopacy, which is of the original type—the type for which Asbury, McKendree, and Soule stood.

A GREAT HOSPITAL CAMPAIGN.

The campaign to raise $150,000 for the Methodist Hospital at Memphis, Tenn., within the limits of that city has succeeded beyond expectation. The amount pledged up to last Saturday night (Jan. 27) was $126,641. This is said to insure the success of this commendable undertaking. The progress made is highly creditable to Rev. H. M. Ellis, the Secretary of this institution, to his associate workers, and to all concerned. The Bluff City has done nobly. If the people in the surrounding country will now do anything like what they should, the Methodist Hospital will soon be open and at work.

THE BIBLICAL REVIEW.

The January number of the Biblical Review (Quarterly) has reached us. This periodical, which is issued by the Bible Teachers' Training School, of New York City, is a very able and stimulating publication. The present number contains the following articles: "The Efficiency and Sufficiency of the Bible," by P. T. Forsyth: "The Verification of Christianity," by Louis Matthews Sweet; "The Science of Prayer," by Albert Clarke Wyckoff; "Philosophy and Life," by George Trumbull Ladd; "The Message of the Epistle to the Colossians," by Edgar Whitaker Work; "On Loving Our Enemies," by Richard Roberts; "Collateral Readings on the International Sunday School Lessons; "Literary Reviews;" "Conventions in 1917."

These discussions, so far as we have examined them, are informing and thought-provoking. At the head of the Review Department is the following statement: "Authors and publishers are requested not to send books, periodicals, or pamphlets for review. The editors prefer to select and purchase whatever is to be reviewed in these pages." We are inclined to think that this may be a wise policy. Few departments of papers and magazines are less dependable, as a rule, than those which make mention of the output of our printing-presses. As guides to the value of current publications, they are little to be trusted. More candor and accuracy in making such reviews is much needed, and if absolute freedom from any sort of obligation to authors and publishers will tend to effect this result, it is obviously a thing to be sought.

The Biblical Review, while it seeks to keep abreast of contemporaneous thought, seems to be endeavoring to be true to orthodox evangelical Christianity. It is printed on excellent paper, and this issue contains 159 pages. The price is $1 per annum.

THE NEW ORLEANS REFORM MOVEMENT.

The movement to create better moral conditions in New Orleans seems to be making headway. A second citizens' meeting was held in the Hippodrome on Tuesday night, January 23, with 1200 or 1500 persons present. Dr. S. H. Werlein presided, and a number of earnest speeches were made. It is claimed that the cabarets have been closed; several scores of disorderly houses have been ordered shut up, and the saloons kept more nearly within the limits of the law last Sunday than perhaps they have done for years. The sentiment for reform appears to be growing—even the city dailies admit this. Let the good work go on!

CHRISTIANITY'S BEST CREDENTIAL.

The dynamics of Christianity are its best apologetics. A church through which the Heavenly Father is reaching and saving and making majestic Christians of the lost, counts for more in the establishment of the Christian religion than a whole school of philosophic disputants. Wesley's work of converting wicked men and women in apostate England in the eighteenth century put the prevailing skepticism to flight in a manner that Bishop Butler's great 'Analogy" had failed to do. There can be no answer to the confronting miracle of an evil personality transformed and made pure and holy. It is only by achieving this result that the Church may hope to put her enemies to flight and to take the world for her Lord.

Few things are more needed in this age when there is so much splash and splutter than "the reign of common-sense."

PERSONAL AND OTHER NOTES.

Rev. C. A. Battle, our brilliant young pastor at Baton Rouge, La., was quite unwell a portion of last week with la grippe. We hope that he will soon fully recover.

In a business letter to our office, Rev. J. A. Hall, our popular pastor at Greenwood, Miss., appends the following note: "Everything is going well with us here. This is a fine people and a great charge."

Brother F. A. Howell, a veteran and worthy member of our Church at Durant, Miss., says: "Rev. J. T. McCafferty, our new pastor, suits us well." Brother McCafferty has a habit of fitting any appointment to which he is assigned.

Rev. W. W. Hartsfield, of Rienzi, Miss., reports everything as pleasing. He hopes to accomplish something worth while in his new field. His plan of work embraces an effort to circulate the Advocate more largely among his parishioners.

Mrs. C. L. Graham, of Coldwater, Miss., sends us the following message: "Our Church, Sunday school, and missionary society have made a fine start for the new year. Brother H. G. Roberts is in high favor with his people. I have an increasing appreciation of the Advocate."

Rev. O. P. Armour, of Wall Hill, Miss., writes as follows: "Everything is moving along nicely in this charge. Our late quarterly conference was an excellent one. Our beloved presiding elder was at his best. All the churches were represented and the indications point to a good year in this field."

From a personal note from Dr. I. L. Peebles, of Meridian, Miss., we take the following: "I hope to do more for the Master this year than I have ever done. I completed a pamphlet on 'Hell' yesterday (Jan. 24) and forwarded my manuscript to the Publishing House. I hope to write another pamphlet on 'The Love of God' and have it ready for the press soon."

In a business note renewing his subscription to the Advocate, Rev. J. G. McGowen, of Water Valley, Miss., who is an able lawyer and one of the most useful laymen that we have in Mississippi, says: "I congratulate you on the paper that you are giving us. I read it with eagerness and relish. Your position on the question of Church unification is wise, and I heartily approve it."

Under date of January 23, Rev. J. W. Ramsey, of New Augusta, Miss., says: "We are looking forward with pleasure to the coming of our brotherly new presiding elder, Rev. W. B. Jones, to hold our first quarterly conference. The outlook in this newly formed charge is quite encouraging. The people are appreciative." Brother Ramsey's letter brought us two subscriptions to the Advocate, for which he has our thanks.

Rev. W. L. Duren, of Columbus, Miss., recently made a trip to Tupelo, Miss., where formerly he served as pastor, to visit Hon. John M. Allen, whose health, we regret to learn, has of late been very poor—so much so that he has been kept indoors most of the time. It pleases us, however, to be informed that he has seemed to be somewhat better within the past few days. Mr. Allen has many friends among the Methodist pastors of North Mississippi.

The Executive Committee of the Board of Trustees of Millsaps College, and a number of invited guests, were scheduled to have a luncheon at the Edwards House, Jackson, Miss., at noon on Tuesday of this week, with a view to conferring concerning the proposed celebration of the 25th anniversary of the founding of Millsaps College at the close of the present session. The Editor acknowledges the reception of an invitation to attend this gathering, which, however, he found it impracticable to do.

Mrs. James Robertson, of Black Hawk, Miss., died at the home of her son, Mr. William Robertson, at Calhoun City, Miss., a few days since, and was buried at the latter place, with Rev. R. M. Evans and Rev. E. H. Rook officiating. Mrs. Robertson, who had been a widow for a number of years, was a loyal member of the Methodist Episcopal Church, South, and an earnest, active Christian. That she was ready for the Master's summons we do not at all doubt. May the Heavenly Father graciously comfort the bereaved ones!

It has been with sincere sorrow that we have learned that Rev. W. D. McCullough has been forced by his physical condition to ask to be relieved of his charge at Shannon, Miss., which has been done. Brother McCullough was quite unwell the major portion of last year, but it was thought at Conference that he had recuperated sufficiently for him to continue in the active service; so he was given an appointment. This news of a return of his afflictions will be a source of grief to his many friends in North Mississippi. Let the brethren remember him at the throne of grace. We are informed that for the time being Brother McCullough will make his home at Shelby, Miss., where he has a married daughter.

Rev. W. M. McIntosh, of Dusa, Miss., is holding a successful meeting at Pocahontas, Miss.

Rev. M. W. Porter of Tucuru, Miss., is pleased with his charge and expects the year now beginning to be one of progress in the work of the Church.

Rev. Alonzo Early, our pastor at Union, Miss., speaks cheerfully of his work. This is Brother Early's first year in the Louisiana Conference. He comes to the Pelican State from Mississippi.

Rev. R. H. B. Hadney, Sunday School Field Secretary of the North Mississippi Conference, spent last week in East Mississippi in the interest of the important work committed to his hands. He is an industrious toiler.

We regret to know that Bishop E. E. Hoss Johnson City, Tenn., than whom our Church scarcely has a truer or abler man, has been indisposed with a severe cold. We trust that his illness will be of brief duration.

Our Church at Columbia, Miss., has increased its assessment for the pastor's salary from $[illegible] to $1000. Rev. W. M. Sullivan, who was assigned to this charge at the last session of the Mississippi Conference, has been well received.

A pleasant caller at our office last Friday was Rev. W. A. Jorman, pastor of the Central Baptist Church of this city. Brother Jorman, who has lately come to the Crescent City is pleased with his new field and states that he is encouraged in the outlook.

Rev. J. C. Chambers, of Newton, Miss., was in New Orleans last week, having come to be with a relative who was seeking medical advice. While here, he paid the Advocate office an appreciated call. He was looking well and spoke encouragingly of his work.

Rev. L. F. Alford finds it pleasant to serve the Enterprise, Miss., charge. He has been greeted by excellent congregations at the preaching services, and the people have been uniformly kind, making him and his family feel quite at home. The present indications point to success in the work.

Our hat is off to Rev. O. W. Bradley of Tupelo, Miss., who has sent us checks to the amount of $43 for subscriptions to the Advocate since Conference. Great is Tupelo! And Brother Bradley is one of the most popular pastors who has ever served that delightful charge. Blessings on him and his people!

Rev. J. R. Jones, the capable presiding elder of the Seashore District, Mississippi Conference, married in New Orleans a few hours last Monday, being en route home from the northern section of his district. Brother Jones stated that the work of the year is beginning encouragingly in the charges under his supervision.

Writing from Anguilla, Miss., his new home, Brother J. E. J. Ferguson says: "We have been kindly received here. The people have been most attentive to us, and the outlook is promising for a good year. We have had a fine boy to arrive in our family since our removal to this place." The Advocate extends congratulations.

We are indebted to the following friends, of whose kindness mention has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. I. T. Reames, Fayville, La., 2; Rev. M. L. Ward, Ripley Ct., N. Miss. Conf., 3; Rev. F. H. McGee, Cockrum, Miss., 2; Rev. E. M. Shaw, Isola, Miss., 1; Rev. W. L. Hoss, Jr., Homer, La., 3.

Lexington, Miss., has a community hospital—an enterprise which Rev. V. C. Curtis, now presiding elder of the Greenville District, had a large part in starting. We note that Mr. H. H. Elmore, a leading member of our Church at Lexington, is on the finance committee of this institution. In taking up this work Lexington has set a good example to other towns.

Rev. T. L. Houston gives us two subscriptions from the Bellefontaine (Miss.) charge, and in his business letter makes the following reference to his work: "We are now busy in this field. I have not yet made a complete round, owing to the inclement weather that we have had. We have been domiciled in the parsonage since December 26, and the people have been good to us."

Writing from Sardis, Miss., Mrs. H. G. Henderson orders the Advocate sent to her there. From this we infer that she will reside in Sardis for some time, at least. She keenly feels the loss of her beloved husband, Dr. Henderson, but is striving to bear bravely up under her great sorrow. May the loving Heavenly Father comfort and strengthen her and those who grieve with her!

The Editor recently spent several days in North Mississippi, giving attention to personal matters. When passing through Winona en route home, we were sorry to be told that Sister Mills, the wife of Rev. T. H. Mills, our pastor at Eupora, had been quite ill and had been brought to that city for medical treatment. We pray that she may speedily and completely recover her health

[illegible] the following: "We are now [illegible] the [illegible] Rev. [illegible] [illegible] [illegible]

Ladies! Darken Your Gray Hair

Use Grandma's Sage Tea and Sulphur Recipe and Nobody will Know.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out of date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

LOOK UP the insurance and write us. Glad to furnish information. Glad to assist you in any way.

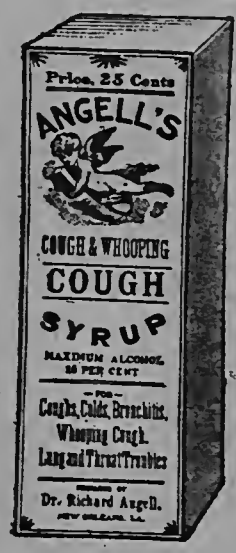
THE NATIONAL MUTUAL CHURCH INSURANCE CO. CHICAGO

Serves and saves Methodism, and is now rendering a greater service than ever. Insures against fire, lightning and tornado on easy terms of payment.

Is your church participating in these benefits? If not, why not? Pastors protect your property on advantageous terms with us. Write for our calendar and pamphlet.

HENRY P. MAGILL, Sec. & Mgr.,
Insurance Exchange Bldg., Chicago.
MRS. ALICE HARGROVE BARCLAY,
Agent, M. E. Church, South,
314 Norton Building,
Fourth and Jefferson Louisville, Ky.

Contains no Habit-forming Drugs



25c and 50c at all Druggists

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
SOUTHERN SEATING AND CABINET COMPANY
JACKSON, TENNESSEE.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Miss ELIZABETH ARBUTHNOT was born on Dec. 31, 1837, and died on Dec. 11, 1916. She was a lifelong resident of St. Helena Parish, La. She was the daughter of Rev. John and Mary Ann Hodges Arbuthnot, being the fourth in a family of eleven children. She was baptized into the Methodist belief when a child and lived thereafter a life of faith and trust in God. She said several times before her death that she was ready and willing to go. She was confined to her bed for four years and eight months by a fall which left her unable to walk. This affliction was born humbly and submissively. Her true and faithful sister, Miss Martha Arbuthnot, remained at her bedside to the end. She leaves, besides her sister, many nieces and nephews not to mourn for her, but to rejoice in the blessed assurance that at a similar call they, too, shall meet her in the great beyond. In accordance with her often repeated request, she was laid to rest in the family cemetery, the funeral services being conducted by Rev. Q. R. Henry.

Q. R. HENRY.

HELEN LAWSHE, daughter of W. S. and E. A. Lawshe, was born on Jan. 16, 1893, and died on Jan. 16, 1917. Reared in a Christian home and surrounded by influences that ennoble the soul, she only knew how to be pure and sweet, and all her life she was a devoted Christian. Hers was a life of sunshine, being an inspiration to all with whom she became associated. She had a bright future, and we expected her to become a strong and useful woman, who would be a blessing to herself and to those around her. But our hopes were blighted by the great white plague which fastened its fangs upon her some eighteen months ago. After the physicians at home had done all they could for her she was carried to the mountains, but it was soon found that her case was hopeless, and therefore she was brought home to die among her loved ones. She leaves a mother, a father, one sister, and three brothers to mourn her untimely departure. She was greeted on the other shore by a sister and a brother who had preceded her there only a few years. Heaven will be made more attractive for her loved ones by her having gone on before.

Vance, Miss. BUD.

On January 12, 1916, at his home in Natchitoches, La., there passed from the Church Militant to the Church Triumphant Brother ROBERT E. SMITH, a veteran soldier of Jesus Christ, at the ripe age of 79 years. In that fairer world he has joined his noble companion who preceded him just eight months into the Celestial City. Brother Smith was born in Natchitoches Parish on March 30, 1837, and had been a life-long resident of the Parish of his nativity. On April 12, 1860, he was happily married to Miss Louise Dunkleman, which union was blessed with 13 children, 10 of whom are living and who in their lives emulate the example of their saintly parents. Our earnest brother, Rev. Robt. Smith, pastor of the Simmsboro charge, is a worthy son of this noble Christian father. Brother Smith was soundly converted when a youth and was faithful to Christ throughout life. His home life was beautiful and happy and many kind words are spoken in memory of him and his noble wife by admiring friends. He was a charter member of the Natchitoches Church and his loss will be keenly felt in our midst. But we praise God for his life, and pray that the Lord may raise up among us another like him.

J. W. LEE.

EDWARD CLINTON SHINES was born seventy-four years ago near Goodman, in Holmes County, Miss., and died in Durant, Miss., on January 8, 1917. He is survived by his wife, Mrs. E. C. Shines, and three children—Mrs. Ernest Kelner, Greenville, Miss.; Mr. George Shines, Terre Haute, Ind., and Mr. Frank Shines, Brilliant, Ala. At hardly eighteen years of age Mr. Shines joined the Confederate Army. He participated in the triumphs and in the defeats incident to the soldier life of that period. At the close of the war, he returned home and set about to gain for himself a competency for life and to discharge faithfully those duties that are characteristic of every good citizen. Mr. Shines had been identified with the truck-growing and truck-shipping interests of this district from the incipiency of that business in this locality. His fair dealings endeared him to all of his business associates. He joined the Methodist Episcopal Church, South, in his young manhood. As the years passed by his love for the doctrines and the polity of his Church grew stronger and stronger. The tenor of the recent terse editorials in the New Orleans Advocate on Methodist unification met in him a hearty response. They voiced his sentiments. A few days before his death he told me that his faith had been made strong in seeing so often the cause of the righteous vindicated and the works of the wicked brought to naught. He believed in the ultimate triumph of the Gospel. The people who have known him most intimately say of him what Luke said of Barnabas, "He was a good man." We shall miss him.

JAS. T. McCAFFERTY.

FIFTIETH ANNIVERSARY OF THE DISTRICT CONFERENCE.

At the preachers' meeting held at Sardis, Miss., on Jan. 16 and 17, at the call of the presiding elder of the Sardis District, North Mississippi Conference, attention was directed to the fact that when we were planning our program for the district conference, to be held at Hernando some time in the spring, some mention should be made of a proper observance of the fiftieth anniversary of the organization of this gathering of our American Methodism.

Complying with a request of the meeting, we are calling the attention of the preachers and laymen who were not there to the matter, as well as to say to the other districts that it is our purpose to give some time on the program of our coming district conference for the consideration of this topic. (See article from Albert D. Betts, of South Carolina, in the Nashville Advocate of December 22.)

R. P. NEBLETT,
By order of the meeting.
Como, Miss., Jan. 20, 1917.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

QUEEN & CRESCENT ROUTE

DIRECT TRAINS TO

New York
Cincinnati
Birmingham

PULLMAN SLEEPERS, DINING CARS.

— The Scenic Route —

TICKET OFFICE:
211 ST. CHARLES STREET.
Depot, Terminal Station, Canal St.
Phone, Main 2939.

L & A RAILWAY

ON AGAIN

Dependable Double Daily Passenger Service

BETWEEN ALL POINTS ON THE

Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)

THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.

Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?

B. S. ATKINSON, Traffic Manager.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

God, Thou art Love. I build my faith on that.—Browning.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

Frost-proof Cabbage Plants

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express, 500, $1.00; 1,000, $1.50; 5,000, $1.25. Satisfaction guaranteed. Postpaid, 30c per 100. D. F. Jamison, Summerville, S. C.

Good Old Home-Made Family Cough Remedy

Much Better than the Ready-Made Kind—Easily and Cheaply Prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

Get from any druggist 2½ ounces of Pinex (50 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents and gives you a full pint of really better cough syrup than you could buy ready-made for $2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing. A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, combined with guaiacol and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

McDonoghville, Feb. 4, a.m.
Algiers, Feb. 4, p.m.
Donaldsonville, Feb. 10, 11.
Carrollton Avenue, Feb. 18, a.m.
First Church, Feb. 25, a.m.
Mary Werlein Mission, Feb. 25, p.m.

The District Stewards meeting will be held at First Church, New Orleans, Tuesday, Jan. 23, 8 p.m.

W. W. HOLMES, P. E.

Ruston Dist.—First Round.

Cotton Valley, Feb. 3, 4.
Ruston, Feb. 5.
Bienville, Feb. 10, 11.
Ringgold, Feb. 17, 18.
Alberta, Feb. 19.
Gibsland, Feb 24, 25.

J. M. HENRY, P. E.

Alexandria Dist.—First Round.

Standard, at Standard, Feb. 2.
Selma, at Selma, Feb. 3, 4.
Pollock, Feb. 5.
Alexandria, Feb. 6.
Natchitoches, Feb. 10, 11.
Jena, at Jena, Feb. 17, 18.
Trout and Goodpine, at Goodpine, Feb. 18, 19.
Rapides Cir., at Melder, Feb. 24, 25.

BRISCOE CARTER, P. E.

Lafayette Dist.—First Round.

Evangeline Mission, Feb. 1, 2.
Eunice, Feb. 3, 4.
Crowley, Feb. 10, 11.
Lake Charles, Feb. 11, 12.
Sulphur, at Vinton, Feb. 13, 11.
Houma, Feb. 17, 18.
Lafourche, at Griffin, Feb. 19.
Gueydan, Feb. 24, 25.
Abbeville, Feb. 26.
Indian Bayou, Mar. 3, 4.
Melville, Mar. 14.

H. W. MAY, P. E.

Monroe Dist.—First Round.

Richland, at Greer, Feb. 3, 4.
Rayville, p. m., Feb. 4.
Oak Grove, Feb. 17, 18.
Midway, Feb. 19.
Tallulah, Feb. 24.
Waterproof, Feb. 25.
Sicily Island, at Ferriday, Feb. 26.
Winnsboro, Mar. 3, 4.
Gilbert, p. m., Mar. 4.
Mer Rouge, at Oak Ridge, Mar. 5.
Monroe, Mar. 7.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—First Round.

Franklinton Ct., at Fisher, Saturday, Feb. 3.
Zona, at Zona, Sunday, Feb. 4.
Franklinton, at Franklinton, Monday, Feb. 5.
Greensburg, at Greensburg, Saturday, Feb. 10.
Kentwood, at Kentwood, Monday, Feb. 12.
Jackson, at Jackson, Saturday, Feb. 17.
Keener Memorial, at Keener Memorial, Wednesday, Feb. 21.
Baker, at Baker, Saturday, Feb. 24.
Zachary, at Slaughter, Monday, Feb. 26.
Denham Springs, at Denham Springs, Saturday, Mar. 3.
Baton Rouge, First Church, Monday, Mar. 5.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Feb. 4.
Noel Memorial p. m., Feb. 4, 5.
Leesville, Feb. 7.
Pleasant Hill, at Pleasant Hill, Feb. 10, 11.
Pelican, at Pelican, Feb. 11, 12.
First Church, Shreveport, Feb. 14.
Noble, at Noble, Feb. 18.
Grand Cane, at Grand Cane, Feb. 25.
Mooringsport, at Mooringsport, Mar. 4.
Ida, at Ida, Mar. 10, 11.
Belcher, at Gilliam, Mar. 11, 12.

C. D. ATKINSON, P. E.

He who prays as he ought will endeavor to live as he prays.—Owen.

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

COMPLETE FLOWER GARDEN FREE
Write us to-day sending 15c., in stamps to cover mailing and packing expenses, and we will send you Free one of our excellent collections of Flower seeds value (60c.) in our catalogue. The collection contains one packet each of Sweet Alysium, Mixed Asters, Candytuft, Cockscomb, Four-O'clock, Hollyhocks, Dwarf Mixed Nasturtium, Mixed Sweet Peas, Dwarf Sunflower and Phlox, and a copy of our 1917 illustrated catalogue and pamphlet on "Beautifying the Home Grounds."
W. H. MIXSON SEED COMPANY, Mail Order Dept. H CHARLESTON, S. C.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

A Great Discovery

(BY J. H. WATSON, M. D.)

Swollen hands, ankles, feet are due to a dropsical condition, often caused by disordered kidneys. Naturally when the kidneys are deranged the blood is filled with poisonous waste matter, which settles in the feet, ankles and wrists; or under the eyes in bag-like formations.

As a remedy for those easily recognized symptoms of inflammation caused by uric acid—as scalding urine, backache and frequent urination, as well as sediment in the urine, or if uric acid in the blood has caused rheumatism, lumbago, sciatica, gout, it is simply wonderful how quickly Anuric acts; the pains and stiffness rapidly disappear.

Take a glass of hot water before meals and Anuric to flush the kidneys.

Step into any drug store and ask for Anuric, many times more potent than lithia and eliminates uric acid as hot water melts sugar.

A WOMAN'S BURDENS

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she finds new life and strength. It's a powerful, invigorating tonic and nervine which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life;" in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, the "Favorite Prescription" is guaranteed to benefit or cure.

Dr. Pierce's Pellets cure billiousness.

An evening at home with HASTINGS' CATALOGUE

Just one pleasant evening spent in looking through the big, new Hastings' Catalogue will put you in touch with the best seeds and the best methods of planting for this year.

Throughout the 27 years that we have been selling Hastings' Seeds in the South, we have been studying Southern soils and climate so we know Southern planting conditions from top to bottom.

In this fine new catalogue (our 53rd) we have given you the benefit of all our work and experience; telling you *how, when* and *what* to plant in the South.

You surely ought to have this book,—it's big, it's handsome, and above all, it's instructive, Write us for your copy now, while you're thinking of it.

H. G. HASTINGS CO.,

"The South's Foremost Seedsmen"

Atlanta, Ga.

HASTINGS' SEEDS

Sunday School

REV. E. S. LEWIS ELECTED TREASURER OF THE SUNDAY SCHOOL BOARD.

Owing to the resignation of our efficient former treasurer, Rev. V. C. Curtis, since the adjournment of Conference, the Executive Committee of the Sunday School Board have unanimously selected Rev. E. S. Lewis, of Oxford, Miss., treasurer of the Sunday School Board of the North Mississippi Conference, who will from this time forward be the proper person to whom all Sunday school money, including "Children's Day" offerings and regular collections for the Conference Field Secretary, should be remitted.

Brother Curtis, who resigned as treasurer, has been the most active member of this Board since my connection with it, and I feel sure I voice the sentiment of the entire Board when I say that we shall miss his wise counsel and intense interest in Sunday school affairs, and the only compensation for his loss is the fact that we believe, as presiding elder of the Greenville District, on account of his thorough knowledge of Sunday school work, great things may be expected from him in the great Delta country; but we feel that in Brother Lewis we have selected a man who is known and loved by all the membership of our Conference and who is a worthy successor of Brother Curtis.

Now, in conclusion, let me call your attention to the fact that the Sunday School Board is now paying eight per cent interest on borrowed money with which to carry on its business, which must go on. If our strong churches would pay their Sunday school assessments during the months of January and February we would have a tidy sum saved in interest and could accomplish much good, besides the embarrassment that the officers of this Board feel in having to borrow money the first of each year. Let us follow the example of New Albany, which has this week handed in a remittance on her Conference assessment for Sunday schools.

Let the brethren of the North Mississippi Conference call on me or Brother Gladney if they know of any place where the Secretary can do good.

JAMES G. McGOWEN,
Chairman Sunday School Board.

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

The date of the Federation of Wesley Bible Classes for the North Mississippi Conference is June 27, 28, 29. The place will be announced soon. Ten more classes in each district by the first of May is our goal.

Rev. S. A. Brown, of Kosciusko, has recently organized three new classes, making six in his church. At least forty men in the Conference could do well within ten days if they would only believe it worth while.

After Rev. V. C. Curtiss was appointed presiding elder, it became necessary to elect a treasurer of the Sunday School Board, whereupon Rev. E. S. Lewis, of Oxford, was elected to fill this important place for the ensuing year. Brother Lewis will be glad to receive all moneys to be used by the Board in advancing the Kingdom of God in our Conference.

Rev. F. H. McGee, of Cockrum, has paid $5 on his assessment, and Rev. R. P. Neblett has paid $23, the entire assessment for his church. Others could do this well and thus keep the Board from paying interest on borrowed money.

The Sardis District preachers have accepted goals, in two items, that are double those suggested by the General Sunday School Board. They mean to add 1000 to the Sunday school rolls and win 1000 souls for Christ. This is not too many to win for our Lord. God forbid that we should wait until summer to begin this work.

Some of the preachers and laymen of the Aberdeen District, at the call of Rev. T. H. Lipscomb, presiding elder, met at Okolona to take a look at conditions that confront the Church in the district and get a fresh vision of Him who has all power in heaven and in earth. Two notable addresses were given: one by Rev. J. E. Thomas on "Tithing," and one by Rev. J. M. Bradley on "The Necessity of Using a Plan in Raising Money for the Church." Brother Lipscomb is leading his men to do greater things for our Lord.

Meridian, Miss., who want to be in active work holding revivals or camp-meetings or conducting song services or leading the singing—helping in religious service any way they may be used. They are well trained, capable, refined, devout and earnest, with considerable experience. They will be a great blessing to any needing their services. I shall be glad to put them in communication with any who may need their services.

J. W. BEESON, President.

AN OPPORTUNITY.

Figures at hand from the U. S. Department of Agriculture show a marked decrease in the yield of the 1916 crop. Cotton fell short of normal approximately 1,497,489 bales; Corn 411,027,000 bushels; Wheat 403,948,000 bushels; Oats 311,180,000 bushels; in fact, tobacco and sweet potatoes were the only crops to show an appreciable increase over last year's production. These figures obtain increased importance through two accompanying conditions. The European War brings added demands, while prosperity at home tends to enlarge consumption. The existing conditions offer every incentive to the farmer to increase his acreage to the utmost, and enlarge his yields. The profit on all he grows is almost assured for this year.

The Southern farmer is certainly entitled to his share of these evident increased profits in farm products, and should insure his profits by looking about him at his successful neighbor and learn his methods of success. The large prices for his products should make him try to increase his yields per acre. Better cultural methods, better seed selection, diligent and up-to-date farming, together with more liberal application of high grade fertilizers, will, without a doubt, increase the yield of the Southern farms. Our farmers should awake to the golden opportunity about them. If they do, then that "wave of prosperity," so long looked for, in some sections of the South, will flood us.

WASHINGTON TO BE "BONE DRY."

A canvass of the Washington State Legislature, which met January 8, reveals a strong and probably a controlling sentiment for the enactment of "bone dry" laws. These, however, would be subject to a referendum. That test, there is little doubt, they would stand without difficulty.

BACKACHE—KIDNEY TROUBLE.

Cut This Out—It Is Worth Money.

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

"Prepared to die—that is, alive at last."

Home is the chief school of human virtues. Its responsibilities, joys, sorrows, smiles, tears, hopes, and cares form the chief interest of human life. —Channing.

Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right with the system full of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot water enthusiasts.

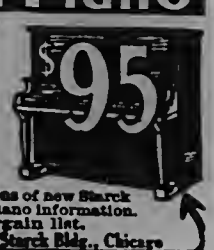
There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys and the thirty feet of intestines of the previous day's waste, sour bile and indigestible material left over in the body which, if not eliminated every day, becomes food for the millions of bacteria which infest the bowels, the quick result is poisons and toxins which are then absorbed into the blood, causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood and all sorts of ailments.

People who feel good one day and badly the next, but who simply can not get feeling right are urged to obtain a quarter-pound of limestone phosphate at the drugstore. This will cost very little but is sufficient to make anyone a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

This Used Piano

Splendid bargains—all standard makes—Steinway, Knabe, Emerson, Kimball and others—$45 to $195. Also second-hand player-pianos $195 to $325. No money down. 30 days' free trial. Lowest payments. 50 free music lessons with every piano.



Big Piano Book Free

containing beautiful illustrations of new Starck Pianos and a vast amount of piano information. Write today for latest bargain list.

P. A. STARCK PIANO CO. 601 Starck Bldg., Chicago

GALL STONES (No Oil) AVOID OPERATIONS

No more Gallstone Pains or Aches in Stomach, Back, Side or Shoulders; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Biliousness, Headache, Constipation, Piles Catarrh, Nervousness, Blues, Jaundice, Appendicitis. These are common Gallstone symptoms—see if Cured. Send for home treatment MED-CAL BOOK on LIVER, STOMACH, GALL TROUBLES & APPENDICITIS. FREE

GALLSTONE REMEDY CO., Dept. J-71 218 S. Dearborn Street CHICAGO

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

HELP FOR SUMMER REVIVALS.

There are quite a number of choice young ministers and song evangelists who are studying in Meridian College,

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at a small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

YOUR OPPORTUNITY

The DOOR of OPPORTUNITY swings both ways. One side is labled "Push;" the other side, "Pull." Whether you enter from the "Push" side or the "Pull" side, you must have BUSINESS TRAINING in order to succeed. The BEST PLACE to get it is Draughon's Practical Business College, at Shreveport, La.

"Discouragement is the disenchantment of egotism."

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

Heed the Warning If You Have a Cough!

The deep-seated cough that does not yield to ordinary treatment may lead to distressing pulmonary troubles. Or it may bring on a chronic bronchial affection. Many persons now incapacitated might have avoided such disastrous results by timely care and efficient medical treatment.

Among the latter Eckman's Alterative has an enviable record. It is a lime-bearing preparation which is easily assimilated in most instances. Where used in connection with nourishing food and proper living, it has given widespread relief.

Its freedom from poisonous or habit-forming drugs of any nature whatsoever renders it safe to try. And its content of calcium gives it tonic value. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.

QUARTERLY CONFERENCES

YAZOO CITY DISTRICT

Second Round—Fifth Week.

Tchula, at Tchula, Feb. 1, 2.
Lexington, at Lexington, Feb. 3.
Durant, at Durant, Feb. 4.
Kosciusko, at Kosciusko, Feb. 5.
Carthage, at Carthage, Feb. 6.
Walnut Grove, at Walnut Grove, Feb. 7.
Forest, at Forest, Feb. 8.
Morton, at Morton, Feb. 9.
Pelahatchie, at Pelahatchie, Feb. 10.
Brandon, at Brandon, Feb. 11.
Florence, at Florence, Feb. 12.
Pearl River, at Pearl River, Feb. 13.
Yazoo City, at Yazoo City, Feb. 14.
Yazoo City, Second Church, Feb. 15.
Benton, at Benton, Feb. 16.
Flora, at Flora, Feb. 17.
Bentonia, at Bentonia, Feb. 18.
Satartia, at Satartia, Feb. 19.
Vicksburg, Grace Street, Feb. 20.
Vicksburg, Central, Feb. 21.
Vicksburg, Washington Avenue, Feb. 22.
Vicksburg, Mission, Feb. 23.
Vicksburg, Bovina, Feb. 24.
Vicksburg, Warrenton, Feb. 25.
Vicksburg, Fort Hill, Feb. 26.
Vicksburg, Kings Daughters, Feb. 27.
Vicksburg, Clay Street, Feb. 28.
Vicksburg, Gallatin Street, Feb. 29.
Vicksburg, Crawford Street, March 1.
Vicksburg, Halls Ferry, March 2.
Vicksburg, Oak Ridge, March 3.
Vicksburg, Mt. Olive, March 4.
Vicksburg, Mt. Zion, March 5.
Vicksburg, Mt. Horeb, March 6.
Vicksburg, Mt. Pisgah, March 7.
Vicksburg, Mt. Nebo, March 8.
Vicksburg, Mt. Moriah, March 9.
Vicksburg, Mt. Carmel, March 10.
Vicksburg, Mt. Hebron, March 11.
Vicksburg, Mt. Salem, March 12.
Vicksburg, Mt. Bethel, March 13.
Vicksburg, Mt. Sinai, March 14.
Vicksburg, Mt. Tabor, March 15.
Vicksburg, Mt. Ararat, March 16.
Vicksburg, Mt. Gilead, March 17.
Vicksburg, Mt. Shiloh, March 18.
Vicksburg, Mt. Zion, March 19.
Vicksburg, Mt. Horeb, March 20.
Vicksburg, Mt. Pisgah, March 21.
Vicksburg, Mt. Nebo, March 22.
Vicksburg, Mt. Moriah, March 23.
Vicksburg, Mt. Carmel, March 24.
Vicksburg, Mt. Hebron, March 25.
Vicksburg, Mt. Salem, March 26.
Vicksburg, Mt. Bethel, March 27.
Vicksburg, Mt. Sinai, March 28.
Vicksburg, Mt. Tabor, March 29.
Vicksburg, Mt. Ararat, March 30.
Vicksburg, Mt. Gilead, March 31.
Vicksburg, Mt. Shiloh, April 1.
Vicksburg, Mt. Zion, April 2.
Vicksburg, Mt. Horeb, April 3.
Vicksburg, Mt. Pisgah, April 4.
Vicksburg, Mt. Nebo, April 5.
Vicksburg, Mt. Moriah, April 6.
Vicksburg, Mt. Carmel, April 7.
Vicksburg, Mt. Hebron, April 8.
Vicksburg, Mt. Salem, April 9.
Vicksburg, Mt. Bethel, April 10.
Vicksburg, Mt. Sinai, April 11.
Vicksburg, Mt. Tabor, April 12.
Vicksburg, Mt. Ararat, April 13.
Vicksburg, Mt. Gilead, April 14.
Vicksburg, Mt. Shiloh, April 15.
Vicksburg, Mt. Zion, April 16.
Vicksburg, Mt. Horeb, April 17.
Vicksburg, Mt. Pisgah, April 18.
Vicksburg, Mt. Nebo, April 19.
Vicksburg, Mt. Moriah, April 20.
Vicksburg, Mt. Carmel, April 21.
Vicksburg, Mt. Hebron, April 22.
Vicksburg, Mt. Salem, April 23.
Vicksburg, Mt. Bethel, April 24.
Vicksburg, Mt. Sinai, April 25.
Vicksburg, Mt. Tabor, April 26.
Vicksburg, Mt. Ararat, April 27.
Vicksburg, Mt. Gilead, April 28.
Vicksburg, Mt. Shiloh, April 29.
Vicksburg, Mt. Zion, April 30.
Vicksburg, Mt. Horeb, May 1.
Vicksburg, Mt. Pisgah, May 2.
Vicksburg, Mt. Nebo, May 3.
Vicksburg, Mt. Moriah, May 4.
Vicksburg, Mt. Carmel, May 5.
Vicksburg, Mt. Hebron, May 6.
Vicksburg, Mt. Salem, May 7.
Vicksburg, Mt. Bethel, May 8.
Vicksburg, Mt. Sinai, May 9.
Vicksburg, Mt. Tabor, May 10.
Vicksburg, Mt. Ararat, May 11.
Vicksburg, Mt. Gilead, May 12.
Vicksburg, Mt. Shiloh, May 13.
Vicksburg, Mt. Zion, May 14.
Vicksburg, Mt. Horeb, May 15.
Vicksburg, Mt. Pisgah, May 16.
Vicksburg, Mt. Nebo, May 17.
Vicksburg, Mt. Moriah, May 18.
Vicksburg, Mt. Carmel, May 19.
Vicksburg, Mt. Hebron, May 20.
Vicksburg, Mt. Salem, May 21.
Vicksburg, Mt. Bethel, May 22.
Vicksburg, Mt. Sinai, May 23.
Vicksburg, Mt. Tabor, May 24.
Vicksburg, Mt. Ararat, May 25.
Vicksburg, Mt. Gilead, May 26.
Vicksburg, Mt. Shiloh, May 27.
Vicksburg, Mt. Zion, May 28.
Vicksburg, Mt. Horeb, May 29.
Vicksburg, Mt. Pisgah, May 30.
Vicksburg, Mt. Nebo, May 31.
Vicksburg, Mt. Moriah, June 1.
Vicksburg, Mt. Carmel, June 2.
Vicksburg, Mt. Hebron, June 3.
Vicksburg, Mt. Salem, June 4.
Vicksburg, Mt. Bethel, June 5.
Vicksburg, Mt. Sinai, June 6.
Vicksburg, Mt. Tabor, June 7.
Vicksburg, Mt. Ararat, June 8.
Vicksburg, Mt. Gilead, June 9.
Vicksburg, Mt. Shiloh, June 10.
Vicksburg, Mt. Zion, June 11.
Vicksburg, Mt. Horeb, June 12.
Vicksburg, Mt. Pisgah, June 13.
Vicksburg, Mt. Nebo, June 14.
Vicksburg, Mt. Moriah, June 15.
Vicksburg, Mt. Carmel, June 16.
Vicksburg, Mt. Hebron, June 17.
Vicksburg, Mt. Salem, June 18.
Vicksburg, Mt. Bethel, June 19.
Vicksburg, Mt. Sinai, June 20.
Vicksburg, Mt. Tabor, June 21.
Vicksburg, Mt. Ararat, June 22.
Vicksburg, Mt. Gilead, June 23.
Vicksburg, Mt. Shiloh, June 24.
Vicksburg, Mt. Zion, June 25.
Vicksburg, Mt. Horeb, June 26.
Vicksburg, Mt. Pisgah, June 27.
Vicksburg, Mt. Nebo, June 28.
Vicksburg, Mt. Moriah, June 29.
Vicksburg, Mt. Carmel, June 30.
Vicksburg, Mt. Hebron, July 1.
Vicksburg, Mt. Salem, July 2.
Vicksburg, Mt. Bethel, July 3.
Vicksburg, Mt. Sinai, July 4.
Vicksburg, Mt. Tabor, July 5.
Vicksburg, Mt. Ararat, July 6.
Vicksburg, Mt. Gilead, July 7.
Vicksburg, Mt. Shiloh, July 8.
Vicksburg, Mt. Zion, July 9.
Vicksburg, Mt. Horeb, July 10.
Vicksburg, Mt. Pisgah, July 11.
Vicksburg, Mt. Nebo, July 12.
Vicksburg, Mt. Moriah, July 13.
Vicksburg, Mt. Carmel, July 14.
Vicksburg, Mt. Hebron, July 15.
Vicksburg, Mt. Salem, July 16.
Vicksburg, Mt. Bethel, July 17.
Vicksburg, Mt. Sinai, July 18.
Vicksburg, Mt. Tabor, July 19.
Vicksburg, Mt. Ararat, July 20.
Vicksburg, Mt. Gilead, July 21.
Vicksburg, Mt. Shiloh, July 22.
Vicksburg, Mt. Zion, July 23.
Vicksburg, Mt. Horeb, July 24.
Vicksburg, Mt. Pisgah, July 25.
Vicksburg, Mt. Nebo, July 26.
Vicksburg, Mt. Moriah, July 27.
Vicksburg, Mt. Carmel, July 28.
Vicksburg, Mt. Hebron, July 29.
Vicksburg, Mt. Salem, July 30.
Vicksburg, Mt. Bethel, July 31.
Vicksburg, Mt. Sinai, August 1.
Vicksburg, Mt. Tabor, August 2.
Vicksburg, Mt. Ararat, August 3.
Vicksburg, Mt. Gilead, August 4.
Vicksburg, Mt. Shiloh, August 5.
Vicksburg, Mt. Zion, August 6.
Vicksburg, Mt. Horeb, August 7.
Vicksburg, Mt. Pisgah, August 8.
Vicksburg, Mt. Nebo, August 9.
Vicksburg, Mt. Moriah, August 10.
Vicksburg, Mt. Carmel, August 11.
Vicksburg, Mt. Hebron, August 12.
Vicksburg, Mt. Salem, August 13.
Vicksburg, Mt. Bethel, August 14.
Vicksburg, Mt. Sinai, August 15.
Vicksburg, Mt. Tabor, August 16.
Vicksburg, Mt. Ararat, August 17.
Vicksburg, Mt. Gilead, August 18.
Vicksburg, Mt. Shiloh, August 19.
Vicksburg, Mt. Zion, August 20.
Vicksburg, Mt. Horeb, August 21.
Vicksburg, Mt. Pisgah, August 22.
Vicksburg, Mt. Nebo, August 23.
Vicksburg, Mt. Moriah, August 24.
Vicksburg, Mt. Carmel, August 25.
Vicksburg, Mt. Hebron, August 26.
Vicksburg, Mt. Salem, August 27.
Vicksburg, Mt. Bethel, August 28.
Vicksburg, Mt. Sinai, August 29.
Vicksburg, Mt. Tabor, August 30.
Vicksburg, Mt. Ararat, August 31.
Vicksburg, Mt. Gilead, September 1.
Vicksburg, Mt. Shiloh, September 2.
Vicksburg, Mt. Zion, September 3.
Vicksburg, Mt. Horeb, September 4.
Vicksburg, Mt. Pisgah, September 5.
Vicksburg, Mt. Nebo, September 6.
Vicksburg, Mt. Moriah, September 7.
Vicksburg, Mt. Carmel, September 8.
Vicksburg, Mt. Hebron, September 9.
Vicksburg, Mt. Salem, September 10.
Vicksburg, Mt. Bethel, September 11.
Vicksburg, Mt. Sinai, September 12.
Vicksburg, Mt. Tabor, September 13.
Vicksburg, Mt. Ararat, September 14.
Vicksburg, Mt. Gilead, September 15.
Vicksburg, Mt. Shiloh, September 16.
Vicksburg, Mt. Zion, September 17.
Vicksburg, Mt. Horeb, September 18.
Vicksburg, Mt. Pisgah, September 19.
Vicksburg, Mt. Nebo, September 20.
Vicksburg, Mt. Moriah, September 21.
Vicksburg, Mt. Carmel, September 22.
Vicksburg, Mt. Hebron, September 23.
Vicksburg, Mt. Salem, September 24.
Vicksburg, Mt. Bethel, September 25.
Vicksburg, Mt. Sinai, September 26.
Vicksburg, Mt. Tabor, September 27.
Vicksburg, Mt. Ararat, September 28.
Vicksburg, Mt. Gilead, September 29.
Vicksburg, Mt. Shiloh, September 30.
Vicksburg, Mt. Zion, October 1.
Vicksburg, Mt. Horeb, October 2.
Vicksburg, Mt. Pisgah, October 3.
Vicksburg, Mt. Nebo, October 4.
Vicksburg, Mt. Moriah, October 5.
Vicksburg, Mt. Carmel, October 6.
Vicksburg, Mt. Hebron, October 7.
Vicksburg, Mt. Salem, October 8.
Vicksburg, Mt. Bethel, October 9.
Vicksburg, Mt. Sinai, October 10.
Vicksburg, Mt. Tabor, October 11.
Vicksburg, Mt. Ararat, October 12.
Vicksburg, Mt. Gilead, October 13.
Vicksburg, Mt. Shiloh, October 14.
Vicksburg, Mt. Zion, October 15.
Vicksburg, Mt. Horeb, October 16.
Vicksburg, Mt. Pisgah, October 17.
Vicksburg, Mt. Nebo, October 18.
Vicksburg, Mt. Moriah, October 19.
Vicksburg, Mt. Carmel, October 20.
Vicksburg, Mt. Hebron, October 21.
Vicksburg, Mt. Salem, October 22.
Vicksburg, Mt. Bethel, October 23.
Vicksburg, Mt. Sinai, October 24.
Vicksburg, Mt. Tabor, October 25.
Vicksburg, Mt. Ararat, October 26.
Vicksburg, Mt. Gilead, October 27.
Vicksburg, Mt. Shiloh, October 28.
Vicksburg, Mt. Zion, October 29.
Vicksburg, Mt. Horeb, October 30.
Vicksburg, Mt. Pisgah, October 31.
Vicksburg, Mt. Nebo, November 1.
Vicksburg, Mt. Moriah, November 2.
Vicksburg, Mt. Carmel, November 3.
Vicksburg, Mt. Hebron, November 4.
Vicksburg, Mt. Salem, November 5.
Vicksburg, Mt. Bethel, November 6.
Vicksburg, Mt. Sinai, November 7.
Vicksburg, Mt. Tabor, November 8.
Vicksburg, Mt. Ararat, November 9.
Vicksburg, Mt. Gilead, November 10.
Vicksburg, Mt. Shiloh, November 11.
Vicksburg, Mt. Zion, November 12.
Vicksburg, Mt. Horeb, November 13.
Vicksburg, Mt. Pisgah, November 14.
Vicksburg, Mt. Nebo, November 15.
Vicksburg, Mt. Moriah, November 16.
Vicksburg, Mt. Carmel, November 17.
Vicksburg, Mt. Hebron, November 18.
Vicksburg, Mt. Salem, November 19.
Vicksburg, Mt. Bethel, November 20.
Vicksburg, Mt. Sinai, November 21.
Vicksburg, Mt. Tabor, November 22.
Vicksburg, Mt. Ararat, November 23.
Vicksburg, Mt. Gilead, November 24.
Vicksburg, Mt. Shiloh, November 25.
Vicksburg, Mt. Zion, November 26.
Vicksburg, Mt. Horeb, November 27.
Vicksburg, Mt. Pisgah, November 28.
Vicksburg, Mt. Nebo, November 29.
Vicksburg, Mt. Moriah, November 30.
Vicksburg, Mt. Carmel, December 1.
Vicksburg, Mt. Hebron, December 2.
Vicksburg, Mt. Salem, December 3.
Vicksburg, Mt. Bethel, December 4.
Vicksburg, Mt. Sinai, December 5.
Vicksburg, Mt. Tabor, December 6.
Vicksburg, Mt. Ararat, December 7.
Vicksburg, Mt. Gilead, December 8.
Vicksburg, Mt. Shiloh, December 9.
Vicksburg, Mt. Zion, December 10.
Vicksburg, Mt. Horeb, December 11.
Vicksburg, Mt. Pisgah, December 12.
Vicksburg, Mt. Nebo, December 13.
Vicksburg, Mt. Moriah, December 14.
Vicksburg, Mt. Carmel, December 15.
Vicksburg, Mt. Hebron, December 16.
Vicksburg, Mt. Salem, December 17.
Vicksburg, Mt. Bethel, December 18.
Vicksburg, Mt. Sinai, December 19.
Vicksburg, Mt. Tabor, December 20.
Vicksburg, Mt. Ararat, December 21.
Vicksburg, Mt. Gilead, December 22.
Vicksburg, Mt. Shiloh, December 23.
Vicksburg, Mt. Zion, December 24.
Vicksburg, Mt. Horeb, December 25.
Vicksburg, Mt. Pisgah, December 26.
Vicksburg, Mt. Nebo, December 27.
Vicksburg, Mt. Moriah, December 28.
Vicksburg, Mt. Carmel, December 29.
Vicksburg, Mt. Hebron, December 30.
Vicksburg, Mt. Salem, December 31.

YAZOO CITY DISTRICT

Second Round—Fifth Week.

Tchula, at Tchula, Feb. 1, 2.
Lexington, at Lexington, Feb. 3.
Durant, at Durant, Feb. 4.
Kosciusko, at Kosciusko, Feb. 5.
Carthage, at Carthage, Feb. 6.
Walnut Grove, at Walnut Grove, Feb. 7.
Forest, at Forest, Feb. 8.
Morton, at Morton, Feb. 9.
Pelahatchie, at Pelahatchie, Feb. 10.
Brandon, at Brandon, Feb. 11.
Florence, at Florence, Feb. 12.
Pearl River, at Pearl River, Feb. 13.
Yazoo City, at Yazoo City, Feb. 14.
Yazoo City, Second Church, Feb. 15.
Benton, at Benton, Feb. 16.
Flora, at Flora, Feb. 17.
Bentonia, at Bentonia, Feb. 18.
Satartia, at Satartia, Feb. 19.
Vicksburg, Grace Street, Feb. 20.
Vicksburg, Central, Feb. 21.
Vicksburg, Washington Avenue, Feb. 22.
Vicksburg, Mission, Feb. 23.
Vicksburg, Bovina, Feb. 24.
Vicksburg, Warrenton, Feb. 25.
Vicksburg, Fort Hill, Feb. 26.
Vicksburg, Kings Daughters, Feb. 27.
Vicksburg, Clay Street, Feb. 28.
Vicksburg, Gallatin Street, Feb. 29.
Vicksburg, Crawford Street, March 1.
Vicksburg, Halls Ferry, March 2.
Vicksburg, Oak Ridge, March 3.
Vicksburg, Mt. Olive, March 4.
Vicksburg, Mt. Zion, March 5.
Vicksburg, Mt. Horeb, March 6.
Vicksburg, Mt. Pisgah, March 7.
Vicksburg, Mt. Nebo, March 8.
Vicksburg, Mt. Moriah, March 9.
Vicksburg, Mt. Carmel, March 10.
Vicksburg, Mt. Hebron, March 11.
Vicksburg, Mt. Salem, March 12.
Vicksburg, Mt. Bethel, March 13.
Vicksburg, Mt. Sinai, March 14.
Vicksburg, Mt. Tabor, March 15.
Vicksburg, Mt. Ararat, March 16.
Vicksburg, Mt. Gilead, March 17.
Vicksburg, Mt. Shiloh, March 18.
Vicksburg, Mt. Zion, March 19.
Vicksburg, Mt. Horeb, March 20.
Vicksburg, Mt. Pisgah, March 21.
Vicksburg, Mt. Nebo, March 22.
Vicksburg, Mt. Moriah, March 23.
Vicksburg, Mt. Carmel, March 24.
Vicksburg, Mt. Hebron, March 25.
Vicksburg, Mt. Salem, March 26.
Vicksburg, Mt. Bethel, March 27.
Vicksburg, Mt. Sinai, March 28.
Vicksburg, Mt. Tabor, March 29.
Vicksburg, Mt. Ararat, March 30.
Vicksburg, Mt. Gilead, March 31.
Vicksburg, Mt. Shiloh, April 1.
Vicksburg, Mt. Zion, April 2.
Vicksburg, Mt. Horeb, April 3.
Vicksburg, Mt. Pisgah, April 4.
Vicksburg, Mt. Nebo, April 5.
Vicksburg, Mt. Moriah, April 6.
Vicksburg, Mt. Carmel, April 7.
Vicksburg, Mt. Hebron, April 8.
Vicksburg, Mt. Salem, April 9.
Vicksburg, Mt. Bethel, April 10.
Vicksburg, Mt. Sinai, April 11.
Vicksburg, Mt. Tabor, April 12.
Vicksburg, Mt. Ararat, April 13.
Vicksburg, Mt. Gilead, April 14.
Vicksburg, Mt. Shiloh, April 15.
Vicksburg, Mt. Zion, April 16.
Vicksburg, Mt. Horeb, April 17.
Vicksburg, Mt. Pisgah, April 18.
Vicksburg, Mt. Nebo, April 19.
Vicksburg, Mt. Moriah, April 20.
Vicksburg, Mt. Carmel, April 21.
Vicksburg, Mt. Hebron, April 22.
Vicksburg, Mt. Salem, April 23.
Vicksburg, Mt. Bethel, April 24.
Vicksburg, Mt. Sinai, April 25.
Vicksburg, Mt. Tabor, April 26.
Vicksburg, Mt. Ararat, April 27.
Vicksburg, Mt. Gilead, April 28.
Vicksburg, Mt. Shiloh, April 29.
Vicksburg, Mt. Zion, April 30.
Vicksburg, Mt. Horeb, May 1.
Vicksburg, Mt. Pisgah, May 2.
Vicksburg, Mt. Nebo, May 3.
Vicksburg, Mt. Moriah, May 4.
Vicksburg, Mt. Carmel, May 5.
Vicksburg, Mt. Hebron, May 6.
Vicksburg, Mt. Salem, May 7.
Vicksburg, Mt. Bethel, May 8.
Vicksburg, Mt. Sinai, May 9.
Vicksburg, Mt. Tabor, May 10.
Vicksburg, Mt. Ararat, May 11.
Vicksburg, Mt. Gilead, May 12.
Vicksburg, Mt. Shiloh, May 13.
Vicksburg, Mt. Zion, May 14.
Vicksburg, Mt. Horeb, May 15.
Vicksburg, Mt. Pisgah, May 16.
Vicksburg, Mt. Nebo, May 17.
Vicksburg, Mt. Moriah, May 18.
Vicksburg, Mt. Carmel, May 19.
Vicksburg, Mt. Hebron, May 20.
Vicksburg, Mt. Salem, May 21.
Vicksburg, Mt. Bethel, May 22.
Vicksburg, Mt. Sinai, May 23.
Vicksburg, Mt. Tabor, May 24.
Vicksburg, Mt. Ararat, May 25.
Vicksburg, Mt. Gilead, May 26.
Vicksburg, Mt. Shiloh, May 27.
Vicksburg, Mt. Zion, May 28.
Vicksburg, Mt. Horeb, May 29.
Vicksburg, Mt. Pisgah, May 30.
Vicksburg, Mt. Nebo, May 31.
Vicksburg, Mt. Moriah, June 1.
Vicksburg, Mt. Carmel, June 2.
Vicksburg, Mt. Hebron, June 3.
Vicksburg, Mt. Salem, June 4.
Vicksburg, Mt. Bethel, June 5.
Vicksburg, Mt. Sinai, June 6.
Vicksburg, Mt. Tabor, June 7.
Vicksburg, Mt. Ararat, June 8.
Vicksburg, Mt. Gilead, June 9.
Vicksburg, Mt. Shiloh, June 10.
Vicksburg, Mt. Zion, June 11.
Vicksburg, Mt. Horeb, June 12.
Vicksburg, Mt. Pisgah, June 13.
Vicksburg, Mt. Nebo, June 14.
Vicksburg, Mt. Moriah, June 15.
Vicksburg, Mt. Carmel, June 16.
Vicksburg, Mt. Hebron, June 17.
Vicksburg, Mt. Salem, June 18.
Vicksburg, Mt. Bethel, June 19.
Vicksburg, Mt. Sinai, June 20.
Vicksburg, Mt. Tabor, June 21.
Vicksburg, Mt. Ararat, June 22.
Vicksburg, Mt. Gilead, June 23.
Vicksburg, Mt. Shiloh, June 24.
Vicksburg, Mt. Zion, June 25.
Vicksburg, Mt. Horeb, June 26.
Vicksburg, Mt. Pisgah, June 27.
Vicksburg, Mt. Nebo, June 28.
Vicksburg, Mt. Moriah, June 29.
Vicksburg, Mt. Carmel, June 30.
Vicksburg, Mt. Hebron, July 1.
Vicksburg, Mt. Salem, July 2.
Vicksburg, Mt. Bethel, July 3.
Vicksburg, Mt. Sinai, July 4.
Vicksburg, Mt. Tabor, July 5.
Vicksburg, Mt. Ararat, July 6.
Vicksburg, Mt. Gilead, July 7.
Vicksburg, Mt. Shiloh, July 8.
Vicksburg, Mt. Zion, July 9.
Vicksburg, Mt. Horeb, July 10.
Vicksburg, Mt. Pisgah, July 11.
Vicksburg, Mt. Nebo, July 12.
Vicksburg, Mt. Moriah, July 13.
Vicksburg, Mt. Carmel, July 14.
Vicksburg, Mt. Hebron, July 15.
Vicksburg, Mt. Salem, July 16.
Vicksburg, Mt. Bethel, July 17.
Vicksburg, Mt. Sinai, July 18.
Vicksburg, Mt. Tabor, July 19.
Vicksburg, Mt. Ararat, July 20.
Vicksburg, Mt. Gilead, July 21.
Vicksburg, Mt. Shiloh, July 22.
Vicksburg, Mt. Zion, July 23.
Vicksburg, Mt. Horeb, July 24.
Vicksburg, Mt. Pisgah, July 25.
Vicksburg, Mt. Nebo, July 26.
Vicksburg, Mt. Moriah, July 27.
Vicksburg, Mt. Carmel, July 28.
Vicksburg, Mt. Hebron, July 29.
Vicksburg, Mt. Salem, July 30.
Vicksburg, Mt. Bethel, July 31.
Vicksburg, Mt. Sinai, August 1.
Vicksburg, Mt. Tabor, August 2.
Vicksburg, Mt. Ararat, August 3.
Vicksburg, Mt. Gilead, August 4.
Vicksburg, Mt. Shiloh, August 5.
Vicksburg, Mt. Zion, August 6.
Vicksburg, Mt. Horeb, August 7.
Vicksburg, Mt. Pisgah, August 8.
Vicksburg, Mt. Nebo, August 9.
Vicksburg, Mt. Moriah, August 10.
Vicksburg, Mt. Carmel, August 11.
Vicksburg, Mt. Hebron, August 12.
Vicksburg, Mt. Salem, August 13.
Vicksburg, Mt. Bethel, August 14.
Vicksburg, Mt. Sinai, August 15.
Vicksburg, Mt. Tabor, August 16.
Vicksburg, Mt. Ararat, August 17.
Vicksburg, Mt. Gilead, August 18.
Vicksburg, Mt. Shiloh, August 19.
Vicksburg, Mt. Zion, August 20.
Vicksburg, Mt. Horeb, August 21.
Vicksburg, Mt. Pisgah, August 22.
Vicksburg, Mt. Nebo, August 23.
Vicksburg, Mt. Moriah, August 24.
Vicksburg, Mt. Carmel, August 25.
Vicksburg, Mt. Hebron, August 26.
Vicksburg, Mt. Salem, August 27.
Vicksburg, Mt. Bethel, August 28.
Vicksburg, Mt. Sinai, August 29.
Vicksburg, Mt. Tabor, August 30.
Vicksburg, Mt. Ararat, August 31.
Vicksburg, Mt. Gilead, September 1.
Vicksburg, Mt. Shiloh, September 2.
Vicksburg, Mt. Zion, September 3.
Vicksburg, Mt. Horeb, September 4.
Vicksburg, Mt. Pisgah, September 5.
Vicksburg, Mt. Nebo, September 6.
Vicksburg, Mt. Moriah, September 7.
Vicksburg, Mt. Carmel, September 8.
Vicksburg, Mt. Hebron, September 9.
Vicksburg, Mt. Salem, September 10.
Vicksburg, Mt. Bethel, September 11.
Vicksburg, Mt. Sinai, September 12.
Vicksburg, Mt. Tabor, September 13.
Vicksburg, Mt. Ararat, September 14.
Vicksburg, Mt. Gilead, September 15.
Vicksburg, Mt. Shiloh, September 16.
Vicksburg, Mt. Zion, September 17.
Vicksburg, Mt. Horeb, September 18.
Vicksburg, Mt. Pisgah, September 19.
Vicksburg, Mt. Nebo, September 20.
Vicksburg, Mt. Moriah, September 21.
Vicksburg, Mt. Carmel, September 22.
Vicksburg, Mt. Hebron, September 23.
Vicksburg, Mt. Salem, September 24.
Vicksburg, Mt. Bethel, September 25.
Vicksburg, Mt. Sinai, September 26.
Vicksburg, Mt. Tabor, September 27.
Vicksburg, Mt. Ararat, September 28.
Vicksburg, Mt. Gilead, September 29.
Vicksburg, Mt. Shiloh, September 30.
Vicksburg, Mt. Zion, October 1.
Vicksburg, Mt. Horeb, October 2.
Vicksburg, Mt. Pisgah, October 3.
Vicksburg, Mt. Nebo, October 4.
Vicksburg, Mt. Moriah, October 5.
Vicksburg, Mt. Carmel, October 6.
Vicksburg, Mt. Hebron, October 7.
Vicksburg, Mt. Salem, October 8.
Vicksburg, Mt. Bethel, October 9.
Vicksburg, Mt. Sinai, October 10.
Vicksburg, Mt. Tabor, October 11.
Vicksburg, Mt. Ararat, October 12.
Vicksburg, Mt. Gilead, October 13.
Vicksburg, Mt. Shiloh, October 14.
Vicksburg, Mt. Zion, October 15.
Vicksburg, Mt. Horeb, October 16.
Vicksburg, Mt. Pisgah, October 17.
Vicksburg, Mt. Nebo, October 18.
Vicksburg, Mt. Moriah, October 19.
Vicksburg, Mt. Carmel, October 20.
Vicksburg, Mt. Hebron, October 21.
Vicksburg, Mt. Salem, October 22.
Vicksburg, Mt. Bethel, October 23.
Vicksburg, Mt. Sinai, October 24.
Vicksburg, Mt. Tabor, October 25.
Vicksburg, Mt. Ararat, October 26.
Vicksburg, Mt. Gilead, October 27.
Vicksburg, Mt. Shiloh, October 28.
Vicksburg, Mt. Zion, October 29.
Vicksburg, Mt. Horeb, October 30.
Vicksburg, Mt. Pisgah, October 31.
Vicksburg, Mt. Nebo, November 1.
Vicksburg, Mt. Moriah, November 2.
Vicksburg, Mt. Carmel, November 3.
Vicksburg, Mt. Hebron, November 4.
Vicksburg, Mt. Salem, November 5.
Vicksburg, Mt. Bethel, November 6.
Vicksburg, Mt. Sinai, November 7.
Vicksburg, Mt. Tabor, November 8.
Vicksburg, Mt. Ararat, November 9.
Vicksburg, Mt. Gilead, November 10.
Vicksburg, Mt. Shiloh, November 11.
Vicksburg, Mt. Zion, November 12.
Vicksburg, Mt. Horeb, November 13.
Vicksburg, Mt. Pisgah, November 14.
Vicksburg, Mt. Nebo, November 15.
Vicksburg, Mt. Moriah, November 16.
Vicksburg, Mt. Carmel, November 17.
Vicksburg, Mt. Hebron, November 18.
Vicksburg, Mt. Salem, November 19.
Vicksburg, Mt. Bethel, November 20.
Vicksburg, Mt. Sinai, November 21.
Vicksburg, Mt. Tabor, November 22.
Vicksburg, Mt. Ararat, November 23.
Vicksburg, Mt. Gilead, November 24.
Vicksburg, Mt. Shiloh, November 25.
Vicksburg, Mt. Zion, November 26.
Vicksburg, Mt. Horeb, November 27.
Vicksburg, Mt. Pisgah, November 28.
Vicksburg, Mt. Nebo, November 29.
Vicksburg, Mt. Moriah, November 30.
Vicksburg, Mt. Carmel, December 1.
Vicksburg, Mt. Hebron, December 2.
Vicksburg, Mt. Salem, December 3.
Vicksburg, Mt. Bethel, December 4.
Vicksburg, Mt. Sinai, December 5.
Vicksburg, Mt. Tabor, December 6.
Vicksburg, Mt. Ararat, December 7.
Vicksburg, Mt. Gilead, December 8.
Vicksburg, Mt. Shiloh, December 9.
Vicksburg, Mt. Zion, December 10.
Vicksburg, Mt. Horeb, December 11.
Vicksburg, Mt. Pisgah, December 12.
Vicksburg, Mt. Nebo, December 13.
Vicksburg, Mt. Moriah, December 14.
Vicksburg, Mt. Carmel, December 15.
Vicksburg, Mt. Hebron, December 16.
Vicksburg, Mt. Salem, December 17.
Vicksburg, Mt. Bethel, December 18.
Vicksburg, Mt. Sinai, December 19.
Vicksburg, Mt. Tabor, December 20.
Vicksburg, Mt. Ararat, December 21.
Vicksburg, Mt. Gilead, December 22.
Vicksburg, Mt. Shiloh, December 23.
Vicksburg, Mt. Zion, December 24.
Vicksburg, Mt. Horeb, December 25.
Vicksburg, Mt. Pisgah, December 26.
Vicksburg, Mt. Nebo, December 27.
Vicksburg, Mt. Moriah, December 28.
Vicksburg, Mt. Carmel, December 29.
Vicksburg, Mt. Hebron, December 30.
Vicksburg, Mt. Salem, December 31.

JACKSON DISTRICT

Second Round—Fifth Week.

Taylor, at Taylor, Feb. 1.
Bowen, Feb. 2.
Yardaman, at Yardaman, Feb. 3.
Calhoun, at Calhoun, Feb. 4.
Bentonia, at Bentonia, Feb. 5.
Hamilton, at Hamilton, Feb. 6.
Montpelier, at Montpelier, Feb. 7.
Smithville, at Smithville, Feb. 8.
Greenwood Springs, at Greenwood Springs, Feb. 9.
Ebenezer, at Ebenezer, Feb. 10.
Pine Ridge, at Pine Ridge, Feb. 11.

JACKSON DISTRICT

Second Round—Fifth Week.

Louisville, at Louisville, Feb. 1.
Noxapater, at Noxapater, Feb. 2.
High Point, at High Point, Feb. 3.
Kosciusko, at Kosciusko, Feb. 4.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers of recent date agree that chronic rheumatism, indigestion, and dyspepsia are closely related. The cure is said to be found in the Shivar Spring Water, which is probably the best natural remedy now in use, because all the digestive organs, such as Liver, Stomach, Nerves, etc. Nervous Debility and all these diseases are primary causes and all are primary to it while it is part of imperfect digestion it is impossible assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these troubles by restoring the digestive organs and perfect all, thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating through the kidneys such poisons as have already been formed.

The following letters are interesting in this connection.

Dr. Irvin, a South Carolina physician, writes: "I have tested your spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick headaches and the result has surprised me in each case, and I believe if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve nervous irritation, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Arnis of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was cured."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. Mottam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from rheumatism, or from any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 17-S, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

Protection Against Infection.

If you bruise, cut, or burn yourself or get a splinter in your desh, do not neglect the wound just because it is slight. Many deaths from blood poison have resulted from neglecting just such slight wounds. For nearly a century Gray's Ointment has been used as a protection against such infection. You will find a box of this ointment in thousands of homes. It costs only 25c and will last indefinitely. You cannot afford to be without it. Get a box from your druggist to-day. For allaying pain and healing abrasions and eruptions of the skin, boils, sores, cuts, bruises, burns, etc., it has no equal. For a FREE sample write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

ALCOHOL A POISON.

"Alcohol will be classed in next year's issue of the United States Pharmacopeia as a poison, and then you'll

FRECKLES

Now is the Time to Get Rid of Those Ugly Spots

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Dear Lord, whose heart beats ever close to ours:
Whom, though we see thee not, unseen we love,—
Help us to love, to earth's remotest bound,
Thy sheep, thy lambs, whom thou didst bid us feed,
That some day, when we see thee face to face
And lay our garnered sheaves before thy feet,
We may, rejoicing, thank thee most of all,
Because among the sick and prisoned ones,
Hungering and thristing in their soul's great need,
We shared the bread of life thou gavest us."

NOTICE.

The seventh annual meeting of the Louisiana Conference Woman's Missionary Society will be held in Crowley on Feb. 27-March 1. The first session will be held Tuesday, Feb. 27, at 9:30 a. m., when all the delegates should be present. The meeting will close Thursday night.

Names of all delegates should be sent at once to Mrs. M. L. Hoffpauir, Crowley, La., and to the Conference President, Mrs. C. F. Niebergal, 8000 St. Charles Avenue, New Orleans.

Mrs. A. P. HOLT,
Cor. Sec.

The above notice will appear each week until the time for the meeting arrives, as we are anxious to have this annual session widely advertised so that all may know about it and a large delegation be present.

We call attention to the change in the dates set for the Louisiana meeting. The change in date was made in order that a Council worker could be present; for there is no gainsaying the fact that the presence of one of these women adds much inspiration and enthusiasm to its sessions, and seems to kindle anew our love for the work and spurs us on to greater conquests in his name.

NOTICE.

The Woman's Missionary Society of the M. E. Church, South, of the North Mississippi Conference, will hold its fifth annual meeting in the First Methodist Church at West Point, Miss., on Feb. 27 to March 2. Mrs. H. R. Steele, Educational Secretary of the Council is expected.

Mrs. J. M. CONGER,
President.
Miss LILLIE HARTWELL,
Rec. Sec.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

GOOD NEWS FROM THE MISSISSIPPI CONFERENCE.

When we read that the Louisiana Conference had overpaid its pledge, we could not help voicing the wish that the Conference of our adoption—Mississippi—would pay its pledge in full. A few days ago when our corresponding secretary, Mrs. Lewis, called us up over long distance and said, "Mississippi's pledge is paid in full," we felt like shouting the good news from the very house-top so that all of our women could hear it at once. Praise God from whom all blessings flow," has been the trend of our thoughts ever since, and we know that all of our women will praise him and yet praise Him again for this great blessing which has come from Him, the "giver of all good and perfect gifts."

It is a time for rejoicing not only because we have met our obligation, but because our women loved their Heavenly Father enough to put forth sufficient effort to bring this thing to pass. It took self-sacrifice on the part of many, and it meant constant vigilance on the part of our corresponding secretary, who "neither slumbers nor sleeps" when the Lord's work calls her.

All glory and honor to this conference officer and to the others on the firing line who made it possible for her to report our pledge paid in full. It will give us fresh strength and courage to press on to greater tasks for the Master during the present year, and the harvest is ready and waiting for us. Oh, so many are waiting, waiting for the gospel of light and love! Can we longer turn a deaf ear to their pleading cries? Do not their cries ever sound in our ears and make us want to enlist every woman, young person, and child in our Mississippi Methodism in this glorious work of redeeming souls?

We have raised the amount we pledged, and what we have done one year we can do another, so that phase of the work ought to be an assured fact to us. Now let us turn our attention to interesting all those who are not laboring with us for the advancement of His Kingdom. Let us set ourselves very earnestly to win them to this work, and then we shall be able to accomplish tasks seemingly impossible, "for with God all things are possible."

WHAT ALEXANDRIA (LA.) AUXILIARY IS DOING.

Mrs. J. S. Butler, Superintendent of Study and Publicity, writes as follows: "The past year was one of the most successful in the history of the Alexandria Auxiliary. There has been a large increase in membership; all are awakened to a new sense of their responsibility, and spirituality prevails.

"The 'Week of Prayer' was observed and unusual interest was manifested. Splendid programs were given each day, and contributions were liberal. 'Harvest Day' was celebrated with an appropriate program and social meeting.

"Plans are being perfected for the new year's work, and with the society divided into twelve circles, each vying with the other in the work for our Master, and with 'Enlargement' truly as our watchword, the year 1917 promises to be even more a success than last year."

PHILANTHROPY WOULD NOT EXIST, "IF I HAD NOT COME."

We take the following extract from a sermonic outline in the 20th Century Pastor. The question, "What Then?" together with the words, "If I had not come" (John 15:22), furnish the subject for the outline. We use the subdivision dealing with the existence of philanthropy.

"If I had not come the philanthropy that is so blessed in its doings would not exist. Men were intended to be a grand brotherhood. It was intended that they love one another; and hence we talk of the philantropic affection in man; but sin so extinguished the fire of this affection that scarcely a spark of it was left amid the debris of his ruin. But when Jesus came he began the rekindling of this fire. As soon as one became his follower, it began to burn in his soul; for at once he sought the welfare of his fellowman. Jesus showed wherever he went his love for men. The spirit his example ever puts into men is that of self-sacrifice. He teaches the impossibility of being his follower and not being a lover of men. The spirit he begets in men for their fellows is that of enthusiasm for their good—not an enthusiasm that merely expresses itself in admiration for those who do self-sacrificing deeds in their behalf, but the kind that shows itself in personal effort to do them good. Jesus came to open the eyes of the blind; to give ears to the deaf; to heal the broken-hearted, and to set the captive free. His was philanthropy of the grandest character.

"Yes; but for Jesus there would not be the love that men now show for their fellowmen. What efforts are being made to heal the sick, feed the hungry, educate the ignorant, and save from sin the unsaved! Men to-day in whose hearts Jesus has kindled the fire of love for their fellows sacrifice their ease, and comfort, expend their money, risk their lives, that they may lift up their fallen fellowmen, and lead them to attain the salvation of their being in its entirety."

Health for Sick Women

For Forty Years Lydia E. Pinkham's Vegetable Compound Has Been Woman's Most Reliable Medicine —Here is More Proof.

To women who are suffering from some form of woman's special ills, and have a constant fear of breaking down, the three following letters ought to bring hope:—

North Crandon, Wis.—"When I was 16 years old I got married and at 18 years I gave birth to twins and it left me with very poor health. I could not walk across the floor without having to sit down to rest and it was hard for me to keep about and do my work. I went to a doctor and he told me I had a displacement and ulcers, and would have to have an operation. This frightened me so much that I did not know what to do. Having heard of Lydia E. Pinkham's Vegetable Compound I thought I would give it a trial and it made me as well as ever. I cannot say enough in favor of the Pinkham remedies."—Mrs. Mayme Asbach, North Crandon, Wis.

Testimony from Oklahoma.

Lawton, Okla.—"When I began to take Lydia E. Pinkham's Vegetable Compound I seemed to be good for nothing. I tired easily and had headaches much of the time and was irregular. I took it again before my little child was born and it did me a wonderful amount of good at that time. I never fail to recommend Lydia E. Pinkham's Vegetable Compound to ailing women because it has done so much for me."—Mrs. A. L. McCasland, 509 Have St., Lawton, Okla.

From a Grateful Massachusetts Woman.

Roxbury, Mass.—"I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it."—Mrs. B. M. Osgood, 1 Haynes Park, Roxbury, Mass.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

ANNUAL MEETING.

The Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Church Extension Building, Louisville, Kentucky, beginning Saturday morning, May 5, at 9:30 o'clock.

W. F. McMURRY,
Corresponding Secretary.

NOTICE.

Church Extension.

The Executive Committee of the Board of Church Exension of the Mississippi Conference will meet at 2 o'clock p. m. on Tuesday, March 13, in the Broad Street Church, Hattiesburg, Miss. Let all applications be sent to the Secretary, Rev. L. E. Alford, Shubuta, Miss., before that date.

W. M. WILLIAMS,
President Board Church Extension.
Collins, Miss.

COCHRANE, ALA.

Dear Brother Meek: We came back from our Annual Conference with more zeal than we ever possessed before and animated by a determination to do our utmost for the Lord on the Cochrane Circuit during the coming year. The good people of the three churches of this charge received us with open hearts, and they met us with arms laden with good things to make Christmas a time of rejoicing in the parsonage. Hams, sausage, chickens, turkeys, back-bones, spareribs, butter, handkerchiefs (silk and linen with initials), flash-lights, etc.; but I must stop. Suffice it to say that Mrs. Robertson and the children were remembered more bountifully than the "parson," and that all were made happy on Christmas night by a magnificent Christmas tree, preceded by a delightful program by the children of the Dancy Sunday school. I wish that I had space to tell of this happy occasion. These people are so good to me over here (in Alabama) that I don't let anything hinder me from giving them the best that is in me. I will give one more item, hoping that others, especially those who belong to city churches, will take the hint. One of our devoted and untiring "Mothers in Israel" has organized a "Preacher's Aid Club." One of its duties, and the one which I am fully prepared to speak of, is to visit the parsonage at least once a month laden with something for the pantry. God will surely bless these people.

JNO. W. ROBERTSON, P. C.

Meat Cause of Kidney Trouble

Take Salts to flush Kidneys if Back hurts or Bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

Coarse Hair

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

SARDIS DISTRICT.

Dear Doctor Meek: I notice in the Minutes of the North Mississippi Conference two or three errors in reports from the Sardis District. The Sunday school gain was larger than the Minutes show.

The Olive Branch Circuit paid both the pastor and presiding elder in full. This is not shown in the Minutes. It paid all the collections.

The Church Extension Special was paid in full, the collections on the assessment having been supplemented.

The Sardis District stood second last year in the payment of pastors' salaries, 17 out of 20 having paid in full. It stood fourth in the payment of the Conference collections, first in the net increase in membership, and second in the number of new Wesley Bible Classes organized.

We held in Sardis, Jan. 16 and 17, a most enthusiastic district meeting. Some goals fixed for the year which we think worthy of mention are:

1. 1000 Additions on Profession of Faith.
2. All Assessments Paid in Full.
3. A Service in Every Church Every Sunday.
4. Increase of 1000 in the Sunday School Enrollment.
5. 100 New Wesley Bible Classes.
6. 30 New Teacher-training Classes.
7. A Children's Day Service in Every School.
8. Mission Special—A Circuit in China.
9. Every Board of Stewards Organized and Paying Pastor Monthly.
10. Thorough Organization of Elementary Sunday School Work.
11. Ten New Church Buildings and Sunday School Rooms to many more.
12. Two New Parsonages.
13. Four New Church Organizations.
14. Twenty New Epworth Leagues.
15. Twenty-five New Missionary Societies.
16. To Pay or Amply Provide for all old Church Debts.

This is a full program, but we believe it possible of attainment. On our knees we laid ourselves on the altar. God helping us, we shall shout victory in November. Sincerely,

J. H. HOLDER.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES
TO THE
WEST
The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"—No Extra Fare
From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via
Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco
"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write
W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

ATTENTION MR. FARMER!

The world needs Cotton, Corn, Wheat and other farm products and now is the time for you to make your land produce its maximum. You can't afford to miss this opportunity of a big profit this coming season. The best and cheapest way to make your land yield its maximum is to fertilize liberally with

MERIDIAN FERTILIZERS

The crops raised with Meridian Fertilizers speak for themselves. Ask the farmer who uses Meridian Fertilizers. One-fourth of all the fertilizer used in the territory in which we operate is the **Red Bag** kind.

Look for the **Red Bag** on the back of every sack. The **Red Bag** is your guarantee that you are getting the superior Meridian Fertilizers.

LEADING BRANDS
Meridian Home Mixture
Meridian Union Special Phosphate
Meridian Blood and Bone
Meridian Perfect Guano
Meridian Ham Bone
Meridian Meal Mixture
Meridian Vegetable Grower
Caddo Cotton
Texas Special
And many others for every crop need.

Look for the **Red Bag** on the back of every sack.

MERIDIAN FERTILIZER FACTORY,
Offices and Factories at
Meridian, Miss., Hattiesburg, Miss., Shreveport, La.

GRENADA COLLEGE.

Dear Advocate: On Sunday, January 21, Brothers Countiss and Brownlee were here in the interest of Grenada College. Though the weather conditions were against us, Brother Countiss had a representative crowd out to hear him at 11 o'clock. His presentation of the work being done by that institution and of the need for additional equipment for carrying forward that work upon an adequate basis, together with the clearness with which he presented the claims that Grenada College has upon all the Methodists of North Mississippi for their financial support and patronage, were happily put and were well received by his hearers.

Among other good and wholesome things uttered by Brother Countiss were words like these, "We are holding up before our pupils the ideal of getting along, and up, in the world by merit, rather than by a pull with some one already in power." When ideals like this are instilled into human hearts as the controlling principles thereof all partisan politics in Chucrh and State will be thrown to the scrap-heap and we will then have real statesmen to lead us to that political and religious liberty that Jesus came to establish on earth.

In the evening Brother Brownlee preached a good sermon to an appreciative audience. Brother Brownlee is getting into the merits of his new field of labor and shows enthusiasm for the great work to which he has been called.

We are glad to have had both of these brethren with us.

Respectfully,

J. TILLERY LEWIS.

Greenville, Miss.

RICHES IN THE SOUL.

No man can tell whether he is rich or poor by turning to his ledger. It is the soul that makes a man rich. He is rich or poor according to what he is, not according to what he has.—Henry Ward Beecher.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Louis, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

City Physicians Explain Why They Prescribe Nuxated Iron

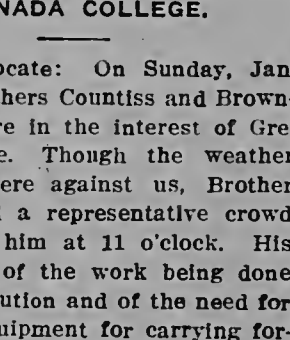
To Make Beautiful, Healthy Women and Strong Vigorous Men

NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY

Quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anaemic men and women into a perfect glow of health and beauty—Often increases the strength of delicate, nervous, run-down folks 200 per cent. in two weeks' time.

New York, N. Y.—It is conservatively estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below:



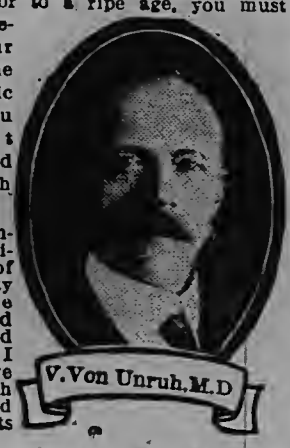
Dr. King, a New York physician and author says, 'There can be no vigorous iron men without iron.

Pallor means anaemia.

Anaemia means deficiency. The skin of anaemic men and women is pale. The flesh flabby. The muscles lack tone, the brain fags and the memory fails and they often become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

In the most common foods of America, the starches, sugars, table syrups, candies; polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn-meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked is responsible for another grave iron loss.

Therefore, if you wish to preserve your youthful vim and vigor to a ripe age, you must supply the iron deficiency in your food by using some form of organic iron just as you would use salt when your food has not enough salt."



Dr. V. Von Unruh, Medical Director in Chief of the New York City Clinic said, "I have given Nuxated Iron a fair and prolonged trial. I have been more than pleased with the results and will continue its use."

Dr. Sauer, a Boston physician who has studied both in this country and in great European Medical Institutions says: "As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple Nuxated Iron, I am convinced that the lives of thousands of persons might be saved who now die every year from pneumonia, grippe, consumption, kidney, liver and heart troubles, etc. The real and true cause which started their diseases was nothing more nor less than lack of iron in the blood.

Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with a blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret, he said, was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in—now at 50, after taking Nuxated Iron a miracle of vitality and his face beaming with the buoyancy of youth.

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly-looking, just like a plant trying to grow in a soil deficient in iron.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless. Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said:

"I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Dr. James, late of the United States Public Health Service, says, "Patients in an enervated and devitalized state of health—those, for instance convalescing from protracted fevers, those suffering from a long-standing case of anaemia, all such people in my opinion, need iron. Of late, there has been brought to my attention Nuxated Iron. In practice I have found this an ideal restorative and up-building agent in these cases above mentioned."

NOTE—Nuxated Iron which is prescribed and recommended above by physicians in such a great variety of cases is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary, it is the most potent remedy, in nearly all forms of indigestion, as well as for nervous run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

GUARD YOUR BABY'S HEALTH

Cheerful, Chubby Children

Make the Home Happy

Weak, puny babies are a constant care to tired mothers and are subject to many diseases that do not affect healthy children.

Keep your children in good health. See that their bowels move regularly especially during the teething period. This is a distressing time in the life of every child and the utmost precaution should be taken to keep them well and strong.

By the consistent use of

Mrs. Winslow's Soothing Syrup

it is possible to avoid many childish ills now so prevalent.

It is corrective for diarrhoea, colic and many other infantile ailments. It soothes the fretting baby and permits the child to sleep well and to grow healthy. It brings comfort and relief to both mother and child.

Mrs. Winslow's Soothing Syrup

Makes Cheerful, Chubby Children

Is absolutely **non-narcotic.** It contains no opium, morphine nor any of their derivatives. It is soothing, pleasant and harmless.

Buy a bottle today and have it handy

Relieve and Protect Your Children

Sold by all Druggists throughout the world.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 6. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3181.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 8, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Beware the bowl! 'Though rich and bright
Its rubies flash upon the sight,
An adder coils its depths beneath,
Whose lure is woe, whose sting is death."

* * *

The easy path never leads to the heights.

* * *

He who cares for the earth, lighting it, and watering it, and maintaining it in its mighty orbit, will not fail to care for man, creation's crown on this planet. For him who obeys the commandments of God, life cannot but be a forward march to a grand destiny.

* * *

President Wilson says: "A court of law is not necessarily a court of justice." That was what we Methodists said when the Tennessee Supreme Court handed down its decision in the Vanderbilt University case, but we were told that it was 'anarchistic' to make such an utterance. Will our critics likewise stigmatize Mr. Wilson?

* * *

The Churches are having many celebrations these days, but it is to be feared that they are not giving heaven occasion to celebrate as frequently as in some former times. The one earthly event that most concerns our ascended Lord and the shining hosts above is the salvation of a lost soul. "There is joy in the presence of the angels of God over one sinner that repenteth."

* * *

But for the "knockers" the world would not be what it is to-day. The "knocking" of Luther brought the Reformation, and that of Wesley revived the decaying and fetid Churches of the eighteenth century. Every true prophet with whom God has blessed the world has had to find fault with the conditions of his time, and not the least of his troubles has been to endure the sneers of those who wanted things to be let alone.

* * *

Infidelity, by means of the pen and eloquence upon the platform, has been able to inflict but little damage upon Christianity; but infidelity, by means of millions of funds, has been able to swing schools from the Churches and taint and corrupt other Christian institutions. Money is a mighty power, whether it be used for good or evil. Wealth in the hands of those who do not honor Christ is to-day perhaps the most subtle and menacing agency that his Satanic Majesty has on earth, and well may the true followers of Jesus beware of it.

* * *

Love has something else to do besides speaking soft words and scattering flowers. It was love that sent Christ to the Cross on Calvary; it was love that lit "the everlasting fire, prepared for the devil and his angels," and it will be love that will banish the wicked from the realms of light in the last great day. Perfect love must stand for the maintenance of righteousness and the protection of the good and pure, and hence must combat and seek the overthrow of evil. Otherwise heaven would cease to be heaven, and the universe would be ruined.

A WORD FROM BISHOP MURRAH.

The campaign in behalf of our Hospital enterprise has excited widespread interest. Memphis has done nobly.

Under the stimulus of high motives, an indefatigable company of unselfish workers have pushed the movement with untiring zeal and perseverance. The response has been generous.

If the Conferences immediately concerned will seize and improve the opportunity, we can build an institution worthy of our great Church.

The appeal is inspiring. We should make it possible to open the Hospital in the near future that it may dispense its merciful benefactions, and thus meet the demands of an urgent and imperative need.

We had just as well understand, once for all, that there is no future for the Church that does not prosecute, vigorously and successfully, work of this kind. It is not only a legitimate, but it is a vital function of Church enterprise. To neglect this, means paralysis sooner or later in everything else. Institutions of this nature enshrine the essential spirit of the Master.

Let the way be opened for our Field Secretary everywhere. At this time give him and his helpers the right of way. W. B. MURRAH.

Memphis, Tenn.

THE BREAK WITH GERMANY.

What had long been feared would happen has taken place, namely a rupture in the relations of our Government with that of the German Empire. After her recent unavailing efforts to secure peace upon terms highly advantageous to herself and her allies, Germany seemed to grow desperate, and on January 31 she notified the United States and all the other neutral nations of her purpose to use submarines to sink ships carrying any kind of cargoes within certain designated areas, her object being to blockade England, France, and the other countries at war with her. It can scarcely be said that this action was violative of any definite agreement that she had made with our nation, for when she consented to desist from the use of submarines in an illegal manner, nearly a year ago, she suggested that if her enemies were permitted to continue their long-range blockade of the seas, she might again bring into requisition this agency of destruction; and President Wilson admitted that her language was susceptible of this view in his final note to the Imperial Government, though declaring that our rights could not in any way be made contingent upon the course that might be pursued by other powers. The necessary effect of Germany's last communication, however, was to reopen the issue between her and our Government at the point at which it was left off last spring, when the President had explicitly affirmed that, unless she desisted from her promiscuous submarine warfare, our country would sever diplomatic relations with her. Her bold proclamation of her intention to resume and even extend that warfare placed Mr. Wilson where the only thing that he could do that was consistent and honorable was to execute his former threat and hand the German Ambassador his passports. This he has done, and in this action we do not doubt that he will have the support of an overwhelming majority of the American people.

It should not be inferred because our Government has taken this step that we are already at war with Germany. We are not, but the situation is such that the sinking of one of our ships or some other occurrence may speedily plunge us into war. The danger of such a result is very grave.

It may be asked, if England and her allies are maintaining an illegal blockade, why Germany may not likewise do so without incurring such a vigorous condemnation at the hands of our Government. The answer is that England's blockade, though illegal, is of a far less aggravating kind. It does not go to the extent of sinking the vessels of non-combatants or of destroying the lives of the citizens of neutral nations. The offense committed is less criminal, and may justly be dealt with in a different manner.

We are not sure, however, that our country would not have stood a better chance to escape embroilment in the colossal European conflict if there had been from the beginning a vigorous insistence that our legal rights of every kind should be respected by all belligerents. But we do not doubt that Mr. Wilson has been thoroughly conscientious in the policies which he has maintained, and the marked patience and forbearance that he has shown will doubtless tend to make the impression throughout the world that he has done his utmost to maintain peace and avoid war, whatever may come in the future.

We feel profoundly sorry for the German people. In our opinion, the course upon which their Government has embarked can only bring to their empire disaster and ruin. Their best chance, as we see it, was to have made peace upon the most favorable conditions that could be had when they recently raised that question. Now we expect to see as the final result of the conflict the dismemberment of Austria-Hungary, Turkey, and to a considerable extent of Germany herself, and we shall not be surprised if the closing chapters of the Kaiser's history are a repetition of the mournful last scenes in the career of the great Napoleon. No strong nation now remains neutral to intercede for the Central Powers in the crucial hour, and by the savage warfare in which they are proposing to engage they will forfeit the respect and largely the sympathy of the civilized world.

We earnestly pray that our beloved country may not find it necessary to draw the sword and enter the dreadful strife. Let the Christian people of the land unite in prayer that such a calamity may be averted.

Man was made to work. Idleness is a curse to any normal human being.

Beware of exaggeration. It is no more permissible to overstate the truth concerning religious work than it is about other matters.

THE RADIANT CONQUERORS.

By Charles Coke Woods, D.D.

These conquerors stand with swordless hands,
Brave victors of the fray—
They fought the fight in every land,
That brings the better day.

They wielded well the burnished blade,
Agleam with Gospel light;
Where wildest battle-thunders played,
They fought the bravest fight.

Strong ramparts fell and evils fled,
Where'er their bugles blew;
They left no green grass stained with red,
Nor crimson morning dew.

Let human hands these conquerors crown
With lustrous diadem,
And love's full measure of renown,
Let angels give to them.

—Central Christian Advocate.

OUR SHEPHERD.

Abandon yourself to His care and guidance, as a sheep in the care of a shepherd, and trust Him utterly. No matter though you may seem to yourself to be in the very midst of a desert with nothing green about you, inwardly or outwardly, and may think you will have to make a long journey before you can get into the green pastures, our Shepherd will turn that very place where you are into green pastures, for he has power to make a desert rejoice and blossom as a rose.—H. W. S., in The Presbyterian.

TAKE TIME TO SET THE SOUL RIGHT.

Every day from the city observatory at Madras, India, the timepieces of over nine thousand telegraph offices in the empire are set right, and the operation takes two minutes. It is worth while, so the government thinks, to stop traffic on over 72,000 miles of telegraph lines and over 287,000 miles of telegraphic wire, at least once every twenty-four hours, to correct wayward clocks and set them to the sun. If taking time to set clocks right is of such importance in an empire, which will one day crumble into dust, how much more important it is to take time to set the soul right, which is to live throughout the eternal ages!—Ida Q. Moulton.

A REAL GIFT.

The value of a gift lies not in its size. It lies not even in the worthy object or cause it is designed to help. It lies in the spirit and the motive of the giver. A gift, to have value in the sight of God, should have three things to commend it: First, it should be dedicated to the Lord for the advancement of His Kingdom, whether it be for Christian education, Christian missions, or Christian mercy. Second, it should be a recognition of man's dependence upon God for every good and perfect gift, and hence be a real thank-offering. We thank God best when we give Him what costs us something. Third, it should be a love-offering, one that springs from a heart full of love to God and to man.—The Lutheran.

WHY I MEMORIZE THE BIBLE.

I am a busy housekeeper, but every day brings tasks which employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible or review those already learned. The results are surprising, but there is no secret about my success, except that I have begun and kept on. Sometimes I am too tired and dull to learn, and then I wait till next day and try again.

I find that this memorizing is a good mental discipline. At first, being long unused to study, it was difficult for me to learn even one verse correctly, but with a determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly. I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, cares, worries, bitter thoughts, vain regrets, morbid fancies, and all the jumble of things that lumber an unoccupied mind, are crowded out. By frequent repetition rich meanings often stand out clearly in the lines which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way and helping others. How can I walk and talk with God unless I have in mind some word of his to which I can respond, or which satisfies my questions and aspirations?

Sometimes I may be deprived of reading, and then what riches I shall have in this store of Bible verses hid in my heart! Often at twilight, or in helpless hours, I say the sweet words over with a sense of comfort and companionship which otherwise I should miss. Then, besides all this, I believe that one of the great joys of heaven will consist in tracing out God's providences in the light of his word, and for that reason I can never be too familiar with the Bible.—A writer in The Pittsburgh Christian Advocate.

RARE DOCUMENTS GIVEN TO EMORY UNIVERSITY.

(We are in receipt of the following interesting statements concerning some recent gifts to Emory University.—Editor of Advocate.)

The historical collections of Emory University are very rich, and they are daily growing richer.

Recently the heirs of Bishop Alpheus W. Wilson gave to the University his parchments as a Deacon, Elder, and Bishop of the Methodist Episcopal Church, South, and also the parchments of his distinguished father, Rev. Norval Wilson, D. D.

It is interesting to note that Bishop Wilson was first licensed to preach under the administration of his father, and his original license is so signed. He was ordained a Deacon by Bishop Scott on the 11th day of March, 1855, and an Elder by Bishop Beverly Waugh the 8th day of March, 1857. The certificate of his ordination as a Bishop is signed by Bishops Robert Paine, George F. Pierce, H. H. Kavanaugh, H. N. McTyeire, and John C. Keener, and is dated on the 18th day of May, 1882. The parchment of his father, Dr. Norval Wilson, is signed by Bishop Enoch George and Bishop Joshua Soule; the Deacon's parchment being dated April 20, 1823, and the Elder's parchment being dated April 10, 1825.

This collection of papers contains also the certificate of the rector of Washington and Lee University conferring on Bishop Wilson the degree of LL.D.

A few days after these papers were given to the University, Miss Mary Wilkinson, a granddaughter of Bishop John C. Keener, sent to the University the papers connected with the seizing of the Southern Methodist churches in New Orleans by Bishop Ames of the Northern Methodist Church under an order of the Secretary of War, Mr. Stanton, and the order of President Andrew Johnson rescinding the order of the Secretary of War and restoring these churches to their rightful owners.

The order seizing the churches is dated Jan. 18, 1864, and was given by command of General N. P. Banks. It is as follows:

"Headquarters, Department of the Gulf.
New Orleans, January 18, 1864.

Special Orders
No. 15

In accordance with instructions, contained in a letter from the Secretary of War under date of November 30, 1863, all houses of worship within this Department, belonging to the Methodist Episcopal Church, South, in which a loyal minister, who has been appointed by a loyal Bishop of said Church, does not now officiate, are hereby placed at the disposal of the Reverend Bishop Ames.

Commanding Officers at the various points where such houses of worship may be located, are directed to extend to the ministers, that may be appointed by Bishop Ames to conduct Divine service in said houses of worship, all the aid, countenance, and support practicable in the execution of their Mission.

Officers of the Quartermasters and Commissary Departments are authorized and directed to furnish Bishop Ames and his Clerk with transportation and subsistence when it can be done without prejudice to the service; and all Officers will afford them courtesy, assistance and protection.

The order restoring the Churches was given through Major General E. R. S. Canby, and reads as follows:

Headquarters, Department of Louisiana.
New Orleans, La., November 13, 1865.

Revd. J. C. Kecner,

Sir:

"The Major General commanding instructs me to inform you that he received this morning the order of the President for the restoration of the church property in this city, of the Methodist Episcopal Church, South, and that he will be pleased to see you at 2 o'clock this afternoon for the purpose of making the necessary arangements for its restoration."

Notwithstanding this order, Rev. Dr. J. P. Newman of the Northern Methodist Church, continued to hold those Churches belonging to the M. E. Church, South, which had been erected for the colored members. On account of this fact Bishop John C. Keener and Mr. Samuel Henderson addressed to President Andrew Johnson the following letter:

New Orleans, 20 Nov., 1865.

His Excellency,
President A. Johnson,

Dear Sir:

In consequence of the telegram which we received from your Excellency through Mr. Stanton, dated the 10th inst., General Canby has this day ordered the restoration of all our Church property, excepting "those (houses) in use or possession of colored congregations."

This exception includes three churches in the city, worth $20,000 to $25,000, and a church membership of over 2000 souls—churches which we have built and used exclusively for the benefit of our colored people and which have been used by them for from 18 to 25 years.

The Rev. Dr. Newman, the minister who holds these churches by military occupation, claims to have converted in block, by vote of official boards, the whole 2000 members to the Methodist Church, North.

We pray your Excellency to deliver us from this stupendous proselyting of the War Department, and to again order General Canby to give us our own churches for the use of our own colored membership. We are, most respectfully,

Your obedient servants,
J. C. KEENER,
SAM. HENDERSON,
Representing the Southern Methodist Church of Louisiana and the Legal Trustees of New Orleans Churches.

Another very interesting letter in the collection is one written by Rev. J. B. Walker, D.D. to Bishop Keener, who had not then been elected a Bishop, and who was about to begin editing the New Orleans Christian Advocate. That letter is as follows:

New Orleans, Sept. 23, 1865.

My Dear Keener:

We have not got our churches yet, tho' in daily and hopeful expectation. Two weeks ago last Wednesday we sent in the papers in answer to General Canby's questions. We sent him another letter yesterday, asking the favor of a prompt reply; but we have had no answer yet.

It seems strange that the Jews, Catholics, Presbyterians, Episcopalians, and everybody else except Southern Methodists, can get their churches.

Our people recovered their Churches in Nashville. The Yankees after three years got two members, one of whom has seceded.

In Vicksburg and Natchez, too, the churches have been restored, being taken back from the Northern Methodists, which is the only solution of our State.

I am quite well, and will go for my family in a day or two. I have the house just beside the church, where we lived in 1853. I have secured it for eight months for $60 a month. If we get the church, as of course we shall bye and bye, it will be quite convenient.

I have visited very extensively. Our people are of one mind. I am told the Yankee congregations are very small. They can not make headway here.

Linfield, who was here to-day, says that Parker wishes to return to the city. I hope you will be able to arrange the matter. These are trying times.

T. B. White was here a few days ago. He has no work and might be got to go to Baton Rouge. I think Linfield will not go. He must and will have a home.

Stone is here on his way to Kent, making a

brief visit. He talks of farming with Ivy next year. How shall we live? Who will itinerate?

I will ask Brother Price to write you, if the order to restore the churches is given during my absence.

The city is full and it is healthy. Business is lively. Rents are enormous, that is, in currency. My congregation is very good considering rain and heat.

I have received no letter from you. Hence the "Prospectus" can not go out. Write me soon.

With love to Sister Keener and all the young folks, I am, Your brother,

J. B. WALKER.

All this history seems very strange to people now, but it is well that it should be preserved in the fire-proof library of Emory University, where the papers will be kept safely for the information of generations yet to come.

THE NEGRO MEMBERSHIP IN THE UNITED AMERICAN METHODISM.

While it was not all together unexpected, it is still to be regretted that the Joint Commission on Methodist Unification has had trouble in defining the status of the negro membership in the proposed united Church. This "hitch," with the resulting necessity for a special committee to more prayerfully deliberate on the question raised seems to have given great satisfaction to some of our Southern ministers who are opposing the union, and who seem to be depending on creating prejudice between the white and black races as one means of defeating the union proposed. But in the meantime, what is the outside world thinking of our boasted Christian doctrine of "the universal brotherhood of man," of our interpretatiou of Peter's declaration that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him?" Why should there be a "negro" problem any more than an "African," a "Chinese," a "Mexican," or an "Indian" problem? Is it because the negro was once a slave? Then what race would be exempt? Certainly not the Hebrews, of which race was Christ himself. Is it because the negro is ignorant? Then our forefathers, including "Honest Abe" Lincoln and "Old Hickory" Jackson, must be left out of our fellowship. Is the "problem" because the negro is black? Then Simon, the negro Cyrenian, who bore the cross of the Son of God, and the Ethiopian whom Philip by orders from the Holy Ghost "joined himself to" and baptized, would have been "problems" likewise. It could hardly be possible that the "hitch" in these negotiations grew out of the fact that the negro race is yet in its infancy, for all races have had to pass through the same periods of development as have the negro, and we have not broken fellowship with them. Nor could it hardly be allowed that our prejudice against the Southern negro has grown out of the fact that he has from his importation to our country served us as nurse, cook, farm and factory hand, and general burden-bearer, for wages less than most other helpers have served us; for we ourselves were once "cheap labor." But might not the "problem" have grown out of the fact that as Christians we have allowed ourselves to use the same thought and language as the men of the world in emphasizing the negro's "inferiority" as against our "superiority?" And might not we have allowed ourselves to perpetuate the animosity that was begotten in the breasts of the Southern masters from whom were taken their slaves without their consent, and the subsequent exploitation of the ex-slaves by designing and self-seeking Northern politicians? Our relations as a Church to our "brothers in black" up to this time was most cordial, he being a member of and worshiping in the same churches as we. Even allowing that the strained conditions during the days of reconstruction made it wise for our forefathers in the South to separate the negro Methodists into a Church of their own, does it follow that it were better for the Kingdom of God that the same relation should be maintained seventy years later?

In the absence of definite information, we would judge that this "hitch" in the unification negotiations would be as to whether the negro members in the united churches would be in the relation of the present negro members of the Methodist Episcopal Church, or in the relation of the members of the Colored Methodist Episcopal Church to that of the Methodist Episcopal Church, South. As far as we are concerned, we would unite on either of these platforms, since the Lord has blessed both of the Churches in their present relationships with their negro members; but we are not willing to allow that union should be defeated from contention as to which of these relationships should be maintained.

When once we attended an Annual Conference session of the Colored Methodist Episcopal Church at which Bishop Halsey presided, we went away feeling sure that this was the best Methodist Church for negroes. But when again we attended a Conference of Methodist Episcopal negroes, at which Bishop Joyce, a white Bishop, presided, we felt just as sure that that was the best Methodist Church for negroes. In the one was developed in one generation a great leader from among his colored brethren, and he a master at leading them; but in the other was a leader of an old and developed race, trained in many years of schooling, and he, too, seemed to know the negroes as well as did the negro Bishop; and in addition the white leader brought the resources of a great and a rich Church to the help of the weaker race. And while either of these present relations with the negro Methodists would satisfy us, it would nevertheless seem to be a more progressively Christian thing, in adopting one or the other of them in uniting, for us to seek a closer fellowship with our colored members rather than to expect the Methodist Episcopal Church to break with theirs the cordial and helpful relations that they have maintained for these seventy-two and more years. For, while they have only been leading them from a distance, and have not had access to nor understood them, as have we in the South, still their colored membership is larger than is ours, and this larger membership is more than satisfied with their present relation to the Church. And while from the first we have only given our colored members a pittance of help, the Methodist Episcopal Church has all the way through nurtured theirs with the whole of its resources, both of money and of leadership. And now, in "uniting" American Methodism, would not setting apart these colored Methodists, and against their will and protest, in a sense make another division, and so be an unthought of procedure?

While we have some members of the Methodist Episcopal Church, South, who sometimes talk about "begging to be excused" from sitting with "Mr. Negro," we rejoice that our spiritual brotherhood has become so nearly Christ-like that the airing of these prejudices and race animosities brings a feeling of shame to those who must hear such unbrotherly utterances. Even in self-seeking politicians such language is to-day soundly condemned by the vast majority of our Southern citizens, and there is certainly no place for such uncurbed prejudices in the Church of God. When reading from a Methodist minister a recent expression about to this effect, we thought of our honored Dr. J. D. Hammond, once our Secretary of Education, and who is giving his life to negro education. And we also thought of the missions to negroes by such Southern Methodists as Bishops Capers and Haygood; and of our present missionaries to Africa, and of our negro members there, and at home. And we remembered Christ's warning to those who would "offend one of these little ones who believe in me."

In this South Louisiana town, where the negroes outnumber the whites, the Roman Catholic Church has a considerable negro membership, who worship in the same church with the whites, just as did our Methodist negroes with us before the war; they are baptized by and receive the holy communion at the hands of the same priests; and yet even here, and in this familiar relation, there is no mention of a "race problem" in the Church. And the thought of there being any question as to the propriety of the negro Methodist Episcopal colored congregation, separate and distinct from the white members, seems never to have entered into the mind of even the most un-Christian civilian. Just this year this congregation received a contribution of $400 from the parent Church Extension Board, and it was a cause for universal satisfaction that these poorly-paid-toilers received this help from the treasuries of the rich church of which this colored congregation was a part to assist them in their effort to have an adequate house of worship. To be sure, this money could have been appropriated to build a high steeple for some rich white congregation, but it was given to these Southern negroes instead; and we wished that our Colored Methodist Episcopal churches might have such a Board to draw help from. While we are writing these lines, Bishop Thirkield of New Orleans is presidng over the negro Conference of which this congregation is a part in the classic city of Mansfield, La., the site of our Methodist school for girls, and if any one in this or any other of our hot-blooded Southern towns sees any impropriety in the Church as thus governed, we have not so much as heard one word from them.

We decide, therefore, that if putting all negro members into the same church relation as are those of the Methodist Episcopal Church at present is found to be the best thing to do in uniting American Methodism, we can see no reasonable objection to so doing, and we are ready for union on such a basis.

P. O. LOWREY.

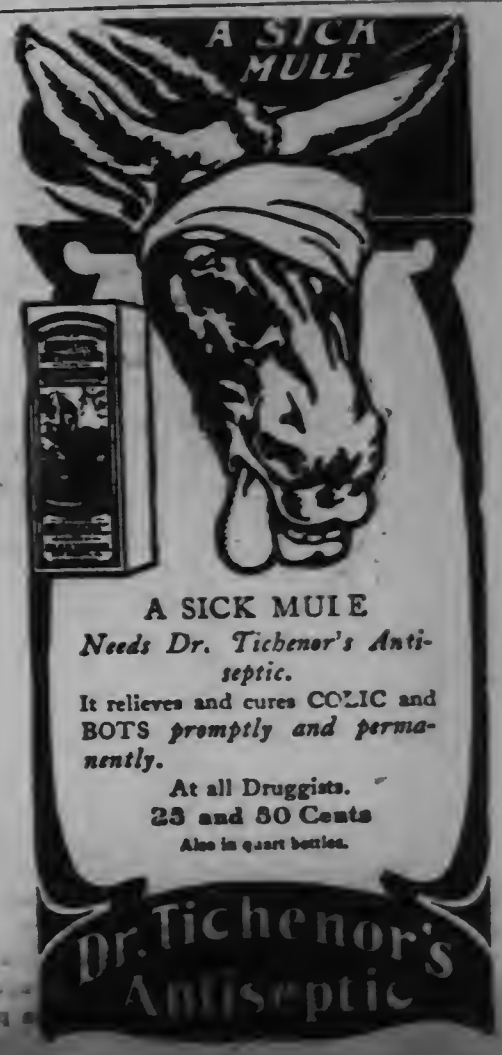
Donaldsonville, La.

TO MY FRIENDS.

Dear Brother Meek: May I send a word of thanks and loving greetings through the Advocate to the many dear friends whose messages of sympathy, prayerful interest, and good-will told me to Touro Infirmary, where I came ten days ago for treatment. These evidences of friendship have brought comfort and good cheer; and have helped to lighten the tedium of long hours of anxious waiting and hoping for successful results. To every one who has thus ministered to me, I wish to say heartily, God bless you, and requite you with all good things. Your kindly attentions are written where every day I shall turn the leaf to read them—on the pages of loving remembrance and grateful appreciation. Cordially,

MARY GORE WYATT.

Touro Infirmary, New Orleans, La., Jan. 31, 1917


A SICK MULE
A SICK MULE
Needs Dr. Tichenor's Antiseptic.
It relieves and cures COLIC and BOTS promptly and permanently.
At all Druggists.
25 and 50 Cents
Also in quart bottles.
Dr. Tichenor's Antiseptic

Church News

The name of the "Baptist Memorial Hospital" in Memphis, Tenn., has been changed to "The Good Samaritan Hospital." It is stated that 4000 patients were treated in this institution during the past year.

The St. Louis Christian Advocate tells of "an evangelistic 'drive'" in the St. Louis District. That is rather a militiaristic term for these pacificist times. But it matters little about terms if only right results are secured.

Dr. G. Campbell Morgan, who is well known on this side of the Atlantic, has, owing to ill health, resigned the pastorate of the Westminster Congregational Chapel, London. Dr. Morgan's breakdown is attributed to overwork.

The 1893 Class of Emory College is having a bust of Bishop Candler made, which will be placed in the Library of Emory University. Mr. George Thomas Brewster, of New York, a widely known sculptor, is now in Atlanta at work on this piece of statuary.

It is reported that Billy Sunday's son says that he has declined on behalf of his father a million dollar offer for posings for a moving-picture concern. If such an offer has been made, it is much to the credit of the famous evangelist that it has been rejected.

The Hebrew Christian Alliance of America has brought out the first number of a publication called "The Hebrew Christian Alliance Quarterly." The place of publication is Chicago (3719 W. 12th Street), and the price is 50 cents per annum. It is designed to propagate Christianity among the Jews. The initial issue is a most interesting and creditable one.

The New York Christian Advocate has announced that henceforth it will not print obituaries or death notices, needing all its space to give news concerning the doings of the living. A Church paper, to be sure, must apply most of its space to the latter purpose, but we are inclined to think it is not amiss to devote a few lines to the noble dead.

In a sermon recently preached in New Orleans, Bishop Heard of the A. M. E. Church is quoted as having said: "In America the Negro has a better chance than anywhere else on earth so far as economics are concerned, hut socially and politically he has here no chance. Within 50 years the Negroes will flock back to Africa, led by some Negro yet unborn, who will become the ruler of a vast empire in that country."

The Wesleyan Christian Advocate (Atlanta) says: "The Emory University Chapel, which is a part of the building of the Candler School of Theology, has just been finished on the University campus, and it is said by those who have knowledge of such matters to be one of the most artistic rooms to be found in any part of the world. The inside finishing is in pink marble and California redwood."

Through Secretary Lane, who was a member of the Mexican-American Joint Commission for the adjustment of troubles between the United States and Mexico, the State Department of our Government is said to have appealed to General Carranza's representatives on the Commission to use their influence against the execution of the condemned Catholic priests in the Mexican Republic. Among those sentenced to die are Archbishop Orozco and Bishop de La Moro, who are well known in the United States, and whose friends in this country have been active in their behalf.

The Churchman (New York) represents the revival spirit as still prevalent in Korea. It says: "A missionary from China recently went to Korea, and found at one mid-week prayer meeting 500, and at another 700 people. Inquiry showed that nearly all the Christians, even in country districts, could read the Bible, that half of them had a daily habit of private Bible study and prayer, that eighty per cent of them were engaged in personal evangelistic work, and that Bible-study classes were the center of everything. These classes, of which there were 1800 in one year, last for ten days. One of them enrolled 1600 men, who paid their own expenses and even a small fee to cover light and heating. Half the teaching is done by unpaid laymen. A regular course of study is followed in these classes. This work is said to lie behind the remarkable revivals of spiritual life in Korea."

TO MEET IN NEW ORLEANS.

The meeting here in April of the Woman's Council will assemble one of the most active working bodies of women in the United States. The Council administers over a million dollars worth of money belonging to the institutional work of the Church and which is secured through the efforts of women. The Council is composed of representatives from all the Missionary Societies of the Southern Methodist Church.

The women of the ten Methodist churches of New Orleans are busy making plans for this big meeting which will convene at the First Methodist Church, April 12 to 20. Miss Belle Bennett, President of the organization, will be present, as will also many other prominent officers, workers, talented speakers, missionaries and ministers. It is estimated that several thousand will attend this meeting and it is necessary to raise a thousand dollars in order to properly entertain the delegates.

Mrs. W. W. Carré, has been appointed local chairman, and last Tuesday she called together the chairmen of the twenty committtees she has named. They will in turn appoint other women to assist in the work and in a short time everything will be in working order. Mrs. Carré has had wide experience in presiding over conferences and conventions and she is well fitted for the task assigned her.

The Chairmen of the various committees are as follows: Finance Committee (whose duty it is to raise money for the expense of the meeting), Mrs. S. C. Hollingsworth, with Mrs. John Mumford as Treasurer; Mrs. W. W. Carré, Local Chairman, and Mrs. John B. Parker, President of the City Mission Board.

Hotel Committee (to secure the names and rates of hotels and boarding houses), Mrs. Lewis Clarke, Chairman of the Homes Committee. About 75 visitors to the Council, returned missionaries, deaconesses, and public speakers will be entertained.

Mrs. Elmer E. Wood, as Chairman of the Badge Committee; Mrs. I. N. Niebergal, Music; Mrs. D. Beach Carré, Exhibit; Mrs. R. H. Harper, "Council Daily;" Mrs. C. F. Niebergal, Local Program; Mrs. R. F. Reynolds, Local Rest Room; Mrs. W. E. Perry, Reception and Automobile; Miss Adrian Bowman, Luncheon; Mrs. J. B. Lake, Page; Mrs. John L. Richmond, Auditorium and Flowers; Mrs. William Vaught, Ushers; Miss Mary Werlein, Prayer; Mrs. Edward Alvis, Church Hostess; Mrs. F. E. Russ, Registration; Mrs. Fleet Coleman, Post Office, and Mrs. George S. Brown, Publicity.

All these chairmen and their committees, together with all the members of the Missionary Auxiliaries, will meet on Wednesday at 2:30 p. m. at the First Methodist Church in order to discuss plans for the Council meeting.

MRS. GEO. S. BROWN.

New Orleans, La.

PRESIDING ELDERS' CONFERENCE.

The presiding elders of the Mississippi Conference met at Hattiesburg, on January 16, for the purpose of consultation, and for the purpose of adopting such policies as might seem to them to be to the best interest of the Church in the general administration of its affairs. All were present, except one, who arrived too late to be in the meeting. It was a very harmonious session, presided over by the Chairman, Rev. J. R. Jones. A full and free discussion of the affairs of the Church was had, and it is hoped that good will come out of the meeting. The next session will be held at the Seashore Camp Ground during the session of the Divinity School. It was ordered that the following items, as agreed upon by the presiding elders, be published in the Advocate:

1. That it is the sense of the meeting that at the District Conferences the 11 o'clock and the evening hours be given to the preaching of the gospel.

2. That our preachers be urged to take their collections for the Conference assessments early in the year, and that they make prompt remittances, in view of the fact that the money is needed.

3. That each presiding elder shall earnestly seek to influence each undergraduate in the various districts to attend the Seashore Divinity School during its next session.

4. That we favor a joint meeting of the presiding elders of the adjoining Conferences to be held at the Divinity School.

5. That we recommend that the Committee on Public Worship and the Annual Conference consider very carefully the advisability of devoting the evening services of the Annual Conference to the preaching of the gospel, rather than to the anniversaries of the Boards or other meetings.

W. B. JONES, Secretary.

TEN THOUSAND CONVERSIONS IN MISSISSIPPI CONFERENCE.

Let the Church make this year the greatest for spiritual power within the history of the Mississippi Conference.

Methodism was born in a revival and lives by the same method. If the power of the Holy Spirit should come upon us, how educational interests, missions and Sunday schools would prosper! The Church needs the early revival—BEGIN NOW.

No Conference was ever more blessed in the class of evangelists sent out by the Bishop than ours:

Dan E. Kelly, a cyclone of spiritual power, true, strong, brave, tender—a man filled with the Holy Spirit.

P. H. Howse, a son of thunder, true to the best ideals of Methodism, who fears nothing but sin. God has greatly blessed his work.

J. V. Bennett, a new Richmond in the field, whom to know is to love and appreciate. He has been a great success as a pastor—he will be a great success as an evangelist.

T. J. Norsworthy of the local ranks, of whom it is said that few men can preach so well. He has had marked success as an evangelist.

Kelly, Howse, Bennett, Norsworthy are "to the manor born." These brethren are our own men. They are worthy of all confidence and should have our undivided support. Invite them; stand by them. Great revivals do not come in a day. These brethren can stay as long as needed. Blessings on them and the Church we love!

Ten Thousand Converts for the year 1917.

Brookhaven, Miss. I. W. COOPER.

All fudfillment of harmless happiness is progress.—R. W. Chambers.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Secular News

Liquids may now be sent from the United States to China by parcel post.

Emperor William of Germany celebrated his 58th birthday on January 27.

Emperor Charles of Austria has made the King of Bulgaria an Austrian Field Marshal.

New York City is said to have a butcher shop in which horse flesh is sold exclusively.

With the death of the late George Dewey, the rank of Admiral in the American Navy has expired.

The Legislature of Utah has voted for the retention of the death penalty for the punishment of extreme cases of criminal offense.

The dispute over the question as to who was elected Governor of Arizona has been settled by a decision of the Supreme Court of that State in favor of the Republican claimant, Hon. Thomas E. Campbell.

It is announced that Tulane University (this city) will have, in connection with its College of Commerce and Business Administration, a night school in which instruction will be given concerning the marketing of cotton.

A National Bureau of Woman Suffrage will be established and incorporated to administer the $1,000,000 fund left for the promotion of the cause of woman suffrage by the late Mrs. Frank Leslie. It will be composed of 15 members.

According to Mr. T. L. C. Gerry, President of the American Stationers' Association of New York, notwithstanding the high price of paper of all kinds, more stationery supplies are being sold in the United States than ever before.

The Constitutional Convention of Mexico, which had been in session for over two months, concluded its labors on January 31, amid scenes of enthusiasm. It formulated a constitution for the government of Mexico, which its framers think measures up to a good standard.

A press dispatch says that President Wilson will wear at the time of his inauguration a pair of shoes made at Brockton, Massachusettes, which cost $9. According to report, 40 pieces of the best calf-skin went into them, and they are embossed in gold, with the President's name on the binding of each of them.

It is stated that the German language is now being taught, along with the native tongue, in the elementary schools of Poland. It is, furthermore, reported that Polish farmers are not allowed to kill any of their stock for their own use, and that they are compelled to supply the police with a certain amount of butter and cheese weekly.

Estimating the cost of a war aeroplane at $5000, and affirming that England has lost 4000 such machines within the past six months, a London writer figures the British Government's loss from this source during that time to be about $20,000,000. France's loss in aerial warfare is placed at the same amount, and Germany's at about $40,000,000.

In an address recently delivered at Toronto, Canada, Mr. Poultney Bigelow, the American author, severely criticised the consular service of the United States, declaring that the officials engaged in it are to a large extent broken-down political bosses, worn-out lawyers, and other men who had failed in their occupations at home. He pronounced the British consular service to be much superior to ours in every respect.

The General Board of Education (Rockefeller) announced on January 29 appropriations for Negro education in the South totaling $197,500. Fisk University at Nashville, Tenn., will receive $50,000; the Spelman Seminary at Atlanta, Ga., $85,000, and sums ranging from $2000 to $7500 were given to smaller institutions. Forty thousand dollars will be devoted to the instruction of Negroes in the rural districts of the Southern States. The Arkansas State Department of Education will receive $2700 for the support of a rural school agent.

THE GREAT SUCCESS OF THE CITY CAMPAIGN FOR THE METHODIST HOSPITAL IN MEMPHIS.

The campaign for the bospital in Memphis was a great success. More than $175,000 was secured in ten days. There is great rejoicing among those who have the cause most on their hearts.

Right royally have Memphians answered the query of many throughout the country: "What has Memphis done for the hospital?" She never had a chance till now. Her splendid response to the appeal for the hospital is a new proof of the bigness and tenderness of her heart.

The organization created by Mr. F. C. Barber of New York, director-general of the campaign, consisted of an Executive Council of eleven of the biggest business men of the city, an Advisory Committee of five of our most prominent women, with Mrs. W. B. Murrah at their head, and twenty-four teams, each composed of a captain and nine privates. Sixteen of these were of the most successful and alert business men of the city, and eight of them of leading Church and society women. They were of all creeds and shades of religious belief, but one in their sympathy for human suffering and their zeal for the institution proposing to relieve it.

For ten days this faithful band of loyal workers met for noon luncheon in the Chisca Hotel. There reports were made and brief inspirational speeches were heard.

Among the speakers who graced the occasion were Mr. Joseph Newberger, one of our big-hearted Jewish friends; Bishop Thos. F. Gailor, of the Protestant Episcopal Church; Dr. W. M. White, of the Christian Church; Dr. C. H. Williamson, of the Presbyterian Church; Mr. C. P. J. Mooney, the brilliant editor of the Commercial Appeal, and our own Bishop W. B. Murrah. These were all of one mind in appreciation of the enterprise and enthusiasm for its success.

The campaign was remarkable in many respects. On several days the supposed experts whispered their fears of a slump in the subscription totals, but they were all gloriously disappointed. No team ever reported a blank for the day and on no day did the subscriptions amount to less than $10,000. On the last day, when the break of our Government with the German Empire had caused a slump in the price of cotton of over $25 a bale, nearly $15,000 was reported.

The interest spread to other towns, and several of them, as Wayne and Forrest City, in Arkansas, and Como, Mississippi, broke into the subscription list with liberal offerings.

The newspapers of the city rendered the campaign invaluable service. Mr. Forbes, city editor of the great Commercial Appeal, an honored guest at the opening dinner, penciled on one of the cards, as the subscription for his paper, "All the publicity desired." After that the campaign was given abundant space on the first page, which was a large factor in the success of the effort.

Mr. John R. Pepper made an ideal chairman. Alert to every situation and ready with appropriate reparte, he moved the business forward with a master hand.

Memphis has met her opportunity royally. Her appreciation of the Methodist Hospital and her readiness to bear her part in its expense have been put beyond any question. Her liberality and enthusiasm flings the gauntlet at the feet of the surrounding territory with a challenge that cannot be denied—"What will you do to give suffering humanity this needed institution?"

Only cash or subscriptions can answer this challenge. Let these roll in to the headquarters office, 1025 Lamar Boulevard, without delay. Or call the Field Secretary and his assistants to assist in conducting a campaign for the Hospital in your community while interest is aroused.

H. M. ELLIS, Field Secretary.

Do you know what I admire in the world? It is the powerlessness of material force. Sooner or later the sword is conquered by the idea.—Napoleon Bonaparte.

SEVENTY YEARS.

Dear Dr. Meek: Seventy years ago this morning, January 27, in a little log cabin, with a stick and dirt chimney and rib poles for the boards, just back of grandpa's garden, in a Dutch settlement three miles North of Marion, in Perry County, Alahama, the stork left the first of eleven, a little black-eyed, black-haired, dark-skinned baby boy, weighing about eight pounds.

I do not remember what they said or did that morning, hut I am sure there were two happy souls in that cabin. I was no unwelcome baby. You see, they had more time for babies then than now, and they did not know so much, and were honest folks. If some one said, "That babe is a little off in color, do you reckon the stork has made a mistake and left him at the wrong place?" quickly my mother would have said, "Tut, tut; not a word of it; he may be a little off in color, but I am sure he is a new "Hollander," and certainly he belongs here. You look at that long, straight black hair and that pug nose, and just look over there at Mike (Mike was my father—pure as gold and brave as a lion); can't you see he is a Dutchman, every inch of him? Yes, he is a little off in color and somewhat nervous and shows his temper; but you have hurt his feelings and I dare you try that stunt on him a little later. You will apologize or there will he a rumpus all about here."

Thank God for a good mother, who always comes to the defense of her child! But for mother not many of us would be here to-day. God bless the true, good mother!

Now, Doctor, here I am at the end of seventy years, through the good providence of God, who sent me into a praying home with godly examples and a positive religious influence, which has followed me all the way and shaped my life for a better world. I am a "twice-born" man. Once in that cabin, and the next time, before I was three years old, between my father's knees while at family prayers, I was born into the kingdom of Jesus Christ, and he is my witness.

It has been a pretty steep climb all the way from that cabin out there; but here I am, thank God, and am feeling pretty well and am glad that I am living, and deep down in my heart I promise God to take a new start, and, by his grace, I will do my best.

These seventy years seem all too short, and, looking back, I wonder why I have not made a better man of myself. God has always been good to me and I do not remember when I did not love and try to serve him.

Drew, Miss. W. S. LAGRONE.

It is easier to criticise the greatest things superbly, than to do even small things fairly well. Dr. Stalker.

YOUR FIVE HUNDRED MUSCLES.

The five hundred muscles in the human body depend on pure and rich blood for their health and contractile energy which is the ability to labor. If they are given impure blood they become enfeebled, the step loses its elasticity, the arm its efficiency, and there is incapacity to perform the usual amount of labor.

What a great blessing Hood's Sarsaparilla has been to the many toiling thousands whose blood it has made and kept pure and rich! This medicine cleanses the blood of all humors, inherited or acquired, and strengthens and tones the whole system. It is important to be sure that you get Hood's Sarsaparilla when you ask for it. No substitute for it is like it.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

The Great Battle

NOTES.

The jail in Morgan County, West Virginia, has been empty for over three months. Prohibition is given the credit for this by the county authorities.

The Oregon House of Representatives passed a "bone-dry" prohibition bill on January 29, and the measure has gone to the State Senate for consideration.

The prohibition movement has become sufficiently strong in the United States for even such papers as The Independent and The Outlook to speak toleratingly of it. We rather look to see them actively supporting it before a great while.

In his recent great address in New Orleans, Mr. Bryan asked why it is that if the licensed liquor traffic is a promoter of prosperity, towns and cities in setting forth their advantages to attract immigration and new business do not tell how many saloons they have? **This they never do.**

There are now only four wet States in the South: Florida, Texas, Kentucky, and Louisiana. Florida has elected a prohibition Governor and Legislature and is expected to be in the "dry" column soon. Texas and Kentucky are to submit the question of State-wide prohibition to the people within the next few months, and even in Louisiana sentiment against the liquor traffic is growing rapidly. It will be a happy day for Dixie when she is completely rid of dram-shops.

A HAPPY SITUATION IN CLAY COUNTY.

We clip the following dispatch, which needs no comment, from the Memphis Commercial Appeal:

"West Point, Miss., Jan. 18.—The Clay County grand jury, empaneled this week, adjourned to-day after examining sixteen witnesses and finding one true bill. In their report to the court they said:

"'We are glad to report that crime in Clay County is almost a thing of the past. Since the last term of this court there has not been a felony committed in Clay County, so far as we can learn, save this one case we are reporting.

"'The sale of liquor is practically at an end in this county. We find the county's money duly accounted for; the jail and other public buildings are in good shape.'

"Judge T. B. Carroll complimented the county officials and said that he did not know of any county in the State making such a fine record and that it was his banner county."

MR. BRYAN'S ADDRESS.

(The following is an editorial utterance which appeared in the Times-Picayune of January 30—it shows that our leading daily recognizes that prohibition sentiment is growing in New Orleans.—Editor of Advocate.)

The large and enthusiastic reception given Mr. Bryan's prohibition address at the Athenaeum (in New Orleans) Sunday cannot fail to impress the community. With weather conditions most unfavorable and with other obstacles and competition in the way, the former Democratic candidate for the Presidency filled the large hall as it has seldom been filled before, with an attentive, interested and enthusiastic audience of our best citizens. Especially notable was the large number of women present—mainly young women—who left little doubt where they stand on the liquor question, and the number of young men who wanted to hear the prohibition side of the case was imposing.

It must now be evident to all that this issue will not "down," that all efforts to sidetrack it are futile. The question has come aggressively before the people of the world, first in Europe because of the war, and now before the people of the United States to be discussed and acted on by regulation, prohibition or otherwise. Those who believe that we in Louisiana can avoid or dodge this issue are simply deceiving themselves. We are likely to encounter the same experience as other States; we must hear the same arguments, pro and con, and we must decide, like others, what course is best for us. No man can present the prohibition side of the case more strongly than Mr. Bryan; and he has pledged all his energy to the campaign, to keep it up until liquor is ruled out of the United States. The speech in New Orleans Sunday is only one of many which he proposes to make throughout the country, for he favors national prohibition; and he finds already that over half the country is closed to the saloon.

It will be admitted by all that prohibition has made rapid strides in the last few years. Abroad prohibition has been put in force in Russia and Rumania, and limited prohibition or restriction in Great Britain and France. In this country more than half the States are now under prohibition laws and the number is increasing from year to year. The Senate has passed a prohibition law for the National Capital, and the House of Representatives has given a majority for an amendment to the Federal Constitution prohibiting the manufacture and sale of liquor in the United States—it is of no avail as yet because the amendment must have a three-fourths majority of both branches of Congress; but "it is on its way" and is to be brought up again in Congress at the first opportunity. The United States Supreme Court, in a recent decision, has pronounced the leading prohibition law legal and constitutional and points out how easily prohibition States can shut out the importation of liquor, 'the bootlegger" and "blind tiger." In fine, a succession of acts, popular elections and decisions of the courts have, in the last few months, been favorable to the prohibition cause.

How does Louisiana stand in this matter? With the exception of Kentucky, Florida and Texas, it is the only Southern State where the saloon has any standing, and Texas and Florida may pass prohibitory laws during the present year. Even in Louisiana, thirty-two, or exactly half the parishes, are without saloons, under our local option law.

It is well for those who are interested directly or indirectly in the liquor business to know that there is a very strong and growing sentiment against the saloon, seeking to put it out of business, and that under the recent court decisions the laws can be made strong enough to do so. They exist by the authority of the people in any State when a majority of the voters are willing to permit it. But they will lose out even in those States where saloons are licensed if they outrage or anger public sentiment by riding rough-shod over the laws, by declaring that they will not obey this or that regulatory provision, that the Sunday law is not for them, that the Gay-Shattuck statute is an interference with their liberty as American citizens, which they will not tolerate. No person of intelligence who sees or reads what is going on can deceive himself as to the situation. He cannot fail to see that the saloon man who will not obey the law cannot get the protection the law places around him. All through the country those who are interested in the manufacture or sale of liquor appreciate greatly the situation and are sounding the warning that only by strictly supporting the law, by obeying every section of it, can they hope to protect themselves against hostile attack and restrictive or prohibitive legislation. The Bryan speech and the manner in which it was received proves that the prohibition cause has reached New Orleans and is making headway here.

A SITUATION THAT CALLS FOR ACTION.

Rev. W. L. Duren, of Columbus, Miss., President of the Board of Missions of his Conference, has sent to our pastors in North Mississippi the following letter, which deals with a matter of such importance that we are printing it, with a view to giving it as wide a circulation as we can:

"Dear Brother: In making this appeal to the pastors and people of the North Mississippi Conference, we want you to realize that the Board of Missions was never in a more desperate situation than it is now. To accomplish this we would call your attention to the necessities of the men on missions—the men who look to you through us. Here are the facts:

"There are fifteen men serving mission charges that paid less than $300 last year; seven of these men have families. There are twelve more whose charges paid less than $400; nine of these have families. There are ten others whose charges paid less than $500, and seven of these have families. In a word, there are 37 men serving missions which paid less than $500 each last year; and 23 of these men have families. This would seem to be enough, but it is not all. Twenty of these 37 men were moved at the last Conference; and, beside their poor prospect and moving expense, they are among strangers.

"The Board of Missions has exhausted its surplus in trying to take care of these mission charges during the last two years; and if these men and their families are to be saved from suffering all the pastors and churches of the Conference will have to come to the rescue at once. The first quarter's payment will be due March 15. **What will you do?** Is it too much to ask that every pastor read this letter to all his churches, and then after a plain statement take a collection for Home and Conference Missions? We think not. At any rate, do not put this letter aside until you have thought of these 37 men and their families with less than $500, and most of that at the end of the year. **Again, what will you do about it?** Send all money raised to M. T. Bynum, Webb, Miss.

"Fraternally,
"WM. L. DUREN, President,
"N. Miss. Conf. Board of Missions."

Columbus, Miss., Feb. 1, 1917.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

NOW ON A CASH BASIS.

The subscription price of the New Orleans Christian Advocate for the year 1917 is $1.50 to both the people and preachers. The Publishing Committee at its recent meeting gave orders to the Publisher to discontinue all delinquent subscriptions and to place the business of the paper on a cash basis. Many of our preachers fail to observe the rule of paying in advance, and in consequence may, unless they give the matter immediate attention, have their names dropped—an embarrassment which the Publisher hopes to escape. Under the new policy instituted, the longest time that ANY delinquent subscriber can possibly be carried is three months. Brethren, please note and heed this very important statement.

The Home Circle

A BOY'S EFFORT.

I tried to write a poem
To my dog the other day,
To tell him that I loved him,
In the very nicest way.
Mamma said it was a poem—
That I had done quite well;
But papa's name is nicer,
For he called it "Doggerel."

—St. Nicholas.

"HELP A LITTLE."

The parents of little Willie were not Christians. They were respectable. His mother taught him the Lord's Prayer. She also taught him this appropriate little verse to say as he retired for the night:

"Now I lay me down to sleep——." Then the boy would repeat after his mother:

"God bless papa."

"God bless mamma."

"God bless Willie and make me a good little boy."

One evening, as he was kissing his mother goodnight, he looked up into her face and said:

"Do you pray, mamma?"

"No," darling."

"Does papa pray?"

"I never heard him pray."

"Why do you make me pray?"

"That you may be good."

"Don't you want to be good, mamma?"

"Oh, yes; I want to be good."

"Then why don't you pray, and papa pray?"

"We've gotten out of the spirit, I guess."

"Well, mamma, maybe God will hear my prayer. But don't you think you and papa are expecting too much of a little fellow like me? Do you believe that God wants me to do all the praying for this whole family? Seems to me you and papa might help me a little."

These words sank deep into the mother's heart, and it was not long before that house was a house of prayer unto the living God.—Christian Tribune.

WHERE IS MOTHER?

A little fellow came running to a neighbor's house and there were tears in his eyes and anxiety in his face as he said:

"Do you know where my mamma is? I came home from school and she is not at home."

A little girl met a friend on the street and said: "I want my mamma; have you seen her?"

A tiny tot stood at the window in charge of an older child and, poering out, said: "Why don't mamma come?"

"Where is mother?" shouts the big boy, as he dashes into the house. "Has she fixed that rip in my coat?"

"Where can mother be?" says the big girl who wants her waist all buttoned up behind.

"Where is your mother, children?" asks the husband and father, as he comes in from his work and looks about.

Is it not simply wonderful how many people want mother? Is she not the most important person, the most needed person, the busiest person in all the wide world? If she is not at home how quickly her absence is observed? If she goes out for an evening she is probably called to the 'phone and told to come home quickly, because the baby is sick, or Jack has cut his finger, or Julia has the headache, or papa is lonesome.

Mother has the only hands that can banish the pain, the only voice that will soothe to sleep, the only kiss that will heal the bruise, the only words that will settle the disputes. She is the only one who knows where every single thing is kept, and so she is in constant domand, and, if absent from home, is most sadly missed.

Little boy, little girl, big boy, big girl, I do not know just where your mother is now, but wherever she is she is ministering to you, and thinking of you, and sacrificing for you, and living for you. And if, as it must be in the case of some of you, she has gone out of the home forever, yet believe me, God is true, and as the resurrection is true, your mother, somewhere and somehow, is ministering to you.—The Presbyterian Standard.

THE VOICE OF CONSCIENCE.

By Joe Garza,
Johnson School, San Antonio, Texas.

Once I was walkiug through a park when I saw a frog. I picked up a rock and was about to let it drop ou the poor animal when somebody called me. I turned around, but seeing nobody I ran home and asked Mamma if she had called me. She said, "No."

After a while I told about what had happened to the frog. Mamma said, "That was your conscieuce telling you not to kill the poor animal."—Our Dumb Animals.

WHAT WAS IT?

One of our exchanges tells of a little girl who "fooled" her grandfather. Maybe some of our readers can try the same joke upon grandpa or grandma. This is the story:

Mr. Brompton is very clever, yet tho other day his little grand-daughter utterly confounded him.

"Grandpa," said she, "I saw something so funny running across tho kitchen floor, without legs. What do you think it was?"

Grandpa thought and thought, but at last he had to give it up.

"What was it?" he asked.

"Water!" replied the little lady, triumphantly. —The Presbyterian.

OUR FRENCH MISSION WORK.

Dear Dr. Meek: The friends of our French Mission will be glad to learn that Brother Morgan has beeu well received by our good people at Houma, where he has entered energetically upon the work in that important field. Since he has gone there the parsonage has been repapered and furnished almost throughout. Several needed improvements have also been made in the Mission Hall, which adds considerably to its appearance. Brother Morgan reports good congregations, with a Senior Epworth League in process of organization.

Rev. A. D. Martin, our missionary on Bayou Lafourche, is meeting with encouraging success at all the points where he is preaching. His chief difficulties are as follows: (1) To answer all the calls that come to him; (2) to find houses large enough to accommodate the people who come to hear him; and lastly, to keep his expenditures within the compass of the small salary which he is receiving.

Brother R. E. Martin, who was at one time a member of our Conference, is filling the position of first assistant pastor at Bourg, where we have one of tho best country churches I have ever seen. In addition to his labors there, ho has already this year established two new preaching places and is starting a new Sunday school.

As an agency for training workers for a larger field, the Epworth League at Bourg deserves special mention, as already from among its members two of our choice young men are off at school studying for the ministry, and two others as exhorters are out preaching somewhere nearly every Sunday.

Our work at Lockport, though we are still without a resident pastor there, is making steady progress. Both the Sunday school and the congregations are growing.

On the fourth Sunday in January, not including what Brother Morgan may have done at Houma, we (my assistant pastors and exhorters) held services at six different points and preached to an aggregate of 268 persons, by actual count.

We need a great many things in this field, but nothing quite so badly as some church buildings. Last year we built two; this year we should build three—one at Houma, one at Lockport, and one at Griffin, a point six miles below Lockport. [illegible] none of these points are we able to [illegible] church we should have without considerable outside help.

I know of no place where a few thousand dollars could be more profitably spent than in assisting these struggling congregations in their effort to build houses of worship.

We have not yet held any of our revivals, but have had about a dozen accessions and have baptized about an equal number of infants. Will not the readers of the Advocate remember us daily at the throne of grace? Sincerely,

MARTIN HEBERT.

French Mission, New Iberia, La.

AN HONEST MINISTRY.

There is only one thing to do, when a young man finds himself out of harmony with the doctrines of his Church. He should never hesitate, but at once enter some other Church where he can have freedom. Sometimes doubts force themselves upon us, and we can not control our belief, but we can be honest and truthful. We pride ourselves upon our orthodoxy, and, on the whole, our Church is strongly orthodox, but there are some dead flies in the ointment. It is especially incumbent upon our Church courts to examine men entering, and see that we take none of a doubtful mind.—Presbyterian Standard.

TO WAGE UNRESTRICTED NAVAL WARFARE.

Germany has announced to the world that she will undertake a vigorous and aggressive blockade of the ports of her enemies with submarine war vessels, showing little or no consideration for the merchant ships of her foes. A danger zone has been named and neutral vessels warned to keep out of it. This order of the German Government has been declared to be already in effect.

The Only Grand Prize
(Highest Award)
given to
Dictionaries
at the Panama-Pacific Exposition
was granted to
WEBSTER'S
NEW INTERNATIONAL
FOR
Superiority of Educational Merit.
This *new* creation answers with *final* authority all kinds of puzzling questions such as "How is *Przemysl* pronounced?" "Where is *Flanders?*" "What is a *continuous voyage?*" "What is a *howitzer?*" "What is *white coal?*" "How is *skat* pronounced?" and thousands of others.
More than 400,000 Vocabulary Terms. 30,000 Geographical Subjects. 12,000 Biographical Entries. Over 6000 Illustrations. 2700 Pages. The only dictionary with the divided page—a stroke of genius.
Regular and India-Paper Editions.
Write for specimen pages, illustrations, etc. Free, a set of Pocket Maps if you name this paper.
G. & C. MERRIAM CO., Springfield, Mass.

A FULL LINE OF GROCERIES
If it comes from
The EUREKA TEA STORE
It's GUARANTEED
Teas and Coffees a Feature
Phone, Call and Write.
M. 882. 934 POYDRAS ST.
HARTWELL ROSSON, Prop.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

THE GOAL MORE THAN REACHED.

The ten days' campaign in the city of Memphis, Tenn., for the Methodist Hospital located there closed on Thursday, February 1, with cash and pledges in hand amounting to $175,000, which was $25,000 in excess of the $150,000 goal. The securing of this sum was a splendid achievement, and the city of Memphis and the workers who brought it to pass have every reason to be proud of it. Mr. J. H. Sherard, of Sherard, Miss., the originator of this enterprise, and Secretary Ellis, who has labored so faithfully to promote it, are reported to be happy over what has been accomplished in the Bluff City, and they have a right to be.

The plan in contemplation is to expend $250,000 in the building and equipping of this hospital. This leaves only $75,000 to be secured in its large patronizing territory outside of Memphis, and this remaining amount should be raised at the earliest day possible. The site that has been obtained for this plant is a magnificent one, embracing more than eight acres of land, and being easily accessible from all parts of the city and all the railroad depots.

The people of Memphis who have so generously aided in the consummation of this noble enterprise may feel assured that the Methodists in the Conferences that projected it highly appreciate what they have done, and that they will not soon forget their kindness and large-hearted benevolence. Our wish for the Methodist Hospital is that it may soon be opened, and that for all time to come it may unselfishly minister to suffering humanity of every faith, both from the city in which it is located and from the surrounding country.

AN APPEAL THAT SHOULD BE HEEDED.

The letter from Rev. W. L. Duren, President of the Conference Board of Missions, to the pastors of North Mississippi concerning the need of the preachers serving mission charges in that territory, which we are carrying on another page, ought certainly to produce immediate results. The ministers on these charges are true and worthy men, who went to their appointments at the command of the Church, having been assured that the Mission Board would assist in their support. That Board can do this only as the assessments levied for this purpose are paid. Shall these men and their families be allowed to suffer actual want? It would be a positive reproach to the strong congregations of North Mississippi to permit this to come to pass. We feel sure that they will not do this, if this most important matter is brought properly to their attention. Let every pastor read Brother Duren's stirring message from his pulpit, and take without delay the collection for this cause, as he has suggested.

TRYING TO OVERRIDE THE PEOPLE'S WILL.

The following press dispatch is self-explanatory:

"Austin, Tex., Feb. 2. —A proposal to submit the question of state-wide prohibition to Texas voters was defeated in the House of the State Legislature to-night by a vote of 89 to 47. Ninety-five affirmative votes would be necessary to pass the resolution. By agreement the defeated measure was spread on the journal and may thus be called up again later."

In view of the fact that a majority of the people of Texas in a legally held election have declared for the submission of the prohibition question to the voters of that State, this effort to trample under foot their will is utterly without justification. But what do the liquor interests anywhere care about the will of the people? They are ever ready to override it in any way that they can. They are unscrupulous to the last degree in their efforts to maintain the accursed liquor traffic. However, this vote is not necessarily final, and it may be that the voices of the constituencies at home will yet effect a different result. There is little probability that anything can long keep the prohibition banner from waving in triumph over the Lone Star State.

GOOD FOR NEW ORLEANS.

The following is from The Times-Picayune of last Monday, February 5:

"For the first time in many years New Orleans had almost a dry Sunday—not speaking of the weather, but from a beer and liquor standpoint. The majority of the saloons throughout the city were closed, but a number tried to keep open and proprietors and employes were arrested. Soda fountains in every section of the city did a rushing business. It was said that numerous persons winked at the operators of the fountains in an effort to get their ginger ale, sarsaparilla or some similar drink 'spiked.' Cigarettes and tobacco were at a premium, and the town generally was in Puritan garb."

We believe that this statement is true. The city has never looked so good to us as it did in its so-called "Puritan garb." May she long continue to wear it, adding to it, until many other things that are still permitted on the Sabbath, such as theaters, for instance, shall be stopped!

FADS.

A recent issue of Leslie's Weekly contained the following:

"At this particular time, more people of prominence, socially, politically and financially, are lending their names to the organization of all sorts of new associations, ostensibly for the uplift of mankind, than the records have ever shown before. In a recent instance, it was disclosed that a clergyman had successfully organized a Relief Association, but it was mainly for his own relief. He had secured the use of the names of some of the most eminent persons in the United States to back his scheme and his solicitations met with generous responses. A public protest against these increasing devices to provide a living for a bunch of shrewd promoters is heard. The busy men in our great cities whose addresses have fallen unto the hands of these promoters and who are receiving expensively engraved invitations to join in various educational, philanthropic, political and other enterprises, are beginning to rebel at the multiplicity and pertinacity of the solicitations that pour in daily. We do not wonder."

In our opinion, this utterance is quite justified by what is going on. The tendency needlessly to multiply organizations is widespread and more of them are constantly coming into existence. That such a spirit is wholesome, we do not believe. We fear that it rather indicates, so far as the Churches are concerned, a disposition to grow weary of the difficult spiritual work that the Master commissioned his disciples to do, which is largely of an individual nature, and subsitute for it some form of material activity. Do we not need to beware lest Christianity should be smothered out in an expanding Churchanity, or by the multiplying machinery of secular humanitarian movements? Less talking and parading and more doing and achieving would, we think, be more befitting the professed followers of Him who "went about doing good." There is little cause for rejoicing at the end of the year when about the only harvest gathered is a bumper crop of new means and methods.

PERSONAL AND OTHER NOTES.

The year's work has opened encouragingly in the Ruston District, of which Dr. J. M. Henry is the efficient presiding elder. Methodism is strong in that section of Louisiana.

Mr. Webster Millsaps Buie, of Jackson, Miss., has given $1000 to the Methodist Hospital, located in Memphis, to provide therein a memorial room in honor of the late Major R. W. Millsaps, his uncle.

In a business letter bringing us three subscriptions, Rev. W. B. Baker, of Sherman, Miss., appends the following note: "All is moving along well here. I think that we are going to have a successful year."

Brother J. D. Ireland, of Selma, Miss., remits for the renewal of his subscription and gives us in his letter a commendatory message, for which he has our thanks. May the blessings of heaven be showered upon his pathway!

Rev. W. W. Graves, of Rolling Fork, Miss., says: "Our reception here was a right royal one. These Delta people know how to do things on a big scale. Our congregations are fine, and the outlook is very promising for a good year."

Rev. W. A. Bowlin, our pastor at Cedar Bluff, Miss., reports as follows: "My charge is in good shape. The people are hopeful and are very considerate of their pastor. I am planning and praying for advancement along all lines."

Brother J. M. Moore, of Greenwood, La., in renewing his subscription to the Advocate, takes time to commend it, and express his approval of the Editor's views on the question of Methodist unification. We appreciate his kindly words.

Rev. T. D. Lipscomb, of Pleasant Hill, La., thus refers to his beginning in his new field: "We have received a royal welcome throughout our charge. Our people are continuing to remember us in a substantial way. We are expecting a fruitful year."

Through the courtesy of Messrs. Smith & Lamar, a copy of the Southern Methodist Handbook for 1917 is on our desk. It is in its usual form and contains much new matter that is of interest. It should have a wide circulation among our people. The price is 25 cents.

Rev. R. T. Nolen states that the work has started off well on the Blodgett (Miss.) charge, of which he is pastor. He is already presenting the claims of the Advocate in his new field and sending in subscriptions. He is a friend of our paper who never fails to take care of its interests.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptiosn sent in within the past few days: Rev. W. M. Sullivan, Columbia, Miss., 2; Rev. J. W. Thompson, Wesson, Miss., 3; Rev. M. L. White, Homewood, Miss., 2.

Rev. J. L. Decell, who is one of the most promising young ministers in the Mississippi Conference, has entered hopefully upon his work at Centenary Church, McComb. He has called for a list of our subscribers at that place, and will endeavor to circulate the Advocate more largely in the homes of his people.

Rev. and Mrs. J. M. Wyatt, after spending some ten days in New Orleans, left for their home at Booneville, Miss., Thursday of last week. Sister Wyatt seemed to be greatly improved by the medical treatment received here. The Editor was much refreshed by his all-too brief association with these esteemed friends.

From a personal letter from Dr. I. W. Cooper we extract the following: "Leggett and Crisler have captured Brookhaven, Miss. A great year is before us. The new church in Brookhaven is a delight. It will remain as a monument to the work of our friend, Rev. J. M. Morse. Whitworth College has an enrollment of 220."

A note from Sister T. H. Morris, written from Chicago, orders the Advocate sent to Brother Morris in that city, at 910 W. 76th Street. She states that he has been very ill and that it requires all her time to see after the treatment that he is taking. We hope to have soon better news concerning this stricken servant of the Master.

Read the gratifying statement concerning "The Methodist Hospital" from the pen of Rev. H. M. Ellis, which appears on Page 5. It did not reach our office until Tuesday of this week, but such is its importance that we held things up to get it in

this number of the Advocate. Now is the time for the Methodists of the two Mississippi Conferences to rally to the aid of this most worthy enterprise.

Rev. J. H. Mitchell informs us of the death of Mr. J. D. Smith, a leading and most useful member of our Church at Indianola, Miss., of which we greatly regret to hear. Brother Mitchell's notice reaches us too late for this issue of the Advocate, but will appear next week. We pray that the sorrowing ones may be in the Master's gracious keeping.

Rev. R. H. Harper, the gifted young pastor of the Parker Memorial Church of New Orleans, has received 14 members since the Annual Conference. This growing congregation will probably make during the year an effort to wipe out completely the debt on its attractive house of worship. With this incumbrance out of the way, this church would likely move forward to larger things.

From the Bulletin of St. Mark's Hall, New Orleans, we take the following: "On January 15 Rev. J. L. Sutton, of the Orphan Boys' Home, preached to our junior congregation. He brought a real message and held the attention of the children in an unusual way. Rev. W. W. Holmes, presiding elder of the New Orleans District, gave a talk on the same Sabbath at our evening Italian service."

Dr. J. W. Beeson has announced that Rev. J. M. Glenn, presiding elder of the Macon District of the South Georgia Conference, will conduct the spring revival at Meridian College, March 9-19. Dr. Beeson says: "We should be delighted to have any ministers or other friends who may find it convenient to do so to attend these services. We especially ask the praying people everywhere to pray for this revival."

Dr. S. A. Steel, the eloquent pastor of our First Church at Shreveport, La., says that he is growing strong by using his ax and hoe. Obviously Dr. Steel knows what is good for one who leads the life of a student, as he has long done. That pastor is wise who does not neglect to take a sufficiency of physical exercise to keep his body vigorous and healthful. Brain and brawn cannot be divorced without unhappy results.

Rev. R. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, was in New Orleans last week and looked in on us at the Advocate office. He reported things to be progressing well in the institution of which he is the capable official head. The Methodists of Louisiana have cause to feel gratified at the record that this excellent plant is making. We know of none that we believe to be better managed.

Brother J. O. Bennett, our pastor at Jena, La., writes that the revival meeting which had been in progress at that place for some days has closed. The results were most gratifying. There were more than a hundred conversions and 29 persons united with the Methodist Church. The preaching was done by Rev. H. T. Young, Conference evangelist of the Louisiana Conference. Brother Bennett's statement concerning this meeting will be published next week.

The January Bulletin of St. Mark's Hall, this city, has reached us. It shows that the capable workers in charge of that mission are continuing to infuse life and energy into its various departments. The number of visits made was 276; and the number received was 401. Three hundred and four patients were treated at the clinic, and 356 prescriptions were filled. On Sunday, January 7, 15 members were taken into the Church, most of them coming from the Sunday school.

Rev. L. P. Wasson, our resourceful pastor at West Point, Miss., has brought us under obligations to him for 9 subscriptions to the Advocate. He is serving a choice charge, and is making therein full proof of his ministry. Most of the names on his list were quite familiar to the Editor, and awakened in his heart somewhat of a feeling of homesickness to be again among the members of this flock of former years. May the blessings of the Lord be upon them and their labors for the Master!

The Woman's Missionary Council of the Methodist Episcopal Church, South, will meet in our First Church in this city, April 12-20. This will bring many of the leading women of Southern Methodism to New Orleans, and nothing possible will be left undone to make their stay here a pleasant one and to contribute to the success of their meeting. A statement concerning the arrangements that are being made for this notable gathering from the pen of Mrs. George S. Brown appears elsewhere in this issue of the Advocate.

Rev. J. H. Felts, the leader of our forces in the Holly Springs (Miss.) District, is showing commendable enterprise and activity in his work. Following the Preachers' Institute and District Stewards' Meeting recently held in Water Valley, he had a thousand copies of a bulletin giving echoes of these gatherings struck off, and he is now scattering these over the territory under his supervision. Such a sowing of seed cannot fail to yield gracious results. When a presiding elder thus plans and works, things in his district are certain to go forward.

We have learned with sincere sorrow of the death of Mr. M. R. Gadberry, of Black Hawk, Miss., which occurred at his home last week, after a brief illness. He was a well known citizen of the southwest section of Carroll County and was held in esteem by all who knew him. He had been from his youth a member of the Methodist Episcopal Church, South. He left to mourn his departure a wife, a son, several daughters, and a brother and sister. We extend sympathy to these bereaved ones, and pray that the Heavenly Father may comfort and sustain them in this trying hour.

Rev. M. M. Black, Commissioner for Millsaps College, writes: "I am meeting with encouraging success in the campaign for a new dormitory. The honor of making the first subscription belongs to Rev J. L. Neill, Sunday School Field Secretary of the Mississippi Conference, who has pledged $100. Brother Neill is an alumnus of Millsaps College. Brother James Hand, a generous-hearted layman of Purvis, Miss., has recently subscribed $1000 to this enterprise." We are glad to have this good news from Brother Black. There are thousands in Mississippi who ought to give without delay to this deserving cause.

Rev. W. S. Lagrone, of Drew, Miss., has lately suffered from an attack of the grippe, but has, we are happy to state, about recovered from it. He reports that he finds his work very pleasant and that his church is growing. As will be seen from his communication in this issue of the Advocate, Brother Lagrone recently celebrated his seventieth birthday. He does not at all wish to hide the calendar from sight, however, as he is still strong and quite as effective as any man in his Conference. We should like to have his record behind us and his prospect ahead of us. May he long be spared to serve and bless the Church!

Rev. W. H. Saunders, of Fernwood, Miss., writes: "I am sending off to the treasurers of our several boards all the benevolent assessments made upon the Fernwood charge for the current year, each one being paid in full. The pastor and presiding elder were also paid for three months at the first quarterly conference. On Sunday, January 28, Rev. J. T. Leggett, our new presiding elder, was with us for the first time this year. At the morning hour he edified and inspired our people with a strong discourse on 'The Divinity of Christ;' and at the evening service he made an earnest appeal for a general advance along all lines of work during the year, especially in the work of the Sunday school. I predict that the Sunday school cause in the Brookhaven District will take on increased interest under Brother Leggett's capable leadership."

Rev. W. B. Jones, presiding elder of the Hattiesburg District, writes: "I am glad to say that I have been most kindly received where I have gone in the Hatiesburg district, and that the work has started off well and is encouraging. Despite the adverse conditions, due to the storm last July, the churches are rallying to the support of their pastors, and at no point has there been a lowering of the assessment for ministerial support. On the contrary, in most of the charges the assessments for this purpose have been increased. Lucedale, under the leadership of Brother Greenway, asked to be made a station, and this has been done. A nice sum was provided for his support. The stewards assumed responsibility for the entire budget, and they have promised to raise every dollar of the assessments. We are expecting great revivals throughout the district."

Rev. J. H. Holder, presiding elder of the Sardis District, North Mississippi Conference, sends us a card which reads as follows: "Up to this date eight quarterly conferences have been held. Some made substantial increases in the assessments for their pastors. A good proportion of the Coldwater congregation have agreed to tithe their incomes. A number of persons elsewhere in the district are also doing this. Como will give $1200 to the Methodist Hospital in Memphis; nearly $500 was raised there on quarterage at the first quarterly conference. Tyro Circuit is nearing $1000 for the Hospital. A fine spirit prevails and good work is being done throughout the district." We thank Brother Holder for this excellent postal card report. We wish that more of our presiding elders would follow his example and send us like brief summaries of what is being accomplished in their fields.

"VOCATION DAY."

The Mississippi Annual Conference set apart the fourth Sunday in February as Vocation Day. The day is to be observed as follows:

1. The annual sermon called for by the Discipline on the call to preach is to be preached.

2. The Sunday schools are requested to properly observe the day.

3. A special collection for the assistance of young men preparing for the ministry is to be taken and forwarded to Mr. W. M. Bulow, Treasurer of the Conference Board of Education.

4. The proper distribution of literature on all the questions involved in these vital matters is to be attended to. The literature will be sent free to those writing for it by the Department of Ministerial Supply and Training, Board of Education, M. E. Church, South, Atlanta, Ga.

This is the second of our Calendar Days, Hospital Day being the first ordered by the last session of the Mississippi Conference. If the order of the Conference is carried out the observance of these days will mean a great deal to the future of our Church.

W. H. LEWIS,
President Board of Education.

N. B. HARMON, Secretary.

THE PASTOR-ELECT OF CITY TEMPLE, LONDON.

The City Temple of London, after the resignation of Rev. R. J. Campbell, called Rev. Joseph Fort Newton, of the Universalist Church of Cedar Rapids, Iowa. He declined, but the City Temple renewed the call with much heartiness and urgency, and Mr. Newton has accepted.

Mr. Newton is a young man about forty years old. He comes of a most worthy and godly Southern ancestry, from whom he has inherited a fine physique and a brilliant mind. His people were Baptists, and his mother was a most refined and devout woman of literary culture. He had all the advantages of godly home training, to which influence he attributes his turning toward the ministry. He had the benefits of a sound theological training at the Baptist Seminary in Louisville, Ky. Yet after all this, he turned his back upon the faith revealed from heaven, "once delivered to the saints," and has sought the material for his religion from his own consciousness, and therefore has substituted the subjective for the objective, and mystical speculation for open evidence. Mr. Newton therefore starts into City Temple with the qualities of a modern mystic. We can only wait for the development of his course. His teachings will doubtless be derived largely from a study of biographies, and Christ will stand in the first place as a man, but never as his God. There is nothing new in the course which this brilliant and attractive young man has chosen. The literary world has ever been a cloud without rain, a promise without fulfillment. He is a wandering star which has lost its orbit. But the meteor, while giving a brilliant flash, is sure to collide, and the collisions means injury to others and its own destruction. This is not a subject for criticism, but for sorrow, as one views the wreckage of other bright lights. As one considers the brilliant but disappointing career of his predecessor, he can only hope that in answer to the prayers of his good mother, Mr. Newton may yet be led back to his true place in the divinely appointed orbit in which he may shine more and more unto the perfect day.—The Presbyterian.

I WILL NE'ER AGAIN PASS THIS WAY.

Sallie Martin Buckle.

To-day has gone, I was not kind,
But then I said, "Oh, never mind,
To-morrow when I pass this way
I'll have a pleasant word to say!

"I'll cheer a pilgrim on the road,
And help the weary bear his load
To-morrow, when I pass this way;
I only thought of self to-day."

And then a voice seemed to say:
"You ne'er again will pass this way.
For in the morn, when you awake,
There'll be another path to take."

Now, as I watch the daylight die,
Comes from my heart this bitter cry:
"I only thought of self to-day,
And ne'er again I'll pass this way!"

—Southern Churchman.

HAVE DARK HAIR AND LOOK YOUNG

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

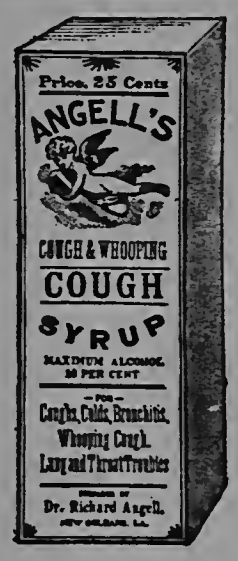
A well known down-town druggist says everybody uses Wyeth's Sage and Sulphur because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

OUR OFFER

$10.00 for the largest Ponderosa Tomato grown from our seed. With $1.00 worth of Garden or Flower Seeds ordered from our New Catalog we will send free one package of the Ponderosa Tomato, the largest of all Tomatoes in cultivation, delicious flavor. Color Crimson Purple, excellent for home and shipping. Give it a trial. Send for Catalogue to-day. Prize awarded September 1st, 1917. Affidavit from weigher will be accepted.

TUCKER-MOSBY SEED CO.,
P. O. Box E. MEMPHIS, TENN.

Contains no Habit-forming Drugs



25c and 50c at all Druggists

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
SOUTHERN SEATING AND CABINET COMPANY
JACKSON, TENNESSEE.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Jan. 21, 1917, at 2:55 p. m., Sister ELIZA BASS left us for her home above. She was in her 80th year. She was the mother of ten children, all of whom were present at her funeral. She was the daughter of Wyatt and Matilda Mathis. She was the widow of J. J. Bass. Three of her sons are Methodist preachers—W. D. Bass, evangelist; John H. Bass, of the Memphis Conference, and Samuel Bass, a local preacher and a member of the First Methodist Church at Corinth. The funeral was held from the Bass home in Corinth, being attended hy a host of friends. Rev. D. L. Cogdell, assisted by Revs. J. E. Cunningham, J. R. James, and A. L. Davenport, conducted the services. A noble, good woman has gone from us. May the children and grandchildren follow her example as she requested!

D. L. COGDELL.

Mrs. LOUISA C. BARNWELL, the daughter of William and Sarah Fletcher, was born in the Dead Lake community on June 23, 1852, and died on December 17, 1916. She was taken sick in April, hut partly recovered from this attack and became ill in August. She suffered very much during the last three months of her life. When asked hy the writer if death would not be a relief to her, she said, "Yes; it would mean mother and heaven to me." She was a memher of the Red Hill Methodist Church for nearly 40 years, and attended services there even after she was taken with her last illness. A few days hefore her death, she was carried to the home of her hrother at McHenry, Miss., and when she died her hody was laid to rest in the cemetery there. The funeral, which took place during the Annual Conference, was conducted hy Rev. Oscar Bowen, a Baptist minister and an old friend of the family. She went to sleep twenty-six hours before death came, and on Sunday afternoon quietly and peacefully went to meet her mother, who had gone on 56 years before. She leaves one hrother and three sisters.

HER YOUNGEST SISTER.

Mrs. LOUISE R. WIER, after many weeks' illness, died at 9 o'clock on Wednesday evening, Nov. 1, 1916, at her home in Yazoo City. The Yazoo Sentinel of November 4 published a heautiful tribute to the life and character of our departed sister. From this trihute, and from information given hy her daughter, Miss Ethel Wier, we have had good help in the preparation of this brief memoir of Mrs. L. R. Wier. She was the daughter of Dr. Edwin N. Thompson and Nancy Margaret Rencher. She was horn on June 6, 1852, at Eutaw, Ala., and was married in October, 1868, to the late Dahney Stuart Wier, of Enterprise, Miss., a brother beloved of this writer. About eight years after their marriage they moved to Yazoo City, says the Sentinel, where their home had heen since, until each one passed away. Mrs. Wier possessed many excellent qualities. She was a loving mother to her children, an ideal wife to her devoted hushand, and a true friend. She was the mother of ten children, nine of whom are still living. Her daughter, Miss Ethel Wier, was in Chicago studying her chosen profession, music, during the first two weeks of her mother's illness. Returning home, she was as a ministering angel to her mother until the end came. Mrs. Bogard, the youngest daughter, with her little child, was present to help in loving care for her mother. My sister, Mrs. L. R. Wier, was a member of the Methodist Church—I know not how long; perhaps since her early years. In the early part of her sickness she said she would not "get up again," and later on she mentioned the obituary she wished written. She suffered much at times, during her illness, and was occasionally delirious. But in her lucid states of mind she was cheerful, bright, and hopeful. About ten days before she died, speaking of her intense sufferings, she expressed the hope that God would take her, rather than that she should live and suffer as she had suffered. "When I think," writes Ethel, "of how she suffered and how brave and cheerful she was, I feel that it is a sin to want her back in this world where there is so much suffering; and I know that her suffering is ended. 'We do not sorrow as those who have no hope.'" The funeral service was conducted on Thursday afternoon by her former pastor, Rev. P. D. Hardin, of the Mississippi Conference. Her body was laid to rest in the city cemetery heneath a profusion of heautiful beautiful flowers, near the sleeping dust of her beloved husband.

T. C. WIER.

MEMORIAL RESOLUTIONS.

Whereas, the angel of death has visited our community and called from our midst our true friend and hrother, Wm. S. Kirkpatrick, and

Whereas, in his taking away we feel that the community and especially the Methodist Church, has suffered a great loss; therefore, be it resolved:

1. That we, the officers, teachers, and members of the Methodist Church and Sunday school at Noxapater, will cherish his memory and endeavor faithfully to carry forward the work he loved so well.

2. That we extend to his bereaved family our sincere sympathy, and pray that God's grace may he sufficient and that his Spirit comfort them in this sad hour.

3. That a copy of these resolutions he spread on the minutes of our Church and Sunday school, that a copy be given the family of the deceased, and copies sent to the Winston County Journal and the New Orleans Christian Advocate for publication.

Signed: G. W. Gordon, pastor; J. C. Garrette, Secretary; N. W. Wehh, W. T. Crawford, C. M. Woods.

YOUR OPPORTUNITY

The DOOR of OPPORTUNITY swings both ways. One side is lahled "Push;" the other side, "Pull." Whether you enter from the "Push" side or the "Pull" side, you must have BUSINESS TRAINING in order to succeed. The BEST PLACE to get it is Draughon's Practical Business College, at Shreveport, La.

PEACH & APPLE TREES 2c & UP

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, Nuts, etc. **Genuine Hale Budded** from Bearing **J. H. Hale Trees. Genuine** Delicious **Apples.** Write for free catalogue. **Tenn. Nursery Co.,** Box 15, Cleveland, Tenn.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparahle softness and is fluffy and lustrous, try Danderine. Just one application douhles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf rohs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans Northeastern System)

DIRECT TRAINS DAILY TO

New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Phone, Main 2939.
J. R. WELLS, District Pass. Agent.

L&A RAILWAY **ON AGAIN**

Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.

Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?

B. S. ATKINSON, Traffic Manager.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

A FRENCH VIEW.

The Temps, in France, "where wine has solved the problem," has this to say: "Untouched by the almost universal ruin, the seller of alcohol is continuing to serve out the poison which is undermining the race. Side by side with the horrors of war we suffer the horrors of alcohol. During war time undoubtedly the sole use of alcohol should be for the manufacture of explosives. Let us send this poison over to the enemy's lines in the shape of shells. We shall then save France while killing her enemies."

AFTER TWENTY-ONE YEARS.

Dear Dr. Meek: At the adjournment of the last session of the Louisiana Conference, I was appointed pastor of the Rayville charge, the name as it now stands in the minutes being "Rayville and Delhi." On December 8, 1916, my wife and I left Shreveport at 3:30 p. m. via the V. S. & P. Railroad for Rayville, a distance of 118 miles. We reached our destination about 7 p. m. and were met at the station by some of our members, two of whom came in an "auto" prepared to convey us to the parsonage, where we found the house lighted, and a fire burning, which was indeed appreciated, because of the biting cold. Just twenty-one years had passed, since at the termination of my former pastorate in the nineties. I left Rayville on December 8 and returned on December 8, twenty-one years later. When I was pastor before, we lived at Girard, the following appointments at that time constituting the circuit: Rayville, Girard, Little Creek, and Union. Many changes have taken place during this period. The town has built up wonderfully, and change is evident on every hand. Then, there was only one business house constructed of brick; now there are upwards of twenty, and the frame buildings have taken on a more substantial and permanent appearance. These material changes indicate growth and material development, and are always stimulated by enterprising people. Our little city also has electric lights and a water system, adding much to the convenience and comfort of its citizens. While these changes have taken place in material things, as great changes have also occurred in Church affairs. The church roll is very different from that of twenty one years ago. Many of the old guard have "crossed the flood" and others are in the very act of crossing. The church has advanced along many lines, but still there is room for greater advancement. One great arm of church service that has come into being since 1895 is a splendid Woman's Missionary Society. Its members have accomplished much, and are planning for greater achievements. In several ways these good women of Rayville are the "power behind the throne." Amen! During my four years' pastorate in the nineties we worshiped in the lower story of the Masonic Hall, where at least two other denominations worshiped when they had preaching. For a long while I had the field all to myself, or practically so. I came very near saying it was my privilege to do all the marrying, burying, and baptizing for this part of the country. But the last, I did not do for every church. I buried many and performed twenty-four marriage ceremonies during my stay. We now have a reasonably comfortable church, and a good, roomy parsonage, with an abundance of fine land, on which I hope to grow some fine vegetables. This piece of land looks good to me as for the last two years my garden plot has been very much "circumscribed." If our membership grows with the growth of the town within the next few years, we shall have to enlarge or rebuild the church. The people are exceedingly kind to us and seem to appreciate our presence among them, and I assure you that we appreciate the privilege of serving them. We are expecting a successful year.

I. T. REAMES.

Rayville, La.

Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, make your pains or gravel vanish—you must cure your trouble at the source—no use patronizing your druggist as long as your food makes

Stomach Sufferers

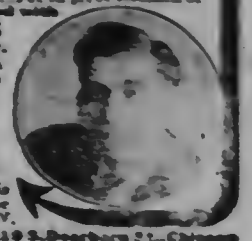
If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Liver, Nervous Conditions, Losing Flesh, Insomnia, Torpid Liver, or if you are one of the vast army of

Gallstone Victims

(Thousands are and don't know it)

or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

APPENDICITIS



I have a pleasant and effective home-treating plan of treatment (no cut) which is fully explained in a very frank, sincere, honest, instructional book, a copy of which I will be glad to mail you **Free** Send For It **Today**

Truth is precious—so is time. Therefore send for Book at once. Address NOW.

DR. BOWERS, Dept. 318, 2130 S. Dearborn St., Chicago

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $165,000 paid to widows, orphans, and disabled. Over $50,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

OVER 800% PROFIT

Looks unreasonable; but a fact nevertheless.

Mr. Smith Holloway, Bassfield, Miss., in a bad season like 1915 raised 2 bales to the acre by using Meridian Fertilizer where he had previously raised only a half bale to the acre without fertilizer. He used the famous Meridian Home Mixture.

Statement of profit from the use of our fertilizers.

Yield without Meridian Fertilizer	934-lbs. Lint
Yield with Meridian Fertilizer	3,150-lbs. Lint
Gain from use of our Fertilizer	2,207-lbs. Lint

This was sold at 12c a pound making a profit of $264.84 from the use of $27.00 worth of fertilizer. This leaves the seed to take care of the picking and leaves a net profit of $237.84 on the fertilizer investment which is over 800 per cent profit.

It costs nearly as much to raise a poor crop as it does to raise a good crop. Your land if properly fertilized will produce vastly more than it produces without fertilization.

The best farmers in the Gulf States know that Meridian Fertilizers give the best results, because they are best suited to the crops in this section. One-fourth of all the fertilizers used in the territory in which we operate is the **Red Bag** kind.

"Look for the **RED BAG** on back of every sack."

BRANDS OF MERIDIAN GUARANTEED FERTILIZERS

Meridian Home Mixture:
This is the most popular cotton and corn fertilizer on the market today. It is the best suited as a general fertilizer, for all ordinary farm crops.

Meridian Union Special Phosphate:
It is the best Acid Phosphate of similar grade.

Meridian Blood and Bone:
This brand is made of slaughter house material. It contains potash.

Meridian Perfect Guano:
It contains a very large percentage of available Phosphoric Acid and Nitrogen. Being a very highest grade fertilizer, it is found the most profitable fertilizer for intensive farming.

Meridian Ham Bone:
This popular brand is made from bone, tankage and blood, and is a very strong fertilizer.

Meridian Meal Mixture:
It is best suited for general staple crops.

OTHER SPECIAL BRANDS.

Meridian Vegetable Grower.
Caddo Cotton.
Texas Special.

We make fertilizers to special formulae.
Ask your dealer for MERIDIAN FERTILIZERS.
If he doesn't handle Meridian, write us for full information.

Meridian Fertilizer Factory,

FACTORIES AND OFFICES AT
MERIDIAN, MISS., HATTIESBURG, MISS., SHREVEPORT, LA.

ONE EXTRA COPY FREE.

Mahaffey's Bible Mode of Baptism is still holding the fort. It proves from oldest records that John baptized by Sprinkling. Price 16c, but to prove how good it is, Mahaffey Publishers, York, S. C., will mail you 3 copies for 32c.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

THE KNIFE ABOLISHED

Great Discovery of Famous Eye Specialist Saves Operation

The remarkable success of magic Opthalmin Absorbent makes it no longer necessary to undergo a painful, expensive and uncertain operation for Cataracts, Chronic Granulations, Lid Tumors, Corneal Ulcers and other eye troubles of like nature.

This truly wonderful remedy quickly and surely absorbs the foreign growth, and has restored the sight of persons nearly blind for years.

Opthalmin Absorbent is a pure vegetable compound, guaranteed to be perfectly harmless, and can be used with absolute safety in all eye ailments. It quickly heals Watery Eyes, etc., tones up the weakened blood vessels and improves the nutrition of the eyes.

CATARACT BLINDNESS

can be prevented if taken in time. The first symptoms of this dread disease are very mild and deceptive. Delay may mean blindness or the knife. When the vision begins to fail and things look hazy, use **Opthalmin** and guard against serious affliction. Full description of this great remedy, what it has done for others, and valuable book on the care of the eyes sent free to anyone who will write to the

Dr. C. Sherwood Co. 354 Church St., Elmira, N. Y.

GOITRE

REMOVED AT HOME

Without Operation or Danger

A $2.50 Treatment FREE

You may test my simple Home Treatment for Goitre **Without Cost or Obligation.** Hundreds report immediate results after other remedies had failed. "My goitre is cured, and am feeling fine. I improved before taking medicine a week," says Mrs. C. W. Hahn of North Jackson, Ohio. Mrs. W. A. Pease of Creston, B. C., Canada, writes: "A friend in Alberta got your treatment and was cured. I concluded to try it, and after using one treatment, my goitre entirely disappeared."

The treatment quickly stops choking and other disagreeable symptoms. Does not interfere with work. No danger. Prevents operation. Send coupon today.

$2.50 TEST TREATMENT FREE

This coupon and 10c in stamps or silver to help pay mailing charges, is good for a $2.50 Test Treatment FREE by mail in plain pkg. Address Dr. W. T. Bobo, Battle Creek, Mich.

Age? How old is Goitre? yrs.
Nervous? Hands Tremble?
Do eyes bulge? Does heart beat too rapidly? Health?
Name
Address 714

Sunday School

LOUISIANA NOTES.

Nearly everywhere I go I am asked, "Why have a Wesley Bible Class Federation?" The best way to answer that question is to give a comparative statement from Mr. J. M. Way, Field Secretary for the Atlantic Division. There are ten Conferences in this division, as follows: North Carolina, South Carolina, Florida, Baltimore, Upper South Carolina, North Georgia, Western Virginia, South Georgia, Western North Carolina, and Virginia. These Conferences have a total of 3124 Wesley Bible Classes, and the three Conferences having formed Conference Federations, viz., South Carolina, North Carolina, and Florida, have 1698 of the 3124 in the ten Conferences; or, in other words, the three Federations have 54 per cent of the organized classes in the TEN CONFERENCES.

Louisiana has at least 10,000 Methodists who are old enough, and any one of whom is competent enough, to do some kind of work for Jesus. The General Sunday School Board and the General Conference have made splendid provision for enlisting our Methodists of workable age through Sunday school legislation. It is not for us to make legislation; it is simply up to us (using the language of the street) to get our people who are old enough and good enough, and if not good enough to interest them in getting good enough, to get busy in backing up the work of the pastor, Sunday school officers, and teachers, and other official boards of the Church in the work, which is only partly done because of the fact that so many are idle who ought to be actively at work. This matter of enlisting many who are idle to-day will get a tremendous "boost" in the Wesley Bible Class Federation, which is set for March 14, 15, and 16 in Alexandria, La. The speakers have been secured, and we are told by those who have participated in these Federations in other Conferences that Louisiana has one of the strongest programs from the standpoint of speakers that has been gotten together so far. The date is certainly ideal, and the location is in the center of the State, giving the delegates as a whole the minimum of mileage to reach the Federation from all sections of the State.

If your class is organized, be sure to be here and get more light; if it is not organized, come on and get a vision; then go home and put the class on the map by organizing and getting into the State-wide plan that we are perfecting for the Louisiana Bible Classes. If you think no good can come from a Federation, "Come and see." We want you in Alexandria, La., on this occasion and you will be the loser, your Sunday school will be the loser, your community will be the loser, if it is possible for you to be present and hear these strong men of God discuss matters which pertain to the advancement of his Kingdom and you fail to be here.

C. V. BREITHAUPT,
Field Secty., La. Conf.
Alexandria, La., Jan. 26, 1917.

What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.

THE MISSISSIPPI CONFERENCE SISTERHOOD.

A special meeting of the Sisterhood was held in the Galloway Memorial Church in the city of Jackson during the late session of the Mississippi Conference, the kind invitation of the members of that congregation to all the ministers' wives of the Conference to be their guests during the session having brought together an unusual number of them. On the afternoon of December 16, the body assembled in the Sunday school room of the church with Mrs. C. B. Galloway in the chair. Devotional exercises were conducted by Mrs. B. W. Lewis, of Utica. Mrs. Galloway then gave an inspiring talk on the life of the preacher's wife drawn from her own experience, and an explanation of the organization, its history and object, was given in entertaining manner by Mrs. W. H. LaPrade. A constitution prepared by Mrs. T. B. Holloman was then offered for adoption as follows: At a meeting of a number of preachers' wives of the Mississippi Conference, held in the auditorium of the Capitol Street Church, of Jackson, Miss., on May 1, 1912, it was resolved to organize an association to be known as the Mississippi Conference Sisterhood:

Section 1. The obect of this organization shall be the cultivation of a better acquaintance, a closer companionship, and greater helpfulness among the wives of the preachers of this Conference.

Section 2. All wives and widows of preachers shall be entitled to membership.

Section 3. The officers shall be a Chairman, a Vice Chairman, and a Secretary-Treasurer.

Section 4. There shall be an annual meeting of the Society, subject to the call of the chairman.

Section 5. Whenever two or more members shall meet during the year they may hold an ad interim meeting, and shall send a report of said meeting to the Secretary.

After minor amendments, the proposed constitution was adopted. A policy for 1917 prepared by a committee, of which Mrs. B. F. Lewis was chairman and Mrs. W. W. Hopper was secretary, was offered and adopted, and a copy ordered sent to each pastor's wife in the Conference.

The following officers were elected to serve for the year 1917: Chairman, Mrs. C. B. Galloway; Vice Chairman, Mrs. T. B. Holloman; Secretary-Treasurer, Mrs. B. W. Lewis.

The Secretary was instructed to send a brief of the minutes of this meeting, including the constitution, to the New Orleans Christian Advocate for publication.

The meeting adjourned, to meet at the call of the Chairman.

Mrs. T. B. HOLLOMAN,
Secretary.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Character requires shaping and refining as well as strengthening; and this is one of the uses to which affliction is put.

Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from
SHUPTRINE COMPANY, SAVANNAH, GA.

"Believing right has everything to do with feeling right."

Religion is the binding back of human life in God.—Robert E. Speer.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

STOP! CALOMEL IS QUICKSILVER!

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

"So long as our scheme of life makes self first in the hunt, so long is space impossible."

DRINK HOT WATER IF YOU DESIRE A ROSY COMPLEXION

Says we can't help but look better and feel better after an inside bath.

To look one's best and feel one's best is to enjoy an inside bath each morning to flush from the system the previous day's waste, sour fermentations and poisonous toxins before it is absorbed into the blood. Just as coal, when it burns, leaves behind a certain amount of incombustible material in the form of ashes, so the food and drink taken each day leave in the alimentary organs a certain amount of indigestible material, which, if not eliminated, form toxins and poisons which are then sucked into the blood through the very ducts which are intended to suck in only nourishment to sustain the body.

If you want to see the glow of healthy bloom in your cheeks, to see your skin get clearer and clearer, you are told to drink every morning upon arising a glass of hot water with a teaspoonful of limestone phosphate in it, which is a harmless means of washing the waste material and toxins from the stomach, liver, kidneys and bowels, thus cleansing, sweetening and purifying the entire alimentary tract, before putting more food into the stomach.

Men and women with sallow skins, liver spots, pimples or pallid complexion, also those who wake up with a coated tongue, bad taste, nasty breath, others who are bothered with headaches, bilious spells, acid stomach or constipation should begin this phosphated hot water drinking and are assured of very pronounced results in one or two weeks.

A quarter-pound of limestone phosphate costs very little at the drugstore but is sufficient to demonstrate that just as soap and hot water cleanses, purifies and freshens the skin on the outside, so hot water and limestone phosphate act on the inside organs. We must always consider that internal sanitation is vastly more important than outside cleanliness, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

Don't Cough Until Weak

Foley's Honey and Tar

HELPS COUGHS QUICKLY

FOLEY'S HONEY AND TAR takes right hold of an obstinate cough and gives quick relief.

It puts a healing coating on the inflamed membranes that line the throat and air passages. It stops the tickling, loosens and raises phlegm easily. It is just splendid for bronchial and la grippe coughs and tight, wheezy breathing.

Mrs. W. S. Bailey, Lancaster, Ky., coughed almost continuously day and night, until she took Foley's Honey and Tar. After taking half a bottle, her cough began to slow up, and seven bottles entirely cured her cough.

In the Treatment of Tuberculosis

remember that first aid to relief is found in abundance of fresh air—day and night—freedom from over-exertion and pure food.

Attention to these matters should do much to arrest the progress of he malady, but in many cases there is need for extra help. Where Nature has to work with a weakened body her power is limited.

Under such circumstances, try Eckman's Alterative, which has been used with large benefit by many sufferers. In numerous cases it has helped to bring about recovery. Also it has been successful in treating asthma and bronchial troubles.

And since it contains no opiates, narcotics or habit-forming drugs, its use is not attended with danger. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

YOUR TOMATOES FOR THIS YEAR FREE

Write today and we will send you free a package of the seasons favorite tomato seeds, **Mixson's Earliest of All.** It is a beautiful, delicious, smooth, pink, tomato, is very hardy, and the most popular tomato for early planting. A strong, vigorous grower and fruits heavily. One of our most popular sellers. We will also send you postpaid a free copy of our 1917 illustrated catalogue, containing excellent bargains in high-grade garden seeds; and our pamphlet on Beautifying the Home Grounds.
Write today.

W. H. MIXSON SEED CO.
Mail Order Dept. H
Charleston, S. C.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Holly Springs Dist.—Second Round.

Holly Springs (preaching), Feb. 18.
Water Valley (preaching), Feb. 25.
Oxford (preaching), Mar. 4.
Red Banks, at Red Banks, Mar. 11.
Abbeville, at Union Hill, Mar. 17, 18.
Mt. Pleasant, at Union, Mar. 24, 25.
Byhalia, at Fountain Head, April 1.
N. M. and Pine Valley, at Salem, April 7, 8.
Waterford, at Asbury, April 15.
Lamar, April 22.
Holcomb, at Spring Hill, April 28, 29.
Grenada, April 29, 30.
Coffeeville, at C., May 5, 6.
Potts Camp, at Winborn, May 12, 13.
Ashland, at Ashland, May 19, 20.
Toccopola, May 26, 27.
Randolph, May 27, 28.
Paris, June 2, 3.
Taylor, June 9, 10.
Oxford (Q. C.), June 10.
Water Valley (Q. C.), June 13.
Holly Springs (Q. C.), June 17.

This will be an efficiency round. The work of every church in the district will be reviewed. Reports will be heard from every department of the church Every member of the church is expected to be present. They will go away knowing the "state of the finances" as well as other important work of the church. District Conference at Coffeeville May 3-5. The greatest Conference of the kind ever held in the district. No church, or preacher, will feel comfortable, or ought to, who has failed to have things well in hand. We are beginning well. High hopes are had with reference to the whole work of the district. It's a man's job we have—it will take the full work of men to handle it. Are we equal to it? We shall see.

JAMES H. FELTS, P. E.

IS HE CRAZY?

The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Eubank Farms Company, 1225 Keystone, Pittsburgh, Pa. They will plant and care for your trees for $6 per month. Your profit should be $1,000 per year. For eighteen cents to cover mailing expense, they will send you, prepaid, sample jar preserved figs, grown on the plantation.

"Religion consists not in knowledge, but in a holy life."

That Well Known Saying

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from
SHUPTRINE COMPANY, SAVANNAH, GA.

"Lord Bryce has said that 'the one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of our Lord and Savior Jesus Christ.'"

TREMENDOUS VALUE FOR 15c.

THE Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., Special.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 200,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 140 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.
—Adv.

"In general, prosperity does not promote piety, but in some cases it does. Here and there are men and women whose delight is in making money for the furtherance of the gospel. The more they make the more they give and the happier they become. There are others, however, who strive to make money and when they succeed they consume it on their own lusts. Their prosperity is their peril."

Laugh When People Step On Your Feet

Try this yourself then pass it along to others.
It works!

Ouch! ? ! ? ! ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callous from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly preform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it to-day.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA AMERICAN COFFEE CO.
617 CAMP STREET. PHONE MAIN 2196.

Here's The New HASTINGS' Catalogue for Spring 1917

It's Interesting. Bound in a beautiful, richly-colored cover, and brimming over with illustrations.
It's Instructive. One hundred pages full of valuable suggestions about WHAT and HOW to plant.
We're offering this big, valuable book to you absolutely free, and ask that you write us for it promptly. *Garden time comes early.*
H. G. HASTINGS CO., Atlanta, Ga.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs W. H. LaPrade, Gulfport, Miss
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

The greatest hindrances to the evangelization of the world are those within the Church.—John R. Mott.

NOTICE!

The Woman's Missionary Society of the M. E. Church, South, of the North Mississippi Conference will hold their fifth annual meeting in the First Methodist Church at West Point, Miss., February 27-March 2. Mrs. H. R. Steele, Educational Secretary of the Council is expected.

Mrs. J. W. CONGER, Pres.
Miss LILLIE HARTWELL, Rec. Sec.

NOTICE!

The seventh annual meeting of the Louisiana Conference, Woman's Missionary Society, will be held in Crowley, Tuesday, Wednesday, Thursday, February 27, 28, and March 1. The first session will be held at 9:30 Tuesday morning; the 27th, when all delegates should be present. The meeting will close Thursday night.

The names of all delegates should be sent at once to Mrs. M. L. Hoffpauir, Crowley, La., and to the Conference president, Mrs. C. F. Niebergal, 8000 St. Charles Avenue, New Orleans.

Mrs. A. P. HOLT, Cor. Sec.

NOTICE.

Wednesday, February 21, 1917, has been set apart by the Council of Women for Home Missions for observance as a day for Special Prayer for Home Missions. All of the denominations affiliated with the Council are requested to observe this season of prayer for the work, deaconesses, and home missionaries of this country. It will be a day when women's missionary societies all over the United States will be praying that this country may be God's country.

A special program has been prepared, so that each society may follow the same line of study and supplication. Order this program from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

Where practicable it is suggested that the societies of the various churches and denominations hold this season of prayer together. Let all our societies bring our home mission problems and needs before our Father in united supplication.

No collections are to be taken—the day is to be spent in the study of our needs and in supplication.

Don't Forget: February 21, Day of Prayer for Home Missions. Order program from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

REPORT OF THE BILOXI WESLEY HOUSE FOR 1916.

The Master has blessed us throughout our work; Christ has been our door of many, many blessings—our light along the pathway of 1916.

Miss Joana Lueth came to be with us on September 1. Mrs. Elizabeth Pettis opened the Day Nursery on September 4. We did not resume class work until October 1. There were some changes made here. We had not planned to reopen the night school, but the demand was so great that Miss Lueth opened the school two nights a week. She has an enrollment of 34. The nursery has not been as large in numbers this year as last. This is due to the lack of work. Since September we have had 17. Our average attendance for the entire year is 28.

The kindergarten has increased until our circle takes in half of the chapel space. There are from 30 to 40 bright and happy little ones every day. There were 54 happy little ones gathered around our kindergarten Christmas tree, and great was their joy when they took a present home for mother and held in the other hand a box of candy. It was really Christmas. They sang and talked of the star and Jesus, and carried the message to loved ones.

The sewing class of older girls numbers ten. It would give you the greatest pleasure to see them cutting, basting, and sewing on the machine—each a little mother to sew for brothers and sisters in the home.

The Sunday school has an enrollment of 123. Our highest attendance was 105. There are 16 in the Bible class, 40 on the Cradle Roll; and from 20 to 30 attending the Beginners' class. This year, adult and child have learned the books of the Bible, each one working with equal zest and enthusiasm.

Our Sunday evening services are conducted by the preacher in charge. We have had special song services by a choir made up of the young people of the community. The attendance of the people is splendid; they are so interested in the gospel message and enjoy the singing of the songs of praise. It seems to be an incentive to a higher life and coming closer to the Master. On Sunday afternoon the young people gather in our chapel to sing the gospel songs. Here 20 young people sing and hear a message which they otherwise perhaps would never hear in any other way. They never tire and always regret when the time comes to close.

Our missionary society has done a splendid work. We are neither a "Home" nor a "Foreign" missionary society. We are missionary, because one of our women said, "We want a part in sending the gospel to both mission fields." We observed the "Week of Prayer" and carried out the program prepared by the Council. We had services every night, for our people had to work during the day. We scarcely had room for the people, and the interest was inspiring. Our offering was $13.20. Each woman earned her Easter offering to buy song books for our chapel, the amount raised being $20. Our study class this year will take up "Studies in the Gospel of St. John."

The club and class work has "measured up" valiantly. We are so proud of our 34 pupils in the night school; so happy to see the seed of ambition sprouting—one pupil even bringing her nickels to us to save in order that she may go to one of our Church schools next year.

In the sewing school we have enrolled 73 little girls, with 54 in average attendance. The work is carefully graded and the "E's" will be exhibited. So there is a great deal of expectancy among the lively youngsters. They each remembered "mother" at Christmas time with a little gift made by their own little fingers; and when it came to writing a love letter to mamma—well, it was great! They were enough to warm any tired woman's heart.

The Girls' Worth While Club has for its aim "development for the purpose of service." We have a class in physical culture; also a "handy" class, in making new or remodeling old garments or hats. Besides our good times, we have talks on such subjects as will help us grow into the women we want to be—beauty, simplicity, common sense, not forgetting the crowning grace, spirituality. It means much to the worker who is so privileged as to get next to the heart of these dear girls.

A vote of thanks is due the missionary societies who sent the boxes for our Supply Store. Garments were sold or given to about 75 women and their families, the money being used as a relief fund. We purchased a fine new blackboard for our night school with supply store money. Many families are touched through this little, insignicant department of "Old Clothes."

There have been about 1000 people brought into the camps this year. Point Cadet is truly cosmopolitan in its many nationalities. There has been a great lack of work due to the destroying of the oysters in the July storm. Consequently there has been a great deal of suffering and sickness. Wesley House has been a haven for the ones with wounds and ills. Here they receive temporary relief and then are sent either to a physician or a hospital.

God has blessed us, and as we continue to grow we can look back and see the hand of the Master throughout the way, leading us in the paths which are the right paths—the way of Jesus Christ our Lord.

Miss MARY L. HASLER, Head Resident.
Miss JOANA LUETH, Deaconess.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off

HEAT FLASHES, DIZZY, NERVOUS

Mrs. Wynn Tells How Lydia E. Pinkham's Vegetable Compound Helped Her During Change of Life.

Richmond, Va.—"After taking seven bottles of Lydia E. Pinkham's Vegetable Compound I feel like a new woman. I always had a headache during the Change of Life and was also troubled with other bad feelings common at that time—dizzy spells, nervous feelings and heat flashes. Now I am in better health than I ever was and recommend your remedies to all my friends."—Mrs. LENA WYNN, 2812 E. O Street, Richmond, Va.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Such warning symptoms are a sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and inquietude, and dizziness.

For these abnormal conditions do not fail to take Lydia E. Pinkham's Vegetable Compound.

WHEN WE
PLEASE

Armour's Fertilizers

You know where the ANIMAL MATTER in Armour Fertilizers comes from. You may have grown the hogs and cattle.

Armour Fertilizers are GOOD for your land—GOOD for your crops—GOOD for your pocketbook—GOOD for your disposition—a GOOD all 'round investment.

From the farm—
back to the farm

Armour Fertilizer Works

Atlanta, Ga. Jacksonville, Fla. Greensboro, N. C. New Orleans, La.
Nashville, Tenn. Baltimore, Md. Chicago, Ill.

CONTINENTAL MUNGER SYSTEM CUNNINGHAM

THERE will be plenty of cotton to gin this year.

With many ginners it will be a question of ability to handle all the cotton offered. The answer is in THE OUTFIT.

Continental Ginning Machinery and the Munger System give the ginner just what he ought to have—the world's standard outfit, LOCALIZED for his territory, and INDIVIDUALIZED for his trade.

He gets exactly the kind of gins needed for the cotton grown in his section, with everything else arranged and adjusted to make the most of any unusual conditions under which he may have to operate.

Let us begin planning your outfit at once. Write the nearest Continental Sales Office.

CONTINENTAL GIN COMPANY

SALES OFFICES:
Atlanta, Ga., Birmingham, Ala., Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

SALTS FINE FOR ACHING KIDNEYS

We eat too much meat which clogs Kidneys, then the Back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

From the Field

South Manafield, La.

Dear Dr. Meek: I have made two rounds and already see some improvement in the manner in which the work of this charge is being carried forward. The Sunday schools at both places are growing in attendance in spite of bad weather. Our assistant has organized a Junior League with thirty members. I find that there is work to do. The Board of Stewards of the First Church has supplomented our salary by $150, as usual. The College has a full attendance and is doing good work. Brother Bobbitt is in high favor. Our presiding elder is on the move and tugs" with the boys. We will begin soon on a church building at Naborton. —F. J. McCoy.

Rienzi, Miss.

Dear Dr. Meek: Well, we have moved and gotten down to hard work at last. Mrs. Love, my wife, was forced to go to a hospital on November 15 last. She had to undergo a very serious operation and was compelled to remain there until December 20. Her former excellent health is fast returning now. You can not realize how thankful we all are for this great blessing. God's tender mercy has helped us and we can say, "Praise the Lord for his blessings," for we not only feel but know to our own satisfaction that God has watched over us. We have been hindered in our work a good deal this year on account of sickness and bad weather, but we are planning to go forward from now on and to put forth our very best efforts. The year promises to be one of progress, though no one can tell what the future has in store. We are hoping and praying for a great year, but as this is a new charge, formed from other charges, it is going to be some little time before everything is moving along as well as we could wish. The greater part of the field is largely undeveloped. Nevertheless, there are great possibilities here for the cause of our Church and Christ. All that the people need is a great awakening along some lines.—G. B. Love, P. C.

JOY OF DOING.

The joy of living is in the joy of doing. We do not express ourselves in words but in deeds. Words are mindless if either the speaker or the hearer have no action or reaction to the meaning for which the word is a sign. So it is with any other sign. Appearances are nothing unless the meaning is mutual and true to both lives.—C. M. S.

Safeguard Yourself against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven, well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Frost-proof Cabbage Plants

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express, 500, $1.00; 1,000, $1.50; 5,000, at $1.25. Satisfaction guaranteed. Postpaid, 30c per 100. D. F. Jamison, Summerville, S. C.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

If You Suffer From Catarrh

don't make the fatal mistake of regarding it as a trifling matter. Authorities agree that Catarrh is an infection of the blood. Consequently, sprays, salves and lotions can afford only temporary relief, because they do not reach the source of the disease,—the blood. When you depend on these temporary remedies alone your case is likely to grow steadily worse until it becomes chronic and possibly affects the lungs.

But even if the infection does not go this far, the continuous dripping of mucous in the throat, the constant spitting and hawking and evil odor of the breath will not only cause misery to you, but will make your presence obnoxious to others. S. S. S., which has been the standard blood medicine for fifty years, will relieve your catarrh, because it will purify your blood and relieve it of the accumulated poisons. S. S. S. contains no mineral or habit-forming drugs. S. S. S. is on sale at all druggists and the advice of our medical department is at your disposal, free of charge. Swift Specific Co., 302 Swift Building, Atlanta, Ga.

L&N Louisville & Nashville R. R

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day

CITY TICKET OFFICE, 207 St. Charles Street

SOUTHERN PACIFIC LINES
TO THE
WEST
The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation

Stop-over and take the marvelous auto side trip over the APACHE TRAIL, of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"---No Extra Fare
From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco
"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent or write
W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

The New Method

BY L. W. BOWER, M. D.)

Backache of any kind is often caused by kidney disorder, which means that the kidneys are not working properly Poisonous matter and uric acid accumulate within the body in great abundance over-working the sick kidneys, hence the congestion of blood causes backache In the same manner as a similar congestion in the head causes headache. You become nervous, despondent, sick, feverish, irritable, have spots appearing before the eyes, bags under the lids, and lack ambition to do things.

The latest and most effective means of overcoming this trouble, is to eat sparingly of meat, drink plenty water between meals and take a single Anuric tablet before each meal for a while.

Simply ask your favorite druggist for Anuric. If you have lumbago, rheumatism, gout, dropsy, begin immediately with this novel treatment.

LOSS OF POWER and vital force follow loss of flesh, or emaciation. These come from impoverished blood. Dr. Pierce's Golden Medical Discovery enriches the blood, stops the waste of strength and tissue, and builds up healthy flesh

Thin, pale, puny and scrofulous children are made plump, rosy and robust by the "Discovery." They like it too.

In recovering from "Grippe," or in convalescence from pneumonia, fevers, or other wasting diseases, it speedily and surely invigorates and builds up the whole system. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength.

Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. Easy to take as candy.

PORT GIBSON DISTRICT STEWARDS' MEETING.

Pursuant to the call of the presiding elder, the district stewards of the Port Gibson District, Mississippi Annual Conference, met in the Port Gibson Female College parlor on Tuesday morning, January 16, 1917. Five district stewards and thirteen pastors were present. The southern part of the district was well represented, but only one preacher came from the northern part of the district. The rest were "snow-bound," ice-bound, or mud-bound. The angel of the Crawford Street Methodist Church in Vicksburg reported by telephone that no one not accustomed to skating could travel the streets of the "Hill City" that day without being in danger of any kind of accident ranging from a sprained ankle to a broken neck. The weather was very inclement, and the streets and roads were very slippery; so I think it was very commendable indeed in those who came to brave the cold, mud, and ice, and no censure should attach to the action of those who stayed at home. The presiding elder, Rev. M. B. Sharbrough, true to his usual custom, had drafted a working plan to present to the stewards, which simplified and expedited matters a good deal. The presiding elder's salary was fixed at $2200. This and the assessments ordered by the Annual Conference were ordered to be distributed among the several charges of the district on the percentage basis. Hon. M. M. Satterfield, the efficient District Lay Leader, was present, and addressed the meeting on "Lay Activities." At twelve o'clock luncheon, provided for by the ladies, was served in the College dining-room, after which the preachers and stewards met in conference again to discuss plans for the work of the year.

T. J. O'NEIL, Secretary.
Port Gibson, Miss.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

He whose love-song is the eternal inspiration and solace of our race was the Man of Sorrows, and His life was a song in the night.—C. S. Horne.

NOTICE.

Church Extension.

The Executive Committee of the Board of Church Extension of the Mississippi Conference will meet at 2 o'clock p. m. on Tuesday, March 13, in the Broad Street Church, Hattiesburg, Miss. Let all applications be sent to the Secretary, Rev. L. E. Alford, Shubuta, Miss., before that date.

W. M. WILLIAMS,
President Board Church Extension,
Collins, Miss.

"Life may be a grind, but grinding sharpens things."

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

Former U. S. Senator Mason

Pioneer in Pure Food and Drugs Legislation, Father of Rural Free Delivery Systen

Takes Nuxated Iron

to obtain renewed strength, power and endurance after the hardest fought political campaign of his life in which he was elected Congressman from the State of Illinois. The results he obtained from taking Nuxated Iron were so surprising that

SENATOR MASON NOW SAYS

Nuxated Iron should be made known to every nervous, run down, anaemic man, woman and child.

Opinion of Dr. Howard James, late of United States Public Health Service who has prescribed and thoroughly tested Nuxated Iron in his own private practice.

WHAT SENATOR MASON SAYS:

"I have often said I would never recommend medicine of any kind. I believe that the doctor's place. However, after the hardest political campaign of my life, without a chance for a vacation, I had been starting to court every morning with that horrible tired feeling one cannot describe. I was advised to try Nuxated Iron. As a pioneer in the pure food and drug legislation, I was at first loath to try an advertised remedy, but after advising with one of my medical friends, I gave it a test. The results have been so beneficial in my own case I made up my mind to let my friends know about it, and you are at liberty to publish this statement if you so desire. I am now sixty-five years of age, and I feel that a remedy which will build up the strength and increase the power of endurance of a man of my age should be known to every nervous, run-down anemic man, woman and child."

Senator Mason's statement in regard to Nuxated Iron was shown to several physicians who were requested to give their opinions thereon.

Dr. Howard James, late of the United States Public Health Service, said:

"Senator Mason is to be commended on handing out this statement on Nuxated Iron for public print. There are thousands of men and women who need a strength and blood-builder, but do not know what to take. There is nothing like organic iron—Nuxated Iron—to give increased strength, snap, vigor, and staying power. It enriches the blood, brings roses to the cheeks of women and is an unfailing source of renewed vitality, endurance and power for men who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day!"

Dr. King, a New York physician and author, said: "I heartily endorse Senator Mason's statement in regard to Nuxated Iron. There can be no vigorous iron men without iron. Pallor means anemia. Anemia means iron deficiency. The akin of anemic men and women is pale; the flesh flabby; the muscles lack tone; the brain fags and the memory fails and often they become weak, nervous, irritable, despondent and melancholy.

In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn-meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked are responsible for another grave iron loss.

Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron—Nuxated Iron—just as you would use salt when your food has not enough salt."

Dr. Saner, a Boston physician who has studied abroad in great European Medical Institutions said: "Senator Mason is right. As I have said a hundred times over, organic iron is the greatest of all strength builders.

Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with a blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret, he said, was taking organic iron—Nuxated Iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in—now at 50, after taking Nuxated Iron a miracle of vitality and his face beaming with the buoyancy of youth. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly-looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless. Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said:

"I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

NOTE—Nuxated Iron which is prescribed and recommended above by physicians in such a great variety of cases is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products, it is easily assimilated does not injure the teeth, make them black nor upset the stomach; on the contrary, it is the most potent remedy, in nearly all forms of indigestion, as well as for nervous run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

Former United States Senator Wm. E. Mason, recently elected Member of the U. S. Congress from Illinois.

From the Congressional Directory published by the United States Government—"Wm. E. Mason, Senator from Illinois was elected to the 50th Congress in 1887, to the 51st Congress in 1891—defeated for the 52nd Congress in 1892—Elected Senator to the 55th Congress 1897 to 1903."

Senator Mason is now Congressman-Elect from the State of Illinois.

Senator Mason's championship of Pure Food and Drugs legislation, his fight for the rural free delivery system, and his strong advocacy of all bills favoring labor and the rights of the masses as against trusts and combines, made him a national figure at Washington and endeared him to the hearts of the working man and the great masses of people throughout the United States. Senator Mason has the distinction of being one of the really big men of the nation. His strong endorsement of Nuxated Iron must convince any intelligent thinking reader that it must be a preparation of very great merit and one which the Senator feels is bound to be of great value to the masses of people everywhere, otherwise he could not afford to lend his name to it especially after his strong advocacy of pure food and drugs legislation.

Since Nuxated Iron has obtained such an enormous sale—over three million people using it annually—other iron preparations are often recommended as a substitute for it. The reader should remember that there is a vast difference between ordinary metallic iron and the organic iron contained in Nuxated Iron, therefore always insist on having Nuxated Iron as recommended by Dr. Howard James, late of the United States Public Health Service; Dr. Schuyler C. Jacques, Visiting Surgeon of St. Elizabeth's Hospital, New York, and other physicians. In this connection Dr Howard Jamessays:

"Iron to be of the slightest value to the human system must be in a combination which may be easily assimilated. In the case of metallic salts of iron, iron acetate, etc., it is very doubtful if sufficient actual iron can be taken up and incorporated into the blood to be of any service, especially in view of the disadvantages entailed by its corrosive action upon the stomach and the damaging effect upon the dental enamel. When, however, we deal with iron in organic combination, such for instance as albuminate, or, better still, Nuxated Iron, a far different story is told. We will observe no destructive action upon the teeth; no corrosive effect upon the stomach. The iron is readily assimilated into the blood and quickly makes its presence felt in increased vigor, snap and staying power."

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 7. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3182.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 15, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

DR. BLAKE ON METHODIST UNIFICATION.

In a public address delivered in Boston, Mass., a few days ago, the Rev. Edgar Blake, D.D., who is connected with the Sunday School Board of the Methodist Episcopal Church, and who is a member of the Joint Commission on Unification, discussed at great length the various problems growing out of the movement to unite in one ecclesiastical organization the two episcopal Methodisms of the United States. This extended utterance was published in full in Zion's Herald of January 31, covering four and a half pages of that journal. Emanating from Dr. Blake, who is said to be one of the most brotherly and conservative Northern men on the Commission, this deliverance is of more than usual interest, and, but for its extreme length, we should be glad to reproduce it in its entirety. Beiug unable, however, to do this, it is our purpose in this and the next issue of the Advocate to consider to some extent what this distinguished Northern leader conceives to be the chief difficulties in the way of the consummation of the effort now going on to unite the Church, North, and the Church, South. Thero are, as every thinking Methodist knows, a number of obstacles to be removed; but the two that are generally conceded to be the most perplexing are the number and arrangement of the Regional Conferences and the status of the Negroes in the proposed reorganized Church. Reversing Dr. Blake's order of dealing with these two phases of the unification problem, we will first note what he has to say concerning the latter, leaving his statements concerning the former for examination next week.

After pronouncing the question as to what to do with the Negroes the most difficult thing to be determined in the union negotiations, Dr. Blake proceeds to set forth and discuss the several suggestions pertaining to it that have been made. He argues against the position of the Church, South, that the Negroes should be placed in a separate Church, holding fraternal relations with the reorganized Church, but frankly concedes that there are reasons that must be reckoned with why it would hardly be possible to place the colored brethren in a Regional Conference, with full representation in the General Conference; and, following this, he proceeds to unfold what he terms a possible solution of the problem. He says:

"The logic of the situation would seem to be that the Negro should be organized into a racial Regional Conference, with the largest possible control of the affairs of his own jurisdiction and with a limited representation in the General Conference on the same basis as other missionary jurisdictions.

"But, after all, the question is not, What is the logic of the situation? but, What is best for the Negro himself? What will secure for him the largest measure of free initiative and the fullest opportunity for self-development, for no race can come to its best except by the free use of its own powers? What will secure for the Negro the largest measure of sympathy and support for his efforts and enterprises? Whatever will contribute most to the Negro's own future—determine those things and your procedure is determined for you. They will fix his rightful place in the Church.

"A Solution.

"Personally, I am of the opinion that no group of men ever had a finer opportunity to do a great thing for themselves, for others and for the kingdom of Christ than has our colored constituency. Suppose they should say, 'We recognize the embarrassment in the way of the union of the two Methodisms and we are willing to do our part to relieve it. We do not want to leave the Church. We want to remain a part of it. But, brethren, give us a Regional Conference of our own, with the same powers as other Regional Conferences. Let us elect our own Bishops and control our own local affairs as other Regional Conferences do. Give us a representation upon the connectional boards and societies of the Church, safeguard our powers and privileges by constitutional provision and we will not ask to sit in your General Conference to legislate for you.'

"With such a declaration the greatest obstacle to union would vanish at once. Inside of a day the two commissions could agree on other fundamental issues and the reunion of Methodism would be assured.

"Both Churches would rise up and say, 'Blessed.' They would give the Negro sympathy and a support that he has never had. Six million of white folks would put themselves behind his enterprises. There would be an outpouring of money for his schools, his churches and his ministry such as he has never known. A new day would dawn in racial co-operation and it would be the brightest and best day that the Negro has known since his birth of freedom. On the other hand, should unification fail because of the Negro, the effect upon him and his interests will be most unfortunate."

Dr. Blake is certainly to be commended for the admirable spirit shown in the foregoing paragraphs, and, indeed, for that matter, throughout his whole address. He evinces a recognition of the vexing race problem, as it is viewed from the Southern standpoint, such as is by no means common to men reared and living in the North. But candor compels us to say that the Doctor has, in our opinion, fallen far short of providing a solution for this perplexing feature of the unification problem. We will not presume to speak for the Church, North, though we have our notion as to how his suggestions are likely to be received by Northern Methodists generally; but, as we see it, the Church, South, could not at all afford to agree to his proposals, for the following reasons:

1. His plan would leave the Negroes now in the Methodist Episcopal Church IN the reorganized Church, grouping them "in a Regional Conference **with the same powers as other Regional Conferences,**" except as to representation in the General Conference. This would be an almost complete surrender of the historic position that has been held by our Church—a position thoroughly approved by a majority of the Southern people and which is in accord with that of the Southern Baptist Church, the other great denomination in the South.

2. It would give them "representation upon the connectional boards and societies of the Church," safeguarded by constitutional provisions. As is well known, some of these boards, as that of Missions, for instance, exercise very large powers. If Southern men are not willing to sit with colored delegates in a General Conference, they would not be apt to be any more inclined to do so in the great administrative bodies of the Church, which would wield a vast influence. The principle of social equality involved is precisely the same in both cases. Let it be noted that Dr. Blake would give the colored brethren the same legal rights on these boards as the whites, and presumably they would participate in all their deliberations—in matters pertaining to the white Regional Conferences as well as their own—and possibly hold the balance of power in them.

3. Having gathered the Negroes in the Northern Church into a Regional Conference, Dr. Blake apparently would have the reunited Church to expend vast sums of money upon them. Such an arrangement Southern Methodists could not agree to with the Colored Methodist Church, which they set off and to which they are under special obligations, left out in the cold. Dr. Blake does not say one word about this Church; and even if it should be suggested that it, too, should be brought into the proposed colored Regional Conference, another grave question arises—for who knows whether the members of that Church would be willing thus to sacrifice its autonomy and identity?

4. Under Dr. Blake's scheme for white Regional Conferences (which it is our purpose to discuss next week), this arrangement for the colored Methodists on the various boards would likely insure a form of instruction for them typed by the North—a propaganda as to their rights and privileges which would be at war with the State governments and social order of the South. This, in reality, is the most serious danger in having the Church, South, to unite with the Church, North. While the teaching now being done among the Negroes by the Methodist Episcopal Church is of this character, its sphere of operation in the South is at present too restricted for it to amount to much; but to bring a large percentage of the colored population of the Southern States under such tuition—to open our pulpits and Conference platforms to such a preachment, in addition to the bureau and secretarial work that such a plan would open the way for—would in all probability lead to serious consequences in the course of a few decades. It is not simply the maintenance of white supremacy for which we are concerned; **the safety of the black population of this section is quite as much involved. The welfare of the Negro in the Southern States depends absolutely upon his complete renunciation of every hope of social intermingling with the white people and upon his keeping out of politics. Any influence that would lead him in a direction contrary to this is but luring him into trouble. If the North should kindle such aspirations in his breast, and he should ever attempt their realization, she would be utterly unable to protect him in the tragedies that would follow. If the Northern**

(Continued on Page 4)

MY FAITH.

By "Subscriber."

Some day—I know not how nor when—
The time will come when I must say
"Farewell" to all below; and then
My mortal frame shall pass away;
My spirit, too, will take its flight,
And soar beyond to a world unknown—
Either to endless day or night,
To heavenly rest or hell's dark gloom.

But this I know: if I but will
To choose the way that God doth make,
His promises He will fulfill,
Nor ere will He my soul forsake;
And as He lengthens out my days,
He strength will give for all my needs
And fill my heart with love and praise,
And keep me from unrighteous deeds.

Then help me, Lord, each fleeting hour
To trust in Thee, and Thee alone,
For grace, and strength and light and pow'r
To lead me safely to Thy throne;
And, as I there behold Thy face,
Naught of merit, Lord, would I claim,
But say a sinner saved by grace—
"Redeemed by the blood of the Lamb."

FOR YOU.

All that He endured was for the love of your soul: for you he left heaven, for you he lived, for you he died. One motive, and one alone, will explain the unsparing self-sacrifice of his passion. He is the victim of his own love; he has given that than which he can give nothing more—himself.—S. W. Skeffington.

THE HELP NEEDED.

How often it is difficult to be wisely charitable, to do good without multiplying the sources of evil. To give alms is nothing unless you give thought also. It is written, not "blessed is he that feedeth the poor," but "Blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

WILL YOU BE AMONG THEM?

"Then shall the King say unto them on His right hand." What will he say? "Come." They are to be welcomed into an unspeakable intimacy with the unveiled Lord in His glory. "Come, ye blessed." They are to share the inconceivable blessedness of Christ and to find their delight in the river of pleasures. "Come, ye blessed of my Father, inherit the kingdom." They are to inherit the kingdom, because they are kings and queens; they are endowed with radiant royalty of character; they are regal in the power of their affections, and regal, too, in the power of the purity with which they can see God. "He hath made them kings and priests unto God."—The London Christian World.

SALVATION BECOMES INCREASINGLY DIFFICULT.

Nothing is more certain than that we are moving toward fixedness of character. In the days of childhood it is not difficult to turn the stream of life. The child mind is easily influenced. The child himself finds it as easy, or nearly so, to go one way as it is the other. But with advancing years all this is changed. The young man entering upon the activities of mature years does not change his thoughts and purposes so easily as he did in childhood, and in mature years a change is still more difficult. In old age it is very rare that even the gospel changes character. We do not question the power of Christ to do so, but there is a lack of flexibility in the man that makes it unusual. The point is reached somewhere after which no change takes place.—Raleigh Christian Advocate.

Freedom is not the right to do as you please, but the liberty to do as you ought.—George Eliot.

ST. PAUL AS A ROMAN CITIZEN.

Dear Doctor Meek: On one occasion when St. Paul was arrested in the City of Jerusalem he turned to the centurion and asked him if it was lawful to scourge a man who was a Roman and uncondemned. The centurion said to the chief captain, "Take care what thou doest, for the man is a Roman. The chief captain came and said unto Paul, "Tell me, art thou a Roman?" He said, "Yea." The captain said, "With a great sum obtained I this freedom;" and Paul said, "But I was born free."

It is an interesting subject indeed to carry this back into classic history and find just what it was to be a Roman citizen—to learn something of all the privileges of a free-born Roman citizen. There were three ways to become a Roman citizen: (1) to be born free; (2) to have the right bestowed as a reward for service rendered to the government; (3) by paying a large sum into the public treasury. The first was probably the most honorable way and carried with it all the rights and privileges without reserve.

What was implied by being free-born? It came about in this way: The heads of the ancient gens at Rome who constituted the Senate were called 'Patres,' or fathers. All the members of these were called 'Patricians.' These 'Patricians' formed the hereditary nobility of the earlier Roman State. They alone possessed the free rights and privileges of Roman citizenship. Whether the father, grandfather, or great-grandfather of Saul of Tarsus was a Roman Patrician is a question we can not answer, but that Saul of Tarsus was of noble lineage no one can doubt—otherwise he could not have been free-born.

The rights of a Roman citizen were divided, first, into private rights and, second, into public, or political, rights. The chief private rights were two, namely, the right of trade, Jus Commercii, and the right of marriage, Jus Connubii. The right of trade or commerce was the right to acquire and hold and bequeathe property, both personal and real. According to the forms of the Roman law, the right of marriage was the right of contracting a free and religious marriage. Such marriages could take place in early Rome only between Patricians. This right and privilege St. Paul never enjoyed. All the rest he did. The chief public, or political, rights of a Roman citizen were the right of voting in public assemblies, Jus Suffragii, the right of holding office, Jus Honorum, and the right of appeal from a lower to a higher court, Jus Prorocationis. These rights taken together constituted the most highly valued rights and prerogatives of a Roman citizen. Saul of Tarsus had the right of trade. He was a tentmaker, which trade was no doubt very profitable to him all through life. When he was an old man he spoke of how he labored at his trade that he might not only support himself, but contribute to the support of the less fortunate. We next find Saul of Tarsus exercising the privilege of a Roman citizen in casting his vote in the City of Jerusalem to inflict capital punishment upon Stephen and other Christian martyrs. We next find him exercising the privileges of Roman citizenship, filling the office of high sheriff, which office devolved upon him the task of stamping from the face of the earth the name of Jesus Christ. This probably was the most miserable failure Saul of Tarsus ever made. This was one time that he undertook the impossible. The combined powers of Romanism and Judaism were powerless to do that. Once, and only once, did the Roman citizenship of Saul of Tarsus fail him after he had made a faithful effort. But, after all, probably he was not to blame for his failure.

The next and last time we find him exercising the privileges of Roman citizenship was long years after he had ceased to be Saul of Tarsus and was known throughout the world as the Apostle Paul to the Gentiles. The occurrence is recorded in the 25th chapter of The Acts. He appealed from a lower to a higher court. There was just one other privilege of a Roman citizen that came to him at his last moment on earth. He died by decapitation and not by any lingering torture. Nero was an awful tyrant. He delighted in human punishment; but he could not inflict upon St. Paul anything which would cause him to linger one moment in bodily pain. So far as I know, St. Paul was the only Apostle of Jesus who enjoyed the full privileges of Roman citizenship. Christ himself did not have such privileges, otherwise he could not have been pinioned upon a Roman cross for three hours.

W. R. WILLIAMS.

Buena Vista, Miss.

TO MY PREACHER.

By a Twicer.

I am what Gladstone called a "twicer." That is, I attend public worship both morning and evening. Whatever you preach and however, I shall be there as a matter of principle and privilege. That is a duty—unless deharred by a higher duty—I owe to you, to Christ and to the community. But you have certain duties to me. I cannot attend any other church but yours, for it is also mine. For hetter or for worse you have me for that hour. A great preacher is over the way, but my duty lies with my own church and to stand by my own preacher. It is you or nobody. It is an hour filled with inspiration, instruction, uplift, with larger views and noble thoughts, or it is not. If it is not, you have robbed me of my hour. The singing was a blessing, the prayer helped me, the Scripture was the bread of life, but hymn, prayer and Bible I could have had in my own home. But if your sermon was a failure there is no reparation, no compensation. Therefore a word to you.

You will agree with me that there is a great deal of poor preaching. In fact, it is a wonder to me that people attend church as well as they do. The loyalty of the dear saints who go faithfully Sunday after Sunday all their lifetime, who almost never hear a sermon such as the preacher ought to give, is as noble as it is pathetic. What is, then, the common fault of sermons?

First, their sameness. That is, the sermons which any one man gives are too much alike, and they are also too much like the sermons which other preachers give. Second, they are commonplace. They lack freshness and originality. Third, they are tame. They have no clarion message, no lighting up with heavenly fire, no invigorating challenge to the conscience. Fourth, they are timid. The preacher is afraid of his gospel, or of his hearers, or of his popularity. He stands not as a fearless prophet of God, but as a conventional filler of his hour. Fifth, they are uninforming. While he is not a schoolmaster the preacher is a teacher, and every hearer should go away knowing much more than when he came. These are common faults of the average sermon, though there are others.

Your sermons show you are not an earnest student of the Bible. That is an inexcusable fault. I have not time to study the Bible—you have. To that you are called and you should show me not what the Bible says, but what it means and explain it to me in a large, living and fruitful way. I expect you to throw light on it from philology, archaeology, exploration, human experience, and of course from the books of its scientific expounders. If you are not an expert in the Bible, or at least if you do not toil day and night to make yourself an expert, you are cheating your people and should be ashamed to look them in the face. Then I am misled by contrary voices and your sermons give me no light. My Baptist neighbor told me I did wrong to have my child baptized; my Christian Science, to send for a doctor when he was sick; my Episcopalian, not to have him confirmed in his church; my Universalist told me not to be anxious for his conversion, as everybody was going to be saved, and my Unitarian and liberal Congregationalist that all the fundamental beliefs in which I intended to bring him up had been outgrown long ago. These and other voices confuse me, and you, my guide, are silent. You either do

not know where the truth is on these and other questions or you do not take the trouble to find out, and in either case you are unworthy of your position. Your thin and vanishing sermons, forgotten in half an hour, need blood and substance, and they would find them if you would give two hours a day to the study of the Bible, two to the study of Christian doctrine, and two to the study of Christian history—this last that you may know the ever new guises in which old error clothes itself. If you need a special stimulus preach an exegetical sermon once a month, a doctrinal, a historical, a moral (on some virtue or sin), and a social or reform sermon with about the same frequency.

Your sermons are flabby and intellectually weak and pale. How many books do you read through in a year? How many hours a day do you wrestle with great subjects or great books? While you should be friendly with all men, with an open hand or a kind greeting to every man, woman and child in our parish, don't loaf at the corner grocery, but save every spare minute for study. Don't buy a new overcoat next winter, but a new encyclopaedia, a new Bible dictionary, a series of new commentaries on the Bible. Pour your reading into your sermons. Illuminate them with light from all quarters, from science, art, language, literature, history, biography, etc. Study the great preachers and find out their secret. Take notes of your reading, observation, meditation, etc., so that you can use these notes later for sermons. You sin against every hearer unless you strive with all your might to be the very greatest preacher, the most interesting, suggestive, informing that you possibly can be—full of the knowledge of the Bible, history, science, with an enthusiasm for truth of doctrine, for every noble reform and social amelioration—unless in short you are a master of your craft and a prophet of God. Remembor, while I am listening to you—and you expect me to listen to you—I can hear no one else, and therefore so preach that I shall desire to hear no one else.—New York Christian Advocate.

CHEERING MESSAGES OF THE NEW YEAR.

Rev. W. W. Pinson, D.D.

It is wonderful what an effect a short message in a letter may have on one's nerves. It may help to tone them to a note of courage and of joy through the whole day, or it may strike a discordant note that will jar through the whole day. Happily, we do not receive at the Board of Missions many of the latter type, and when we do we have no disposition to pass them on. The following are some of the messages that have come to us in the last few days and that are worthy of being repeated, and the best of it is this type of message is mutiplying. We could give the names, but these letters were written by men who do not their alms to be seen of men and would not appreciate having their deeds heralded.

A gentleman who has for some time been supporting a missionary of his own, wrote a few days ago:

"I am sending you $500 for the first half of the year on the support of my missionary in China. I want to support another missionary or build a church at a cost of $800 or $1000 and will be glad to receive a suggestion as to what place or what missionary you can give me."

The suggestion was given him and we have already received his reply in which he says:

"I received your letter and report of missionary work in China and was glad to hear about it. Enclosed find check for $1000 for sending out a new missionary as suggested by you."

A young man who is prospering in business and keeping a clear vision for the work of the Kingdom, makes this proposition:

"I wish to give $1500 to some object in the foreign field and will ask you to suggest where it can be placed to meet the greatest need and do the greatest amount of good."

The suggestion was promptly mado and we have no doubt the $1500 will be forthcoming.

The following letter is the result of the purpose of the writer, which has been cherished for sometime, to secure a farm and deed it to the Board of Missions so that the proceeds may go to the perpetual support of a missionary in the foreign field. The writer of this letter has been for a long time supporting his own missionary and wishes to make sure of the perpetuation of that good work after he passes from the scene of action.

"I can safely say that I have my land purchased for the gift I am going to make—about 200 acres; * * * the land is as fine as any in our county and will be worth $150 per acre when I get it in good shape. I paid $87.50 per acre for it. The location and land is all O. K. I feel it was in answer to my prayers that the Lord let the man sell to me. I told him why I wanted it and all say it was a bargain at that price."

One of our constant and liberal contributors writes as follows:

"I am enclosing check for $2000 to be applied to the work in Korea in which I am interested. I rejoice to hear of your progress last year."

The Virginia Conference Board of Missions, with the Presiding Elders in council in their Mid-year meeting, resolved unanimously to increase their foreign missionary offering $25,000 this year. This is in addition to the splendid record that Conference has made in paying more than 200 per cent on its missionary assessment of $26,000. They have already made a good beginning on this $25,000 advance by sending in a number of new Specials ranging from $1200 down to $100.

The South Georgia Conference Board of Missions is undertaking to raise $16,000 through tho Sunday schools for tho building of a church in Shanghai, China, in memory of the life and service of Dr. Young J. Allen. The proposition is meeting with universal approval, and the Sunday schools are taking hold of it throughout the Conference, and those in charge write that it will be an easy thing to do.

The increase in income from Regular Specials last year was 35 per cent over that of the year before. The indications are that it will be still greater in 1917. We have one thousand Specials being carried by as many churches and individuals. It is not hard to imagine that out of the remaining 16,000 churches there are one thousand others that are just as able, and under proper guidance would be just as willing to carry a Special as those already maintaining them. A great service can be done by helping us to get the other one thousand in line for advance.

EDUCATION DAYS IN THE SUNDAY SCHOOL.

I wish to call the immediate attention of pastors, Sunday school superintendents and others interested to the appointment of Education days in the Sunday school, to be observed in tho early spring. The General Sunday School Board has designated "the first Sunday in March, or as near thereto as practicable," as "College Day," to awaken interest in our colleges and universities among the young people of our Sunday schools. This is a very timely and important movement, which should result in a closer connection between our Sunday schools and our other educational institutions. In fact, our Sunday schools should be made to become recruiting grounds for patronage for our Church colleges, much as the State public schools become feeders to the State institutions of higher learning. This College Day furnishes the opportunity for bringing the information before our young people. It is announced that the Sunday School Magazine for March will give a program for this day. In addition, I understand that Dr. Wynn and President Bobbitt are preparing definite information about our Conference colleges to be furnished those interested. I would suggest that this information be secured and that the pastor or superintendent, or some suitable person appointed for the purpose, present the facts about our schools to each Sunday [illegible] in the State on the day appointed.

The Conferences west of the Mississippi River and tributary to Southern Methodist University have also set apart a Sunday at about the same time, "the second Sunday in March, or as near thereto as practicable," as "Religious Education Day," to be observed in the interest of the Theological Department of Southern Methodist University. At that time it is proposed to take a special offering in all our Sunday schools for the purpose of raising $30,000, which is necessary to complete the endowment of a Chair of Religious Pedagogy and Sunday Schools in that University. Such a chair for the training of future pastors for modern Sunday school work is immensely important. Our Conference Sunday School Board has endorsed the plan above indicated, and asked, in addition to the collection from our Sunday schools, that the pastors of the Conference preach on that Sunday on Religious Education and let the open collections of the congregations go to the fund for the S. M. U. chair above mentioned. I trust that every charge in Louisiana will follow the plans indicated, doing specifically two things: give to our Sunday schools, in an effective way, information and commendation in reference to our colleges and our university; and take the offering for the endowment of the chair at Southern Methodist University. It may be best to unite these two special days in one, on one of the Sundays in March, but by all means see that these two ends are carried out.

W. WINANS DRAKE,
Conf. Secty. of Education.

TOURO'S EXCELLENT RECORD.

The Touro Infirmary of this city treated 32,971 patients during the year 1916, an average of 527 a day. Of these, 25,995 were treated in the free clinic and 6976 were treated in the main hospital. The number of operations performed was 5019, and the death rate, excluding moribund cases, was 3.51 per cent. The following are the larger donations to the institution reported during the year: $50,000 by Mr. J. K. Newman, for the Rebecca Newman Free Clinic; $50,000 by Mrs. Henry Newman, for the Henry Newman Maternity Hospital; $50,000 by Mr. Eugene W. Mente, for the new Free Ward Building, and $10,000 by Mr. E. V. Benjamin, for a site for the last-named structure.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

DR. BLAKE ON METHODIST UNIFICATION.

(Continued from Page 1)

Methodists desire to confer social equality and the full measure of political rights upon the colored people of the united States, they should seek to carry them to the North and do this—they can never do it in the South.

This is no mere vagary in which we are indulging—no imaginary bugaboo that we are conjuring up. We know the struggles through which the ablest Statesmen of the South passed in finding a legal way to vest the governments of the States of this section securely in the hands of the white people. It was not until 1890 that that great Mississippian, Senator J. Z. George, blazed out the path for doing this in the Constitutional Convention held at Jackson, Miss., and defended the work of his hands in the United States Senate in a manner which put all who attacked it to flight, and which demonstrated that in what he had done for the white people of Mississippi he had kept within the limits of the Federal Constitution. Nearly all the other Southern States have since followed along the way that Senator George led, and peace and quiet now prevail between the two races throughout our entire Southland. The Northern Methodists do not believe in Constitutions like that of Mississippi; they do not believe in race segregation and what they call "Jim crow" cars; they look upon the Negro as stripped of his rights and oppressed in the South. The Northern Methodist Church is the most political Church in the United States except the Roman Catholic. Lincoln's birthday, for instance, has just passed, and practically every paper that it issued last week has come to our table loaded with pictures and fulsome eulogies of him. They call him the first American, and some have pronounced him the greatest Christian that our country has produced, though he did not even belong to the Church. They apparently feel that the emancipated Negro is largely their ward, and that they must struggle to give him his fancied political and social rights. (We do not mean by the foregoing reference to him that Mr. Lincoln was not an able, patriotic, and sincere man. But why should a Church of Christ, which is supposed to concern itself with spiritual things, canonize him and annually make an ado over him such as it makes no other man who has figured in American history? Let Southern Methodists ask themselves what the significance of such a course is.)

The Northern Methodists may hold these views if they wish. This is a free country and they have a right to do so; but if the Southern Methodist Church should concur in the propagation of such views, either directly or indirectly, she would erect an insurmountable barrier between herself and the white people of the South, and would doubtless soon cease to be one of the influential Churches of this section. There are tens, and probably hundreds, of thousands of Methodists who would not remain in a Church that would stand for such a policy, and we do not hesitate to say that we are one of them. We know too well what is involved in such a course to be beguiled into a servile acquiescence in it by siren songs setting forth the imaginary glories of union. We have sat on the gallery of Senator George's home, Cotesworth, near Carrollton, Miss., too often and heard him discuss the great dangers of the race problem and utter warnings as to the future, to be blind to the perils which now confront our beloved Southern Methodism and the South. With all due respect to the members of our Joint Commission, we do not believe that there is a man on it, either from the North or from the South, who for far-seeing vision and constructive statesmanship is the equal of the grand old Commoner, whose fame was national and of whom Senator Platt, of Connecticut, said: "If he had lived in the time of John C. Calhoun, of the two he would have been considered the abler exponent of States' rights." As for our part, we cannot turn away from the counsels of such a leader—great alike in head and in heart—to follow the ecclesiastical doctrinaires who are so loud in their asseverations that there is little or no peril in the conditions existing in the South and that we need have no special concern about them.

5. Such a colored Regional Conference as Dr. Blake has suggested would, in the very nature of the case, most likely be temporary. The colored people could not be expected to be indefinitely contented with disfranchisement in the Church; nor could the Northerners, without a complete change of their principles, be expected to look with favor upon this as a permament arrangement. Accepting Dr. Blake's statement that the Negroes are now in a large sense "dependent," being fit subjects for missionary endeavor, would not a race that is making such progress, as all admit that the colored race in the United States is now doing, become decreasingly so? To try to treat a race as if its work were of a missionary character after it had passed from that stage would be a makeshift and a pretense. So the probabilities are that, having been dragged half-way toward the full recognition of the colored Methodists in the same organization by Dr. Blake's compromise arrangement, we should later be dragged the whole way. It behooves Southern Methodists, being far outnumbered by the members of the Church that they are being asked to unite with, and having in a considerable portion of their territory the most delicate and menacing problem that now confronts any people on the face of the earth, to ponder long and well the following editorial utterance of Zion's Herald, in its issue of January 10: "Of course, questions may be raised as to why this care about minorities and majorities in a reunited Church. FOR A TIME this is of the utmost importance. The day will come when THE WELDING WILL BE SO COMPLETE that none will think of sections." If we are to have unification, it is incumbent upon Southern Methodists to see that all the safeguards upon which they are to depend in the future are permanently and indestructibly fixed. The truth is, it is in just such half-way and unmaintainable measures as Dr. Blake has brought forward that our greatest danger lies.

It is our conviction that the Doctor would have contributed more toward the success of the unification movement if, instead of advocating the mixed-up arrangement outlined in his address, he had appealed to the colored members of his denomination to consent to be placed in a separate Church—the relation which more than three-fourths of the Negro Methodists of the United States already sustain, and in which as Christians they have achieved by far the largest measure of success.

Church News

Mr. S. D. Gordon, who is so noted for his devotional studies, has lately been conducting a series of helpful meetings in the Garrick Theater in Philadelphia.

The Gideons, a band of Christian "drummers," are said to have placed in the hotels of the United States 275,000 Bibles. This organization is doing a valuable work.

The Moody Bible Institute of Chicago commemorated the 80th birthday of the late Dwight L. Moody by holding a revival conference from January 31 to February 5.

Brown University (Baptist), Providence, R. I., is stated to have had a 20 per cent increase in attendance within the past five years. The present enrollment is 1136, with 580 other students in the extension courses.

The Madison Heights Church of Memphis, Tenn., has given Dr. T. E. Sharp an enthusiastic reception, having advanced his salary to $3000. Besides this, a garage has been built since Conference for the pastor's use.

The Council of Jewish Women of New Orleans will organize here a Chapter of Hadassa to aid the suffering Hebrews in Palestine, who as a result of the European war are said to be in urgent need of doctors and nurses.

The School of Theology of the Southern Methodist University, Dallas, Texas, has arranged a series of lectures for the public, one being given each week. They are being delivered by Professors Holt, Kilgore, and Kern.

Dr. E. B. Chappell, Sunday School Editor of the Methodist Episcopal Church, South, has been chosen President of the Sunday School Council of Evangelical Denominations. This organization embraces representatives of twenty-nine denominations in the United States and Canada.

Dr. G. B. Winton, of Nashville, Tenn., has been elected Secretary and Translator of the Committee on Co-operation for Latin-America. This Committee, which represents a number of Foreign Mission Boards of the United States, was authorized by the Panama City Missionary Conference held last year.

Rev. Carl D. Harris, Editor of the Baltimore Southern Methodist, states when Bishop Hoss appointed him to his present position he stated that "no man could be editor of a religious paper for five years and not lose all his friends." An editor who does his duty certainly does have to go contrary to the wishes of a great many people.

The New York Christian Advocate says: "There are less than 25,000 Protestant foreign missionaries in the world, counting every man and woman engaged in any department of the work. How small this force is for the evangelization of the non-Christian world is realized when we compare it with the 25,000,000 men in the armies in Europe."

The Trustees of the Southern University, Greenshoro, Ala., the District Lay Leaders, and the presiding elders of the Alabama Conference met in Montgomery on January 10 to devise plans for erecting a Science Hall and increasing the productive endowment of that institution to $200,000. Already subscriptions amounting to $65,000 are in hand, though the campaign has scarcely started.

According to report, a campaign will be launched in New Orleans in March to raise $150,000 for a Y. W. C. A. building in the Crescent City. The Young Men's Christian Association, of New Orleans, which recently celebrated its 65th anniversary, is also figuring on the erection of a new home. The latter organization has about 800 members. It secured positions for more than 200 men and boys during the past year.

Twenty-two hundred Bible classes were organized and enrolled in the Wesley Bible Class Department of the M. E. Church, South, during the year 1916. On December 31, 1916, there were more than 8000 Wesley Bible Classes. The 10,000 mark will be reached during the present year. For information concerning the organization and work of adult, senior, and intermediate Bible classes, address Rev. Charles D. Bulla, Superintendent Wesley Bible Class Department, 810 Broadway, Nashville, Tenn.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Secular News

It is stated that the color line will be drawn in the New Orleans' restricted district, no intermingling of whites and blacks being allowed.

The Tennessee Legislature, now in session, has voted to reinstate capital punishment, which had been done away with by the preceding General Assembly of that State.

In a recent speech in New York City, Ex-President Taft advocated the passage by Congress of a conscription measure to build up quickly an army for the Nation's defense.

Mr. Henry Ford, the noted pacificist and manufacturer of motor cars, has announced that he stands with President Wilson in the course that he has pursued toward Germany, and that, if needed, he will operate his great manufacturing plant for the Government at cost.

The Census Bureau has announced that American munition manufacturers used cotton equivalent to 583,710 bales of 500 pounds weight in 1916, against 244,003 bales in 1915. The loss in preparing the fibre for gun cotton and other explosives is stated to be from 30 to 40 per cent.

General Pershing's headquarters are now at El Paso, Texas, and the United States troops that have been in Mexico are being scattered along the border to guard it. It was on March 15, 1916, that these forces were ordered to pursue and punish the Mexican bandits who had raided the town of Columbus.

During the past ten years the shipments of cattle from Mississippi to St. Louis alone increased from 3000 to 160,000, and the number of hogs shipped to that city during the same period increased from 2750 to 53,000. There was also a large increase in the shipments of stock to New Orleans and other markets.

In three days last week several of the public schools of New Orleans collected waste paper to the amount of nearly $200. This is being done to increase the fund for retired teachers. It is thought that when this collection of paper becomes general throughout the city a considerable amount will thus be realized.

It is claimed that during the month of January, just past, the number of vessels destroyed by submarines, mines, etc., was 154. Of these ships, 54 were British, 34 Norwegian, and 25 were French. During the entire European war the number of vessels sunk by such agencies is reported to be 2361. Of the tonnage of the ships thus lost, 73 per cent was owned by the Entente Powers, and 20 per cent by Germany and her allies.

Swiss officials will represent the interests of Germany in the United States, having been asked to do this by the German Government upon the severance of diplomatic relations between it and our Government. Ambassador Gerard reported to our State Department in Washington on February 11 that he had left Germany, on his way to Lucerne, Switzerland, after having been kept in Germany for a brief time as a hostage for the safety of Count von Bernstoff in this country. It has been stated that Spain will look after the interests of the United States in Germany.

At a meeting of the American Medical Association in Chicago last week, Dr. W. S. Carter, Dean of the Medical Department of the University of Texas, located at Galveston, was elected President. It was decided at this meeting to recommend that the entrance requirements of medical colleges be advanced from one to two years' preparatory work in literary colleges or universities, and a six years' training instead of five, with an additional year's hospital training, before admission to the practice of medicine. However, this program is to be passed by the session of the Association in 1918, not having yet been finally adopted.

The Mississippi Game Law was declared unconstitutional by the Supreme Court of that State on February 5. The court did not pass on the question of the constitutionality of the Initiative and Referendum Amendment, which has been before it for some time. There is a report current that the judges are equally divided as to whether the requirements of the Constitution have been properly met in the adoption of this amendment, and it is said that if it is allowed to stand, there will probably be no extra session of the Legislature called to enact a "bone dry" prohibition law, as an election to have the people settle the question would almost surely follow, which would be troublesome and expensive. Under the Mississippi Referendum Act, 6000 or 7000 voters can force the submission of any law enacted by the Legislature to the people.

OUR GRENADA COLLEGE COMMISSIONER.

Thomas Mason Brownlee, son of Alfred Murrah and Mary Houston Brownlee, was born and reared at Potts Camp, Miss., where he was graduated from the high school, later completing the course at Dumas Collegiate Institute. His parents were devout members of the Methodist Church and he was converted and joined the Church with them at the age of fourteen. He was licensed to preach and joined the North Mississippi Conference in 1902, serving Atlanta Circuit one year, Okolona Circuit two years, Shannon (where he built a

REV. T. M. BROWNLEE.

church) two years, and Brooksville two years. During his pastorate the Okolona Circuit probably made the best report in its history, showing up well in all lines and paying 123 per cent on the benevolences. In 1908 he was transferred to the Texas Conference and stationed at Krosse, where he completely remodeled the church. He was next sent to Grace Church, Houston, and found his congregation very much divided and worshiping in a small frame building. He left them in a magnificent $50,000 structure and ranking as one of the leading congregations of the Conference. Since he returned to the North Mississippi Conference, he has served Arcola and Hollandale, Indianola, and Belzoni, leaving at the latter place a subscription sufficient to guarantee the erection of a church when he was appointed Commissioner for Grenada College in December last.

He is a close student, making careful preparation for his pulpit work, and a diligent and popular pastor. He puts his whole soul into the work committed to his care and moves along well-laid plans toward success. He has entered actively and zealously upon his work for Grenada College and has up to date secured pledges for $2000, of which $1200 comes from his last pastoral charge, Belzoni. This plucky little band showed their loyalty and zeal for a good cause by putting themselves in line with the leading appointments of the Conference in their liberality toward the College. Brother Brownlee is determined that the Methodist young women of North Mississippi shall have the very best advantages in their own Church school and has set his heart on seeing a new building go up this year. The preachers have been uniformly kind and courteous in opening the way for his coming, and the people have listened willingly to his forceful statements of the condition and needs of the College.

LOCAL COMMITTEES PREPARE FOR MISSIONARY COUNCIL.

The women of the ten Methodist churches of New Orleans are organized into twenty committees, working actively on the plans for the meeting here early in April of the Woman's Missionary Council of he Methodist Church, South. The Council consists of representatives of all the foreign and local missionary workers of the Methodist women of the Methodist Episcopal Church, South. The annual meeting this year will begin April 12 and last through April 20 and will be held at the First Methodist Church.

On Wednesday, Feb. 7, the various committees met at First Church and made plans for the meeting. The Finance Committee had already been at work and in a few moments had raised about $130. The Publicity Committee reported all the papers willing to publish news of the Council.

Luncheon will be served every day at the Church during the Council meeting, the delegates being entertained, and all others wishing lunch can purchase it there.

The last session of the Council was held in Atlanta, and there were about 3000 people in attendance.

Many distinguished women will be in attendance this year. Women from all parts of the United States and missionaries from foreign countries will take part in the exercises and 40 conferences will be represented, with two delegates to the conference.

Mrs. W. W. Carre, local chairman, has called another meeting of the Methodist women of the city on Tuesday, Feb. 27th, at St. Mark's Hall at 3:30 p. m.

Mrs. John B. Parker is President of the City Mission Board. Mrs. GEORGE S. BROWN.

New Orleans, La.

CORNER-STONE LAID AT CLARKSDALE.

Dear Dr. Meek: Sunday and Monday, Feb. 4 and 5, were red letter days in the history of Clarksdale Methodism. Bishop Murrah was present and preached in the opera house on Sunday morning to an overflowing congregation, and again in the evening to a large audience. He was at his best and his sermons made a profound impression on all who heard him. On Monday morning, at 10 o'clock, notwithstanding the biting cold, a large number of the leading people of the city assembled to witness the ceremonies of the laying of the corner-stone of the new church building, in which he officiated. This progressive and growing congregation is to be congratulated on the success of this enterprise. The building and fixtures will cost about $65,000. They expect to have it completed and open for worship by June 1, 1917.

This success is largely due to the wise planning and diligent work of the popular pastor, Rev. R. O. Brown. He is in fine favor with the people and they follow his leadership. They expressed their appreciation in the quarterly conference held Monday evening by raising his salary to $2000 by a unanimous vote. It is indeed pleasant to visit a charge where such harmony prevails.

Quite a number of other buildings are being planned in the district, of which I will write you later. V. C. CURTIS.

Greenville, Miss.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

The Great Battle

NOTES.

Captain J. A. Day, a well known resident of Alaska, declares that it was the men, not the women, who carried that territory for prohibition. It went "dry" by a vote of about two to one.

Up to this date (February 8), the Grand Jury of Orleans Parish has indicted 194 saloonkeepers for violations of the Sunday closing and Gay-Shattuck laws—chiefly for infracting the former.

Hon. Philander C. Knox, former Secretary of State, who was recently elected United States Senator from Pennsylvania, is quoted as having declared prohibition for the Nation to be a winning issue.

Both houses of the Indiana Legislature have passed State-wide prohibition measures. That passed by the Senate is for "bone-dry" prohibition. The lower House enactment, though stringent, did not go that far; but as it was passed by a vote of three to one it is thought that the two bodies will have little difficulty in getting together. (Since the foregoing was written, an agreement has been reached and the Governor has signed the bill that was passed. The State will be dry after April 2, 1918).

In enumerating the causes of the rapid growth of prohibition in the United States, the New Orleans Item says: "Above all, however, is the growing opposition to the liquor interests everywhere, because of their persistent violations of law, their interference in politics, and the forming of alliances with bosses, corporations, and special interests, being always arrayed against the welfare of the people and needed reforms." This is a pretty severe indictment, but it is fully deserved.

A QUESTION.

If you saw a young man on the top of a precipice with a rope around his neck and found that some one down below was pulling that rope in an effort to pull the young man over the precipice to his destruction, what would you do? The natural impulse of any right-minded man would be to snip the rope so as to save the young man's life. Many a young man has about his neck a rope that is drawing him hard toward ruin. It is the temptation to indulge in strong drink. The liquor dealer is down below trying to pull him down. Are you going to stand and see it done? Or will you use your every power to destroy this traffic?—Presbyterian of the South.

A QUEER KIND OF REFORMATION.

The brewers have reformed this year as they do every year. They stand for "regulation and a decent trade" and yet at this very moment the officers of the Model License League, the leading brewers of the country and the entire liquor trade from top to bottom is straining its crooked soul to prevent the enactment of a law, the only effect of which would be to limit the liquor trade to licensed, regulated channels. Guilty of every crime, with beggared women clinging to its skirts, with its lips rich with the marrow of children, this trade walks the aisles of Congress lashing the backs of its prostitute few.—Methodist Board of Temperance.

RIDICULOUS.

"The mail order channel for supplying liquor * * * floods a commonwealth or a county with far more liquor than has ever been sold through local retailers."—T. M. Gilmore, President National Model License League, Beer Advocate and Brewery Henchman.

This statement is true:

If the parcels post is greater in its tonnage than the freight train—

If the bottle is bigger than the barrel—

If the cubic contents of the suitcase is greater than the cubic contents of the freight car—

If the jug, hid in the corner of the hayloft, is more spacious than the reservoir of the brewery or the distillery—

If a hole in the wall down a distant back alley somewhere, known only to the initiated, is more desirable for the marketing of grog than a gilded palace on a central business corner in the heart of the city, through whose swinging doors the thousands daily go.—The National Enquirer.

SOME IMPORTANT FEATURES OF THE DIVINITY SCHOOL.

The preacher or layman who does not study or who reads triflingly and refuses or neglects to put himself where he can learn the best from recognized leaders of the Church stops growing and ceases to be an efficient leader or an intelligent instructor of God's people.

The Seashore Divinity School offers to all—both preacher and layman—the inspiration resulting from touch with great and successful men, the encouragement to habits of study, the temptation to know and to buy the best and most helpful books, and the stimulus which comes from doing original thinking.

The Post-Graduate Course of Study is comprehensive enough to interest and quicken the pulse of the preacher who is lacking in his early training, as well as the college graduate. The certificates given on compieting this course are worth striving for. We urge upon all our brethren to order and study with us this year: "Bury's Student's History of Greece," by Dr. Everett Kimball; "An Introduction to Philosophy," by Geo. Stuart Fullerton; "The Story of Our Bible," by Rev. H. B. Hunting, "Ivanhoe," by Sir Walter Scott; and "Macbeth," by Shakespeare.

Three prizes, of $25, $15, and $10, are offered for the first, second, and third best papers, or essays, of not less than three thousand nor more than five thousand words on, "How to increase the Efficiency of the Country Church." This is a live subject for live men. Are you one of them? Take off your coats, brethren, and get into the game and play it hard and play it well. Any one contributing the annual fee of $2.50 is eligible to the contest.

In addition to the program, with its magnificent corps of instructors and speakers already announced, Dr. John W. Shackford, of the Department of Sunday School Teacher-training, will discuss practical Sunday school methods and issues one hour each day during the session. This part of the program alone should be so attractive to all those interested in Sunday school work that they could not stay away. Can you afford not to take advantage of this superior opportunity? It is a challenge to the best that is in you.

The devotional half-hour, to be conducted every morning at 6 o'clock by Rev. L. W. Chalker, of the Alabama Conference, is intended to enrich and tone up the spiritual life while you are tarrying by the Gulf. Miss Joe Ellis, of Memphis, Tenn., an accomplished musician and Christian young woman, will have charge of the music for these devotional meetings and also for all public services during the session.

Every preacher, superintendent, teacher, and worker in the Sunday school who desires his or her life to count for more should be present during the entire session. Can you afford not to be, occupying, as you do, a place of leadership in the great Methodist Church?

May we not, at this point, make an earnest appeal to those laymen who have in their hands a large share of the Lord's goods to see to it that their pastors are supplied with the funds to take advantage of this helpful outing and period of study which promises such large returns to the Church in better prepared men? You can do it; you ought to do it; will you do it? It will do you good, and we are sure you are going to do it.

Every Sunday school within reach of the Divinity School should select its best men and women and send them. It would be a paying proposition, returning dividends in bigger men and women, with better methods, capable of more effective work and with an enthusiasm which would give a forward movement in every department. Try it and see your school grow.

We are sure you are not going to forget the time. The session will be on Tuesday evening, June 26th, at 8 o'clock, and will close with the morning service, Thursday, July 5.

Yours for a bigger man for a bigger service,

CHAS. W. CRISLER,
President Seashore Divinity School.

Brookhaven, Miss.

FROM A LAYMAN.

Dear Brother Meek: In the New Orleans Christian Advocate of December 21, I read with much interest and with surprise the article entitled, "Where Our Conferences Stand." I noted that the Denver Conference had contributed to ministerial support $526 per capita, and to missions 70 cents per capita, thus placing that Conference fifth in the column. I noticed, furthermore, that all Conferences paying a larger percentage were Western Conferences. To one acquainted with the class of individuals who constitute the Southern Methodist Church, such a showing would seem impossible. Colorado Springs is one of the integral parts that go to make up the Denver District, and in our community every third family has the care of a tubercular. With this large additional expense added to the family expense, it necessarily makes money matters more stringent. It demonstrates, however, the loyal support given, even though this great calamity is ever present. And, further, it seems to indicate that illness is a great factor in stimulating Christians to duty.

May I make another suggestion? Many Southern Methodists come West without knowing that a Southern Methodist Church is mantained in Colorado Springs. Six years of close relation with our church shows that only one member in eight is directed to our church when leaving the State of his nativity.

It is a sad and regrettable fact that the responsibility for the failure of most congregations to make a better financial showing rests upon our ministry. One editorial a year in every Methodist journal urging the minisry to do its duty would perhaps do more than all else to put the Church on a better financial basis.

Fraternally,

Colorado Springs, Colo. M. O. SHIVERS.

When thou docst alms, let not thy left hand know what thy right hand doeth.—Matthew, vi, 3.

COFFEE
SPICES
TEA
FLESH WOUNDS
Whether Cuts, Bruises or Burns cannot and will not inflame if treated promptly with
Dr. Tichenor's Antiseptic
The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in each instance.
A bottle in the house is your best safeguard against accidents.
All druggists 25 and 50 cts.
Dr. Tichenor's Antiseptic.
ASK ANY ONE WHO HAS EVER USED IT

The Home Circle

THE MODERN SCHOOLBOY.

"I'm getting Johnny ready;
It's time he entered school:
I've bought a slate and pencil,
A tablet and a rule;
Also a good big hamper
To hold his noon-day rations,
For that's the way in the present day
Boys start their education.

"At last my John may enter
First grade without a doubt;
His tonsils and appendix
And adenoids are cut out.
He's taken typhoid serum
And passed in vaccination,
For now, they say, that's the proper way
To start an education."

RUBY'S OLD RED DRESS.

"Come, Ruhy," said Mrs. Ward to her little daughter, "the rain last night ripened the blackberries on Lone Pine hill, and I want you and Roy to gather as many of them as you can."

"Oh, goody, goody!" cried Ruby, dancing round. "Where's my sunbonnet and basket?"

"You'll have to take more than one hasket," said her mother from the pantry. "It's going to be a pretty good day's work to fill all the things I shall give you. Now you run and change your dress. Put on that old red one."

"Why do I have to change my dress?" asked Ruhy. "That old red thing is ragged, and, hesides, it's too short."

"Well, what if it is," answered her mother. "it's good enough to pick berries in. Run along now and do as mother tells you. You won't be ready hy the time Roy is, and I want you to hurry so as to cross the track before the eight o'clock passenger comes along."

"All aboard!" shouted Roy, as he rattled up with his little express wagon. His mother gave him the baskets and pails and went to look after Ruby, who stood pouting by the room window.

"Why, Ruby Ward!" said her mother, "do you want your hrother to go alone to pick berries?"

"No, mamma," walled Ruby, tugging at her buttons. Mamma pinned the curley hrown hair into a "knob" on top of her little girl's head, gave her a waterproof cape, for fear it should rain, and some old stocking legs to keep the fat little arms from sunburn and scratches.

At last they were ready, and so eager wero they that they ran nearly all the way up a hill, and then, after a short rest, Roy proposed that they coast down. Baskets and pails were tied fast to the wagon, and, with Roy as steerman, they fairly flew down the slope and across the track at the base of old Lono Pine, where the huge tree that had given the hill its name lay prostrate, shattered by lightning.

A large boulder, dislodged by the fallen tree, had plowed its way down the hillside and with the broken tree-top lay across the track, just beyond a sharp curve.

"I helieve that loud clap of thunder wo heard last night busted the old pine," said Roy. "Hark!" he exclaimed, listening. There's the whistle for Burnham's Station. In ten minutes she'll be down here and go smash!"

The boy knelt beside the boulder and squinted over it at the track beyond.

"No, sir, Ruby!" he exclaimed, "the engineer can't ever see this in time to stop 'er."

"Oh, Ruby, your dress!" he cried, and, seizing the garment in hoth hands, he fairly toro it from his astonished sister, and was off with it, leaving her standing with hare neck and arms.

Ruby drew the wagon into the shade of some roadside bushes, put on the cape, and scrambled up to a point from which she could see her brother and the advancing train.

Now she could see the hlack smoke, now tho engine, and now it was on the down grade: and there was Roy, hravely waving his tattered signal.

Ruhy's heart heat wildly as the great hlack thing drew near and came to a halt just as it reached Lone Pine curve. How the engineer thanked Roy again and again! And how the passengers cheered when they saw the boy!

The track was soon cleared, and the train, after cautiously feeling its way over the damaged places, sped on and away.

It was not so easy, after this excitement, for the two children to settle down to steady work; but they did work, and so well that they returned in time for supper with every dish full.

The story of their adventure had gone before them, so that they missed the joy of its first telling, but their proud family gave them a warm greeting. Mother had some specially nice tea-cakes for supper, while father beamed down upon his little son and asked him if he was not afraid when the engine came down upon him.

"'Fraid? No, sir," said Roy. "Did the engineer think I acted 'fraid?"

"No," answered his father, smiling; "he said that you seemed quite cool."

"Anyway," remarked Ruby, between mouthfuls, "I'm glad I minded mamma and wore my old red dress."—Sunday School Times.

GOOD PRACTICE.

Gertrude Hockridge.

Bessie is ten years old. She lives in the country where Methodists are numerous. Her father engaged to pilot the new pastor in finding the members of his new flock, returning to Bessie's home for dinner. Before starting out on the afternoon visits the pastor desired a word of prayer. The family knelt while the visitor dedicated the new year and its new conditions to God. When the day was finished, and the pastor had been driven to the parsonage, and his escort had returned home, Bessie said:

"Papa, does our minister pray everywhere he goes like he did here at our house?"

"He did to-day," said her father.

"Well," said Bessie, "I think it must he good practice for him."

The child's conclusion was good from more than one view-point, and is suggestive for both pastors and people.—Western Christian Advocate.

THE LITTLE ERRAND GIRL.

Hester loved to do errands for her mother, and have her call her a faithful servant when she did them well. One day she had been talking with her mother about God, when she quickly raised her head, with a bright look in her eyes, and said: "Why, mother, then God is sending us on errands all the time. I am his little errand girl, too."

"Yes, dear; he has given us errands to do, and plenty of time to do them, in a Book written full to show us how. Every day we can tell him how we try to do them, and ask him to help us; so when he calls us, we will run to meet him and give him our account."

"I like that," the child said, nestling back in her comfortable seat; "I like to be God's little errand girl."—Child's Gem.

"JESUS SHINES IN HERE."

A pastor went one cold day in Novemher to visit a poor young girl kept at home by a lame hip.

The room was on the north side of a bleak house. It was not a pleasant prospect without, nor was there much that was pleasant or cheerful within. Poor girl! What a cheerless life she has of it, I thought, as I saw how she was situated; and I immediately thought what a pity it was her room was on the north side of the house.

"You never have any sun," I said; "not a ray comes in at these windows. That I call a misfortune. Sunshine is everything; I love the sun."

"Oh," she answered with a sweet smile, "my sun pours in at every window and even through the cracks." I am sure I looked surprised. "The Sun of Righteousness," she said softly—"Jesus. He shines in here and makes everything bright to me." I could not douht her. She looked happier than any one I had seen for many a day. Yes! Jesus shining in at the window can make any spot heautiful and any home happy.—The Lutheran.

A PLACE FOR ME.

Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea;
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me.

A place where best the strength I have will tell.
It may be one the other rollers shun,
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christian Rossetti.

THE TIME IS NOW.

It is a terrible thing to be wrecked in full sight of a harbor: it will be infinitely more terrible to be lost when in full view of the Cross and not far from heaven. My friend, you may be saved, and saved at once, if you will. Salvation is perfectly sure, if you seek it in the right time and the right way. The time is now, and the way is to turn from the sin of trusting yourself, and trust the Lord Jesus Christ and obey Him. There is only one harbor, and your soul is not in it yet.—Dr. T. L. Cuyler.

Syracuse University, of which Dr. J. R. Day is Chancellor, has received a bequest of $500,000 to its endowment fund from the late Mr. John D. Archbold, of Standard Oil fame.

NOW ON A CASH BASIS.

The subscription price of the New Orleans Christian Advocate for the year 1917 is $1.50 to both the people and preachers. The Publishing Committee at its recent meeting gave orders to the Publisher to discontinue all delinquent subscriptions and to place the business of the paper on a cash basis. Many of our preachers fail to observe the rule of paying in advance, and in consequence may, unless they give the matter immediate attention, have their names dropped—an embarrassment which the Publisher hopes to escape. Under the new policy instituted, the longest time that ANY delinquent subscriber can possibly be carried is three months. Brethren, please note and heed this very important statement.

Why not give your boy and girl an opportunity to make their *home study easy* and *effective?* Give them the same chances to win promotion and success as the lad having the advantage of

WEBSTER'S NEW INTERNATIONAL

Dictionary in his home. This new creation answers with final authority all kinds of puzzling questions in history, geography, biography, spelling, pronunciation, sports, arts, and sciences.

400,000 Vocabulary Terms. 2700 Pages. Over 6000 Illustrations. Colored Plates. The only dictionary with the Divided Page. The type matter is equivalent to that of a 15-volume encyclopedia.

More Scholarly, Accurate, Convenient, and Authoritative than any other English Dictionary.

REGULAR AND INDIA-PAPER EDITIONS.

WRITE for specimen pages, illustrations, etc. FREE, a set of Pocket Maps if you name this paper.

G. & C. MERRIAM CO., SPRINGFIELD, MASS.

A FULL LINE OF GROCERIES
If it comes from
The EUREKA TEA STORE
It's GUARANTEED
Teas and Coffees a Feature
Phone, Call and Write.
M. 882. 934 POYDRAS ST.
HARTWELL ROSSON, Prop.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

THE THING OF FIRST IMPORTANCE.

The Christian's first and highest duty is to abide in Christ. Everything depends upon this: his spiritual life, his growth, his fruitfulness. If this connection be broken, nothing else can take its place. Such a person may still hold position in the Church and labor after a fashion and seem to accomplish good, but he cannot be a really vital force in bringing men into the Kingdom. The dead cannot lead the way to life; they who themselves have lost contact with the Master may not hope to be successful in linking others to Him in a saving relation. A ministry that is spiritually alive is the only truly efficient ministry. This point outweighs all else: learning, eloquence, personal magnetism, social influence, etc. In seeking preachers, teachers, and workers, this is the thing upon which the Church should place the chief emphasis. Her failure to do this is largely responsible for the worldliness which to-day is paralyzing her energies and for her distressing barrenness in bearing sons and daughters unto the Lord. Are you consciously "abiding" in Jesus? This is ever the great question for His professed disciples. United with Him, the poorest are rich; and apart from Him, the richest in other things are poor. He is the Pearl of Great Price, whom one can well afford to give all else to possess.

THE PUBLIC RECEPTION OF MEMBERS.

The following suggestive utterance, by Dr. George Summey, the brilliant editor of the Presbyterian Journal, of this city, is quite as good for Methodists as it is for Presbyterians; so we give it a place on our editorial page:

"It is a distinct advantage to make the act of coming into the Church impressive and serious. The simple announcement of the names of new members appeals very little to either the great body of the church that hears it in a perfunctory way from the pulpit or the new members themselves who have been received. It is too cold and formal and unmeaning. It makes no great line of demarcation in the believer's life. It makes practically no appeal to the spirit of fellowship in the church. Those churches which have practiced the custom of publicly receiving new believers and of publicly giving them the hand of fellowship have found the custom most wholesome in its results. Many apply it even to those who come in by letter from other churches. In these cases it is made an occasion of renewed consecration as well as of introduction and welcome. The service in all receptions, whether of members coming on profession or by letter, should, of course, be made entirely simple, not pretentious or ornate, and, as far as possible, calculated to impress upon the entire congregation as well as the newcomers the beauty and joy of acknowledging Christ. If more attention were paid to this matter of reception it might give pause to the ease with which members drop out and disappear. The great army of migratory and 'trunk' Christians would be lessened."

A CANDID UTTERANCE.

Recently the New York Presbytery of the Northern Presbyterian Church, which within recent years has won notoriety by licensing graduates of Union Theological Seminary who denied the virgin birth of Christ and held other equally as heretical views, or worse, declared for the uniting of their denomination with the Southern Presbyterians. In discussing this action, The Presbyterian Standard of Charlotte, N. C., one of the most ably edited religious weeklies in the country, among other things, says:

"We have been always opposed to organic union on the ground of expediency. We earnestly believe that the two Churches will work better and respect each other more if they remain separate. We have no sectional feelings in the matter, but, on the other hand, we admire the Northern Church in many respects, and believe that, with the exception of a few progressives, they are as orthodox as we are.

"The two sections think differently, and their ideas are different, and while apart, they can get on in harmony; together they would be constantly clashing.

"If this union movement be confined to the New York Presbytery we shall lose no sleep over it, because we have no fears that the union-loving brethren among us will take to any movement originating with a Presbytery that is constantly shocking our ideas of doctrinal soundness. They will 'fear the Greeks, even bearing gifts.'"

This utterance is straightforward and to the point. It seems that in all the Churches the "liberals" in theology are the most ardent clamorers for union, without much regard for terms. Perhaps this is because they do not consider any tenets or principles as of sufficient importance to stand for, apart from others. In the famous Evanston (Illinois) Conference on Methodist union a good deal was said about **the new statement of faith that is to follow in the wake of unification.** This is one of the things in the background that Southern Methodists need to beware of. Indeed, the doctrinal aspect of the Methodist union movement is one of its most serious and important features. We expect to turn the light on at this point in the near future much more fully than has yet been done.

SHOULD KEEP THEM BUSY.

When an Annual Conference sets men apart as Conference evangelists, the fair assumption is that it has work for them to do, and that it expects them to be kept busy. Otherwise, to give ministers such assignments would be an injustice both to them and the Master's cause. It is incumbent upon the Conference Evangelistic Committee, the presiding elders, and the pastors in the Conference designating such workers to open the way for them to exercise their gifts in the salvation of souls and in the strengthening and building up of the Church. The following are our Conference evangelists in the Advocate's patronizing territory: The Louisiana Conference, Rev. H. T. Young, Jena, La.; the Mississippi Conference, Rev. Dan E. Kelly, Hattiesburg, Miss., and Rev. J. V. Bennett, Monticello, Miss.; North Mississippi Conference, Rev. J. A. Bowen, Tupelo, Miss., and Rev. J. H. Bell, Columbus, Miss.

Now is the time to make engagements with these brethren for meetings. It is a great mistake to postpone all revival efforts until the spring and summer. Sin and Satan are working now, and so should the Master's servants be. Why not write one of your Conference evangelists at once and start a series of evangelistic services at the earliest date possible? These specialists can come to you much better now than they can at a later date, when there will be many demands made upon them.

BILLY SUNDAY A GREAT PREACHER.

A correspondent in a contemporary publication, in discussing Billy Sunday's work in his recent meeting in Boston, Mass., thus refers to him as a preacher:

"Our concluding word is brief, and is this: No one familiar with sermonic literature, and the art of sermon-building, and the delivery of sermons, can deny that William Sunday is a great preacher—one of the greatest this country has produced. And any clergyman in Boston—we do not care where he is or where he preaches, at West End or South End—who thinks himself so high up that he can look down upon William Sunday as a preacher has lost his latitude and longitude. William Sunday can give such clergymen the odds two or three times over and in effectiveness beat them every one every time."

The writer is correct. The best hunter is the man who bags the most game. And the best preacher is the one who gets results. Scholarly philosophizing in the pulpit is not preaching in the true sense; neither are eloquent and entertaining deliverances which interest audiences, but which lead none to repentance and regeneration, or holier living. Perhaps there would be fewer dead churches if ministers generally would revise their standards as to what it takes to constitute good preaching.

PERSONAL AND OTHER NOTES.

Rev. R. D. Watson, of Pine Grove, La., thus refers to the situation in his field: "My churches are working with a progressive spirit, and we feel hopeful of good results during the year."

Rev. J. R. Jones, presiding elder of the Seashore District, writes: "Dr. W. H. La Prade, of Gulfport, Miss., has been selected to hold the camp-meeting at the Seashore Campground next July. You may say this in the Advocate."

Rev. J. R. Countiss, President of Grenada College, says: "We have finished the first half of the session with great satisfaction, and, with fair business conditions, we should enter upon a new era in the history of the College next fall."

In a business communication to our office, Rev. W. J. Ferguson, pastor of the Fifth Street M. E. Church, South, of Meridian, Miss., says: "We have been very cordially received by the members of this church, and the year promises to be a fruitful one."

Mr. J. B. Streater, of Black Hawk, Miss., who is one of the leading laymen of the North Mississippi Conference, spent several days in New Orleans last week, having come to the city to buy goods. While here, he was the guest of Rev. and Mrs. R. A. Meek.

Rev. C. C. Miller, of Lake Providence, La., continues to make full proof of his call to the ministry in his present field. He is one of the most cultured and capable men in the Louisiana Conference. No interest of the Church lags where his hand is on the helm.

Dr. T. J. Bailey, State Superintendent of the Mississippi Anti-Saloon League, and an honored minister of the Southern Baptist Church, has been engaged by the Anti-Saloon League to write a history of prohibition in Mississippi. We dare say that Dr. Bailey will do this work well.

Rev. H. W. Bowman is setting a good pace for his co-workers in the Baton Rouge District. He has made an excellent record in the presiding eldership during the past three years, and the fourth year of his quadrennium in his present field promises to measure fully up to the previous standard which he has set.

Rev. J. S. Rutledge, of Longville, La., writes: "Everything seems to be progressing well in this charge. The good ladies have succeeded in getting a house for us and furnishing it. Among other things that we found there, was a $35 heater; so we are fixed up for the winter. We have also had a nice 'pounding' given us."

Rev. W. W. Woollard, presiding elder of the Columbus (Miss.) District, sounds an optimistic note concerning the work in the fine territory under his supervision. He says: "The charges generally are in good condition, and I am confidently expecting that a better record than that of last year will be made, because of the hopeful spirit of the preachers and people."

On a card ordering the address of his Advocate changed, Chaplain J. A. Randolph, of the United States Army, says: "We got back into the United States on February 5, after having been nearly eleven months in Mexico. I should

be glad to hear from any of my friends in Mississippi or elsewhere." Brother Randolph's address is, "Chaplain of 2d Regiment Engineers, El Paso, Texas.

The New Orleans District Conference of the Methodist Episcopal Church, South, will be held in the Louisiana Avenue Church, this city, March 6, 7, and 8.

Keep in mind the date of the Wesley Bible Class Federation of the Louisiana Conference—March 14 to 16. Let all the Sunday school workers in the State co-operate with Brother Breithaupt in making this occasion one long to be remembered.

The work is making good headway in the Epworth Methodist Church of this city, of which Rev. C. M. Morris is the capable pastor. This congregation has a notably strong layman in the person of Mr. Paul Renshaw, who takes a deep interest in all of its affairs.

Rev. James L. Cady, of Clinton, La., sends the Advocate the following message: "We have made one round on our work and we found everything in good shape." Brother Cady is not neglecting to press the claims of the Advocate among the many demands that are being made upon him.

Rev. J. F. Campbell, of Benton, Miss., sends us several subscriptions, and in his business letter makes the following reference to his work: "Our second year on this charge has begun well, and the outlook is encouraging. We are serving a good people, and they are helpful to their pastor."

Dr. S. H. Werlein is preaching to large and interested audiences at our First Church in this city. Perhaps no minister in New Orleans is contributing as much inspiration to the civic reform movement that is now on here as Dr. Werlein. His influence in its behalf is being widely felt.

The St. Helena Echo, published at Greensburg, La., says: "Rev. R. V. Fulton, who is now at Pineville, La., writes that he has been kindly received, that his work has opened up nicely, and that he is much pleased with his new field." The Echo, which is an excellent parish paper, is edited and published by Brother W. T. Holland.

Rev. C. H. Strait has apprised us of the regrettable death of Miss Laura Gates, of Johns, Miss., one of the most faithful Christians in his charge. The date of her demise was not given. We are sorry to learn of this sad occurrence, and our heart goes out in sympathy to those who have been stricken by it. May the Heavenly Father uphold and comfort them!

The following friends, of whom mention has not been made elsewhere, have our thanks for two or more subscriptions sent in since the last issue of the Advocate: Rev. E. C. Gunn, East End Church, Meridian, Miss., 3; Rev. C. T. Floyd, Holcomb, Miss., 2; Rev. J. W. Chisolm, Silver Creek, Miss., 2; Rev. J. W. Dorman, Water Valley, Miss., 4; Rev. J. G. Sloane, Haynesville, La., 3.

From a business letter from Brother M. K. Scruggs, of Shaw, Miss., we take the following: "Shaw was made a station at the last Annual Conference, and Rev. W. C. Galceran, our pastor, is doing his best to promote the Master's cause in this community." The people of this progressive little city are fortunate in having Brother Galceran as their spiritual leader.

Rev. J. N. Nabors, of Potts Camp, Miss., has our thanks for six subscriptions to the Advocate. In his business letter, Brother Nabors inserts the following note: "I am well pleased with the way that my fourth year has opened on this charge, and I hope to make it the best year of my quadrennium. In the person of Rev. J. H. Felts, our presiding elder, this district has a fine leader."

We have learned with sorrow of the death of Mrs. Florence Sparkman Holladay, the wife of Dr. R. L. Holladay, which occurred at the family home at Cooksville, Miss., after an extended illness, on January 16, 1917. A memoir of this esteemed Christian woman is in hand and will appear next week, having reached us too late for this issue of the Advocate. We extend sympathy to the bereaved.

We were pleased to receive a few days ago a communication from Brother W. H. Emorson, and to learn that he and his consecrated wife are well and still happy in the Master's work. They now reside at Greenwood, Miss. It was the Editor's good fortune to come in contact with this choice Christian couple when they were members of his congregation at Starkville, Miss., some years ago.

Rev. A. J. Beasley, of Houlka, Miss., writes: "I have been warmly received and the prospects for a successful year in my work were never more flattering. I am serving a good people and am delighted with the outlook for doing good in my new field. I congratulate you on the paper that you are giving us." Brother Beasley's letter brought us 2 subscriptions to the Advocate, for which he has our thanks.

Those who mail us communications as late as Saturday or Monday, with the request, "Please get this in the next issue of the Advocate," certainly can have no idea of the amount of copy that we receive and of the pressure that is upon us for space. Getting into the Advocate these days, unless it be matter of urgent necessity, is pretty apt to be a waiting process. We could easily use twice the space that is at our disposal.

From a letter from Rev. J. M. Morse, the popular leader of our forces in the Capital District of Mississippi, we extract the following: "The brethren are all hard at work, and the people are responding to their calls. Rev. G. G. Yeager, of Fannin, leads in nearly all reports. He is in great favor with his people." We thank Brother Morse for an invitation to attend his district conference, which will meet at Madison, April 24.

Rev. J. H. Bell, the consecrated and effective Conference evangelist of the North Mississippi Conference, has some open dates for meetings in the immediate future. Any pastor would do well to write him and engage him in a revival at once. He may not be available at a later time. We think that many of the churches in our larger towns and cities would do well to hold their evangelistic services in the winter and early spring.

Brother T. S. Randle, of the Louisiana Conference, who, with his family, is residing at Yoakum, Texas, writes: "I enjoy the Advocate. It comes as a weekly visitor from our home Conference, and we are much interested in the accounts of what is happening there. We hope to come to Louisiana in the spring and enjoy associating with our old friends for a while. My health is still improving and I am indulging the hope of being able to do some preaching next year."

We have received from Sister Morris, the wife of Rev. T. H. Morris, a letter for publication, which reached us too late for it to appear in this number of the Advocate, but which we will permit our readers to see next week. Brother Morris' many friends will be pleased to know that Mrs. Morris writes hopefully of his condition. Her address is 910 W. 76th Street, Chicago, Ill., and she would be pleased to hear from any of her friends who may choose to write to her.

The many Mississippi friends of Dr. M. O. Shivers will read with interest his article, which appears on page 6 of this issue of the Advocate. Dr. Shivers was formerly one of the leading physicians at Greenville, Miss., but because of ill health he found it necessary to move West. His present home is Colorado Springs, Colo., where he has built up an excellent medical practice. We infer from his letter that he is still a Southern Methodist in sentiment, notwithstanding the Western atmosphere about him.

At the recent meeting of the Executive Committee of Millsaps College in Jackson, Miss., Rev. W. L. Duren, of Columbus, Miss., was placed on the Committee to raise funds for placing an oil painting of Bishop Murrah in the College Chapel, in lieu of Mr. J. D. Barbee, resigned. The other member of this Committee is Mr. W. M. Buie, of Jackson, Miss. This is an undertaking that should be carried forward without delay. Persons desiring to contribute to this cause may send remittances to either member of this Committee.

Sister S. M. Thames, of Jackson, Miss., writes us as follows: "Mr. Thames has been a 'shut-in' for three weeks and a great sufferer from the effects of a fall which resulted in severe sprains and bruises and a fracture of his right arm just below the shoulder. He is, however, improving slowly and hopes to be out again when the weather becomes warmer. He sends love to you and his many other friends in Mississippi. We are enjoying a visit from Mrs. J. F. Evans, of Tupelo, Miss., who has long been one of our devoted friends." We greatly regret to learn of Brother Thames' accident and we pray that he may completely recover in the near future.

From Talisheek, La., Mrs. J. S. Parker writes: "After my terrible accident on the night of Dec. 31 at the Touro Infirmary, New Orleans, where I had taken my daughter, there followed days and nights of pain and suffering until two weeks ago, when I was brought here to my daughter, Mrs. D. B. Houer. I am yet unable to walk. I am trying to be patient, but my life hitherto has been singularly free from accident and pain, which makes my present affliction harder to bear. Give this message to my friends and pray that I may soon be restored to my dear home at Hattiesburg, Miss." It is with sorrow that we have learned of the misfortune that has overtaken this choice servant of the Master, and we earnestly hope that she may soon fully recover.

No man can produce great things who is not thoroughly sincere in dealing with himself.—Lowell.

"WHY I AM NOT A BAPTIST" will be mailed direct to your church members and friends. Simply send names and addresses, and 10 cents per copy, 25 cents for three. Makes Methodists loyal and the way of the proselyter hard. Address P. O. Lowrey, Donaldsonville, La.

MISSIONARY "SPECIALS" AND THE HOME MISSION ASSESSMENT.

The assessments made against the various Conferences of Southern Methodism do not come up to the amount of the expense of the General Board in carrying forward this important branch of our church work. The additional expense is met through "Specials."

Our General Board has adopted the plan of "Specials" because of their desire to get our people to support this great cause from the view point of their recognition of the imperative importance of this work in the advancement of the Kingdom of God upon earth, rather than let them be satisfied with the minimum amount of the assessments made against the Conferences for the support of Missions.

In order to raise up a generation of Methodists who have the vision of world-wide evangelization, our Board asks that each Sunday school pledge a certain amount as a special for missions, the same to be used this year in China. According to the law of our Discipline, one Sunday in each month should be set apart as Missionary Day in our Sunday schools. The collections for that day are expected to be used for Missions, independent of the assessment made against the charge. Please let all our pastors see to it that "Missionary Day" is observed in each Sunday school and that the money so raised is sent to the General Board and not used to help pay the assessment for missions against the charge.

Home Mission Assessment.

Brother Duren, the president of the Board of Missions of the North Mississippi Conference, has just sent out an appeal in behalf of our brethren who are laboring in the mission fields of our own Conference. In that appeal he states the following facts:

There are 15 men serving mission charges that paid less than $300 last year—7 of these men have families. There are 12 more whose charges paid less than $400—nine of these have families. There are 10 others whose charges paid less than $500—and 7 of these have families. To sum up, there are 37 men serving missions which paid less than $500 each last year, and 23 of these men have families. This would seem to be enough, but it is not all. Twenty of these 37 men were moved at the last Conference; and, besides their poor prospects and moving expenses, they are among strangers.

The first quarter's pay for these brethren will be due March 15. If our pastors will call the attention of their congregations to the facts stated above I am sure our people will gladly pay their Home Mission assessments early in the year and thus enable our Conference Board of Missions to meet its obligations to these brethren.

Fraternally,
J. TILLERY LEWIS,
Conference Missionary Secretary.

THE PATH TO PROGRESS.

The solution of our religious problems is not going to be found mainly in the study of methods. It is our opinion that this study is being rather overdone. It is true that the way we go about a thing has much to do with the success or failure of it, but it is not the fundamental thing. If we should strive more earnestly for a deeper religious life—if, as preachers and people, our first concern should be more consistently for a closer walk with God—it is our conviction that the work of the Church in every department of its life would advance more rapidly.—Raleigh Christian Advocate.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

BE PRETTY! TURN GRAY HAIR DARK

Try Grandmother's old Favorite Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

This Used Piano

Splendid bargains—all standard makes—Steinway, Knabe, Emerson, Kimball and others—$45 to $195. Also second-hand player-pianos $195 to $325. No money down. 30 days' free trial. Lowest payments. 50 free music lessons with every piano.

Big Piano Book Free

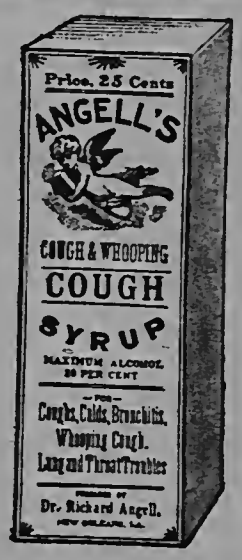
containing beautiful illustrations of new Starck Pianos and a vast amount of piano information. Write today for latest bargain list.

P. A. STARCK PIANO CO. 601 Starck Bldg., Chicago

Lice-Proof Nests

GIVE QUICK for Catalog and SPECIAL OFFER
Nests won't cost you 1c
Your hens will pay for them in More Eggs
You will get 20 to 50 per cent more eggs with
KNUDSON Galvanized Steel Lice Proof Nests
These wonderful sanitary nests last a lifetime. Satisfaction—Unlimited Guarantee.
The illustration shows our leader—6 Nest Set.
Cost Less Than Wood Nests.
Over 25000 in use.
Don't Wait. Make Big Money on Poultry. Write
Knudson Mfg. Co., Box 231, St. Joseph, Mo.

Contains no Habit-forming Drugs



25c and 50c at all Druggists

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

SOUTHERN SEATING AND CABINET COMPANY

JACKSON, TENNESSEE.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Nov. 19, 1916, Mr. JAMES WARD received his summons to the home eternal. He was the son of Mr. and Mrs. William Ward, and was born on April 10, 1882. He was married to Miss Clara Bishop on May 4, 1916. He leaves his wife and one child and a host of relatives to mourn his death. He was converted and joined the Methodist Church at the age of 26. His only regret in dying was leaving his little daughter. His death was a shock to the whole community and was lamented by all who knew him. His friends and fellow-Christians unite in saying, "Well done, good and faithful servant." May God bless, comfort, and sustain his grief-stricken wife and his splendid little daughter, Mable Cora. Beloved, "sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

A friend who knew him,

R. CLARK.

MEMORIAL RESOLUTIONS.

Whereas, our Heavenly Father, whose love and wisdom are unquestioned by the faithful, has seen fit to call one of our beloved members, Mrs. J. O. Gunn, to that home above, and

Whereas, she was a useful and appreciated member of our Society, therefore, be it resolved:

1. That we, as members of the Missionary Society of the Methodist Episcopal Church, South, at Starkville, Miss., deeply deplore the death of our sister, who had been faithful and ever ready to do what she could. Mrs. Gunn was quiet and gentle in her manner, and, although for many months a constant sufferer, she never murmured nor complained, but accepted what came in the spirit of "Thy will be done."

2. That we, as members of this society, bow in humble submission to the will of the Father, believing that He doeth all things well. Our hearts are saddened by her removal, but we shall cherish her memory among us as one who cherished the truest ideals of life.

3. That we believe the Master's call found her ready, and, while we will never again on earth meet her pleasant face and feel her hearty handclasp, we rejoice in the hope of meeting her again in the home of the blest.

"Servant of God, well done;
Rest from thy loved employ;
The battle's fought, the victory won—
Enter thy Master's joy."

Be it further resolved, That a copy of these resolutions be sent to the family, one spread upon our minutes, and one sent to the New Orleans Christian Advocate.

Signed: Mrs. C. B. Buntin, Mrs. J. C. McCreight, Mrs. A. B. Harrington.

SEASHORE GLEANINGS.

Brother Evans has reached his new field of labor and has favorably impressed his people, as the increase in salary testifies.

Brother Moore is also in charge of his new field and has convinced his people that there is one more (Moore) man engaged in church work.

We hear very encouraging reports also from the Columbia charge—salary increased, splendid interest manifested, pastor and people satisfied.

With the new life that Gulfport is taking on, due to the Centennial, the building of the new mill, and the gradual increase in shipping interests, Doctor La Prade is kept very busy. The outlook for the year is very encouraging.

Encouraging and interesting news comes to us occasionally from various points over the district, such as the increasing of salaries for 1917 of some three or four of the pastors, and new life manifested by the official boards in several of our charges.

There came to us in a very direct, though peculiar manner, the news that the Americus charge is building a new parsonage. Knowing that Brother John L. Carter is a single man, we cannot help but wonder 'why' this building this year. We will not press the inquiry, but fall back on the old saying that time will tell.

Word comes to us that Brother Dan E. Kelly, our Conference evangelist, started a meeting in Wiggins on the last day of January to continue for some two weeks. We do not know, but we would be surprised if Brother Kelly did not warm them up, even in this cold weather, and we are praying for great results in the meeting.

A happier appointment could not have been made by the Bishop than the sending of Brother John R. Jones, our presiding elder, back for the second year. It is a marvel to us all that he was able to accomplish in the face of the storm and extreme conditions the work that he did, and, judging from the success of last year, we will have a better year in 1917, as he is more familiar with the needs and conditions of the district, understands his men better, and, as he himself has said, is getting more religious year after year.

Among other things that he is planing for the new year, we have heard of four institutes to be held—possibly during the month of March—which institutes, including one day and night session, are to be conducted by the presiding elder, assisted by the pastors and laymen conveniently situated to the several institutes. Possibly one of these institutes will be held in Lumberton, one may be held in Wiggins, one in Bay St. Louis, and the fourth probably in Ocean Springs. I am sure that great good will come from these institutes, as it divides the responsibility and work of the district between the pastors and laymen, will create added interest, and in many cases new interest in the work entrusted to these leaders of the Church.

Praying that God will abundantly bless and use the presiding elder, all of the pastors and their splendid helpers during this year, I close.

ELLOT.

PEACH & APPLE TREES 2c & UP

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, Nuts, etc. **Genuine Hale Budded** from Bearing **J. H. Hale Trees. Genuine** Delicious **Apples.** Write for free catalogue. **Tenn. Nursery Co.,** Box 15, Cleveland, Tenn.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO

New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Phone, Main 2939.
J. R. WELLS, Dist. Pass. Agt.

L&A RAILWAY **ON AGAIN**

Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day a glass of hot water with a tablespoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter-pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast act on the stomach, liver, kidneys and bowels.

Surprisingly Good Cough Syrup Made at Home

Costs Very Little and Easily Made, but is Remarkably Effective.

You'll never really know what a fine cough syrup you can make until you prepare this famous home-made remedy. You not only save $2 as compared with the ready-made kind, but you will also have a more effective and dependable remedy in every way. It overcomes the usual coughs, throat or chest colds in 24 hours—relieves even whooping cough quickly.

Get 2½ ounces of Pinex (50 cents worth) from any good drug store, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Here you have a full pint—a family supply—of the most effective cough syrup that money can buy—at a cost of only 54 cents or less. It never spoils.

The prompt and positive results given by this pleasant tasting cough syrup have caused it to be used in more homes than any other remedy. It quickly loosens a dry, hoarse or tight cough, heals the inflamed membranes that line the throat and bronchial tubes, and relief comes almost immediately. Splendid for throat tickle, hoarseness, bronchitis, croup and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, combined with guaiacol and has been used for generations for throat and chest ailments.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

YOUR OPPORTUNITY

The DOOR of OPPORTUNITY swings both ways. One side is labled "Push;" the other side, "Pull." Whether you enter from the "Push" side or the "Pull" side, you must have BUSINESS TRAINING in order to succeed. The BEST PLACE to get it is Draughon's Practical Business College, at Shreveport, La.

THE ANNUAL MEETING OF THE BOARD OF EDUCATION.

The Board of Education will hold its annual meeting at 9 a. m., April 25, 1917, in the offices of the Board, at Nashville. The Committee on Appropriations will meet the day before—April 24—at 9 a. m., in the offices of the Board.

STONEWALL ANDERSON.

NOTES FROM ST. LOUIS.

At the November election the proposition to prohibit the manufacture and sale of intoxicating liquors in Missouri was defeated only by the large opposition vote of St. Louis.

During this winter there has been an unprecedented amount of crime in the city. The temperance people attribute this to the fact that the control of he liquor interests in the election was so manifest as to invite thieves and toughs to the city. The number of arrests in the city as reported by the police department for the year was 40,000, which was several thousand less than the year before. This is charged to the corruption of the police department.

The churches are outwardly quite active. This is the age of methods and of experts. The old adage, "Where there's a will there's a way," is no more relied on. We are not giving so much attention to kindling the central fires of devotion as they used to do in efforts to promote revivals. Dr. Luther E. Todd, presiding elder of the St. Louis District, is in no wise to be discounted for lack of zeal, or industry, or plans, and the feeling of the preachers is, I think, that he is a wise leader. The one-to-win-one movement, as it has been exploited throughout the Church, is justly regarded as his scheme for a general revival. The method is to enlist all who will, to undertake the work of soliciting their acquaintances to join the Church. There has been a good deal of criticism, to the effect that there seems to be little in the movement but persuading people to unite with the Church. The work of the Church, it is trusted, will lead them into a vital spiritual experience. It surely ought to do so, and yet there are many among us who do not see that vital spiritual experience is the center from which we are working, or the focus toward which we tend. We see that the Church is enjoying large material prosperity. There are many reasons to persuade ourselves that such material prosperity is an evidence of intelligent devotion to the Master's cause and His favor upon that devotion. Yet, a Christian Science Church, or a Mormon Church, would take to itself the same flattering unction as the argument of outward prosperity. My conviction is that the Church, just now, needs prophets rather than critics. Granting proper spiritual motives and experiences, the one-to-win-one plan of campaign seems to be the Church's normal activity. Perhaps the method may, by its suggestion of the need of divine guidance, do something to secure this essential need. I have observed that a Church of three or four hundred members where prayer meetings are attended by no more than twenty, does nothing in a one-to-win-one campaign. There are no soul winners whom the pastor can enlist in the service. They are the best people who undertake the work, and they are better after having done the work.

As to the effectiveness of the method in building up the Church, it has not yet been fairly tested. The method has been worked on the St. Louis District for the past three years, in most of the churches. Four years ago, that is in 1913, before the method was tried, our minutes show 1572 added to the Church. Last year—1916—the additions were 1454, which was less than the year before the method was adopted. The two intervening years show additions, 2375 and 2172. The old saying, "You can't burn the woods twice," may apply here. If the Church has made a careful canvass of its territory this year, it could not be expected to reap as large a harvest the next year.

We are constantly keeping in view our numerical gain as the criterion of prosperity. By calculations taken from a wide field, and tested at different times, I think I am authorized to say that we must, on an average, receive into the Church, year by year, by profession and otherwise, additions equal to one-eighth of our entire membership, or suffer decline in numbers. A method of work which would secure a gross yearly increase of but one-eighth more than our present rate would double our net yearly gain.

J. E. GODBEY.

Kirkwood, Mo.

Why Take Risks?

Many cases of gangrene and blood poison result from the neglect of small sores, cuts, bruises, skin abrasions, etc. Numerous deaths occur from blood poison due to infection of slight wounds. Whether the wound is painful or not, treat it immediately with Gray's Ointment which, for ninety-six years, has been an indispensible family remedy. It allays pain, heals the wound and frees you from all danger of troublesome after-effects. It is invaluable for treating abrasions and eruptions of the skin, boils, ulcers, burns, bruises, cuts, sores, etc. Mrs. N. E. Coleman, Mt. Jackson, Va., writes: "I have used it in my family for 15 years and have not found any ointment equal to it." Only 25c a box at druggists. For FREE sample, write to W. F. Gray & Co., 306 Gray Bldg., Nashville, Tenn.

SHREVEPORT ITEMS.

The Methodist ministers of Shreveport met recently and organized a Preachers' Meeting. All the Methodist preachers of the city and vicinity are members. They meet on the first and third Wednesdays at 10 a. m. in the pastor's office of the First Church. The first meeting was with Rev. C. D. Atkinson, at the district parsonage. C. D. Atkinson was chosen president, L. N. Hoffpauir, Vice-President, and H. W. Ledbetter, Secretary and Treasurer. This meting was followed by a delightful social hour and a good dinner. They live well at the district parsonage.

The first reguiar meeting was held at the First Church, Feb. 7. Present: Vice-President L. N. Hoffpauir, R. H. Wynn, President of Centennary College, S. J. Davies, W. W. Drake, and J. L. Foster. In the absence of the President, L. N. Hoffpauir took the chair. The meeting was opened with prayer by Rev. S. J. Davies. J. L. Foster was secretary for the meeting in the absence of H. W. Ledbetter. Reports were called for from the preachers. Dr. Wynn reported that things were going on finely at Centenary College. They have a small but splendid body of students and are doing excellent work. There has been some sickness among the faculty, but he had valued assistance from Brother Foster, who now resides at the College. Dr. Davies reported a good outlook at Cedar Grove. He has a Bible class of Belgians and a growing Sunday school. Brother Drake said Noel Memorial was starting off finely. Most of his Conference collections are already provided for, and an optimistic spirit pervades the whole church. Rev. J. L. Foster reported the unavoidable suspension of some of his work in the country on account of the bad condition of the roads; but was full of hope for his work. Dr. Steel said everything was moving on well at the First Church. S. A. Steel was elected reporter for the meeting, and was instructed to furnish notes to the press.

"REPORTER."

Shreveport, La., Feb. 7.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

APPENDICITIS

If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pains in the right side, write for valuable book of information FREE

W. E. Bowers, Dept. 113, 2190 S. Dearborn St., Chicago

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Sunday School

WESLEY BIBLE CLASS FEDERATION.

The meeting of the Louisiana Wesley Bible Classes at Alexandria, La., on March 14, 15, and 16, promises to be the biggest thing that has happened in the Methodist circles of Louisiana in a long time. Already hosts of royal Methodists are promising Secretary Breithaupt and his assistant, Miss Richardson, to be there for the meeting, and the program features are taking shape.

Bishop Atkins, without donbt the strongest Sunday school advocate in our ranks to-day and one of the stanchest friends the Wesley Bible Class has, is the leading feature on the program. The Bishop is down for two addresses, and those who know Bishop Atkins feel no uncertainty as to the greatness of the utterances he will make on this occasion.

Dr. George R. Stnart, one of the greatest platform men in the whole United States, and whose sermons are listened to twice every Sunday by congregations which fill to the fullest capacity our large First Church, Birmingham, Ala., will also probably make two addresses—and persons who miss hearing Dr. Stuart will miss a fortune.

Dr. S. A. Steel, our deservedly popular pastor at First Church, Shreveport, La., who has fittingly graced many of the finest and largest pulpits in the land, and who has performed a great service for Methodism, will deliver an address on the Bible which has been pronounced by competent jndges to be a masterpiece. Every Wesley Bible Class worker in Louisiana onght to hear Dr. Steel's address.

Dr. Chas. D. Bulla, the popular Superintendent of the Wesley Bible Class Department of our Church, will be on hand to lend delightful flavor to the whole feast. Come and hear his wit, feel his hnmor, and see his smile—one of those Wesley Bible Class smiles that won't come off.

Rev. Emmett Hightower, of Texas, the Field Secretary for the Southwestern Division, under our General Sunday School Board, is also to be on the program, and Mr. Hightower's experience in Wesley Federation work in Texas makes him a valuable addition to our program. Come to Alexandria for March 14, 15, and 16, and let Brother Hightower give you one of those genuine Texas Wesley Bible Class handshakes.

No, the ladies are not left out. From the foregoing it might seem to be a gathering of "Dr.'s," but the best part of the Wesley Bible Class world is the female part, and our Wesley Class sisters have a most worthy and capable representative in Mrs. R. H. Harper, of New Orleans, who will have a place that will add great value to the program.

Wesley Bible Classes are missionary bands in the best sense of the word, and the mission side of the work will be ably presented by Rev. N. E. Joyner, our consecrated and zealous pastor at Lake Charles, La.

This is only a part of the program—for it is not entirely made up yet—and from it the reader can readily see that no place in Louisiana is so distant bnt that it will be well worth while to travel to Alexandria for the three days, March 14, 15, and 16; exercises begin on the afternoon of the 14th and close at noon of the 16th.

A. L. DIETRICH.

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten yon up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if yon take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

COUGHING—CROUP BRONCHITIS

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey & Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartio Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

A GREAT LOSS.

Dear Dr. Meek: I send you a notice concerning the death of one of the best men in the Methodist Church at Indianola, Miss. He was thoroughly consecrated to the service of the Church. Pastors all found him so. He was a steward and was always interested in every department of Church work. He was also one of our best business men. The whole community feels the loss. He had been in bad health for some time, and had found it necessary to go to a hospital in New Orleans for an operation. It was performed, and they at first thought that he would get well, but he died there and the body was brought home for burial. A large number of people attended his funeral. Brother Smith was 61 years old. He had been an active member of the Church for 40 years, having served it in every way possible. We will greatly miss him. We are thankful that he leaves a very fine family. Mrs. Smith is a devoted church worker. We expect good things from his son. His son-in-law is now superintendent of the Sunday school. In fact, all of his family are useful members of the Church.

His pastor, J. H. MITCHELL.

PATIENCE.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecution, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calamity and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and in every age.—Bishop Horne.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Louis, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

"Whatever we do, whatever we give, whatever we are, there is more we ought to do, more we ought to give, and more we ought to be.—Canon Barnett.

The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities: it is this that in all things distinguishes the strong soul from the weak.—Carlyle.

THE MOST DIFFICULT THING IN THE WORLD.

Years ago I was riding through Ohio with a very distinguished jurist, a member of the Protestant Episcopal Church. I was a very young man, and still had my enthusiasms with me. I had not reached the point where I was too foolish to ask large questions. I turned to him and said: "Judge, tell me what is the most important and most difficult thing in the world." He smiled, and I smiled. At last he said: "That is a large question, but I will answer it. The most important and most difficult thing in the world is to make the mind and spirit of Jesus prevail in the world."—Eugene A. Noble.

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

Holy Bible
Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.25 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

CLEANSE THE BLOOD AND AVOID DISEASE

When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

Put your blood in good condition.

Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

Hood's Sarsaparilla has stood the test of forty years. Get it to-day. It is sure to help you.

HATTIESBURG DISTRICT NOTES.

The Presiding Elders' Council met here at Hattiesburg on Jan. 16. All the "Elders" were present except Rev. Geo. H. Thompson. He missed the train and got in too late for the business. The "secret caucus" has not leaked. It is wonderful how secretive and wise-looking some presiding elders can be. To the "outs" it looks ominous. Those who have been "in" know of the simplicity and harmlessness of the thing.

The Hattiesburg Woman's Missionary Union, comprising the Petal, Broad Street, Main Street, and Court Street Auxiliaries, met at Court Street Church on the fifth Monday, Jan. 29, at 3 o'clock p. m. The meeting was largely attended and was full of life. Mrs. H. O. Siebe, President of the Court Street Auxillary, presided over the meeting with ease and becoming dignity. The pastors of the four charges represented were in attendance. Refreshments and a social half-hour were greatly enjoyed by all.

Jones and Hardin have upset the equanimity of the Hattiesburg ministry. They came in cars, and now we who have no autos are up against it. Ministerial "upper tens" are the go now. Terry seems to be nervous, but Adams says he will walk along at the same old pace. He says he knows from more than sixty years' experience that walking is inexpensive and safe. He has never had to pay a gasoline bill; has never had the tires of his feet to "blowout," nor had to take his feet to a shop for repairs. He says the Lord gave him feet to walk with, and he is going to keep to the Lord's plan.

The Cause of Gray Hair.

Hair grows gray by reason of the same cause which produces dwarfed, yellow stalks of corn instead of strong, dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually gray. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you send $1.00 to the Van Vleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

The Hattiesburg District Conference will be held at Purvis, opening on May 15. The last district meeting held there was in May, 1892; Rev. Jno. A. Ellis was the presiding elder. Almost every member of that body has died. Jno. A. McLeod and T. W. Adams are the only surviving members, according to the memory of this scribe. Some of the strong men of the Mississippi Conference were there. They were: Jno. A. Ellis, H. D. Howell, C. A. Powell, J. S. Parker, M. H. Moore, and others. Brother Ellis was in very poor health and put matters towards the close of the meeting in the hands of T. W. Adams, who played presiding elder by preaching a big (?) sermon at 11 o'clock Sunday. Bro. McLeod says that that was the best district conference he ever attended. The strange thing about it is that McLeod doesn't remember Adams' big sermon. Too bad!

Rev. W. B. Alsworth was received with open arms by his splendid people at Richton upon his return to them. They are going to have a stir this year at Richton, the like of which has never been seen there. "Will" Alsworth is the fellow to stir things.

The situation at Magee is a happy one. Carter and his people are happy to be together another year. The prospects are good for a successful year.

Jolly is delighted at being returned to Seminary, and is just as happy as a fellow can be without a wife. Some girl is missing a mighty good man for a husband by Jolly remaining in "single blessedness." Adams says that if Court Street will give him a month's vacation he will undertake to marry off Jolly.

T. W. A.

Feb. 7, 1917.

OLD PRESCRIPTION FOR WEAK KIDNEYS

A medicinal preparation like Dr. Kilmer's Swamp-Root, that has real curative value, almost sells itself. Like an endless chain system the remedy is recommended by those who have been benefited to those who are in need of it.

Dr. Kilmer's Swamp-Root is a physician's prescription. It has been tested for years and has brought results to countless numbers who have suffered.

The success of Dr. Kilmer's Swamp-Root is due to the fact that it fulfills almost every wish in overcoming kidney, liver and bladder diseases, corrects urinary troubles and neutralizes the uric acid which causes rheumatism.

Do not suffer. Get a bottle of Swamp-Root from any druggist now. Start treatment to-day.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention the New Orleans Christian Advocate.—Adv.

To-day's darkness blots not out yesterday's light, and in the depth of winter it is oftentimes pleasant to remember the summer glory; and so the uses of darkness are sometimes to make men value the light.—G. Dawson.

What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.

WHEN HEARTS ARE BROKEN.

It is impossible for us to do all that we would like to do for a friend who distrusts us. We can do most for those who trust us most. We can do all that is in our power for one who trusts us wholly. So it is that God Himself is prevented from doing all that He longs to do for any child of His who does not trust Him wholly. Is your heart broken by some sorrow, and do you long to have it healed? Then remember that "God will accept a broken heart, but he must have all the pieces." To withhold one tiny piece is to distrust Him—and we cannot know the wonders of His healing love as He longs to make it known. But the moment we give Him all, God gives us all. We may have nothing but a sadly broken, shattered life to offer Him; that does not hinder Him at all if only He may have all the wreckage. Then, as He withheld nothing of Himself on the Cross for our sakes, so He will withhold nothing of Himself now as our healing, our holiness, our life.—Sunday School Times.

THE END OF EDUCATION.

Dr. Francis Peabody, of Harvard, said in his "Religion of An Educated Man": "The end of education is not information, but inspiration; not facts, rules, tables, but insight, initiative, grasp, growth, character, power." If this be education, how unwise the kindergarten method with older pupils, the present-pleasure process, the line-of-least-resistance idea, so prevalent and applied to all departments of study. Strength is produced only by discipline. It is from the "severe studies" that real education is to be expected.—Christian Intelligencer.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Holly Springs Dist.—Second Round.

Holly Springs (preaching), Feb. 18.
Water Valley (preaching), Feb. 25.
Oxford (preaching), Mar. 4.
Red Banks, at Red Banks, Mar. 11.
Abbeville, at Union Hill, Mar. 17, 18.
Mt. Pleasant, at Union, Mar. 24, 25.
Byhalia, at Fountain Head, April 1.
N. M. and Pine Valley, at Salem, April 7, 8.
Waterford, at Asbury, April 15.
Lamar, April 22.
Holcomb, at Spring Hill, April 28, 29.
Grenada, April 29, 30.
Coffeeville, at C., May 5, 6.
Potts Camp, at Winborn, May 12, 13.
Ashland, at Ashland, May 19, 20.
Toccopola, May 26, 27.
Randolph, May 27, 28.
Paris, June 2, 3.
Taylor, June 9, 10.
Oxford (Q. C.), June 10.
Water Valley (Q. C.), June 13.
Holly Springs (Q. C.), June 17.

This will be an efficiency round. The work of every church in the district will be reviewed. Reports will be heard from every department of the church Every member of the church is expected to be present. They will go away knowing the "state of the finances" as well as other important work of the church. District Conference at Coffeeville May 3-5. The greatest Conference of the kind ever held in the district. No church, or preacher, will feel comfortable, or ought to, who has failed to have things well in hand. We are beginning well. High hopes are had with reference to the whole work of the district. It's a man's job we have—it will take the full work of men to handle it. Are we equal to it? We shall see.

JAMES H. FELTS, P. E.

The highest service may be prepared for and done in the humblest surroundings. In silence, in waiting, in obscure, unnoticed offices, in years of uneventful, unrecorded duties, the Son of God grew and waxed strong.—B. F. Westcott.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

PILES DON'T BE CUT
Until You Try This Wonderful Treatment.

If you have piles in any form write for a **Free** sample of **Pape's Pile Tablets** and you will bless the day that you read this. **Write to-day. E. R. Pape, 430 Main, St., Marshall, Mich.**

Ditching and Terracing
Made Easy—Bigger crops, better farms with Martin Farm Ditcher Terracer & Road Grader with seat if desired

Cuts Ditch V-shaped to 4 feet—Grades Roads
10-day's trial—Money-back Guarantee
All Steel—Practical—Adjustable—Reversible—No wheels, levers, cogs to get out of fix. Also cleans ditches, cuts and works out dirt same time. Does work of big machines, saves work of 100 men, prevents crop failures, reclaims abandoned land. Needed on every farm. Soon pays for itself. Write for free booklet and introductory offer.
Owensboro Ditcher & Grader Co., Inc., Box 64, Owensboro, Ky.

Don't Let a Cold Get a Good Start

The way to check a cold is to fight it from the first. Even the worst maladies often are easily conquered if attacked early enough. Colds may leads to asthma, bronchial troubles and pulmonary affections. In the treatment of these one of the first needs is to build up body resistance.

Eckman's Alterative often has assisted in such upbuilding. As a treatment for the troubles named, it has been used for more than twenty years. And in many instances it has effected lasting relief.

As with any other medicine, it should be regarded only as a first aid to right care and hygienic living—and a safe one. For it contains no narcotics, opiates or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

SOMETHING NEW UNDER THE SUN
Allianceskin Pants
$1.00
"Allianceskin" Pronounced Alliance Skin
We Pay Express or Parcel Post Charges
Made As You Like Them. A new cloth—beautiful finish and texture. Can be worn for dress or work and the formula for weaving "Allianceskin" is our exclusive property. Wonderful value. Only $1.00. We make suits to measure from $7.50 up, and "Tearound" Raincoats at $3.95. Just mail us your name and address and we will send FREE all our catalogs for Spring and Summer, with real samples of cloths, illustrations, tape line, order blanks, etc. Biggest bargains you ever saw. Our prices save half. Satisfaction guaranteed. See all our references and with them Make Big Money.
Agents Wanted At Once
PRODUCERS & CONSUMERS ALLIANCE
Dept. 288 Wholesale Tailors, Chicago

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE!

The Woman's Missionary Society of the M. E. Church, South, of the North Mississippi Conference will hold their fifth annual meeting in the First Methodist Church at West Point, Miss., February 27-March 2. Mrs. H. R. Steele, Educational Secretary of the Council, is expected.

Mrs. J. W. CONGER, Pres.
Miss LILLIE HARTWELL, Rec. Sec.

NOTICE!

The seventh annual meeting of the Louisiana Conference, Woman's Missionary Society, will be held in Crowley, Tuesday, Wednesday, Thursday, February 27, 28, and March 1. The first session will be held at 9:30 Tuesday morning, the 27th, when all delegates should be present. The meeting will close Thursday night.

The names of all delegates should be sent at once to Mrs. M. L. Hoffpauir, Crowley, La., and to the Conference president, Mrs. C. F. Niebergal, 8000 St. Charles Avenue, New Orleans.

Mrs. A. P. HOLT, Cor. Sec.

NOTICE.

Wednesday, February 21, 1917, has been set apart by the Council of Women for Home Missions for observance as a day for **Special Prayer for Home Missions.** All of the denominations affiliated with the Council are requested to observe this season of prayer for the work, deaconesses, and home missionaries of this country. It will be a day when women's missionary societies all over the United States will be praying that this country may be God's country.

A special program has been prepared, so that each society may follow the same line of study and supplication. Order this program from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

Where practicable it is suggested that the societies of the various churches and denominations hold this season of prayer together. Let all our societies bring our home mission problems and needs before our Father in united supplication.

No collections are to be taken—the day is to be spent in the study of our needs and in supplication.

Don't forget: February 21, Day of Prayer for Home Missions. Order program from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

REPORT OF THE CORRESPONDING SECRETARY OF MISSISSIPPI CONFERENCE, W. M. S.

(Fourth Quarter.)

Adult auxiliaries, 144; new adult auxiliaries, 3; adult members, 2915; new members, 118; Y. P.s auxiliaries, 56; new auxiliaries, 6; Y. P. members, 724; new members, 44; Junior divisions, 47; new divisions, 2; Junior members, 908; new members, 25; Baby divisions, 3; members, 16. Subscribers to Voice, 796; to Y. C. W., 184; auxiliaries presenting stewardship, 64; scholarships, 1; Bible Women, 2; day schools supported, 1; auxiliaries observing Week of Prayer, 92.

Amount sent Conference Treasurer, $3783.17.

Mrs. B. F. LEWIS, Corresponding Secretary.

NORTH MISSISSIPPI REPORTS PLEDGE IN FULL.

Miss Dunstan, Corresponding Secretary of the North Mississippi Conference Society, wries: "You will be glad to know that your other constituent, the North Mississippi Conference, will report its pledge in full. We pledged $4500 and have raised over $4700."

In addition to this information, Miss Dunstan tells of the wonderful results of their Membership Campaign. "We have added 2385 members, 702 of whom came through old auxiliaries and 1683 through 101 new auxiliaries."

Like the prophet Isaiah of old, it can be truly said of these women that they set their faces like flint and they knew that they would not be ashamed. Had they not heard the voice of God saying, "Call unto me and I will answer thee and show thee great and mighty things which thou knowest not?" When we call fervently upon the Lord, he always hears and he shows us great and mighty things. This Conference has indeed had its efforts blessed abundantly and can take its place among the conferences that have accomplished a work of which they need not to be ashamed.

Our three Conferences have fulfilled their vows unto the Lord, and we know we are not the only ones, for we heard the other day that one of the Texas Conference Societies had done the same. Will it not be a halleluiah time when the Council meets and so many Conferences report such a decided advance in their work? Such a concerted movement on the part of our women proves that they are anxious that "all the ends of the earth shall see the salvation of God."

May we be able to breathe as a prayer the words of the hymn:

"Great God, whose universal sway
The known and unknown worlds obey;
Now give the kingdom to thy Son,
Extend His power, exalt His throne."

STATISTICAL REPORT OF BILOXI WESLEY HOUSE FOR 1916.

Day Nursery, enrolled 113—average attendance 28—highest, 34; Kindergarten enrollment, 64—average attendance, 40—highest, 54; Sewing school enrollment, 73—average attendance, 54; Sewing class enrollment, 24—average attendance, 10; sessions held, 32; Crochet club enrollment, 8—average attendance, 8; chair practice, average attendance, 20; Night school enrollment, 34—average attendance, 25; sessions, 64; Girls' Club enrollment, 18—average attendance, 12; Missionary society members, 19—average attendance, 12; Story Hour, average attendance, 50.

Old clothing department—Garments given, 143; garments sold, 490; amount collected, $39.30; food given, $4.90; medicine, $1.40.

Sunday school enrollment, 123; average attendance, 70—highest, 81; Bible class enrollment, 16—average attendance, 10; Beginners class, 75—average 25—highest, 30; Cradle Roll, 40; Prayer meetings held, 48, attendance, 26—highest, 45; Cottage prayer meetings, 21; Sunday evening services, 48—average attendance, 85—highest, 90.

Socials held, 12; attendance, 50; Magazines distributed, 425; Library books, 28; loaned, 45.

Visits made, 450; visits received, 1226; visits to hospital, 10; meetings attended, 116; meetings conducted, 18; meetings addressed, 10.

Donations, 1916.

Morgan and Dilworth Furniture Co., 1 rug; Mrs. Dacey, 1 doz. thimbles; Friend, groceries, $3; King's Daughters, 500 books; Goods for wash-rags, Mrs. White; Fifteen nursery dresses made by Main St. W. M. S.; Vicksburg Young Ladies M. S., box valued at $3.50; Tourists, nursery material, value $4; Edwards W. M. S., box valued at $5; Meadville W. M. S., box, value $10; Pelahatchie W. M. S., box, value $8.40; Petal W. M. S., box, value $7.40; Lumberton W. M. S., box, value $6.10; Fernwood W. M. S., box, value $5; Columbia W. M. S., box, value $10; Hazlehurst W. M. S., box, value $17.50; Biloxi, Main St., shower, value $41.60; Capitol St., Jackson, box, value $6.90; Fayette, box, value $12; Sumrall, box, $7.20; Ocean Springs, box, $2.50; Gulfport, shower, value $35; Bogue Chitto W. M. S., box, $25; Crawford St., Vicksburg, box, $8.35; Mize W. M. S., box, $6.70; Waynesboro Y. P., box, $9.75; Long Beach W. M. S., box, $5.50; Silver Creek, Mrs. Rawls, $5; Howison W. M. S., dishes, $3.

Miss M. L. HASLER, Deaconess.
Miss JOANA LUETH, Deaconess.

Man's history is waiting in patience for the triumph of the insulted man.—Tagore.

I OWE MY HEALTH

To Lydia E. Pinkham's Vegetable Compound.

Washington Park, Ill.—"I am the mother of four children and have suffered with female trouble, backache, nervous spells and the blues. My children's loud talking and romping would make me so nervous I could just tear everything to pieces and I would ache all over and feel so sick that I would not want anyone to talk to me at times. Lydia E. Pinkham's Vegetable Compound and Liver Pills restored me to health and I want to thank you for the good they have done me. I have had quite a bit of trouble and worry but it does not affect my youthful looks. My friends say 'Why do you look so young and well?' I owe it all to the Lydia E. Pinkham remedies."—Mrs. ROBT. STOPIEL, Moore Avenue, Washington Park, Illinois.

We wish every woman who suffers from female troubles, nervousness, backache or the blues could see the letters written by women made well by Lydia E. Pinkham's Vegetable Compound.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Southern Farmers' Guide to Profitable Planting

We feel mighty happy to be able to offer this handsome new catalogue to every Southern farmer. It's the fifty-third book in a series that we've been issuing for 27 years, the contents of which have been so truthful, so interesting and so instructive that we have hardly been able to supply all the calls for them for the last few years.

And we're not only happy but also proud to submit to the South this brand new Hastings' Catalogue for Spring, 1917, because it's honestly and truthfully useful.

Its outside cover is beautifully done in rich colors,—is handsome enough to be framed. Its inside one hundred pages not only explain why Hastings' Seeds are always fresh, clean and *especially adapted to Southern conditions*, but are also chuck-full of valuable suggestions and interesting illustrations.

We'd like to send this book free to every progressive farmer in the Southern states. Write us for YOUR copy NOW, while you're thinking of it.

H. G. HASTINGS CO.,
Atlanta, Ga.

From the Field

Olive Branch, Miss.

Dear Dr. Meek: Please allow me space enough in the Advocate to call attention to the error in the statistical report of the Mt. Pleasant charge, Holly Springs District, North Mlssissippl Conference. The minutes show that the charge did not pay anythlng to the Sunday School Secretary. The charge paid everything in full, and then a little more. The mistake is an oversight of mine, and the statistical secretaries are not responsible for it. There is no place in the report for it and I failed to fill in the blank space. I can show returned check if necessary.—W. S. Selman.

Strongs, Miss.

Dear Dr. Meek: The first quarterly conference for this charge was held on Wednesday, Jan. 31. Rev. T. H. Lipscomb, our new presiding elder, was present and presided over the conference with dignity and like one who was an old hand at the job. He made a very favorable lmpression upon the people here. Mrs. Lipscomb came with him and I think that she outstripped Brother Lipscomb in the lmpression that she made on our people. The people were delighted with Sister Lipscomb's visit and she will always find a hearty welcome awaiting her at any time that she may come this way. The quarterly conference was a very profitable occasion, and the reports from both Prairie and Strongs were encouraging. The prospects are really good for a successful year in the work of the Church. I think that we will be able to make some progress here during the next twelve months. I am in hopes that I may be able to report everything in full at the Annual Conference this fall.—C. Wesley Baley, P. C.

Jena, La.

Dear Dr. Meek: We have just closed one of the most successful meetings that Jena has ever witnessed. There were more than 100 conversions and 29 persons joined the Methodist Church. Others will join the Baptist Church. Many in the church were revived and pledged themselves to a better life. Brother H. T. Young, our Conference Evangelist, did the preaching. He is a strong gospel preacher and God honored his preaching. Brother Jack Brokaw led the singing. These brethren make a fine team. Any pastor would be fortunate to secure their services in a meeting. People came through rain and ice to hear the message that the evangelist brought them. Christians of all denominations joined in the meeting and were greatly blessed. A young peoples' prayer meeting was organized and promises to be a great blessing. We have received 33 members into the Church since Conference. We thank God and take courage. Pray for us.—J. O. Bennett, P. C.

Hattiesburg Circuit (Miss. Conf.)

Dear Dr. Meek: Bright prospects confront us on this charge. We have completed the first round, and have made a reasonably good start on what we are planning for and expecting to be a most profitable year, both spiritually and materially. At the seven appointments a cordial welcome was given me and the initial services were entered into with a noticeable degree of spiritual fervor. Half of our time is given to Petal, a progressive suburb of the "Hub" City, just across Leaf River. A substantial and well designed new church stands as a credit to Methodism and the enthusiastic workers here, who are responsible for its erection. We hope to have it dedicated this year. We anticipate with pleasure having our brotherly presiding elder, Rev. W. B. Jones, with us February 10 and 11. This is the occasion of our first quarterly conference. Brother Dan Kelly is scheduled to assist us in a campaign against sin, and for the spiritual quickening of the Church, about the middle of February. As this charge is in its infant stage, no regular parsonage has yet been provided. However, we are occupying a rented cottage for the present. Last Tuesday night evidence of the interest of our kind and thoughtful people in their pastor and his family was manifested in a substantial, old-time "pounding." After a delightful social hour, concluded with prayer, we felt that the ties of Christian love had been woven closer between the pastor and people as we separated.—Charles E. Downer, Pastor.

WARNING TO FARMERS.

The extreme scarcity of cars constitutes quite a problem to the farmers and the fertilizer manufacturer. Usually farmers are in the habit of ordering fertilizers a short time before they are ready to haul them or put them into the ground. That is impracticable this year. Those farmers who are late in ordering their fertilizers probably will be forced to plant without any fertilizer. The fertilizer factories are able to ship promptly, but the railroads are not able to supply the cars promptly. Hence it is a matter of extremest importance that farmers get in their orders as far in advance as possible if they would avoid disappointment in delivery of their fertilizer supplies. It is not an unusual thing for shipments to be delayed for weeks owing to the inability to get cars. Many cities have been facing coal famines, having only one or two days' supply of coal on hand owing to the car shortage, and this car shortage applies to all classes of cars. Hence every wise farmer will place his fertilizer orders as early as possible giving the fertilizer factories opportunity to ship whenever they can get the cars to make the shipments.

One of the sure preventions of a spiritual collapse is to pay closer attention to the outward acts when we find the temptation to distrust God assailing us. The prayer engaged in reluctantly may be the very thing necessary to fortify our position. Devout customs, persevered in during periods of apathy, are often bridges across the torrent.—Rev. W. C. Roberts.

EAT LESS MEAT IF BACK HURTS

Take a glass of Salts to flush kidneys if bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness and bladder irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys clean, thus avoiding serious kidney disease.

COMPLETE FLOWER GARDEN FREE

Write us to-day sending 16c., in stamps to cover mailing and packing expenses, and we will send you **Free** one of our excellent collections of Flower seeds value (60c.) in our catalogue. The collection contains one packet each of Sweet Alyssum, Mixed Asters, Candytuft, Cockscomb, Four-O'clock, Hollyhocks, Dwarf Mixed Nasturtium, Mixed Sweet Peas, Dwarf Sunflower and Phlox, and a copy of our 1917 illustrated catalogue and pamphlet on "Beautifying the Home Grounds."

W. H. MIXSON SEED COMPANY, Mail Order Dept. H CHARLESTON, S. C.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"---No Extra Fare

From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.

JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

TO LIVE LONG!

A recipe given by a famous physician for long life was: "Keep the kidneys in good order! Try to eliminate thru the skin and intestines the poisons that otherwise clog the kidneys. Avoid eating meat as much as possible; avoid too much salt, alcohol, tea. Try a milk and vegetable diet. Drink plenty of water, and exercise so you sweat—the skin helps to eliminate the toxic poisons and uric acid."

For those past middle life, for those easily recognized symptoms of inflammation, as backache, scalding "water," or if uric acid in the blood has caused rheumatism, "rusty" joints, stiffness, get Anuric at the drug store. This is a wonderful eliminator of uric acid and was discovered by Dr. Pierce of Invalids' Hotel, Buffalo, N. Y. If your druggist does not keep it send 10 cents to Dr. Pierce for trial package and you will find that it is many times more potent than lithia and that it dissolves uric acid as hot water does sugar

NOTHING STANDS AS HIGH, as a remedy for every womanly ailment, as Dr. Pierce's Favorite Prescription. It's the *only* medicine for women certain in its effects.

"Favorite Prescription" is an invigorating, restorative tonic, a soothing and strengthening nervine, and a complete cure for all the functional derangements, painful disorders, and chronic weaknesses peculiar to the sex.

For young girls just entering womanhood; for women at the critical time; nursing mothers; and *every* woman who is "run-down," tired or overworked—it is a special, safe, and certain help.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels, Sugar-coated, tiny granules, easy to take as candy.

How to preserve health and beauty is told in Doctor Pierce's Common Sense Medical Adviser. It is *free*. Send Dr. Pierce, Buffalo, N. Y., four dimes, or stamps, to cover wrapping and mailing.

CHURCH NEWS ITEMS.

Seven hundred and fifty-one pastoral charges of our Church are served this year by supplies.

The date of the meeting of the Baltimore Conference has been changed by Bishop Hoss from March 21 to March 28.

Of the 3917 persons added to the Church last year on profession of faith in the charges of the Western North Carolina Conference, 3559 came from the Sunday school.

Rev. J. E. Godbey, D.D., of Kirkwood, Mo., has sent to the School of Theology of Emory University a very fine picture of John Wesley. It is a copy of the last picture of Mr. Wesley and was brought over by direction of Bishop Asbury. This picture has hung over the desk of Dr. Godbey for thirty years and was a gift to him from a Northern Methodist friend. It is a valuable contribution to the large collection of Wesley pictures already in possession of the University.

COMMENDING REV. J. S. PURCELL.

Whereas the Rev. J. S. Purcell while President of the Mississippi Conference Training School for the past two and a half years wrought so faithfully and effectively in our midst in behalf of the church and community at large; and whereas he devoted himself especially to raising the standard of efficiency in school work, and under his administration the Waldo Moore Literary Society has attained a high degree of success, largely due to his efforts;

Therefore, be it resolved by the Waldo Moore Literary Society that we do hereby express our appreciation of the service rendered by him while among us.

Be it further resolved, that we commend him to the people with whom he has gone to labor.

Resolved, lastly, hat a copy of these resolutions be sent to Rev. J. S. Purcell, a copy sent to the New Orleans Christian Advocate for publication, and a copy spread upon the minutes of the Society.

Signed: B. H. Williams, Brunner M. Hunt, L. Clegg, Committee.

Adopted by the Society Jan. 19, 1917.

It affords me pleasure to transmit the above, as requested by the Waldo Moore Literary Society.

ROLFE HUNT,
Cor. Sec'y.

Rumors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

TEACHER-TRAINING ENROLLMENT.

Between December 20, 1916, and January 20, 1917, the enrollment of teacher-training classes and students in the Gulf Division was as follows:

Alabama Conference—Two classes, 31 students (including two individual students), at Dadeville, Fort Deposit, and Mobile. (The enrollment of the Dadeville students as from the Alabama Conference is an error, as they should have been reported as from the North Alabama Conference).

Little Rock Conference—Four classes, 31 students (including two individual students), at Arkadelphia, 2; Kingsland and Little Rock, 2.

Louisiana Conference—One class, ten students, at McNary.

Mississippi Conference—Four classes, 53 students, at Brookhaven, Homewood, Montrose, and Poplarville.

North Alabama Conference—Six classes, 67 students (including five individual students), at Addison, Detroit, Hamilton, Harvest, Helena, Maben, and Sulligent, 2.

North Mississippi Conference—Three classes, 16 students (including two individual students), at Central Academy, Etta, Indianola (2), and Sardis.

Total enrollment for the Division, 20 classes, 208 students (including 11 individual students).

Aggregate from the whole Church, 55 classes, 688 students.

The banner Conference this month was the Virginia, with 4 classes and 106 students.

A. L. DIETRICH.

OUR MISTAKES.

Sometimes they entail very serious consequences, do they not? Even though we had no bad intention when we made them, they have a perverse way of overlooking that absence of wrong motive, and keep on dogging our steps long after we think we ought to have escaped them. Of course, that fact ought to teach us the necessity for greater care and wisdom. A sensible man ought to take his mistakes somewhat seriously, and let them instruct him for the future. But one of the most serious mistakes we can make in life is to take our mistakes too seriously. If we are guilty of that folly then our mistakes cease to be helpful factors in our lives, and become drags and fetters, checking and hampering us at every hand. In thinking of our mistakes and their sometimes serious consequences it is well to remember that there are great reconstructive and recreative forces at work in life that are very actively on the side of the man who is determined to improve upon a bad or foolish past. And that brings hope, no matter how great the mistakes have been.—Christian Guardian.

THE BETTER WAY.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you look for what is good and strong; honor that, rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—Ruskin.

VALUE OF A GOOD BOOK.

He who loves a book will never want a faithful friend, a wholesome counselor, a cheerful companion, an effectual comforter, as by reading, writing, and thinking one may innocently divert and pleasantly entertain himself in all weather, so in all fortunes.—Barrow.

Often reflect upon thyself, and observe what company is with thy heart. We may know by the noise in the school that the master is not there; much of the misrule in our bosom arises from the neglect of visiting our hearts.—Gurnall.

Freckles—

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho peels off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking, and, of course, has no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada.

MRS. WINSLOW'S SOOTHING SYRUP

THE NATION'S FUTURE
Depends Upon Healthy Babies
Properly reared children grow up to be strong, healthy citizens

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

Mrs. Winslow's Soothing Syrup
Makes Cheerful, Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today and keep it handy

Sold by druggists throughout the world.

ACTUAL EXPERIENCES WITH MERIDIAN FERTILIZERS

$1100.00 Net Profit or 550 Per Cent.

"I raised 47 bales of cotton on 50 acres with 400 pounds of Meridian Home Mixture. I think the land would have made about a half bale per acre without the fertilizers, and figure my net profit from the fertilizer investment at about $1100. This is about 550 per cent. profit." H. C. Welborn, Mossville, Miss.

Bale to the Acre on Poor Land.

"I used Meridian Home Mixture at the rate of 225 pounds per acre on poor, sandy upland, and made 15 bales of cotton on 15 acres." F. E. L. Wharton, Ethelville, Ala.

We have thousands of such testimonials on file, but as more than one fourth of the fertilizers used in our territory are Meridian Fertilizers, ask the farmer who uses the **Red Bag** Meridian Fertilizers for his results.

LEADING BRANDS

Meridian Home Mixture
Meridian Blood and Bone
Meridian Ham Bone
Meridian Vegetable Grower
Texas Special
Meridian Union Special Phosphate
Meridian Perfect Cotton
Meridian Meal Mixture
Cadeo Cotton
And many others for every crop need.

Look for the **Red Bag** on the back of every sack.

MERIDIAN FERTILIZER FACTORY,
Offices and Factories at
Meridian, Miss., Hattiesburg, Miss., Shreveport, La.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 8. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3183.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY, 22, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

BRILLIANT, BUT NOT SCRIPTURAL.

In The Outlook of February 14, Colonel Theodore Roosevelt has an article under the caption, "The Dawn and Sunrise of History," which is notably brilliant, and which is a fine illustration of the extraordinary versatility of that distinguished American citizen. It is largely a review of a recent work from the pen of Professor James Henry Breasted, the well known Orientalist and Egyptologist of Chicago University, entitled "Ancient Times: a History of the Early World." Perhaps the most striking thing in the Ex-President's entertaining dissertation is the implicit faith that he exhibits in the statements and deductions of the archaeologists; indeed, he seems to swallow in toto and without the least misgivings all their reasonings and conclusions. Note, for instance, the following passage: "We now know that the prehistory of man, during the period that he had become clearly human but before he had reached the lower levels of civilization or had learned to leave written records, covered a period of certainly two hundred thousand years, and probably twice as long." (Italics ours.)

This quotation clearly shows that Mr. Roosevelt is an evolutionist, and rather indicates that he does not believe the first chapters of Genesis to be historical, though the evidence that he holds the latter view is not so conclusive as that he adheres to the former. It must be said to his credit, however, that he locates the dawn of history about where the Scriptures place man in the beginning of his career. He says: "The historic record opens along the lower Nile, and along the lower Euphrates, in the flat plain—the Plain of Shinar—through which the Euphrates and Tigris enter the Persian Gulf. The latter region can conveniently, although not quite accurately, be known as Mesopotamania—its civilization later included the region to which this term may with narrower propriety be restricted. * * * The country at the mouth of the Euphrates and Tigris is part of what Mr. Breasted has christened the Fertile Crescent, which stretches in a curve from Palestine through Syria, into Mesopotamia, with barren highlands to the north and sheer desert to the South."

It is a great mistake to think that large credulity is restricted to the ignorant. Sir Oliver Lodge, the eminent English scientist, is a Spiritualist, and has lately written a volume telling of conversations that he has had with a son who was killed in battle in France several months ago. And here we have perhaps the most widely known citizen of our Republic writing of a pre-human man as if there were no doubt that such a creature had once existed—this, too, when the missing link yet remains to be produced. And the difference between two hundred thousand and four hundred thousand years would seem to leave a pretty wide gap of uncertainty. It probably would hardly be saying too much to affirm that all men are excessively credulous in some direction. The tendency in this materialistic age is to accept readily anything that science has to say, however miraculous, while decrying all that is supernatural in religion.

We would not be understood from the foregoing as relegating Mr. Roosevelt to the class of skeptics. He is a member of the Dutch Reformed Church and an avowed Christian; but, while conceding him many excellent qualities, we scarcely think that he is an orthodox and safe religious teacher. Possibly the Harvard atmosphere has left its taint upon him. However, we should scarcely be justified in criticising him too severely while we have Methodist College presidents and professors who set forth from public platforms the evolution theory of the origin of the human race, rather than the Scriptural account of how mankind came into being.

The following declaration of Mr. Roosevelt in the course of his discussion is thoroughly characteristic: "But the curse of every ancient civilization was that its men in the end became unable to fight. Materialism, luxury, safety, even sometimes almost modern sentimentality, weakened the fiber of each civilized race in turn; each became in the end a nation of pacifists, and then each was trodden under foot by some ruder people that had kept that virile fighting power the lack of which makes all other virtues useless, and sometimes even harmful."

We agree with the Ex-President that wealth and luxury by enervating the peoples of the past and robbing them of the more robust and nobler virtues paved the way for their decline and downfall; but we do not like the suggestion that fighting is necessary to the maintenance of the virility of a nation's citizenship. We believe it is quite possible for a people, by simple living and by addressing themselves to large and unselfish tasks for the common good, to retain the stronger and more sterling qualities of manhood and womanhood without a resort to arms and the shedding of blood. We are not by any means a peace-at-any-price man, and we have no sort of doubt that there is such a thing as justifiable warfare; but we cannot accept the view that war is a necessity and that it is the only preservative of a civilization from decay. It is our conviction that Christianity, rightly understood and truly lived, will keep a population clean and strong and forceful, as nothing else can do.

SELF-CONTROL.

There is no more valuable element in the make-up of personality than self-control. It is a source of strength that is almost beyond measurement. Some one has called it the charioteer of the soul, guiding its possesser along the safe road, when deflections would bring disaster, and possibly ruin. The lack of it has been the cause of the downfall of many of the mightiest spirits that the race has produced. It was this that cut short the career of Alexander the Great, led Mark Antony to a suicide's grave, and sent Napoleon to the surf-beaten shores of St. Helena. Failures and wrecks due to the absence of self-control may in this day be seen on every side. Blessed is the man who amid excitement, confusion, and perturbing provocations, can keep himself in hand! The Christian religion tends to develop this splendid faculty, but it is by no means possessed by all Christians. Elijah could scarcely be said to be master of himself when under the juniper tree; nor could the apostles amid the last scenes in the earthly life of our Lord. But Jesus himself, our great Exemplar, was never upset by anything that happened in his stormy and tragic career. Self-mastery in the highest degree ever characterized him. This is a virtue for which every disciple of Christ, by prayer, watchfulness, and the aid of the Holy Spirit, should unceasingly strive. A poet thus impressively sets forth the power and achievments of self-control:

I saw an angel with majestic mien
And radiant brow, and smile divinely sweet.
Strong human passions writhed beneath his feet;
There, too, expired those coward faults which screen
Themselves behind inheritance, and lean
On dead men for their strength and think it meet—
All, all lay prostrate, owning their defeat.

Then to the spirit with the eyes serene
I cried aloud, in wonder and in awe:
"O mighty one, who art thou that thy glance
Can circumvent heredity—cheat chance,
And conquer nature? What thine occult law?
Art thou incarnate Force—the over-soul?"
The angel answered: "I am Self-control."

A NEW IDEAL PROPOSED.

The question has been asked, "Does Southern Methodism desire to become a province?" It might be better to be "a province," than not to be at all. But a Church that extends over half the vast American Republic, that has projected its work into China, Korea, Japan, Africa, Mexico, and South America, and which is steadily widening the sphere of its operations, is a pretty good-sized province—one that we scarcely need to be ashamed of. Majestic ministers, quite as large in every respect as any that we have now, have lived and labored without the bounds of Southern Methodism without finding themselves straitened within its limits.

There has been but one denomination that has had anything like a world dominion—the Roman Catholic—and behold its past record and what it has "BECOME!" Such talk is new among Methodists, especially among those of the South; and we trust that it will not hold the stage long. The Churches in every nation should as soon as possible be made self-supporting and self-governing; and this is the principle for which we have hitherto stood, and for which it is to be hoped we shall continue to stand. The most hateful thing about Rome is its foreign government, seeking to control from the Vatican in Italy far-away peoples in other lands. John Wesley said, "The world is my parish," and he wanted Christ proclaimed to men everywhere, but he indulged in no dream of a world-wide ecclesiasticism. His course toward the Methodists in the United States furnishes ample proof of the correctness of this statement.

THE FATHER.

A. E. L. A.M.

Not the way I dear Father can I go
This is the path that Thou wouldst have me choose
That dark valley that turns stream is true.
That rocky steep is mine.' I must refuse

Child of My love, have I not carefully
Been leading thee for this dear work of Mine?
Hast rejoicing given is on this mountain side
No shout nor singing I as well as thine.

Thou canst not see My walk, but soon shalt find
That dark valley is where will flowers most sweet
And strength by paths I will reveal to thee
And that dark stream prove nearest heart thy feet.

Father, humble me. Let Thy wondrous love
Subdue this wayward and rebellious heart.
Teach me to do Thy will, obedient prove
And with rejoicing take a dear my part.

—Southern Churchman.

THE PRAYER.

It is true prayer when one turns his heart inside upside down and pours out its contents at the feet of Christ. "Ye people, pour out your heart before Him. God is a refuge for us." "Pour out thine heart like water before the face of the Lord."—F. B. Meyer.

OUR DAILY TASK.

Men often complain that they have little time for nurturing the higher spiritual life and that all of their daily associations combine to lead them away from God. Dr. W. L. Watkinson says: "In our daily tasks lying as they do among the realities and not the dreams of life, we witness for Christ. * * * Heaven appoints our place and work better than we could choose. It is one of the primary ends of His providence.' Our safety lies not in changing the daily associations, but in changing them into higher opportunities. We are not to be overcome of evil, but to overcome evil with good. Regret not the associations which are so distasteful to you, but determine to become salt and light like your blessed Master. It is not alone in the cloister that we grow in grace, but also out in the world of sin when in humility and fidelity we represent our Master.—Pittsburgh Christian Advocate.

THE PATIENCE OF FAITH.

Faith is able to wait with patience. Delay need be a "resistance" and an "evidence" to the Paul's great words it does not need to fret or chafe under delay. John Wesley said of himself that he was "always in haste but never in a hurry." This was because he was a man of profound faith. He believed in God. He believed in man. He believed in himself. It is the man who does really not believe in himself or others or God who can never "possess his soul in patience." He has such small faith in nature's necessary processes that he must forestall what the pot boil. He doubts the validity of kindness hence he continually overexamines it. He is never quite willing to let God "keep" that which he has "committed unto him." His counterpart is the man who believeth and who, "believing," does not need to "make haste." Of course, there is no time to lose, but there is still less time to worry.—George Clarke Peck.

MINISTERIAL INFLUENCE.

There is a difference between a social influence in a minister of the gospel and a moral influence. Social influence gives popularity, but moral influence is seen in the regeneration of lives. Social influence is often won at the expense of moral influence. Compromise of principle for the sake of praise is the price many men pay for popularity. It is even yet well to "remember the words of the Lord Jesus," "Beware when all men speak well of you." But how many ministers would by men whom they could not reprove. They despise them when they become foes. There are days when the true will of God leads to take a resolute stand against a tide of popular favor. Let the Lord in Israel, the ones of us do not like the taste of humble pie be not either.—The Methodist Protestant.

THE NEGRO MEMBERS IN THE UNITED AMERICAN METHODISM.

Dear Brother West: In the Advocate of February 1 is an article by Rev. F. G. Lowrey on the Negro problem now before the Church for solution. The problem is to determine "the status of the Negro membership in the proposed united Church." As we have no Negro members in our Church, the problem is not ours to solve. The trouble is with the brethren in North. They have more than a hundred of a million, with all the rights and privileges of white brethren. They are on an equality in every department of the Church—legislative, executive and judicial. This applies to both men and women. They are all over everywhere and all the same except in social life, and even there the "color line" in a few instances is not personized. No wonder our Northern brethren are troubled, not to say embarrassed when they come to consider the matter of unification with the Church, South.

Brother Lowrey thinks the Negro should be no barrier to unification. He says nothing in the Negro is known but a misdemeanor. The whole sense of the article indicates a preference for "unification first" rather than unification and that the Negro should not stand in the way. I mean no offense by this statement. I am so impressed, and the impression depreciates the value of his article.

In solving the problem Brother Lowrey would be satisfied with one of five things. He would be pleased to see the Negroes set off to themselves and have their affairs administered by their own Bishops and other officers, as he once witnessed in the Annual Conference of the Colored Methodist Episcopal Church. All of us would be satisfied by such an arrangement. It would be a vindication of the wisdom of our fathers, who, in 1866, did the best possible for our colored members, not by turning them loose, but by forming them into an independent jurisdiction, a step we have never had occasion to regret. Or Brother Lowrey would be satisfied to see the Negroes remain in the Church just as they are and have at their head "a leader with of an old and developed race" as he once saw under the administration of Bishop Joyce. Brother Lowrey prefers the latter plan, but unfortunately, there is no chance for it. If our Oklahoma plan is adopted the Negroes will form a separate and independent Church. If the Saratoga plan is successful they will be organized into one of the Jurisdictional Conferences and elect their own leaders. They would be sure to elect men or women of their own race.

"By Methodists coming together and be one—Negroes and all others—is charged to "prejudice" and "animosity." I dismiss without comment the charge that Southern Methodists cherish enmity towards the Negroes. We do not hate them. The charge of prejudice cannot be disposed of so summarily. And for I hope that our General Conference will not act without reason when it proposes to put the Negroes in a separate and independent jurisdiction. The Conference had both reasons and a precedent. The reasons were not stated. It was not necessary to do so. Everybody, including Brother Lowrey knows what they are. It was not because the Negroes were once slaves, nor because they are black and ignorant, nor yet because they are in their infancy. These are drawbacks and necessarily handicap the race; but the real reason is race-inferiority. The Negro is not the equal of the white man.

No matter what the status of the Negro, legal, intellectual or moral, our lawmakers well know that race consciousness, or race instinct, as fully developed in the black man as in the white man, had to be reckoned with in proposing any scheme of unification. The question did not involve the relation of the Negro to the Lord Jesus Christ. That has settled so far as Southern Methodists are concerned, long before the Methodists of the North felt themselves called to take him into their fraternal fold.

Race consciousness always alive and acknowledged, is more pronounced today than ever. Circumstances have emphasized it. "Freedom and equality" were slogans with the Negroes immediately after the War between the States, and those in authority proceeded to arm them with every available emblem and implement of liberty. They put the ballot in their hands, gave them free access to liquor, sent them to the Legislature, and put them in the halls of Congress. And what was not "nominated in the bond," they assumed. What was the result? Let the many black pages of history tell the story—I cannot. Wise men, North and South, saw the mistake of making voting citizens of such a mass of ignorance and deplored it. Dr. Edgar Blake, Corresponding Secretary of the Board of Sunday Schools of the Methodist Episcopal Church, and a member of the Commission on Unification, says in Zion's Herald of January 31: "There are many friends of the Negro who believe that that act of enfranchisement was one of the greatest mistakes the government ever made in dealing with the Negro." Dr. Blake further says: "Our Church gave him full representation in the General Conference, but it is very doubtful if it would do it now if it were facing the question again." How does that sound? Spoken in Boston, too! In making these utterances, Dr. Blake does not say, why. The most of us know.

The idea of race consciousness is not confined to the obscure and uninformed. It is maintained by men in high places. Our own Bishop E. D. Mouzon, in the Christian Advocate (Nashville) of Feb. 9, thus speaks: "Recognition must be given to race consciousness. Everywhere we hear it. Great peoples and lesser peoples are insisting upon it all over the world. Race consciousness is from God and cannot be ignored or overridden. Racial integrity must be preserved in America for the protection of the Negro as well as for the protection of the white man." Bishop Mouzon was discussing unification. Without attempting to interpret the Bishop's words I venture to say that if he does not mean that it is best for the Negroes to be put in a separate jurisdiction, I do not know what he means.

Speaking of the organization of the colored membership of the Methodist Episcopal Church into a Regional Jurisdiction," with equal representation in the General Conference with other Regional Conferences, Dr. Blake, above quoted, has this to say: "We are face to face with social conditions in the South that cannot be ignored. Racial lines are sharply defined and cannot be lightly moved aside by saying that such ought not to be. It is a condition that we face, and not a theory. It is a part of the problem that we cannot escape. And it should be borne in mind that these conditions are not confined to the Methodist Episcopal Church, South. The color line is more closely drawn in churches of our own denomination in the South than in the churches of our sister denomination. * * * And, further, this racial condition is not confined to the South. It is becoming increasingly acute in the North. A Negro cannot make a purchase in the largest dry goods store in Chicago. * * * I am not justifying this condition. I am stating it as part of the problem that we have to face."

Dr. Blake is right. Conditions brought about by race consciousness cannot be ignored. We must simply meet them and act accordingly. Nor is it unchristian to recognize them. A man is none the less a Christian because he worships in his own house and in his own way, and makes laws for his own government. He is unchristian when he denies to others the privileges he enjoys and the rights he claims for himself. Brother Lowrey's reference to the beauty of unity as exhibited by the blending of the races in the Roman Catholic Church in his home town is worthless as an illustration. In view of the fact that in the Roman Catholic Church the laity have no voice in Church

government. The priest, himself, who ministers to these colored members has no voice. Rome is an absolute monarchy with as submissive subjects as ever lived. Notwithstanding, if the church at Donaldsonville had put over it a colored priest, Brother Lowrey would see something besides unity and submission. The reference to the colored Conference held by Bishop Thirkield "in the classic city of Mansfield, La., the site of our Methodist (South) school for girls," is worse than useless. This is a free land, and Bishop Thirkield and his Conference, if invited, had a perfect right to go there. (One wholly unacquainted with conditions, reading Brother Lowrey's words, would infer that the Conference was accorded the freedom of the city, had access to the houses of the people, and the welcome of the college girls.) That nobody saw any "impropriety in the Church as thus governed" is not surprising. It was not the business of the citizens of Mansfield. They did not stop to inquire. But we dare say the Methodists of Mansfield will make it their business if the Commissioners on Unification endeavor to force Negroes on Southern Methodists as lawmakers.

I do not hate the Negro. I would not throw a straw in his way to heaven. I would not even hesitate to worship with him, as I have done scores and scores of times in the long ago. But a change of circumstances has come. We can no longer worship as we did. This change of circumstances does not demand that I assist in placing him in a position where he can join with men of like notions with himself in making laws for my government. And I am not going to do it!

Nashville, Tenn. J. W. BOSWELL.

A DUAL WAR CRY.

Rev. W. W. Pinson, D. D.

"Lengthen thy cords and strengthen thy stakes." Isa. 54:2.

Had Isaiah written but yesterday, he might have written this jubilant message of enlargement for the Advocate family. This is the prophetic message for the hour. Shall we not hear it and heed it and gird our loins for advance?

A distinguished Belgian said to an American audience a few months ago: "Don't pity us; pity yourselves. You are only growing rich out of the war—only growing rich." Is it possible that, amid the ashes of their physical desolation, they can justly pity our more terrible spiritual desolation?

The Europeans are learning the lesson of self-forgetting service at a terrible cost. Their treasure, their sons, their luxuries they freely lay on the altar of war. They even consent to limit their necessities to a war basis. More money is spent for war by a single nation in one day than all America gave last year for foreign missions. More young men followed the flag to the trenches from Cambridge and Oxford alone than are asked for to evangelize the world.

Last year we Southern Methodists did not give for foreign missions more than one sixtieth of our share of the profits on our trade with foreign countries alone. There is no coin small enough to measure the average weekly giving of a Methodist to send the Gospel to the heathen.

Our greatest danger is not war. It is lust of gold and love of luxury.

This is the canker that will eat out every noble and heroic trait and leave but the lying semblance of manhood.

The dual war-cry of the Kingdom is a call to pray and a call to the sacrificial life. Only so can we drive our stakes deeper at home and lengthen our cords abroad. Can we hear this war-cry amid the jingle of our dollars?

Is it irreverent to say that God is pounding at the doors of American churches and that he will not be turned away? He will wake a heart cry sooner or later. It may be of reverent and filial intercession, tremulous with love and holy trust; or it may be a wail, sharp and bitter with the agony of despair. But He will not be put off.

What are we going to do about it? That is what we want to ask ourselves over and over during the "Week of Prayer," which our Board of Missions asks us to observe April 1-8 next.

Under the shadow of the cross and in the splendor of the resurrection, we want to take stock of our souls and uncover our consciences at the mercy seat. We shall listen to Him who said, "Go ye into all the world," as he asks a reason why we have not gone.

Two million Methodists have it in their power to say whether the thin battle line shall be pushed out to further victories or whether it must fight on in a deadlock with heathenism, and to answer whether eager volunteers shall go to the front or stay at home.

We will decide whether the hearts of those who hold the forlorn posts shall sink with hope deferred, or break forth into singing as they greet the new recruits.

A relief corps of twenty new men is needed at the front to help set the line in motion for new frontiers. We will join to pray—this, first and middle and last—and to give for advance, or we will count our gains and gorge our lust for pleasure in the shadow of a world tragedy.

A thin line of missionaries, poorly equipped, face 40,000,000 of heathen. They wait for reinforcement and the word to advance. Shall two millions of prosperous and contented Methodists refuse the poor response of twenty men? We are to answer this during our Easter Week of Prayer.

Our Christ has the world on His heart. Shall we not stand with Him on Olivet in the Easter glory and take the world—the lost and groaning world—on our hearts, and learn anew the lesson of intercession?

SISTER MARY BROWN.

Dear Advocate: I wish to write a little about the life of Sister Mary Brown, the mother of two of our preachers, Rev. R. O. Brown, of Clarksdale, and Rev. S. A. Brown, of Kosciusko. I do not feel inclined to write the usual or ordinary obituary, for the reason that her life was not an ordinary one—in fact, her spirit and Christian life were so far above the usual, that I feel wholly unfitted for the task of speaking of one so far advanced in spiritual things.

Sister Brown was the daughter of that distinguished Methodist preacher, Rev. Geo. Shaeffer. She was born in Columbus, Miss., on May 23, 1843, and on July 14, 1864, was married to Mr. Stephen A. Brown. Her father, the Rev. Geo. Shaeffer, was one of the most beloved preachers in our Conference. There are those still living who remember him in his prime, when he was not only loved by thousands, but was a preacher of righteousness of unusual power and eloquence. When Sister Brown was married, her husband had two sons and one daughter by a former marriage; they were Mr. O. P. Brown, of Columbus, Miss., Rev. R. O. Brown, our present pastor at Clarksdale, Miss., and Mrs. W. B. Vaughan (Luey), who lives near Columbus. There were three girls and two boys born of his second marriage: Mrs. H. C. Pilkinton and Mrs. J. U. Tate, of Mayhew, Miss., and Mrs. John Beale, of Greenwood, Miss. The two boys were George S., who died a number of years ago, and Rev. S. A. Brown, our gifted pastor at Kosciusko, Miss.

Since the death of her husband, years ago, Sister Brown has lived with her children most of the time. I would especially call attention to the deep, genuine, triumphant, abiding nature of her spiritual life. The blind man who received his sight from our Lord said, "Jesus Christ opened mine eyes." Of her, it may be said, "Jesus Christ made her gentle in all her life." I do not remember to have ever been in her presence that I did not feel the refining influence of her Christian gentleness. She believed with all her heart in the power of prayer, and the world will never know how much of her time was spent in prayer for its salvation. And the preachers of the North Mississippi Conference will never know how deeply she loved them, or how much she prayed for them. The space allotted will not permit me to say what ought to be said of such a life as hers. If we can understand it, and it is difficult to do, let us bear in mind that every Methodist preacher has lost a friend; every lost soul an earthly advocate, and Mississippi one of the choicest, purest, and most richly endowed of all her daughters. She died in Greenwood the day before our Conference met in Winona, last December. We buried her in Mayhew the following day. Let the children who miss her so sorely bear in mind that God and the angels know how to take good care of such a mother until the Second Coming of our Lord and Christ.

New Albany, Miss. S. L. POPE.

SOME OF BROTHER LOWREY'S LACKS.

Dear Dr. Meek: I have just read the article of Rev. P. O. Lowrey, in the Advocate of Feb. 8, and in at least one respect I am most happy to agree with him, namely, that he writes "in the absence of definite information." As a matter of fact, the scope of his misinformation is even wider than he is willing to confess. From what source did he learn that Simon who carried the Lord's Cross was a Negro? He asserts it as a matter beyond dispute. Will he be good enough to tell us why he thinks so? The mere fact that Simon was a resident of the Greek Colony of Cyrene in the north of Africa no more makes him a Negro than the residence of Oom Paul Kruger, and other Dutchmen, Frenchmen, and Englishmen in the South of Africa made Negroes out of them. In simple truth, Simon was a Jew, who had come up from Cyrene to Jerusalem to worship. There were so many such Jews that it became necessary for them to have a special synagogue at Jerusalem. There is not a single circumstance that would lead an intelligent man to say that Simon was a Negro—not one. And does Brother Lowrey undertake to deny that there are Japanese problems and Chinese problems? If he does, it is simply because he does not know what he is talking about. Certainly no man agrees with him who has visited China and Japan and made a careful investigation on the ground. May I say that when a man lacks "definite information" on any particular subject he has manifestly a providential call to keep silent about it? Very respectfully,

Muskogee, Oklahoma. E. E. HOSS.

"It is the doing that grows out of praying that is mightiest in touching human hearts."

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

A REVIEW OF DR. BLAKE'S ARTICLE ON THE UNIFICATION OF AMERICAN METHODISM.

(This utterance appeared in the Southwestern Christian Advocate of February 15, one of the official organs of the Northern Methodist Church. It was written by Dr. Robert E. Jones, the editor, who is one of the leading colored ministers in the Methodist Episcopal Church, and a member of the Joint Commission on Unification. It will be remembered that we copied an extract from Dr. Blake's address pertaining to the Negro aspect of the unification problem in our issue of last week.—Editor N. O. Advocate.)

We could have wished that the discussion of all points of difficulty in the approach to organic union had been delayed for a while. We believe a delay would have been conducive to the movement under way. The subject, however, is now up in all of its phases, and lest there be a crystallization of sentiment which shall jeopardize the interests of one-tenth of the membership of the Methodist Episcopal Church, it is best that we have a frank discussion. Moreover, the silence on the part of the colored people may be misinterpreted. It certainly may leave room for concluding that we have no set convictions on this whole question of organic union. Without our choosing, and certainly not to onr liking, we have been made the crux of the approach to a unified Church.

We Desire Union.

We have not encountered among our people, anywhere, sentiment, antagonistic to union. We are to the man in favor of a union that would safeguard our self-respect and that which wonld not require us to relinquish onr constitutional rights in the Church and our divine rights in the Kingdom of God. We know at the same time that a union of Methodist forces, North and South, would retard for half a centnry or more our progress for full and equal rights within the Chnrch of our choice in America. We constitute one-tenth of the membership of our Church, to which we have given a fnll measure of loyalty and devotion. We are perfectly willing to stick a peg in our progress and mark time. We are unwilling, however, to make a step backward.

We repeat, we favor union. We need it for what seems to be America's providential program for the world. The moment America breaks the shell of her provincialism she will be ready for world leadership. America has been growing during the recent years for this task. Not many years ago the United States presented in its statistics the Chinese, Japanese, and Negro peoples, under our flag, under the general heading of "Colored." Japan forced the issue and has become "white," without raising the social qnestion or the question of the intermixture of the races. America cannot be the schoolmaster of the world with its narrow and self-conceited prejudices. We cannot teach France religion if we withhold the right hand of fellowship from any race. France has in her army to-day six hundred thousand Negro soldiers, some of whom wear shoulder straps. We need a union of Methodist forces for the sake of Methodism's world-wide program. We think we comprehend all the fundamental reasons for union, but we want a church "of the people, for the people, and by the people." We are absolutely sure that there will be a reunion of the Methodist forces; if not to-day, to-morrow.

An Important Contribution.

Dr. Blake's address is an important contribution to the discussion of the question of organic union in that it frankly approaches nearly all the difficulties involved. It is unusually clear. The propositions are all in the open. It is an able address and coming as it does from one of the foremost men of the Methodist Episcopal Church, a recognized leader, a member of four General Conferences, the Corresponding Secretary of the Board of Sunday Schools and a member of the Joint Commission on the Unification of American Methodism—it is of unusual significance. We propose to be as frank as Dr. Blake has been, for we shall not approach anything like a satisfactory and permanent agreement if we are not frank.

Slavery a Memory.

In the discussion of preliminary facts, Dr. Blake calls attention to the fact, which we should never forget, that the Churches were once one. He further says that "the issue that divided the Church has disappeared, slavery having been dead for half a century and there is nothing to divide the present generation of Methodists but a memory." There is a controversy as to whether the Church was divided on slavery. But we accept the inference of Dr. Blake that it was. Slavery is dead and the white and the colored people have made great progress, for which we are devoutly thankful. But slavery has many lineal, legitimate and logical descendants (or fruits), the family marks of which are so plain that they cannot be denied. The legitimate heirs of slavery insist on destroying the fundamental principles of freedom as applied to the Negro, hence we have many phases of the old question that are just as entangling and difficult as was slavery. The position and condition of the Negro and the attitude toward him in slavery was logical and in the code of slavery was correct. But the position and condition of the Negro and the attitude toward him in freedom (in a democracy, shall we say in a Christian (?) democracy?) is not correct. Slavery may be a memory but its fruits of disfranchisement, segregation, lack of school facilities, lynching, intimidation, unfair court decisions, aloofness on the part of the Christian Church and the like, fearfully remind us of the once reigning king. Slavery and its relation to the Negro was logical. It segregated him and kept him in his place and reduced him to chattel and disavowed that he was a man. But this same position cannot obtain in the days of freedom—in a wide-open democracy. Here is where the trouble comes in. Oh, for a leader of the Lincoln type who is big enongh and brave enough to treat the Negro fair and at the same time preserve every legitimate claim of civilization, North and South!

A World Church.

Dr. Blake, in his address, says that he does not "want to see the time come when the Methodist Episcopal Church shall cease to be a world enterprise;" that it was a mistake to grant the Japanese an independent relation. We have not been able to reconcile the contention for a world-church and the methods suggested for operating the world-church. Is it to be, according to Dr. Blake's plan, a world-church in which all races of the world shall participate, or is it to be a white church of America, controlling religious affairs of that part of the world that wills to come under? Is this the Church seeking ecclesiastical world imperialism? If so, it is a peril. We are heartily in favor of a world-church, a church that is big enough to include all the world. Not a church to govern the world, but to include the world. The biggest part of the world to-day is not the white part of it; it is the colored part of it. The colored part is not the biggest in intelligence, in leadership, and in constructive force, but it is the biggest part in numbers, in souls to be saved and in the opportunities for the extension of the Kingdom. If there is any blame to be attached, and if there is any embarrassment because of the existence of so many colored peoples, who are objectionable to the white minority, do not blame these poor people who are not responsible for their presence in the world; blame the Creator of men. He made them.

Discusses Colored Men's Relations Frankly.

Dr. Blake admits that "the colored membership is as much a part of the Methodist Episcopal Church as any group of our membership and possesses the same rights and privileges." It is the irresistible logic of this fact that brings on the difficulty. The Doctor is opposed to an independent relation of the Negro because he is incapable of handling large financial problems. He must not forget that the Negroes have $55,000,000 invested in church property, all of which was accumulated and is securely handled by the colored people except the percentage held in trust by the Methodist Episcopal Church. The Negroes control and manage four or five denominations that carry forward large educational programs and foreign missionary work in various parts of the world. Next to our own story of the development of a Book Concern stands the building of the National Baptist Publishing House at Nashville, Tennessee, the result of the constructive leadership of a Negro. We simply throw this in parenthetically because Dr. Blake pulls down so hard upon "racial immaturity." He says in discussing our representation on a parity in the General Conference that many friends think that it was the greatest blunder the Government ever made in dealing with the Negro when it enfranchised him. There was no mistake at all in enfranchising the Negro. Mistakes were made during the reconstruction period, but the mistakes were not because the Negro was enfranchised. Had he not been enfranchised at that time, we would have written caste in the American Constitution and it would have been years before the Negro would have been made a citizen. The Doctor says it is doubtful if the Church, facing the question, would now give the Negro full representation in the General Conference. It would do so or it would have no Negroes in the Church. Doctor Blake favors the holding of the Negro in the Methodist Episcopal Church, but he would not grant him parity representation in the General Conference. He would have him have some such relation as would be accorded to the foreign Conferences. He puts the foreign membership and the Negro membership in this country on the same basis. He says the reasons for not giving the foreign Conferences the same ratio of representation as the white American Conferences are, first, "The limited membership," and, second, "The cost is practically prohibitive." There is no doubt that the Negro membership would be as large as one or more of the proposed Regional Conferences. On the matter of expense, it costs the Church $33,050 to bring 56 foreign delegates to the General Conference. Toward meeting this expense the foreign Conferences contributed $2887.93. It cost the Church approximately $10,000 to bring to the General Conference at Saratoga Springs 90 Negro delegates and toward this amount these Negro Conferences contributed $6734.55. Both in numbers and the matter of cost, the comparison falls flat. The Negro is a part of the home Church. We are beneficiaries, it is true. So are a number of other Conferences beneficiaries. We spend as much on our white Conferences in the South as is spent on the Negro Conferences. Would we offer them the same relation as is now proposed for the Negro? We are sending missionary money to New England. Would we reduce its representation in proportion to the money we are sending into that section?

A Suggested Solution.

Dr. Blake suggests a little speech for the Negro to commit to memory, rise before the Church, make a very low bow (it would be better if on his knees), declaim the speech, make another bow and take his seat. This is the speech:

"We recognize the embarrassment in the way of the union of the two Methodisms and we are willing to do our part to relieve it. We do not want to leave the Church. We want to remain a part of it. But, brethren, give us a Regional Conference of our own, with the same powers as other Regional Conferences. Let us elect our own Bishops and control our own local affairs, as other Regional Conferences do. Give us a representation upon the connectional boards and societies of the Church, safeguard our powers and privileges by constitutional provision, and we will not ask to sit in your General Conference to legislate for you."

We might just as well be frank. We will do no such thing, not until the crack of doom. Dr. Blake says if we make this speech (Negro graphophone) the Methodist Episcopal Church and the Methodist Episcopal Church, South, would rise up and call us blessed. We would not want the blessing of a church that would accept such an attitude, much less a church that would demand it. But what of our children? They would curse the ground upon which we walked and disown our name. For us to surrender our right in the General Conference and then to permit others to transact such business for us as Dr. Blake proposes for the General Conference would certainly make us unworthy of a place in the General Conference. The Doctor should have gone one step further and asked us to relinquish our right to vote on all questions which would be sent down by the General Conference for approval or for non-approval by the Lay Electoral Conferences

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

and the Annual Conferences. This would be surrender, gone mad. Abraham Lincoln once said: "No man is good enough to govern another man without the other man's consent." And then, too, we would reluctantly place all our interests in the hands of another race. However good their intent may be, we are too familiar with the attitude of the strong nations of Europe toward the weaker, for this.

But all too much is being made of the legislative power of the proposed re-organized Church. In the General Conference of the re-organized Church we will not legislate upon civic, political or social matters. We will legislate purely upon things spiritual, things that concern the Kingdom of God. If the Gospel cannot bring us to this, can it ultimately save the world?

Moreover, the re-organized Church cannot lag behind the Ecumenical Conference, the Federal Council of the Churches of Christ, the Congregational Churches of America, the Southern Sociological Congress and a dozen other movements we might mention. The Negro enjoys membership in these bodies on a parity with any other race.

Is This a Threat?

If we make the little speech which Dr. Blake has composed for us, he says the Church will give large sums of money for our schools, our churches and our ministry such as never have been known before. We have a very fine example of what a Church will do for a people when they are isolated in the actual contributions of the Church, South, to their foster child, the Colored Methodist Episcopal Church. It is not human nature to provide for dependents when they are far removed. While we are devoutly grateful for all that the Church has done and is doing for the uplift of our people, and whatever the future may hold for us, we will always love her for past favors—nevertheless, the offer of positions and monetary considerations give us no concern. These are not of sufficient consequence to cause us to surrender our manhood. Dr. Blake says if we do not make the speech and "unification fails, the effect upon the Negro and his interests in the Church will be most unfortunate." He reiterates this statement, saying: "If the union should now fail because of the presence of the colored membership, it would mean a severe blow to their interests in the Methodist Episcopal Church." This leads us to say that there are two kinds of philanthropy, one that is given with the hope of developing those we seek to help in the largest possible way; the other is a species of bribery or slavery that develops weaklings and often reminds the beneficiary that "you wear our collar and, therefore, you must do as we suggest." The latter method of helping the Negro is the way of some of our would-be friends, and in this way they are continually sapping the manhood out of the race, and they are the first to shout "immature race" and "baby race." The method forces an almost impossible task on the leaders of the race to bring the rank and file up to real manhood. But back to the point. If our interests are to be threatened, if the helping hand of a strong brother is to be withdrawn, if we are to sell ourselves, the sooner we know it the better. The great Abraham Lincoln issued a proclamation once, which was later ratified by two-thirds of the Union, that made it forever impossible for any man or set of men to purchase other men. The Negro is not on the auction block. He is not for sale. He cannot be bought.

The Question in the Large.

We will vote for every proposition for organic union that does not seek to destroy manhood rights and then we will leave it to history as to who is responsible for the failure of unification. In God's name, we sincerely trust that there will be no defeat, but that there shall be an early cementing of our great American Methodism. The Negro must not be asked to give up all. There are others who could give up some of their prejudices and then it would not be necessary for any one to give up manhood rights.

This is a large question. Dealing with supreme courts and Regional Conferences is an entirely different matter from that of dealing with a segment of humanity. Supreme courts and Regional Conferences are human contrivances, to be altered, set aside, abolished as human needs demand. They have no soul to save; no God-given rights to protect. The greatest difficulty in the way of union admittedly is the Negro, but unfortunately, this great difficulty cannot easily be brushed aside. This difficulty is a human being, God-made, God-placed, God-owned, with certain inalienable rights in our common country and in the world and most of all in the Church of Jesus Christ. We can revise courts and conferences to suit our whims, our social prejudices, but we cannot reverse human rights "to suit." If the question of the comfort and convenience of the 350,000 Negroes in the Methodist Episcopal Church were alone involved it would be an entirely different matter. We are a part of a race that is contending for a status in this nation and in the world. As the Methodist Episcopal Church goes, so will go the nation. As the American nation goes, so will the world go. The eyes of the world are upon the 350,000 Negroes in the Methodist Episcopal Church. They have been placed in this critical and strategic position through no planning of their own. The serious situation of to-day, they did not make it and it is not of their choice. But for them to surrender now is to bring the condemnation of their kith and kin in this country and throughout the world. If the Negroes in the Methodist Episcopal Church lowered their status it might be a small matter, but by so doing they would lower the status of other races similarly situated throughout the world. Shall they do it?

The world is watching America and American Methodism. To quote the words of the late Booker T. Washington, that master of his time in race relationship: "The whole world is looking to the United States to set the example in the solution of racial problems so far as concerns the relationship between black man and white man. There is scarcely a country in Europe that in some way is not concerned with the destiny of the black, brown, or yellow people. This is especially true regarding black races in Africa. These European countries are studying our policy toward black people in the United States, and what is done here in a very large degree is likely to influence the treatment of our race throughout the world."

The Rights of the Kingdom.

Dr. Blake, in his closing remarks, asks the question: "After all, are not personal rights greater than the interests of a race? Has not the Kingdom of Christ rights also?" This query is something of a blasphemy on the Kingdom of Christ. Is the Kingdom of Christ to be lily white? And are we to write over the door of the Kingdom, "For whites only?" That is not an unfamiliar sign to the writer. We have seen it frequently. We have opposed lily whitism in other matters and why should we not oppose lily whitism in the Church? If this propaganda succeeds we ought to label our Bible "For whites only," and then we somehow think our Christ would hurry up His second coming to earth to drive into shame those who misinterpreted both His spirit and His Word. He would have us be brethren. He would have us be one. For there is no respect of persons in the Kingdom of Christ.

ARE YOU GOING TO ALEXANDRIA, MARCH 14?

If possible I would like to meet all the Wesley Bible Class people of Louisiana at Alexandria on March 14, when the organized classes of Methodism in Louisiana gather there for the first annual Federation meeting, and which will last through the 15th and until noon of the 16th. And in order to influence some to go if possible I want to spread out before you in more detail than I have heretofore the splendid feast that is being prepared for that occasion.

At 2:30 on the afternoon of the 14th, at the First Methodist Church, Rev. H. N. Brown, the Chairman of the Conference Sunday School Board, will call the meeting to order and ask Rev. H. W. May, presiding elder of the Lafayette District, to lead the 15-minute devotional. We will, of course, want to know at the outset what we are there for, and Rev. C. D. Bulla, D. D., of Nashville, Tenn., Superintendent of the Wesley Bible Class department of our church, upon whom the General Conference has placed the duty and responsibility of forming these Federations, will tell us, in a twenty-minute address, just what we are there for. His address will be followed by the forming of a temporary organization to serve until a permanent one can be formed at a later session. Rev. Emmett Hightower, the stalwart Texas Field Secretary for the Southwest Division, will give us a thirty-minute discussion of "The Relation of the Wesley Class to the Community," and I can assure you in advance that Brother Emmett knows what he will be talking about. The Wesley Classes are thoroughly Methodistic and participate in all forms of Methodist church activity, including missionary work, and this afternoon's program includes a half-hour discussion of "The Wesley Class and Missions" by Rev. N. E. Joyner, of Lake Charles, a former missionary in Mexico and now Missionary Secretary of the Louisiana Conference. Like Brother Hightower, Brother Joyner will be talking out of a full acquaintance with his subject. The last course of this afternoon's feast is a thirty-minute address on a most important and interesting phase of our work, "The Wesley Class and Evangelism," and Rev. J. M. Henry, presiding elder of the Ruston District, has been asked to talk on this subject, and if you know Brother Henry you know that he can do it.

The second session, on the evening of Wednesday, March 14, will open at 7:30, with devotionals conducted by Rev. Briscoe Carter, presiding elder of the district that will entertain the first Federation meeting. Brief addresses—of welcome, by Judge H. H. White, of Alexandria, and of response, by Chairman Brown—will be followed by Bishop Atkins, of Waynesville, N. C., with a powerful address on "Some Underlying Principles of the Wesley Bible Class Movement." And no loyal Louisiana Wesley Bible Class man or woman who can possibly get to Alexandria can afford to miss this soul-stirring message of our learned Bishop.

The third session will begin at 9 o'clock Thursday morning, March 15, with Rev. C. D. Atkinson, presiding elder of the Shreveport District, in charge of devotionals. Then for twenty minutes Mr. T. W. Holloman, superintendent of our Sunday school at Alexandria and Treasurer of the Louisiana Conference Sunday School Board, will discuss the question, "How Can the Wesley Bible Class Help the Superintendent?" and I wish every one of the 343 Methodist superintendents in Louisiana could hear Brother Holloman on this occasion. Bishop Atkins will then give us another of his strong utterances, the subject of which has not been furnished me. He will be followed by Brother Hightower's discussion of "The Wesley Bible Class and Teacher-Training." The last address of this session will be that on "The Bible" by Rev. S. A. Steel, D.D., pastor of First Methodist Church, Shreveport. This address is a masterpiece and to hear it will repay all it may cost to attend the meeting. The morning session will be closed by a "Round Table for Officers and Committees," conducted by Dr. Bulla.

The fourth session will open at 2:30 on Thursday afternoon with devotionals in charge of Rev. H. W. Bowman, presiding elder of the Baton Rouge District, and an address of twenty minutes on "The Wesley Bible Class in the Country," by Rev. C. V. Breithaupt, the efficient and tireless Sunday school Field Secretary for the Louisiana Conference. Then come two simultaneous conferences for forty-five minutes—one led by Rev. W. H. Coleman, pastor-host of the Federation meeting, for the consideration of the subject, "The Teaching of Adult Classes;" and a second, led by Mr. W. A. McKennon, Chairman of our District Sunday School organization for the Shreveport District, for the discussion of "The Teaching of Intermediate and Senior Classes." Then we will all assemble in one body again and listen to a most interesting feature of the program as different persons tell us "What Some Bible Classes Are Doing."

The fifth session will begin at 7:30 Thursday evening, March 15, with Rev. W. W. Holmes, presiding elder of the New Orleans District, conducting the devotional exercises. The Methodist Church has no human ally more faithful or dependable than her Conference papers, and Wesley Bible Classes are everywhere urged to give faithful support to them. In line with that policy we have set aside twenty minutes of this evening's session for the presentation of the subject, "The Wesley Bible Class and the New Orleans Christian Advocate," and have asked Dr. Meek, who so ably edits this great church paper, to discuss that subject for us himself or furnish a substitute to discuss it for him. Rev. George R. Stuart, D.D., who is preaching to overcrowded houses every Sunday in Birmingham, Ala., will deliver this evening's principal address, using as his subject, "Fellowship." By all means come to this evening's session.

The sixth and last session will open at 9:00 o'clock on Friday morning, the 16th, the devotionals being conducted by Rev. A. S. Lutz, presiding elder of the Monroe District. At 9:15 Mrs. R. H. Harper, of New Orleans, will tell us "What Women's Classes Can Do For Girls," and at 9:35 "What Men's Classes Can Do For Boys" will be told us by Mr. C. O. Beauchamp, of Shreveport. Then at 9:55 Dr. Stuart will again address us, this time using as a subject "Service," and all Wesley Bible Class folks are interested in that. Following the Doctor's address, there will be an "Open Parliament" in charge of the writer, when we will consider briefly several lines of Wesley Bible Class activity. After this, we will effect a permanent organization, listen to some committee reports, and start the Louisiana Conference Wesley Bible Class Federation off on its first year of life and usefulness. The closing words of the meeting will be spoken by Dr. Bulla, who can do it so appropriately and effectively.

After reading this attractive menu, you see it was no idle claim I made that this was a most delightful feast that was being prepared for Louisiana Methodism. And my last word is one of earnest advice: If you can possibly get to Alexandria for this meeting, GO.

Meridian, Miss. A. L. DIETRICH

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

"To will and not to do when there is opportunity, is in reality not to will: and to love what is good and not to do it, when it is possible, is not to love it."

The Great Battle

NOTES.

It is stated that 85 per cent of the area of the United States is now under prohibition. This area contains 62 1-2 per cent of the Nation's population.

Prohibition sentiment is making itself increasingly felt all over the State of New York. Even in New York City the whiskey forces are beginning to realize that a battle is on.

The Hon. John M. Parker, of New Orleans, is quoted as having made at a meeting in the interest of the Progressive Party, heid in Atlanta last week, the following declaration: "We should advocate national prohibition, to bring about efficiency, the removal of temptation from those unable to resist it, and to do away with the participation of the liquor interests in politics." This sounds very differently from some of the utterances made by Mr. Parker when he was running for the Governorship of Louisiana about a year ago. Still, we are glad to welcome him into the prohibition ranks. The gate that opens into the right way should never be closed to anyone.

NO SPECIAL SESSION IN MISSISSIPPI.

Governor Bilbo has issued an address to the people of Mississippi announcing that he will not call a special session of the Legislature to enact a "bone dry" prohibition law, because under the Referendum Amendment to the State Constitution 6000 voters could precipitate an election, and such a petition would suspend the operation of the law until after the vote of the people had been taken. The Mississippi Legislature will meet, anyway, next January, and Governor Bilbo says that if the Referendum Amendment is to remain as part of the State Constitution, he will insist upon having a prohibition amendment also incorporated therein. This, we think, would undoubtedly he a wise step. The Governor states that between 80 and 90 per cent of the State Senators and Legislators had, in their communications to him, declared themselves to be in favor of "hone dry" legislation. As these are the same men who will meet in the Legislature next January, it seems to be assured that Mississippi will bar liquor shipments completely, and that the liquor dealers of New Orleans will be stripped of their large patronage from that quarter.

DRYING OUT RAPIDLY.

Two more States have swung into the dry column. Two weeks ago the Legislature of Indiana passed a bill prohibiting the manufacture and sale of all intoxicants except for medicinal, sacramental, scientific and industrial purposes. The lower house voted 70 for the bill and 28 against it; and the Senate's vote stood 38 for and 11 against. The bill goes into effect April 2, 1918. While the bill was pending before the Legislature the brewers of Indiana issued a lengthy statement endeavoring to show that the proposed law would destroy $28,000,000 worth of property now used in the liquor business, but the legislature, nothing daunted, put the bill through in a whirl.

On February 1st, the legislature of Utah passed a bill prohibiting the importation, manufacture, sale and possession of liquor except pure alcohol and sacramental wine, to be sold as the Governor may prescribe. In the House the vote stood 41 to 1; and in the Senate the vote was solid for the "bone-dry" law. By the same vote Congress was memorialized to submit to the States the proposed amendment to the Constitution of the United States to prohibit the sale, manufacture, transportation, importation and exportation of intoxicating liquors. That splendid Jew, Governor Bamberger, was glad to affix his signature to the Bill.

While the Legislatures of these States were putting through the above legislation, the Congress of the United States was busy giving the Territory of Alaska "bone-dry" prohibition, in accordance with the desire of the people of that Territory, as expressed at the polls last November.

Nearly 7000 retail and more than 700 wholesale liquor dealers went permanently out of business during the year 1916; while 30 distilleries, 40 breweries, and 29 rectifiers shut up shop.

The number of retail liquor dealers who paid taxes last year was 5751 less than for the previous year, and beer dealers fell off 1024.

Three years ago last January there were only 9 dry States; to-day there are 25, as follows: Maine, Kansas, North Dakota, Georgia, Oklahoma, Mississippi, North Carolina, Tennessee, West Virginia, Virginia, Colorado, Indiana, Oregon, Washington, Arizona, Alabama, Arkansas, Iowa, Idaho, South Carolina, Utah, Michigan, Montana, Nebraska, and South Dakota, with Alaska thrown in for good measure. In all, there are 48 States in the Union. One more than one-half of all the States are dry.

If prohibition advances for the next three years as it has for the three-year period just closed, the Nation will go dry automatically; and there is every encouragement to believe it will quicken its pace.

T. J. BAILEY, Supt.,
Miss. Anti-Saloon League.

THE CAMPAIGN FOR THE NEW DORMITORY.

It is gratifying to note how rapidly interest is growing in the movement to build a $60,000 dormitory at Millsaps College. The Commissioner for the College recently spent Sunday and Monday at Fernwood, where he met with royal treatment at the hands of pastor and people. The official board of the Fernwood church was courteous enough to appoint a committee of two to assist the Commissioner in his canvass, and hence it is not to be wondered at that he met with fine success. That princely layman, Mr. P. H. Enochs, led off with a subscription of $1000, and others subscribed liberal amounts, bringing the total for Fernwood to $1315. If our churches generally would manifest a similar spirit of co-operation, it would not be many months before the new dormitory would be in process of erection. Brother W. H. Saunders, the diligent and capable pastor at Fernwood, is greatly beloved by his flock, and is meeting with splendid success.

Here at the Capital City, where the work and influence of Millsaps College are so well known and appreciated, we are in the midst of a campaign to raise $30,000 in ten days, and there is every prospect of success. Mr. Webster Buie, Treasurer of the Board of Trustees, who is a nephew of the lamented Major R. W. Millsaps, has pledged $10,000 in advance, his gift being conditioned upon the raising of a total of $30,000 by the city of Jackson. Eight teams of ten each, composed of the best business men of Jackson, and two teams of ladies—making in all one hundred volunteer workers—have been organized, and the solicitation of subscriptions will begin next Monday, February 19. The campaign is being conducted by Rev. Andrew E. Clement, of Nashville, Tenn., Commissioner of Hospitals, assisted by the Commissioner for Millsaps. Great enthusiasm is already being generated, and we are expecting great things to happen. Let fervent prayer be made by the friends of the College throughout the State in behalf of this undertaking.

M. M. BLACK, Commissioner.

Church News

Billy Sunday is now engaged in a meeting at Buffalo, New York.

The Baptists of this State are prosecuting a campagn to raise $40,000 for the erection of a boys' dormitory at Louisiana College.

Bishop James Atkins has lately been lending a helping hand to the campaign that is being conducted in Florida in behalf of Southern College.

Miss Belle Bennett, President of the Woman's Missionary Council, who has been in the Orient last fall, was expected to arrive in San Francisco, on her way home, on February 12.

The Baccalaureate Sermon of the Greensboro (N. C.) College for Women will be preached on May 20 by Bishop J. C. Kilgo, and the Annual Address will be delivered by Governor Thomas W. Bickett on May 22.

Bishop Collins Denny has requested the presiding elders of the Alabama Conference to meet at Montgomery on February 22, and those of the North Alabama Conference to meet him in Birmingham on February 23.

It is stated that the Washington City Representative Southern Methodist Church will be constructed of Georgia marble. Dr. G. S. Sexton is quoted as having said that he hopes to see this structure completed by the meeting of the General Conference in May, 1918.

The income of the Northern Presbyterian Church for foreign missions has increased from $500,328 in 1876, to $2,287,398 during the fiscal year ending March 31, 1916. This denomination is now engaged in raising $1,000,000 extra for the purpose of strengthening and extending its missionary activities.

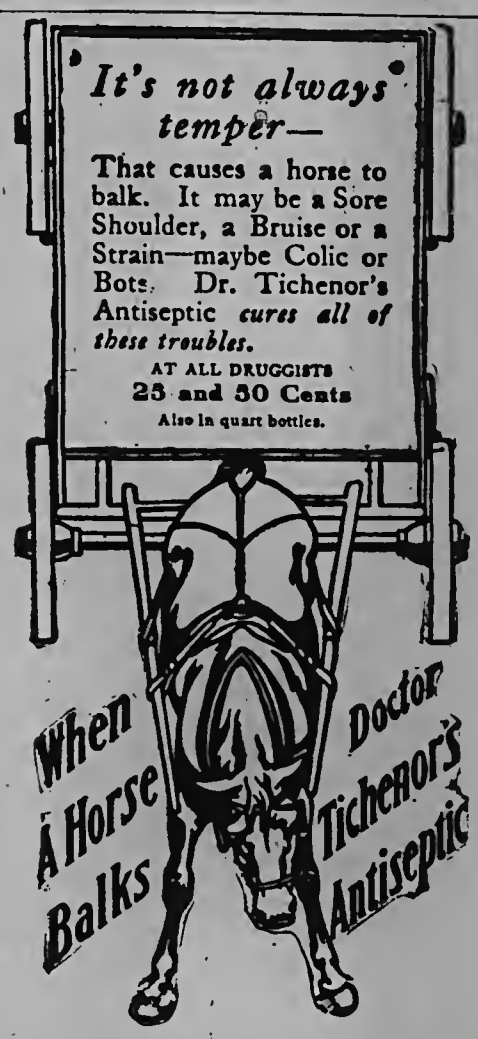
A contemporary says: "The faculty of Wesleyan University (Methodist Episcopal), Middletown, Conn., has voted to place a course of military training in the curriculum, under the General order of the War Department, which provides for a reserve officers' training corps."

From the Wesleyan Christian Advocate, we take the following: "Hon. H. H. White, of Alexandria, La., has sent to the library of Emory University a copy of 'Le Grand Dictionaire Historique Ou Le Melange Curieux de L'Histoire Sacree et Profane,' etc., published in Paris in 1740. This is certainly a rare treasure."

The Midland Methodist says: "Bishop and Mrs. W. B. Murrah received informally the Methodist pastors of Memphis and their wives at their new home, 1615 Central Avenue, Memphis, on January 25. The hearty welcome extended made all the guests feel very much 'at home.'" Bishop Murrah is now in Cuba, where he was due to open the Cuban Conference on Feb. 13.

Dr. W. L. Watkinson, the distinguished British Wesleyan minister, whose health has not been good for some time and who was forced to undergo surgical treatment, is now reported to be recovering. The works of Dr. Watkinson have been widely read on this side of the Atlantic, and his many admirers will be pleased to know that there is a prospect of his regaining his health.

God rewards the victorious by calls to new battles; the faithful by fresh trials of fidelity.—Anon.


It's not always temper—
That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.
AT ALL DRUGGISTS
25 and 50 Cents
Also in quart bottles.
When A Horse Balks
Doctor Tichenor's Antiseptic

The Home Circle

AUTOGRAPHS.

Markin K. Miller.

Oft in the leaves of some old, old book
  Some message sweet is found,
That takes us back to other years,
  When hearts were wont to bound
With youthful fire and youthful love.
  And, as we dream of days gone by,
Of friends we once held dear,
  A tinge of sadness often comes,
And oft we shed a tear
  For those who've passed to realms above.

Some playmate of our childhood years
  Now treads the road to fame;
Another in his quiet way
  But strives to keep his name
Untainted with iniquity;
  Perhaps some one with whom we played
Now fills a drunkard's grave,
  And one looks out through iron bars—
Had not the power his honor and his liberty to save.

And yet, when on some faded page,
  We find their names inscribed
Beneath some line of childish verse—
  By childish wit devised
(God bless the girls and boys').
  We do not think how good or bad
Their later years have been;
  We only think of childhood days
And how we loved them then,
  When love was life and life was joy!

Millsaps College, Jackson, Miss.

NOT THE BEST OF IT.

"Grandpa," said Fred, "don't you want to see my new knife?"

"I think you showed it to me last week," said his grandfather.

"No; this is another. The one I showed you then only had two blades. This one has four, and a nail file besides."

"That looks like a good knife," said grandfather, examining it.

"That's what it is. It's tiptop steel and not a bit damaged except a nick in the smallest blade and that little crack in the horn on the handle. But the best part of it is how I came by it. It really scarcely cost me anything."

"There are few things in this world we get for nothing," remarked grandfather. "We pay the price in some way."

"Well, the price I paid for this was small, and you'll say so when I tell you the whole story. First, I had a gimlet with the point broken off. Little Jack Deems wanted it because he's fond of working with tools, and the little goose didn't know enough to see the point was damaged. He wanted it, and wanted to trade me a knife for it, for his uncle had given him a new one and he was willing to let the old one go. It wasn't much of a knife, but it was worth twice as much as the gimlet."

"So you traded?"

"Oh, not even, grandpa," said Fred, with a laugh. "I'm a little too sharp for that. As he was so anxious about it, I told him I'd do it for five cents to boot. And he did it. Why," Fred laughed louder, "he could almost buy a gimlet for five cents."

"Is this the knife?"

"Oh, no! I haven't finished the story. This was Rob Hill's knife. I've wanted it for ever so long, for I do like a four-bladed knife. I happened to know that Rob was pretty hard up for money. He couldn't go over to the Fourth of July celebration at Radnor with the rest of the boys because he couldn't get hold of a quarter to pay his fare. So I offered to trade knives with him and give him a quarter to boot. He hated to, but he wanted to go, so he gave in. This," Fred snapped the blade, "is worth at least a quarter more than I gave for it. So, you see, I've got the best of it in both my trades."

"I don't know about that," said grandpa, gravely.

"Why, haven't I been telling you exactly how it was?"

"Yes, but it hurts me to think of your paying such a price for your knife."

Fred's face fell. "I wonder if I could have got it for less? Perhaps he would have taken twenty cents, or fifteen. But it's no use trying to undo it now, for we both said 'done.'"

"I don't think you take in my meaning, my boy," said grandfather, gently. "You tell me that you believe that you got more than the worth of your gimlet from Jack."

"Yes, five cents, and a better value in the knife."

"And that this knife is worth more than you gave for it?"

"Of course, grandpa; I always get the best of it in any trade."

"Then you got a quarter's worth of Rob and five cents and more from Jack without their getting any equivalent. Did you say to them, 'I know that what I am getting is worth the most?'"

"That would be queer kind of trading," said Fred with a laugh. "I tried my best to make them think they were getting the best of it."

"Was that true?"

"Ho! You take such a serious view of it, grandpa," said Fred.

"What do they call it," went on the old gentleman, without noticing the remark, "when one person takes from another something for which he does not give a fair and honest price?"

"Why—grandpa," Fred hesitated a little, still attempting a laugh, "they call it—trading."

"But what is it? What is its real name?"

"Well, I suppose that depends on how you look at it," said Fred, a little unwillingly.

"Yes, on how you have been told to look at it when you think seriously of it. One name for such transactions is cheating. An ugly word, isn't it? Another name is still uglier, but we won't apply it here, for I know that through your love of a trade you have allowed yourself to do things of which you have failed to see the true significance. Now, my boy, when it appears that you have sacrificed truth, honor and modesty for your knife, I think you have paid too high a price for it."

Color rose to Fred's face. "Then it seems I haven't got the best of it, after all," he said, slowly.—Canadian Churchman.

NAMING THE BABY.

Did you ever try to think of a name for a tiny little baby? It was hard work, because no name seemed half as nice as baby, and you were so afraid it would not suit when the baby grew to be big.

Many people of foreign countries have a regular way to select the baby's name, and perhaps it saves some worry.

A Hindu baby is named when twelve days old, and usually by the mother. Sometimes the father wishes for another name than that selected by the mother. In that case two lamps are placed over the two names, and the name over which the lamp burns the brighter is the one given to the child.

In the Egyptian family the parents choose a name for their baby by lighting three wax candles; to each of these they give a name, one of the three always belonging to some deified personage. The candle that burns the longest bestows the name upon the baby.

The children of the Ainus, a people living in Northern Japan, do not receive their names until they are five years old. It is the father who then chooses the name by which the child is afterward to be called.

The Chinese give their boy babies a name in addition to their surnames, and they must call themselves by these names until they are twenty years old. At that age the father gives his son a new name.

The Chinese care so little for their girl babies that they do not give them a baby name, but just call them Number One, Number Two, Number Three, Number Four, and so on, according to their birth.

In Russia, when a baby is baptized, the priest shaves the top of the baby's head in the form of a cross. The godfather gathers the soft downy hair together and mixes it with drippings from a candle into a tiny ball. This is dropped in the baptismal font, and if it sinks, the parents believe the baby will die within a year; if it floats, every one is happy.—Union Gospel News.

A BELGIAN APOSTLE.

The Rev. Henri Anet, B.D., LL.D., of Brussels, who is a distinguished scholar and fluent English speaker, is in the United States under the auspices of the American Huguenot Committee. This man of God bears a relationship of peculiar tenderness and interest to the Southern Methodist Church. He is its official representative in all negotiations with the Belgian government affecting our Congo Mission. He encouraged and facilitated in every way possible the issuance by his Government of necessary concessions to our Church and extended personal hospitality to Bishop Lambuth and myself when visiting Brussels in outfitting the Congo party. During the studies in Brussels of our first missionaries to the Congo he bestowed upon them many courtesies and kindnesses. Without his personal interest and assistance it would have been exceedingly difficult, if not impossible, to have opened under such favorable circumstances our mission in the Congo. The whole of Southern Methodism should know of his share in this work and should appreciate his unselfish service cheerfully rendered without charge.

Every phase of Doctor Anet's personal experience and public service commends him to our love and confidence. He springs from a sturdy stock of pastors and missionaries. His family has been directly associated with the evangelization of Belgium during the last seventy-five years. Born near Liege, Dr. Anet has worked for fifteen years as a missionary in Belgium, and is now a chaplain in the Belgian Army. In 1911 he made an extensive exploration of the Belgian Congo, which led to the formation of the Belgian Congo Mission. He tarried in Belgium several months after the Germans occupied that country. He was present at the surrender of Brussels, visited Rheims and the French first line trenches in September, 1916. He has seen the battlefields and desolate places of Belgium. Last autumn he was on duty on the Belgian battle front in Flanders and held personal interviews with King Albert and others high in authority. The king delivered to him an important message that will be heard with interest by all American Christians.

Dr. Anet is soon to visit the South, asking aid for the Protestant churches in Belgium and France. By far the largest part of the home missionary work in France and Belgium is under the direction of the Franco-Belgian Committee, which is represented by their delegate, the Rev. Dr. Henri Anet. We therefore address an earnest appeal to Southern Methodists, who enjoy the blessings and prosperity of peace, on behalf of the churches which are sorely tried by the war. We would also make bold to appeal to the ministers of our Church, asking them to provide Dr. Anet with an opportunity of placing before their congregations the claims of his people. Suggestions with that object in view or invitations for specific dates should be addressed to him at Room 612, 105 East 22d Street, New York City.

ED. T. COOK,
Secty. Foreign Missions, M. E. Church, South.
Nashville, Tenn.

We would have misery cease,
Yet will not cease from sin.
—Matthew Arnold.

A FULL LINE OF GROCERIES
If it comes from
The EUREKA TEA STORE
It's GUARANTEED
Teas and Coffees a Feature
Phone, Call and Write.
M. 882. 934 POYDRAS ST.
HARTWELL ROSSON, Prop.

Christian Advocate

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1. To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

AN EXPLANATION.

In order to carry this week Dr. Robert E. Jones' utterance reviewing Dr. Blake's address ou Methodist Unification, we have decided to let our discussion of Dr. Blake's proposed Regional Conference adjustment go over until the next issue of the Advocate. We have deemed it wise to publish Dr. Jones' able editorial first, because the status of the Negroes in the suggested reunited Church is the phase of the unification issue that is now figuring most prominently in the Church press, **though we do not concede it to be by any means the only problem of large importance to be solved before the two Churches can come together.**

Dr. Jones, who is the Editor of the Southwestern Christian Advocate (New Orleans), the official organ maintained by the Northern Methodist Church for its Negro membership, is one of the ablest and most influential colored ministers in that denomination. He has received two or three times a large vote for the office of Bishop, and is a member of the present Joint Commission on Methodist Unification. What he says is, therefore, entitled to considerable weight—there is probably no man living who has more right to speak for the colored membership of the Methodist Episcopal Church than has he; and we trust that every reader of the Advocate will peruse carefully his earnest pronouncement.

We scarcely need to state that we do not agree with Dr. Jones in many things that he says; but we cannot but admire the manly manner in which he has refused to weigh principle against suggested financial gain in the effort to come to conclusions concerning the position and rights of the Negroes in the proposed reorganized Church. There are things that are of incomparably more value than money, and, in taking this ground in the discussion, Dr. Jones has evinced a spirit that is certain to command for him the respect of all high-minded men. Professing to regard the Negroes in the light that it does, for the Methodist Episcopal Church to adopt Dr. Blake's scheme of placing its Negro communicants **in a disfranchised, missionary relation and continue it indefinitely,** would be both inconsistent and anomalous. It seems to us that the colored members of the Church, North, would earn a much larger measure of self-respect by insisting upon having given to them the proportion of Church property that is due them and setting up an entirely separate organization, than by consenting to such an arrangement as this. However, it is up to them to determine their own course, since they cannot be forced out of the Northern Methodist Church, and we shall see what we shall see.

A GREAT DICTIONARY.

Webster's Dictionary has long held a high place among the American people, and has rendered them a service perhaps unequaled by any other lexicon of the English language. It became exceedingly popular many decades ago, and the successive editions of it have kept abreast with the march of human knowledge and have won much praise from competent scholars. The latest output in this splendid series of publications is **"Webster's New International Dictionary,"** the immediate predecessor of which was "Webster's International Dictionary" of 1890, with the Supplement added in 1900. This great volume has been in preparation for many years, and for the past six years a large staff of carefully selected editors have labored diligently to perfect it. It is not merely a new edition of an old work, enlarging and improving it; it is "a thorough reconstruction, embodying proved and established principles, together with the results of the widest, the most recent, and most analytical lexicographic research." It contains 2700 pages, 400,000 vocabulary terms, over 6000 illustrations, and many colored plates. Many new words have been added, definitions in many instances have been improved, and the arrangement of matter differs considerably from any preceding edition. It is the only dictionary that has the "Divided Page," the words less frequently used being placed in a section marked off at the bottom. This is a most helpful arrangement. This publication was awarded the Grand Prize given for the best dictionary at the late Panama-Pacific Exposition, at San Francisco.

By the issuance of this volume, the G. & C. Merriam Company have brought the American public under a large debt of obligation to them. Though we have other English lexicons that we appreciate, we could not at all get along without Webster's. For etymology in particular, in our opinion, it stands unrivaled. And of Webster's dictionaries, it is needful to have the latest at hand—a book of this kind must be frequently altered and added to, if it is kept up to date. "Webster's New International" ought to be in every school library and every intelligent home. We heartily and unreservedly commend it to all of the Advocate's readers. Write the G. and C. Merriam Company, Springfield, Mass., for specimen pages of this notable publication and any other information desired concerning it.

A TASK FOR AMERICA.

We are not convinced that the United States should involve herself in the complex affairs of the Old World to the extent of going to war, if necessary, to maintain certain policies abroad; but we think she should undoubtedly use her vast influence, exerted in a peaceful way, to give assistance wherever it is needed on the globe. Being the richest and most resourceful of the nations, and now in constant contact with practically all of the peoples of the earth, this is, in our opinion, a duty that we have no right to shirk. This mightiest of all the Powers cannot justify a course of seeking to exist for itself alone. Tasks of vast proportions are inviting its tremendous energies from many directions. Mr. Gardiner L. Harding, a 1910-graduate of Harvard University, who has been in China for several years, and who is said to be in the confidence of Dr. Sen and thoroughly informed as to Chinese social and political conditions, in a recent public address in Boston thus referred to the great opportunity that is before our country to lending a helping hand to this largest nation of the Orient, in which affairs are so unsettled and uncertain:

"In China another economic world cockpit is very distinctly beginning to appear. This vast, unmilitary nation, emerging into the adolescence of modern government, is the greatest storehouse of virgin economic energy still remaining on the globe's face. Its coal and iron are sufficient to last the world for one thousand years at the present rate of consumption.

"China is drifting steadily toward the wretched and tragic goal of final destruction: but, like Turkey, it will take its revenge by being the fulcrum of an international rivalry as bitter as the stakes are large. America can arrest this deadly drift by encouragement of the Chinese toward the rehabilitation of their country."

PERSONAL AND OTHER NOTES.

"Things are moving on nicely with us." So writes Rev. M. E. Scott, of Marietta, Miss., in a letter bringing us 4 subscriptions to the Advocate. We wish him a large measure of success in his field.

Professor G. L. Harrell, of Millsaps College, says: "Things are moving on well with us. The second term has started with some additions to the roll of students; we now have over 200 in the college proper."

This issue of the Advocate has been brought out amid the many interruptions incident to the Mardi Gras festivities. This will explain to our subscribers why our paper has been later than usual in reaching them this week.

Mr. R. B. Davis, of Houston, Texas, a son of Rev. R. A. Davis, one of the esteemed superannuates of the Louisiana Conference, is in New Orleans, being the guest of his brother-in-law and sister, Mr. and Mrs. Crichlow, who reside at 924 Lowerline Street.

In the communication from Dr. M. O. Shivers, which was printed on page 6 of last week's Advocate, he was made to say that the Denver Conference contributed "$526 per capita for ministerial support." This, of course was an error; it should have been $5.26 per capita.

Married—At the residence of the bride's parents, Mr. and Mrs. Neal Robertson, in Jones County, Miss., near Bethel Church, Miss Anise Robertson and Mr. Marvin Duke, of near Eminence, Miss., Rev. W. M. Williams, of Collins, Miss., officiating. We extend congratulations.

Mr. Marvin K. Miller, the author of the poem, "Autographs," carried on our "Home Circle" page this week, is a young minister attending Millsaps College. We published some verses of his, entitled "An Evening Reverie," some months ago, which elicited much favorable comment.

Bishop Hoss has written Rev. W. W. Holmes, presiding elder of the New Orleans District, that he will be in New Orleans, March 4-8. This includes a Sunday and the period that the New Orleans District Conference will be in session at the Louisiana Avenue Church, of this city.

Our diligent pastor at Vaiden, Miss., Rev. H. M. Young, has our thanks for several subscriptions from his good charge. We regret to learn that Brother Young has been ill with la grippe and unable to meet some of his engagements; but we are pleased to know that he is now convalescent.

Brother F. A. Howell, an esteemed layman of Durant, Miss., has brought us under obligations to him for 8 subscriptions from his community. We highly appreciate the interest that Brother Howell continually shows in the circulation of the Advocate. Would that our paper had more such friends!

We were sorry to learn that Rev. C. A. Battle, of Baton Rouge, La., has had illness in his home for the past few days, Sister Battle and her babe having both been sick with la grippe. We hope that these stricken ones will soon recover. Mrs. Schuessler, of Alabama, Sister Battle's mother, is now with her in Baton Rouge.

A note from Rev. J. M. Wyatt, of Booneville, Miss., states that Sister Wyatt is getting on nicely since her surgical treatment for a facial trouble at the hands of Dr. Matas, in this city some two or three weeks ago, being wholly free from pain. We are gratified to have this good news from this gifted and faithful servant of the Master.

Rev. G. A. Baker, of Lougtown, Miss., writes: "Our work is moving forward in an encouraging manner. Our first quarterly conference was held on February 10, and it was an enthusiastic meeting. The pastor's salary was raised $300; and both the pastor and presiding elder were paid up to date. The people have been unusually kind to us."

Rev. H. W. May, presiding elder of the Lafayette District, writes us as follows: "Please announce that the meeting of the district stewards of this district will be held in the Methodist Episcopal Church, South, at Lafayette, La., on March 1 at 11 o'clock a. m." Brother May is fast getting his work in hand in his new field, and the outlook is for a year of progress.

The following friends, of whose kindness mention has not been made elsewhere, have our thanks for two or more subscriptions to the Advocate sent in since the last issue of our paper: Rev. J. F. Foster, Shreveport, La., 2; Rev. A. M. Bennett, Tyro, Miss., 2; Rev. W. L. Doss, Jr., Homer, La., 6; Rev. J. E. Rutledge, Vaughan, Miss., 2; Rev. W. M. Williams, Collins, Miss., 3.

The statement concerning the Louisiana Evangelistic Campaign, by Rev. J. G. Snelling, which appears in this number of the Advocate, is incomplete. Brother Snelling's communication came too

late for us to print the whole of it this week, our columns being already very much crowded. The entire statement will be published in our issue of March 1.

Rev. R. M. Evans, our consecrated pastor at Calhoun City, Miss., under date of Feb. 16, writes: "Brother T. H. Lipscomb, our new presiding elder, was with us last Sunday and Monday. He preached an interesting sermon at the evening hour on the Sabbath, and held a businesslike Conference on Monday morning. He made a good impression. We are hopeful of a good year in this charge."

A note from Rev. V. C. Curtis, presiding elder of the Greenville (Miss.) District, informs us that the Greenville District Conference will be held at Lula, Miss., March 27-29. Brother Curtis also says: "The work of the district seems to be in excellent condition. Things are moving on without friction, and four-fifths of the charges are making better progress than they have in any preceding year."

Mr. D. W. Heidelberg, a leading lawyer at Shubuta, Miss., sends us $1.50 to renew the subscription of Mr. J. E. Rainwater, adding the following statement: "I am sending the Advocate to Mr. Rainwater as a prize for good attendance upon my Sunday school class, this being the third or fourth year that he has annually won it." We trust that Brother Rainwater will find the Advocate interesting and helpful to him.

The Southern Baptist Convention will be held in New Orleans in May. This is one of the greatest Church organizations in the United States, and it is certain to bring to the Crescent City a large and splendid gathering of Christian workers, who will be given a hearty welcome by all the Protestant denominations here. We have not a little admiration for the Southern Baptists, who are achieving much for the Master's cause.

Rev. A. F. Moore writes us as follows: "Please announce that my post-office address is Fulton, Miss., instead of Dorsey, as is indicated in the North Mississippi Conference Minutes. We have some good people in this charge, but many of them are embarrassed financially at present because of the crop failure last year." Brother Moore assures us that he will look after the interests of the Advocate in his present field, as it has been his habit to do wherever he has labored.

It is a splendid offer which Mr. Webster Millsaps Buie, of Jackson, Miss., a nephew of the late Major R. W. Millsaps, has made, to give $10,000 to the fund for the proposed new dormitory on the Millsaps College campus, on the condition that the citizens of Jackson will add $20,000 to that amount. Surely the Methodists and other friends of Millsaps College in the Capital City of the State will be quick to measure up to these terms, after which the Methodists of Mississippi will be asked to increase the sum to $60,000.

On the occasion of the first quarterly conference of our First Church at Baton Rouge, prior to the business session, the Ladies' Aid Society gave the officials a most enjoyable banquet. Col. I. D. Wall acted as toastmaster, and a number of interesting brief speeches were made. In the subsequent business session plans were discussed for the building of a new church in the Istrouma addition, in the northern part of the city. The Istrouma Land Company has donated a lot to the Methodists as a site for this contemplated new house of worship.

Brother S. T. Jackson, writing from Oak Grove, La., informs us of the death of Rev. Thomas B. Renau, which occurred at Oak Grove on January 11, 1917, at the advanced age of 90 years. Owing to the very crowded condition of our columns this week, we have been forced to let Brother Jackson's statement concerning the demise of this worthy servant of the Master wait until our next issue for publication. We extend sympathy to the bereaved, and pray that Divine grace may solace and sustain them in their sorrow.

Writing from Long Beach, Miss., Rev. W. J. O'Bryant, one of the honored veterans of the North Mississippi Conference, says: "We have had a long move to the Gulf Coast, and I am trying to adjust myself to the situation. I feel lonely and sad to sit still and see the soldiers active in the Master's service pass by, but I still trust in the Lord and wait on him." Brother O'Bryant has a bright record behind him, and we doubt not that his path will shine more and more unto the perfect day. We thank him for kindly words concerning the Advocate.

In renewing her subscription to the Advocate and that of Mrs. H. L. Sutherland (a name that awakens most pleasant memories), Sister J. W. Mason, of Benoit, Miss., appends in her letter the following note: "Mr. Mason passed his 81st birthday on January 14, 1917; but one seeing him would not think that he is near that old. Our pastor, Brother Wroten, and his good wife grow on us each day; they are doing a good work." Brother and Sister Mason have long been among the choicest members of our Church in the Mississippi Delta, and their names are graven on the hearts of many of the North Mississippi preachers.

Rev. W. F. Henderson, Jr., of Bienville, La., sends us the following note: "Mr. U. S. Harris, a pioneer citizen of Bienville Parish, died at his home near Salina, La., on Feb. 6, 1917, aged 68 years. He was a lifelong member of the Methodist Church, a great Sunday school worker, and a faithful steward, being always in his place and ready for some work for the Master. He will be greatly missed in his home, his church, and his community; but we feel sure that when the summons came, all was well." We extend to the bereaved relatives our heartfelt sympathy, and commend them to Him who alone can give comfort at such a time.

From a letter from Mrs. E. T. Clark, of Cleveland, Miss., we extract the following: "Rev. T. M. Bradley seems to be the right man in the right place here. No minister and his wife who have come to us have more completely won the hearts of our people than have Mr. and Mrs. Bradley. We think that the contract for our new church will soon be let and that actual work upon it will be begun in the early spring." Cleveland is one of the county-seats of Bolivar County—the greatest agricultural county in Mississippi—and it has the promise of a very bright future. We should have there a modern house of worship, equipped for the best methods of work, as doubtless we soon shall.

Rev. W. S. Lagrone, of Drew, Miss., is in New Orleans at this writing, being the guest of Mr. and Mrs. C. E. Lagrone, his son and daughter-in-law, at their residence at 7931 Birch Street. It was the Editor's pleasure on last Sunday afternoon to be present at the time when Brother Lagrone impressively baptized his infant granddaughter, Frances Elizabeth Lagrone, the child of his host and hostess. This beautiful babe is also the granddaughter of Mrs. Mary (Hamilton) Herbert, of Belzoni, Miss., and a great-granddaughter of Mr. and Mrs. John Hamilton, who in the years agone were well known in Carroll and Holmes Counties, Mississippi. May a kindly Providence ever watch over this little one!

We have a letter from Miss Mary Emma Roane, of Houston, Miss., renewing the family's subscription to the Advocate. This correspondent was a small girl when the Editor was pastor at West Point, Miss., some years ago, and we can scarcely realize that she has become a young lady. How time flies! She refers to the death of her great-hearted father, who was an official in our church at the time that he died, and of our presence with the family in their great sorrow. We have not forgotten Brother Roane; nor shall we ever do so. To have had his friendship was one of the rare privileges that have come to us in life. May the blessings of God be on the loved ones he left behind, who yet miss him and cherish his memory!

Dr. I. W. Cooper, President of Whitworth College, and Rev. W. E. Thomas, pastor of our Church at Summit, Miss., passed through New Orleans on Saturday, Feb. 10, on their way to Cuba, where they expected to attend the Cuban Mission Conference. This is not Dr. Cooper's first visit to Cuba; he has been there two or three times before in company with Bishop Candler. Indeed, it has been his habit for some years to give the Cuban Methodist preachers and the Bishop holding their Conference an annual dinner, whether able to be present himself or not; and the Cuban brethren have to come to feel that he is in a large sense one of them. Brother Thomas' flock showed their high appreciation of him by giving him the funds to make this trip and permitting him to be absent for the time that it will keep him away. They will, however, likely be profited by this in the end, as he will doubtless come back refreshed and strengthened for his pastoral labors among them.

Having reason to believe that possibly his application for appointment to the Federal Judgship of the Western Louisiana District was helping to defer the selection of a man for this position by Attorney-General McReynolds and President Wilson, and feeling that the public service demands the filling of this vacancy with as little delay as possible, Judge H. H. White, of Alexandria, La., in a letter to the authorities at Washington last week withdrew his name from consideration. This was a generous and high-minded act upon the part of Judge White and is worthy of commendation; but we regret that circumstances were such as to lead him to take this step. No man has been mentioned in connection with this responsible place who would adorn it more than Judge White, and we had hoped that the authorities would have the good judgment to select him for it. It is regrettable that so much politics comes into play in naming judges for the Federal Bench. It is not creditable to the Nation to have it so.

PREACHER WANTED.

Wanted, an unmarried preacher for a country circuit in the New Orleans District. Apply to Rev. W. W. Holmes, presiding elder, 1127 Fern Street, New Orleans, La.

EVANGELISM IN LOUISIANA.

March.

The time has come for the execution of our Conference Plan for a Concerted District Revival throughout our State.

The last week in February was set aside for a week of prayer for this very important work of winning souls; we hope every preacher in the Conference will call his people to prayer, during this week.

New Orleans opens the Campaign the first of March; and Rev. W. W. Holmes writes that most of the Churches in his district are co-operating in the plan. He also states that the months' effort will wind up with a union revival at First Church, New Orleans, led by Rev. D. L. Coale, evangelist.

April.

April, one of our most beautiful months, has been selected for the Lafayette District. We know that Brother May will leave no stone unturned, and we will watch for the good news we expect from the pastors in the Lafayette District.

J. G. SNELLING.

THREE DAYS OF GRACE—HOW SHALL WE USE THEM?

I refer to College Day, Vocation Day, and Decision Day. The General Sunday School Board provides for observing College Day in all our Sunday schools on the first Sunday in March and provides in the Workers' Council for March a program. This Board also provides in a similar way for Vocation and Decision Day on the first Sunday in April. Our Conference Board of Education provided that we have Vocation Day on the second Sunday in April which is Easter Day, for which another special program is proposed. Now, we must not get confused and fail to get the gracious benefits to be derived from the careful observance of these special days. Let each pastor and Sunday school superintendent work out a plan by which each may have full use. It has been suggested to our college presidents that pictures of the buildings and suitable literature as to the college, from each of our Conference schools be furnished each church or Sunday school for distribution on College Day. It certainly would be well also to secure from the General Board of Education a generous supply of Educational Cathechisms, Nos. 1, 2, 3, and 4; also of tracts, "Why Should Girls Go to College?" "Why Should a Boy Go to College?," and "The Church School," for distribution, not only among the young people, but among the church members. There are ideas in these tracts with which some preachers are not very familiar.

BEN P. JACO.

Lexington, Miss.

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

Sage Tea Dandy To Darken Hair

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

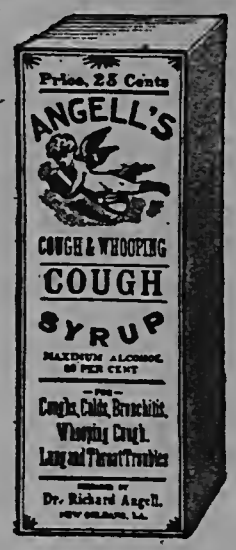
YOUR TOMATOES FOR THIS YEAR FREE

Write today and we will send you free a package of the seasons favorite tomato seeds, **Mixson's Earliest of All.** It is a beautiful, delicious, smooth, pink, tomato, is very hardy, and the most popular tomato for early planting. A strong, vigorous grower and fruits heavily. One of our most popular sellers. We will also send you postpaid a free copy of our 1917 illustrated catalogue, containing excellent bargains in high-grade garden seeds; and our pamphlet on Beautifying the Home Grounds. Write today.

W. H. MIXSON SEED CO. Mail Order Dept. H Charleston, S. C.

MIXSON'S EARLIEST OF ALL SMOOTH PINK

Contains no Habit-forming Drugs



25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. HATTIE MAY FARMER, wife of R. L. Farmer, departed this life Feb. 8, 1917. She gave her heart to God when she was quite young and was loved for her quiet, godly life. As a schoolgirl she was respected and loved as the peacemaker, and as a woman she carried sunshine and peace wherever she went. She was formerly Miss Burnham, of Harpervllie, where she spent most of her life. She is survived by three sisters, five brothers, her mother, and her husband. Her death was most tragic, being caused by being struck by a fast-moving passenger train while on her way to the depot to catch the train. She lived in great pain for six days, when the angels came and closed her eyes in peace. The funeral services were conducted by her pastor in the Newton Methodist Church, of which she was a devoted and consistent member. Rev. J. D. West, D. D., pastor of the Presbyterian Church, a long and loving friend; Rev. R. L. Simmons, D.D., President of Clarke Memorial College and for a long time pastor of Mrs. Farmer's family, paid touching tributes to the life and character of our departed sister. Rev. W. L. Linfield, presiding elder of the Newton District; Rev. J. L. Robinson, pastor of the First Baptist Church and her pastor took part in the services. The body was carried to Harperville for interment. Wonderfully beautiful flowers attested the loving esteem in which her friends held her. May the comfort of God, who alone can comfort us in our trying hours, be the comfort and consolation of those whom she leaves behind!

Rev. J. C. CHAMBERS.

GEORGIA ANN DEMOSS, who was the daughter of George and Margaret Demoss, was born in Haynesville, Claiborne Parish, La., on September 2, 1861, and died on January 21, 1917. In December, 1878, she was married to W. B. McKinney. Mrs. McKinney united with the M. E. Church, South, at Rocky Mount, Bossier Parish, in 1883, at the age of 22. Three years ago she became a charter member of the M. E. Church, South, of Hosston, Caddo Parish. She was the mother of nine children, three of whom preceded her to the great beyond—one infant daughter, and two youthful sons.

Hers was an unusual family, in that the remaining six children—four sons and two daughters—were married and living within a few yards of their parents. Her health had been failing for the last few years, yet she tried to do her part as a wife and mother in the home. Although her suffering was prolonged and intense, she never murmured. Her patience was worthy of emulation. Her condition was such that she was prevented from attending church only at rare intervals, but she studied her Bible and communed with God in her home. She was kind and good to all with whom she came in contact, being always cheerful and thoughtful of the happiness and comfort of others. Her devotion to her husband, children, and grandchildren was beautiful to behold. She realized that the end was near and told her family good-by, admonishing them to meet her in heaven, five days before her soul took its flight. Besides her husband and children, she leaves three brothers and two sisters and many friends to mourn her going. "Precious in the sight of the Lord is the death of his saints." Dear bereaved ones, we point you to Him who can wipe away all tears. "Blessed are they that mourn, for they shall be comforted." Where the human face shone in its gentle grace, the face of Christ now looks upon you in its divine yearning. Take thy troubles to the Savior; take them there in earnest prayer, and say in the words of this beautiful hymn:

"Farewell mother, farewell mother,
Thou hast loved us long and well;
How we miss thee, none can tell,
God is with thee—all is well."

One Who Lover Her,
Mrs. E. W. McKINNEY.
Hosston, La.

BEULAH KIZER HOLDER was born on March 17, 1875, in Tate County, Miss., and died on Dec. 26, 1916, in Sardis, Miss. She was the daughter of T. D. and Laura Kizer and the fifth child in a large family. She professed faith in Christ and joined the M. E. Church, South, in childhood at Harmony, ten miles west of Senatobia, where she was born and lived until she was grown. She was married to Rev. J. H. Holder on Nov. 20, 1898, just a few weeks before Brother Holder was admitted on trial into the North Mississippi Conference. She became his true helpmeet, from the beginning, in all that a good wife can mean to the life of a husband in the Methodist itinerancy. She, with Brother Holder, attended the University of Mississippi during the years 1903-6 to prepare more thoroughly for their life-work. Sister Holder truly gave her life to the cause of Christ and to the Church. Indeed, her life was a sacrifice on the altar of her Church. Had she not worked so hard she might have been spared to her family many years longer. The writer was her pastor before she was married and had a humble part in training her in religious work. In the Harmony Church, we had a company of young men and young women who were ready and willing to follow the pastor's lead. It was an inspiration to see the spiritual growth in Miss Beulah. Though timid and modest, she readily took hold of any character of church work that we called on her to do. She became most helpful and efficient in revival work, in public prayer, in song service, and in promoting the missionary interests of the Church. She enjoyed a great experience. The note of triumph was in all her religious activities. Hers was a religion of joy and gladness, but the intensity of her spirit led her in her various activities beyond the strength of her body.

She was a great mother. God blessed her with three girls. Pauline, the oldest, is 14; Jamie is 9, and Elizabeth is 7 years old. Theirs was a happy preacher's home. Love abounded in all purity and there was devotion in their home. When it was discovered that she was breaking down, Brother Holder carried her to the mountains of North Carolina and put her under the treatment and care of the best skill available. She remained in the mountains about 18 months. For a time she seemed to improve rapidly. She came home only a few weeks before Conference at Winona. She appeared to be doing fairly well. Brother Holder, the presiding elder of the Sardis District, was put under the unusual and unnatural strain of caring for his district work and an invalid wife just before Conference. On his return from Conference, he found Sister Holder apparently declining fast. Brother Holder made only one trip out on his district before the end came, on the next day after Christmas. Sister Holder had a vision in a dream three years ago. It was so vivid that she never could dismiss its meaning. She revealed it to her husband. In her vision her mother came from heaven for her. She begged her mother to let her remain awhile. The mother said, "Well, I will come again for you in three years." A day or two before the end, she said to Brother Holder the three years are about up. Her testimonies before going were beautiful. She leaves her husband, precious little ones, and many relatives, with a host of friends, to mourn their loss. May our good Father above keep the sorrowing ones in his care until they all meet in heaven!

W. M. YOUNG.

Our best moments are not glimpses of another world. They are liftings of this world into the light of God.—Phillips Brooks.

THE MINISTER AT SIXTY-FIVE.

The Carnegie Foundation has planned to have the pension of college professors begin at age 65. It is found that is the age at which most ministers retire from active service. Their need at that age is a fund for the purchase of a home or a life pension. This provision is made by a popular Endowment policy maturing at age 65 with a life income as one settlement option and issued by the Methodist Ministers' Relief Insurance and Trust Association of Boston, Mass. —Adv.

Southern Railway System

(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO

New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Phone, Main 2939.
J. R. WELLS, Dist. Pass. Agt.

L&A RAILWAY

ON AGAIN

Dependable Double Daily Passenger Service

BETWEEN ALL POINTS ON THE

Louisiana & Arkansas RAILWAY

(Except Jena and Jonesville)

THE POPULAR LINE

—BETWEEN—

Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.

Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?

B. S. ATKINSON, Traffic Manager.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

Make Your Kiddies Laugh

Children smile when they take

Foley's Honey and Tar

1st, It tastes good.

2nd, It makes them feel good.

It will turn a feverish, fretful, coughing child into a happily smiling one.

Because—It puts a healing, soothing coating on a feverish, inflamed, tickling throat. It helps snuffles and stuffy, wheezy breathing. It stops coughs quickly, and it wards off croup.

It contains no opiates, does not upset a delicate stomach, and the last drop in the bottle is just as good as the first. Try it.

In the Early Stages of Tuberculosis

your chances for defeating this dreaded affection depend largely on your ability to restore normal body functions.

To do this, one requirement is proper attention to diet and pure food. Also rest and fresh air, day and night.

Where the system is run down and likelihood of serious consequences thus increased, Eckman's Alterative may prove beneficial, as it has in many cases.

This is a lime treatment—but unlike any other. For here the lime content is so combined with other ingredients as to be easily assimilated by the average person.

A trial can do no harm, since Eckman's Alterative contains no poisonous or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY

23 N. Seventh St. Philadelphia

The Chinese Woolflower

Introduced by us three years ago is now acknowledged to be the greatest new garden annual. It is a success everywhere, plants growing 2 to 3 feet, a pyramid of color, its many branches bearing great balls of wool-like substance and most intense crimson scarlet.

Flowers develop in June and none fade before frost, ever brilliant and showy beyond belief. Seed per pkt. 10 cts., 3 for 25 cts.

New Mastodon Pans'es. For immense size, wonderful colors and vigor they are marvels. Seed 10 cts. per pkt., 3 for 25 cts.

Everblooming Sweet William, a startling novelty, blooming in 60 days from seed, continuing all the season, and every season being hardy. Flowers large, colors exquisite—pkt. 10 cts.

These 3 great Novelties, with two more (5) for only 20 cts. See Catalog for colored plates, culture, etc.

Our Big Catalog of Flower and Veg. Seeds, Bulbs, Plants and rare new fruits free. We are the largest growers in the world of Gladiolus, Cannas, Dahlias, Lilies, Iris, etc.

JOHN LEWIS CHILDS, Inc., Floral Park, N. Y.

OUR OFFER

$10.00 for the largest Ponderosa Tomato grown from our seed. With $1.00 worth of Garden or Flower Seeds ordered from our New Catalog we will send free one package of the Ponderosa Tomato, the largest of all Tomatoes in cultivation, delicious flavor, Color Crimson Purple, excellent for home and shipping. Give it a trial. Send for Catalogue to day. Prize awarded September 1st, 1917. Affidavit from weigher will be accepted.

TUCKER-MOSBY SEED CO.,

P. O. Box E. MEMPHIS, TENN.

IS IT NECESSARY? WHY?

In looking over the last Minutes of the Louisiana Conference and making a comparison with the Minutes of 1915, we have noted some interesting things with reference to the appointments. We find the following facts:

In 1915 we find there were 85 men moved, and 63 who did not; in 1916 there were 84 moves, and 63 who did not. Of this number, 43 men moved both years. The smallest number of moves both years were in the New Orleans District, and the largest number in the Shreveport—17 and 16 respectively in the latter.

Basing the average on what it has cost me to move a short distance, we figure the annual cost to each of these men at $50. Now, the average salary for 1915, was $775, and for 1916, $800. To use this amount of a very small salary, keeps some guessing as to whether they can continue to "move."

The question naturally arises as to what causes so many moves. Is it the preachers' inefficiency, their restlessness, or the desire of the people for something new? Of course, we would not hint at the trouble being with the presiding elder. But wherever the trouble lies, it would seem that there should be some one who might suggest a remedy. Aside from the financial loss, there must be a spiritual loss, for there is no doubt that it takes a man nearly a whole year to get acquainted with all the people and the needs of his work. Hence, the question at the beginning of this article; if it is not necessary, then, WHY?

This note is not from one who has suffered so much, as it seems some others have. There has not been a move made by your humble servant that did not seem for the best, as to leaving the former work, and he is not complaining as to the charges moved to, so much. If some one who knows will tell us why there are so many moves, we should be thankful to him.

"ITINERANT."

If Kidneys Act Bad Take Salts

Says Backache Is sign you have been eating too much meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their efforts to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clogg you must relieve them, like you relieve your bowels, removing all the body's waste, else you have backache, sick headache, dizzy spells, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize the acids so they no longer irritate, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful effervescent lithia-water drink.

MRS. FLORENCE SPARKMAN HOLLADAY.

A deep gloom has been cast over this entire community, and the Church has lost one of its most faithful members in the death of Mrs. Florence Sparkman Holladay, wife of Dr. R. L. Holladay, which occurred at her home in Cooksville, Miss., Jan. 16, 1917. The funeral services were conducted by her pastor and she was laid to rest, beneath tokens of love and sympathy, in Cooksville Cemetery.

For several months her health failed rapidly and her loved ones realized that the time of her going away was near. If medical skill, patient nursing, and Christian prayers could have availed, we should have been spared these pangs of sorrow; but we could not stay the hand of death. The Savior called her from all that was bright and joyous on earth to the greater joy and brightness of the Father's home.

She was happily married on April 23, 1902. Four bright little girls blessed this union. She was a tender, faithful mother, a patient, devoted wife, ever ready to assist her husband in his work, especially in relieving suffering humanity. She was also a loving sister and counselor to her two brothers, whose hearts are crushed with grief at her departure.

Reared under the purifying influence of a devoted Christian cousin, who survives her, and to whom she was a daughter, friend and companion—her father and mother having died in her early childhood—she grew up into the Christian life scarcely knowing when first she loved the Savior. She joined the Methodist Church at the age of 11 years, and consecrated her life to it. Language fails to portray her beautiful character. How can we who loved her so much endure the separation? She was my little pupil in the Cooksville school when but a child of tender age, at which time she twined herself around my heart. How well I remember her childish modesty, gentle manner, and unselfish, unassuming nature! It has been my privilege to keep in touch with her in every phase of life. I saw her blossom into happy girlhood and into useful womanhood. When she returned home from college an accomplished and religious young woman, I could but note how her mental and spiritual natures had unfolded and developed in perfect harmony. I shall ever cherish the memory of her as a warm, congenial friend and neighbor.

She went in and out before her friends with a noble life, was generous and charitable to the poor, and sympathetic with all who suffered. Her pure life was a benediction to us all. God grant to each of her precious little girls the full fruition of all her hopes, high ideals and prayers for them in a splendid womanhood, which was the dearest wish of her heart!

To her bereaved loved ones and friends, she leaves the inheritance and influence of an exemplary Christian life and a peaceful death. As we looked upon her calm, sweet face as it lay in the casket and saw how the lines of suffering had been smoothed away and the smile of peace rested like the last ray of the evening sun around the quiet mouth, our hearts could but question in pain and bewilderment, Why? Yet we felt that her abode was under the shadow of God. Faith gently wipes away our tears and points to the beautiful land whither her glad spirit has gone.

Farewell, dear Florence, but not for long! In the fleeting years at best all thy loved ones and friends may by wonderful grace meet thee again. A vacant place is left in the home circle, an aching void in many hearts. Over thy quiet grave many flowers will bloom—even so in our hearts shall thy memory bloom sweetly until we meet thee in the Beautiful Beyond, where sorrow, pain, and death are no more.

Her friend,

EVA C. DOWNER.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

CATARACT BLINDNESS

can be prevented and an operation avoided by using the magic "Opthalmin" Eye Remedy which ABSORBS Cataracts, Chronic Granulations, Lid Tumors, heals Corneal Ulcers, etc. Anyone afflicted with impaired eyesight should know of this wonderful remedy. Delay may mean blindness or the knife.

SAVES OPERATION This great achievement of a famous eye specialist has saved hundreds from the pain, risk and expense of an operation. Can be used with perfect safety. The remarkable success of **Opthalmin** has proven that Cataracts and other eye troubles of a like nature are readily responsive to the Absorbent Treatment, and that it is no longer necessary to operate. Full particulars testimonials and valuable Eye Book FREE. Address

Dr C Sherwood Co., 355 Church St., Elmira, N. Y.

GALL STONES (No Oil) AVOID OPERATIONS

No more Gallstone Pains or Aches in Stomach, Back, Side or Shoulders; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Biliousness, Headache, Constipation, Piles Catarrh, Nervousness, Blues, Jaundice, Appendicitis. These are common Gallstone symptoms—can be Cured. Send for home treatment MED-C-L BOOK on LIVER, STOMACH, GALL TROUBLES & APPENDICITIS. FREE

GALLSTONE REMEDY CO., Dept. J #1 219 S. Dearborn Street CHICAGO

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

SOUTHERN SEATING AND CABINET COMPANY

JACKSON, TENNESSEE.

YOUR OPPORTUNITY

The DOOR of OPPORTUNITY swings both ways. One side is labled "Push;" the other side, "Pull." Whether you enter from the "Push" side or the "Pull" side, you must have BUSINESS TRAINING in order to succeed. The BEST PLACE to get it is Draughon's Practical Business College, at Shreveport, La.

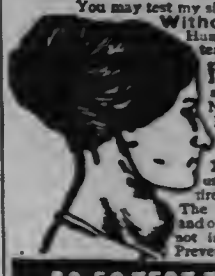
GOITRE

REMOVED AT HOME

Without Operation or Danger

A $2.50 Treatment FREE

You may test my simple Home Treatment for Goitre Without Cost or Obligation.



Hundreds report immediate results after other remedies had failed. "My goitre is cured, and am feeling fine. I improved before taking medicine a week," says Mrs. C. W. Hahn of North Jackson, Ohio. Mrs. W. A. Pease of Creston, B. C., Canada, writes: "A friend in Alberta got your treatment and was cured. I concluded to try it, and after using one treatment, my goitre entirely disappeared."

The treatment quickly stops choking and other disagreeable symptoms. Does not interfere with work. No danger. Prevents operation. Send coupon today.

$2.50 TEST TREATMENT FREE

This coupon and 10c in stamps or silver to help pay mailing charges, is good for a $2.50 Test Treatment FREE by mail in plain pkg. Address Dr. W. T. Bobo, Battle Creek, Mich.

Age? How old is Goitre? yrs.

Nervous? Hands Tremble?

Do eyes bulge? Does heart beat too rapidly? Health?

Name

Address 814

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter-pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiastic on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvement in both health and appearance shortly.

"The best remedy for self-conceit is to be well introduced to yourself."

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

MERIDIAN DISTRICT NOTES.

Our presiding elder has visited a number of charges on his first round, and from all points we are hearing of progress.

Enterprise is reported to have made a substantial increase in the assessment for the pastor, Brother Alford. Central and Fifth Street, Meridian, have also made glad the hearts of Brothers Watkins and Ferguson by a pledge of higher salaries.

The district parsonage has, under the direction of the good ladies of Meridian, taken upon itself a new roof. At the meeting of the district stewards in January a committee was ordered appointed to confer with the presiding elder, fix an assessment for repairs on the parsonage, and apportion this assessment to the different charges. This has been done, and we are hoping soon to be able to report that all needed repairs have been looked after.

Dr. Beeson, Lay Leader for the District, has invited all the Lay Activities Committees of the churches of the city to a luncheon to be given at the College Tuesday evening, February 27. At this luncheon, it is hoped that enough enthusiasm will be aroused to insure an "every-member canvass" by every Methodist church in Meridian. This canvass will be for evangelical as well as financial purposes.

Dr. Robert Selby, Commissioner for Emory University, passed through our city a few days ago. He was in the best of humor, and reported some recent substantial additions to his subscriptions.

Rev. George H. Thompson, our efficient presiding elder, preached at the First Presbyterian Church last night. This was the first of a series of services to be held once a month especially for the preachers and their wives, and one of the members of the Meridian Ministers' Association will preach each time.

ELMER C. GUNN.

Meridian, Miss., Feb. 14, 1917.

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

NOT LONESOME NOW.

"Are you lonesome?" some one asked a light-keeper off the coast of Massachusetts. "Are you lonesome?" And he said: "I was lonesome until a ship was wrecked on this coast and I rescued five men, and since that time I have never been lonesome because now I am constantly on the alert to see if some one else needs help."—Billy Sunday.

LADY TELLS SECRET.

A well known lady gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

It is the vacancies in the ranks of His friends wherein the mischief lies. Come and fill one gap.—Bishop Ingram.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Second Round.

Boyle, at Malvina, Mar. 11, 12.
Shaw, Mar. 18, 19.
Leland, Mar. 24, 25.
Arcola and Hollandale, at Hollandale, Mar. 25,-26.
Merigold and Alligator, at Merigold, Mar. 31,-April 1.
Shelby and Duncan, at Duncan, Apr. 1, 2.
Friar's Point and Sherard, at Sherard, Apr. 7, 8.
Greenville, Apr. 14, 15.
Lula and Dubbs, at Dubbs, Apr. 20, 21.
Jonestown and Evansville, at Evansville, Apr. 21, 22.
Coahoma and Lyon, at Lyon, Apr. 28, 29.
Gunnison and Shipman's Chapel, at Shipman's C., May 4, 5.
Cleveland, May 5, 6.
Clarksdale, May 12, 13.
Tunica, at Hollywood, May 19, 20.
Benoit and Beulah, May 25, 26.
Rosedale and Hillhouse, at Hillhouse, May 26, 27.
Glen Allan, June 3, 4.

The District Conference will be held at Lula, March 27,-29.

V. C. CURTIS, P. E.

YES! MAGICALLY! CORNS LIFT OUT WITH FINGERS

You simply say to the drug store man, "Give me a quarter of an ounce of freezone." This will cost very little but is sufficient to remove every hard or soft corn from one's feet.

A few drops of this new ether compound applied directly upon a tender, aching corn should relieve the soreness instantly, and soon the entire corn, root and all, dries up and can be lifted out with the fingers.

This new way to rid one's feet of corns was introduced by a Cincinnati man, who says that, while freezone is sticky, it dries in a moment, and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin.

Don't let father die of infection or lockjaw from whittling at his corns, but clip this out and make him try it.

Remarkable Record for A Kidney Medicine

At least fifteen years ago we began to sell Dr. Kilmer's Swamp-Root and during our entire experience in handling it we cannot recall a single dissatisfied customer; all of our patrons speak in favorable tones regarding Swamp-Root. We know of several different ailments of the kidneys, liver and bladder that have been satisfactorily restored through the use of Swamp-Root. We have used it ourselves and obtained the usual beneficial results. Our experience has taught us to place Dr. Kilmer's Swamp-Root among the best remedies on the market to-day for the diseases for which it is recommended.

Very truly yours,
WM. H. LLOYD & CO.,
June 15, 1916. Pine Apple, Ala.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

To learn how to bear sickness by the power of the Cross of Christ is a greater cure even than to get well.—Bishop Nichols.

Restore that Beauty!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

PEACH & APPLE TREES 2c & UP

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, Nuts, etc. **Genuine Hale Budded** from Bearing **J. H. Hale Trees. Genuine** Delicious **Apples.** Write for free catalogue. **Tenn. Nursery Co.,** Box 15, Cleveland, Tenn.

It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money.

Advantageous rates; easy payments; profits to policy holders. And your Church is entitled to share in these benefits. IT IS UP TO YOU.

For applications and particulars address
HENRY P. MAGILL, Sec. and Manager
Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent M. E. Church South 314 Norton Building, Fourth and Jefferson, Louisville, Ky.

—For Worms Use—
BROWN'S VERMIFUGE COMFITS OR WORM LOZENGES

WORM-RIDDEN CHILDREN require immediate attention. Worms in the stomach and bowels cause irritation and very often lead to prolonged sickness with serious complications. **BROWN'S VERMIFUGE COMFITS OR WORM LOZENGES** completely destroy all worms in children without the slightest injury to the most delicate child. These tablets are prescribed by the best physicians everywhere. They are the sure and safe treatment for eradicating worms so hurtful to children.

Symptoms of Worms in Children: Paleness, itching of the nose, grinding of the teeth and starting in sleep, irregular appetite, bad breath, swelled upper lip, picking of the nose, hard swelled stomach, and one cheek constantly flushed.

Sold everywhere by Druggists, Chemists and Dealers in Medicines. Price 25c a box.

CURTIS & BROWN MANUFACTURING CO., (Limited.)
215-217 Fulton St., New York, N. Y.

Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations.

MAN'S MISSION.

To work, to help and to be helped, to learu sympathy through suffering, to learn faith by perplexity, to reach truth through wonder—Behold! this is what it is to prosper, this is what it is to live.—Phillips Brooks.

SELF-POISONING.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impuritles of your body, and you should never force them to do more than their share by not keeping your howels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and resuits. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Soid everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

THE BEST EQUIPMENT.

"It is not wisdom, nor knowledge, nor learning, which fits a man for God's service, but a contrite heart, a pure mind, a humble spirit, a lively faith, and a devout charity."

IS HE CRAZY?

The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factery by writing the Eubank Farms Company, 1225 Keystone, Pittsburgh, Pa. They will plant and care for your trees for $6 per month. Your profit should be $1,000 per year. For eighteen cents to cever mailing expense, they will send you, prepaid, sample jar preserved figs, grown on the plantation.

To those In Christ all things are not only new, they are continually growing newer.—Barbour.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver falling to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, billousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

TRUE SATISFACTION.

In the higher values of commercial life, in the richest gains of indsutry, the soul of man finds no repose. The glint of the gold and silver does not satisfy. Riches are ephemeral and fame is empty, but where God dwells there we shall be satisfied.—The United Presbyterian.

He who will not reason is a bigot; he who cannot reason is a fool; and he who dares not reason is a slave.—W. Drummond.

What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children aa well aa adults. Just try one bottle for constipation. Price 50 cents.

FEATHER BED BARGAINS

This ad and $10.00 gets you our Big Bargain as follows: One strictly New 40-pound Feather Bed; one pair 6-pound New Feather Pillows; one pair Full Size Blankets; one Full Size Counterpane, and one pair lace Pillow Shams. All new, clean sanitary leathers covered with 8oz. A.C.A. Ticking. Retail worth ol whole lot $23.00. Money back guarantee. Most for money. This offer is good for 30 days only. Mail order now or write for order blanks.

SOUTHERN FEATHER & PILLOW CO.
Dept. 158. Greensboro, N. C.

Freckles—

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho peels off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking, and, of course, has no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

"Anaemia--Lack of Iron--Is Greatest Curse To Health and Beauty of American Women"

Says Dr. King, Physician and Author

Any Woman Who Tires Easily, is Nervous or Irritable, or Looks Pale, Haggard And Worn, Should Have Her Blood Examined for Iron Deficiency.

Administration of Nuxated Iron Will Increase the Strength and Endurance of Weak, Nervous, Careworn Women 200 Per Cent. in Two Weeks' Time In Many Instances.

THE CHILD'S APPEAL

Mother, why don't you take NUXATED IRON and be strong and well and have nice rosy cheeks instead of being so nervous and irritable all the time and looking so haggard and old-The doctor gave some to Susie Smith's mother and she was worse off than you are and now she looks just fine

"There can be no healthy, beautiful, rosy cheeked women without iron," says, Dr. Ferdinand King, a New York physician and author, "In my recent talks to physicians on the grave and serious consequences of iron deficiency in the blood of American women, I have strongly emphasized the fact that doctors should prescribe more organic iron—nuxated iron—for their nervous, run-down, weak, haggard looking women patients. Pallor means anaemia. The skin of an anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks."

"In the most common foods of America, the starches, sugars, table syrups candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti tapioca, sago, farina, degerminated corn meal no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe, the water in which our vegetables are cooked are responsible for another grave iron loss.

"Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

"As I have said a hundred times over organic iron is the greatest of all strength builders. If people would only throw away habit forming drugs and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved who now die every year from pneumonia, grippe, consumption, kidney, liver, heart trouble, etc. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in the blood.

On account of the peculiar nature of woman, and the great drain placed upon her system at certain periods, she requires iron much more than man to help make up for the loss.

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles, in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

Dr. Ferdinand King, New York physician and author, tells physicians that they should prescribe more organic iron—Nuxated Iron—for their patients—Says anaemia—iron deficiency—is the greatest curse to the health, strength, vitality and beauty of the modern American Woman.—Sounds warning against use of metallic iron which may injure the teeth, corrode the stomach and do far more harm than good; advises use of only nuxated iron.

You can tell the women with plenty of iron in their blood-beautiful healthy rosy cheeked women full of Life, Vim and Vitality

I have used Nuxated Iron widely in my own practice in most severe aggravated conditions with unfailing results. I have induced many other physicians to give it a trial, all of whom have given me most surprising reports in regard to its great power as a health and strength builder.

Many an athlete and prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. Howard James, late of the United States Public Health Service, said, "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But so many American women suffer from iron deficiency with its attendant ills—physical weakness, nervous irritability, melancholy, indigestion, flabby, sagging muscles, etc., etc.,—and in consequence of their weakened run-down condition they are so liable to contract serious and even fatal diseases that I deem it my duty to advise such to take Nuxated Iron. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine or secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' use. It is dispensed by all good druggists.

Woman's Missionary Work

Editor, ... Mrs. L. F. Burrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana, ... Mrs. Wm. Jedhurn, 1124 Istrouma St., Baton Rouge, La.
Mississippi, ... Mrs. V. E. LeBrun, Gulfport, Miss.
North Mississippi, ... Mrs. E. T. Bliss, Durant, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE

The Woman's Missionary Society of the M. E. Church, South, of the North Mississippi Conference will not meet in their annual meeting in the First Methodist Church, at West Point, Miss., beginning March 1 Mrs. E. L. Steele, Conference Secretary of the Council, is expected.

Mrs. [illegible] POWELL, Pres.
Mrs. [illegible] BARTWELL,
Rec. Sec.

NOTICE

The seventh annual meeting of the Louisiana Conference Woman's Missionary Society will be held in Crowley, Louisiana, Wednesday, Thursday, February 23, 24 and March 1. The first session will be held at 9:30 Wednesday morning the 23rd, when all delegates should be present. The meeting will close Thursday night.

The name of all delegates should be sent at once to Mrs. D. L. Hoffman, Crowley, La., and to the Conference president, Mrs. J. J. Newbern, 800 S. Carrollton Avenue, New Orleans.

Mrs. A. J. HOLT, Cor. Sec.

NOTICE

The sixth annual meeting of the Woman's Missionary Society of the Mississippi Conference will convene in Gulfport on Friday, April 5, 1917. The name of delegates and all communications should be sent to Mrs. Joseph Neal, Gulfport, Miss.

Mrs. T. T. JOHNSON,
President.

Mrs. E. L. McLESKEY,
Rec. Sec.

To the agent of those who do not know, we would like to say that the Mississippi annual meeting was the first of April, the date so that the delegates and others could go from there to the meeting of the Council Meeting, which will convene in New Orleans on April 5th, it is quite probable that the seven of the Council officers will stop over for the meeting so we urge all women to attend, and if they cannot go on to the Council Meeting, that may be some information from the presence of these women.

EDITOR QUARTERS REPORT OF LOUISIAN CONFERENCE W. M. S.

[illegible] auxiliaries [illegible]—membership [illegible]—gain [illegible] auxiliaries [illegible]—membership [illegible]—loss [illegible] junior auxiliaries [illegible]—membership [illegible]—gain [illegible] Sunbeam bands [illegible]—membership [illegible]—gain [illegible] Subscribers to Missionary Voice [illegible] Young Women's Work [illegible]

Auxiliaries presenting [illegible] Standard, [illegible] auxiliaries observing [illegible] prayer and [illegible] Junior auxiliaries [illegible] offering [illegible] Junior [illegible] scholarship [illegible] Thirty Women [illegible] Division [illegible] Division [illegible]

Fifty [illegible] for the [illegible]—membership [illegible].

Total amount raised for all purposes during the quarter [illegible].

Mrs. [illegible] HOLT,
Corresponding Secretary.

What a Pity

[illegible] will [illegible] at the [illegible] Conference [illegible] at [illegible] [illegible] [illegible]

From the Field

Woodville Ct., Miss Conf.

Dear Editor: I wish to state that I am well pleased with my work—the Woodville Circuit. I am beginning my second round, and I find that there is a great interest being manifested. The people are ever willing to assist me in any way that they can to build up the spiritual life in their communities. Pray that we may make this the best year spiritually in the history of this charge.—E. W. Hillman, Pastor.

Oak Ridge, Miss.

Dear Dr. Meek: I read and re-read Dr. Cooper's article relative to the needed revival in our Conference. Not since I have been a member of the Mississippi Conference have I so longed to see people really and genuinely converted. God gave us a successful year in 1916 on the Oak Ridge charge, all things considered; but I saw no revival, and the burden for souls has been laid upon me all this year. It seems, at times, that I must see souls brought to God! So often, in my secret prayers, have I been made to say, "Oh, God, give me souls!"

I want to give attention to other work that is needed, that my Conference expects me to do, but above everything else the revival is needed, which will be conducive to the successful carrying out of all other work, and I am enlisting the prayers of members, preachers, and friends for the revival that our charge needs. Nothing but the effectual, fervent prayers of the righteous will meet the need here. There must be the old-fashioned, widespread, sin-killing, Pentecostal revival before the yielding will come, and nothing but prayer will bring about such a revival. So I ask an interest in the prayers of all who read these lines, that Oak Ridge charge may come up at the end of the year with its pro rata share of the ten thousand conversions.

May God bless you, Dr. Cooper, for giving us the signal. Surely it came at the opportune time.

Yours for victory,
J. A. WELLS.

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

FROM MADISON COUNTY, MISS.

Dear Dr. Meek: You are making us a fine paper. In my humble judgment, I do not remember to have ever seen you take a stand on the wrong side of any question that has ever been discussed in the Advocate.

Well, the time limit took Brother P. D. Hardin from us. We loved him and regretted to have to give him up. He is a very fine preacher and so true, sincere and spiritual.

We had our first quarterly meeting at Madison Station with Brother Morse in the chair. Everybody was well pleased with him. I am sure that we shall love him as well as Brother Hardin, provided the Bishop lets us keep him. When I was a boy, they would ask me which one of the girls I loved best. I would say the one I was with last; so it is with the preachers. I love them all, but it seems like I am a little closer to the last one I am associated with. C. L. RAY.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

What does your personal influence count for? A young Scotchman once said: "I am a Christian because Marcus Dods is one." Did anybody ever venture such a statement concerning you?—J. L. Gordon.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

FROM MRS. T. H. MORRIS.

Dear Dr. Meek: As it is impossible for me to write personally to each of our friends, I would like to have the privilege of addressing them through the columns of the Advocate, advising them of our whereabouts and Mr. Morris' condition.

I came to this city three weeks ago with my husband, Rev. Thos. H. Morris, in order that he might receive treatment for a nervous breakdown. He broke down very noticeably last year in Monroe, having a stroke of paralysis in October. At Conference, he was given lighter work at Arcadia, La., and there broke down completely, suffering an apoplectic stroke on Dec. 25. As soon as he was able to travel, I took him to Shreveport, where Dr. Steel and other friends, including several physicians there, advised special treatment. Dr. Steel was instrumental in securing financial help from a few friends among his members and from some of our friends at Mansfield, so that he, with Dr. Henry and a few others, made it possible for us to come here and start with the very best treatment available. The physicians say that Mr. Morris can be completely restored to health, although it may take many months. The treatment at present is very expensive, but I pray that the way may be opened for Mr. Morris to continue here until he is at least well on the road to recovery.

My address is 910 W. 76th Street, Chicago, Ill. I should be glad to hear from any friends who are concerned.

Very truly,
Mrs. THOS. H. MORRIS.

Ask Grandfather—He'll Tell You—

You Want To Be Strong And Well

Keep your blood pure; that's the only way. Don't wait until you feel badly, but begin NOW. Impurities in the blood put unnecessary work upon all the organs, making weakness and old age come quicker. Do as Grandfather did; take S. S. S., the best of all blood tonics, proven for 50 years. Take it now; take it often, and you will have strength, health and happiness. At your druggist's.

SWIFT SPECIFIC CO., ATLANTA, GA.

S.S.S. Will Strengthen You

L&N *Louisville & Nashville R. R.*

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"—No Extra Fare

From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

Why Rheumatism Comes With Cold Weather!

BY VALENTINE MOTT PIERCE, M. D.

A close connection exists between these two—cold weather and rheumatism. Prof. Alex. Haig, of London, has the most followers in the medical profession in the belief that the presence in the system of uric acid, or its salts in excess, is the real cause of rheumatism. Everyone has recognized the difference in the appearance of their water as soon as it gets cold; there is often a copious sediment of brickdust.

Several causes may lead up to an accumulation of uric acid in the system, which, in turn, causes rheumatism or gout, or creaky joints, or swollen fingers, or painful joints. For one reason the skin does not throw off the uric acid, by profuse sweating, as in the hot weather, and the kidneys are unable to take care of the double burden. Another reason is that people do not drink as much water in cold weather as in summer, which helps to flush the kidneys. Again, they eat more meat in cold weather, and some people are so susceptible that they soon develop rheumatism after eating meat.

At all such times persons should drink copiously of hot water, say, a pint morning and night, and take Anuric three or four times a day. This Anuric comes in tablet form and can be had at almost any drug store. It dissolves the uric acid in the system and carries it outward. I would advise everyone to take Anuric occasionally, and continue for three or four weeks, and in that way avoid rheumatism, gout and many of the painful disorders due to uric acid.

ITCH-ECZEMA FREE TRIAL

(Also called Tetter, Salt Rheum, Pruritus, Milk-Crust, Weeping Skin, etc.)

ECZEMA CAN BE CURED TO STAY, and when I say cured, I mean just what I say—C-U-R-E-D, and not merely patched up for awhile, to return worse than before. Now, I do not care what all you have used, nor how many doctors have told you that you could not be cured—all I ask is just a chance to show you that I know what I am talking about. If you will write me TODAY, I will send you a FREE TRIAL of my mild, soothing, guaranteed cure that will convince you more in a day than I or anyone else could in a month's time. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me to-day you will enjoy more real comfort than you had ever thought this world holds for you. Just try it, and you will see I am telling you the truth. **Dr. J. E. Cannaday, 1299 Park Square, Sedalia, Mo.** References: Third National Bank, Sedalia, Mo.

Could you do a better act than to send this notice to some poor sufferer of Eczema?

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases. A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

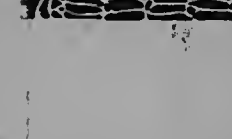
Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $165,000 paid to **widows, orphans,** and **disabled.** Over $50,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

Big Garden Seed Selection $1 POST PAID



With each purchase we will send you free a handsome catalogue which gives full instructions on planting. The selection contains one package each of Snap Beans, Pole Beans, Lima Beans, Sweet Corn, Peas, Cabbage, Cucumber, Lettuce, Turnips, Cantaloupes, Pepper, Radish, Spinach, Squash, Tomato, Parsnips, Brussels Sprouts, and Carrots. Other vegetables may be substituted for any of the above.

AMERICAN SEED & IMPLEMENT CO., MOBILE, ALA.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

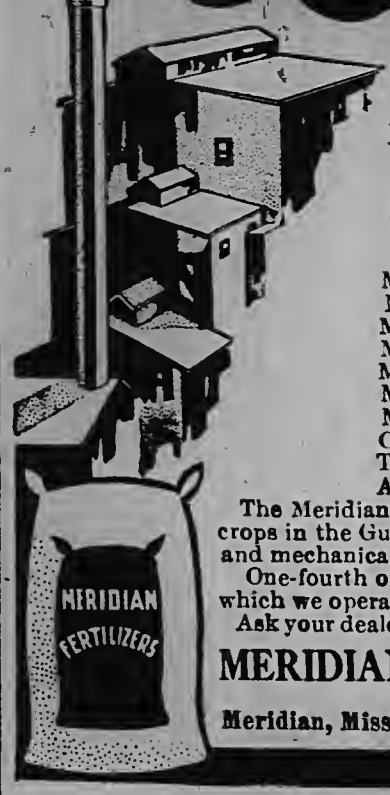
GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA AMERICAN COFFEE CO.

517 CAMP STREET. **PHONE MAIN 2196**

MERIDIAN FERTILIZER FACTORY



High Grade Fertilizers For All Crops

Look for the **Red Bag** on the back of every sack.

These are the brands of our thoroughly dependable fertilizers.

LEADING BRANDS

Meridian Home Mixture
Meridian Union Special Phosphate
Meridian Blood and Bone
Meridian Perfect Guano
Meridian Ham Bone
Meridian Meal Mixture
Meridian Vegetable Grower
Caddo Cotton
Texas Special
And many others for every crop need.

The Meridian Fertilizers are compounded especially for crops in the Gulf States. These Fertilizers are chemically and mechanically perfect.

One-fourth of all the fertilizer used in the territory in which we operate is the **Red Bag** kind.

Ask your dealer for Meridian Fertilizers or write us direct.

MERIDIAN FERTILIZER FACTORY,

Offices and Factories at

Meridian, Miss. **Hattiesburg, Miss.** **Shreveport, La.**

Armour's Fertilizers

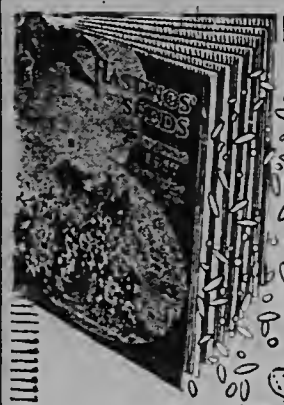
You know where the ANIMAL MATTER in Armour Fertilizers comes from. You may have grown the hogs and cattle.

Armour Fertilizers are GOOD for your land—GOOD for your crops—GOOD for your pocketbook—GOOD for your disposition—a GOOD all 'round investment.

From the farm— back to the farm

Armour Fertilizer Works

Atlanta, Ga. Jacksonville, Fla. Greensboro, N.C. New Orleans, La. Nashville, Tenn. Baltimore, Md. Chicago, Ill.



The Faithful Guide FROM Seed To Harvest HASTINGS' CATALOG for Spring 1917

In offering this big new Catalog, which represents 27 years of hard study of seed, soil and Southern climatic conditions, we feel better prepared than ever to be a faithful guide to the farmers of the South.

We feel that we deserve the confidence you place in us, by depending on us to a large extent, for truthful planting information. We have used our position to gather it for your advantage; threshing it out like wheat and giving you only that which is valuable.

We want *you* to get *your* share of this benefit,—so we'll send *you* this book *free.* Write us for it promptly.

H. G. HASTINGS CO.,
Atlanta, Ga.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3184.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 1, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

DR. BLAKE ON METHODIST UNIFICATION.

We noticed on February 15 Dr. Blake's proposed solution of the Negro question as it relates to the unification of American Methodism, and we stated that we would later have something to say concerning his suggested arrangement of the Regional Conferences in the contemplated reorganization of the two Churches. This promise we will now proceed to fulfill. The following is the gist of his utterance concerning this important phase of the unification problem:

Dr. Blake's Regional Conferences.

"In the original plan of reorganization as proposed by the Joint Commission on Federation, it was suggested that there should be three or four Regional Conferences, one of which should be made up of the colored membership. The General Conference of the Methodist Episcopal Church in its action recommended that the number of Regional Conferences be increased so as to provide more adequately for the needs of the work both at home and abroad. While the fixing of the number and boundaries of the Regional Conferences may not be as difficult of adjustment as some of the other problems that the Joint Commission must consider, it is doubtful if there is any phase of the whole question that will be more crucial in its outcome than this one. The success of reorganization will depend in a very large measure upon our ability to arrange the Regional units so that they shall not become a divisive factor, but shall make for real unity. Success here means everything. Failure is fraught with peril.

"How many Regional Conferences should there be and what should be their boundaries? Two or three principles should be kept in mind: first, the regional unit should so far as possible represent a homogeneity of interest; second, it should be sufficiently compact to facilitate successful administration, and third, it should do away with sectional solidarity.

"If you will divide the territory east of the Mississippi into four jurisdictions, a northeast, a southeast, a north central, and a south central, and then divide the territory west of the Mississippi into two jurisdictions, a northwest and a southwest, you will have six Regional Conferences, each reasonably homogenerous, fairly compact in area, and with sectional solidarity eliminated.

"Such a division would have this further advantage: the Methodist Episcopal Church, South, would have a majority of the membership in three of these jurisdictions and the Methodist Episcopal Church would have a majority in the remaining three. Keeping this in mind, you will see that if you give each Jurisdictional Conference equal representation in the General Conference and on the connectional boards and societies, the two Churches will then have equal power in the General Conference and equal control over the connectional enterprises of the reunited Church. Thus at a single stroke you will do away with any minority representation. The bugaboo of absorption will disappear and the two Churches will come together as one, each on a perfect parity with the other.

"But I would go further. I would provide that whenever desired, a vote on any question in the General Conference might be taken by Regional delegations and that whenever such a vote was taken, it should require the concurrence of the majority of the delegations to pass the pending motion.

"The advantage of such a regional arrangement as I have suggested is in the fact that the two Churches are placed on a parity in the control of the reorganized Church. Sectional solidarity is eliminated and we have one great, united Church, knowing no North, no South, no East, no West. You have an arrangement that would make for mutual confidence and for genuine unity."

Where The Peril Lies.

Before proceeding to the consideration of this suggested arrangement, we wish to call attention to the fact that the peril in uniting the two Churches lies almost wholly on the side of the Methodist Episcopal Church, South, about the only danger to the Northern Church being in the possibility of sacrificing some principle that would weaken it with the people of the North. The danger to the Church, South, is evident from the three following considerations:

1. It is outnumbered by the denomination that it is proposed to unite it with, in round numbers, by a million and a half members, not counting its Negro communicants—a majority of nearly two to one. Hence, the merging of the two bodies would naturally result in the dominance of the Church, North, unless some way should be found to guard effectively against such a result.

2. The Church, South, has within its territory some nine or ten million Negroes, the presence of whom constitutes for the major portion of the people whom it serves the most acute race problem that perhaps can be found anywhere on the face of the earth. This condition of things has given shape to the Constitutions and laws of the Southern States and profoundly affects their entire social order. This situation, however, does not extend over the whole of our Connection. It does not exist at all in the West, and is much less menacing in the border States than in those which constitute the heart of the South. Of all the Churches in the United States, the Northern Methodist Church has been the most active in opposition to the policies that the Southern people have deemed it wise to adopt in dealing with the Negroes, and there is at this time no good reason to believe that there has been any change of consequence in its feelings and attitude in this respect. NO OFFICIAL BODY of that denomination has made an utterance that indicates that there has been the least change in its sentiment respecting the social and political rights of the colored population of the South.

3. The trend of immigration is southward, and Northern sentiment is on the increase in the Southern States. The immigration of Southern people to the North is negligible; but this is far from being true as to immigration from the North into this section.

Dr. Blake's Scheme Analyzed.

Keeping these points in mind, let us look carefully at Dr. Blake's scheme for the arrangement of the suggested Regional Conferences. We are at a disadvantage in this respect, since he does not definitely indicate where the lines of these bodies will be, only referring to them in a general way. He says: "If you will divide the territory east of the Mississippi into four jurisdictions, a northeast, a southeast, a north central, and a south central, and then divide the territory west of the Mississippi into two jurisdictions, a northwest and a southwest, you will have six Regional Conferences, each reasonably homogeneous, fairly compact in area, and with sectional solidarity eliminated. Such a division would have this further advantage: the Methodist Episcopal Church, South, would have a majority of the membership in three of these jurisdictions, and the Methodist Episcopal Church would have a majority in the remaining three."

This sounds very fair and generous; but let us examine these suggestions. With a million and a half more members in these proposed Regional Conferences than the Church, South, the clear presumption is that in nearly all of those in which our Church would be in the majority the Church, North, would have a considerable contingent. In the southeast jurisdiction, this contingent would likely be small, not amounting to much; in the south central it would probably be large, as it also would likely be in the southwestern. On the other hand, the Church South, would have no contingent at all in the northeast jurisdiction; practically none in the northwest, and likely a smaller one in the north central than that of the Church, North, in the south central.

Under this condition of things, we respectfully submit that a mere majority in three of these jurisdictions would utterly fail to insure the Church, South, equal representation in the General Conference. It is unthinkable that in the ordinary working of things the larger contingents of the Church, North, in these Regional Conferences would exert no influence in the election of delegates. A Church could not caucus and put out a ticket, shutting out the Northern Methodist element, and thus protect itself, as a political party would do under such circumstances. In an arrangement of this kind, the Church with nearly twice as many members as the other would inevitably always have the advantage.

Nor is this yet by any means all. In the jurisdictions along the border and in the Southwest in which we would have a majority, the race problem would count for much less than it would in the heart of the South. With a different environment, the Southern Methodists in those areas would be apt to regard it as less menacing and vital than would those in the States having a large colored population, or possibly a majority of blacks. Mississippians, for instance, could hardly expect the Missourians, the Kentuckians, the Marylanders, and the West Virginians to view legislation touching this problem with the same profound concern that they would. And, besides this, the representatives coming to the General Conference from the foreign mission fields would likely swell the majority of "liberals," if we may use that term, against the representatives from the more Southern States.

But it may be said, Dr. Blake has proposed that, whenever it is desired, the vote on any enactment shall be taken by Regional delegations, and a majority of them would have to approve a measure to pass it. Would not this give adequate protection? We answer, No. It would not afford satisfactory protection for the same reason that we have assigned above, namely, that

(Continued on Sixth Page)

BECAUSE SOME ONE HAS FAITH IN ME.

By Grace Noll Crowell.

Because some one has faith in me
I cannot fail, tho' all the way
Winds up the hill.
My staff in hand, and cheerily,
I can but fare me forth each day
With right good-will.

Because some one has faith in me
I needs must keep my heart quite true,
My own faith strong.
With clear, far vision I must see
The path ahead—and what the view
To sing a song.

God help me sing the song, I pray—
God keep me clean and strong to go—
Clear-eyed to see
The untrod, upward winding way,
For fail I cannot. One I know
Has faith in me.

—Baltimore Southern Methodist.

RESTRAINT NECESSARY.

The shores of the ocean are the secret of its depth. A shoreless ocean would degenerate into a shallow pond. It is the restraint of the shore that gives majesty and power to the great blue sea. It is even so with life. A life without restraint is a shallow life. It wastes its resources by spreading out too far. We need the restraint of God's will in our lives to make them deep and strong.—Central Christian Advocate.

A QUAINT REPLY.

A dear old Quaker lady, when asked what cosmetic she nsed to produce such a lovely complexion, replied sweetly: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for the hands, charity; for the figure, uprightness; for the heart, love." Truth, prayer, pity, charity, uprightness, and love. Could there he a more perfect circlet of jewels to adorn womanhood? They are priceless, yet free to all.—American Messenger.

FOR ALL ALIKE.

It is not the business of the Church to create obligations. We sometimes hear people speak of certain things as wrong for Christian people to do. That may be very true, but, if so, it is also wrong for men who are not Christians to do them. The truth is it is wrong for any man not to be a Christian. These things are inherent in our relations to God and to one another. No man escapes any obligation by refusing to acknowledge the obligation under which he rests. This is all that he does when he assumes the vows of the Church. It is a personal recognition of the obligations that are inherent in the conditions of human life.—Raleigh Christian Advocate.

HOLD FAST THAT WHICH IS GOOD.

And how is any one to grow in the Christian life whose mind and conscience are not earnestly put to it to distinguish between what is in reality Christian and what is not, and to hold to the one and reject the other? A critic of sermons is apt to forget the practical purpose of the discernment here spoken of. He is apt to think it his function to pick holes. "Oh," he says, "snch and such a statement is utterly misleading; the preacher was simply in the air; he did not know what he was talking about." Very possibly; and if you have found out such an unsound idea in the sermon, be brotherly, and let the preacher know it. But do not forget the first and main purpose of spiritual judgment—hold fast that which is good. God forbid that you should have no gain out of the sermon except to discover the preacher's going astray. Who would think to make his fortune only by detecting base coin?—James Denny.

"WHY I AM NOT A BAPTIST" will be mailed direct to your church members and friends. Simply send names and addresses, and 10 cents per copy, 25 cents for three. Makes Methodists loyal and the way of the proselyter hard. Address P. O. Lowrey, Donaldsonville, La.

THE BIBLE A MORAL FACTOR IN EDUCATION.

By Rev. S. J. Davies.

Education in its broadest sense means the development of all the native powers of the individual. It is acknowledged by all who have given this subject much thought that there is yet large room for improvement in our present methods. As a nation, we are intensely pragmatic in theory, dogmatic in statement, and schismatic in argument, but almost lunatic in final results and achievement. We expect to buiid marble palaces out of brickbats. The consequence is, not infrequently, sadness and much disappointment. Whatever a man sows that shall he reap, is a lesson and warning as wide as the earth and as deep as human experience. Men speak of truths as old and new. No truth is ever oid. It is eternal in its youth. Like the dayspring of the morning, truth is ever bright, refreshing, life-giving, and glorious in its vital beauty. When some great truth flashes, like a silvern star, first into the range of the horizon of a man's conscious thought, it is new to him, but some sage saw its uprising ages ago.

Science and revelation were twin-born. The one is the voice of God in nature, the other His voice in life. Men lack vision, when they think or teach that these are brothers of alien households. If reai science, as they hold, is based on experience and observation, revelation is based on information and experience. In the one, only the tested and proven are accepted as final; in the other, only that which harmonizes with well known moral and ethical principles is the canon or rule. This statement, if rightly understood, eliminates all hurtful or endamaging knowledge from truth, whether seen in nature or grace. What are the known and unknown forces and facts—matter and energy—in all the vast range of this universe but laws of truth written by the Almighty Creator? What the voices of seer and Savior, evangelist and apostle, but fuller and clearer tones of the same all-pervasive Voice. We cometimes forget that the Word was incarnate in man before it was written in a book, and so the truth finds its loftiest expression crystailized in heart and life. Since all truth, whether scientific or religious, has its beginning, continuance, and ending in God, its Author, whether its beauty shines in a star, is engraved in rocky strata, or written on the living page, it is the same in essence and meaning; for, after all, only the truth can save men unto righteousness.

Then let the Bible, the greatest source of moral truth known to the world, be read and taught as a system of ethics and so made the basis of education in all our schools. A kind of subtle infidelity, which has grown up from suffrance and neglect of the cardinal principles of Scriptural teachings, obtains in most of our public and State institutions of the day. It is high time that the Christian men and women were awaking to their duty and responsibility in this matter, and seeing that the Word of God is taught to the children and youth of our land.

There ought not to be any opposition to this on the part of our Jewish citizenship; for the Bible is preeminently a Jewish book. Every writer of it, save perhaps Luke, was of this race. And our Christ never taught any moral or ethical principle contrary to that of Moses or Isiah. On the contrary, he repeatedly referred to the Jewish prophets, to reinforce and endorse his doctrine. Roman Catholicism can only save itself as a great Church and a mighty power for Christianizing the world by openly espousing the cause of Bible teaching. Many of the most enlightened Romanists see and acknowledge this. Some few Protestants, be it said to their shame, oppose the reading of the Bible in our public schools. Their plea is, that they fear doctrinal disputation. Well, let it come! The school will grow under it, even as the Churches have grown thereby. As for me, I would infinitely prefer that my child would accept as a guide for his life the doctrine of some one of the great evangelical Churches (other than my own) of America than to drift on the shoreless sea of infidelity.

There is nothing in the Federal Constitution, nor in that of our States, that forbids the exercise of the people's religious privileges anywhere or at any time. The sovereign power is lodged in the people. Let us exercise it on the part of that which makes for a higher life of righteousness for our children.

"WHO'S WHO AMONG SOUTHERN METHODIST PREACHERS."

In the Builetin of the Board of Education for February, 1917, is found a remarkably succinct statistical tabuiation signed by Rev. R. H. Bennett, D.D. A careful and prayerful reading and study of the entire article would prove fruitful.

The reports are from 3517 of our own Southland preachers as to the causes or agencies used of God in their cail to the work of the ministry. I simply cuii for suggestion and not argumentation a few of them:

Occupation when called, farmers	66.7 per cent
Parents Christian	87.6 per cent
Born in the country	73 per cent
Homes with family worship	86 per cent
Average age when called	17 years.
Called when in college (only)	9 per cent
Called in neither school nor college	65 per cent
Human agency in call, sermons (only)	5 per cent
Influence of pastor, sermons and Sunday School combined (only)	25 per cent
Theological training graduates (only)	5.55 per cent
Without any theological training	84.14 per cent
No college training	44 per cent
Obstacles in way of full preparation (finances)	67.2 per cent

If a line underneath were to be drawn for special emphasis, coupled with an interrogation point, it would be the following:

Called when in college (only)	9 per cent
Called through sermons (only)	5 per cent
Called through combined influence of pastor, Sunday School and sermons (only)	25 per cent

Impediment in way of full preparation laid at the door of straitened finances, over 67 per cent, or, to be exact, 67.2 per cent.

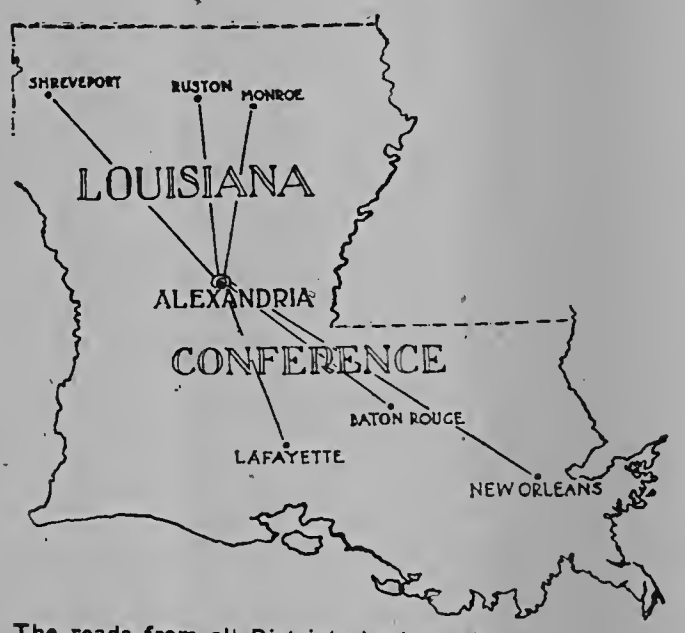
Then, true to all history, comes God's honoring of the home with its family aitar: 86 per cent of the 3517 preachers came from homes where the fire burned and prayer was made before and with the children.

L. P. BROWN.

Meridian, Miss.

Wesley Bible Class Federation

First Methodist Church, Alexandria, Louisiana
March 14, 15, 16, 1917



The roads from all Districts lead to Alexandria on the above dates.

Secular News

Eighteen of the County School Superintendents of Wyoming are women.

A small electric lamp to be carried on the back of the hand has been invented for use by automobile drivers at night.

A Louisiana society with 300 members has been organized in Washington, D. C. Congressman Wilson, of Harrisonburg, was made President, and Mr. Joseph M. Rault, of New Orleans, Secretary.

It is stated that in the United States it takes about two years to build a submarine war vessel, and about four years to build a battleship. Great Britain, however, is said to be able to turn out a dreadnaught battleship in about eighteen months.

New Orleans is to have a portable Red Cross Hospital. A movement is under way to secure for it an endowment of $25,000 by small subscriptions. An effort is also being made to bring the membership of the Red Cross Society in this city up to 10,000.

The farmers of Lincoln County, Mississippi, met in the Court-house at Brookhaven recently to discuss the organization of a marketing board to control the marketing and shipping of truck and other farm products raised in their county. This was a good example.

The United States consumed during the month of January, 1917 (not including linters), 603,701 bales of cotton, and during the six months ending January 31, 3,367,663 bales. In January, 1916, the consumption was 542,081 bales, and for the six months preceding, 3,075,721.

On February 10, President Wilson signed a bill passed by Congress which appropriates $250,000 for the establishment of a national home for lepers. Where this institution will be located has not yet been decided. According to report, about 150 cases of leprosy, mostly among native Americans, have been tabulated in the United States.

The National Defense Act passed by Congress, which is designed to maintain the United States Army at a strength of 500,000 men in times of peace, calls upon the States for 800 militiamen for each Congressman and Senator. This makes the shares of Louisiana and Mississippi 8000 each. General Scales of Mississippi states that he has been requested to enlist 1000 of the 8000 expected from that commonwealth at once.

It is reported that England may land troops at Tampico, Mexico, for the purpose of protecting her oil interests thereabout. The British Navy is said to obtain most of its oil for fuel from the Tampico district. The possibility of this step being taken by the British Government is affirmed to be due to the statement of President Carranza that he might place an embargo on the shipment of all fuel and other war supplies from Mexico. It may be that his Excellency will yet learn that there is such a thing as talking too much.

President and Mrs. Wilson gave a formal dinner at the White House in honor of Speaker Champ Clark on February 13. This shows that "Time" is the great bridger of political chasms, as well as the healer of personal sorrows. We were pleased to note this incident. Mr. Clark also became a grandfather last week, his daughter, Mrs. J. M. Thomson (formerly Miss Genevieve Clark) having given birth to a son in this city on the 13th inst. He was immediately named for the Speaker. Mr. Thomson, the father of the babe, is the Publisher of the New Orleans Item.

The latest disturbances to be reported among the nations are insurrections in Cuba and Persia. It has been stated that our Government may take a hand in maintaining order in the former country if necessary. The following is a part of a recent press dispatch concerning the Persian situation: "The democratic members of the Persian Congress who fled from Teheran in November, 1915, have set up a new government covering the whole of the southwestern part of the country, bordering on Turkey, which is under the influence of the Turkish and German military forces."

EVANGELISM IN LOUISIANA.

March.

The time has come for the execution of our Conference Plan for a Concerted District Revival throughout our State.

The last week in February was set aside for a week of prayer for this very important work of winning souls; we hope every preacher in the Conference called his people to prayer for this object, as he was requested to do.

New Orleans opens the Campaign the first of March; and Rev. W. W. Holmes writes that most of the Churches in his district are co-operating in the plan. He also states that the month's effort will wind up with a union revival at First Church, New Orleans, led by Rev. D. L. Coale, evangelist.

April.

April, one of our most beautiful months, has been selected for the Lafayette District. We know that Brother May will leave no stone unturned, and we will watch for the good news we expect from the pastors in the Lafayette District.

May.

Shreveport begins in May, with Rev. C. D. Atkinson and his well organized body of preachers and laymen, to add many hundred souls to the churches of that splendid district.

June.

June was chosen for Alexandria (the "Hub" of the State), with our efficient presiding elder, Briscoe Carter, planning to hold a conference with the preachers and the laymen all over his district, hoping to accomplish at every place the largest possible results.

July.

Rev. A. S. Lutz writes that he hopes to get in line for the time set for the special effort in the Monroe District. Brother Lutz reported a great ingathering from his district last year; but we are expecting much larger returns this time.

August.

Ruston District, with Dr. J. M. Henry directing, and the pastors having affairs well in hand, will endeavor to follow the plan for the work as outlined by the Committee on Evangelism, and we feel assured of the heartiest co-operation on the part of all of the preachers in the district.

September.

The last month chosen, but we feel certain that no district will do more thorough work than the Baton Rouge District, under the leadership of Rev. H. W. Bowman. Brother Bowman has written us that quite a number of his preachers have already made plans for the work.

The prospect looks bright. May we not hope that each pastor will organize early for the campaign and secure help ahead of time?

We desire to see every Methodist Church in the State hold a well organized and progressive revival that will endeavor to reach every man, woman and child in the town or community.

The Committee on Evangelism will meet in Alexandria on the 21st of February to discuss plans for the future. Brethren, let us pray and push the battle until God brings the victory.

"We can and we will."

J. G. SNELLING,
For the Committee on Evangelism.

OUR CHURCH STATISTICS FOR 1916.

Mr. Editor: The statistical totals of our Church for the year 1916, as reported in the minutes of the several Annual Conferences and compiled in the Book Editor's office, are as follows:

Church Membership	2,145,309; gain	47,633
Traveling Preachers	8,243; gain	31
Local Preachers	5,314; gain	6
Total Membership, including Traveling and Local Preachers	2,158,860; gain	47,670
Sunday Schools	17,246; gain	129
Sunday School Officers and Teachers	154,291; gain	4,061
Sunday School Scholars	1,177,757; gain	76,788
Epworth Leagues	3,841; gain	96
Epworth League Members	137,333; gain	4,389

H. M. DuBOSE,
Book Editor.

TWO BOOKS.

I would like to call the attention of the preachers and laymen to two books I have recently read. One is the Handbook of all Denominations, by M. Phelan, of Texas.

The book is just what the title indicates. It gives a very concise and true statement of the doctrines, polity, and statistics of each denomination.

The other is "Modern Substitutes for Christianity," by Rev. P. McAdam Muir, D.D. This is a great book and especially adapted to these times. Wherever we go we find there is a tendency to substitute churchism, church ordinances, and mechanical service for the atoning blood of Jesus Christ.

We need to stress as never before Jesus Christ as the only hope for salvation. Whenever and wherever the Lordship of Jesus Christ is recognized, devoted service is sure to follow.

These books can be purchased from our Publishing House. W. M. McINTOSH.

Iuka, Miss.

THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council will hold its Seventh Annual Meeting in the First Methodist Episcopal Church, South, New Orleans, La., April 12-20, 1917.

A Workers' Conference will be held Thursday afternoon, April 12, at 2 o'clock and an inspirational service at 8 o'clock in the evening of the same day.

Delegates and visitors should correspond with Mrs. John B. Parker, 1520 Audubon Street, New Orleans, La., Chairman of Committee on Hotels. She will furnish a list of hotels and boarding houses.

As the probable attendance will not guarantee reduced railroad rates, it will be well for groups of persons coming from the same or contiguous territory to secure party tickets or to inquire of the local agent regarding the use of mileage books.

Friday, April 5, has been set apart as a day of special prayer for the approaching Council meeting. Yours cordially,

Miss BELLE H. BENNETT,
President.

Mrs. F. S. PARKER,
Recording Secretary.

PREACHER WANTED.

Wanted, an unmarried preacher for a country circuit in the New Orleans District. Apply to Rev. W. W. Holmes, presiding elder, 1127 Fern Street, New Orleans, La.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

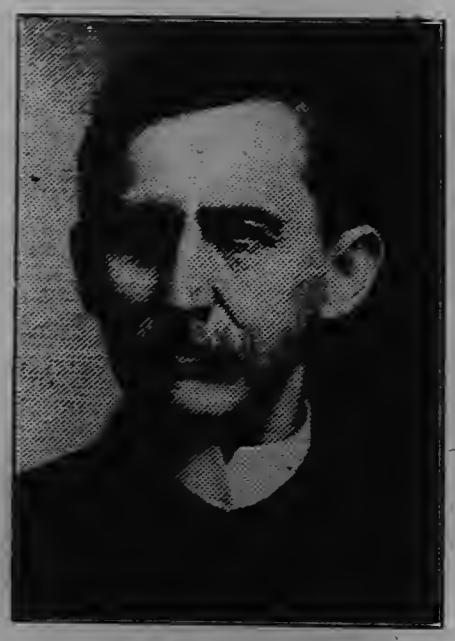
Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Wesley Bible Class Federation, Alexandria, La., March 14-16



BISHOP JAMES ATKINS, D.D.

James Atkins, son of Rev. James and Mary F. Atkins, was born in Knoxville, Tenn., on April 18, 1850. His boyhood days were spent in East Tennessee and Southwest Virginia. He received his education at Riceville Academy and Emory and Henry College. He was licensed to preach in 1870 and became a member of the Holston Conference. He was married to Miss Ella Branner in 1876. He has three children living. The following is a list of his appointments: 1872-1873, junior preacher, Morristown and Mossy Creek Station; 1873-1875, Jonesboro Station; 1875-1876, Abingdon Station; 1876-1878, Asheville Station; 1878-1879, Abingdon; 1879-1889, President Asheville Female College; 1889-1893, President Emory and Henry College; 1893-1896, Asheville Female College; 1896-1906, Sunday School Editor. He was made Bishop at Birmingham in 1906. He was the originator of the Bible Teachers' Study Circle, which is being taken up by other Churches, and is the author of several books and pamphlets on Sunday school subjects. He was a member of the General Conferences of 1890, 1894, 1898, and 1902. He received the degree of A.M. and D.D. from Emory and Henry College. His present residence is at Waynesville, N. C.

The Bishop is expected to speak twice at the Federation meeting in Alexandria on March 14 and 15.

WESLEY BIBLE CLASS DEPARTMENT.

Charles D. Bulla, Superintendent.

The past year has been the most successful period in the history of our Wesley Bible Class Work. Twenty-two hundred classes, with an approximate membership of 50,000, enrolled during the year. There are now 8800 Wesley Classes, with a membership of more than 200,000.

What Does This Mean?

It means:

1. That these classes are organized. They have officers and committees, systematically working out the purposes of the movement—viz., the development of the members in Christian character and their training in Christian service through systematic instruction, Christian fellowship, and mutual helpfulness.

2. These classes are closely related to our Church, and their loyalty counteracts the tendency toward that class independence which has embarrassed other denominations. This commends the movement to our leaders.

3. Emphasis is being placed on Christian activity. The class reports show a varied activity in the class, in the local Church, in the home, and in the community. Our Wesley Class literature emphasizes the fact that personal religion and social religion are not antagonistic, but mutually supplementary, and that a religious experience begets a sense of social obligation.

4. These classes are at once the evangelistic opportunity of the Church, having many unconverted members enrolled, and an evangelizing agency, the class leaders being influential Christian men and women with an eager desire to lead the members to Christ.

Intermediate and Senior Classes.

More Wesley Intermediate and Wesley Senior Classes are being enrolled now than at any time since provision was made for their organization. It is not necessary to resort to all manner of organizations for boys and girls when Wesley Classes may be made to meet their spiritual as well as their physical, social, and intellectual needs. Wesley Classes are flexible enough to include all proper activities of boys and girls from thirteen to sixteen years of age, and at the right time these can be discarded for the interests that belong to the period from seventeen to nineteen. Our young people will outgrow other organizations, but they will never outgrow the organized Bible class.

Wesley Bible Class Federations.

The response of our Bible classes to the appeal of the Church to organize and enroll created a need for a clearing-house meeting where representatives of classes might meet for fellowship and conference. Wesley Bible Class Federations are being formed to meet this need, and they have succeeded beyond the enthusiastic expectation of leaders. The following Federation meetings were held during the year 1916:

North Carolina Conference, Fayetteville, January 19-21. Attendance, 350.

Central Texas Conference, Fort Worth, May 10-12. Attendance, 350.

North Alabama Conference, Birmingham, June 13-15. Attendance, 308.

South Carolina State, Sumter, July 3-5. Attendance, 1000.

Kentucky State, Kavanaugh Camp Ground, August 8-10. Attendance, 800.

Florida Conference, Ocala, October 10-12. Attendance, 344.

A general Wesley Bible Class Conference was held at Lake Junaluska, July 21, 22.

There is no confusion or loss of motion in our Federation meetings. Wesley Classes are members of one household. They discuss the Bible class organization and work in the tongue wherein they were born and return each to its home church to work in accordance with the plans of the Southern Methodist Church.

Our Program.

We will carry on this work of recruiting from the non-church-going population; we will drill in the manual of arms, in strategy and tactics; we will mobilize our class companies in church regiments, our regiments in district brigades, our brigades in Conference divisions, and our divisions in a Southern Methodist army corps, and fall into our designated position in the world-wide Bible class army, to give a good account of ourselves.

WESLEY ADULT BIBLE CLASSES.

The organized adult Bible class is a providential movement. It is the response of the Church to the call of our day. Thousands of men and women are meeting for the study of the Word of God, and, being "furnished completely unto every good work," they are expressing Bible knowledge in the terms of philanthropic service.

General Conference Legislation.

With a view to the federation of all Bible classes in the Methodist Episcopal Church, South, the General Conference at Asheville, N. C., May, 1910, created the Wesley Adult Bible Class Department. The movement was taken up with great interest throughout the Church. One hundred and twenty thousand men and women were enrolled in Wesley Bible Classes during the quadrennium.

In order to meet the needs of boys and girls of the adolescent period, the General Sunday School Board, May, 1912, authorized the organization of Wesley Intermediate and Wesley Senior Bible Classes.

The General Conference, May, 1914, enacted the following paragraph:

"For the purpose of developing our young people, as well as those of mature years, in Christian character and training them in Christian service through systematic instruction, Christian fellowship, and mutual helpfulness, the Board shall maintain a Wesley Bible Class Department to be composed of all adult, senior, and intermediate classes, organized according to the plan prescribed by the Board. The Board shall elect quadrennially a Superintendent of the Wesley Bible Class Department, who shall have charge of the organized Bible Class work of the Church. It shall be the duty of said Superintendent to promote the organization and enrollment of Wesley Bible Classes and the formation of City, District, Conference, and State Wesley Bible Class Federations, and to travel throughout the connection in the interest of his department." (Par. 253, Discipline, 1914.)

The object of this legislation is the organization, unification, co-operation, and general direction of all Bible classes which shall be enrolled under this plan as a department of the Sunday school work of the Methodist Episcopal Church, South.

Standard of Organization.

In order that Wesley Classes may be given equal rank with organized classes of all denominations, classes must conform to the following standard:

1. The class shall have at least the following officers: Teacher, President, Vice President, Secretary, and Treasurer. It shall also have at least three standing committees, as follows: Membership, Social, and Devotional. It is not required that these committees be known by these particular names, but that the class shall have three committees which are responsible for these three kinds of work.

2. The class shall be definitely connected with some Sunday school.

3. Age, twenty years and upwards. (Where in the judgment of any local school conditions make it necessary, pupils under twenty years may be included.)

Advantages of Class Organization.

There are many advantages in class organization: the systematic union of individuals in a class whose officers and members work together for a common end.

Organization provides a plan by which the class can be built up.

It creates a class spirit by furnishing a constitution, name, and certificate.

The organized Bible class is the best brotherhood.

Responsibility is distributed.

Workers are discovered and developed.

Proper class organization places emphasis upon Christian activity.

The Sunday school is furnished an agency for effective service.

BENEFITS OF A WESLEY BIBLE CLASS FEDERATION.

(The following article is from the pen of Rev. Emmett Hightower, our General Sunday School Board's Divisional Secretary for the Southwestern Division. Mr. Hightower has had considerable experience with Wesley Bible Class Federations and his opinions are worthy of careful consideration.)

The following statements are based upon actual observation of the workings of a Conference Federation of Wesley Bible Classes:

1. Federation develops among Bible classes a healthy denominational spirit. Religious work is chiefly done through denominational agencies. The usefulness of a Bible class depends upon close and sympathetic connection with the machinery of its own Church. The desire for fellowship in service is so strong that unless our Church satisfies this

Wesley Bible Class Federation, Alexandria, La., March 14-16

craving it will seek gratification elsewhere. The Federation meets this need and at the same time binds the movement to our own Church.

2. The fact that a Bible class must be properly registered at our own headquarters before it can participate in a Federation stimulates organization and enrollment. Registration emphasizes the obligation of a class to be subject to the discipline of the Church. It standardizes class organization and thus encourages class activities and projects those activities into proper channels. It keeps the class in vital touch with our own headquarters and gives stability to its organization.

3. Federation gives opportunity for conference. The Wesley Bible Class movement is yet in the pioneer stage. Every worker in this field needs the experience of other workers. Federation affords a chance to compare notes, exchange ideas, and discuss plans.

4. It broadens the vision of Bible class workers by bringing them into contact with our leaders. More attendance at the Annual Conference, where they heard the leaders of Methodism, has been a most important factor in the development of our preachers. Contact with the leaders in Sunday school work must have results quite as beneficial to Wesley Bible Class workers. It enlarges their horizon, focuses their attention upon things that are really important, and kindles their zeal.

5. Federation imparts an idea of the importance and magnitude of the organized Bible class movement. Great bodies in action are always impressive. The lonely Bible class teacher in the isolated school, facing discouragements, conscious of his own limitations, and chilled by the indifference of those he seeks to help, may wonder if, after all, his work is worth while. Bring that person into fellowship with a host of people intent upon the same pursuit that claims his attention, and he will return to his own task with a bounding heart.

6. Without religious fervor all our plans and organizations avail nothing. To meet with kindred spirits who are conscious of salvation and intent upon service for the King cannot but react in blessing on the earnest soul. What the revival is to the local Church member who gives to it his active co-operation, the Wesley Bible Class Federation is to the Bible class worker who makes himself an integral part of the movement.

WESLEY BIBLE CLASS FEDERATIONS.

It is the duty of the Superintendent of the Wesley Bible Class Department to promote the organization and enrollment of Wesley Bible Classes and the formation of City, District, Conference, and State Wesley Bible Class Federations. In accordance with this action, the General Sunday School Board adopted the following constitution for Wesley Bible Class Federations:

Constitution.

Article I.—Name.

This organization shall be known as the ——— Wesley Bible Class Federation. It shall be auxiliary to the Wesley Bible Class Department of the Methodist Episcopal Church, South.

Article II.—Object.

To unite all the Wesley Bible Classes of ——— in an effort to improve and extend organized Bible class work for the training of Christian character for Christian service in the extension of Christ's kingdom by means of Bible study, mutual helpfulness, and social fellowship.

Article III.—Motto.

My Brother and I.

Article IV.—Membership.

All Bible classes organized according to the plan of our Church and having received Certificates of Registration are regarded as members of this Federation and are entitled to representation in all conferences and to share in all privileges of the Federation. The presiding elders, pastors, Sunday school superintendents, and assistant superintendents are ex-officio members.

Article V.—Officers.

The officers of this Federation shall consist of a President, a Vice-President, a Secretary, a Treasurer, and an Executive Committee. The Executive Committee shall be composed of the officers and ——— other members, not more than one of whom shall be from any one Bible class.

Article VI.—Meetings.

An annual meeting shall be held for the election of officers and for other purposes. Special meetings may be called by the Executive Committee at any time the needs of the work may demand.

SAMUEL AUGUSTUS STEEL.

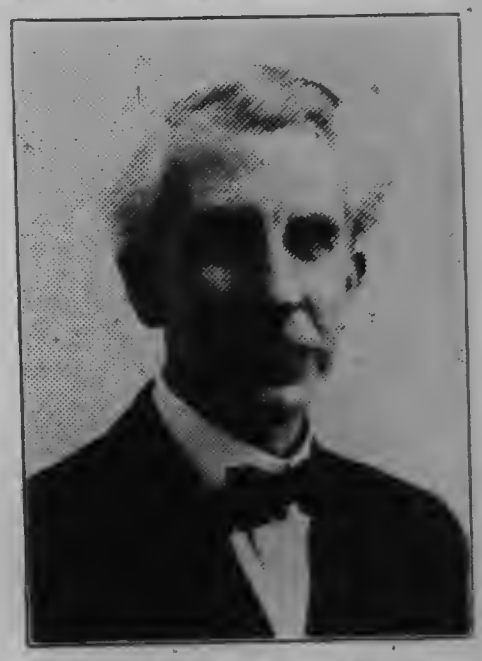
Born at Grenada, Miss., October 5, 1849. Son of Rev. Ferdinand L. and Mrs. Amanda F. Steel. He attended Andrew College, Trenton, Tenn., for a few months and Emory and Henry College for two years. While an undergraduate of this institution he was elected to the Chaplaincy of the University of Virginia. He received his A.M. degree from Emory and Henry College, and the degree of D.D. from Emory College. Was licensed to preach at Hines Chapel, Miss., in 1867. In 1875 he joined the Virginia Conference at Danville, Va. The following is the list of charges served by him: 1869-70, supply, at Hickman, Ky.; 1871-2, supply, at Abingdon, Va.; 1873-5, Chaplain at the University of Virginia; 1875-8, Broad St., Richmond, Va.; 1878-82, First Church, Columbus, Miss.; 1882-6, First Church, Memphis; 1886-8, Walnut St., Louisville, Ky.; 1888-9, a church in Kansas City, Mo.; 1889-93, McKendree, Nashville; 1893-4, West End, Nashville; 1894-8, General Secretary Epworth League and Editor of "Epworth Era;" 1898-1900, left without work; 1900-1, Centenary Church, Richmond; 1902, Market St., Petersburg; 1902-3, President Logan Female College, Ky.; 1904, located; 1906, readmitted and stationed at Brownwood, Tex.; 1909, located; 1911, readmitted into the Memphis Conference and made President of the Female Institute at Jackson; 1912, transferred to South Carolina Conference and stationed at Washington Street Church, Columbia; 1916, transferred to Louisiana Conference and stationed at First Church, Shreveport, where he is now serving. He was twice married—first in 1874, to Miss Mary S. Burns; again in 1893 to Miss Ella Battie Brevard. He is author of the following books: "On the Wing," "On the Road," "En Route." He is in great demand as a lecturer. In 1888 he was sent as Fraternal Delegate to the General Conference of the Methodist Episcopal Church in New York City. He was a member of the General Conference of 1882.

CHARLES DEHAVEN BULLA.

Son of Andrew J. and Elizabeth Witten Bulla; born at Albany, Mo., January 4, 1862. Was educated in the schools of his home town and at the University of Missouri. Held a position in the War Department at Washington City for seven years. He was married the first time to Miss Florence Scarborough, in October, 1888; then to Miss Caroline Taxis Brown in February, 1901. He was converted at Albany, Mo., May 6, 1885, and was licensed to preach at Washington, D. C., in April, 1895. Was admitted on trial into the Baltimore Conference, April, 1895. The following is a list of appointments served by him: 1895-1898, Grace Church, Roanoke, Va.; 1898-1902, St. Paul's, Baltimore, Md.; 1902-1906, Braddock Street Church, Winchester, Va.; 1906-1910, Washington Street Church, Alexandria, Va. In 1910 he was elected editor of the "Baltimore Southern Methodist," which position he held until he was elected Superintendent of the Wesley Bible Class Department of the Church. Dr. Bulla is a member of the International Lesson Committee and of the Sunday School Council of Evangelical Denominations. He served as editor of the Daily Christian Advocate at the General Conference of 1914, held at Oklahoma City, and was elected Corresponding Secretary of the General Sunday School Board that year. He resides at Nashville, Tenn.

CLYDE VERNON BREITHAUPT.

Son of Trueman A. and Caroline Foster Breithaupt. Born Dec. 11, 1881, and is a native of Louisiana. Licensed to preach by the Quarterly Conference of the Columbia charge, 1907, and admitted into full connection in the Louisiana Conference, December, 1909. Ordained elder, December, 1911. Served as pastor at Colfax and Montgomery latter part of 1907 and 1908, and was sent to the French mission field in charge of the Houma Mission, under the supervision of the General Mission Board. Remained in that field until April, 1916, when Bishop Atkins appointed him Conference Sunday School Field Secretary, which office he is most acceptably filling at the present time. On June 5, 1905, Brother Breithaupt and Miss Margaretta L. Hundley, daughter of Hon. A. B. Hundley, of the law firm of Hundley & Hawthorne, Alexandria, La., were married at Columbia, La. Two sons and one daughter have been born to them. Before entering the ministry, Mr. Breithaupt studied law. His present address is Alexandria, La., 407 Bolton Avenue.



REV. GEORGE R. STUART, D.D.

George Rutledge Stuart, son of Caswell and Maria Worley Stuart, was born on December 14, 1857, at Talbott's Station, Tenn., and his boyhood days were spent on a farm. He attended the common schools, the high schools at Rogersville and Morristown, Tenn., and was for several years a student in Emory and Henry College, graduating from that institution with the degrees of A.B. and A.M. Emory and Henry College conferred on him the degree of Doctor of Divinity. He was converted at Friend's Station, Tenn., and was licensed to preach in 1879. In 1882 he was admitted on trial by the Holston Conference, and his first appointment was as junior preacher on the Parrottsville Circuit. For three years he was pastor of Cleveland Station, and for sixteen years was in evangelistic work. In 1911 he was readmitted into the traveling connection by the Holston Conference; and was pastor of Centenary Church, Chattanooga, one year, and of Church Street Church, Knoxville, four years. He is now serving his first year as pastor of First Church, Birmingham, Ala. As an evangelist he has held meetings in every section of the United States, and under his ministry thousands have been converted. As a lecturer, he is in demand throughout the country, and his splendid service to the prohibition cause is known to all who have kept in touch with that movement. No temperance worker and speaker is better known to the people of our nation. He is the author of "Sermons and Lectures," "Stories and Parables," "Sam Jones' Famous Sayings," "The Saloon Under the Searchlight," and several song books. He was married on September 5, 1882, to Miss Zollie Sullins, daughter of Dr. David and Mrs. Annie Sullins. There are five children, two sons and three daughters.

Dr. Stuart is expected to speak twice at the Federation meeting in Alexandria on March 15 and 16.

NOW ON A CASH BASIS.

The subscription price of the New Orleans Christian Advocate for the year 1917 is $1.50 to both the people and preachers. The Publishing Committee at its recent meeting gave orders to the Publisher to discontinue all delinquent subscriptions and to place the business of the paper on a cash basis. Many of our preachers fail to observe the rule of paying in advance, and in consequence may, unless they give the matter immediate attention, have their names dropped—an embarrassment which the Publisher hopes to escape. Under the new policy instituted, the longest time that ANY delinquent subscriber can possibly be carried is three months. Brethren, please note and heed this very important statement.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

DR. BLAKE ON UNIFICATION.

(Continued from First Page)

the most acute and vital issue—the issue that most makes protection necessary—does not extend over the whole territory of our Church, and that there are sections of it which, when detached, could not be relied upon with certainty to side with the more Southern States. This would apply to a vote by Regional delegations as well as to a vote in the General Conference. The fact is, while we would not attribute such a motive to Dr. Blake, **we doubt whether a more catchy and effective method of shivering to pieces the power of the Southern Church could be devised than this arrangement to detach from the main body of its membership the elements which are the least Southern in their environments and ideals and link them with contingents of the Church, North.** AND IT SHOULD BE CAREFULLY NOTED THAT DR. BLAKE'S PLAN LEAVES NO SPECIAL CONNECTING LIINK OF ANY KIND BETWEEN THE REGIONAL CONFERENCES IN WHICH SOUTHERN METHODISTS WOULD BE IN THE ASCENDENCY—**they would be utterly dissevered and naturally tend to drift further apart with the passing years.**

And there is this further consideration which ought not to be overlooked in this connection: Even assuming that this arrangement would safeguard the delicate interests of the Church, South (which we are convinced it would not), with immigration flowing steadily southward, what guarantee is there that it would continue to do so? Might not the complexion of these jurisdictions in which we are told the Southern Methodists would now have a majority change? We have seen New England change from Protestant to Catholic within the past few decades. In building the constitution of a Church, we should proceed as if we were building for all time. Let us beware of entailing upon our children, by our short-sightedness, a condition of things that would be intolerable and ruinous.

Destruction of Southern Solidarity Sought.

Dr. Blake's candid declaration that one of the things that would be accomplished by his suggested arrangement of the Regional Conferences would be **the elimination of sectional solidarity,** is worthy of particular notice. We heartily concur in the view that the plan that he advocates would accomplish this result, and, as we see it, along with it would go practically all the true autonomy of the Methodist Episcopal Church, South, and also EVEN ITS IDENTITY. It would, in our opinion, amount practically to the absorption of the Southern Church, that "hugaboo" disappearing only because those fearing it, like Jonah of old, would have passed to where a thing **realized** could no longer be dreaded as a danger impending.

Why do the Northern Methodists wish to destroy "sectional solidarity" in the South? There is a sectionalism that is predicated upon prejudice and hatred, and that ought to be destroyed. But the unitedness of the South is not to any large extent due to that form of sectionalism. It is based, not upon bitter memories of the past, but upon the fact that there are nearly ten million Negroes in the South and the conviction that white supremacy can only be maintained by the white people of the Southern States standing together. If this menace were taken away, Southern solidarity would soon crumble. Are the Northern Methodists willing to help remove it by aiding to strike from the Federal Constitution such portions of the war amendments as make possible this peril? If not, are they ready to help maintain white supremacy in the States of the South by sanctioning and assisting in the upholding of the constitutions and laws that were made to accomplish this end? We have not seen where any one of them has declared himself to be in favor of either of these two alternatives. Concerning this great question, their leaders and their papers are as silent as the grave.

If they so love and trust and honor the Methodists of the South, as it is claimed they do, why is it that they are afraid to leave the interests of Methodism in the South in their hands? We do not know of a single Southern Methodist who would not be willing to let the Northern Methodist Church represent and act for Methodism in the North, if they would concede the same right to Southern Methodists in this section. Why this difference in the attitude of the two Churches toward each other?

A Strange Role for Southerners.

The most remarkable thing to us about this matter, however, is that there should be intelligent Southern Methodists who seem to think that it would be a great achievement to break up the solidarity of the South, and who apparently are willing to co-operate with Northerners to effect this result. To destroy the solidarity of the South has been one of the chief ambitions of the Republican party ever since the memorable days of Reconstruction, and to bring about such a disruption it has not hesitated to employ every power at its command, from Federal bayonets at the polls, to the bestowment of high honors upon Southerners to win them from their loyalty to the people of the land of their birth. **Is the Southern Methodist Church to be used as an entering wedge for the ultimate accomplishment of what the Republican party has hitherto sought in vain to do?** If so, and the solid South, situated as it is, is finally shattered, how are the sacred interests that would thereby be imperiled—interests that are absolutely vital to the peace and welfare of the Southern white people—to be protected?

Joint Commission and Oklahoma Plan Repudiated.

The plan of unification agreed upon by the former Joint Commission of the Church, North, and the Church, South, and which, with one modification, was endorsed by our General Conference at Oklahoma City, did not seek to shatter "sectional solidarity." On the contrary, it provided for three white Regional Conferences—one in the South, one in the North, and the other in the West. This plan was designed to stop hurtful competition in the West and along the border, to provide a General Conference (of two houses), with very restricted powers, and to give concert of effort in certain connectional activities, while leaving the three Regional Conferences largely self-governing. A promiscuous mixing up of things, such as is now being advocated, was apparently not at all in contemplation. In proof of this statement, we submit the following declaration of Dr. Claudius B. Spencer, Editor of the Central Christian Advocate, who is one of the representatives of the Northern Church on the present Joint Commission, taken from an utterance in which he was discussing this plan (after our last General Conference had been held): "The phrase, 'three Quadrennial Conferences,' means, and only means, the division of American Methodism into three areas, one of which shall be practically the area of the Methodist Episcopal Church, South, on the fifteenth day of May, 1845; a second, which shall be practically what Bishop McTyeire graphically described as the portion of the (Methodist Episcopal) Church not included in the Methodist Episcopal Church, South, in 1844, and, a third, which shall include the area in the West, which has been entered since 1844. It is a waste of time to chatter about any other lines of division." (See Dr. Spencer's book, "That They May Be One"—page 49.) Such, according to this distinguished authority, was the meaning of the plan of the original Joint Commission—the plan endorsed, with one change, by our last General Conference. The fact is, it was at first so interpreted by every one, both in the South and in the North. (We do not think it was to the discredit of this plan that it proposed to have regard to the solemn compact of 1844 as to territory and to existing conditions that have since arisen in the West.)

So, this anti-solidarity plan now brought forward by Dr. Blake is, so far as the Regional Conferences are concerned, something wholly different from the one that was matured by the former Joint Commission. And if there be Southern Commissioners supporting it, as we infer there are from Dr. Blake's statement and certain representations that we saw in the Baltimore Sun, they have broken entirely away from the Oklahoma City plan of unification. We think that Dr. Blake, and some others who have made similar statements, are far from correct in saying that the only thing that stands in the way of the unification of the two Methodisms is the Negro question—especially so, if they are expecting Dr. Blake's Regional Conference scheme to go through. If the "liberals" on the Southern Commission made the impression upon the Doctor in "the extended conversations" had at Baltimore last December and January, that Southern Methodists would be willing to have their Church **thus chopped up and started on the way to obliteration,** we think that they have greatly misled him; and if they themselves have picked up any such notion as this, though we do not claim to be a prophet, we hazard the prediction that if this scheme is ever submitted to the membership of the Methodist Episcopal Church, South, they will be disillusioned in a manner that they will not soon forget.

We hardly need to say that we believe that there are a number of men on the Commission of the Church, South, who will never agree to Dr. Blake's proposed adjustment of the Regional Conferences.

The Great Battle

The Lower House of the Minnesota Legislature on January 31, by a vote of 80 to 49, declared for submitting the question of State-wide prohibition to the people. The Wyoming Legislature has taken the same action without a dissenting voice.

On February 22 the Lower House of Congress passed the Post-office Appropriation Bill, carrying an amendment completely forbidding the shipment of intoxicating liquors into prohibition States. The vote on this prohibition amendment was 319 to 72. Only 15 Southern Congressmen opposed it. The Louisiana delegation broke even on it. Aswell, Morgan, Watkins, and Wilson voting for it, and Dupre, Estopinal, Martin, and Lazaro against it. As this bill now stands, it will make all the Southern States "bone-dry," except Louisiana, Texas, and Florida, after July 1, 1917. The Senate has also passed this measure, but, as there are some differences in its enactment as compared with that of the House, it will now go to a Committee of Conference representing the two bodies. These differences, however, relate to other aspects of the Post-office Appropriation Bill—not to the prohibition amendment feature. Another important item of this legislation is that barring liquor advertisements in States that forbid it. There is some talk in Congress of trying to defer the time when this prohibition legislation will take effect.

DOCTOR Tichenor's Antiseptic
Accidents Will Happen
You cannot prevent that—they "come when least expected."
A bottle of
Dr. Tichenor's Antiseptic
kept near at hand is your best safeguard—the cheapest "Accident Insurance" in the world!
It affords immediate and permanent relief from Cuts, Bruises, Burns or Sprains.
Keep a bottle in the house—always.
All Druggists 25 and 50 cents.
ASK ANY ONE WHO HAS EVER USED IT!

The Home Circle

OLD SADDLEBAGS.

By Rev. Van B. Sullins.

Old Saddlebag, Old Saddlebag,
My Pard of other days,
O'er prairie field, through wooded hill,
We've wandered on our ways.
We never saw our spirits sag,
Or lost the mystic thrill
That tuned each note of praise.
Old Saddlebag, Old Saddlebag,
We've swum the swollen stream,
Our faithful horse that bore the load,
Long since, lay down to dream.
We never saw him limp or lag,
Or lose the winding road
That nowhere ran, 'twould seem.
Old Saddlebag, dear Saddlebag,
We've made the circuit round,
And oft heneath eaeh rustic roof
Gave forth the gospel sound,
Nor did a servlce ever drag,
Where Spirit lent His proof,
And Christ, as King, was crowned.
But Saddlebag! My Saddlebag!
The eve bespeaks the night,
Your face, age-rusted, tells its tale,
Mine too is gray and white.
But soon from Earth's abysmal erag,
Those mounts of God we'll seale,
And stand on heaven's height.

—Central Christian Advocate.

INSIDE AND OUTSIDE CROWDS.

"No," said David Donaldson with decision, "I won't go into the church. You're all right yourself, Fred. If church members were all like you, it would be different. But I can't stand the hypocrites you've got in with you. Look across the street; there goes Dr. Jamison—a long-faced, praying scoundrel, and every one knows it. I'd rather stay on the outside than associate with sueh men."

At the next corner his eompanion turned. "Let's go down Fort Street," he suggested.

David drew back. "What for?" he ejaculated. "That's not an agreeable walk."

"Oh, for just a little way. We've plenty of time."

In silence they walked two or three blocks. Then they came to the worst plaee in all the hideous length of Fort Street. A drunken woman staggered from a crumbling shed marked "Saloon." Two men were brawling loudly on the corner. Little children playing marbles were fighting and swearing as the game went on. A coarse-voiced man was beating a decrepit horse because it could not pull its heavy load.

The young men walked silently along, and their faces showed the disgust they felt. At last Fred waved his hand toward the street, abounding with its unclean life.

"Dave," he said, "I like you: you're a good fellow. If every one outside the church were like you, I might stay out myself. Perhaps I could be as good a Christian out as in. But I can't stand the rest of your hunch. Look at those men and women, those children. Dave, I haven't much use for your outside set. They are low, they are indecent, they are—inhuman. You are all right, but I can't stand that part of your erowd."

David turned upon his friend in anger. Was he to be thrown in with that riffraff? Then he paused. After all, was his friend Fred, a genuine, sincere Christian, to be counted in with the hypocrites inside the church? He laid his hand on his friend's arm and smiled.

"Your point is well taken, old chap," he said. "If you put it that way, I admit that in spite of your hypocrites you people inside the church have got the best of us outside. I'll go with you next Sunday."—Baptist Chronicle.

ANY WAY YOU PLEASE.

"Mamma, I wish you'd call the baby in; he's so cross we can't play!" cried Robert one day as he was playing in the yard with his sister and the baby.

"I don't think he would be eross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robert did so, and presently the baby pushed his straw hat over on one side of his head just as Robbie had done.

"Whistle," said mamma.

Robbie did, and the baby began to whistle, too.

"Stop mocking me!" said Robbie, giving baby a push. Baby sereamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and baby hugged and kissed him back very warmly.

"Now, you see," said his mother, "you can make a cross or a good boy of your little brother, just as you ehoose. But you must teach him yourself."—Jewels.

THE BLACK MARKS.

Little Ethel had been told that she must not make pencil marks in her father's books, and she was so obedient that her father often lent his pencil to her. One day, however, she grew tired of scribbling on pieces of paper, and thought she would just make a little mark on the edge of the page. So she made a little mark in one of the hooks on the table, and the little mark made her want to make a big mark, until pretty soon she was scribbling all over the reading. Suddenly she thought of her father, and tried to rub out the marks with the eraser on the end of the pencil; but that only made long, black streaks and mussed up the paper.

"O, dear, I can't unwrite these marks!" cried little Ethel, and she rubbed with the eraser until she rubbed a little hole in the paper.

Just then her father came into the room and he told her that the black marks on the white paper were like the marks of naughty words and actions in little girls' hearts. The right way is to be obedient and not make the black marks; for after they are made it is very, very hard to rub them out.—Shepherd's Arms.

TURKISH SCHOOL CHILDREN.

Turkish children recite their lessons all together in the old-fashioned schools, and if you could hear them you would think that you had gone into Wonderland with Alice, where "things wouldn't come straight." The little girls go to school in groups, and with them is always an old servant who carries all their books on what looks for all the world like a small clothes-tree. The boys go and come in two long lines, attended by their teacher. They carry their own books and wear long trousers and fezzes exactly like their fathers. Some of the tiny girls carry their own little tables and drawing boards. In the gypsy village in Scutari the children learn their lessons by songs in the streets. They stand in a circle, with a big girl in the middle, and they get noisier and noisier the more interested they grow.—St. Nicholas.

SOME MATHEMATICS.

"I am not much of a mathematician," said the cigarette, "But I can and do:
Add to a man's nervous troubles;
Substract from his physical energy;
Multiply his aches and pains;
Divide his mental powers; take
Interest from his work, and
Discount his chanees for sueeess."

—The Presbyterian.

Church News

Rev. John Paul, of Asbury College, who is known to many of our readers, expects to sail for Japan next July on an evangelistic mission.

Bishop John C. Kilgo spent Sunday, January 28, with the Edenton Street congregation in Raleigh, N. C., delivering two masterful sermons.

Colonel E. C. Reeves, who has lately been considerably indisposed at his home in Johnson City, Tenn., has, we are happy to state, about recovered.

Bishop James Atkins will preach the Commencement sermon of Emory College on June 11, and Bishop W. A. Candler will preach at the night service on the same day.

Dr. James Cannon, Jr., recently visited New York City, and on the Sabbath, while there, he heard Dr. Newell Dwight Hillis in the morning and Dr. S. Parkes Cadman at the evening hour.

The Southern Methodist congregations at Lynchburg, Va., will undertake to raise $20,000 for a Methodist church in Kobe, Japan. The Japanese congregation that will use this house of worship is expected to provide a site for it at a cost of about $10,000.

After tarrying a few days in San Francisco, where they landed on February 12, Miss Belle Bennett and Miss Mabel Head hastened on to missionary headquarters in Nashville, Tenn. They were shown many courtesies while they were resting in the Western metropolis.

Dr. Ed. F. Cook, Secretary of the Foreign Department of the Board of Missions of the Methodist Episcopal Church, South, has tendered his resignation, to take effect in May. Dr. Cook has accepted the position of Director of the Department of Missions in the Moody Bible Institute of Chicago.

Bishop C. K. Nelson, of the Protestant Episcopal Church, died at his home in Atlanta on February 13. He was born near Cobham, Va., in 1852, and was made Bishop of Georgia in 1892. In 1902, when that State was divided into two dioceses, he was left in control of the one embracing the northern half of it.

The Pacific Methodist Advocate of February 15 reports that Bishop Waterhouse is slowly convalescing and that he is in a hopeful frame of mind concerning his physical afflictions. Other members of his family, however, have lately been ill. We trust that this choice chief pastor and his stricken loved ones may all soon be entirely restored to health.

The following is from the Pacific Methodist Advocate: "The San Francisco Church with the largest membership is the First Congregational, which has 742 members. Calvary Presbyterian Church stands next with 683; St. Mark's (Lutheran) has 571; Grace, Methodist Episcopal, 565; the Central Methodist, 491; The First Baptist, 451; The First Presbyterian, 423; St. Luke's Episcopal Church, 414; Grace Episcopal, 403; Trinity Episcopal, 400." There is probably not a city in the United States where in proportion to population the Churches are weaker than they are in San Francisco.

**Her Servant---
Day and Night**

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

A FULL LINE OF GROCERIES
If it comes from
The EUREKA TEA STORE
It's GUARANTEED
Teas and Coffees a Feature
Phone, Call and Write.
M. 882. 934 POYDRAS ST.
HARTWELL ROSSON, Prop.

Christian Advocate

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

THE LOUISIANA FEDERATION OF WESLEY CLASSES.

The meeting to be held in Alexandria, La., March 14-16, for the Federation of the Wesley Bible Classes of the Louisiana Conference promises to be an occasion of much interest. The program arranged for this gathering is a most inviting one in prospect, and will doubtless prove to be both informing and inspiring. We trust that the attendance will be large and that great good will result. Let all our pastors and Sunday school superintendents in the State seek to make this meeting count for the utmost possible in the building np of our Sunday school work.

The Adult Bible Class movement is one of the most significant religious developments of this age. The open Bible has been perhaps the mightiest promoter of human progress that has figured in the history of mankind. It means much that so many men and women are taking up the study of God's Word. It is incumbent upon the Christian Churches to see that this study is of a kind to yield the largest and best fruitage. In such an association of Bible students as is proposed there ought to be help and inspiration.

MORE OBJECTIONABLE THAN DR. BLAKE'S SCHEME.

Rev. H. M. DuBose, D.D., a member of our Commission on Methodist Unification, in Zion's Herald of February 21, endorses in a general way the recent proposals of Dr. Edgar Blake of the Northern Commission concerning the matter of uniting the two Churches, and submits himself a plan for disposing of the Negro Methodists. The space is not at our disposal in this issue of the Advocate to print his scheme in full, but we hope to do so later. It leaves the colored brethren in an Associate Connection, organically related to the white department in various ways, including a limited representation in the General Conference and a joint meeting of the Episcopal College (white and black). We regard Dr. DuBose's plan of arranging for the Negroes as even more objectionable than Dr. Blake's scheme, which we discussed in the Advocate of February 15. That a majority of Southern Methodists will stand for it, we do not at all believe.

It is becoming increasingly evident to us from the utterances of Commissioners and the little light that has reached us from other sources **that the Oklahoma City plan of unification has no chance of being adopted and that an effort is being made to lead us straight toward a practically obliterating form of organic union.** IT IS TIME THAT INTELLIGENT SOUTHERN METHODISTS WERE WAKING UP TO WHAT IS GOING ON. With such a scheme for the Regional Conferences as we have discussed in this issue of the Advocate and with Negroes in the General Confereuce and on our General Boards, the Methodist Episcopal Church, South, would be in a pitiable plight. And apparently it is in contemplation **to have all our Church property to pass into the hands of a Church thus constituted and governed,** if the "liberals" on the Commission can have their way, and they are generally understood to outnumber the conservatives—such men as Bishop Candler, Bishop Hoss, Bishop Denny, Bishop Murrah, and Col. Reeves. It begins to look as if we may have a plan of union submitted to us along the lines indicated, and our beloved Church plunged into a controversy that would be greatly harmful, if not completely ruinous. The situation, as we see it, is most unfortunate, and may soon become tragically so.

A RESPONSIBILITY OF PUBLIC INSTITUTIONS.

There are some persons who seem to think that freedom of discussion means that every individual must have the right to express his mind anywhere at any time, and that any restriction of such a privilege partakes of the nature of unjustifiable tyranny. We ourself have had a few letters in this vein when we deemed it wise to decline to print certain articles in the Advocate. The Outlook, in its issue of February 21, in discussing a recent occurrence in New York City, makes the following suggestive utterance on this important subject:

"Count Ilya Tolstoy, the son of a famous father, is in this country lecturing. Columbia University has refused to give him the use of one of the college buildings in which to deliver his lecture to the students, and the International Club of Students has passed resolutions declaring this refusal to be 'an intolerable curtailment of that liberty of thought and freedom of action which is said to characterize America, and which is and should be the spirit of all enlightened institutions of learning.' We should hardly think the action of the University or these resolutions of the students called for comment were they not accompanied by an editorial in the New York Tribune, the spirit of which is indicated by its title, 'Columbia Censor.' This editorial is not worthy of a paper generally characterized by the discriminating intelligence of the Tribune. The notion that the right of free speech entitles every man to take possession of any hall or church and speak upon its platform or in its pulpit is a preposterous notion. The right of a free press does not entitle any man who has anything he wants to say to demand the use of the Tribune's columns in which to say it. The fact that the Tribune probably rejects a score of offered contributions to every one it publishes does not indicate that the Tribune believes in a censorship of the press. An uncensored stage does not mean that any band of itinerant players has a right to demand the use of any unoccupied theater in which to give its play, and the fact that there is no such right of itinerant players recognized in America does not indicate that we believe in a censorship of the drama. The right of free speech does not mean that any man has a right to demand the free use of any hall in which to give his doctrines to the public.

"Count Tolstoy has no more right to demand from Columbia University the use of one of its halls for his lectures than he has the right to demand of the trustees the use of Carnegie Hall. The buildings of Columbia University have been erected for educational purposes and given to the Board of Trustees to be used in such ways as they deem best for the education of the six thousand and odd students under their care. It is not only their right, it is their duty, to discriminate between different applicants for the use of these buildings. It is as much their duty to edit the use of their public halls as it is the duty of the Tribune to edit its columns."

These are, in our opinion, most wholesome words. It is quite possible for public institutions, in the alluring name of freedom, to lend their influence to the propagation of harmful teachings, such as are entirely out of accord with the purposes of those who established and who maintain them. We have been noticing for some time that the New Orleans Public Library Building seems to be at the disposal of almost any new cult or ism that chances to come along. Note, for instance, the following announcement taken from the New Orleans Item of February 21:

"New Thought Body to Meet.

"The New Orleans branch of the International New Thought Society will meet Sunday at the auditorium hall in the Public Library, from 4 to 5 p. m."

Would not some of the sense of responsibility evinced by the authorities of Columbia University be in order in this case? (Perhaps we should add that The Outlook disclaimed any intention of passing judgment upon the lectures of Count Tolstoy, its object being only to affirm the right and duty of the Columbia managers to do so.)

CALLED TO HIS REWARD.

Rev. J. D. Simpson, of Guntown, Miss., writes us as follows: "On Sunday, February 17, at 3 o'clock p.m., we buried at Saltillo, Miss., Dr. Gladney, the father of Rev. R. H. B. Gladney of our Conference. Dr. Gladney was one of the oldest members of our Church in this section of the country. He was a practicing physician for many years and a teacher for a number of years. He was a man of great learning."

We regret to be informed of the demise of Dr. Gladney, and the bereaved ones have our deepest sympathy in their sorrow. May the Heavenly Father gently lay his healing hand on every aching heart!

"COLLEGE DAY" IN LOUISIANA.

Next Sunday, March 4, is "College Day" in the Louisiana Conference. Dr. R. H. Wynn, President of Centenary College, and President R. E. Bobbitt, of Mansfield College, have jointly addressed a letter to every Methodist pastor and Sunday school superintendent in the State. Other interesting and informing literature is also being sent out. We trust that this occasion will be utilized to the best possible advantage.

DR. FELIX R. HILL STRICKEN.

Information has reached us that Dr. Felix R. Hill, Sr., now residing at Alexandria, La., suffered a severe stroke of paralysis some days ago, one side being completely paralyzed. This will be sad news to thousands in Louisiana and other sections of the Church. We pray that the living Christ may be consciously with this honored and beloved minister in his illness and the anxious watchers by his bedside.

PERSONAL AND OTHER NOTES.

Bishop W. B. Murrah is again at home in Memphis, after having made an official visit to Cuba.

Brother R. P. Houston, of Batesville, Miss., in renewing his subscription to the Advocate, expresses his hearty agreement with us on the unification issue. We are pleased to have his commendation.

We regret to know that Rev. J. M. Wyatt, of Booneville, Miss., has lately been ill with la grippe. We trust that he will soon be entirely rid of that disagreeable malady. The North Mississippi Conference has in it no choicer spirit than Brother Wyatt.

We have in hand an interesting letter from Rev. W. V. Shearer, pastor of our Central Church at Columbus, Miss., telling something of his work, which we will let our readers see next week. The Lord is graciously blessing Brother Shearer's labors in his new field.

Mr. and Mrs. L. P. Brown, of Meridian, Miss., have lately visited their son, Mr. L. P. Brown, Jr., of Jackson, Tenn., who is the manager of the Union Seed and Fertilizer Mills in that city. Brother Brown has given us a thought-provoking article in this number of the Advocate.

We are sorry to learn that Joanna, the little child of Brother and Sister S. L. Pope, of New Albany, Miss., has been seriously ill with pneumonia for several weeks. Our heart goes out in sympathy to these anxious parents, and we pray that their stricken loved one may soon be restored to health.

That faithful Christian layman of the Chunky (Miss.) charge, Dr. E. B. Partin, says: "Everything is moving along nicely within the bounds of this circuit. Brother McNeese, our pastor, is liked by all, and the indications are that he will do much good in this field." The Editor is pleased to be assured that Dr. Partin remembers him and his work at the throne of grace.

We are sorry to learn of the death of Miss Pauline Sheppard, a daughter of Rev. J. L. P. Sheppard, an honored superannuate of the Louisiana Conference, which occurred at the residence of the family in Mansfield on February 24.

A fuller statement concerning this sad occurrence will appear in our next issue. The grief-stricken loved ones have our sympathy and prayers.

Rev. W. A. Mangum, our faithful pastor in McDonoghville, La., was in the Advocate office last Monday. He was looking well and spoke hopefully of his work.

Evangelist Walt Holcomb, of Nashville, Tenn., and Rev. J. D. Swagerty, of Shreveport, La., chorister, are engaged in a revival meeting at Clinton, Oklahoma.

Rev. J. J. Garner, of Kilmichael, Miss., sounds an optimistic note from his field. It is not unusual for Brother Garner to have things going forward where he labors.

Rev. N. E. Joyner, of Lake Charles, La., is in great demand as a speaker in the interest of missions. He is Secretary of the Board of Missions of the Louisiana Conference.

Rev. A. W. O'Bryant, of the Mashulaville charge, N. Miss. Conf., writes that his work is "moving along very well." We trust that he will have in every respect a successful year.

Our growing young pastor at Centenary, McComb, Miss., Rev. J. L. Decell, has our thanks for a list of 13 subscribers. The Advocate always fares well where Brother Decell has sway.

Rev. James L. Sells, of Wiggins, Miss., reports a great revival meeting, in which he had the assistance of Rev. Dan E. Kelly. His account of this gracious awakening will appear in our next issue.

Mrs. L. E. Barrentine, of Itta Bena, Miss., after a stay of some weeks in New Orleans, has gone to San Antonio, Texas, for a visit. While in the Crescent City she paid the Advocate office an appreciated call.

Rev. J. G. Snelling, of Rustou, La., was a visitor in New Orleans last week. His many friends here gave him a cordial greeting. Brother Snelling expressed himself as being much pleased with his pastorate in Ruston.

The Rayne Memorial congregation, this city, has resumed the practice of having preaching on Sunday night, instead of a vesper service in the late afternoon. Dr. U. G. Foote, the new pastor, is being greeted by excellent congregations.

Rev. J. W. Booth, of Merryville, La., has begun the new Conference year with his accustomed energy. Brother Booth's preaching is characterized by an evangelistic force that grips the people. The outlook is encouraging in his field.

Rev. M. A. Burns, our stirring pastor on the Mt. Pleasant (Miss.) charge, has our thanks for a fine list of 10 subscriptions and a good write-up of his work. We regret that we are forced to defer the publication of his communication until next week.

Our church at Ponchatoula, La., where Rev. J. B. Williams is the popular pastor, is enjoying a goodly degree of prosperity. This charge is fortunate in having in it one of the most useful laymen in Louisiana, in the person of Brother J. R. Ables.

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, is happy these days. He has quite enough to make him so. He has fought a good fight where the enemy was strongly entrenched, and it now begins to look as if he will even see a "dry" Louisiana at no very distant day.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. W. M. Williams, Collins, Miss., 4; Rev. A. S. Briscoe, Nettleton Cir., N. Miss. Conf., 3; Rev. J. W. Price, Hermanville, Miss., 3.

Brother W. A. Powell, of Liberty, Miss., was in New Orleans Monday of this week and did us the kindness to pay the Advocate office a call. He renewed his subscription and left $5 with the Publisher for our "Helping Fund." We scarcely need to say that we appreciate this act of generosity upon the part of this esteemed layman.

Rev. W. A. Bowlin, of Cedar Bluff, Miss., says: "My first quarterly conference was held a few days since, and the record was broken as to a financial report for the first quarter on this charge. Three out of the four churches paid the assessments for ministerial support in full up to that date. The prospect for a good year was never better."

From the St. Helena Echo (Greensburg, La.) of Feb. 16, we take the following: "That was a great sermon preached in the Methodist Church last Sunday by Rev. H. W. Bowman. Some of these days this preacher will be referred to as one of the 'sons of thunder.' It is very refreshing once in a while to listen to a man who has a message for the soul."

The interesting matter bearing on the Wesley Bible Class Federation meeting in Louisiana, which appears on pages 4 and 5, and the map on page 2, were furnished the Advocate by Brother A. L. Dietrich, our capable and energetic Divisional Sunday School Field Secretary. We are fortunate in having such a leader of our Sunday school forces in this section.

Rev. S. J. Davies, of Shreveport, La., has given us an excellent article in this number of the Advocate. He wields a fluent pen.

Bishop E. E. Hoss left Muskogee, Oklahoma, for Atlanta, Ga., on February 24. This great chief pastor keeps almost constantly on the go.

We are informed that Mrs. Fox, the wife of Rev. George Fox, our pastor at Waterproof, La., underwent a very serious operation at the Chamberlain Sanitarium at Natchez, Miss., on February 13. It gives us pleasure to state that she stood the trying ordeal well, and is now thought to be on the road to recovery. We pray that her restoration to health may be speedy and complete.

Rev. J. T. Abney, of Scooba, Miss., sends us two subscriptions to the Advocate, and in his business letter adds the following note: "The people of this charge are continuing their kindness to the inmates of the parsonage. We received on Saturday, Feb. 17, from Wahalak, by freight, a box weighing 190 pounds, and filled with good things. Of course, it was greatly appreciated. We are undertaking to institute the Duplex System in this charge. The outlook is encouraging."

Rev. J. A. Bowen, of Tupelo, Miss., one of the Conference evangelists of the North Mississippi Conference, attended the recent session of the Lake Monroe Bible School, at Enterprise, Fla. He and Miss Emma Tucker were the presiding officers, and the Sanford (Fla.) Herald says that they directed the proceedings in a way to make them most interesting and profitable. Brother Bowen is a hard worker, but he believes in taking time for reading and study.

Rev. W. W. Mitchell, the capable presiding elder of the Durant (Miss.) District, writes: "The work has started off well in this district. In spite of the fact that but little cotton was raised in this section last year, the pastors' salaries have been lowered nowhere, and at some places they have been advanced. The finances are in advance of those of last year at this date. The preachers and people are hopeful and we are expecting progress on all lines."

Rev. W. B. Jones, presiding elder of the Hattiesburg (Miss.) District, writes: "Please kindly announce that the Hattiesburg District Conference will convene at Purvis on Tuesday night, May 8, for the opening sermon, and that the Conference will probably close some time Friday, May 11. I trust that the preachers of the district will make note of the date and so arrange their meetings as not to conflict with it." We thank Brother Jones for an invitation to be present.

Mr. W. E. Stokes, of Macon, Miss., was in New Orleans Monday of this week and paid the Advocate office an appreciated call. He was looking well and spoke in commendatory terms of his gifted young pastor, Rev. E. Nash Broyles. Brother Stokes is an applicant for the position of appraiser, of which the Federal Farm Loan Bank now being organized here will have several—two being given to Mississippi. He is splendidly equipped for this service, and no mistake will be made if he is chosen for it.

We are in receipt of a communication from Commissioner Browniee, of Grenada College, telling of the fine success he is meeting with in raising funds for that excellent institution, but because of the crowded condition of our columns we cannot get it in this issue of the Advocate. We could give the gist of what he says in a brief note, but we prefer to let him speak in his own language next week. Brother Browniee is enthusiastic and hopeful in his work, which are important elements of success.

Rev. W. H. Saunders, of Fernwood, Miss., writes us that there has lately been much illness in the Knoxo community, which he serves as pastor, from la grippe and pneumonia. He reports the death of Mr. Walter Lewis, who was a brother-in-law of Rev. F. L. Applewhite of the Sharon (Miss.) charge and a relative of the several ministers bearing the name of Lewis in the Mississippi Conference. He was a steward in our church at Knoxo and was highly esteemed as a man and citizen. We extend sympathy to the bereaved.

Our esteemed friend, Dr. I. W. Cooper, sent us on Feb. 20, from Key West, Fla., a beautiful card, with the following message inscribed upon it: "We spent one week in Cuba. There was much excitement on account of the revolution. About one-half of the delegates and preachers could not attend the Cuban Conference. I will write you more about our trip." We know that the "we" referred to by Dr. Cooper included Brother Thomas, of Summit; whether it also embraced Bishop Murrah, who presided over the Cuban Conference, we do not know.

A recent number of the Hazlehurst Courier contained the following: "Hon. J. S. Sexton was operated on a few days since in New Orleans. The operation was on the mastoid bone and was an extremely delicate one. The news from his bedside, we are happy to state, is encouraging, he stood the ordeal well." Mr. Sexton is a member of our church at Hazlehurst and one of the leading lawyers in Mississippi. We hope that the surgical treatment which he has undergone will result in giving him prompt and complete relief from his affliction.

Rev. H. T. Young, Conference Evangelist of the Louisiana Conference, writes us as follows: "I have just closed a meeting at Clinton with Brother Calhoun, who will report the results to the Advocate. He is certainly one of the Lord's elect and the people love him dearly. I have held 101 services since the first of the year and have seen more than 250 people accept Christ. The brethren have been very loyal to their Conference evangelist, and have all my time engaged until September 1." We are pleased to hear of Brother Young's great work and that the pastors of the Louisiana Conference are opening the way for him. **The pastors of every Conference should do this for their evangelists.**

The program of the New Orleans District Conference is before us. It will be held in the Louisiana Avenue Church and will open at 7:45 o'clock Tuesday evening, March 6, and will close Thursday evening. Bishop E. E. Hoss will be present. He will preach Wednesday night and will have charge of some of the devotional hours. The presiding elder, Rev. W. W. Holmes, is sparing no pains to make this occasion one of interest and profit. Rev. A. J. Gearheard is the host of the Conference, and he has appended to the program the following notice: "If you are coming and expect to stop with friends, let me know at once. I will appreciate a card from you if you expect the Louisiana Avenue Church to entertain you."

From a personal letter from Brother H. H. Ahreus, formerly of New Orleans, but now connected with the Census Bureau at Washington, D. C., we extract the following: "We have been cordially received by the pastor, Dr. Hardin, and the members of the Mt. Vernon Place M. E. Church, South. Every time we have attended service the church has been full of worshipers, and Dr. Hardin is a good preacher. We expect to see Dr. George Sexton next Sunday, Feb. 25, and when he discovers that I have some good Louisiana coffee, I feel sure that he will stick closer than a brother. Great preparation is being made for the inauguration of President Wilson." Brother Ahrens is being much missed in the Crescent City.

Rev. J. T. Lewis, of Greenville, Miss., gives us 7 subscriptions and jots down in his business letter the following note: "We have just finished repairs on our church to the amount of $650. We have adopted tentative plans that contemplate the tearing away of our present school annex, which has but four Sunday school rooms and a small ladies' parlor, and building instead an annex with 15 Sunday school rooms and a large ladies' parlor and a kitchen. Our building, with these improvements, will be modern in every respect. We are now collecting funds for this undertaking. Our people are loyal and are hard workers. My three years in this important field have been pleasant ones to me, and I am seeking to make this the most profitable one of my quadrennium."

CHURCH EXTENSION MEETING.

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet in the Methodist Church at Winona on March 21, at 11 o'clock. Those who have applications to go to the General Board will please have them in the hands of the Secretary of the Board, Rev. J. T. McCafferty, Durant, Miss., in good time for them to be presented to the Executive Committee at Winona.

W. S. LAGRONE,
For the Committee.

It is estimated that the Belgium war sufferers have received from the United States, through the American Belgium Relief Committee, about $12,000,000. The total amount of money received from all lands for this purpose during the past two years was approximately $250,000,000. It is stated that it takes about $19,000,000 a month to meet the urgent needs of the Belgians, who are almost wholly dependent upon outside help. Of this amount, the Allied Powers furnish about $14,000,000 a month.

TO DARKEN HAIR APPLY SAGE TEA

Look Young! Bring Back Its Natural Color, Gloss and Attractiveness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifuliy dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

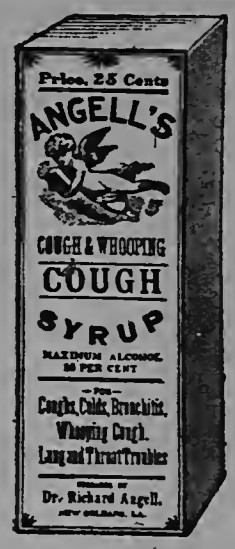
While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation or prevention of disease.

LEE'S SEEDS
ESTABLISHED 1898

Lee's Giant Prizetaker, Red Wethersfield, Red Globe, Yellow Globe,
ONION SEED
at $1.25 per lb. Postpaid.
Write for prices on Stock Peas, Cotton Seed, Cane, Millet, Sudan Grass, Seed Corn and Peanuts
1917 catalogue free.
LEE'S SEED STORE
FORT SMITH, - Arkansas.

Contains no Habit-forming Drugs



25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. M. J. PETTIGREW, the wife of J. N. Pettigrew, of Beach, Miss., was born on Nov. 17, 1844, and died on Feb. 6, 1917. She was the daughter of R. P. and N. N. Smith. When about fifteen years old she professed faith in Christ and joined the Cumberland Presbyterian Church, of which she was a consistent member for more than forty years, after which time she joined the M. E. Church, South, and remained a member until her death. She leaves a husband, three sons, and two daughters to mourn their loss. In all of the troubles which came to her during her long life she bore herself with resignation, as a Christian should amid severe trials, being always loving, patient, and kind. As a wife and mother she was constant and faithful, and as a friend she was true and loyal. She lived upon a high moral plane. Farewell, dear sister, we shall soon meet again, "for I know that my Redeemer liveth." B. F. SMITH.

On Jan. 1, 1917, the death angel visited the home of Mr. and Mrs. Walter Wilson and took from them their darling baby, little MARY LOUISE. She was loaned to them for a short while only—two and a half months. Mary bore the pain which fell to her lot in life with more patience than most people of mature years would do. It was hard for us to see her suffer, and we might well ask the question why one so young had to be a victim of affliction. But our Heavenly Father doeth all things for our good. Earth has lost one of its sweetest charms in the death of this little one, but her soul has been transplanted to a more beautiful realm, and she is watching at the pearly gate—yea, watching and waiting for the loved ones left on this side of eternity's shore. The cross seems almost too heavy to bear; but remember that Jesus carried one that was heavier. Even now He is standing by and saying, "My grace is sufficient for you." The baby can not come back to her loved ones; but they can go to her; and what a happy time it will be when all are gathered home!

FLOY HELMS.

HIRIAM McLINN was born in the State of Mississippi on June 14, 1844, and died at his home near Springfield, La., on Feb. 4, 1917. He was married to Mrs. H. G. Cozens in 1873. There were seven children born of this union—three boys and four girls. His stepson, Homer, was devoted to his stepfather. Brother McLinn joined the M. E. Church, South, in 1874. He was a good man and served his church as a steward for a number of years. Affliction came upon him, forcing him to give up active work in the church. He loved his church, but bad health kept him at home. He had all the assistance his physician, friends, and relatives could give. He was a good and true husband, father, and citizen. He often spoke of his "home not made with hands." The writer visited him often in his last days, always finding him ready to talk of Jesus. We buried him at Jerusalem Cemetery, in the presence of a great number of friends and relatives. He served three years in the Civil War. May the Lord comfort the loved ones. He leaves two brothers and one sister. He died in the faith. His pastor,

H. C. MURPHY.

The subject of this sketch, Mrs. CELIA ELIZABETH SINGLETARY (nee Price) was born on Jan. 2, 1838, and died on Feb. 9, 1917, aged 79 years, 1 month, and 7 days. She was happily married to Mr. Hyram Singletary on August 10, 1854, in Rankin County, Miss. Eleven children were born to them, 7 of whom still live to mourn their loss. Mrs. Singletary died in the home of her cousin, Mrs. Alice Casper, in Raymond, Miss. She had been in failing health for several months; the end came very suddenly. We mourn not as those who have no hope, for she often said she was only waiting for the Lord's will to be done. She was reared in a Christian home, and was converted while quite young and joined the M. E. Church, South. She was true and faithful to her Church as long as she lived. She was a member of the old Weslyana Church for more than 60 years. Mrs. Singletary was a remarkable woman. Her Christian character was worthy of emulation. She was a benediction to her children, grandchildren, and great-grandchildren—these numbering in all nearly 80. She also had many relatives and friends who loved her. Her remains were carried to the old family burial grounds at Wesiyana Church, near Star, Rankin County, Miss., and laid to rest by the side of her husband, who preceded her to the home of the blest several years ago. In the presence of a large crowd of friends and loved ones the funeral services were conducted by Rev. J. B. King. BY A FRIEND.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Louis, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

"Let this be thy whole endeavor, this thy prayer, this thy desire—that thou mayest be stripped of all selfishness, and with entire simplicity follow Jesus only."

MERIDIAN FERTILIZERS.

Elsewhere in this issue appears an advertisement of Meridian Fertilizer Factory. This progressive firm operates large factories at Meridian and Hattiesburg, Mississippi, and Shreveport, Louisiana, and manufacture the well known brands, "Meridian Home Mixture," and "Union Special Acid Phosphate." We are certain that all of our readers are familiar with the merits of Meridian Fertilizers. Mr. T. G. Sinclair, Manager of the western branch of this concern at Shreveport, Louisiana, in a recent interview, when asked as to what he attributed the popularity of these brands in his territory, stated: "Our company has been in successful operation for more than thirty years and has endeavored during that time to give the farming public the very best grade of mixed fertilizers and acid phosphate that can possibly be manufactured. We have figures to show that one-fourth of all the fertilizers sold in the territory in which we operate is the Red Bag kind. Farmers who have used it never quit. We have merchant customers on our books who have been using our brands continuously for more than twenty-five years. We attribute these flattering endorsements of Meridian Fertilizers to the fact that it has always been the policy of our company to give full measure in plant food in all of our brands."—Adv.

DRAUGHON'S COLLEGE.

The highest degree of business ability comes only through a process of business training. The BEST PLACE for you to get business training is Draughon's Practical Business College, Shreveport, La. P. E. Townsley, Mgr.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Telephone, Main 2939.
J. R. WELLS, Dist. Pass. Agt.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it to-day.

CENTENNIAL BIRTHDAY OF SAMUEL AARON.

February 13, 1917, was a great day for many of the citizens of Collins, Miss., who assembled at the residence of Samuel Aaron, one mile from Collins, to celebrate the one-hundredth birthday of their fellow citizen. A large number of guests were invited to enjoy the elegant dinner of turkey, etc. Friends were calling all through the day to offer congratulations and leave presents for Brother Aaron as tokens of their love and appreciation. After school about 200 pupils came to shake hands with a man 100 years old. The different sections sang songs for Brother Aaron, and he seemed to enjoy this very much. There were possibly four hundred friends who came or sent presents to this old veteran of the Civil War and of the Cross of Jesus. Brother Aaron was converted and joined the Methodist Church when a young man. He came from Alabama to Mississippi in 1885. He has been an active lay worker in the Church for over seventy-five years. He has been very helpful in revival meetings and also in class and prayer meetings. He has been a subscriber to the New Orleans Advocate for many years. He is totally blind, and has been for ten years.

He was married on August 14, 1842, to Miss Eliza McRae, who preceded him to the spirit world four years ago. At 2 o'clock p. m., we had a delightful religious service, which was conducted by Rev. J. W. Allen, of the Presbyterian Church, and the writer. Brother Aaron joined in the singing and his amens to the prayers were hearty. We had hoped to have his old-time friend, Rev. J. H. Evans, with us, but he was not able to be present. We expect to celebrate Brother Evans' ninety-fifth birthday on April 25. These two servants of God are ripe for the harvest. W. M. WILLIAMS.

Collins, Miss.

Big Eaters Get Kidney Trouble

Take Salts at first sign of Bladder irritation or Backache.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out; they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids so they no longer are a source of irritation, thus ending bladded disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

RESOLUTIONS OF RESPECT.

Whereas our Heavenly Father, whose love and wisdom are unquestioned by the faithful, has seen fit to call one of our beloved members, Miss LAURA GATES, to that home above; and

Whereas, In her going our Society has suffered a great loss; therefore be it resolved:

1. That we, the members of the Missionary Society of the M. E. Church, South, of Johns, Miss., do deeply deplore the death of our beloved sister, whose cheerful face and willing hands were such a comfort to her aged parents, a balm to the sick whom she nursed, and an inspiration to all who knew her.

2. That we bow in humble submission to the Master's will, believing that "He doeth all things well." Our hearts are saddened by her going, but we rejoice in the hope of meeting her again in that home where there is no parting.

Be it further resolved, that a copy of these resolutions be spread upon our minutes, and that copies be sent to the Brandon News and to the New Orleans Christian Advocate for publication.

Signed: Mrs. L. P. Burnhon, President; Mrs. J. J. Neal, Secretary.

Hair Needs Food

just as every other living thing does, and, just as every other living thing, it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only $1.00 and it will be the life of your hair. If he can't supply you, write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

AN IMPOSSIBLE PROPOSAL.

Mida's Criterion, a well-known liquor organ, has one sure way of combating prohibition, and it gives its liquor-making and liquor-selling readers the benefit of its discovery. Here it is: "Eliminate bad saloons, indecent pictures, vile stories, thug hangouts, associated assignation rooms, comply strictly with the law, operate your saloon on an orderly plane, along clean, honorable lines; dispense high-grade goods at high-grade prices, as do well-conducted groceries, dry goods stores, or banks, and you will have no prohibition troubles." We wonder if it ever dawned on the editor that these things did not create the sale of liquor, but that the sale of liquor was responsible for these very things. To get a good saloon you must have a good saloon-keeper, and when you get a good saloon-keeper you will find it impossible to keep him in the drunkard-making business.—Christian Guardian.

PERSONAL INFLUENCE.

The Scripture lesson calls on Christians to use this influence purposefully. "Let us consider one another to provoke unto love and good works." How are we using our power of friendship? In later years many a man and woman can look back to some kindly word of a friend as marking a turning point in life, helping to a Christian decision, strengthening one against temptation. Among the stories related of Mr. Gladstone is one that tells of his desire to reclaim two young men from the habit of drinking. He invited them to his home, talked with them earnestly, and when they had promised him to abstain in future he knelt down with them and prayed for them. In later years one of these young men testified to the change in their lives which dated from that event. Many a man, less famous than Mr. Gladstone, has exercised similar influence for good.—Congregationalist.

CONSTIPATION—HEADACHES —BILIOUSNESS

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey & Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

"In religion, perhaps in all walks of life, great things are done, not by those who are great—great, that is, in intellectual power or what not—but rather by those who are strong—strong in principle and faith and faithfulness."

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

Gail Borden EAGLE BRAND CONDENSED MILK THE ORIGINAL

For sixty years has provided a safe, nourishing food for babies. It is prepared with scrupulous care for that purpose.

CLEAN WHITE TEETH

with hard and healthy gums means general good health. Animal and vegetable parasites upon the teeth and gums cause decay of the teeth and very often cause serious illness. Too much care cannot be taken in keeping the teeth perfectly clean and free from para-sites. Microscopical examinations show that only those who use saponaceous dentrifice are free from animal and vegetable parasites.

BROWN'S CAMPHORATED SAPONACEOUS DENTRIFICE removes all parasites and tartar, strengthens and relieves soreness of the gums and teeth, makes gums hard and healthy, preserves the teeth, keeping them clean and white, and sweetens the breath. It is highly commended by dentists, and is absolutely safe.

Price 25c a jar. For sale everywhere.

Curtis & Brown Manufacturing Co., (Limited), Proprietors, 215-217 Fulton St., New York, N. Y.

Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

100 Years Old

"The kidneys play a most important part in causing premature old age and death—the more injurious the poisons passing thru the kidneys the sooner comes decay"—so says a distinguished physician, who further advises all people who are past thirty to preserve the vitality of the kidneys and free the blood from poisonous elements, such as uric acid—drink plenty of water—sweat some daily and take Anuric before meals.

This Anuric is put up in tablet form, and can be obtained at almost any drug store. For that backache, lumbago, rheumatism, "rusty" joints, swollen feet or hands, due to uric acid in the blood, Anuric quickly dissolves the uric acid as hot water does sugar. Discovered by Dr. Pierce of Buffalo, N. Y.

Prevent premature old age by simply sipping a cup of hot water every morning before breakfast, taking a little Anuric before meals and live to be a hundred.

THE REFLECTIONS OF A MARRIED WOMAN—are not pleasant if she is delicate, run-down, or over worked. She feels "played out." Her smile and her good spirits have taken flight. It worries her husband as well as herself.

This is the time to build up her strength and cure those weaknesses or ailments which are the seat of her trouble. Dr. Pierce's Favorite Prescription regulates and promotes all the proper functions of womanhood, enriches the blood, dispels aches and pains, melancholy and nervousness, brings refreshing sleep, and restores health and strength. It cures those disorders and derangements incident to womanhood.

A well-known agent which can be procured at all drug stores is "Pleasant Pellets," made up of the May-apple, the dried juice of the leaves of aloes and the root of jalap. First put out by Dr. Pierce nearly fifty years ago.

JACKSON DISTRICT NOTES.

The campaign for a Greater Millsaps is on in Jackson. The goal that the people of Jackson have set out to reach is $30,000 in 10 days. The first three days show $18,130 pledged. The largest pledge is for $10,000 from Mr. W. M. Buie, a graduate of Millsaps and a nephew of Major Millsaps.

W. H. Lane and the people of Rankin Street Church have joined a mutual admiration society. Lane says it is one of the most pleasant and interesting situations he has ever been in. Congregations increasing. Sunday school enrollment doubled, and all lines of church work prospering. The pastor and people are planning a revival season, to begin March 22, with W. J. Ferguson to assist.

W. H. Lewis and the Capitol Street Church membership are preparing for their spring revival season, which will begin March 25 and run for two or more weeks. Dan Kelly and the Lewis quartette have been secured to assist.

The Eden charge, appreciating both their pastor, A. S. Oliver, and the high cost of living, has raised the pastor's salary from $750 to $1000. Let other country charges do likewise.

Rev. C. H. Ellis is filling efficiently and acceptably the breach on the Lintonia charge made by the resignation of M. A. Massey.

The preachers and laymen of the district will conduct during the first three weeks in March an educational campaign to enlighten and interest the membership more in church history, doctrines, and support.

A happy situation exists in Yazoo City. Dr. Huntley was cordially received on his arrival after Conference. But when he went to Atlanta and came back with his bride the people showed their appreciation of them both in a most royal manner. The church work is progressing well under Dr. Huntley's leadership.

R. P. Fikes, of Brandon, has been besieged three weeks with la grippe. He and his people are happy in their work together.

Lewis, of Madison, was bottled-in most of January with la grippe. He and the people of his charge are expecting the best year in the history of the charge. They will entertain the District Conference in April.

ISOM.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good clear skin; a natural, rosy complexion and freedom from illness are assured only by clean, healthy blood. If only every woman, and likewise every man, could realize the wonders of the morning inside bath, what a gratifying change would take place.

Instead of the thousands of sickly, anaemic-looking men, women and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "rundowns," "brain fags," and pessimists we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to wash from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening and refreshing the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rhenmatism, colds; and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store, which will cost but a trifle, but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

Boils Disappear.

Away back in 1820 a North Carolina physician compounded an ointment for treating boils and other affections of the skin. So successful did this preparation work that its fame soon spread. To-day it will be found in a vast number of homes. If you suffer from boils, carbuncles or other skin eruptions, ask your druggist for a 25c box of Gray's Ointment. It is also an effective protection against blood poison resulting from abrasions of the skin, cuts, sores, bruises, burns, etc. If your druggist does not sell Gray's Ointment, send us his name and we will send you a generous FREE sample postpaid. Address W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

A GIFT THAT SAVED.

When Livingstone went to Africa, there was a Scotchwoman named Mrs. MacRoberts, quite advanced in life, who had saved up thirty pounds, which she gave to the great missionary, saying: "When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant, who will go with you wherever you go, and share your sacrifices and exposures."

With that money he hired his faithful servant, known as Sebalwe. When the lion had thrown Livingstone down and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical condition, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely, that noble Scotchwoman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary.—F. B. Meyer.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 954.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, Donaldsonville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.

THE BREECHES BIBLE.

(Letter in Philadediphia Press.)

My husband, Robert R. Dearden, has one of the famous "Breeches Bibles" in good condition. The earliest trace that we have of the book is that it was purchased at an auction sale about the year 1837 at a place called Heywood, near the town of Bury, Lancashire, England. It was brought to America soon afterward by a Mr. Crossley, and purchased from him in the year 1855 by William Dearman of Northampton, Mass., who gave it to his son, Robert, in 1884.

In this volume, the Old Testament was printed in 1598 and the New Testament in 1597. It has the "Apocrypha," also "The Preface of the Christian Reader Touching the Two Alphabets" in the book and directions "How to Take Profit by Reading the Holy Scriptures," and "Godly Prayers." "containing the duties of every true Christian."

This edition was printed during the latter part of Queen Elizabeth's reign. The Bible, which was printed in 1594, takes its name from the following rendering of Genesis iii, 7: "And they sewed them fig leaves together and made them breeches."

PILES DON'T BE CUT

Until You Try This Wonderful Treatment.

If you have piles in any form write for a **Free** sample of **Page's Pile Tablet's** and you will bless the day that you read this. **Write to-day. E. R. Page, 430 Main, St., Marshall, Mich.**

Never shrink from deep devotion because you fear its trials or its sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—W. R. Huntington.

God is never so far off
As even to be near.
—Faber.

THE PERFECT GIN OUTFIT

is composed of the right kinds of gins for the cotton grown in that locality, backed up by other tested machinery and a flawless system of drying and cleaning cotton and handling it expeditiously from the farmer's wagon to the delivery platform. Here is the combination that DOES MOST for the ginner and for his customers:

CONTINENTAL MUNGER SYSTEM CLEANLINESS

Continental Ginning Machinery and the Munger System give the ginner an outfit that enables him to gin MORE COTTON at a less cost per bale than any other outfit and gives the customer the largest turnout possible for his seed cotton, with a sample which enhances the value of his bale materially over the same cotton ginned by less scientific methods.

Therefore, it is just as natural for a ginner to be prosperous and his customers to be satisfied when he operates a Continental-Munger-System Outfit as it is for the sun to rise every morning.

Let us supply you with this perfect outfit, INDIVIDUALIZED for your special needs with Munger, Pratt, Eagle or Winship gins as desired. Ginning time will be here before you know it. Write at once to Continental Sales Office nearest and we'll get busy for you.

CONTINENTAL GIN COMPANY

SALES OFFICES:

Atlanta, Ga., Birmingham, Ala., Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

The soul must make for itself a great silence from all other voices ere it can hear aright the Divine messages which give it the fullest and deepest knowledge of its God. — Canon O'Meara.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

Never Neglect Colds; Treat Them Promptly

Often they lead to those pulmonary troubles which are responsible for more than one-tenth of all lives lost through illness.

Heavy colds which develop deep-seated coughs or cause inflammation of the air-passages and persist in spite of medication, weaken the system to a point where resistance easily is overcome—and asthma, bronchial and pulmonary troubles are the result. To renew normal resistance, Eckman's Alterative has been found highly beneficial in many instances.

Its lime content is so combined with other remedial agents as to be easily assimilated by the average person—and it contains no narcotics or habit-forming drugs of any sort. So it's safe to try. Sold by leading druggists or sent direct. Bookict containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

"God wants us to be so secure in our possessions that we should still be rich if every bank in the world were to break."

EPILEPSY, ST. VITUS' DANCE AND OTHER FITS.

Epilepsy is one of the most dreadful of nervous disorders. Moreover, it is far more common than is generally supposed. In thousands of homes there are parents who are struggling with children subject to "spasms," "convulsions," or "fits," which would yield to proper treatment.

St. Vitus Dance is another ailment that frequently appears in children, and which causes great sorrow to parents.

Both of these ailments and their several forms has often been successfully treated by the use of Dr. Miles' Nervine. Cases have been reported by parents and adults from every State in the Union, and all of them give credit to Dr. Miles' Nervine.

If you know of anyone who suffers from any of the above mentioned disorders, and if they have found the different forms of treatment they have tried to be unsuccessful, then you will confer a lasting favor on them by advising the use of Dr. Miles' Nervine.

A trial bottle will cost nothing, for if the first bottle of medicine fails to benefit, the empty bottle may be taken to the druggist who will cheerfully refund the money paid for it.

Write to the Miles Medical Co., and they will send you testimonials from cases in your particular neighborhood.

Dr. Miles' Nervine can be purchased at any drug store.

MILES MEDICAL CO., Elkhart, Ind.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Second Round.

Boyle, at Malvina, Mar. 11, 12.
Shaw, Mar. 18, 19.
Leland, Mar. 24, 25.
Arcola and Hollandale, at Hollandale, Mar. 25, 26.
Merigold and Alligator, at Merigold, Mar. 31,-April 1.
Shelby and Duncan, at Duncan, Apr. 1, 2.
Friar's Point and Sherard, at Sherard, Apr. 7, 8.
Greenville, Apr. 14, 15.
Lula and Dubbs, at Dubbs, Apr. 20, 21.
Jonestown and Evansville, at Evansville, Apr. 21, 22.
Coahoma and Lyon, at Lyon, Apr. 28, 29.
Gunnison and Shipman's Chapel, at Shipman's C., May 4, 5.
Cleveland, May 5, 6.
Clarksdale, May 12, 13.
Tunica, at Hollywood, May 19, 20.
Benoit and Beulah, May 25, 26.
Rosedale and Hillhouse, at Hillhouse, May 26, 27.
Glen Allan, June 3, 4.

The District Conference will be held at Lula, March 27,-29.

V. C. CURTIS, P. E.

Holly Springs Dist.—Second Round.

Oxford (preaching), Mar. 4.
Red Banks, at Red Banks, Mar. 11.
Abbeville, at Union Hill, Mar. 17, 18.
Mt. Pleasant, at Union, Mar. 24, 25.
Byhalia, at Fountain Head, April 1.
N. M. and Pine Valley, at Salem, April 7, 8.
Waterford, at Asbury, April 15.
Lamar, April 22.
Holcomb, at Spring Hill, April 28, 29.
Grenada, April 29, 30.
Coffeeville, at C., May 5, 6.
Potts Camp, at Winborn, May 12, 13.
Ashland, at Ashland, May 19, 20.
Toccopola, May 26, 27.
Randolph, May 27, 28.
Paris, June 2, 3.
Taylor, June 9, 10.
Oxford (Q. C.), June 10.
Water Valley (Q. C.), June 13.
Holly Springs (Q. C.), June 17.

This will be an efficiency round. The work of every church in the district will be reviewed. Reports will be heard from every department of the church Every member of the church is expected to be present. They will go away knowing the "state of the finances" as well as other important work of the church. District Conference at Coffeeville May 3-5. The greatest Conference of the kind ever held in the district. No church, or preacher, will feel comfortable, or ought to, who has failed to have things well in hand. We are beginning well. High hopes are had with reference to the whole work of the district. It's a man's job we have—it will take the full work of men to handle it. Are we equal to it? We shall see.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Second Round.

Aberdeen—Preaching, Mar. 4, p.m.; Q. C., Mar. 27.
Okolona—Q. C., Mar. 5; preaching, Mar. 11, a.m.
Tupelo, March 11 (p.m.), 12.
Algoma, at Campground, Mar. 17, 18.
Pontotoc, Mar. 18, 19.
Okolona Cir., Mar. 24, 25.
Amory and Nettleton, at Amory—Preaching, Mar. 25, p.m.; Q. C. Apr. 12.
Tremont, at Mt. Pleasant, March 31, Apr. 1.
Fulton, at Friendship, Apr. 1, 2.
Prairie, at Prairie, Apr. 7, 8; preaching, Mouldon, Apr. 8, p.m.
Houston Cir., at Atlanta, Apr. 14, 15.
Houston Station, Apr. 15, 16.
Vardaman, at Hurricane, Apr. 20.
Calhoun City, at Pittsboro, Apr. 21, 22.
Verona, at Palmetto, Apr. 28, 29.
Shannon, at Shannon, Apr. 29, 30.
Nettleton Cir., at Union, May 5, 6.
Montpelier, at Palestine, May 12, 13.
Buena Vista, May 13, 14.
Houlka, at Houlka, May 19, 20.
Greenwood Springs, May 26, 27.
Smithville, May 27, 28.

THOS. H. LIPSCOMB, P. E.

A SAFE LEADER.

The President is maintaining the calm and dignified attitude so needful in these critical days of our nation's life. He wishes to make no unwise or false step. His poise and evident desire to do that which will make for peace hold him firmly in a course which all must admire and which creates great confidence that he will do what is best for the country. May wisdom and strength be given him every day!—Presbyterian Journal.

Favorable Reports for Fine Kidney Medicine

We have been handling your preparation for the past ten years and during that time have heard nothing but the most favorable reports regarding same. We know of several cases of gravel and liver troubles which were entirely restored after using Dr. Kilmer's Swamp-Root. It is a pleasure to recommend this preparation, as it tends to make better customers and we believe it is the best all-around preparation of its kind on the market.

Very truly yours,
THE EUREKA DRUG CO.
By L. E. Bishop, Mgr.,
Waats Mills,
Nov. 4, 1916. Laurens, S. C.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

MARRIED.

Mr. H. T. BONNETT, of Deerpark, La., and Miss LENA HUNTER, of Waterproof, La., on Tuesday, Feb. 20, 1917, at the home of the bride, Rev. Geo. Fox, officiating.

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho peels off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking, and, of course, has no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

L&A RAILWAY

ON AGAIN

Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.

Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?

R. S. ATKINSON, Traffic Manager.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"---No Extra Fare

From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NEED OF CHRISTIAN LITERATURE.

(Extract from report of Dr. Patton, chairman of Christian Literature Committee.)

We are producing in India by mission schools and government schools not less than 200,000 new literates every year, new young men and young women who are learning to read, and we are not supplying those literates in any adequate way with reading material. Adequate! Why, the thing is so pitiable that I fail to find the word to express the situation. There we are by our great educational systems creating this tremendous appetite and desire for knowledge, and we are not supplying that appetite with any food. And while we are idle on the subject, the secular agencies are exceedingly busy. They have discovered that the Mission Boards largely have created a reading public, a great market, and they are very quick to enter into that market with their secular and often antagonistic literature from the standpoint of Christianity. Much of the literature which is being provided for this large and rapidly increasing reading public in a country like India is destructive both of morals and of right conceptions of the truth. It is an intolerable situation with which we are confronted, and the time is ripe for a great concerted movement on the part of all the boards of Christendom to see that this thing is done right and done adequately.

NOTICE.

The sixth annual meeting of the Woman's Missionary Society of the Mississippi Conference will convene at Gulfport, Friday, April 6, 1917.

Names of delegates, and all communications, should be sent to Mrs. Eugene Kelly, Gulfport, Miss.

Mrs. R. E. JOHNSON,
President.
Mrs. H. L. McCLESKEY,
Rec. Secretary.

THE GREATEST THING.

In order that we may help in winning the old world back to God, we have been given five things: our life, what we are; our lips, what we say or sing; our service, what we do; our gold, what we do not keep selfishly for ourselves; and, lastly, prayer, what we claim in the name of Jesus, the Victor. The greatest of these is prayer—God's power going out through prayer.—S. D. Gordon.

ENLARGEMENT OUR WATCH-WORD.

There comes a season annually in every business when stock is taken. Credits and debits face each other, and they who have invested their money and their labor in the enterprise reckon their gains and losses. These revelations shape the policy for the succeeding year. Without this knowledge of assets and liabilities the firm must ultimately become bankrupt.

The Greatest Business in the World.

The missionary work is the greatest business of the world, and the Woman's Missionary Society is the corporation of Christian women of the Church set for the high purpose of carrying out the will of God in this great work. The most wonderful thing in God's plan of redemption is not that "He so loved the world that He gave His only-begotten Son." That God should begin the work of redemption and trust us, his children, to carry his plans to completion is marvelous beyond compare. That he should have faith in the human will to act, of its own volition, in harmony with his own in the great work of saving the world, lifts human life out of the low level of mere creation and dignifies it with divine responsibility.

Our Asset.

The salvation of the world is the business of the Woman's Missionary Society, and our greatest asset is the faith he has placed in us. This love and this trust are the motive and the dynamo of all missionary work.

At the beginning of the year it seems but meet that we should reckon up our past effort and enter upon a high resolve that will enable us to work toward the realization of God's plans. Like the Psalmist, we may well declare, "Thou hast set my feet in a large place," for the great and effectual doors that have opened to us among the Orientals these past years have been equaled only by the marvelous opportunity for service among the Latin Americans, while the call in the home field has never been more urgent. We say it with reverence: "The work of our hands, thou hast established it." Of the love and service and sacrifices of the women in the rank and file of the Missionary Society, a faithful record he has kept. Truly it has been good to have fellowship in this blessed employ.

But there is no place to stop in God's great work, no matter how comforting the thought of past fidelity may be. Demand for enlargement comes with this proof of accepted service. Our work among the Mexicans in our own country is but meager compared with the great need. Holding Institute, at Laredo, Tex., must be enlarged—it must be made new, if we hold it to the high standard of the past. Work is but begun among our cotton mill people and our miners, and there are yet broad fields of service in the homeland awaiting our coming. To lift our Mary Black Hospital to the standard of the new China and to have part in the larger union work for higher development of Christian Chinese leaders will cost larger effort and demand increased resources. The great girls' school, so long promised to Brazil, must be erected. These are but a few of the many larger tasks that await us. Enlargement is God's plan for us this year.

Knowledge and Obedience.

Knowledge and obedience are fundamental to efficient work in the Master's kingdom. In the long past he had but little human help in bringing in the nations, because men were so ignorant. But we have no excuse in this twentieth century; we are no longer ignorant, unless we are so wilfully. We know the world's great woes, we know the balm that heals, and we know God's will. As we love him, we will increase in knowledge and delight to obey his divine law of service. Enlargement of effort through the Home Base, which is so vital to the continuance of the work, and through the Educational Department as it sends abroad facts and figures which wipe away ignorance, must be our watchword. Our young people, our children, our older people must join forces with renewed zeal in this work of redemption. The enlargement of the treasury will follow this sacrificial service, and the number of women "who publish the glad tidings" abroad and at home will become a great host.

Enlargement of the spirit life is basal to missionary work. As he dwells in us are we given all power and that radiant beauty which reveals him in his unspeakable blessedness. And this enlargement is ours for the asking. Let the message go throughout our bounds that the policy of the Woman's Missionary Society for 1917 shall be enlargement. "ENLARGEMENT" shall be our watchword. Our inventory of past service warrants this increased effort, and the fields so white unto the harvest demand it. Our motive shall be love, for He first loved us; and in obedience to his divine commission and wonderful faith in us, we dare to do all the work that angels might covet. We shall make haste, "for we shall run in the way of God's commandments when our hearts have been enlarged with love."—Mrs. R. W. MacDonell.

THE WOMAN'S MISSIONARY COUNCIL.

The seventh annual meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, will be held at First Church, New Orleans, La., April 12-20, 1917.

Hurrah! How's This

Cincinnati authority says corns dry up and lift out with fingers.

Hospital records show that every time you cut a corn you invite lockjaw or blood polson, which is needless, says a Cincinnati authority, who teiis you that a quarter-ounce of a drug called freezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus.

You simply apply a few drops of freezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

This drug is sticky but dries at once and is claimed to just shrivel up any corn without inflaming or even irritating the surrounding tissue or skin.

If your wife wears high heels she will be glad to know of this.

ORNAMENTAL FENCE
Quickest—all steel. Handsome, costs less than wood, more durable. We can save you money. Write for free catalog and and special prices.
KOKOMO FENCE MACH. CO.
500 North Street, Kokomo, Ind.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Billousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, billousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

ECONOMY

Each package of Knox Sparkling Gelatine will make enough jelly to serve twenty people, or it is so easily measured that one can make an individual dish.

Mrs. Charles B. Knox.
President

KNOX ORANGE JELLY

Soak 1 envelope Knox Sparkling Gelatine in ½ cup cold water five minutes, and dissolve in 2 cups boiling water. Add 1 cup of sugar and stir until dissolved. Then add 1 cup orange juice and 2 tablespoonfuls lemon juice and strain through cheese cloth into molds first dipped in cold water, and chill.

NOTE—If desired, add fresh or canned fruit or chopped nuts when making. Serve with or without whipped cream.

KNOX SPARKLING GELATINE

FREE Recipe Book

for your grocer's name. If you have never used Knox Gelatine, enclose 4c in stamps for pint sample.

CHAS. B. KNOX GELATINE CO., Inc.
201 Knox Ave., Johnstown, N. Y.

MERIDIAN FERTILIZERS

Look for the **RED BAG** on the back of the sack.

For more than a third of a century these fertilizers have been especially compounded for the farmers of the Gulf States. One-fourth of the Fertilizer used in the territory in which we operate is Meridian.

Bennie A. Beeson, Monticello, Miss., the winner of the first prize in the National Boy's Corn Club Contest used Meridian Home Mixture and made 227 1-16 bushels to the acre. His labor and fertilizer cost him only $23.35.

Crops raised with Meridian Fertilizers speak for themselves. Don't chance your crop by using a hit or miss fertilizer, when you can buy the **RED BAG** Meridian Fertilizers, analysis guaranteed.

BRANDS.

Meridian Home Mixture
Meridian Blood and Bone
Meridian Ham Bone
Meridian Vegetable Grower
Meridian Union Special Phosphate
Meridian Perfect Guano
Meridian Meal Mixture
Caddo Cotton
Texas Special.

And many other brands for every crop need.

Ask your dealer for Meridian Fertilizers or write us direct.

MERIDIAN FERTILIZER FACTORY,
Offices and Factories
Meridian, Miss., Hattiesburg, Miss.
Shreveport, La.

MERIDIAN FERTILIZERS

RELIABLE~DEPENDABLE

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores.

Prepare This for a Bad Cough—It's Fine

Cheaply and Easily Made, but Does the Work Quickly.

The finest cough syrup that money can buy,—costing only about one-fifth as much as ready-made preparations,—can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it.

Any druggist can supply you with 2½ ounces of Pinex (50 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 54 cents and gives you a full pint—a family supply—of a most effectual, pleasant tasting remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiacol and is known the world over for its prompt healing effect on the throat membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

WOMAN HAD NERVOUS TROUBLE

Lydia E. Pinkham's Vegetable Compound Helped Her.

West Danby, N. Y.—"I have had nervous trouble all my life until I took Lydia E. Pinkham's Vegetable Compound for nerves and for female troubles and it straightened me out in good shape. I work nearly all the time, as we live on a farm and I have four girls. I do all my sewing and other work with their help, so it shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCEBAUGH, West Danby, N. Y.

Sleeplessness, nervousness, irritability, backache, headaches, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

Frost-proof Cabbage Plants.

APRIL 1ST DELIVERY.

All Leading Varieties, 500, $1.25; 1,000, $2.00; 5,000 at $1.50 f.o.b. here. Satisfaction guaranteed.

Tomato Plants at $1.25; Egg and Pepper Plants at $1.50 per 1,000; 5,000 at $1.25 f.o.b. here. Postpaid, 40 cts. per 100.

D. F. JAMISON, Summerville, S. C.

GET A MIDGET BIBLE.

The greatest novelty of the age. It is about the size of a postage stamp, with two hundred and fifty pages of the New Testament profusely illustrated. Boys and girls are making money selling them among their school friends and acquaintances. Send twelve cents for one sample Bible and ask about our special price to agents. Hartford Specialty Co., 222 Hartford St., Dayton, Ohio.

FEATHER BED BARGAINS

This ad and $10.00 gets you our Big Bargain as follows: One strictly New 40-pound Feather Bed; one pair 6-pound New Feather Pillows; one pair Full Size Blankets; one Full Size Counterpane, and one pair lace Pillow Shams. All new, clean sanitary feathers covered with 8oz. A.C.A. Ticking. Retail worth of whole lot $23.00. Money back guarantee. Most for money. This offer is good for 30 days only. Mail order now or write for order blanks.

SOUTHERN FEATHER & PILLOW CO. Dept. 158. Greensboro, N. C.

Bigger Crops, Better Farms

With Seat if desired

10 Days' Trial Money-back Guarantee Thousands in Use

ALL STEEL lasts a lifetime

Ditching and Terracing

Made Easy—Bigger Crops, Increased Farm Values and Better Roads assured if you use the

The Martin FARM DITCHER TERRACER AND ROAD GRADER

Cuts V-shaped ditch to 4 feet deep. Builds terraces and levees, grades roads, cleans out old ditches. Cuts and works out dirt at same time. SIMPLE—PRACTICLE—no wheels cogs or levers to get out of fix. Adjustable and reversible. Prevents crop failures. Reclaims abandoned land. Needed on every farm before the plow. Your farm is your factory, keep equipped up-to-date—make every acre pay. Does work of big machines, saves work of 100 men. Write for free book and introductory offer.

OWENSBORO DITCHER & GRADER CO. Inc. Box 164. OWENSBORO, KENTUCKY

VIRGINIA CAROLINA V-C Fertilizers CHEMICAL CO.

Why not V-C Now?

Well Pleased With V-C Results:

"I have been handling V-C Fertilizers for 10 years. My customers and myself are pleased with results."

Grover, S. C Dr. W. P. Shuler

V-C to Beat Boll Weevil:

"Farm Demonstrators tell us to push our Cotton crops to beat the Boll Weevil. We know of no better way to do this than to use V-C Fertilizers."

AGNEW McELROY CO. Baldwyn, Miss.

Never Had Any Trouble With V-C:

"We have sold lots of V-C Fertilizers and have never had any trouble with them—we find the V-C people perfectly satisfactory to do business with in every respect."

Luray, Va. Hershberger Bros.

Get Best Results With V-C:

"We have been dealing with the V-C Company and using their Fertilizers for a great many years. Why? Because we get best results."

Hilda, S. C. W. O. G. W. Co.

V-C Superior to Other Brands:

"Having sold V-C Fertilizers for many years we have always found them superior to other brands. Our business transactions with the V-C Company have always been of the pleasantest kind in every particular."

Enfield, N. C. Curtis-Pierson Co.

V-C Satisfies Customers and Dealers:

"We have been selling and using V-C Fertilizers for years and they have always given satisfaction to our customers and ourselves."

Searcy, Ark. Booth Bros.

MANY THOUSANDS OF FARMERS

have made their Farms more Prosperous by profiting by the valuable information obtained in our Free Crop Books. Drop us a Postal, indicating what crops you are interested in, and we will also send you some of these Books.

DO IT NOW!

Crop Book Dept. V-C FERTILIZERS, Box R. P. 1616, Richmond, Va.

Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—you must cure your trouble at the source—no use plastering your ceiling as long as your roof leaks.

Stomach Sufferers

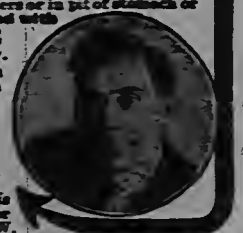
If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Blues, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

Gallstone Victims

(Thousands are and don't know it)

or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

APPENDICITIS



I have a pleasant and effective cure-removing plan of treatment (no oil) which is fully explained in a very frank, sincere, human, instructional Book, a copy of which I will be glad to mail you **Free** Send for My Book **Today**

Truth is precious—so is time. Therefore send for Book at once. Address NOW.

L. E. BOWERS, Dept. 311, 219 S. Dearborn St., Chicago

COMPLETE FLOWER GARDEN FREE

Write us to-day sending 15c., in stamps to cover mailing and packing expenses, and we will send you **Free** one of our excellent collections of Flower seeds value (60c.) in our catalogue. The collection contains one packet each of Sweet Alyssum, Mixed Asters, Candytuft, Cockscomb, Four-O'clock, Hollyhocks, Dwarf Mixed Nasturtium, Mixed Sweet Peas, Dwarf Sunflower and Phlox, and a copy of our 1917 illustrated catalogue and pamphlet on "Beautifying the Home Grounds."

W. H. MIXSON SEED COMPANY, Mail Order Dept. H CHARLESTON, S. C.

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

SOUTHERN SEATING AND CABINET COMPANY

JACKSON, TENNESSEE.

GUARD YOUR BABY'S HEALTH

Cheerful. Chubby Children

Make the Home Happy

Weak, puny babies are a constant care to tired mothers and are subject to many diseases that do not affect healthy children.

Keep your children in good health. See that their bowels move regularly especially during the teething period. This is a distressing time in the life of every child and the utmost precaution should be taken to keep them well and strong.

By the consistent use of

Mrs. Winslow's Soothing Syrup

it is possible to avoid many childish ills now so prevalent.

It is corrective for diarrhoea, colic and many other infantile ailments. It soothes the fretting baby and permits the child to sleep well and to grow healthy. It brings comfort and relief to both mother and child.

Mrs. Winslow's Soothing Syrup

Makes Cheerful, Chubby Children

Is absolutely **non-narcotic.** It contains no opium, morphine nor any of their derivatives. It is soothing, pleasant and harmless.

Buy a bottle today and have it handy

Relieve and Protect Your Children

Sold by all Druggists throughout the world.

Doctor Says Crying Need Of The Woman Of Today Is More Iron In Her Blood

TO PUT STRENGTH IN HER NERVES AND COLOR IN HER CHEEKS.

Any Woman Who Tires Easily, is Nervous or Irritable, or Looks Pale, Haggard And Worn Should Have Her Blood Examined for Iron Deficiency.

Administration of Nuxated Iron in Clinical Tests Gives Most Astonishing Youthful Strength and Makes Women Look Years Younger.

"There can be no healthy, beautiful, rosy-cheeked women without iron," says Dr. Ferdinand King, a New York physician and author. "In my recent talks to physicians on the grave and serious consequences of iron deficiency in the blood of American women, I have strongly emphasized the fact that doctors should prescribe more organic iron—nuxated iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anaemia. The skin of the anaemic woman is pale, the flesh flabby. The muscles lack tone the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

"In the most common foods of America the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss.

"Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt.

"As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away habit-forming drugs and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved who now die every year from pneumonia, grippe, consumption, kidney, liver, heart trouble, etc. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in the blood.

"On account of the peculiar nature of woman, and the great drain placed upon her system at certain periods, she requires iron much more than man to help make up for the loss.

"Iron is also absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks, then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other trouble in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without obtaining any benefit. I don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

"I have used Nuxated Iron widely in my own practice in most severe aggravated conditions with unfailing results. I have induced many other physicians to give it a trial, all of whom have given me most surprising reports in regard to its great power as a health and strength builder.

"Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. Howard James, late of the United States Public Health Service said: "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But so many American women suffer from iron deficiency with its attendant ills—physical weakness, nervous irritability, melancholy, indigestion, flabby, sagging muscles, etc., etc.—and in consequence of their weakened, run-down condition they are so liable to contract serious and even fatal diseases, that I deem it my duty to advise all such to take Nuxated Iron. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Dr. Ferdinand King, New York physician and author, tells physicians that they should prescribe more organic iron—Nuxated Iron—for their patients—Says anaemia—iron deficiency—is the greatest curse to the health, strength, vitality and beauty of the modern American Woman.—Sounds warning against use of metallic iron which may injure the teeth, corrode the stomach and do far more harm than good; advises use of only nuxated iron.

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3185.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 8, 1917. CHAS. O. CHALMERS, Publisher.

FINE COURTESY.

The French are a great people. In the present colossal European war their soldiers have shown themselves to be the equals, if not the superiors, of any others in the field. And for chivalry and courtesy, they still stand unmatched. As proof of the latter statement, read the following press dispatch:

"Paris, Feb. 9.—The French Government acceded readily, as far as it was concerned, to the request from the American State Department to give safe conduct to two hundred Germans preparing to leave on the Frederick VIII, including Count von Bernstorff and his staff and German consuls and their staffs. Immediately afterwards Washington inquired if the French Government would extend the number covered by the safe conduct so that other Germans might leave the United States. The Foreign Office promptly advised Ambassador Sharp that it would do so and that it placed no limit upon the number who might leave on the Frederick VIII."

"PASSING OF THE TENDERLOIN."

More than once we have remarked in the columns of the Advocate that when the saloon was struck down, many other evils would go down with it. The following editorial, which appeared under the above caption in the Memphis Commercial Appeal of March 2, is so strongly confirmatory of this view that we are moved to give it a place on our own editorial page:

"The steady wave of reform is sweeping over the country. With the coming of prohibition other reforms follow as a natural consequence. The tenderloin is rapidly becoming a thing of the past. * * * When Colorado went dry, the Legislature sealed the doom of Denver's Market Street, a district known throughout the west, a notorious section of the Western city. No effort was made to close the district. The reform element of the city was willing to watch and wait. The tenderloin of any city naturally closes up when the sale of liquor is abandoned and the sound of music is hushed.

"Perhaps the most infamous colony of crime that has ever prospered in the United States is the famous Barbary coast of San Francisco. The district is known by reputation all over the United States. It is known in Europe and throughout the Orient. Women from every country in the world can be found there. It was a forbidden section of the city for a long time, but tourists, having heard so much about the Barbary coast, always felt a desire to visit it just once and get a glimpse of life in the raw.

"The Barbary coast is rapidly becoming a thing of the past. Certain restrictions have been placed on dance halls and the sale of liquor and the colony at once began to diminish in number.

"An equally infamous district was Galena Street, in Butte, Mont. When the State went dry the street began to lose its population. Prostitution and liquor are good companions. Kill one and the other dies a natural death; that is, so far as recognized vice sections are concerned.

"The tenderloin section of Memphis to-day looks like a deserted village. Women, reading the handwriting on the wall, have left for other and more profitable fields.

"At the present rate the segregated districts in nearly all cities will soon become but memories."

JACKSON GIVES $30,000 FOR MILLSAPS DORMITORY.

Dear Dr. Meek: You will be delighted to know that our new dormitory campaign in Jackson has just closed with gratifying success. The amount upon which the Committee decided was $30,000, and the amount reported at the closing luncheon to-day was $30,756.75.

Jackson has done nobly. The action of its people has made certain the early building of the dormitory, and has given expression to their generous and widespread interest in the College.

Commissioner Black's hands have been strengthened for his canvass throughout the State for the remaining $30,000, a work to which he will immediately address himself with vigor. He has done good work in the local campaign, and feels greatly encouraged in moving out in the wider campaign of the State. He reports having already secured subscriptions to the amount of $3000.

Rev. Andrew A. Clement, under whom the local work has been prosecuted, seems peculiarly fitted for this kind of work, and we are very greatly pleased with his management of the campaign. He is a fine organizer and a persistent worker, and his helpful leadership is worthy of great praise.

The work of the College is progressing satisfactorily, with the best attendance for several years, and the highest matriculation in the College classes that we have ever known. We are looking forward with interest to a series of revival services to begin in the near future.

Yours fraternally,

A. F. WATKINS.

"ONE SWALLOW DOES NOT MAKE A SUMMER."

The ado that some brethren are trying to make over Dr. Blake's recent statement that there is a store in Chicago that will not sell goods to Negroes and a hospital in Boston that will not receive them as patients, is almost pitifully amusing. Why, in those very cities the Negroes and whites attend the same schools, ride on the same cars, frequently eat in the same dining-rooms, and sometimes sing in the same Church choirs; and in Northern States they may and do inter-marry. Has Dr. Blake objected to any of these practices? On the contrary, he was very particular to declare in his recent utterance that he was not justifying this discrimination. The truth is, in view of the existing conditions, the references to such treatment of colored people in the Northern Methodist press, **and the obvious purpose for which they are made,** constitute about the most unseemly development of the union agitation. Zion's Herald, in which these references have appeared, which recently so flagrantly misrepresented the results of the meeting of the Unification Commission in Baltimore and has made no apology for it, and which is being scattered abroad over the South for the enlightenment of our people, in an editorial opposing the election of Negro Bishops to serve their own race, in its issue of February 2, 1916, made the following deliverance:

"Do not they (Negro leaders favoring such Bishops) see that they are in this, advocating the very thing that demeans them—a Bishop among other Bishops who would not be on AN EQUALITY with his brethren? **Do they not see that this is the very thing being done to keep the race under in POLITICAL and business circles?** It is this spirit that results in setting aside sections in cities in which to segregate the Negroes. IT IS THIS SAME SPIRIT THAT CREPT INTO THE ADMINISTRATION OFFICES AT WASHINGTON NOT LONG SINCE TO KEEP THE NEGROES BY THEMSELVES. It is this same spirit that works itself out in what are colloquially called Jim crow cars. The whole thing from beginning to end, in its perfected form, is bad, iniquitous, wicked."

Such was the utterance of Zion's Herald before the unification movement assumed its present shape. **But circumstances alter cases, you know.** Are there those who think that Southern Methodist preachers are "innocents abroad?" It certainly seems so.

BISHOP HOSS IN NEW ORLEANS.

Bishop E. E. Hoss reached New Orleans last Saturday night, coming from Atlanta, Ga., where he had been attending the meeting of the Committee on Regional Conferences, appointed by the Unification Commission. He preached a strong and helpful sermon at Rayne Memorial Church last Sunday at 11 o'clock a. m.; Monday morning he attended the New Orleans Southern Methodist Preachers' Meeting at First Church and delivered a brief address, and at the noon hour lunched with the members of that body in a private dining-room at the Monteleone Hotel. The Bishop later attended and in part presided over the sessions of the New Orleans District Conference, which was held this week. He looked to be stronger than when we saw him last fall, and he was cheerful and in the best of spirits. To know Bishop Hoss is to love and admire him. Southern Methodism is most fortunate to have so great and safe a leader.

FROM REV. R. W. VAUGHAN.

We would be glad to correspond with any good Christian family, preferably Methodist, who would be willing to take a fifteen-year-old girl into their home. We are assured the girl is of good family, good character, and healthy. We would like to place her with a family that would allow her to go to school, and it would be expected that she would help in the housework and do her part in the home. We shall be glad to correspond with anybody who would be interested. We also have a little seven-weeks-old baby-boy we would like to place in a good home. Would like to correspond with any reliable people who could offer a home to girls or boys from four to twelve years of age. **Be sure to send the name and address of your pastor.** Address, Rob't W. Vaughan, Superintendent Louisiana Methodist Orphanage, Ruston, La.

FLOWERS TO THE LIVING.

By James W. Lipscomb, M. D.

Send me thy flowers while yet I live—
  Wait not till death's cold hand I grasp;
Earth's troubles then will all be ended.
  No thoughtless, unkind words can rasp.

Send me thy flowers while yet I live,
  Speak to me those gentle words of cheer;
Wait not till life's battles finished
  Sadly to place love-tokens on my bier.

Send me thy flowers while yet I live,
  Gladden my sad heart while yet I breathe;
Wait not till earth's fond dream has vanished
  Thy garlands round my silent form to wreathe.

Send me thy flowers while yet I live,
  For 'tis here we need the helping hand;
What matters when the journey's ended,
  And we sleep for e'er beneath the sand?

Send me thy flowers while yet I live
  In words, in actions, also in deeds;
'Tis while living that my soul is rended
  And this mortal heart with grim anguish bleeds.

Send me thy flowers while yet I live,
  For when this frail tabernacle's laid to rest,
It matters not whether clods or flowers
  Be heaped upon my sleeping breast.

Columbus, Miss.

REVELATIONS OF PRAYER.

By prayer we discover God. We discover that He is. We discover that He hears us. We discover that He rules. We discover that He loves us. And through all and in all we discover that by hardship and joy He means to give us life—and the victory.—Dr. C. M. Slattery.

ON READING THE BIBLE.

"Read the Scriptures with prayer. You can not by your own wisdom understand the word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask, for Jesus' sake, that he will enlighten you!

"Read the Scriptures with meditation. Ponder over what you read; the truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal."

GOD'S COMMONPLACES.

"Isn't it wonderful?" we exclaim of a blessing from God. But it would be still more "wonderful" if the blessing were not sent. "It's just like Him," said some one of a blessing of this sort. And another has pointed out that it is indeed the commonplace thing for God to take care of us; just as commonplace as it is for a mother to take care of her helpless babe. A mother who does not do so is abnormal. Our God could not be God and fail to take care of us. His provision for our every need is perfect: whether our needs are all met depends upon our attitude toward Him, not upon His attitude towards us. So, if we will accept them, the commonplaces of God's life are the glory of our life.—Southern Churchman.

FIELD, FORCE AND FLOCK.

The phrase, "The Church is not my field but my force," has been doing yeoman service in recent years. It has almost grown tiresome from constant repetition. It would be better if ministers would give up both "field" and "force" a while and try the word "flock." They would be following the Bible. Christ, the Chief Shepherd, Paul and Peter, all used this figure in speaking of the Church and of the relations of pastors and elders to the Church. The very word pastor itself carries the same idea. He is the one who feeds the flock. A higher conception of the thought, "My church is my flock," would lead to better shepherding. It might also greatly help the sheep.—Presbyterian Journal.

MISSION BOARD FINANCES.

Rev. W. W. Pinson, D.D.

The total income of the Board of Missions from all sources for 1916 was $1,403,638.85. Of this amount the Foreign Department received $984,306.35 and the Home Department $424,332.50. This income was divided as follows:

Foreign Department.

General work	$665,574.50
Woman's work	318,731.85

Home Department.

General work	$129,159.52
Woman's work	295,172.98

This is our largest income and represents a total increase of $94,052.13 over 1915 and is $170,971.88 larger than the income of 1914.

It is to be regretted that we fell a little short of the million dollar mark for Foreign Missions, but we came so near it that some generous soul may be moved to round out the million before the meeting of the Board in May.

The increase was divided as follows:

General Work.

Foreign	$38,292.12
Home	13,671.53
Total	$51,963.65

Woman's Work.

Foreign	$25,390.65
Home	16,697.83
Total	$42,088.48

It should be noted that the increase in general income for Foreign Missions was in those items which constitute the regular and necessary support of the Board, while in the miscellaneous income there was a decrease, thus:

Increase from assessment	$17,478.08
Increase from regular specials	32,118.70
Total	$49,596.78

This increase is by so much an enlargement of the basis of appropriations. The decided increase in regular specials shows the encouraging tendency toward voluntary giving. If we add the increase in income from the fields of $12,473.29, we have a total increase in these three items of $62,070.07 for the General Foreign Missionary work.

There was a decrease in miscellaneous income due to the fact that a bequest was received in 1915 which, in the nature of things, was not repeated. The entire miscellaneous income is made up of irregular items which are not constant and which vary much from year to year. This, therefore, is not to be reckoned as a current asset of the Board. Leaving this feature out of the reckoning, the total increase for regular work and woman's work, both Home and Foreign, was $113,336.83. This can with some degree of certainty be counted on as a permanent gain in annual income.

The deficit on the Foreign Department was reduced from $177,851.98, as reported in 1916, to $113,246.98 on January 1, 1917. This reduction puts the finances in better shape than at any time for years. This remaining deficit does not consist entirely of debts to people outside the Board. There is included $39,577.25 independent specials. These are unfinished transactions only partially paid, held temporarily on account of conditions of exchange, awaiting plans, etc. When these are spent, the Board will still have the assets in its own hands. The same is true of $31,783.86 of other funds in the hands of the Board for specified uses, which are charged as a debit.

Thus, a total of $71,361.11, when liquidated, will not pass out of the hands of the Board but will only shift its assets without diminishing them. This leaves $41,885.87 not covered by available assets which is due to others than the Board itself.

With even a moderate increase in income this year, we need have no deficit at the end of the year, either to ourselves or to others.

By action of the Board we are limited to an appropriation of $400,000 from the general funds to the foreign fields, until the deficit is entirely wiped out. We are now in the first year's appropriations under this limit. Shall we not make it the last by wiping the slate clean in 1917?

The income subject to appropriation under normal conditions is now approximately $500,000. It is delightful to realize that the income will stand at that when we reach the end of the deficit, and we can with all safety and gladness reward the patience of the missionaries and rejoice the waste places by a more adequate appropriation.

AN UP-TO-DATE PREACHER.

By Isaac Lockhart Peebles.

An up-to-date preacher is: 1. Born of God's Spirit, knows that he is, and he knows that he is born again (a) because he has an inward sense that he is; (b) because the Holy Spirit witnesses with his spirit that he is; (c) because he has a joy that is full of glory; (d) because he delights in talking about his change and telling it to others, and especially does he strive to persuade others to secure it, for it is so heavenly; (e) because he hates all sin, the popular and unpopular sins; (f) because he loves God so well that he strives to obey him in all things; (g) because he loves the brethren and every one, even his enemies.

2. An up-to-date preacher lives a holy life; and, too, not merely a holy life, but holiness of that high type commensurate with his advantages and the possibilities within him. He is not commercialized and would prefer death rather than to be. He prefers to be ostracised rather than a party to the follies and sins of society and all other circles.

3. An up-to-date preacher preaches the truth, whether it is popular or not. 'Tis not a matter with him as to whether or not it pleases all or any one. He is a messenger of God, and what he preaches is God's message, and therefore he gives it as God's. He does not concern himself about presenting it in a stilted, syllogistic, pedantic style that requires a well trained mind to grasp it—no, not at all; but in that style of earnestness and simplicity that enables all classes to get what he preaches. His business is too serious to waste time by parading himself and leaving his people nothing but wind. He must build up the saints and win sinners. The authority with him, and THE book, is the Bible; and out of it he gets warnings for saints and sinners.

4. An up-to-date preacher is one who advocates the enforcement of discipline and scorns that cowardly thing of having good rules and then allowing subscribers thereto to ignore them as if they were not. He believes in discipline in his own family and strives to eliminate every appearance of heathenism, such as disputings, quarreling, discourtesies, etc., and has family prayer morning and night, and prays not less than three times daily in secret.

5. An up-to-date preacher grows indignant at the least wilful ignorement of any one's rights, and his anger boils when one uses his official position, whether in Church or State, to cower, injure, hurt, and ruin others. In such a one he readily detects that spirit that should make the filthiest devil blush; and should such a one be so devoid of a sense of honor as to boast of his dastardly accomplishments, he regards him with such abhorrence that he feels that devils should avoid his company. What bitterness intensifies in his soul when a preacher can deliberately murder his brother's usefulness and then dare to appear before the people as God's ambassador.

6. An up-to-date preacher is one who is abreast with the age in learning and the best thought. He ranks with the best scholars and the best thinkers. He cycles in the narrowest and widest circles of all useful and needed knowledge. He ranges through all the territories of divine allowances, gathering and contributing as God requires for the edification of the saints and the salvation of the lost, not forgetting that the Bible is the best of all books and that he himself is for the glory of God.

7. An up-to-date preacher is one who focal-

izes all that he is and has toward one end, and that is, God's giory and the greatest good to our race. He holds in rigid contempt one's preaching just to be seen, heard, or praised, and feels that, if it were possible, such conduct should make a croaking frog blush and silence a gaggling goose.

8. An up-to-date preacher roams at large in the spiritual realm at those altitudes and ranges commensurate with the light and advantages of this period, favored far in advance of all the past. He knows that since God's Book was the guide to people in ages poorly favored, and, too, that God required them to live its teachings in proportion to their possibilities, he therefore requires him and all others of this age to live them also in a manner commensurate with our possibilities, which outrank theirs in this, that we have their lives and a long period of unfoldings of Bible truths and facilities undreamed of by them to develop and to make far mightier our possibilities than theirs. Our blessed Savior said, "For unto whomsoever much is given, of him shall much be required." (Luke 6:48.)

May God help every preacher to be an up-to-date preacher in the Scriptural sense!

Meridian, Miss.

"HE BEING DEAD YET SPEAKETH."

By Rev. W. F. McMurry, D.D.

The Board of Church Extension of the Methodist Episcopal Church, South, has lately received a contribution of $10,000 from a citizen of Louisiana, the income from which is to be used perpetually in the interest of the Granbery College, at Juiz de Fora, Brazil.

The generous donor, who is now well along in years, did not join the Church until late in life. Some twenty years ago, before identifying himself with the Church, he was spending a few weeks' vacation in Denver, Colorado, and learned from the daily paper that a southern Bishop by the name of Granbery was to preach at a little church in that city on Sunday morning. While not a Christian, his Southern sentiment prompted him to go and hear the Southern Bishop, and, taking a seat in the rear of the house, he listened to the sermon. The Bishop had not been preaching long before the visitor began to cry and continued to do so all the time the Bishop was preaching. At the conclusion of the service he, without introducing himself to anybody or even shaking hands with the Bishop who had so deeply impressed him, returned to the hotel. Some years later he joined the Church, and a few months ago, in reading one of the Church papers, came upon a reference to the Granbery College, in Brazil, and made up his mind at once that he would do something in a substantial way for the institution which, he naturally concluded, had been named for the Bishop whose sermon had so deeply touched him. "This," he said, "explains my interest in that institution, and is responsible for my contribution thereto."

By placing this $10,000 in the Loan Fund Capital of the Board of Church Extension this good brother has accomplished several things, some of which are as follows:

First—A permanent fund has been established which will be used perpetually to aid struggling congregations in building suitable houses of worship, by loaning this fund to them at a reasonable rate of interest and permitting such loans to be paid in easy installments.

Second—A permanent endowment fund in the interest of the Granbery College, Juiz de Fora, Brazil, has been established.

Third—The problem of investing this endowment (always a serious problem) has been fully and finally determined by placing it with the Board of Church Extension, which has a record above criticism in the handling of its loan funds.

Fourth—The good Bishop Granbery, long since enjoying his reward in the "City which hath foundations," has been honored by one who, at a time when he was not interested in the Church of God, was drawn by sentiments, not altogether religious, to hear him preach.

Fifth—The contribution will become a memorial to the generous donor, and will witness through the unfolding years to his generosity.

DR. DuBOSE'S PLAN.

(We give below the plan for the arrangement of Negro Methodists in the proposed reorganized Church that was submitted to the Joint Commission on Unification by Dr. H. M. DuBose, and which he recently published in Zion's Herald.—Editor of Advocate.)

1. The reorganized church shall consist of two divisions or connections, bearing the same name and organically related, as hereinafter to be designated.

2. The reorganized church shall be known as the Methodist Episcopal Church in America; but the second division shall be additionally designated as the Associate Connection of said church. This connection shall be composed of the present colored membership of the Methodist Episcopal Church and of such other bodies of colored Methodists as may unite with the Associate Connection on terms and conditions mutually agreeable.

3. The Associate Connection shall be considered as in every way an organic part of the reorganized church, and shall be governed and administered under the following plan.

4. The Associate Connection shall have the same constitution as the Reorganized Connection, and shall make no changes in the Restrictive Articles to be adopted as a basis of government for the reorganized church, without the concurrent constitutional consent of the General and Annual Conferences of the two connections, but in all other matters of legislation and administration the Associate Connection shall have the same freedom of action as that enjoyed by the Reorganized Connection.

5. The Associate Connection shall have an independent General Conference, enjoying full powers of legislation under the constitution of the reorganized church. The ratio of representation in the General Conference of the Associate Connection shall be fixed by that body from time to time under the constitution.

6. The Associate Connection shall have its own Bishops and connectional officers, and shall have full administrative power over its own Annual Conferences and local congregations, as also over its own foreign and domestic mission work, church extension, and other connectional enterprises.

7. There shall be one general publication administration for the two connections; and the Associate Connection shall retain its interest in the Book Concern of the Church on a basis to be agreed upon and fixed as one of the conditions of reorganization, and secured by constitutional guarantee. On this basis the Associate Connection shall receive its part of profits from the Book Concern, and give such direction to them as its General Conference, acting under the constitution, may direct. The Associate Connection may maintain, at its pleasure, a quota of publication officials at, or in connection with, one or more of the publication houses of the Church, to be designated in the agreement of reorganization, for the adaptation and publication of such literature as it may need; these publication officials to be paid by the publishing agents, and these payments, as all other Book Concern expenses of the Associate Connection, to be charged to the account of said connection, and to be reckoned in the fiscal accounts and the rendering of profits by the publishing agents and Book Committee. The publication house, or houses, designated for the joint use of the Associate Connection shall be administered by a Special Book Committee, composed equally of members selected by the two connections. This committee shall make report to the General Book Committee which shall have general supervision; and when the affairs of the joint publication houses are under consideration the two Book Committees shall sit as one body. The Associate Connection shall be permitted to appoint an associate publishing agent to act with the agent, or agents, of the joint houses in matters relating to the publishing concerns of the Associate Connection.

8. After ten years it shall be competent for either General Conference of the two connections, or other responsible bodies thereof, to propose a division of the funds of the Book Concern on the basis agreed upon at the time of reorganization; such proposal to take the constitutional course in both connections.

9. The Associate Connection shall retain its interest in the Superannuate Preachers' Fund and other joint endowments of the Church, on a basis to be agreed upon as in the case of publishing interests; and all beneficiary interest accruing shall be paid by the several boards or holders into the hands of similar boards or holders appointed by the Associate Connection. On a basis to be equitably agreed upon, the Associate Connection shall appoint at least one member of each of the boards and bodies holding and dispensing vested funds in which the two connections, at the time of reorganization, shall be adjudged to have joint interests.

10. At the time of reorganization, and as a condition thereof, the reorganized church shall pledge, and give constitutional security for, the complete protection of all these interests.

11. The Associate Connection shall be allotted all property represented in church buildings, parsonages, etc., now occupied by colored congregations of the Methodist Episcopal Church; also all primary and secondary school property and funds now devoted to the use of the colored membership of the Methodist Episcopal Church. But certain colleges, universities, and theological schools, hereafter to be designated, shall be held by the reorganized church, and administered in the interest of the Associate Connection through the General Board of Education, or otherwise, as may be determined.

12. The Reorganized Connection binds itself by this plan and agreement to contribute generously and faithfully, so long as there may be need for it, to the maintenance of the causes of education, extension, and general evangelism in the Associate Connection; and for this purpose the General Conference of the Reorganized Connection shall, at its regular quadrennial sittings, assess upon the Annual Conferences of the Reorganized Connection a sum, or sums, sufficient to meet the estimates of these needs, these estimates to be made in a manner hereinafter described.

13. As a binding nexus between the two connections, there shall be created an administrative commission to consist of thirty members, appointed in equal numbers by the two connections in a way to be determined by itself. The membership of this commission shall consist of three bishops, six ministers, and six laymen from each connection. This commission shall estimate during each quadrennium the amounts which may be needed for the maintenance of the causes of education, extension, and general evangelism in the Associate Connection, and report same to the General Conference of the Reorganized Connection, which body shall consider these estimates, change or amend as may seem proper, and assess the same, as hereinbefore directed. All collections returned from the Annual Conferences of the Reorganized Connection for this purpose shall go into the hands of the Connectional Commission, to be paid out in such manner as may be directed or approved by the General Conference of the Associate Connection; nevertheless, this commission shall have power, for reason, to withhold any payment ordered, pending advice to be sought from a joint meeting of the Bishops of the two connections.

14. The Bishops of the two connections shall meet jointly at least once each year, to consider such matters as may be of mutual interest to the

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

two connections, and especially for the purpose of maintaining fraternal relations, and generally considering the welfare of the Associate Connection. A general report of these meetings shall be embodied in the Episcopal Addresses made to the respective General Conferences as a means of maintaining the continuity and effectiveness of connectional relationship.

15. Nothing in the plan is to be construed as a discrimination against the doctrine of the freedom and equality of all men in the Church of God. The doctrine of religious equality is fully and completely affirmed, and there shall never be enacted in the reorganized church a law or rule denying these rights to any believing child of God. The plan herein set forth is based upon the broad plane of Christian statesmanship and mutual understanding, and is suggested and emphasized by the desire to pledge in the present, and secure in the future, the largest results of spiritual and social advancement for the Christian men and women of the colored race, while promoting such a solidarity of American Methodism as will deliver its full force upon the spiritual needs of the nation and of the world.

BY THE EDITOR.

As will be seen by an examination of Dr. DuBose's plan for disposing of the Negro Methodists in the proposed united Church, we were in error in stating that his scheme provided for a limited colored representation in the white General Conference. This mistake was due to a misunderstanding of "section 5" of his plan. Zion's Herald, in which his article appeared, did not reach us until late Monday afternoon when we were rapidly doing the last writing for our issue of March 1, and our reading of his article was in consequence rather hasty. We sincerely regret having made this incorrect statement. Since he does not advocate any colored representation in the General Conference of the white section of the Church in contemplation, as was our impression when we wrote our brief editorial last week, we desire to say that we do not think that Dr. DuBose's scheme is "more objectionable" than Dr. Blake's (which also leaves the Negro out of the General Conference); but we do think it is objectionable to such an extent that the Church, South, could not afford to accept it, and we have no idea, judging from the treatment that has been accorded Dr. Blake's scheme, which in some respects is similar to it, that the Church, North, will entertain any serious thought of its adoption. It should be remembered that this plan was before the Joint Commission at its recent meeting in Baltimore, and was not accepted as a solution of the Negro problem as it relates to unification.

Just prior to our utterance of last week, Dr. Blake's scheme of arranging for the colored Methodists appeared in Zion's Herald, and was being used as a campaign document throughout this section of the Church; and we had taken issue with it in a somewhat extended editorial. So, when Dr. DuBose in his remarks prefatory to his plan gave a general endorsement to that scheme (though not committing himself as to some of its details) and pronounced his utterance the most "statesmanlike" deliverance that he had seen, the weight of his influence (though doubtless unintentionally) was apparently thrown into the scale against us and our cause, which, together with the propaganda that was at work, made it necessary, we thought, to speak without the least delay. We entertain a very high regard for Dr. DuBose and we do not believe it is his purpose as a Commissioner to go beyond the instructions of our last General Conference, nor to be disloyal to the ideals and traditions of the Southern people; but we fear that his plan, at least in its present incomplete form, may have the effect of encouraging others to look in that direction.

THE COUNCIL DAILY.

This paper will be issued during the meeting of the Woman's Missionary Council in New Orleans, April 12-20, and will give the proceedings of that great gathering. It will be ably edited, will be illustrated, and may be counted upon to be brimful of interesting matter. Thousands of our people in Louisiana and Mississippi should take it. The price is only 25 cents. Order it now and ask your friends to do so. It is important to get your name on the mailing files early. All subscriptions should be sent to Mrs. S. A. Montgomery, 7926 Elm Street, New Orleans, La.

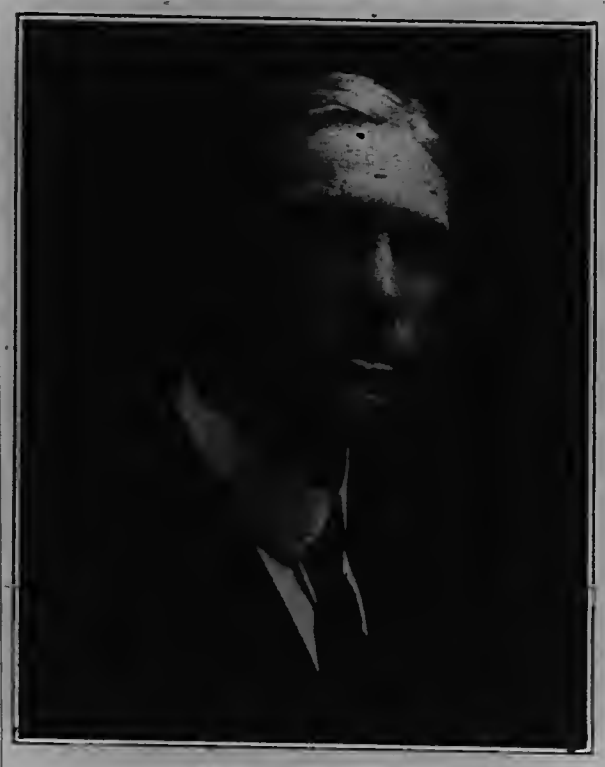
A GROWING EVANGELIST.

We give above a picture of Rev. J. H. Bell, of Columbus, Miss., who is entering upon his second year as one of the Conference evangelists of the North Mississippi Conference. His record last year was a notably successful one. He held many fine meetings and witnessed nearly a thousand conversions under his ministry. Consecrated, earnest, and effective, he has a way of winning people that is truly remarkable.

The following are a few commendations of his work from pastors whom he has helped:

Rev. H. H. Norton, formerly of Crystal Springs, Miss.: "I do not remember to have heard a more satisfactory series of sermons at any time. The meeting increased in interest until the final service. If you need efficient help in a meeting set about it at once and secure his services."

Rev. R. P. Neblett thus writes of a meeting held for him at Blue Mountain, Miss.: "There were 82 conversions and reclamations, but this does not begin to measure the good work accomplished—one young man yielded to the call to preach and expects to attend Millsaps College. Brother Bell was at ease and deeply interested, as well as interesting, in every service, wherever we were. His quiet, frank, forceful manner, moved by a



REV. J. H. BELL.

sweet spirit of consecration, took a firm hold upon all classes. Not a foolish, useless, or awkward thing was said or done at any time. He is truly 'a man with a message,' and should be used by the brethren."

Rev. J. M. Lewis, of the Mississippi Conference: "He preaches with power in his quiet way and stands squarely up for the fundamental doctrines of the Bible as they are taught by Methodism. He is a safe man for any preacher in our Church to use."

Rev. W. R. Goudelock, of Crenshaw, Miss.: "Dancing and card-playing Church members stood up and publicly confessed their sins and renounced these practices. Oh! it was glorious to be in these services. It was impossible to count all the conversions and reclamations, but I think there were at least 100. There were 27 additions to our Church and 11 to the Baptist Church. To the brethren of the North Mississippi Conference, I would say, you need not send away from home for an evangelist. I do not think that Brother Bell is second to any. I say this, having heard many."

The Purvis (Miss.) Booster: "The revival at the Methodist Church conducted by Rev. J. H. Bell, assisted by Mr. Meliard, is producing a profound impression upon the community. Mr. Bell has the happy faculty of presenting his subjects to an audience in a plain, practical way that is at once reasonable and convincing."

This vigorous and growing young evangelist has some open dates at present, but persons who may wish to secure his services would do well to write him at once, before his slate is full.

$30,000 RAISED AT JACKSON FOR THE NEW DORMITORY.

The campaign recently inaugurated to raise $30,000 in ten days in the Capital City of Mississippi for the new dormitory at Millsaps College came to a successful close last Thursday, March 1, amid great enthusiasm and general rejoicing. At the one o'clock luncheon at the Edwards House, when the team captains had made their final report, it was found that the total amount subscribed amounted to $30,751 and the joy of the team workers and friends of the College expressed itself in college yells and loud applause followed by inspiring speeches. Besides the team workers, there were present on this auspicious occasion the pastors of the city, several of the alumni, and a number of other friends of the College, among them being Bishop Theodore D. Bratton, of the diocese of Mississippi, who in a felicitous manner expressed his gratification at the success of the campaign, and congratulated the people of Jackson on having such a splendid institution of learning located in their midst. During the campaign the good Bishop was kind enough to make a voluntary subscription of $50 to the new dormitory.

One of the most gratifying features of the campaign was the hearty spirit of co-operation manifested by the people of Jackson, irrespective of creed, all classes being represented among the subscribers. Mr. R. E. Kennington, a Presbyterian merchant, telegraphed a subscription of $500 from New York City. Mr. Isidore Lehman, one of the team captains, is a Jew, and labored just as enthusiastically for the College as any Methodist in the city. The team of college students organized two or three days after the campaign started rendered fine service, and succeeded in raising over one thousand dollars among the students, besides several hundred dollars on the outside. The college boys realize thoroughly the need of a dormitory, and gave liberally to the enterprise. Mrs. Chas. B. Galloway, who is a devoted friend of the College, assisted in organizing the "sunshine squad," which consisted of ten ladies, Mrs. G. C. Swearingen being the team captain, and Mrs. A. F. Watkins one of the team workers. This team secured several large subscriptions, and by their optimism and diligence made an enviable record. An auxiliary squad was organized among the Belhaven girls, who made a much-appreciated contribution to the dormitory.

In thus raising half of the amount needed for the dormitory at Millsaps College, the citizens of Jackson have shown substantial appreciation of its worth and influence, and their example ought to stimulate the interest and liberality of Methodists throughout the State in behalf of a "Greater Millsaps."

The Jackson Evening News and the Clarion-Ledger contributed no little to the success of the campaign by their hearty co-operation editorially, and also by giving large space to the daily reports of the progress of the campaign.

Exclusive of the conditional gift of $10,000 made by Mr. W. M. Buie, the largest single subscription was $1500 made by that big-hearted layman, Mr. I. C. Enochs. Subscriptions of $500 each were made by Mr. Thad. B. Lampton, Mr. R. E. Kennington, and the law firm of Watkins & Watkins, besides one or two others whose names will be given later, as I have not the complete list before me.

On Friday forenoon, March 2, the students and faculty of the College celebrated the successful completion of the campaign by marching in a big parade through the principal streets of the city with banners flying and hurrahs resounding. It was a red-letter day in the history of the College.

The campaign was under the direction of Rev. Andrew E. Clement, of the Tennessee Conference, Commissioner of Hospitals, who gave signal proof of his ability as a leader in an undertaking of this sort. The accomplishment of the task, however, was made possible by the faithful, self-sacrificing service rendered by the volunteer corps of eighty or more of Jackson's best and busiest men and women, who gave themselves unsparingly to the work of the campaign.

M. M. BLACK,
Commissioner.

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

COLORED METHODISTS AND UNION.

By the Editor.

Dr. Edgar Blake's suggested arrangement for the Negroes in the proposed consolidated Methodist Church does not seem to be meeting with favor in the North. So far as our reading has extended (and we see most of the Northern Methodist papers), not a single one of them, not even Zion's Herald, has endorsed it, and no other Northern Methodist of note has publicly given it his sanction. On the contrary, many have pronounced emphatically against it, among those doing so being Dr. W. F. Warren, of Brookline, Mass., and Rev. William T. Perrin, Ph.D., of Newton Center. Dr. I. Garland Penn, Secretary of the Freedmen's Aid Society of the M. E. Church, who is one of the two Negro members of the Joint Commission on Unification, has written a vigorous article against it in the Western Christian Advocate, along pretty much the same line as Dr. Jones' utterance, which we recently published.

A Significant Protest Registered.

The following paper, signed by white and colored educators engaged in school work among Negroes, was sent out from Atlanta, Ga., on February 16:

A recent issue of "Zion's Herald" and the "Christian Advocate" contained an address delivered by the Rev. Dr. Edgar Blake, corresponding secretary of the Board of Sunday Schools, and a member of the Joint Commission on the Unification of American Methodisms.

In this address Dr. Blake discussed various propositions having to do with the relation of the Negro membership to the reorganized church, and finally presented the following amazing suggestion, as a possible solution to the so-called difficult problem:

"Personally, I am of the opinion that no group of men ever had a finer opportunity to do a great thing for themselves, for others, and for the Kingdom of Christ, than has our colored constituency. Suppose they should say, 'We recognize the embarrassment in the way of the union of these two Methodisms, and we are willing to do our part to relieve it. We do not want to leave the Church; we want to remain a part of it. But, brethren, give us a Regional Conference of our own, with the same powers as other Regional Conferences. Let us elect our own Bishops and control our own local affairs, as other Regional Conferences do. Give us a representation upon the connectional boards and societies of the Church, safeguard our powers and privileges by constitutional provisions, and we will not ask to sit in your General Conference to legislate for you.' * * * Should union now fail because of the presence of the colored membership, it would mean a very serious blow to their interests in the Methodist Episcopal Church." * * * I do not see how any one, who has a due regard for the future of the Negro, can survey such a possibility without the most serious misgivings."

We, the undersigned, vitally related to the Negro work of the Methodist Episcopal Church, deplore the fact that any official representatives of the World-wide Methodist Episcopal Church, and especially a member of the Commission on Unification, should make a suggestion so humiliating to a large number of self-respecting members of our great Church.

We protest against any proposition which, in the supposed interest of the union of Methodism, would deprive any element of our people of the most sacred rights, which should nowhere be more zealously guarded than in the Church of Jesus Christ.

Signed by: L. M. Dunton, president of Claflin University; J. W. E. Bowen, vice-president of Gammon Theological Seminary; W. H. Crogman, professor of Latin and Greek in Clark University; J. N. C. Coggins, field secretary of Church Temperance Society; P. M. Watters, president of Gammon Theological Seminary; James C. Arnold, professor of history in Clark University; C. B. Holt, professor of science in Clark University; E. H. Oliver, pastor of Warren Chapel, Atlanta, Georgia; J. P. Wragg; G. H. Trever, professor of New Testament and Doctrine in Gammon Theological Seminary; Lawyer Taylor, professor of mathematics in Clark University; L. H. King, pastor of Central Avenue Methodist Episcopal Church, Atlanta, Georgia; D. D. Martin, secretary of the Stewart Missionary Foundation for Africa; G. W. Arnold, district superintendent, Atlanta District, Atlanta Conference; E. D. Petty, district superintendent Newman District, Atlanta Conference; Chas. H. Haines, professor of public speaking, Gammon Theological Seminary; A. P. Melton, superannuate, Atlanta Conference; Joseph Griffith, district superintendent, Gainesville District, Atlanta Conference; Harry A. King, president of Clark University; I. H. Miller, principal of Normal Department, Clark University; H. W. B. Wilson, pastor of South Atlanta Methodist Episcopal Church.

Other Colored Ministers Speak.

At a joint meeting of the Baltimore and Washington colored preachers of the Northern Methodist Church a few days since strong action was taken against placing the Negro in a missionary or subordinate position in the united Church. The following are some extracts from the paper there adopted (italics ours):

"We most solemnly affirm that there would be no race problem, and hence the greatest obstacle (?) to organic union would be removed, if certain groups of white folks in both organizations would change their attitude toward us from that which strongly impresses us as being lacking in humanizing elements, to an approach toward the humanity exemplified by Jesus Christ while on earth, and which he unqualifiedly enjoins upon every one of his true disciples.

"It is the surrender of the ethical ideal of our Lord to physical force that has plunged the nations of Europe into this war. This same surrender of the ethical ideal is at the basis of such an assertion as the following: 'We are face to face with social conditions that cannot be ignored.' **Over fifty years ago the Methodist Episcopal Church in the Southland met what required then more genuine heroism than is necessary at the present time, and she did not waver in the performance of her plain duty.** * * *

"Of such unwarrantedly stressed suggestions as these: 'There are few among us who believe our colored constituency have reached the stage in their development when it would be wise to turn over large sums of money to them without any responsibility to others for its control;' 'Racial immaturity;' 'The Negro a Dependent;' 'We will not for certain consideration (chiefly monetary), ask to sit in your General Conference to legislate for you;' 'A waning interest—we unhesitatingly say that they are approval and acceptances of the growing sentiment that has already resulted in Jim-crow cars, disfranchisement, residential segregation, lynchings and burnings of human beings, as well as other indignities that are continually heaped upon us. * * *

* * * "In the past we registered our protest against Jim-crow cars, residential segregation, and disfranchisement. If therefore there is to be pursued in the Church a course that deviates one iota from that which is Scriptural, we shall most vigorously protest, and say, 'Here we stand; we can do no more; God help us.'

"We approve heartily the masterly editorial of the Rev. R. E. Jones, D.D., in the issue of the Southwestern Christian Advocate of February 15, in reply to Dr. Blake's article. We are grateful to Dr. William Fairfield Warren and Dr. W. T. Perrin for their sentiments recently published in Zion's Herald; and we commend for careful reading Dr. P. O. Lowrey's article, originally published in the New Orleans Christian Advocate, an official organ of the Methodist Church, South, and reprinted in the Southwestern Christian Advocate of February 15."

Signed: C. C. Cummings, G. E. Curry, W. A. C. Hughes, W. A. English, S. A. Virgil, A. J. Mitchell, W. H. Dean, J. C. Love, M. W. Clair, D. W. Hays, Virgil Carter, E. S. Williams, L. A. Carter, W. S. Jackson, T. N. Austin.

General Meeting of Northern Colored Methodists.

A general meeting of colored Methodists of the Church, North, was called to assemble in Washington this week, but subsequently was cancelled on the ground that the notice given was too short to make it representative. Concerning this meeting the following statement appeared in the New York Christian Advocate of February 22, which, we suppose, was issued by the white Northern Methodist preachers of Baltimore and Washington:

A Protest.

We open our forms on Tuesday morning to admit this telegram, which relates to the notice published in The Christian Advocate February 15, page 165:

Washington, D. C., February 19.

Whereas, There have recently appeared in the public press suggestions that there be a meeting of representatives of the colored members of the Methodist Episcopal Church to consider their relations to the proposed union of the Church, North and South;

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Be it Resolved, That the Baltimore and Washington Preachers' Meeting, of Washington Conference, jointly assembled February 19, respectfully urges that there be no such meeting to discuss relations which are clearly established, and it is our belief that such a gathering would lend force to a current of prejudice unworthy of our great Church or any part thereof.

R. W. S. THOMAS, President.
W. S. JACKSON.
P. N. AUSTIN

Secular News

A letter written by Edgar Allen Poe recently sold for $250.

The German forces are being gradually pushed back in France. Indeed, the Kaiser's star seems to be decidedly on the wane, so far as the entire war is concerned.

A late railway order was to the effect that San Jose, Ill., should be pronounced "San Ho-say." Against this the citizens have protested, claiming that the pronunciation "San Joe's" is more American.

An Amsterdam dispatch on February 21 reported that 17,000 laborers in the Krupp works at Essen, Germany, had been on a strike for two weeks, demanding higher wages and increased food rations.

Major General George W. Goethals, famed as the builder of the Panama Canal, paid New Orleans a visit on February 22 and addressed the Association of Commerce. He spoke encouraging of the future of New Orleans in connection with the trade of Central and South America.

The Federal Reserve Board has twice warned United States national banks against investing too heavily in foreign bonds—not because they are not considered safe, but because it is considered wise in the present unsettled state of things for our banks to keep their resources where they can be quickly realized upon if necessary.

According to a cable message from John Masefield, the English writer, one-third of the Armenian race has been massacred or has died from starvation or disease since the European war began, and one-half of those remaining are homeless or are living in exile. The same authority has declared that, notwithstanding its distance from the scene of the conflict, Armenia has suffered more than any other devastated land in Europe.

After an illness covering a period of about three weeks, Mr. Philip Werlein, who was the head of the large Werlein music store which had been established in New Orleans by his grandfather in 1842 and who was one of the most prominent citizens of New Orleans, died on February 22, aged 39 years. Mr. Werlein was active in civic affairs and influential in politics, though not an office-seeker. He was a nephew of Dr. S. H. Werlein, and a member of the Protestant Episcopal Church. His deccase is widely mourned.

PREACHER WANTED.—Wanted, an unmarried preacher for a country circuit in the New Orleans District. Apply to Rev. W. W. Holmes, presiding elder, 1127 Fern Street, New Orleans, La.

The Great Battle

NOTES.

The "bone-dry" law is said to be working finely in Tennessee.

Both Houses of Congress have adopted a measure which will make Washington City, D. C., dry after November 1, 1917.

"Not a corporal's guard in Oregon would vote to invite the saloon back," says the Portland Telegram, which also declares that the cause for prohibition is proved not only beyond reasonable doubt, but beyond the shadow of doubt.

The Reed Amendment to the Post-office Appropriation bill, which forbids the shipment of liqnor in any quantity into prohibition States, emerged from the Committee of Conference last week and was passed by both the House and Senate. At this writing it is awaiting the signature of the President. This act will also prevent the use of the mails for liquor advertising in States which have laws against it.

STRIKE BACK.

Good Advice for Temperance People.

The National Herald for December 23 published a communication from the publicity department of the National Liquor Dealers' Association addressed to the liquor dealers as follows:

Never let a misstatement in your local newspaper reflecting on our business go unanswered. This office is prepared to furnish you with facts and statistics and will gladly aid you in framing replies. Send us clippings of such attacks when they appear in your local newspapers. Do this promptly so that your reply may have news value. By attention to this you will render yourself and the cause good service.

The above is good advice for temperance people and the League will aid in the framing of replies to wet preachments and falsehoods.—The American Issne.

HOW PROHIBITION HAS HURT SEATTLE.

The following statements from the Business Chronicle of the Pacific Northwest show how prohibition is hurting Seattle, Wn.:

"The facts are that when the so-called dry law was passed in 1914 there were 330 saloons in Seattle. When the law became effective, January 1, 1916, 231 saloons suspended operations, the remainder having gone out of business during the summer and fall of 1915.

"Of these 231 vacancies, practically all have been filled. In 100 cases the same tenants remodeled the former saloons into stores, restaurants, ice cream parlors, etc., and now thrive in their new line of business endeavor.

"Huge gains in both clearings and transactions were made by Seattle's 31 banks in 1916 over 1915. Lacking a half business day of completing the calendar year 1916, clearings were $787,747,068.09 as compared with $612,928,879.69 in 1915, according to the Seattle Clearing House Association. This is a gain of $174,818,188.40 for 1916.

"More valuable than clearings as a barometer of indnstry and trade activity are bank transactions. Lacking one and a half business days of completing the calendar year 1916, bank transactions amounted to $1,848,523,681.72, as compared witn $1,448,853,158.68 in 1915; a gain of $399,670,523.04 for 1916.

"At the call of December 31, 1915, Seattle banks reported deposits of $87,315,076.91. At the November 17, 1916, call, deposits were $107,124,113.32. This is a gain of over $19,000,000 in ten and a half months.

"The United States Bureau of Census estimates that Seattle's population July 1, 1916, was 348,639, which is a gain of 17,805 over July 1, 1915. This city, according to government estimate, now holds the 19th place in the list of the large cities of the United States, leading Jersey City, N. J., and Kansas City, Mo."

METHODIST BENEVOLENT ASSOCIATION.

Open Letter.

Esteemed Brother:

The primary purpose of the Methodist Benevolent Association is to aid the itinerant preachers of the Southern Methodist Church in providing better, materially, for themselves when disabled, superannuated, or enfeebled by sickness or advanced age, and, in the event of their death, for their families; and thus the Association is indirectly aiding the Church in all her laborious and laudable efforts to take better care of these servants of the Church, for whom, in the coming days of dependence, the Church unhappily provides but a pittance.

The Association is meeting a great need, and its record to date is a noble one. Starting twelve years ago with nothing—no members, no stockholders, no fnnds, and no policyholders—it has distributed to the worn-out preachers and the widows and orphans and dependents of deceased members over $175,000. Every claim has been paid, and a guarantee or reserve fund of over $60,000 has been accumulated. This reserve fund belongs to the benefit fund, and it, with the current receipts for the same fund, guarantees the payments of the face value of every benefit certificate at maturity, thus preventing the necessity of changing or increasing the rates. The reserve fund now amounts to one hundred per cent of the legal requirements under the laws of the State.

The Association is chartered under the laws of the State of Tennessee and is under the inspection of the Insurance Commissioner of the State. This fact guarantees the soundness of its organization and assures publicity and other means of absolutely safeguarding the interests of the members.

Mr. J. D. Hamilton, Treasurer of the Board of Missions, and Mr. D. M. Smith, Senior Publishing Agent of the Methodist Episcopal Church, South, are the auditors; and their reports are based upon the investigations of expert accountants, showing the absolute soundness of the Association.

Each policyholder is a member and is entitled to vote and to all other privileges of members at the regular meetings of the members every two years, at which time directors are elected and business rules framed. The Association is entirely mutual, and all its financial prosperity inures to the benefit of the members and policyholders.

It is specially adapted to meet the needs of the itinerant memberships, and it has a class of selected risks, making its business safer than that of similar institutions and enabling it to give high-grade protection benefits at the lowest cost possible consistent with sound business policy.

Five kinds of Benefit Certificates are issued, and applicants are at liberty to choose from them at will—namely: (1) Whole Life, (2) 20-Premium Life, (3) 70-Year Endowment, (4) Term (to age sixty), for the benefit of widows and orphans, and (5) Disability or Old Age, which pays cash benefits annually to the member himself on becoming disabled, superannuated, or on attaining the age of seventy. (See Premium Rates.)

Failure by the itinerant preacher while young to make preparation for the proverbial rainy day, old age, superannuation, or death places the greatest burden on the itinerant system, which is the best system in the world for giving the whole gospel to the whole world. This failure creates unnecessary burdens which fall in the largest measure with all their weight of woe upon the innocent and helpless widows and orphans, who are least able to bear them. The rest falls upon the preacher when he is worn out, superannuated and disabled, and forced to move out of the furnished parsonage home, the only home he ever had, with its living income, the only income he ever received; and though he is sick and feeble and disabled and the income stops, still he must rent or buy or beg and furnish a home on credit or beg and live on charity and the wolves of cold and hunger and debt enter his life, and rest and comfort and contentment depart. He must needs hasten to go with humiliation and a broken and heavy heart to his grave, often many years before his appointed time.

The itinerant preacher, as is well known, cannot own and occupy a home of his own while effective; and when able to save a little surplus there is no safe way of investing it known to him. If he tries to invest it, he loses it; or if he succeeds, he is discounted by his people. If he saves it and doesn't try to invest it, he soon spends it, showing others how to be liberal. But few of our preachers will ever be prepared for the coming troop of hardships except by being obligated and by making small investments by payments in regular and stipulated installments. In this way they can provide an estate sufficiently large to give their loved ones "a home of tbeir own" or its equivalent in cash when that is the greatest need. Adequate and wisely arranged insurance protection is the best estate a preacher can have. Having his family and himself well provided for in this way against financial want and distress, in the event of his death or disability, will add tenfold to his happiness and contentment and to his worth and effectiveness in the service of his Church and Master.

The causes of the difference in prices of insurance in different companies are easily understood. For example, old-line (commercial) insurance companies are founded for profit by capitalists who invest hundreds of thousands of dollars in stocks and who must, therefore, charge the policyholders a very high price for insurance in order to receive large dividends on their investments, to pay large salaries to officers, large commissions to agents, and maintain expensive branch offices (these expenses amounting to forty per cent, approximately, of the entire cost of the insurance); while benevolent life insurance institutions, beginning originally in the Church, are founded by and for the benefit of the poor man without capital, and require tbat the premiums to be paid by the policyholders shall create the funds by which to operate, ninety per cent, approximately, being returned to the beneficiaries in payment of benefits, wbile tbe smaliest per cent possible is used to meet the actual expenses of the management.

Example: Of every $100 paid to old-line companies, $40 is used for expenses; while of every $100 paid to benevolent institutions, $10 is used for expenses. Again, for every $100 paid annually by the average young man to the old-line companies, $3000 of insurance may be bought; whiie for every $100 paid annually by the same young man to the benevolent institutions, $5000 of insurance may be bought.

Again, of every $100 paid to the old-line companies, $60 (more or less) is apportioned to the benefit or reserve or surplus fund; wbile of every $100 paid to tbe benevolent institutions, $90 (more or less) is apportioned to the benefit or reserve or surplus fund. Again, of the $28.10 annual premium paid (New York Life rates) per $1000 at age 35 (Ordinary Life policy) in the old-line company $16.86 (60 per cent), approximately, is apportioned to the benefit funds and the $11.24 (40 per cent) to expenses; while of the $19.30 annual premium paid per $1000 at age 35 (Whole Life policy, same in cbaracter as the Ordinary Life) to the Benevolent Association, $17.30 is apportioned to the benefit funds and the balance to expenses.

The premium rates are graded according to age, in order to require every member to create his own benefit, if he lives out his expectation of life from his age on admission.

The medical examination required of all to show an insurable condition of health is prescribed by the laws of the States in general aud by good business methods in particular. The sick and disabled and dependents, being unable to care for themselves, have a just claim on the State and the Church and society and benefactors, which the strong and healthy cannot have. Thus the Association provides the safest, simplest, and most economical opportunity for the burden-bearer and noble benefactor to take care of his confiding beneficiaries.

We invite correspondence with reference to any matter that may not be clearly set forth and shall be glad to give all information that may be desired.

J. H. SHUMAKER,
Secretary.

Nashville, Tenn.

The Home Circle

SLEEPY TIME.

Good night, little baby;
I've counted your toes,
I've kissed all your fingers,
And rumpled your nose.

Good night, little baby;
The day's gone away;
The big tired darkness
Knows not how to play.

Good night, little baby;
My arms are the bed,
My heart is the pillow,
My love is the spread.

—Anita Fitch, in The Century.

THE EXAGGERATOR.

"I'm most dead! It's as hot as fire, and I've been over a dozen miles after that colt!"

Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"Where did you go?" inquired his father.

"I went over to Briggs' and back by the bridge."

"That is a little less than half a mile. Is it so warm, Andy? It seems quite cool here."

"No, not so dreadful if I'd taken it slower, but I ran like lightning and got heated up."

"You started about five o'clock, Andy, and it is now a quarter to six," said his father, consulting his watch.

"Yes, sir; just three-quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a half mile?"

"I didn't mean exactly that, father; but I ran all the way because I expected the whole town would be here to-night to see my new velocipede," explained Andrew, reluctantly.

"Whom did you expect, son? I wasn't aware that such a crowd was to be here. What will you do with them all?"

"Jim, Eddie, Tim and Sam told me they'd be 'round after school; and I wouldn't wonder if Ike came, too; that's all."

"The population of the town is 5000, and you expect five persons. Well, as you are very sick, I am glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet, "who says I'm sick?"

"Why, my son, you said when you came in that you were almost dead; doesn't that mean very sick?"

"You are so particular, father, about my talking. I don't mean exactly what I say, of course. I wasn't nearly dead at all, but I did some tall running, you bet. There were about fifty dogs after me, and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"There was Mr. Wheeler's sheep dog, and Rush's store dog, and two or three more, and they made for me; so I ran as fast as I could."

"Five at the most. That is not fifty, Andy."

"There seemed to be fifty, anyway," answered Andrew, somewhat impatiently. "Carter's ten-acre lot was full of dogs just making for me; and I guess you'd thought there were fifty if it had been you."

"Ten acres of dogs would be a great many thousands; have you any idea how many?"

Andrew did not like to calculate, so he only shook his head. But his father continued:

"I know no better way to break you of the foolish habit of exaggeration than to tell the children of the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, traveled more than a dozen miles to get half a mile, expected to find five thousand people here to examine your new velocipede, and when you reached home you were nearly dead."

"Please don't, father; the boys and girls will laugh themselves to death."

"Laugh themselves to death at a simple story like this? I hope not, surely."

"But, father, I never, never will stretch things again if you won't tell them," pleaded Andrew.

"I hope not, my child, for it will finally cost you the faith of all your hearers. Nobody relies upon the word of one who is given to habitual exaggeration. State things just as they are. Habit grows with years, and becomes in time so deeply rooted that it will be impossible for you, when you become a man, to relate plain, unvarnished truths, unless you check the foolish habit in which you indulge every day of stretching simple incidents into most marvelous tales."—Mrs. W. T. Morrison, in Western Christian Advocate.

A QUEER ALLIGATOR.

There are pets and pets, but there are few boys who have a pet more profitable than Nick, who belongs to a boy at Fort Meade, Fla. Nick is an alligator with a mission. His mission is crawling through clogged sewers and taking a rope with him. When the Fort Meade superintendent of public works finds a sewer obstructed, he hires Nick, and, fastening a line around his body, lowers him into the pipe and heads him towards the obstruction. He cannot turn around, so he goes forward to the next manhole, taking the rope with him. The rope is then attached to a drag, which is pulled through, removing the obstruction.—The American Boy.

MILLIONS OF MARBLES.

Many millions of marbles are made annually in the United States. It is estimated that the boys of this country use no less than 200,000,000 each year. But there are other users of marbles besides youthful players. The Standard Oil Company is one of the largest buyers of marbles; some of its purchases are used in oilcans, and others of larger sizes are rolled through graded pipe lines to clean out the paraffin that gathers on the inside of the pipes. The manufacturers of ink, chemicals, and powder use marbles. Other buyers of these little spheres are dealers in railway supplies, puzzle-box makers, and salt producers.—The Presbyterian.

FROM THE UPPER END.

By Rev. T. B. Holloman, D.D.

So far as the elder is concerned in these parts, we have advertised "Lost, strayed or stolen," for, as an old friend of my boyhood used to put it, he hasn't been in the white settlement for some time. The last we knew or him he was facing rain and storm and, in company with Wells, hunting a quarterly conference, and I learned that "he came, he saw" and found nothing; consequently there was no "triumphal arch" erected. Doctor, we've had all sorts of weather, except sunshine—perhaps, that we might not forget that "he cometh forth like a bridegroom and that his going forth is from the ends of the heavens, and his circuit unto the ends of it." The sun has shown his face once a week, and we were the ones to rejoice. All farming operations have been practically at a standstill and church attendance has been greatly interfered with; but this pastor has been rather on the run because of the great number of cases of la grippe in the city, which has been rather fatal with the old. Then, too, all sorts of tramps have beset us, from the fellow who "was so hungry that he didn't know where he would get a bed to sleep," to the booster of a city, summer chautauqua, and appeals for relief work from Belgium to Armenia. I often think of the monotony of the grind of an editor, but, Doctor, the grind of the pastor who is beset day and night with calls for endless enterprises is not far behind, and I have almost said that Meek has a soft job as compared with that of some pastors. But in my earliest ministry I had this from a consecrated man of God, "What is life if we don't help?" So I hold my nerves and do the best I can, finding myself repeating with Walter Foss:

"Let me live in a house by the side of the road,
And be a friend to man—
Men that are good, men that are bad, men that are weak, men that are strong.
Wise, foolish—so am I;
So let me live by the side of the road and be a friend of man."

But there have been some roses along the way I have had time to make some new friends, such as Dr. A. T. Robertson in his "Divinity of Christ in the Gospel of St. John," and Dr. Kern in his latest book, "Vision and Power," which so besets me that it takes more than one ringing of the dinner bell to break off the spell. His "Ministry to the Congregation" has had much praise, but this is more to my liking. I am certain that I shall not put $1.50 into anything this twelve-month that shall return as much. Of course, when I'm looking into the Sunday school lessons I must have an hour with Bishop Candler on the "Fourth Gospel." Next, before me is Dr. Moore's book on the "South To-day;" the chapter headings are catching to one who has known the South from "before the war" to this good hour, and has felt intensely her interests. Can a man be too jealous of his people and his country? Sometimes I ask if the poet who wrote, "Breathes there a man with soul so dead who to himself has never said, This is my own, my native land," was not writing to strengthen the affirmation. Edward Everett Hale's "Man without a Country" is a doleful story, but it certainly makes a point.

You are giving us some history enacted in 1864-65 in New Orleans, in which Drs. Keener, Walker and others figure, and those ideas of Dr. Blake on Unification, which recall the old adage that the "burnt child dreads the fire." I was not surprised at the failure of the Commissioners to do great things at Baltimore, and I shall be greatly surprised if unification is secured except upon the Oklahoma plan. Peace at any price never secured a peace that is worth the having. Dr. Ivey's Handbook for 1917 don't suggest that we need to fall over ourselves in that direction.

Vicksburg, Miss.

A SUNDAY APHORISM.

"The devil has a thousand ways to meet eloquence, but he can't resist love."—Billy Sunday.

COLIC,
CRAMPS and DIARRHOEA are both painful and dangerous.
Prompt and permanent relief follows one or two doses of Dr. Tichenor's Antiseptic. You should never be without it.
At all Druggists
25 and 50 Cents
Dr. Tichenor's Antiseptic

A FULL LINE OF GROCERIES
If it comes from
The EUREKA TEA STORE
It's GUARANTEED
Teas and Coffees a Feature
Phone, Call and Write.
M. 882. 934 POYDRAS ST.
HARTWELL ROSSON, Prop.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

IN THE INTEREST OF FAIRNESS.

In a brief editorial in our issue of last week, we used the following language: "With such a scheme for the Regional Conferences as we have discussed in this issue of the Advocate and with Negroes in the General Conference and on our General Boards, the Methodist Episcopal Church, South, would be in a pitiable plight. And apparently it is contemplated to have all our Church property to pass into the hands of a Church thus constituted and governed, if the 'liberals' on our Commission can have their way," etc.

Without having heard any complaint from any quarter, we wish to say, because it is never our desire to do any one an injustice, that in suggesting that the ultra-unionists on our Commission are willing to have Negroes in the General Conference, we perhaps went too far. Some of them seem willing to take Dr. Blake's obliterating Regional Conference scheme and his plan to place colored brethren on the General Boards, and wish to have our Church property held by a Church "thus constituted and governed;" but it is our understanding that our Commission has thus far unitedly stood against placing the colored brethren in a Regional Conference of the proposed Church, with all the rights and privileges pertaining thereto. Whether they will continue to maintain this position, we do not know. Some of them expressed views at variance with it at the famous Evanston (Illinois) Conference, and others are now evincing a desire to get up some kind of a compromise respecting this phase of the unification problem. Our statement that the Oklahoma plan has no chance to be adopted is, we think, obviously true in the light of the various utterances that are being made. And manifestly there is grave danger that an unwise plan that would precipitate a well-nigh ruinous wrangle among Southern Methodists, may be agreed to by the ardent unionists and submitted to the Church. Such an agitation and struggle would do incalculable harm. **No scheme of union ought to be submitted that would not be reasonably certain to keep our own people united.**

AN OBSERVATION.

A Church college may not be able to prevent every student that enters it from wasting his opporunities and making a failure in his work, but it ought at least make it as difficult as is possible for him to do this. The strong and capable pupil will do well in almost any institution. The chief work of any good school must have to do with helping and developing those who most need assistance.

PERSONAL AND OTHER NOTES.

The Commencement sermon of Whitworth College, Brookhaven, Miss., will be preached by Bishop J. H. McCoy on May 20.

Brother R. W. P. Burkitt, of Eros, La., in remitting for the renewal of his subscription, says: "You are giving us a good paper. I agree with you on the unification issue."

In renewing his subscription to the Advocate, Brother A. J. Green, of Centerville, Miss., adds this note: "Rev. E. L. Alford, our new pastor, is well liked by the people here."

Rev. C. F. Emery, our scholarly pastor at Natchez, Miss., has our thanks for several subscriptions to the Advocate. The work in that historic city is going smoothly forward under his safe guiding hand.

The Seashore District Conference, of which Rev. J. R. Jones is the efficient presiding elder, will meet at Gulfport, Tuesday evening, May 1. We highly appreciate an invitation from Brother Jones to be present.

Rev. A. A. Sims, of Carthage, Miss., has brought us under obligation to him for 5 subscriptions from his charge. In his business letter, he says: "My work is progressing nicely and I see no reason why we should not have a really good year."

We have in hand a communication from Rev. H. Armstrong, of Olla, La., one of the esteemed veterans of the Louisiana Conference, which will be given a place in our columns next week. Brother Armstrong's message is a cheerful and interesting one.

Rev. Wm. I White has been transferred from the Iuka Circuit to Shannon, Miss., the latter appointment having been left vacant by the physical breakdown of Rev. W. D. McCullough. Brother White is one of the growing young ministers of the North Mississippi Conference.

"The Young Christian Worker" for March deals almost entirely with mission work in New Orleans, the cover-page containing a picture of "The Margaret Statue," and the first article being a sketch of that remarkable woman. It is a most interesting number of that fine little monthly.

Rev. T. B. Winstead, of the Trenton charge, North Miss. Conf., sends us several subscriptions, and thus refers to his work: "Our activity has been restricted by the severe winter weather, but there is now a change for the better in this respect, and the outlook is brighter. The general situation in this field is encouraging."

In making provision for the Advocate to come to his home for another year, Brother D. W. McLean, of Longville, La., says: "I subscribed for it in January, 1876, and it has been making its weekly visits to my home all these years; so I cannot afford to do without it. It seems to me to have grown better as the years have passed."

Rev. H. W. Bowman, presiding elder of the Baton Rouge (La.) District, in calling attention to his district conference in his second round of appointments, gives us a pressing invitation to attend. We hope that it may be possible for us to do so. Brother Bowman reports that the work is progressing well in the territory under his supervision.

We desire to call attention to the statement of Rev. J. E. Cunningham, of Corinth, Miss., concerning the question whether the Mississippi Centennial Exposition shall be kept open on the Sabbath. This is a matter of much importance, and we think that our preachers and people would do well to act in harmony with Brother Cunningham's suggestions.

Rev. Chas. E. Downer, of Petal, Miss., writes: "We have a revival meeting in progress here at this time, Feb. 27. Rev. J. V. Bennett, one of the Mississippi Conference evangelists, is doing the preaching, and Brother J. S. Duke, of Mendenhall, is conducting the singing. As is shown by the attendance and the manifestation of the Holy Spirit, God is blessing the labors of these efficient and faithful servants."

Mrs. Julia Monroe, of Sycamore, La., writes: "On February 1, God called from our home my beloved husband, Anthony L. Monroe, whom we greatly miss; and on February 7 my precious sister, Mrs. Nettie Perkins, of Grant, La., bade farewell to loved ones and passed to her reward on high. Our sorrow is great, but with sad hearts and tearful eyes we bow our heads and say, 'God's will be done.'"

Brother W. F. Youngblood, of Meadville, Miss., sends us two subscriptions to the Advocate and an order for a Bible, adding: "I have decided to spend a part of the money I give to home missions to place the Advocate in Methodist homes into which it does not go and to put copies of the Word of God where there are none." We are grateful to this friend for his assistance in circulating the Conference organ.

Rev. J. L. Carter, of Wade, Miss., sends us the following note: "We think that the work on the Americus Circuit is somewhat in advance of what it was at this time last year. Our first quarterly conference, though held a month earlier, received better reports than that of last year. We may have our goal set too high, but we want to build a parsonage and two churches before the next Annual Conference. I am among some of the best people in the world and I believe that we can bring these things to pass."

Rev. C. V. Breithaupt, the energetic Sunday School Field Secretary of the Louisiana Conference, sends us a copy of an interesting bulletin issued by the Sunday school of the Noel Memorial Church of Shreveport, La. Brother Breithaupt says: "The Noel Church is making developments in all departments. They say that the 'Every-Member Canvass' in January was a great success. The working forces of this congregation, led by the able pastor, Rev. W. W. Drake, are alive, enthusiastic, and aggressive."

The Library of the Theological Department, Southern Methodist University, is in receipt of a collection of valuable books relating to the early history of Christianity in the United States. Included in this gift are histories of several of the Annual Conferences of Methodism and also minutes of the General Assembly of the Presbyterian Church in the United States of America from 1798 to 1825. These valuable works are the gift of Rev. E. L. Shettles, who has been from the beginning a benefactor of the University.

In a letter written on February 24, Rev. B. P. Jaco, of Lexington, Miss., says: "I have had a few days' tilt with sciatica. You should hear me groan and see me with a walking-stick. I say 'amen' to Dr. Steel's 'ouch.'" We have traveled along that way and know how to sympathize with Brother Jaco. We trust that his agonies have abated ere this. Brother Jaco reports the death of two esteemed Methodists in his community: Mr. Joel R. Newsom, and Mrs. Laura Beatty Donelson. He sent brief memoirs of them, which will be published at an early date.

Not having made mention of their kindness elsewhere, we acknowledge our indebtedness to the following friends for two or more subscriptions to the Advocate sent in within the past few days: J. L. Decell, McComb, Miss., 2; Rev. S. A. Brown, Kosciusko, Miss., 6; Rev. R. E. Rutledge, Vaughan, Miss., 3; Rev. Robert Randle, Farmerville, La., 2; Rev. C. H. Strait, Johns, Miss., 7; Rev. E. J. Coker, Barlow, Miss., 3; Rev. J. I. Hoffpauir, Indian Bayou, La., 3; Rev. J. M. Wyatt, Booneville, Miss., 5; Rev. W. M. Williams, Collins, Miss., 3; Rev. J. W. Price, Hermanville, Miss., 3; Rev. J. F. Waltman, Eros, La., 8.

Rev. W. R. McPherson instructs us to send his Advocate to Willow Creek, Mont., a charge to which he has just been assigned by Bishop W. R. Lambuth. He says: "We have a good church here and a wide field for labor, as there is no other church in the town. The climate is fine and bracing. This is a very fertile valley between the mountains and produces some of the finest wheat grown anywhere in the United States. We have but one problem here in the West—the problem of sin. Men and women need here, as they do everywhere, to know Christ and the power of his resurrection."

Rev. B. P. Fullilove, of Walnut, Miss., says: "I am much pleased with my new field. Of course, it is not ideal—there are some things that are not so encouraging; but I can see that I am getting hold of my people. The weather has been such that I have not been able to get about as much as I had hoped, and an epidemic of measles is prevailing hereabout, which has hindered the work to some extent. We have an industrial school here and there were 13 cases in the dormitory yesterday." Brother Fullilove is one of the choice men of the North Mississippi Conference, and invariably wins his way into the hearts of his parishioners.

Under date of March 2, Rev. W. W. Woollard, presiding elder of the Columbus (Miss.) District, writes as follows: "I have just returned from West Point, where the Woman's Missionary Society of the North Mississippi Conference has been holding its annual session. It is the first time that I have attended an annual meeting of these workers for a number of years, but I understand that it is the largest gathering that they have ever had. At luncheon yesterday there were 183 out-of-town visitors registered. Many of the preachers were present. It was an inspiration to be there. Bishop McCoy gave the conference a most helpful sermon."

We have before us a folder announcing the subjects of the sermons that Dr. S. A. Steel, pastor of our First Church at Shreveport, La., will deliver during the month of March. Dr. Steel has certainly selected a series of live topics and we dare say that those who are so fortunate as to hear his discourses will be instructed and profited. This fine congregation numbers more than 1200 and has one of the largest and best organized Sunday schools in the connection. The folder says: "The pride of the school is the Junior Department, taught by Mrs. S. L. Williams. The beautiful room it occupies is elegantly fitted up

and furnished, and the furnishing was a donation from Mr. C. W. Blair."

Rev. J. A. Wells, of Oak Ridge, Miss., writes: "Please let me say through your columns that the Lord is answering prayer. On Sunday, Feb. 25, we had a real revival service. Three sisters, aged 14, 12, and 11, joined the Church on profession with tears of penitence. There were few in the house who were not deeply touched when we read and expounded to them the vows of the Church. These were the first persons to unite with the Church since we have been on the work, and they came in the old-fashioned way—just the way we had been praying they would come. We still covet prayer for the greatly needed revival on the Oak Ridge charge."

EVANGELISTIC CAMPAIGN IN NEW ORLEANS.

On the recommendation of our Conference Board of Evangelism, the New Orleans District is using the month of March in an Evangelistic "One-To-Win-One" campaign. The campaign began with a "go-to-church Sunday." There was quite an increase in the attendance in the churches, both in the Sunday schools and at the preaching services. Personal Evangelism was the theme of all the services that day. A call was made for volunteers and more than 300 responded. With this large number of volunteer workers, we are expecting a rich harvest of souls and a large ingathering to the Church.

The Way One Church Is Working The Plan.

The church community has been divided into eight sections. It has an evangelistic committee of sixteen—two members of the committee to each section. The whole territory has been canvassed, house to house, with reference to securing places for prayer. A great number of homes have been opened for cottage prayer meetings—Catholic homes, Hebrew homes, all kinds of homes. Fifteen or more cottage prayer meetings are held every week. Every Monday night there is a special meeting of the volunteers for prayer. At this meeting reports of the work are given and the definite prayer lists are used. This meeting is called "The meeting for the Inner Circle." We have set as our goal, **Five hundred for Christ and the Church by Easter.** We ask the readers of the Advocate to pray for us.

New Orleans, La. W. W. HOLMES.

EDUCATION DAY IN THE SUNDAY SCHOOL.

Louisiana Conference.

The attention of the pastors and Sunday school superintendents of the Louisiana Conference is called to the resolution passed by the recent session of the Conference on recommendation of the Sunday School Board, relative to the endowment of a chair of Sunday School Pedagogy in Southern Methodist University. The original $50,000 raised for this purpose has been equally divided between Emory and Southern Methodist Universities, on condition that an additional $35,000 be raised in each of these institutions. (See page 21 of the Louisiana Conference Annual, 1916.)

The second Sunday in March has been set apart to emphasize this work in the Sunday schools and churches, and to take an offering for this purpose. Let us do our part in this worthy cause. No better way to help your Sunday school could be devised that to give your pastor a thorough Sunday school training in his university course. Your future pastors will be trained in those institutions.

H. N. BROWN,
For the Sunday School Board.

AN IMPORTANT MATTER.

Dear Mr. Editor: Already forces are at work looking to the opening of the gates of the Mississippi Centennial Exposition on Sundays. Railroads, trolley lines, amusement companies, et al. will likely join the "liberals" of the coast section of the State in favor of a "wide-open Sunday." New Orleans and Mobile may be depended upon to do what they can to help them. Unless strong influences are brought to bear, the thing may be done. The Christians of Mississippi should register a vigorous protest.

At a church conference last Sunday morning, our First Church in Corinth unanimously requested the exposition management not to open the gates on Sunday. The conference also requested the Board of Supervisors to withhold the county's appropriation until assurance shall have been given that every feature of the exposition will be closed all day, every Sunday.

I think every other church in town will enter the same protest. I wish it might be done all over the State. The Christian people of the coast cannot handle this situation by themselves. Let us help them. J. E. CUNNINGHAM.

Corinth, Miss.

A SAD BEREAVEMENT.

Dear Brother Meek: Yesterday I was called to officiate at the funeral of little Willie May Evans, the four-year-old daughter of our brother, J. W. Evans, and his good wife, who has served for some years as supply in the Mississippi Conference. Brother Evans was forced to give up his work on account of the desperate condition of his little girl, who has suffered since October 1 with the worst form of organic heart trouble. On the recommendation of the physicians in Jackson, Miss., they brought their little one to Memphis where the very best medical and hospital service were secured, and every attention given, but all in vain. The parents are, of course, heart-broken over their bereavement, and I know they will have the prayers and sympathy of the brethren with whom he labored during former years.

All of Brother Evans' brothers live in Memphis. His own health is somewhat improved, and it is his present intention to connect himself with the Memphis Conference and continue his work in the ministry. He is living at 612 Marshall Street, where the letters of the brethren will be most grateful and comforting. H. M. ELLIS.

Memphis, Tenn.

MAKING HEADWAY.

Dear Dr. Meek: While Brother Lagrone was in New Orleans visiting his son and getting acquainted with his new granddaughter, it was my pleasure to fill his pulpit at Drew, Miss., and present the claims of Grenada College to the people of that splendid charge. In addition to what had previously been subscribed, I secured $1600, making the total contribution from Drew to Grenada College about $2400.

Brother Lagrone is in high favor with his people and he is doing a great work there. The people of Drew say that unquestionably they have the best preacher in the North Mississippi Conference. And I am quite sure that Brother Lagrone is serving one of the best charges in the Conference. They have one of the best church plants in the Conference, and they are devoutly religious and are genuinely loyal.

I leave to-morrow for Coahoma where I will be with Brother Stephens at Coahoma and Lyons on Feb. 25, and from there I will go to Tunica the first Sunday in March. The brethren throughout the Conference are giving me all the co-operation I could expect and I have had larger success in my work, up to the present time, than I had anticipated. And I have not a doubt now but that I will be able to report at our next Conference, as I have always done, "Everything IN FULL, Bishop." T. M. BROWNLEE.

CALLED HOME.

Miss Pauline Sheppard, daughter of Rev. J. L. P. Sheppard, a beloved superannuate of the Louisiana Annual Conference, died on Saturday, Feb. 24, 1917, at her father's residence in Mansfield, La., after a lingering illness of several months. Her body was laid to rest in the cemetery at Mansfield on the following Sunday afternoon, and was attended by the bereaved members of the family and a large concourse of sorrowing friends.

Miss Pauline was a quiet, modest woman, an exemplary Christian, a devoted daughter, and a loyal Methodist. She was greatly beloved by her family and a host of friends. Although she was afflicted for several years, and was never robust in health, she was of a cheerful disposition. She will be greatly missed in her home and the community. We bespeak for Brother Sheppard and his family the deepest sympathy and heartfelt prayers of the Louisiana Methodists in this sad bereavement.

A FRIEND.

SPECIAL TO BRETHREN OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: A few months ago I accepted the presidency of the Mississippi Conference Training School at a time when several more remunerative positions were offered me. I came here because of the nature of the institution and because the trustees and some others assured me of their co-operation in developing my ideals. The trustees are seconding my efforts and I have reason to believe that I may continue to rely upon them.

As stated to the Annual Conference in December, I desire to increase the facilities here and develop the school into all that its name implies. I believe that all I have planned will be materialized. But I am taxed with much work, and just now other positions are being offered. One place now open to me is in a college where Mrs. Hunt and I can both have positions and where we could keep our children with us until their college courses are completed. Thoughtful minds will at once recognize the force of this. If I knew our proposed development here would be denied, I would feel it my duty to accept what is before me. I am of the opinion, however, that I can rely upon the brethren to help me make this a great and useful preparatory and training school, which will be a feeder to the higher institutions and a blessing to those who can not go to more expensive schools. Will the brethren please let me hear from them as speedily and definitely as possible? I see rare opportunities here and will stand by the Mississippi Conference Training School if the brethren will do likewise. What say the brethren? Faithfully.

Montrose, Miss. ROLFE HUNT.

NORTH MISSISSIPPI EFFICIENCY CONFERENCE.

The Committee appointed to arrange for the Efficiency Conference to be held at Grenada College is now making engagements for the best speakers at our command. We have agreed on June 5 to 8 inclusive, as the dates for the Conference. This is one week later than last year, but these dates will give the management of the College some time after the rush of Commencement to make arrangements for the entertainment of those who go to the Conference. Remember these dates, and if possible do not make engagements for service at this time. We hope to have every member of the North Mississippi Conference, and a large number of laymen to hear the great addresses we are preparing for.

The rates of entertainment will be the same as last year, $2.50 for the entire term. Full announcement of the program will be made as early as we can complete the engagements.

W. W. WOOLLARD.

LADY TELLS SECRET.

A well known lady gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

Turn Hair Dark With Sage Tea

If Mixed with Sulphur It Darkens so Naturally Nobody can Tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound," for about 50 cents a bottle. It is very popular, because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

It is not something we don't have that the Lord demands of us, but that we use what we have.—Rev. L. K. Smith.

"God sometimes tests our faith by His delays. Oftener, perhaps, he rebukes our unbelief by answering before we call."

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Contains no Habit-forming Drugs

25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

HARRY LEE GREENE, the oldest son of J. L. and Stella Greene was born July 8, 1908, in Forest, Miss., and died January 17, 1917, in Morton, Miss. Though young, little Harry had tasted the bitter as well as the sweets of life. His mother, Stella (Watkins) Greene, one of Alabama's fairest and most motherly Methodist women, died nearly four years ago, leaving her husband and three children—Harry, Annie, and Cristie. The father being a traveling man, Harry spent a short while in the Orphans' Home in Jackson, Miss. Then he lived with his grandfather, J. B. Greene, of Morton, Miss., where he remained until the summons came—with a few hours' notice of extreme pain—calling him to come up higher. Harry was a studious child, and among his schoolmates and church-going chums he leaves many friends to join the Methodist father, sister, brother, and host of relatives in their sorrow. His body was buried near his mother's side at Pulaski, Miss. The funeral was conducted by Rev. B. Simmons, of Newton, Miss.

ANDREW J. BOYLES.

The subject of this sketch, Mrs. MARGARET AMELIA HENDERSON, was born in Madison County, Miss., April 10, 1834, and died on January 20, 1917, at the ripe age of 83. Sister Henderson was a life-long Methodist, having joined the Church in early childhood. Like all true soldiers of the Cross, she fought the battles with faith and courage until the victory was won. The last years of her life she was a sufferer from rheumatism, but she bore her affliction with patience and fortitude; and notwithstanding the fact that she was a constant sufferer, she rarely ever missed a service at the house of her Lord. Many times have we been made stronger in faith and courage as we would behold "Grandma" Henderson with slow and uncertain step approaching the house of God. There was a chair reserved for her and when she failed to use it we knew it was not her fault. She had a smile and kind word for all. Her life's work has been finished, the fruits of which will for many years bring honor and glory to the Lord. "Grandma" Henderson has passed from the scene of life to a fairer world, where she has joined the companions and loved ones who had preceded her to the Celestial City. Her pastor,

Ethel, Miss. C. A. PARKS.

Mrs. FRANCES LAURETTA FRIERSON was born at Jackson, La., August 26, 1844, and when she was about 20 years old the family of her father moved to Amite, where she had ever since resided. She was married to Mr. W. G. Frierson on January 23, 1866, and to them were born 9 children—5 girls and 4 boys. She had been a member of the Methodist Church practically all her life. She was a faithful member and placed it first in all her considerations. She will be greatly missed. After 32 years of married life, a great sorrow came into her home in the death of her husband. She had much to do in the rearing of the family that she so dearly loved. She left to mourn their loss Mrs. A. G. Cook and H. M. Frierson, of Monroe, La., and Mrs. Duncan S. Kemp, A. G. Frierson, and C. G. Frierson of Amite. She also left three sisters and one brother: Mrs. M. K. Thomas, of New Orleans, Mrs. Lenora Forshag, of Little Rock, Ark., and Charles H. Eagan and Mrs. M. A. Feigler, of Ponchatoula. She has 12 grandchildren and one great-grandchild. Mrs. Frierson died on Feb. 25, 1917. The funeral service was held in the Methodist Church on Feb. 26, with the pastor officiating, and the interment was made in the Amite Cemetery.

ALONZO EARLY, Pastor.

Mrs. ANNIE LOUISA DENHAM, daughter of J. O. and Lucinda Edmonston, was born in 1872, near Hope Villa, La., and passed away on May 4, 1916. She was stricken with tuberculosis, which came as a thief in the night, and never loosened its brutal pangs until death claimed her as its victim. She was a member of the Jones Creek Baptist Church, where her honored father is a member of the Board of Deacons. Her mother preceded her to heaven twenty years ago. Among her last words were: "I'll meet my mother." She was a true Christian, and a devoted wife and mother. It was the pleasure of the writer to hold prayer in her home several times. She once held my hand between her bony fingers, and said I thank God that we still have a few men who will do His work. She loved the sweet songs of Zion and the read and preached Word. Heaven will be made sweeter by her having gone on before. Besides her husband, she leaves three sisters, four sons, and one small daughter. We mourn with her loved ones, but not as those without hope; for we believe she was met by the Christ she loved so well, and has placed her thin fingers in the prints of the nails in the hand of Him who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

A. R. SINGLETON.

Unto Rev. James McLennan and wife was born gentle Annie in November, 1844, in Port Gibson, Miss. Left motherless at three years of age, she was taken by her sturdy Scotch Methodist preacher father to a home in Scotland, where she spent several years. Returning to the United States for a while, she later again went to Scotland, where she remained until after the Civil War, during which time she finished her education. In May, 1872, she was married to Robert Paxton in Greenville, Miss., to whom she proved a devoted wife until his death in 1908. Christmas morning, 1916, she crossed the border-line of two worlds to be at home with God.

Thus briefly we have given a few incidents and dates in her earthly life, and we cannot forbear adding a tribute to her memory. Having been her pastor for two years, and at one time having lived in her home for a season, we knew her well, and we can testify that she was a Christian of the noblest type. She abounded in faith, love and good works; was devoted to her Lord and her loved ones; was pure in heart, fervent in spirit, thinking no evil, rejoicing in hope. She was a loving and a lovable character. Her husband and two children preceded her across the border-line; five children survive her. In her last years she was a great sufferer, but she bore her bodily pain and weakness in such sweet submission that her memory remains as precious ointment poured forth. She is not dead—simply gone to be with our Lord and to enjoy "life more abundant." May God bless and keep her sorrowing ones! J. W. CAMPBELL.

Fort Davis, Texas.

ONE EXTRA COPY FREE.

Mahaffey's Bible Mode of Baptism is still holding the fort. It proves from oldest records that John baptized by Sprinkling. Price 16c, but to prove how good it is, Mahaffey Publishers, York, S. C., will mail you 3 copies for 32c.

To live in love is to live in everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life, he will find it uphill all the way into the clearer air. There the vision reaches further; there the sunsets are more golden and the twilight lasts longer.—Mrs. Mary A. Livermore.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Telephone, Main 2939.
J. R. WELLS, Dist. Pass. Agt.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

From the Field

Eupora, Miss.

Dear Dr. Meek: I want to say something about this splendid charge and people. They have received the pastor and his wife very cordially and have provided comfortable quarters for them in the new parsonage, which, when entirely finished, will rank among the best in the Conference. We have just paid our church debt, amounting to $1636, here at Eupora, and we expect to dedicate our church building some time this spring. Our people are very faithful to the Church and their pastor. Everything indicates a good year.—Thos. H. Mills, P. C.

Wiggins, Miss.

Dear Dr. Meek: Rev. Dan E. Kelly, our Conference evangelist, has been with us for 20 days in a revival meeting and has done some very fine work here, although the weather was about the worst that we have had this winter and despite the fact that an epidemic of la grippe was raging at the time. Toward the last of the meeting, even the worst of the weather could not keep the people from coming. The church was very graciously revived, backsliders were reclaimed, and sinners were converted. Among those uniting with the Church were several families. The ages of those coming into the Church ranged from 8 years to 70, two old men of about the last mentioned age applying. We have received 42 members already, and there are others whom we are expecting to join. We have good reason to think that the total gain will amount to 50 persons. To God be all the praise!—James L. Seils, P. C.

Central Church, Columbus, Miss.

My Dear Dr. Meek: Yesterday, Sunday, Feb. 18, was indeed a red letter day with us at Central Church. At 9:30 o'clock a. m., I addressed the Methodist girls (which number 316) at the I. I. & C. College on the subject: "The Beginning of Methodism." Then, at 10 o'clock we were in the Sunday school, and at 11 o'clock we had preaching services with an overflowing congregation. At 3:30 o'clock in the afternoon we had one of the most helpful and far-reaching Epworth League meetings that I have been in for some time. More young men and women took part in this service than any League meeting that I have ever attended. The meeting was presided over by Brother Sam Ashmore, with a great deal of dignity and manifestation of ability for such work. Bro. Sam is a candidate for the ministry. In response to a former announcement of the fact that we would have a service for men alone at the 7 o'clock evening service, I was greeted by a house full of men anxiously awaiting to hear the message. The speaker held the undivided attention of several hundred men as he warned them against the snares and pitfalls of the devil here and there. At the close of the service a proposition was made to enter into a covenant with God to live a more consecrated Christian life and to render more assistance in the future toward the advancement of righteousness. This proposition was most enthusiastically responded to, and men went on their way rejoicing because they were shown the error of their way and had a remedy for their sins pointed out and made plain to them. This was one of the most enthusiastic meetings for men that I have ever held. Oh, how anxious I am to see men divorce themselves from sin and begin to live for God! It means so much for them and their posterity and the community in which they live. I wish I could go around the world and warn men and women of the wrath to come, and get them to see the horrors of sin and the beauty and loveliness of Jesus. Pray that we might have a great year here at Central Church. We are praying and planning for a great revival.—W. V. Shearer, P. C.

"The sins which 'easily beset us' are the popular sins. It is not difficult to find out what they are."

L&N *Louisville & Nashville R. R*

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

WHAT FARMERS WHO KNOW SAY ABOUT

MERIDIAN FERTILIZERS

Bale to the Acre on Poor Land

"I used Meridian Home Mixture at the rate of 225 pounds per acre on poor, sandy upland and made 18 bales on 18 acres. R. E. L. Wharton, Ethelville, Ala.

"I made better than a bale of cotton per acre on poor red upland with 200 pounds of Meridian Home Mixture. The land would not have made more than a half bale without fertilizers."

W. B. Richardson, Newton, Miss.

Sixteen Bales to the Mule

I made 110 bales of cotton on my place with seven mules this year. I used 200 pounds of Meridian Home Mixture per acre." S. A. Lowe, In Meridian Star.

400 Per Cent Increase

"I made 2,700 pounds of seed cotton per acre the last season by the use of Meridian Home Mixture. The last time the land had been previously cultivated it made 700 pounds per acre with a fertilizer made by another company." Floyd Loper, Lake, Miss.

These are only a few of the many thousands of endorsements of Meridian Fertilizers. The best testimonial is the fact that more than one-fourth of the fertilizer used in the territory in which we operate is the **Red Bag** kind. Look for the **Red Bag** on the back of every sack.

BRANDS

Meridian Home Mixture: This is the most popular cotton and corn fertilizer on the market today. It is the best suited as a general fertilizer for all ordinary farm crops.

Meridian Union Special Phosphate: It is the best Acid Phosphate of similar grade.

Meridian Blood and Bone: This brand is made of slaughter house material. It contains potash.

Meridian Perfect Guano: It contains a very large percentage of available Phosphoric Acid and Nitrogen. Being a very highest grade fertilizer, it is found the most profitable fertilizer for intensive farming.

Meridian Ham Bone: This popular brand is made from bone, tankage and blood, and is a very strong fertilizer.

Meridian Meal Mixture: It is best suited for general staple crops.

Meridian Vegetable Grower
Caddo Cotton
Texas Special

We make fertilizers to special formulae. Ask your dealer for **Meridian Fertilizers.** If he doesn't handle Meridian, write us for full information.

Meridian Fertilizer Factory,

Addresses,

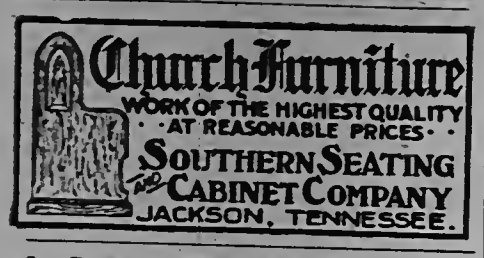
Meridian, Miss., Hattiesburg, Miss., Shreveport, La.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

The Cold That Comes from Being Overheated
is often checked by Luden's. Relieves dryness in the throat. Sweetens the breath.
In the Yellow Package—5c
WM. H. LUDEN
READING PA.
LUDEN'S
MENTHOL CANDY COUGH DROPS



A Cough May Lead to Tuberculosis

Distressing and dangerous complications may follow if you neglect it. Even when so serious a stage is reached, Eckman's Alterative may bring relief. For more than twenty years it has been widely used in such cases with beneficial results.

As with any medication employed in this trouble, the best results are obtained when the patient pays strict attention to diet and gets plenty of rest and fresh air.

Because of its easily assimilable content of calcium chlorid, this preparation is effective where a tonic upbuilder is indicated. As a corrective of nightsweats it has proved most useful. It may be tried with absolute safety, since it contains no harmful or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

Thoroughly Reliable Kidney Medicine

After almost sixteen years of buying and selling Swamp-Root I believe it to be one of the best remedies on the market; and if it be taken according to directions it will cure nine of every ten cases of kidney, liver and bladder troubles. It is a remedy that has given universal satisfaction to its users and in not a single instance has it failed to accomplish results. My uncle after testing Swamp-Root reported that he had derived the best results from its use and my patrons have nothing but praise for the preparation. I have no hesitancy in recommending it to my customers because I believe it will do exactly what is claimed for it.

Very truly yours,
R. W. WOOTTEN, Manager,
(The Nyal Drug Store).
July 22, 1916. Broxton, Ga.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

CLINTON, LA.

Dear Doctor Meek: We closed on last night one of the most remarkable revivals that was ever held in Clinton. Rev. H. T. Young, of Jena, Conference evangelist, did the preaching, and Jack Brokaw, of Bunkie, La., led the singing, which is a sufficient guarantee of itself that both were well done. In spite of the fact that we were handicapped from the very first service by bad weather and sickness, we had splendid results. There were at least 100 conversions and reclamations, and 12 accessions to the Church, with more to follow. There was scarcely a family in Clinton that did not have from one to four cases of la grippe during the time of the meeting—especially was this so with the Methodist homes. Even the writer and his entire family were in bed for several days during the meeting, which lasted two weeks. Brothers Young and Brokaw are a splendid team, and any of the brethren would be fortunate in securing their services. Brother Young is a strong, spiritual preacher, and I am sure that the Conference made no mistake in putting him in the field as Conference evangelist. We ask the earnest prayers of the Advocate and its readers, that the revival flame that has been kindled in Clinton may continue to burn.—A. J. Coburn, Pastor.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

OLD AGE PENSIONS.

This is the day when nations and municipalities are devsing old age pensions for public servants. Recently great stress has been laid on making generous provision for the aged minister. No plan has been found so sure and satisfactory as a policy of endowment to mature at age 65 with a life income as one settlement option. This provides protection during one's active ministry and matures when salary fails to meet the minister's needs. This is the safest supplement for any other plan to meet the needs of old age. Such a policy is issued by the Methodist Ministers Relief Insurance and Trust Association of Boston, Mass.—Adv.

SHILOH CHARGE, MISS.

Dear Brother Meek: As we have not heard anything from the Shiloh work, I thought I would write a few lines. The parsonage has been moved from Shiloh to Johns. We are still in the midst of good people, who are mindful of the preacher's needs. They have brought us quite a lot of good things to eat, and have shown us that they are in every way a noble people. I have completed my second round, on which I found good congregations and excellent people at all the appointments. On Feburary 9, Rev. W. L. Linfield, our presiding elder, drove from Pelahatchie to Shiloh to hold our first quarterly conference. Brother Linfield preached an unusually good sermon. He is very popular among all the people of all denominations. Then, there were set before us all kinds of good things to eat, evidencing that there are good cooks at Shiloh, and we were well qualified for the occasion. After dinner the quarterly Conference was held. It was one of the best we ever attended. We are trying to get our people to take the Advocate and stay closer to the Cross and to love the Lord more this year than ever before. —C. H. Strait.

Constipation

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax, for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

A CORRECTION.

Dear Dr. Meek: In looking through the Journal of the Mississippi Conference for the year 1916, I notice the following errors in the statistics for Canton Station, for which either the printers or the statistical secretaries are responsible, as the duplicate reports in my possession give the items correctly. In Table No. 1 the total membership reported is 315, when it should be 385. In Table No. 3, $112 is reported as the assessment for Home and Conference Missions, when it should read $120.

Yours fraternally,
M. M. BLACK,
Jackson, Miss. Former Pastor.

Scientific Treatment for the Skin

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

MT. PLEASANT, MISS.

Dear Dr. Meek: Please allow me to say that the Mt. Pleasant charge, so far as we have had opportunity to observe, is the most delightful little work in the Conference. I am sure, too, that those who have been so highly favored in bygone years as to be in the pastorate here, will bear me out in this statement. Situated between the Frisco Railroad on the south, and the Tennessee line on the north, it embraces so God-favored a land that neither the boll weevil ravages, nor the disastrous floods which wrought such havoc to the crops in many portions of the country, were even felt here. The crops of corn, cotton, and hay were the best, so I am informed, grown in some years. But this is not all by any means. Some of the Lord's most worthy servants, who have wrought so well in the past and who are still on the firing line, standing in the front ranks with those who are ready to charge the enemy of souls when the Great Commander gives the order, live and labor in this favored charge. We were very kindly received here, and have had many tokens of appreciation since our arrival. The many kindnesses shown us have already so endeared these good people to our hearts, that if, in the providence of Him who rules on high, we should have no other such pleasures, we could never forget them. Then, too, these tokens inspire a care-worn and hard-worked pastor to put forth every effort to further the cause of the Master, knowing that there are so many willing hands to help him. We are making a very good beginning, so far as material things go. The good ladies have been very busy and have added some very much needed furniture to the parsonage, and have funds ready to buy still other things which are needed. Our Sunday school work is not what we should like it to be, but there is a fine prospect for better things when the spring comes on. We find some choice young people here who give promise for the future. We find the charge in good shape to make a forward movement along substantial lines as a result of the work done by our worthy predecessor, Brother W. S. Selman. He left many friends here and we predict for him a great year on his new charge. Our first quarterly conference was a great success. The district work is in good shape, and from every part comes echoes of an onward movement. But nothing less could be looked for under the very efficient leadership of our wide-awake presiding elder, Rev. J. H. Felts.—M. A. Burns, P. C.

What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.

Glass of Salts Cleans Kidneys

If your Back hurts or Bladder bothers you, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they no longer are a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

Sure! High Heels Cause Corns But Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little, but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

"Whatever the Christian prays for he ought to be willing to live and die for."

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Renagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

LAMAR, MISS.

Dear Dr. Meek: While others are reporting in the Advocate concerning their respective charges, we think it is due our people of the Lamar charge at least to tell of some of the many good things that they have done for their preacher and his family and for the cause which they represent. The day after our family reached here after Conference, our Harris' Chapel people, near Michigan City, sent us a two-horse load of fine hay and an abundant supply of nearly every kind of canned goods, fancy groceries, fresh meat, sweet potatoes, chickens, etc. Lamar also gave us a substantial "pounding." And on Christmas, these same communities, with others, gave us another great shower of presents, which were palatable and otherwise substantial. And recently the ladies of Sylvestria Church, near Hudsonville, have completely refurnished one room of the parsonage at a cost of nearly $100. And others, headed by the ladies of Harris' Chapel, have added greatly to the comfort and appearance of the rest of the house by covering floors and doing other necessary re-furnishing. Also, the trustees of the parsonage property have met and decided to make some substantial repairs and improvements upon the parsonage and its premises. We understand that the material for the same has been purchased and that the work will soon be started. And all of this has been done without the solicitation of the pastor. Hence, the people, and not the pastor, are due the credit. We also hope to build a new church at one of our appointments during the year. Our charge has done a nice part by the Orphans' Home and the Hospital. We have one of the best Sunday schools, though not the largest, that we have ever known. We are planning for early collections and a revival of religion at every church and in every home in the charge.—T. H. Porter, P. C.

PEPSIN NUX IRON and

Sarsaparilla—Fine Course of Medicine.

Physicians and pharmacists have long known the desirability and difficulty of combining iron—a superlative tonic—in a blood-purifying medicine.

The combination of the iron with Hood's Sarsaparilla has now been secured through the happy thought of prescribing Peptiron Pills in connection with the Sarsaparilla—the latter before eating, Peptiron Pills after.

In this way the two medicines work harmoniously, giving four-fold results in blood-cleansing and up-building.

Peptiron Pills include pepsin and iron,—note the name, Peptiron Pills,—nux vomica, manganese, other tonics, digestives and laxatives.

What better course of medicine can you imagine for this season? You get blood-purifying, appetite-giving, liver-stimulating qualities in Hood's Sarsaparilla and great strength makers in Peptiron Pills. Buy these medicines today. They also combine economy with merit.

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho peels off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking, and, of course, has no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

"Whatever love undertakes to do it does well."

Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise; splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back, can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast, and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter-pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or rheumatism a real enthusiast on the subject of internal sanitation. Try it and you are assured that you will look better and feel better in every way shortly.

Keep the Skin Healthy.

Skin diseases, such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

(In Part)

Seashore Dist.—Second Round.

Logtown, Mar. 17, 18.
Bay St. Louis, 7:30 p.m., Mar. 18.
Coalville, at White Plain, Mar. 24, 25.

District Conference will convene, for first service, at Gulfport, First Church, 7:30 p. m., Tuesday, May 1. Let pastors elect their delegates, and send names to me. Also a list of same to Dr. W. H. La Prade. Pastors will please urge their local preachers to make reports to the Conference as the Discipline directs.

J. R. JONES, P. E.

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mnasfield, Drug Co., Memphis, Tenn.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

(In Part)

Baton Rouge Dist.—Second Round.

Pine Grove, at Pipkins, Sun., Mar. 11.
Olive Branch, at Gilead, Sat., Mar. 17.
Clinton, at Clinton, Mon., Mar. 19.
Springfield, at Holden, Sun., Mar. 25.

The District Conference will be held at Amite, May 14-17.

H. W. BOWMAN, P. E.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Sardis Dist.—Second Round.

(In Part)

Como, Mar. 4.
Coldwater, Mar. 11.
Sanatobia, Mar. 18.
Como Q. C., Mar. 20.
Oakland, at Antioch, Mar. 24, 25.
Batesville, Mar. 25, 26.
Wall Hill, at Marion, Mar. 31,-Apr. 1.

March 15 to April 15 is set apart for an "Every-Member Canvass for Benevolences." Do not stop until every dollar is secured in cash or subscriptions. Institute work will be done this quarter. The success of the first quarter has broken all records in the Sardis District. May we do greater things this quarter.

Please do not allow anything to conflict with District Conference April 30-May 3. Also make arrangements now to be present at Grenada during mid-year Conference about June 1. "Do your best and do it now."

J. H. HOLDER, P. E.

Sardis, Miss., March 1, 1917.

Columbus Dist.—Second Round.

(In Part)

Macon (Preaching), Mar. 11.
Columbus, First Church (Preaching, a. m.), Mar. 18.
Columbus, Central (Preaching, p. m.), Mar. 18.
West Point (Preaching), Mar. 25.

The Columbus District Conference will be held at Shuqualak, May 15 to 18. W. W. WOOLLARD, P. E.

Durant Dist.—Second Round.

(In Part)

Durant Station, Mar. 11, 12.
Lexington Station, Mar. 18, 19.
Sallis Ct., at Shrock, Mar. 21.
Kosciusko Station, Mar. 25, 26.
Ackerman charge, at Wier, Mar. 31,

W. W. MITCHELL.

Corinth Dist.—Second Round.

(In Part)

Corinth, First Church, Feb. 24, 25.
Corinth, South Side, Feb. 25, 26.
Booneville Station, Mar. 3, 4.
Sherman, at Liberty, Mar. 10, 11.
New Albany Station, Mar. 12.
Iuka Station, Mar. 17, 18.
Wheeler, at Hodges' Chapel, Mar. 25, 26.
Chalybeate, at Ebenezer, Mar. 27.
Dumas, at Mt. Zion, Mar. 29.
Myrtle, at Union Hill, Mar. 31, April 1.

T. H. DORSEY, P. E.

Winona Dist.—Second Round.

(In Part)

Carrollton, at Valley Hill, Mar. 17, 18.
Greenwood, Mar. 18, 19.
Sunflower, at Fairview, Mar. 24, 25.
Indianola, Mar. 25, 26.
Moorhead, April 1, 2.
Itta Bena, April 2, 3.

Our District Conference will be held at Drew April 24, 26. The City of Drew is some city, too, and the Entertainment will be ample and the Conference devoted largely to vital and timely topics relative to the Laymen's sphere and spirit in the program of the Kingdom. All pastors will urge their members to be sure to attend. We want a District Conference not in "the groove fashion," but in power, grip, and movement spirit. Bishop Murrah has just informed me that he will be with us.

L. M. LIPSCOMB, P. E.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauscated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

"Keep your temper; no one else has any use for it."

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICAL CO., Elkhart, Ind.

The Boils Of Lazarus

were eased by the dogs who licked the infected places, but they were not cured. Many modern people employ the same method in their treatment of boils, pimples, rashes, carbuncles, eczema and other skin diseases. They apply a salve or lotion to the sore places and fondly imagine they have cured them. The important fact which they fail to recognize is, that these skin diseases are diseases of the blood, and that no external treatment can permanently cure them, because they are essentially internal ailments. S. S. S. is the only proper remedy for this breaking out of the skin, because it acts upon the blood, cleansing and revitalizing it, and removing the cause of infection. It should be borne in mind that S. S. S. is purely vegetable, made from native roots, herbs and barks, and that it contains no habit-forming drugs or other injurious ingredients. Obtain a bottle of S. S. S. from your druggist and if you need the advice of a physician, write to the Medical Department, Swift Specific Co., 301 Swift Building, Atlanta, Ga.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The sixth annual meeting of the Woman's Missionary Society of the Mississippi Conference will convene at Gulfport, Friday, April 6, 1917.

Names of delegates, and all communications, should be sent to Mrs. Eugene Kelly, Gulfport, Miss.

Mrs. R. E. JOHNSON,
President.
Mrs. H. L. McCLESKEY,
Rec. Secretary.

COUNTING OURSELVES IN.

The story is told in an old Tanril book of twelve Brahmans on a pilgrimage, who, while crossing a stream, escaped with great difficulty. Uncertain if all were alive, one of the pilgrims counted his companions: "Ondru, rendu, mundru, nalu, ainthu, aru, eru, ettu, onpathu, pathu, pathinondru!" this giving the numerals from one to eleven. "Alas, there are but eleven of us; and one of us must be drowned."

But who was missing? All responded to their names. A second pilgrim ranged his comrades in line, and counted. The result was the same. There were only eleven men; and yet they were certain that no one was missing.

"Let me count!" said a third Brahman. When he had finished he declared that somebody was dead. Much puzzled, the men agreed to consult a hermit who lived near.

The hermit asked them to stand in a row while she counted: "Ondru, rendu, mundru, nalu, ainthu, aru, eru, ettu, onpathu, pathu, pathinondru, panirendu!" "Why, there are twelve of you!" she said. "It is all right."

It was not an easy matter to convince them, but they finally admitted their error when they found that each one of them had forgotten to count himself.

The late Jacob Chamberlain, in telling the story, in "The Kingdom in India," asked: "Do we not, fellow Christians, too often fall into this very Brahman dullness, and in God's work each fail to count himself or herself? If there is real work to be done for Christ and the Church, are we not prone diligently and repeatedly to count all the others, and perhaps unconsciously neglect to count ourselves?"

The commission of the Master is, "Ye shall be my witnesses." We hear, but are so apt to interpret the message as applying to any one, every one, but ourselves. How many Christians, thus leaving themselves out of the count, take no part in the God-given work of seeking the lost? What of our opportunities to witness for Christ to those we meet in the home, in business, or when we are seeking our pleasure? Since God says, "Ye," let us be careful to count ourselves in, that we, too, may have a part in bringing the answer to our own prayer, "Thy kingdom come."—Rev. John T. Faris, D.D.

THE WOMAN'S MISSIONARY COUNCIL.

The seventh annual meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, will be held at First Church, New Orleans, La., April 12-20, 1917.

SUE BENNETT SCHOOL, LONDON, KY.

This school was established in 1897. Prof. J. C. Lewis was elected first principal, which position he has filled ever since until the past year, when, by the action of the Council, he was voted a year's leave of absence, during which time the management of the school has been placed in the hands of Rev. J. E. Savage, pastor of the church, who has been appointed principal, and Mrs. Katherine Jackson French, Ph. D. (Columbia University), dean.

The school plan consists of an administration building, a girls' dormitory, which is a splendid four-story brick and concrete building, with a ground-floor basement, kitchen and dining room, laundry, cold storage, furnace rooms, etc.; a three-story boys' hall; six cottages, a music hall, a manual training hall, pump station, and principal's residence. The total valuation of the property is $85,000. There is also a farm owned by the school worth approximately $4000, which furnishes food products, milk, and butter for the dining room.

School Work.

Every grade is taught, from the first through the high school, which comprises four years of complete work and gives a pupil advanced standing, the school being accredited. Besides this we have departments of instrumental and vocal music and normal, agricultural, model, commercial, manual training, and domestic science departments.

Industrial Work.

The school is conducted on as economical a basis as possible, constant care being paid to the fact that it is the Lord's money which we are expending. As far as expedient, work is given to students to help them earn their way. Would that we were able to furnish a work scholarship to every boy or girl that applies!

Religious Instruction.

Two chapel services weekly, the Wednesday night prayer meeting, Y. M. C. A. and Y. W. C. A., besides special meetings, have been instrumental in the salvation of a number of the students. The revival meetings held by Revs. Moore and Tillman wielded a strong influence for good, and many of the students were happily converted.

Boarding Department.

By the co-operative plan students secure board, and room rent, fuel, and lights for the small sum of $7.50 per month. Many of them pay their board with produce which they bring from home. And the board which we are able to give is equal to that in many high-priced schools.

General Effect of the School.

Sue Bennett has made an unusual record with its graduates. Up to the present one hundred per cent of its graduates have made good," and the general effect on the adjoining counties has been very helpful. A man said recently that this school had done more than any other single agency to encourage improved economic and social conditions in this section of the State. Our pupils return home to teach the things they learn here, and the leaven is thus spreading gradually throughout the whole section.

The school is growing. During the fall term there was an increased enrollment of twenty-five over the fall term last year. The school is at present almost full, and we shall probably be obliged to make outside arrangements for the teachers who come to us for the special ten weeks' spring term.

Our moving picture machine has been of great benefit to the school, helping very much in the educational work of the institution. The machine was purchased by the Woman's Missionary Society of this State at a cost of $150.

We have been able to realize a power plant and are still praying that God may open the heart of some big brother laymen for this as well as for a chapel. By cutting out the partition and putting in folding doors between two classrooms, we are able to accommodate the whole school for chapel exercises, but it does not give that deep religious influence that a real chapel would. We need the prayers of our friends, and let us pray together that God's blessing may be upon us and upon those who make it possible for us to do this work in his name.—From Sixth Annual Report of Woman's Missionary Council.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $165,000 paid to **widows, orphans, and disabled.** Over $50,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

Backache

In spite of the best care one takes of oneself, any part of the human machine is liable to become out of order. The most important organs are the stomach, heart and kidneys.

The kidneys are the scavengers and they work day and night in separating the poisons from the blood. Their signals of distress are easily recognized and include such symptoms as backache, depressions, drowsiness, irritability, headaches, dizziness, rheumatic twinges, dropsy, gout.

"The very best way to restore the kidneys to their normal state of health," says Dr. Pierce, of Buffalo, N. Y., "is to drink plenty of pure water and obtain from your favorite pharmacy a small amount of Anuric, which is dispensed by almost every druggist." Anuric is inexpensive and should be taken before meals. You will find Anuric more potent than lithia, dissolves uric acid as water does sugar.

BANISHED — pimples, blotches, sores, humors, and eruptions, by Dr. Pierce's Golden Medical Discovery. For a poor complexion, and for the poor blood that causes it, this is the best of all known remedies.

In every disease or disorder of the skin or scalp, in every trouble that comes from impure blood, the "Discovery" is the only medicine sold that does what it promises.

Scrofula in all its various forms, Eczema, Tetter, Salt-rheum, Erysipelas, Boils, Carbuncles, Enlarged Glands, and Swellings, and every kindred ailment, are benefited and cured by it.

Cut this out and mail to us with the name of the paper—we will mail you *free* a medical treatise on above diseases. Address Dr. Pierce's Invalids' Hotel, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

Armour's Fertilizers

You know where the ANIMAL MATTER in Armour Fertilizers comes from. You may have grown the hogs and cattle.

Armour Fertilizers are GOOD for your land—GOOD for your crops—GOOD for your pocketbook—GOOD for your disposition — a GOOD all 'round investment.

From the farm — back to the farm

Armour Fertilizer Works

Atlanta, Ga. Jacksonville, Fla. Greensboro, N. C. New Orleans, La. Nashville, Tenn. Baltimore, Md. Chicago, Ill.

Frost-proof Cabbage Plants.

APRIL 1ST DELIVERY.

All Leading Varieties, 500, $1.25; 1,000, $2.00; 5,000 at $1.50 f.o.b. here. Satisfaction guaranteed.

Tomato Plants nt $1.35; Egg and Pepper Plants at $1.50 per 1,000; 5,000 at $1.25 f.o.b. here. Postpaid, 40 cts. per 100.

D. F. JAMISON, Summerville, S. C.

Brown's Household Panacea and Family Liniment

For cramps in the limbs and stomach, pains in the stomach, bowels or side, rheumatism in all its forms, stitches in the back or side, spinal complaints, sprains and bruises, colic and dysentery. Also it is remarkably effective in the treatment of colds, sore throat, bronchitis and LaGrippe. Excellent for cuts, wounds, burns and toothache.

Brown's Household Panacea and Family Liniment quickens the blood, warms the system and heals. It is warranted to have twice the strength of any other medicine of similar uses, and yet it is absolutely safe. Recommended by the best of physicians and guaranteed under the food and drugs act of June 30, 1906. Price 25c.

CURTIS & BROWN MANUFACTURING CO., (Limited)
215-17 Fulton St., New York, N. Y.

Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations

HUSBAND SAVED HIS WIFE

Stopped Most Terrible Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Denison, Texas. — "After my little girl was born two years ago I began suffering with female trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would almost burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's stepsister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.

If you are suffering from any form of female ills, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

FEATHER BED BARGAINS

This ad and $10.00 gets you our Big Bargain as follows: One strictly New 40-pound Feather Bed; one pair 6-pound New Feather Pillows; one pair Full Size Blankets; one Full Size Counterpane, and one pair lace Pillow Shams. All new, clean sanitary feathers covered with 8oz. A.C.A. Ticking. Retail worth of whole lot $23.00. Money back guarantee. Most for money. This offer is good for 30 days only. Mail order now or write for order blanks.

SOUTHERN FEATHER & PILLOW CO.
Dept. 158. Greensboro, N. C.

YOUR TOMATOES FOR THIS YEAR FREE

Write today and we will send you **free** a package of the seasons favorite tomato seeds, **Mixson's Earliest of All.** It is a beautiful, delicious, smooth, pink, tomato, is very hardy, and the most popular tomato for early planting. A strong, vigorous grower and fruits heavily. One of our most popular sellers. We will also send you postpaid a free copy of our 1917 illustrated catalogue, containing excellent bargains in high-grade garden seeds; and our pamphlet on Beautifying the Home Grounds. Write today.

W. H. MIXSON SEED CO.
Mail Order Dept. N
Charleston, S. C.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

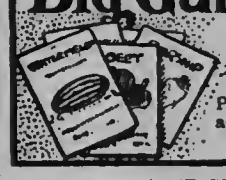
GUATEMALA AMERICAN COFFEE CO.
317 CAMP STREET. PHONE MAIN 2196.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

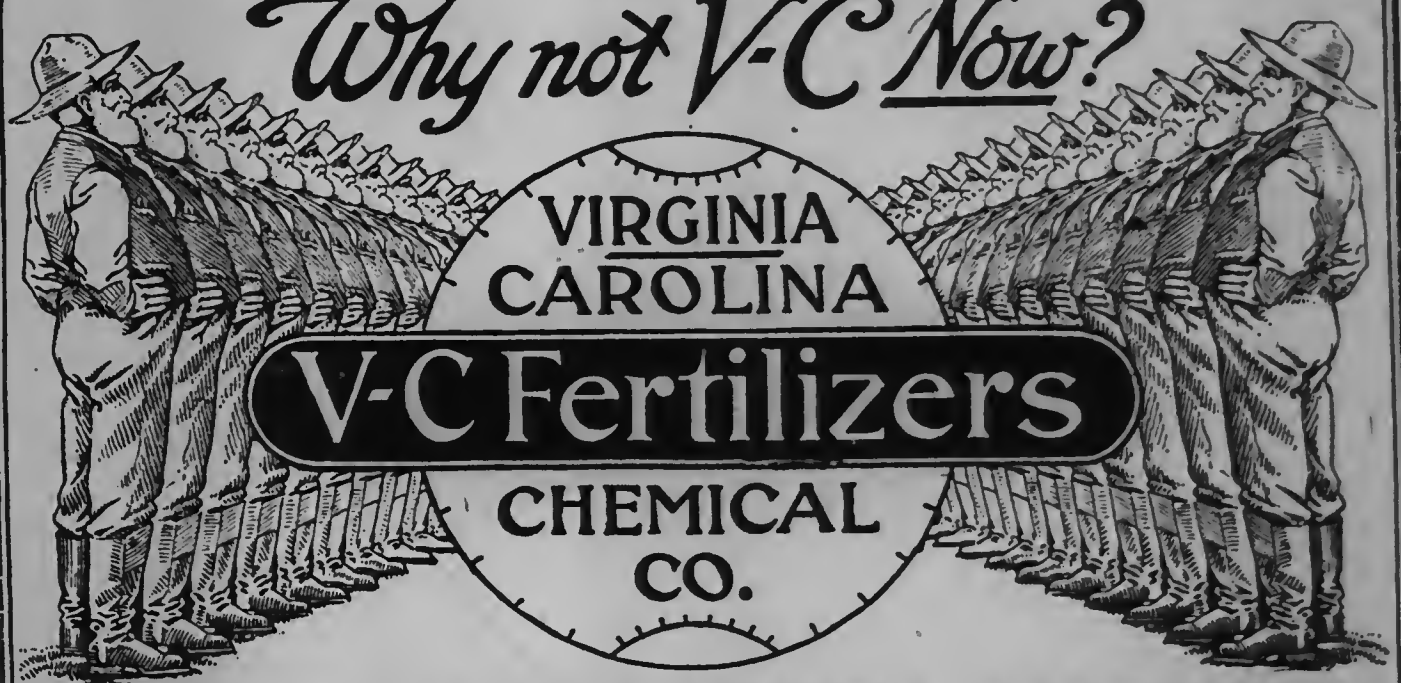
Big Garden Seed Selection $1 POST PAID



With each purchase we will send you free a handsome catalogue which gives full instructions on planting. The selection contains one package each of Snap Beans, Pole Beans, Lima Beans, Sweet Corn, Peas, Cabbage, Cucumber, Lettuce, Turnips, Cantaloupes, Pepper, Radish, Spinach, Squash, Tomato, Parsnips, Brussels Sprouts, and Carrots. Other vegetables may be substituted for any of the above.

AMERICAN SEED & IMPLEMENT CO., MOBILE, ALA.

Why not V-C Now?



REAL PROSPERITY MAKERS

V-C Good Seller and Gives Excellent Results:

"I have sold V-C Fertilizers for years and find them good sellers. My customers prefer the goods to other makes, reporting them as giving excellent results, especially for orange groves and trucking. My dealings with the V-C Company have been most satisfactory."

D. B. Dickson
Lakeland, Fla.

Customers Always Come Back After V-C Brands:

"We have used V-C Fertilizers for 10 years and find that they give better satisfaction than any other kind we sell. They always come back after V-C Brands."

Cook & Watkins
Waldo, Ark.

14 Years of Satisfaction in Selling and Using V-C:

"I have been using V-C Fertilizers for 14 years, and they are the best that can be used. V-C has given universal satisfaction to my trade for 14 years."

J. F. Rozas & Co.
Benson, La.

Prefer V-C To All Others:

"We have been selling V-C Fertilizers for a great many years with very satisfactory results. Many of our customers prefer V-C Brands to all others."

SALISBURY HDWE. & FURN. CO.
R. L. Bernhardt
Salisbury, N. C.

A Real Pleasure to Do Business With Them:

"We have been handling V-C Fertilizers for years and found them very satisfactory. Our business relations with the Company have been such that it is a real pleasure to do business with them."

O. G. Flippen & Co.
Cumberland C. H., Va.

Nothing But Praise for V-C:

"It is with unqualified pleasure that we write you in regard to the merits of V-C Fertilizers. We have used your various brands on our farms for the past 5 years, and without a single exception have proven thoroughly satisfactory in every respect, producing in each instance the best Corn, Cotton and Tobacco grown in this locality. We have been selling V-C during that period, and we are yet to hear anything from our customers but the highest praise in regard to results."

ANGIER MERCANTILE & REALTY COMPANY,
By J. A. Hackney
SECRETARY & TREASURER
Angier N. C.

V-C Always Reliable:

"We have been selling V-C Fertilizers for a number of years, and always find them reliable goods."

Powell & Co.
Vineland, N. C.

V-C and the Boll Weevil:

"My advice as to how to raise Cotton under Boll Weevil conditions; will say, plant early, use Fertilizers, work or cultivate crop often and thoroughly. As to Fertilizers, I used High Grade V-C Goods the past year, and made a good investment."

J. W. Cobb
Newville, Ala.

WHY NOT MAKE YOUR SOIL AND CROPS PAY MORE

by sending for our Free Crop Books, which point the way to Greater Prosperity on all Farms? Just drop us a Postal, indicating what Crops you are interested in, and Books will be promptly sent you by mail.

Crop Book Dept.—V-C FERTILIZERS—Box R. P., 1916, Richmond, Va.

The Evening Line-Up

Both children and grown-ups, with coughs and colds, are all the better for a dose of Foley's Honey and Tar at bed time. It wards off croup, stops tickling throat, and hacking coughs, and makes an otherwise feverish, sleepless night of coughing and distress, a quiet and restful one.

BROWNSVILLE, TEXAS, Mr. Chas. Baker, writes: "My wife would not think of using any other cough medicine, as Foley's Honey and Tar is certain to bring quick relief. It is especially effective in cases of bad coughs, and we give it to our children and recommend it always as a safe remedy, for it contains no opiates."

ITCH-ECZEMA FREE TRIAL

(Also called Tetter, Salt Rheum, Pruritus, Milk-Crust, Weeping Skin, etc.)

ECZEMA CAN BE CURED TO STAY, and when I say cured, I mean just what I say—C-U-R-E-D, and not merely patched up for awhile, to return worse than before. Now, I do not care what all you have used, nor how many doctors have told you that you could not be cured—all I ask is just a chance to show you that I know what I am talking about. If you will write me TO-DAY, I will send you a FREE TRIAL of my mild, soothing, guaranteed cure that will convince you more in a day than I or anyone else could in a month's time. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me to-day you will enjoy more real comfort than you had ever thought this world holds for you. Just try it, and you will see I am telling you the truth. Dr. J. E. Cannaday, 1299 Park Square, Sedalia, Mo. References: Third National Bank, Sedalia, Mo.

Could you do a better act than to send this notice to some poor sufferer of Eczema?

DRAUGHON'S COLLEGE.

The highest degree of business ability comes only through a process of business training. The BEST PLACE for you to get business training is Draughon's Practical Business College, Shreveport, La. P. E. Townsley, Mgr.

GALL STONES (No Oil) AVOID OPERATIONS

No more Gallstone Pains or Aches in Stomach, Back, Side or Shoulders; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Biliousness, Headache, Constipation, Piles, Catarrh, Nervousness, Blues, Jaundice, Appendicitis. These are common Gallstone symptoms—can be Cured. Send for home treatment MED-C-L BOOK on LIVER, STOMACH, GALL TROUBLES & APPENDICITIS. FREE

GALLSTONE REMEDY CO., Dept. J 71 219 S. Dearborn Street CHICAGO

OUR OFFER

$10.00 for the largest Ponderosa Tomato grown from our seed. With $1.00 worth of Garden or Flower Seeds ordered from our New Catalog we will send free one package of the Ponderosa Tomato, the largest of all Tomatoes in cultivation, delicious flavor. Color Crimson Purple, excellent for home and shipping. Give it a trial. Send for Catalogue to-day. Prize awarded September 1st, 1917. Affidavit from weigher will be accepted.

TUCKER-MOSBY SEED CO.,
P. O. Box E. MEMPHIS, TENN.

THE KNIFE ABOLISHED

Great Discovery of Famous Eye Specialist Saves Operation

The remarkable success of major Operations Absorbine and makes it no longer necessary to undergo a painful, expensive and uncertain operation for Cataracts, Chronic Granulations, Lid Tumors, Corneal Ulcers and other eye troubles of like nature.

This truly wonderful remedy quickly and surely absorbs the foreign growth, and has restored the sight of persons nearly blind for years.

Opthalmic Absorbine is a pure vegetable compound, guaranteed to be perfectly harmless, and can be used with absolute safety in all eye ailments. It quickly draws to a sharp focus, etc., tones up the weakened blood vessels and improves the circulation of the eye.

CATARACT BLINDNESS

can be prevented if taken in time. The first symptoms of this dread disease are very mild and deceptive. Do not wait until the knife is the only hope. When the first symptoms of Cataract appear, use Opthalmic Absorbine and guard against serious affection. Full description of this great remedy, what it has done for others, and valuable book on the Eye of the eye sent free to any one who will write to the

Dr. F. Sherwood Co. 354 Church St., Elmira, N. Y.

LEE'S SEEDS

ESTABLISHED 1898

Many acres of worn out soil have been transformed into valuable growing land by planting

Lee's Bermuda Grass Seed,
5 lbs. postpaid for $2.40.

You can defeat the high cost of living by raising what you eat. Write for Catalogue of Lee's Seeds. They will please you.

LEE'S SEED STORE
FORT SMITH, - Arkansas.

Mother Why Don't You Take Nuxated Iron

And Be Strong and Well and Have Nice Rosy Cheeks Instead of Being Nervous and Irritable All The Time and Looking So Haggard and Old?—The Doctor Gave Some to Susie Smith's Mother and She Was Worse Off than You are and Now She Looks Just Fine.

NUXATED IRON WILL INCREASE THE STRENGTH AND ENDURANCE OF WEAK, NERVOUS, CAREWORN, HAGGARD LOOKING WOMEN 200 PER CENT. IN TWO WEEKS' TIME IN MANY INSTANCES.

THE CHILD'S APPEAL

"There can be no Beautiful, Healthy Rosy Cheeked women without Iron."

F. KING, M. D.

"There can be no healthy, beautiful, rosy cheeked women without iron," says Dr. Ferdinand King, a New York physician and author. "In my recent talks to physicians on the grave and serious consequences of iron deficiency in the blood of American women I have strongly emphasized the fact that doctors should prescribe more organic iron—nuxated iron—for their nervous, run-down, weak, bloodless women patients. Pallor means anaemia. The skin of the anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks."

"In the most common foods of America, the starches, sugars table syrups, candies, polished rice white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago farina, degerminated cornmeal no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked are responsible for another grave iron loss.

"Therefore, if you wish to preserve your youthful vim and vigor as a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would add salt when your food has no seasoning. As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away habit forming drugs and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of people might be saved who now die every year from pneumonia, stripped consumption, kidney, liver, heart trouble, etc. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in the blood.

On account of the peculiar nature of woman and the great drain placed upon her system at certain periods, she requires iron much more than man to help make up for the loss.

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles, in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without obtaining any benefit. But don't take old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by

Dr. Ferdinand King, New York physician and author, tells physicians that they should prescribe more organic iron—Nuxated Iron—for their patients—Says anaemia—iron deficiency—is the greatest curse to the health, strength, vitality and beauty of the modern American Woman.—Sounds warning against use of metallic iron which may injure the teeth, corrode the stomach and do far more harm than good. Advises use of only nuxated iron.

You can tell the women with plenty of iron in their blood—beautiful healthy rosy cheeked women full of Life, Vim and Vitality

Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

I have used Nuxated Iron widely in my own practice in most severe aggravated conditions with unfailing results. I have induced many other physicians to give it a trial, all of whom have given me most surprising reports in regard to its great power as a health and strength builder.

Many an athlete and prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron.

Dr. Howard James, late of the United States Public Health Service, said, I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But so many American women suffer from iron deficiency with its attendant ills—physical weakness, nervous irritability, melancholy, indigestion, flabby, sagging muscles, etc.—and in consequence of their weakened run-down condition they are so liable to contract serious and even fatal diseases that I deem it my duty to advise all such to take Nuxated Iron. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine or secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older forms of organic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach, on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $50.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 200 per cent or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3186.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 15, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

THE CHURCH'S GREATEST WORK.

To say that the work of soul-saving is the chief business of the Church is but to utter a generally conceded truism. Yet this fact is one that could hardly be too much stressed. Other kinds of work are so much easier of accomplishment that there is a very strong temptation to expend our energies in them. To do this, is to turn aside from our noblest opportunities and engage in inferior forms of service. No matter what else a Christian minister may be able to do, if he is not effective in leading the lost to Christ and building them up in Him, he is not in the best sense magnifying his high calling.

But the task of soul-saving is not the preacher's alone. It is the duty and privilege of every disciple of Jesus both to aid in rescuing the perishing and in the perfecting of the saints. And in proportion as the membership of the Church enters actively into this work, is it successfully executed. One of the most striking things about the first Christians is that all seemed to have a passion to tell of the risen Lord and bring others into the Kingdom. We need more of that spirit in this day. Indeed, no pastor who does not succeed in imbuing his people with it can hope to succeed largely.

We desire to offer, in this connection, two or three reflections concerning the matter of securing a revival.

1. Do not get the idea that a revival can be ushered in by manipulation. To be sure, the right kind of effort may help to bring it—it needs to be prepared for; but it is more to be prayed down than worked up. In the rush of these busy times, when there are so many activities and so much planning about methods, are we not too much disposed to neglect united prayer? Is not our praying too much of the hurried and superficial kind? We fear so. It takes time to really pray. There must be a getting apart, quiet hours, a tarrying at Jerusalem.

2. Soul-saving is a work for the spiritual. No man should presume to undertake it until he himself is right with God. The best place for a revival to begin is in one's own heart.

3. The leadership of the Holy Spirit should be secured. No human being, unaided by Divine power, is sufficient for this thing. To undertake it in one's own strength is to fail. As the Holy Ghost sent Peter to Cornelius and Ananias to Paul, preparing each for the other, so will he do with people in this day, if only his guidance is faithfully and rightly sought. Oh, that we might learn to hear and heed His blessed voice as he seeks to impart to us His messages!

A BEAUTIFUL INCIDENT.

That is a beautiful incident in the life of the late Bishop John C. Granbery that Dr. W. F. McMurry has lately written up for the Church press. While visiting in the West, the Bishop was announced to preach on the Sabbath day, and a stranger from the South, attracted by the announcement, found his way to the house of worship and heard the discourse. The message reached his heart and led to his conversion. In the story, as related, there is no indication that Bishop Granbery ever knew that he had that day been instrumental in saving this gentleman. Now, long after the ascension of the good Bishop to the Father's house, he has given, as an expression of his appreciation for the blessing that he received on that occasion, $10,000 to the Loan Fund of our Church Extension Board, the interest on which is to go every year to Granbery College, Brazil, an institution named for his translated spiritual benefactor. This same man has also given $50,000 to the Church Extension Loan Fund, with the understanding that the annual interest is to be applied to the support of the superannuates of the Louisiana Conference.

Truly, Bishop Granbery did a great work on that Sabbath. The fact is, when a preacher faithfully lifts up Christ from the pulpit he can never be sure as to the results this side of the Judgment. As Frederick W. Robertson says in his great sermon on "Religious Despondency," "There is good done of which we can never predicate the when or where." Possibly the surprises of this kind that will come in the Glory Land to saints who went to their graves disappointed because of the seemingly meager fruitfulness of their labors will constitute no small part of their happiness, as they mingle with the innumerable company of the redeemed.

DR. JOWETT MAY RETURN TO ENGLAND.

The Church News Association (New York) reports that it is generally predicted that Dr. J. H. Jowett, now pastor of the Fifth Avenue Presbyterian Church of New York City, will accept the pastorate of Westminster Chapel, London, which is said to be the greatest Presbyterian Church in England, having attached to it various extension schools. It is said that the preacher who occupies the pulpit of this congregation, "if a really great man, talks in a sense not only to all England and Scotland, but also to the entire English-speaking world and to many countries speaking other tongues."

An official of the Fifth Avenue Church (New York), who is declared to be informed as to existing conditions and Dr. Jowett's feelings, is quoted as having recently made the following statement:

"Under Dr. Jowett's pastorate, Fifth Avenue Church has seen its greatest years, and those years have been ones in which it was asked oftenest what is the matter with New York churches? Not in Dr. John Hall's or any other day have congregations been larger or have financial receipts been so great. Yet the lot of the famous foreign-born preacher in America is rarely a happy one. Dr. Jowett receives $18,000 a year, perhaps the largest pulpit stipend in the world, and probably three times the sum he will get in London if he goes there. But Dr. Jowett's heart is in England. He is English in thought and action. Almost at once he will have the problem of getting to England for the summer. Can he do it? He will if he can.

"But Fifth Avenue Church is not growing in membership, and Dr. Jowett has expressed keen disappointment because it is not. This he has done within a few months. Crowds attend, but they are from other churches, and strangers and visitors. A few old members give most of the large sums of money reported. Conditions in New York are such, and Dr. Jowett's inclinations are of such a type that he cannot extend Fifth Avenue's work in America as Dr. Morgan did Westminster's work in England. The fate of the Fifth Avenue Church will be problematical if Dr. Jowett is lost to America, but we fear the worst. It is an important matter for Protestants of all America."

IS THIS PROPHECY TO BE FULFILLED?

A distinguished and widely known citizen of the South, who has won large reputation as a thinker, writer, and public speaker, and who has been very influential in shaping legislation dealing with the race problem in his State, in commending our position concerning the question of Methodist unification, adds the following thought-provoking words:

"I said, thirty years ago, that if racial lines in the South were ever verged to the point of contact socially and politically, it would come through the Churches."

A SCIENTIST'S VIEW OF PRAYER.

The following statement from Professor Dawson, the Canadian naturalist, is worth passing on at this time when so many are disposed to restrict the influence of prayer: "A naturalist should be the last man in the world to reject the efficacy of prayer, since prayer is one of the most potent of natural forces. The cry of the young raven brings its food from afar without any exertion on its part, for that cry has power to move the emotion and muscles of the parent bird, and to overcome her own selfish appetite. The bleat of the lamb not only brings its dam to its side, but causes the secretion of milk in the udder. The cry of distress nerves men to all exertions, and to brave all dangers, and to struggle against all or any of the laws of nature that may be causing suffering or death (to others). * * * Are we, then, to suppose that the only Being in the universe who cannot answer prayer is that One who alone has all power at his command? **The weak theology which professes to believe that prayer has merely a subjective benefit is infinitely less scientific than the action of the child who confidently appeals to a Father in Heaven."**

SOUND TEACHING IMPORTANT.

The QUALITY of the religious teaching done is a thing of vast importance. There is too much of a tendency in this day to regard one Church as good as another and all kinds of preaching as equally valuable. The doctrines of Methodism have been her chief glory, and well may we beware of those who would have us regard them lightly.

THE WORST DEFORMITIES.

(Dudley A. Reid, editor of The Missouri Democrat, having been bantered by an editor of a competing paper because he was a cripple, wrote and published this poem in answer.)

Oh, what does it take to make man complete
From the crown of his head to the soles of his feet,
With naught to subtract, and nothing to add,
A man not too good, and a man not too bad?

Is a man but an arm, a leg and a boot—
An eye and an ear, and a tongue and a throat?
Is there nothing more in him to extol?
A brain—or a heart—or a conscience—or soul?

Is the hunchback, the deaf, the mute and the blind
The only unfortunate the frail world can find?
Is there no petrified heart? No brain out of plumb?
No conscience deep-seared and withered and dumb?

Is the miserable gristle in place of a spine,
The shrunken ideal, the hope out of line,
The twisted desire, the wish-washy will,
No cause to suspect the makeup is ill?

Is there no vision to look through the skin
And see the deep voids that may lie within?
The crack on the inside, where the outside is whole?
The warp in the heart, and the limp in the soul?

SIN THE ONLY REAL CALAMITY.

The reason the atonement of Christ was sufficient is that everything was accomplished for the divine government that would have been, had the penalty been inflicted. The sinner is saved if he will enter into God's love as it is offered in his Son. This is the heart of the Gospel. The only calamity is sin. If you are ready to go, there is no calamity in trial or affliction or death. God is not so much concerned about what you have, as about what you are.—Dr. Howard Agnew Johnston.

THE HARDEST TASK.

"People who live only to amuse themselves work harder at the task than those who earn a living." This is as true as when Hannah Moore wrote it. There was never a generation that worked so hard to amuse themselves as this one, and, to judge by their restlessness, their nervousness, their rushing around in pursuit of a new excitement, there was never one which failed more utterly. One of the greatest mistakes made in this day is trying to give men pleasure with their work instead of giving them pleasure in their work. And there is no greater pleasure than to feel that you have done something worth doing and have done it well.—Western Recorder.

THE PRAYER MEETING.

By Malcolm James MacLeod, D.D.

The prayer meeting is one of the vexing problems of the minister's life. Hardly a pastor to-day but is more or less anxious and disturbed over his mid-week service. Some have given up the fight in sheer despair. And yet it would seem as if there never was a louder call for it, never a time when the Church as an organization could so ill afford to dispense with this family gathering; and never a time when the individual members of the Church so needed an hour in the feverish hurly-hurly of the busy week to come apart into a quiet place and commune awhile.

Now it must be confessed that the prayer meeting is not only not a popular place to which to go, but there is grave doubt if it ever can be made such without abusing its purpose. It is a place after all for the select inner circle and for those who desire to delve deeper into the things of God. It is a place for the men and women who believe profoundly in prayer as the final dynamic of the Church's work. But in every live church there ought surely to be enough of such people to make a respectable gathering on Wednesday evenings.—Christian Intelligencer.

After your death you had better have a bad epitaph than an ill report while you lived.—Shakespeare.

THE PERIL PERCEIVED.

By Bishop W. A. Candler.

The country is at last beginning to awake to the peril to the education of the nation which is involved in the Rockefeller and Carnegie Boards. It is to be hoped the awakening of the people to this menace is not too late.

In the early part of the year 1909, I printed in the Atlanta Journal a series of articles pointing out the dangers which threatened us from the plans and purposes of the Rockefeller Board, commonly known as "The General Board of Education." At that time some good people thought I was unduly alarmed, and that my criticism of the Rockefeller Board was not well founded. But many now perceive that my fears were not groundless, and that my conclusions were amply justified by the facts.

At the meeting of the National Educational Association held in St. Paul, Minnesota, in the year 1914, the following resolution was unanimously adopted:

"Resolved, That we view with alarm the activity of the Carnegie and Rockefeller foundations, **agencies not in any way responsible to the people,** in their efforts to control the policies of our State educational institutions; to fashion them after their own conceptions; to standardize our courses of study; and to surround the institutions with conditions which menace true academic freedom and defeat the primary purpose inviolable in our common schools, normal schools, and universities."

Recently the subject has been brought forward in the Senate of the United States. On Feb. 8, when the bill making appropriations for the Department of Agriculture for the fiscal year ending June 30, 1918, was under discussion, Senator W. S. Kenyon, of Iowa, offered the following amendment, which was adopted by the Senate:

"Provided, That no part of the appropriation made by this act, whether for salaries or expenses of any other purpose connected therewith, shall be used in connection with any money contributed, or tendered, by the General Education Board, or any corporation, or other organization or individual in any way associated with it, either directly or indirectly, or contributed or tendered by any corporation or individual other than such as may be contributed by the State, county, or municipal agencies; nor shall the Department of Agriculture receive any moneys for salaries or any other purpose from the General Education Board, or any corporate or other organization or individual in any way associated with it, either directly or indirectly, or contributed or tendered by a corporation or individual other than such as may be contributed by State, county, or municipal agencies, except by act of Congress authorizing the same. Nor shall any person paid in whole or in part by any such corporation for services rendered by him be employed by the Government or become or remain an officer of the Government. Any person violating any or either of the terms of this provision shall be deemed guilty of misdemeanor, and, upon conviction thereof, shall be punished by a fine of not less than $1000, or by imprisonment as the court may determine."

Pending the consideration of the amendment, Senator George E. Chamberlain of Oregon exposed the improper connection of these Boards with the activities and operations of the General Government, and had printed in the Record all my articles which the Journal published eight years ago.

Senator Chamberlain put into the Record also a strong letter from President J. W. Crabtree, of the State Normal School of Wisconsin. In the course of his letter, President Crabtree used the following language:

"Many educators throughout the country are of the opinion that these foundations have a good deal to do with the naming of university presidents and with the naming of men for some other very important places. Were I to desire a university presidency, or were I to desire a promotion to a better position than I now hold, I am firmly of the opinion that I would greatly enhance my chances of such position or promotion by getting the foundation interests behind me. And boards of regents are helpless in this matter. Should the regents ask the president of Columbia University, or the president of any one of four or five other great leading institutions supported by predatory wealth, to recommend a president, some man would certainly be named for the place entirely satisfactory to the foundations. Should the regents ask any one of several of the presidents of certain of our leading State Universities, the name first suggested would very likely be entirely satisfactory, at least that is the way many of us educators believe this matter works. The President of the Ohio University and a very few others are bitterly opposed to foundation plans and policies.

"If it is true that these foundations are making conscious effort to control public school ideals, as you believe, and if it is true, as I believe, that, in their giving pensions, giving men jobs in surveys, aiding men in securing desirable promotions, and in giving others help and preferment, they are doing these things simply to increase their prestige, and to give them recognition which will enable them to outline and direct everything fundamental in public school affairs, this Senate action is a most fortunate deliverance for our cherished democracy in education. I do not believe our Government can afford to go into partnership with Mr. Carnegie, Mr. Rockefeller, or still worse, with their paid agents, on a thing so vital as that of shaping the school policies of our country.

"In regard to the free foundation surveys throughout the country, the fact that funds are provided by the predatory interests through these foundations naturally arouses suspicion. What do we give the predatory interests in return?—is a fair question. Possibly more of a share in shaping our educational policies than we are aware of. It is certainly an easy matter in conducting a survey to find a fact basis for all conclusions previously decided upon and to substantiate nothing which is not in absolute harmony with the standards and ideals of the paid officers of the foundations. Perhaps the chief reason the Carnegie foundation is repudiating its pension is because the survey club accomplished more rapid and certain results than the pension club.

"There are two kinds of government—the one handed down from above, and the other coming through the people. Corresponding to these two theories in government are two policies in education. The one which is handed from above is plutocracy in education, and the other is democracy in education. It stands to reason that a foundation leadership would develop plutocracy in education rather than democracy in education.

"I have wondered whether this drastic resolution of the Senate was not hastened by the announcement in the press of the beginning of a great movement under the auspices of the foundations and financed by them, to revolutionize elementary and secondary education in America. I have also wondered whether the action taken by the Federal Government will not interfere seriously with foundation plans of surveying State normal and other teacher-training schools of the country. The fact that the Senate looks upon this gratuitous surveying and other work of the foundations as a most serious menace to democracy in education in our public schools, will doubtless make it embarrassing for any State superintendent, State board of education, or even city board of education to make use of foundation men or foundation money for these surveys of teacher-training schools or of the teacher's work in the public schools. In other words, this action of the Senate would seem to be far-reaching in its effect.

"It is expected that friends of the foundation will attempt to secure the passage of a resolution at the February meeting of the department of superintendence at Kansas City requesting the United States Senate to reconsider its action, so as to enhance the interests of education by the use of the foundations' millions. It is not believed, however, that any such resolution will pass. The pension club can hardly be used on the membership of this particular department. We do not admit that educators are purchasable, but if the foundations do expect those who have directly or indirectly received pay from them to stand for this resolution, what about those who have not received pay? If they expect help from men who have secured promotions through their aid, what about the larger number of men who have not received special favors from them? I think the department might very properly request Congress to make larger appropriations for the bureau of education.

"It seems to me that the Senate, having cut the connection higher up, educators might render a valuable service by standing in the way of connections being formed between the foundations and school authorities lower down. I firmly believe this will be done."

President Crabtree is entirely right. Governmental connection with these foundations ought to be severed all along the line.

In the universities of a number of Southern States there are engaged men who are called "Professors of Secondary Education," and who are paid by the Rockefeller Board. As I understand, these professors do not teach, but in some way they classify, "standardize," and corral the high schools of the commonwealths in which they are engaged. If such officers are needed in the institutions of these States they ought to be paid by

the State Governments and entirely separated from these Boards. If the General Government sees danger in having the agents of these Boards connected with its operations, the State governments may, with far greater reason, fear any such connection with State institutions.

In the course of the debate in the Senate on Feb. 8, Senator Chamberlain put in the Record a vigorous editorial from the New York Times. Under the caption, "Radical and Dangerous," the Times said:

"The Central Education Board announces that it will give its support to 'an experiment in the education of youth in this country which, if successful, will mean practically the complete modernization of elementary and secondary schools.' The Teachers' College of Columbia University is to be made the experiment station for carrying out the plan. It is an undertaking to which educators, universities, colleges, and all who are interested in the training of youth should at once give their most serious attention, because, in the first place, theories which the experimenters hope to apply to the educational system of the country are radical and subversive of a very great part of what we hold to be sound and worthy in our present system of training, and for a second reason, because there is marshaled in support of this experiment and these theories the incalculable force of the $30,000,000 controlled by the General Education Board. The experiment will be carried through, said a member of the board, 'whatever it costs.' Therein, we think, lies a visible peril to the educational interests of the country."

The Editor of the New York Times is right. This proposal is both radical and dangerous, and the wider and ulterior purpose which is obviously back of it is still more perilous.

The editorial of the Times closed with the following paragraphs, which everyone who is patriotically concerned for education in our country will consider most seriously:

"There is a vast compelling force in $35,000,000 Without exception colleges need money. If a college makes bold to hint to those charged with the disbursement of the General Board's funds that it could make good use of, say $200,000, conceivably the board might reply that if the college would consent to make some changes in its curriculum, if it would discontinue certain effete branches and show greater kindness for the theories of the modern school, the matter might be considered. Faculties might resist, but trustees, possibly, would be inclined to yield. At any rate, the danger is actual, present, it seems to us to be very great.

"Where does the General Education Board get its authority to impose its views as to courses of study upon the teaching body of primary, secondary, or higher educational institutions? Where is its authority to enter upon experiments which if successful, will mean practically the complete modernization of elementary and secondary schooling, whatever it costs?' The General Education Board was incorporated by the act of Congress approved on January 12, 1907. The objects of the incorporation were: 'The promotion of education within the United States of America without distinction of race, sex, or creed.' In section 5 of the act the board is empowered to do many things. It may 'establish, maintain, or endow elementary schools, primary schools, industrial schools, training schools, normal schools, training schools for teachers or schools of any grade or higher institutions of learning.' Nowhere do we find that the board was vested with authority to spend money and use its influence for the modernization of education or to control or to have anything to say about the curriculum of any college or the course of study in any school. It would appear that in its experiment the board has ventured outside its field, that it has exceeded its powers under the act of incorporation. Whether that be true or not the announced aims of the board of this experiment are so far-reaching, revolutionary and in the view of many educators who have already expressed their opinions upon these theories so dangerous to the interests of the country and to the minds of youth that they should have immediate and earnest consideration. If this experiment bears the expected fruit we shall see imposed upon the country a system of education based on the theories of one or two men and replacing a system which has been the natural outgrowth of the American character and the needs of the American people. It is as if we should be called upon to abandon our system of common law which has sprung from the daily business and social relations of the people, and adopt in its stead a code drawn up by three or four men in a law office and brought into force and effect by the acts of the State Legislatures. The plans of the General Education Board call for careful examination."

The plans of the General Board of Education call for careful examination, as the editor of the Times truly says, and they call for more than a careful examination. They call for prompt and vigorous and effectual resistance. Wise men are beginning to see the peril of these plans and purposes, although they have been late in perceiving the danger. It is to be hoped that it is not too late to avert the threatened damage to the education of the nation.

FROM THE UPCOUNTRY.

By Rev. S. A. Steel, D.D.

I have just read your review, and masterly analysis, of Dr. Blake's now famous Boston address on the Unification of Methodism. At first I was favorably impressed with Dr. Blake's views, and said so. But further reflection made me pause, and the longer I reflected the more convinced I became of the danger that lurks in the scheme he suggests. You have clearly shown where those dangers arise, and that we cannot afford to go into any organization that in its practical workings would weaken, if not destroy, our solidarity. It may be our misfortune that we are placed in circumstances where we cannot act freely. And then it may be the providence of God that has raised us up for a special work, and only as a bulwark of Anglo-Saxon civilization against the unwisdom that would swamp our ideals by subjecting us to the control of an untutored race, but as a Church that can extend sympathetic help to that race without practicing hypocrisy.

But, Meek, the fight has been won. There will be no "Union." Even Zion's Herald practically concedes it in the last issue just come to hand. Blake's speech was a bold one. He brought them to the scratch. The colored brother is not going to "go out" of his own accord, and they cannot put him out. We are not going to change our relation to him. So there we are, and all this sentimental agitation about "union" is idle talk. The sooner it is stopped the better for all concerned, for it is already beginning to stir bad blood and imperil fraternity. We are not as near the millennium as the Saratoga enthusiasts imagine. Look at the colossal lying going on among the nations. Germany pretending, and professing, friendship for the United States while plotting to "conquer" us. We caught Zimmerman with the goods. What a chapter could be written on the blunders of Germany. She blundered when she counted on running over little Belgium and eating breakfast in Paris before she could mobilize. She blundered when she counted on the disaffection of the British Colonies. She blundered when she counted on the support of the German Americans. And now she has on alone all her blunders by uniting all America her solid foe. Now we are no longer divided in our sympathies. We are all Americans again, standing solid for the flag against the enemy that deliberately plots to dismember us and overthrow our liberties.

We—we are delighted with Shreveport. It is no easy matter to follow George Sexton. Everybody knows him, everybody loves him, Jew and Gentile, big and little. You may outspeak him, but as he once gets that hypnotic handshake, the verdict is his. Even the presiding officer of the Senate will vacate his chair to shake hands with Bro. Vardaman about it. When old Sex gets to the gate and St. Peter learns his name he will say "It is no use to look up his record. If we don't let him in here and he wants to get in, he will find some way," and the pearly gate will swing wide and he won't be there five minutes till there will be a crowd around him. He turned over to me a great church. We are starting off with fine prospects. The people have given us a genuine Methodist welcome and, without substituting anything from their high regard for the former pastor, have taken us into their hearts.

When I get my fortune, Meek, if it is a million, I am going to give a hundred thousand dollars to the Church press. I will do it on one condition—that they will give us live stuff in the paper, and not consecrated dullness. Part of the endowment would have to be spent on intellectual spice. A reader ought not to have to be spurred to read what the paper contains. It ought to be so entertaining that it would attract him and almost compel him to read it. Our Church press has been hit hard by these times. witness the quality of paper they use and the very limited space they give. They are so poor they are unable to pay and first class writing deserves and ought to receive compensation. Only one of our Church papers has ever paid me for anything I have written except to send me the paper for correspondence. If they had money they could command high class literature and not have to fill up their columns with speeches for insomnia.

But before I give any money to the press or anything else, when I get my fortune I am going to start me an industrial school like the one I had at Lumberton where boys and girls can get an education, and pay for it with work. Those two years were the happiest of my whole ministry and I made the mistake of my career in giving it up. If I knew where I could borrow $50,000 for ten years to start such a school now I would give up this magnificent Church at once and go at that. That was educational missionary work of the first order. We had rich boys as well as poor boys there and our system made men out of them. We had been there only two years, and had accommodation for only 30 students, yet without a dollar spent for advertising we had 500 applications for admission when we had to close. These applications came from all parts of the country, from poor boys who wanted to get to school; from poor girls who had no chance, and from the parents of boys who lived in the city and wanted to get their sons away from city temptations. One man who had given thousands to one of our best colleges, and whose son was a student there, expressed deep regret that we had closed as he was intending to put his son with us. When I asked him why he wanted to take his son away and put him with us he said "He has too much idle time, too much athletics and is learning many things not advertised in the catalogue." Both the woods and the cities are full of boys and girls that need the sort of training they got with us. If you hear of anybody who wants to back up that proposition let me know and this parsonage is "to let."

Shreveport, La.

THE COMING STATE CONVENTION

The writer of these lines ventures to express the sincere hope that the coming Sunday School State Convention to be held at Jackson, April 10-12, may be largely attended by our people throughout Mississippi. No one rejoices more than I over the development of the denominational work in our State. Nearly all of the denominations have in the field now men who are doing great work along denominational lines. This is as it should be.

But there is no other work in which it is so possible and profitable for the denominations to meet in a joint effort for the perfecting of all of our work, and for the reaching of the waste places of the State as is this. I am sure no one doubts the value of a common meeting ground for the Christian people of the State. Even Methodists may become self-centered and narrow.

The value I have received from this State work and the impetus given my work by it from time to time and the value I have received personally from the character and efforts of Fred Lee, goad me to a good word from me any time for this work. Let's all be there.

Meridian, Miss. H. P. Wright, Sr.

THE COUNCIL DAILY

This paper will be issued during the meeting of the Woman's Missionary Council in New Orleans, April 12th and will give the proceedings of that great gathering. It will be very edited, will be illustrated and may be counted upon to be brimful of interesting matter. Thousands of our people in Louisiana and Mississippi should take it. The price is only 25 cents. Order it now and ask your friends to do so. It is important to get your name on the mailing list early. All subscriptions should be sent to Mrs. S. A. Montgomery, 2826 Elm Street, New Orleans, La.

Church News

Dr. G. Campbell Morgan, the well known English minister, whose health is not robust at present, will serve for one year a church in Melbourne, Australia.

The campaign of the Protestant Episcopal Church to secure $5,000,000 for retired ministers and the widows and orphans of deceased preachers has gone largely beyond the goal—$6,500,000 having been secured.

The New York Christian Advocate has taken over the constituency of the Northern Christian Advocate, which served the Buffalo area, the publication of the latter periodical having been discontinued.

Dr. V. A. Godbey, President of Coronal Institute at San Marcos, Texas, has tendered his resignation, to take effect at the end of the present session of that Institution. Dr. Godbey has held this position only a few months.

Cardinal James Gibbons, of Baltimore, recently spent several days in New Orleans, visiting relatives. It is his habit to make an annual visit to the Crescent City. This distinguished prelate will be 83 years old the 23d of next July.

Rev. R. P. Shuler, noted as an evangelistic pastor, is preaching to overflowing congregations at Centenary Church, Paris, Texas. It is said that his flock has grown until a new house of worship, which he is planning to build, is needed.

We take the following from the Central Christian Advocate: "The Francis Asbury equestrian statue will be placed at 16th Street and Columbia Road, Washington, D. C., this space having been recently set apart by Congress for this purpose and the name of the location changed to the "Francis Asbury Plaza."

The China Christian Advocate says: "Miss Lochie Rankin has completed 40 years of service as a missionary. She has lived at Shanghai, Soonkong, and Huchow, and other cities. In all these places she has been abundant in labors, teaching women, girls, boys, and young men. Some of her students now occupy important positions and are useful men in Church and State. She is admired, honored, and loved by all who know her, foreign and Chinese."

We take the following from the Wesleyan Christian Advocate (Atlanta, Ga.): "Dr. Edgar Blake, of the Methodist Episcopal Church, and a member of the Joint Commission on Unification, while in the city last week in attendance upon the subcommittee meeting, called to see us. Despite our disagreement with Dr. Blake on his plan of unification, he was very pleasant, and we enjoyed very much his all too brief visit. Dr. Blake is now taking a little rest after rather too much work, and will spend some time in Florida."

Dr. Andrew Murray, distinguished as a pastor, teacher, and the author of devotional books, died at his home in Wellington, South Africa, a few days ago, in the 88th year of his age. He was educated at Aberdeen, Scotland, and Utrecht, Holland. Leaving the pastorate in 1874, he founded an institution for young women and a mission training school for young men. These schools and his literary work had completely occupied his time for a number of years. Some of his best known books were "With Christ in the School of Prayer," "Like Christ," and "Abide in Christ." Dr. Murray lived upon the heights and his influence extended throughout the English-speaking world and into other lands.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will convene in Crystal Springs, Miss., on May 1, 1917, at 3 o'clock p.m. The pastors are requested to have delegates elected as provided for in a resolution appearing on page 6 of the Mississippi Annual Conference Journal, and forward their names to me not later than April 25. All the local preachers of the district will be expected to make written reports to the Conference. Let the pastors so advise. Rev. C. W. Crisler will preach the opening sermon at 8 o'clock p.m., Tuesday.

J. T. LEGGETT, P. E.

THE LAYMEN'S MOVEMENT—WHAT ABOUT IT?

There was a good deal of talk during the last round of Conferences concerning the Laymen's Movement; but little it seems was said looking hopefully to its organization and promotion as planned by the last General Conference, with reports of its progress to every Conference in the Church. Ex-officio representation of district and conference lay leaders was defeated by the vote of the Conferences for several reasons needless to rehearse. That it was prematurely submitted is perhaps the chief reason; for, if the laymen's work had first been established and become an actual power in the Church, the vote for it would probably have been doubled.

That issue, however, is for some time settled: and the question now is, What next? In short, let a new beginning be made. It might be well to change its name. Then, let the Church officials give the laymen's work a fair trial according to law, or make an earnest effort so to do, which few will claim has been generally attempted.

This will necessitate more careful study of the purpose and plan of the work and its relations to other organized activities of the Church. The result may modify present plans and methods, but will hardly fail to show how imperative is some such reorganization of its spiritual and material forces if the Church hopes at all adequately to accomplish its mission in town or country in this new day.

Reluctance to increase the machinery of the Church is perhaps the best explanation of the hesitancy or disinclination of pastors to introduce and push vigorously the Laymen's Movement in their charges. To the older and more conservative among them, this particularly applies. Answer that could be made will not be offered; analysis of the situation is the object now in view. It is true that through the board of stewards, the women's missionary societies, the Epworth Leagues, and the adult Sunday school classes, missionary, social, and evangelistic work to a considerable extent is accomplished. But these severally and collectively do not enlist the membership of the whole Church and express its united effort to meet the obligations of its great gospel commission. Our men too generally merely look on, perhaps approve and contribute to these good causes, but in small number actively participate in them.

Progress in various kinds of social service made by organized adult Bible classes is notable, and may explain the indifference in some places to the Laymen's Movement. That stewards in some charges include the Conference collections in their budget may there argue against "adding machinery to the Church." Through their deaconesses, settlement work, and otherwise, the home mission society of our women is extending its religious and social work in mill districts, mountain regions, and congested city sections; which also may partly account for lack of interest in a more general effort by the Church in similar directions. Epworth Leagues, Y. M. C. A.'s and Salvation Army workers, belonging to the Church or aided financially by its members, may yet further explain the difficulty of making this new movement in the Church popular and effective.

Recognizing all this, and not forgetting, too, the absorption of many members in business, society, pleasure seeking, and other things, negative or antagonistic to the claims of the Church on their time, service, and means, the question still confronts every loyal pastor and layman, What about the Layman's Movement? Is it needed or not? This is a serious question, perhaps a vital one. In its answer the Church may be facing a crisis in its history. Prayerfully, wisely, promptly it should be considered. The law of the Church on the subject should be carried out, amended, or repealed.

The union of Methodisms may or may not be an issue seriously affecting their influence and destiny. That they continue their mission of "spreading Scriptural holiness" among men is a matter of infinite importance. Hence, the success or failure of a movement intended to re-energize, multiply, and more definitely direct the spiritual and material forces of every congregation in it is or should be of momentous concern to every loyal member of the Southern Methodist Church.

DABNEY LIPSCOMB,
District Lay Leader..

Columbus, Miss., Feb. 18, 1917.

I WANT TO SAY, "AMEN."

I noticed in a recent issue of the Advocate that the presiding elders of the Mississippi Conference, at their meeting which was held at Hattiesburg, expressed it as their opinion that it would be better to have preaching at the night service during the sessions of our Annual Conference than to turn the hour over to the various Conference Boards, and I am dropping this note to the Advocate just because I want to say, "Amen." Had I been in Hattiesburg, and had I been admitted to the council of the presiding elders, I would have risen to my feet and would have said, "Amen" loud enough for it to have been heard clear across the town. However, the presiding elders did not advise me of their meeting, or invite me to be present, so I want to say "Amen" loud enough for it to be heard all over our Conference territory. I have thought for some time that I would say something on this subject through the columns of the Advocate but hesitated to do so, and now I am glad that these brethren who are able to secure action in the matter have spoken. Let the Boards hear what the presiding elders, as voicing the sentiments of many of us, have to say: "it is our opinion that we should have preaching at night during the sessions of our Conference." Will they hear it, and if they hear, will they heed? The time has come when our Conference Boards must no longer be allowed to monopolize, with their decreasingly interesting programs, the only hour in which the community can be reached with the gospel of the Son of God. Let all the people say, "Amen."

JOHN W. RAMSEY.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference will open at Shubuta on Tuesday night, April 17, with a sermon by Rev. B. L. Sutherland. Let all members make engagements with this in view. Pastors will please arrange for the election of delegates by the Church Conference as early as practicable, and forward their names to Rev. L. E. Alford, our pastor at Shubuta. All local preachers are members, and are required by law to make reports to the District Conference.

GEO. H. THOMPSON, P. E.

Meridian, Miss.

Dr. E. E. Folk, Editor of the Baptist and Reflector, issued at Nashville, Tenn., died a few days since. Dr. Folk's career on the tripod has been a notably successful one.

DRAUGHON'S COLLEGE.

The highest degree of business ability comes only through a process of business training. The BEST PLACE for you to get business training is Draughon's Practical Business College, Shreveport, La. P. E. Townsley, Mgr.

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference convened in the Louisiana Avenue Methodist Church on March 6, at 7:45 p. m., and adjourned on March 8 at 10 p. m. Between those hours was crowded one of the livest sessions ever held in the New Orleans District. Old men, ministers of former years in New Orleans, and young men alike are confident that the session just closed was of more than ordinary consequence.

There are certain things of telling importance that should be mentioned. Bishop Hoss honored us by spending Sunday, Monday, Tuesday, and Wednesday in New Orleans, and by preaching a sermon of fine spirit and of true worth on Wednesday morning. Every committee took the trouble to inform itself about the subject in hand before making a report, and as a consequence every report was worth hearing and provoked lively discussion. The program was well planned and there was no place for a dull minute, and said dull minute never appeared. The presiding elder, Rev. W. W. Holmes, knew just what the Conference ought to do, and at no time did he permit the delegates to run away with the subject in hand until it was finished.

Some district legislation passed through the Conference that should mean much to New Orleans Methodism. A report was adopted authorizing steps to be taken to impress upon recording stewards the necessity of keeping accurate records of the proceedings of all quarterly conferences. Steps were taken looking toward the better distribution of the Gospel along the Mississippi River, both above and below New Orleans. Laymen acting as a committee came out strongly in favor of the layman giving more than his money to the Church. A ringing call was sounded for the lives of men as well as their money.

Perhaps no greater work was done than that which created a District Board of Church Extension and also a District Board of Missions. New Orleans has suffered a long time because of a lack of local connectional spirit, and the making of these two Boards will largely overcome this fault. The names of the men who compose the Board of Church Extension and the men and women on the Board of Missions of the District are a guarantee of a policy of vision and aggressiveness. Brother Holmes assured the Conference that this new venture would succeed, if everlastingly keeping at a thing has anything to do with success, for it is his expressed intention to keep at the plan outlined until it does succeed. This assurance means success already to those who know W. W. Holmes.

For the thirtieth time W. B. Thomson was elected a delegate to the Annual Conference. With him as delegates are S. H. Meyer, Edward Alvis, C. O. Chalmers, and W. W. Carre and Van Carter as alternates. W. H. Black was elected District Lay Leader. Those who know W. H. Black recognize him as a magnetic leader and a layman with a thorough Christian influence in every part of the District. J. R. Abels and Dr. U. G. Foote were elected trustees of the Seashore Campground, and the following men were elected as an Ad Interim Committee on License to Preach: R. H. Harper, U. G. Foote, R. M. Brown, and A. J. Gearheard.

The Conference was honored by visits from Revs. K. W. Dodson, R. W. Vaughan, H. W. Van Hook, Briscoe Carter, C. V. Breithaupt, and N. E. Joyner. These men brought messages of great helpfulness, and, besides the sermon by the Bishop, the Conference was inspired by two spiritual sermons—one by Rev. A. I. Townsley, and the other by Rev. T. J. Embree.

Little was said about what we have done, but much was said about what we hope to do as Christians during this year. Stress was laid on the One-to-Win-One Campaign that has been inaugurated, and hope was expressed that the union revival to be held in First Church under the leadership of Rev. D. L. Coale, of Dallas, Texas, would be largely attended.

Before closing this report mention must be made of the fact that the Conference lamented the small circulation of our Advocates and other Christian literature in our homes. The general condition of the Church was found to be good, but emphasis was laid upon the need of co-operative work and specific effort along purely evangelistic lines. The Annual Conference was requested to memorialize the next General Conference to so change the instructions concerning quadrennial Boards as to include the Publication Committee in the quadrenulal instead of the annual Boards.

The Epworth League and the Sunday school came in for lengthy consideration, and missions were discussed from every angle. Speeches were made by a large number of delegates and invited guests, and the whole session was most informing.

The Secretary was the host of the Conference, and does not hesitate to say that he was supported by a loyal congregation of men and women. We have no fears of criticism about our entertainment and the quality of the luncheons served by our ladies. If we had any fears, we would only have to refer to the resolution of thanks and appreciation written by Rev. A. I. Townsley in superlatives and passed by the Conference by a rising vote. A. J. GEARHEARD, Secretary.

New Orleans, La.

TO LOUISIANA METHODISTS.

We would call the attention of all our people in Louisiana to the fact that by Conference action, Easter Sunday is designated by the Louisiana Annual Conference as Orphanage Day, and that every Church and Sunday school is expected to take a collection for the Orphanage on that day. We would further remind you that our Orphanage is the only institution of its kind in Louisiana that is owned and operated by the Methodist Church, and that Easter Sunday in the spring, and "Work Day" in the fall are the only days set apart by the Church for our support, and that we are in the main dependent on these two days to secure means necessary to carry on our work. We now have 115 children in the home, and have agreed to take others as soon as possible. The heavy increase in the cost of everything makes it imperative that we have the most generous response to our appeal for help that we have ever received. We depend on the Easter collections to carry us through the dull summer months. We sincerely trust every Sunday school and church in the Louisiana Conference will make a special effort for the Orphanage on Easter Sunday, April 8.

Yours, for the protection and care of the homeless children of Louisiana,

ROB'T W. VAUGHAN,

Superintendent, Louisiana Methodist Orphanage.

Ruston, La.

ANOTHER FIFTY THOUSAND DOLLARS.

Dr. W. F. McMurry, of the Board of Church Extension, reports another $50,000 addition to the Loan Fund Capital, and says that Rev. T. E. Sharp, D.D., pastor, Madison Heights Church, Memphis, Tennessee, is entitled to much credit in securing this substantial contribution to the permanent funds of the Board, which comes from a citizen of Memphis. This is the second $50,000 addition to the Loan Fund Capital of the Board of Church Extension since the beginning of 1917.

PRESIDENT WILSON ASSAILED BY BISHOP QUAYLE.

(Having taken the trouble to inquire whether this interview was ever repudiated or corrected by Bishop Quayle, and finding that it has not been, we reproduce it as an aggravated illustration of the tendency of preachers to meddle with politics in this day. It is taken from the St. Louis Star.—Editor of the Advocate.)

Bishop William A. Quayle, of the Methodist Episcopal Church, in an interview with a reporter for the Star to-day, said: "If we had a MAN at Washington for twenty minutes the trouble with Germany would be over.

"Germany does not want war with us, but she has imposed on President Wilson so long, she thinks she can do it again. For more than a year and a half she has done what she now impudently announces she will do."

Five minutes before, the Bishop, who returned to-day from a month's stay in Florida, had declared to an audience of railroad men, gathered at luncheon at the Railroad Y. M. C. A., that "the time has passed when an American can be told from across the sea where he can go, when he can go and how. I hold that an American can go anywhere he chooses on any ship. He can go to the rim of creation if he wants to.

"The time has come when we must declare whether we are craven or men. We might lay the blame on the one man on whom the responsibility for decision lies, but we should decide ourselves. Some will cry, 'Let's be boobies and play small,' but it's our own business and we must attend to the job. 'Civilization is run with courage.'

"Who is Germany that she should tell Americans where they can sail? Does she own the seas? The Bible tells us the seas belong to the Lord, and we have as much right on the Lord's property as any one else. When there is anything bad in the world, I believe in whipping it out."

Bishop Quayle denounced pacificism as "pusillanimousness."

"In these ominous times somebody must stand hard by and see that American rights are maintained," he continued.

"Men are telling us that lightning is in the skies and may strike us at any time. My friends, there never has been a time when lightning was not in the skies; but the brave man is he who is not afraid of the lightning, but fears only God.

"If President Wilson is surprised at this latest German declaration, he is the only one among us who is. We all have expected it for months."

REV. T. B. RENEAU, LOCAL ELDER.

Thos. Burton Reneau was born in Wilkinson County, Miss., on Sept. 11, 1826, and died at Oak Grove, La., on Jan. 11, 1917, aged 90 years and 4 months. He came to East Feliciana Parish in early life, and from thence to West Carroll in 1854. He was twice married, both companions preceding him to the other world. By his first marriage there were several children, of whom Wm. H. Reneau, of Oak Grove, alone survives. His second wife was a widow, and the mother of Dr. Thos. N. Pulley, of Floyd. Brother Reneau was fortunate and happy in both marriages, and was left alone only a few years by his late companion. He was an ideal man—vigorous, hale, and hearty, but he was not perfect; he had his weaknesses and faults, and doubtless made mistakes. Let us hope, as we believe, that they were mistakes of the head and not of the heart, for 'tis human to err, and there is none perfect—no, not one. Yes, he was a model, so to speak, and a solid character, strong spiritually, morally, mentally, and physically; and surely gray hairs were an ornament to his head and "a crown of glory," for they were found "in the way of righteousness," mercy, truth, and piety. He had gone through and withstood the shock and wreck of cruel war, suffered its many losses and crosses—these and even more—and had come up through great tribulation and out to the final unscathed, uncontaminated, and undaunted; had filled many positions of honor, profit, and trust in Church and State; had served his time and people well, and, like St. Paul, had fought a good fight, had kept the faith, had finished his course, and had won the crown. Yea, though not rich in this world's store, he had laid up treasures in heaven, and has gone on to possess them. He died as he lived—at peace with God and man. Oh, may our "finishing be as fine, our hopes as bright, and our reward as great and deserving!"

W. T. WOODWARD, P. C.

S. T. JACKSON, Rec. Steward.

Oak Grove Charge, La. Conf.

COMMITTEES NAMED.

Delegates who are planning to attend the Missionary Council in the First Methodist Church of New Orleans on April 12 will be met at all trains in New Orleans by representatives of the New Orleans churches. Mrs. J. W. Kinabrew, the chairlady of the reception committee to meet trains, has made the following announcement of committees:

At the Union Station, Drs. S. H. Werlein and U. G. Foote, and Rev. R. H. Harper will be assisted by Mmes. E. L. Atkinson, R. F. Larche, M. J. Byrnes, L. Bamberger, P. B. Torlon, L. C. Trim, R. W. Irvine, W. Walther, M. W. Ward, W. J. Arner, R. Cross, and J. A. Woodville, and Mr. P. B. Torlon.

At the Terminal Station, Revs. W. W. Holmes, J. A. Alford, and A. F. Vaughan will be assisted by Mmes. J. H. Carter, E. H. Jennings, and Katie Flanders, and Miss Lulu Helmke.

At the Texas Pacific, Rev. A. J. Gearheard will be assisted by Mrs. J. W. Ross, Mrs. S. A. Thornton, Miss Helen Petty, and Miss Jennie Thomson.

At the L. & N. Station, Rev. W. E. Thomas will be assisted by Mrs. Paul Renshaw, Mrs. W. M. Vaught, and Miss Carrie Keith.

Required for Health and Beauty.

It is surprising that it is necessary to repeat again and again that the health and beauty of the skin require that the blood shall be pure. If the arteries of the skin receive impure blood, pimples and blotches appear, and the individual suffers from humors. Powders and other external applications are sometimes used for these affections, but will never have the desired effect while the causes of impure blood remain.

The indications are very clear that Hood's Sarsaparilla is the most successful medicine for purifying the blood, removing pimples and blotches, and giving health and beauty to the skin. It gives tone to all the organs and builds up the whole system. Insist on having Hood's Sarsaparilla when you ask for it. Don't take anything else.

The Great Battle

NOTES.

The last Congress should go down in history as "The Prohibition Congress." Truly, things have improved since the time when the committees of the Senate and House that handled matters pertaining to the liquor traffic were kept well packed.

In a statement announcing that pneumonia had caused 2377 deaths in New York City within nine weeks, the Department of Health of that city embodied a warning to the public that "alcohol is one of the most potent allies of the pneumonia germ."

We take the following from the New Orleans Item: "The 'bone-dry' amendment to the Postal Appropriation Bill, signed by the President a few days ago, will cut off 70 per cent of the liquor shipments from New Orleans when it goes into effect on July 1. Several exclusively mail order liquor houses are expected to go into other business."

The Richmond Virginian says: "In passing the Porto Rican Government Bill, Congress inserted a provision concerning prohibition. The measure calls for prohibition in the islands one year after the enactment, and stipulates that the people of Porto Rico may vote on the question within five years. The time will soon come, we trust and believe, when the American flag will wave over no territory cursed by the legalized liquor traffic."

A VOICE FROM ENGLAND.

A report of the Royal Commission of the Poor Laws of Great Britain said:

"A great weight of evidence indicates drink as the most potent and universal factor in bringing about pauperism." Again it said: "Apart from accident and the ordinary illness of life and bereavement, the root cause of pauperism and lunacy is drink." In the evidence of Sir James S. Davy before the Commission, this appears: "Practically no total abstainer is a pauper."

A WISE BENFACTION.

By Rev. W. F. McMurry, D.D.

The $50,000 contributed to the Loan Fund Capital of the Board of Church Extension recently by a citizen of Shreveport, Louisiana, the income from which is to go perpetually to the support of the superannuated preachers of the Louisiana Conference, is a benediction that will accomplish great good.

First—The $50,000 will be used perpetually as a loan fund to aid church and parsonage building. It will be administered in such a way as to enable congregations who cannot build without aid to use this money at a reasonable rate of interest, and be permitted to pay their loans in convenient installments. This will result in the building of several churches every year.

Second—As an endowment in the interest of the worn-out preachers of the Louisiana Conference the contributor has secured the best possible investment for his fund. There is, perhaps, less possibility of loss in making it a part of the Loan Fund Capital of the Board of Church Extension than any other form of investment that could be selected. The Board loans its funds on first mortgages plus personal security, and is very careful not to invest it in securities that do not amply protect the investment. All such funds in the hands of the Board of Church Extension are exempt from taxation. This annual expense is saved. The administration expenses of the Board of Church Extension are lower than secular financial institutions. There is no loss of time in the earning power of the endowment: there are no commissions to pay, and the draft representing the income will go annually to the Joint Board of Finance of the Louisiana Conference. The eye of the Church, through its Board of Church Extension, is upon the investment, and the principal and interest are both at work accomplishing the ends desired.

President Woodrow Wilson has lately been ill with a cold, made worse by the bad weather on the day of his inauguration for a second term.

UNIFICATION.

Mr. Editor: We have never written a word on the above subject. We now write from the southern edge of southern Methodism, and solemnly promise to say "not a word" on the much-discussed trio, viz.: The powers of the General Conference, the number and nature of the Regional Conferences, and the "brother in black." We merely desire, in a brotherly way, to call attention to an incorrect impression, and then make a suggestion. Dr. Blake, in his interesting Boston address, says:

"The M. E. Church, South, has seven Conferences on Northern territory; while the M. E. Church has eight Conferences on distinctly Southern territory."

Now what is the impression made by this statement upon the minds of those unacquainted with the history? Certainly the impression is that **both Churches** have occupied territory which, in the plan of separation, they agreed not to occupy. This is the **impression**; but not the **fact**.

We feel sure that Dr. Blake did not intend to make an incorrect impression, and most likely it did not come to his thought. Now, it is this impression, unintentionally made, to which we call attention.

Let us ask Dr. Blake, where are the "eight Conferences" of the M. E. Church in the South? Answer: The most, if not all, of them are on the ground which, in the plan of separation, they agred to leave entirely to the M. E. Church, South. Where are the "seven Conferences" which the M. E. Church, South, has on Northern territory? Are they on ground which they agreed not to occupy? Not so. How many of the seven are on the ground left to the M. E. Church in the plan of separation? Answer: One, and **only one**. That Conference lies in Southern Illinois, and has forty-one charges—only one charge more than is allowed in a presiding elder's district.

How much missionary money did the Southern Church expend in that Conference? Answer: **None.** How much missionary money has been expended in the eight Conferences of the M. E. Church in the South? Answer: **Thousands,** and **multiplied thousands** of dollars.

Now we ask, Where are the other six Conferences which the Southern Church has on Northern territory? Answer: They are in territory which at that time was undeveloped—territory which was not considered in the plan of separation, and which was occupied mostly by herds of buffalo and roaming Indian tribes.

This "Great West" has been developed and partially evangelized by the two Methodisms since the separation. In some places the Southern Church was first to pioneer, and in some places the Northern Church was first.

The West was not occupied by either Church, nor was it even considered, at the time of the separation. Such are the facts as we understand them. But the outside world gets the impression that both Churches, alike, have occupied ground they agreed not to occupy.

Now we would modestly suggest, that we can never right a wrong by continuing the wrong. We must go back to where the wrong commenced and get right there; and then go forward in the right. Again, "Nothing is settled until it is settled right." Then the suggestion is, that we come back and stand by our agreement. Let the M. E. Church, South, get off of Northern territory, and turn over their one Conference to the M. E. Church. Then let the M. E. Church turn over their eight Conferences in the South to the M. E. Church, South. Now we stand right before each other, and before God and men; and are in keeping of the pledge which we mutually made.

We are now ready to consider the Great West, which God has given to the two Methodisms through their missionary efforts; and which has (so far as we know) never been considered in any Church council.

Let there be an agreement, and draw a line through the West, dividing it after the manner that the occupied territory was divided in 1844, and afterward ratified, as we understand, in the Cape May Agreement. Then let the Southern Methodists, north of that line, unite with the M. E. Church, and the Northern Methodists, south of that line, unite with the M. E. Church, South.

Now what do we find? We find **all the troubles between** the two Churches are at an end. We are off of each other's ground, no longer building "altar against altar." And we are in the happy consciousness of having redeemed our broken pledges and dealt with each other according to the "Golden Rule." Now, having "truly and earnestly repented of our sins, we are in love and charity with our neighbors," and with each other.

We are now ready for a real, genuine, sure-enough love-marriage, with no domestic brawls to follow. And if "there is joy in heaven over one sinner that repenteth," what a jubilee will there be in the good world when between five and six millions of Methodists have repented and renewed their broken pledges. Now, we are on shouting ground; and no wonder if they should shout on earth and in heaven.

Now we are right, and ready for unification on the right basis. And if we never get unification, thank the Lord, we will be right **anyway!** No more trespasses or troubles; but a heart-to-heart fraternity and fellowship, while we go forward "with songs of triumph," cultivating Immanuel's lands" and bringing the lost millions back to Christ.

Candor is always best. And we may as well be candid and "confess our faults one to another;" for we will never be ready for, and will never have a happy and satisfactory unification until, by some God-directed process, something similar to this state of things is brought about.

Leesburg, Fla. H. C. MORRISON.

THE CHARM OF THE PULPIT.

The charm of the pulpit is not in eloquence, or in fantastic ritualism, or in learned disquisitions upon the questions of the day, so much as in the sweetness and light which alone exhales and shines forth from the tender passion of the Cross. Cultured Boston, the intellectual hub of the universe, as it fondly believes, turned out en masse lately to weep and rejoice at the simple story of the Cross as told by Billy Sunday. Nothing has so stirred that city since the days of Wendell Phillips. It is the simplicity which is in Christ which the world needs, and it will be satisfied with nothing less.—The Methodist Protestant.

Features of

The Holmes Store

¶ Merchandise of highest merit ¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

BRANDED.

When the donkey saw the zebra
He began to switch his tail;
"Well, I never," was his comment;
"There's a mule that's been in jail."
—The Horse Lover.

POSITIVE AND NEGATIVE MORALITY.

"Well, John, what can I do for you?" Dr. Browne inquired cordially as he came into his study and shook hands with John Forbes.

"I am applying for a position in a bank, sir. Some recommendations are required, and I thought you might be willing to give me one," John answered confidently.

The clergyman sat still, looking very thoughtful.

"I certainly should like to recommend you, John," he said, at length, "but I have a feeling that I ought to be truthful about what I say in such a matter, and I am wondering just what I can say truthfully that will impress the bank in your favor."

John's face showed surprise. "Why, I can't think of anything very wrong that I have done," he said, after a pause.

"That's exactly as I had rated you," replied the rector, "and I must admit that the rating does not impress me very favorably. Suppose, for instance, that you wanted work as a porter, and the bank wanted to know whether you were physically strong enough for the work? I might be able to mention one hundred diseases you did not have. I might make it two hundred, or any number, but that would not answer the question. The bank would not want to know how many diseases you didn't have, but how much physical strength you did have. You might have no disease at all, and yet have almost no strength.

"I'd like to believe that it was different with you morally, but honesty compels me to say that I never have seen an intimation of it in your life. I never heard of you doing anything very wrong, but neither have I heard of your doing anything very good. I can't say that you have moral character just because you haven't any great vices. You haven't been positively vicious, as some of your friends have, but I sometimes fear that you have no more attained a moral character than they; it's even possible that some of them are nearer to it than you.

"You have only drifted. You have let yourself float along the line of least resistance. You have frittered away your time and your opportunities. You just barely escaped failure all the way through your high school course. So far you have escaped doing anything very wrong. You also have escaped doing anything very good. In fact, you haven't done anything at all."

"I might have expected some efficiency expert to look at things that way, but I didn't think a Christian minister would!" said John, sullenly.

"That's exactly the Christian point of view and the Christian teaching," returned the Doctor. "Jesus, in one of His parables, told of a number of people who suffered punishment after death. It is a striking fact that not one of them was condemned for wrong things he had done, but for right things he had left undone. John Forbes, turned about and faced the thing squarely. You haven't been a man—you have been a kind of jelly-fish. You haven't been anything positive. You have been a trailer, a hanger-on, a negative weakling. Let me see you for one week positively do something that is hard to do, something you are disinclined to try and less inclined to stick at, and then come back and I'll give you the recommendation."

"I'm pretty mad," said John, "but I'm going to do as you say."

"I want you to keep mad until you have done it," replied Dr. Brown.—Youth's Companion.

BOYS AND GIRLS.

The difference is apparent early. A boy has as much fun in stoning a cat as a girl has in hunting for violets. A boy's curiosity is directed to the ice box; a girl would like to see what is in the top bureau drawer.

A girl can give the impression when away from home that her parents are wealthy; a boy cannot.

Every boy is old enough to be welcome to sit in the neighbor girl's parlor many years before his sister thinks he is old enough to sit in the parlor at home.

A girl is never so young that she will reveal to guests at a party that the spoons are borrowed; a boy child never grows so old that he fails to.

Give a boy a dollar and he will eat it; give his sister one and she will wear it.

A brother and sister may have hair of the same shade, but the boy's is called red and the girl's, auburn.

When brothers fight, it is over the larger share of pie; when sisters quarrel, one has worn something belonging to the other without asking permission.—The Youth's Companion.

THE FIVE W'S.

Here they are, all in a row; who, what, where, when and why? Any newspaper reporter can tell you about them, for they must be answered in every "story" he writes. If a person is involved in an accident, the reporter must give the name and occupation. He must tell what happened, where it happened, when it happened and why.

Definiteness is the watchword of the newspaper office. Why not make it the watchword in the home? Why not teach our children directness and clearness of speech during the school vacation?

One day my neighbor's little girl came over to visit me. She stammered, repeated, duplicated and lost herself as she talked. Instead of saying "Charlie likes cake," she would say, "Charlie, he likes cake." That is just one example among many, but it is typical of her involved, mixed, hazy and haphazard conversation.

One day my neighbor's little girl came over to visit me. I was impressed with the orderliness of her speech. No matter what happened, she could tell it to me calmly and directly.

A little boy we knew boasted he would never fall from his bicycle. He was extremely confident. However, when this very thing did happen, my precise little speaker told me in her first sentence:

"George Jones fell off his bicycle and sprained his ankle in front of Judge Paulson's a few minutes ago while he was learning to ride."

Could anything be more compact? When my cousin's little girl told me so smoothly about the fall, I mentally gave her a one hundred per cent.

No mother is doing her duty unless she teaches her children the reporter's recipe of who, what, where, when and why. Try it!—Louise Van Auken.

WEEK OF PRAYER, APRIL 1-8.

By Rev. W. W. Pinson, D.D.

Do we need a special season of prayer for the whole Church? By every voice and sign of the hour we do. Never in human history was the call to humble, penitent, importunate prayer more clear and emphatic. The ferment of the world, the madness, the bitterness, the agony, the cruelty that have turned Europe into a reeking horror, call us to our knees in intercession.

The situation we face in our own dear land sends a tremor into every serious heart, and calls every Christian patriot to prayer.

The strain that is being put upon the Christian Church in America to meet the crushing responsibility it faces, and its spiritual unpreparedness for such a responsibility, call still louder for prayer.

The immediate, clear, and definite needs of our world-wide enterprise that have pleaded and waited so long in vain, call loudest of all. Surely, then, no one will question the timeliness and urgency of a week of prayer in every church in Southern Methodism.

Self-Denial.

Is there any need for self-denial? Why couple this with prayer? Because there can be no true prayer without it, and because our prayers cannot be answered except through the sacrificial life of the Church. It is mockery to pray without the spirit of self-denial that gives and serves. An easy-going, luxury-loving, self-pleasing Christianity that says "Lord, Lord," and does not His will, can not meet the needs of an hour like this.

The spirit of self-sacrifice must take hold on the Church before it can lay heartily hold of such issues as we face. The Church at Antioch fasted—and sent forth its best.

The Need.

We need twenty new missionaries for the foreign field and five for the home field. We know how to get them, for we have been told by the Master, "Pray ye the Lord of the harvest." After they have been secured they must be sent. But prayers cannot send them. We can complete our prayers only by furnishing the means by which alone they can be fully answered.

The Time.

Easter week. We shall be thinking of the agony, the shame, the betrayal; of the patience, the tenderness, the divine pity; of the Resurrection, the Great Commission, the Ascension. What more fitting time to renew our faith, our consecration, and our experience, and to "let the Christless millions tramp across our hearts." What better time to test our loyalty, our service, our giving by the standards of His love and sacrifice! May our whole Church hear in the stillness of the secret place, "Let this mind be in you which was also in Christ Jesus." May the Master himself say over and over in these days, "If any man will be my disciple, let him deny himself."

The Objective.

Twenty new missionaries for our seven foreign fields. They are sorely needed. They have not all been found. There is not money to send those who have been found. This week of prayer should furnish not only the men, but the money. We asked for twenty in our first week of prayer three years ago and were enabled to send out ten. Under far more favorable conditions this year we should not fall short of twenty.

The Home Department needs teachers and equipment for Wilson Institute, our new school for Mexican boys, in San Antonio, Texas. One-fifth of the offering from the Week of Prayer will be used for this purpose.

DOCTOR
Tichenor's
Antiseptic
THE GO-BETWEEN
whether it be a Burn, Bruise or Scald—
DR. TICHENOR'S
ANTISEPTIC
affords instant relief. Its cooling effect prevents congestion and the antiseptic qualities prevent swelling, blistering and superation afterwards.
"It draws the fever"—you cannot afford to be without it at home.
All druggists 25 and 50 cts.
ASK ANY ONE WHO HAS EVER USED IT.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler. Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

DR. CRUTCHER'S METHODIST STATISTICS.

Under the caption, "A Study in Methodist Statistics," the Baptist Chronicle of March 1, contained the following article from the pen of Rev. G. H. Crutcher, Corresponding Secretary of the Board of Missions of the Baptist Church in Louisiana:

"Their total membership is 37,812, which was an increase over the previous year by 1,122. The District showing the largest increase on profession of faith was the Baton Rouge District. The District showing the largest decrease in profession of faith was Alexandria. There was an increase in adult baptism hy 25 and a decrease in infants baptized by 91. Both of these are encouraging to the Baptists. The Methodist brethren maintain a presiding elder in each of the seven districts. These presiding elders are largely enlistment men, strengthening the appeal of the pastors for all general denominational work. They report 282 general organs taken, * * * and Conference organs to the number of 1697. This does not show our Methodist brethren to be reading papers. They do not even compare favorably with the Baptists of this State, and we felt that we were bad enough. They raised for both Home and Foreign Missions $12,376, which was an increase for both over the previous year, but about equal to what Louisiana Baptists gave for Foreign Missions. For all religious purposes they made a total advance in their offering of $57,184. Our Methodist brethren have 150 churches, with very few of them real country churches. Baptists have 711 churches co-operating with the State Mission Board."

We frankly confess that we were surprised to see such an article as this above the signature of Dr. Crutcher; for, though we are not personally acquainted with him, it was our pleasure to hear him preach in a tent meeting at Shreveport last fall and we formed a very favorable opinion of him. Note the following statement: "There was an increase in adult baptisms by 25, and a decrease in infants baptized by 91. **Both of these are encouraging to the Baptists.**" We can understand how it might rejoice a Baptist to see a declension in the number of infants baptized; but, since adult baptisms represent grown-up persons professing faith in Christ, it is quite beyond us to understand how any Christian could feel encouraged to know that the number of such individuals was small. Would Brother Crutcher rather have them continue in their sinful ways than to avow faith in Christ, submit to baptism, and become Methodists? We assure him that such is not our feeling when the Baptists have an ingathering; on the contrary, it pleases us to see them have success in leading unsaved souls to Christ. Before leaving this point, we desire to call attention to the fact that the figures given by Dr. Crutcher are a gain and loss only as compared with the number of baptisms administered during the preceding year—only a slight variation in the relative annual ratios. The total number of infants baptized in the Louisiana Conference during the year 1916 was 949, and the number of adults 1338. The number of additions to the Church on profession of faith was 2666, and by certificate and otherwise. 3596, making a total of 6262; but the losses (from deaths, removals, etc.) were sufficient to cut the net gain down to 1122.

Dr. Crutcher says that the 37,812 Methodists in the State gave for both Home and Foreign Missions last year $12,376, which is about what the Baptists of the State gave for Foreign Missions alone. The Doctor does not seem to understand that different denominations do not have the same method of tabulating their statistics. For instance, his computation does not include the more than $3000 that the Methodists gave to Church Extension and the several hundred dollars given to the American Bible Society, both of which funds are purely missionary (most denominations have no separate Church Extension Fund); nor does it embrace the $25,000 raised by the Woman's Missionary Societies (much of which went to missions), nor the gifts of the Epworth Leagues to Missions, and the nearly $3000 raised for that cause by the Sunday schools. If we cared to strike back at our brother, we might taunt him with the fact that in all the interdenominational tables of missionary statistics that we have ever seen the Baptists were set down as about the lowest per capita givers. It should be noted that the $57,184 advance mentioned by the Doctor was the increase in the current regular finances of the Church; the total amount raised for current finances being $476,280. We do not mean that Dr. Crutcher stated anything contrary to this, but we think it is well for the public to have the complete figures.

What the Doctor says about the circulation of our Church periodicals is true—the showing is much below what it ought to be; but we wonder if the Baptists of Louisiana, who claim to have nearly twice as many members in the State as we have, can show more than twice 1979 weekly Church organs taken.

The Doctor greatly blunders when he states that the Methodists have only "150 churches" in the State of Louisiana. Surely, that must have been a typographical error. For the Louisiana Conference Minutes plainly show that the Methodists have 406 church organizaztions, and 357 houses of worship, valued at $1,419,310.

But the funnlest thing of all is the effort of Dr. Crutcher to exclude the Methodist preachers of Louisiana from the country and coop them up in the towns. Why, the Methodist circuit riders are preaching the Gospel in sections of the State, as, for instance, on the lower coast, near the mouth of the Mississippi River, where no other Protestant minister is ever seen. If the Doctor were to undertake to keep up with some of our rural workers as they push out into the remote interior, he would have to get rid of the automobile that they were raising money to purchase for him on the Sunday that we heard him preach in Shreveport and get him a pony and pair of saddlebags, or a dugout and paddle. He ought to know that Methodist itinerants have never been outstripped in the work of pioneering.

One thing more we wish to say: Methodist statistics are taken carefully every year and they are about as accurate and reliable as Church statistics can well be. The National Census Bureau has complimented our Church upon her manner of gathering them. On the other hand, the Baptist Church is not connectional, attendance upon its Conventions is optional, and its statistics are generally understood to be rather loosely secured. Dr. George Summey, the accomplished Editor of the Presbyterian Journal, after putting himself to considerable trouble a few years ago to obtain dependable statistics concerning the denominations in this State, declared publicly that the statistics of the Baptist Church then available were to be regarded as scarcely more than estimates.

We have no great fondness for parading Church statistics, and we feel very much like apologizing to our readers for the space that we have devoted to this review of Dr. Crutcher's article; but we felt that we could not permit the public to be given a wrong impression of the virile and growing Methodism of Louisiana, even though this were unintentionally done. We have no desire to wage a warfare against the Baptists, who have many excellencies that we admire. Rather would we bid them Godspeed in their labors to extend the Master's kingdom.

REV. W. D. McCULLOUGH TRANSLATED.

Dear Dr. Meek: Brother W. D. McCullough died last Saturday morning, March 10, about 6 o'clock, at the hone of his daughter, Mrs. McMullens, here in Shelby, Miss., and we buried him on last Sunday afternoon at 2:30 o'clock, Rev. J. R. Countiss, assisted by the writer, conducting the obsequies. Brother McCullough had been here about four weeks; but one would have thought from the kind treatment and many courtesies shown him that he had been here many years. His was one of the most largely attended funerals that I have seen in the Delta. It was a great blessing and inspiration to this pastor to be associated with this faithful servant of God and to minister to him these few weeks. It is needless to say that he died well.

W. M. CAMPBELL.

Shelby, Miss.

It is with much sorrow that we have learned of the death of this well known minister, who was our personal friend. He had been ill for more than a year and knew that the sunset of his earthly life was near at hand. But to the righteous, the twillght of time is but eternity's golden dawn. May sustaining grace be given to the stricken loved ones! We trust that a fitting memoir of the deceased will soon be furnished the Advocate.

PERSONAL AND OTHER NOTES.

Rev. T. J. Norsworthy, the well known evangelist, is engaged until the third Sunday in April, after which time he has some open dates. His address is Yazoo City, Miss.

Bishop Morrison, who has had something to do with the upbuilding of Southern Methodism, speaks through our columns this week on the subject of unification. What he has to say is well worth reading.

The meeting just held at Petal, Miss., with Rev. J. V. Bennett doing the preaching and Rev. J. S. Duke leading the singing, was quite successful. Rev. Charles E. Downer, the pastor, will tell about it in next week's Advocate.

Brethren who desire to have notices appear immediately should get them to us by Monday. Tuesday morning is chiefly used for the correction of the last articles that have been put in type for use. Our last forms are closed Tuesday at noon.

Rev. W. B. Hogg, pastor of our First Church at Laurel, Miss., says: "Our League will give the week, March 18 to 24, to putting the Advocate in every home in our church." We shall appreciate this assistance of the Leaguers.

From the February Bulletin of St. Mark's Hall, we glean the following items: Number of visits made, 425; patients treated in the clinic, 354; prescriptions filled, 882. Mrs. A. P. Holt, of Crowley, was an appreciated visitor for several days.

Rev. P. O. Lowrey's recent article on the Negro and Methodist union, which first appeared in our paper, was copied in Dr. R. E. Jones' paper, "The Southwestern Christian Advocate," of this city, and in the Central Christian Advocate, of Kansas City.

Rev. J. G. Johnson, of Black Hawk, Miss., sends us several subscriptions, and in a business letter appends the following note: "We have begun the work of the new year in earnest and the outlook is encouraging. I trust that this will be the best year of my quadrennium."

Rev. W. S. Harrison, of Starkville, Miss., one of the noblest veterans of the North Mississippi Conference, in referring to our pastor at that place, Rev. J. C. Park, says: "Brother Park surprises and delights us with his efficiency, both in the pulpit and in the pastorate."

Rev. G. B. Love, of the Silver Circuit, N. Miss. Conf., has been much hindered in his work by rainy weather and muddy roads, but reports progress notwithstanding. We trust that there is soon to be a better day for our rural workers, so far as the roads are concerned.

Dr. and Mrs. U. G. Foote entertained Bishop Hoss during his recent visit to New Orleans. These new-comers to the Crescent City have been royally received and are rapidly becoming identified with New Orleans Methodism. Dr. Foote is preaching to growing congregations.

Miss Nyna Pollard, of Batesville, Miss., has our thanks for a club of 9 subscriptions, with a check to correspond. She says: "Everything is moving along nicely here, and we feel that we shall have a good year. Our pastor, Brother Mohler, puts forth every effort that he can to promote the work."

New Orleans Methodism is getting things in readiness for the meeting of the Woman's Missionary Council, April 12-20. This will doubtless be a great occasion. If you have not already done so, send in your subscription to the Council Daily. See the notice telling to whom to send elsewhere in this issue of the Advocate.

Rev. Hilary Westbrook, pastor of our Seventh Avenue Church at Meridian, Miss., writes us as follows: "The work has had a splendid beginning in this charge, and everything seems to promise another good year. In spite of unfavorable weather, the attendance upon the services of the Church has been excellent."

The following friends, to whose kindness no reference has elsewhere been made, have our thanks for two or more subscriptions sent in within the past few days: Rev. J. D. Harper, Opelousas, La., 2; Rev. H. J. Maddox, Heidelberg, Miss., 2; Rev. W. M. Sullivan, Columbia, Miss., 2; Rev. S. A. Brown, Kosciusko, Miss., 4.

Our long-time friend, Rev. G. D. Purcell, of Dubach, La., sends us two subscriptions, and adds: "I will take the month of March to present the subject of Christian education to my people. You may also count upon me to represent the Conference organ before every congregation. The paper is appreciated in this charge."

The appointments of Rev. A. S. Lutz, presiding elder of the Monroe District, reached us too late for this issue of the Advocate. The first ones are as follows: West Monroe, March 18; District Epworth League Conference at Monroe, March 24 and 25; Bonita, at Bartholomew (a.m.) March 25; Brooklyn, at Chatham, March 28; Tallulah, April 1.

Brother John P. Rembert, of Longview, Texas, an ex-Mississippian, in renewing his subscription, says: "This is my 41st subscription to the New Orleans Advocate. It seems like a weekly letter from home, and I become more attached to it, if possible, every year. I am with you, heart and soul, on the unification issue. Keep turning on the light."

Rev. Jasper L. Smith, of Pachuta, Miss., sends us 7 subscriptions, for which he has our hearty thanks. Concerning his work, he says: "We have been the recipients of many courtesies and favors since our arrival in this field. The good ladies gave us a dining-room and kitchen shower several days ago. The parsonage floors are being made beautiful."

Rev. O. L. Savage, of Webb, Miss., writes: "I report the death of Brother Thomas J. Robertson. He was born Sept. 5, 1831, and died March 4, 1917, being 86 years old. He was the oldest member of our Church and one of the landmarks of Methodism in this section. He will be greatly missed in his home and community. He was ill only a few days. We trust that our loss is his eternal gain."

Mrs. Josie S. Cook, of Ringgold, La., after instructing us to send the Advocate to her, instead of her mother, Mrs. Alice M. Bryan, deceased, says: "My dear mother left this world for a better one last July. She had taken the Advocate all my life. I have read it since I could read anything. The first recollection I have of reading anything in a newspaper is of reading its 'Home Circle,' 50 years ago."

Rev. J. T. Lewis, of Greenville, Miss., sends us a somewhat extended notice calling attention to "Mexican Day in our Sunday Schools," which is March 25. Literature for this day may be had by writing the Board of Missions of the M. E. Church, South, 810 Broadway Street, Nashville, Tenn. A program for the occasion may be found in The Missionary Voice for March. We hope to be able to print Brother Lewis' more extended statement next week.

Dr. Frank W. Loy, the able District Superintendent of the New Orleans District of the Methodist Episcopal Church, was an appreciated visitor to our office one day last week. He and the Editor discussed the subject of unification and were able to see each other's view-point and agree as to what are the great obstacles to the union of the two Episcopal Methodisms. We counted it a privilege to converse with a brother of Dr. Loy's insight and candor.

Rev. J. M. Morse, presiding elder of the Jackson (Miss.) District, writes that his District Conference will convene at Madison Station at 9:30 o'clock on April 24. The brethren are urged to have their Church Conferences elect delegates in accordance with the rule of the Mississippi Conference and to send their names to Rev. H. P. Lewis, Jr., Madison, Miss. A fuller statement will appear later.

Rev. W. L. Doss, Jr., our gifted young pastor at Homer, La., in a personal letter to the Editor, thus refers to his work: "We are getting along very well here, though the weather conditions and the large amount of sickness existing have been considerably in the way. On good days the attendance at church is good. I have done a good deal of visiting since I have been here and have become acquainted with most of the people."

Rev. T. M. Brownlee, Commissioner for Grenada College, spent Sunday, Feb. 25, with our congregations at Coahoma and Lyon, Miss., of which Rev. J. E. Stephens is pastor, and secured for the College which he represents subscriptions amounting to $1200. This is one of the choicest charges in the Greenville District. Brother Brownlee reports that Brother Stephens is in high favor with his flock and that he is doing a great work.

Our hat is off to Miss Mollie Higginbotham, of Mer Rouge, La., who has sent us 18 subscriptions accompanied by a remittance of the proper amount to pay for them. It has for many years been her rule to take care of the interests of the Advocate in her community and send in annually a fine list of names for our mailing files. Mer Rouge is one of the choice charges of the Louisiana Conference, and we are pleased to have our paper reach so many of its homes.

Rev. C. A. Northington, of the New Albany (Miss.) Circuit, who is one of the Advocate's unfailing friends, has sent in 30 new and renewal subscriptions. Brother Northington was somewhat discouraged as to his ability to circulate the Conference organ when the existing conditions forced us to discontinue our club rates; but his success shows what a live pastor can do even when the way seems difficult. We scarcely need to say that we are grateful for this fine service.

Rev. R. T. Pickett writes as follows from Collins, Miss.: "The work in our new charge, the Williamsburg Circuit, has begun well. We are serving a good people. Our first quarterly conference, which brought to us our new presiding elder, Rev. W. B. Jones, was an inspiring occasion. On March 3 we conducted the funeral service of one of our oldest members, Brother R. H. Powell. He was in the 77th year of his age and had been a faithful member of the Oakvale Church. He was an honored Confederate veteran."

We have received from the pen of Dr. T. B. Holloman a tribute to Mrs. Esther Jane Jones, who was the widow of Mr. Benjamin F. Jones, and the mother of Rev. B. F. Jones, D.D., of Moss Point, Miss., and Mrs. Alice Lewis, relict of the late Rev. W. B. Lewis, of the Mississippi Conference, who passed to her reward a few weeks ago. It will appear in the next issue of the Advocate. Dr. Jones, because of illness, was denied the privilege of being present at the obsequies of his beloved mother. He and all the other sorrowing ones have our sympathy in their bereavement.

In referring to Dr. DuBose's plan for the arrangement of the Negroes in the proposed new Church last week, we said: "This plan was before the Joint Commission in Baltimore and was not accepted as a solution of the Negro problem as it relates to unification." Dr. DuBose thinks that this may not convey to the public accurately what took place. Here is his own language concerning the matter: "To the Commission at its late sitting, I submitted a paper touching upon this aspect of the general problem, the details of which need not here be adverted to. As that paper has not yet been acted upon, nor had any bearing upon the deliberations of the body, the fact of its existence may be mentioned without any violation of the rule." The Doctor then states that the plan published is in some particulars an extension of that submitted to the Commission. It was not at all our purpose to create the impression that Dr. DuBose's paper had been formally voted down, but that when the Commission, after lengthy deliberations, reached a deadlock on the Negro question, though informed as to its salient features, that body did not turn to it as furnishing a way out of its perplexities.

WOMAN'S MISSIONARY CONFERENCE IN WEST POINT.

A four days' session was held and the people of West Point provided to the fullest for the comfort and convenience of their guests, besides attending the sessions both day and evening.

A splendid representation from all portions of the Conference, also many visitors and delegates, came, making the attendance feature equal if not surpassing that of former years.

Mrs. J. W. Conger presided. She is an excellent presiding officer. Bishop McCoy preached the annual sermon on Tuesday evening. Some pronounced the sermon to be the greatest one to which they had ever listened. Quite a number of the brethren of the North Mississippi Conference, and about half of the presiding elders, were present.

With one or two exceptions, the old officers were re-elected. To have the privilege of attending such an inspirational meeting is uplifting and helpful. Our sisters compose a very choice conference, and their consecrated energies are being used mightily in the Master's cause.

Rev. L. P. Wasson is universally loved by the people of West Point, and he is doing a great work there. The people of all denominations esteem him as a man and true servant of the Most High.

E. H. CUNNINGHAM.

Leland, Miss.

WINNING ONE IN NEW ORLEANS.

There was nothing lost by the pause in the work of personal effort by the coming of the District Conference. We only had a pause by the way and now go on refreshed and stronger for the pause. The enthusiasm of the Conference intensified our purpose to succeed. We learned to see things in a larger way. We were inspired by our great opportunity and our difficulties seem less. There is nothing impossible to them that believe and try. The last is as necessary as the first. Those who believe are the people who undertake.

The people are here who need our Christ. What a privilege to win them! What a joy it brings to that man who presents to his Lord a new servant! The results of our efforts will be only as we make them. We have a large force in this city, a force large enough to take it. Our Methodism is not lacking in holy men and women; may it not be lacking in zeal! The best of all is, "God is with us."

We have yet four weeks. We should win at least one hundred per week. Whatever result we may have in actual numbers, we will have an increase of spiritual power and interest for the union meetings to be held after Easter. Methodism in New Orleans is active; it was never so aggressive as now. It has ceased to talk of difficulties and is planning for victories. It expects victories. It is going out to get results. In proportion to the forces engaged will the victory be complete.

New Orleans, La. U. G. FOOTE.

SADLY BEREAVED.

We open our forms for the following dispatch, received Tuesday afternoon:

"Baton Rouge, La., March 13.—Little Charles passed away this afternoon. Body will be taken to Alabama for interment.

"C. A. BATTLE."

Our heart goes out in tenderest sympathy to Brother and Sister Battle. May the Heavenly Father comfort and sustain them!

SECULAR NEWS.

The National Conservation Congress will meet in New Orleans, April 3-5.

The peach crop in some sections of Georgia is reported to have been considerably injured by a freeze on March 5.

A New York business man says he has had a communication from Porterville, Texas, asking for prices on a carload of Jack rabbits.

There is some talk in Cuba of asking the United States to act as arbitrator to settle the troubles growing out of the recent elections in that country.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

Ladies! Darken Your Gray Hair

Use Grandma's Sage Tea and Sulphur Recipe and Nobody will Know.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out of date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

This Used Piano

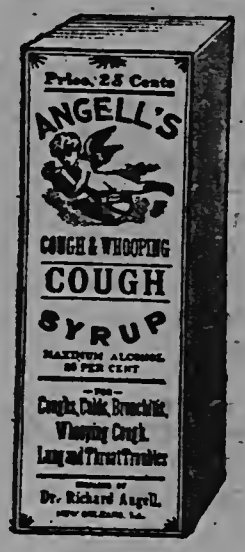
Splendid bargains—all standard makes—Steinway, Knabe, Emerson, Kimball and others—$45 to $195. Also second-hand player-pianos $195 to $325. No money down. 30 days' free trial. Lowest payments. 50 free music lessons with every piano.

Big Piano Book Free

containing beautiful illustrations of new Starck Pianos and a vast amount of piano information. Write today for latest bargain list.

P. A. STARCK PIANO CO. 601 Starck Bldg., Chicago

Contains no Habit-forming Drugs



25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Just as the night shades fell Sunday evening on February 18, 1917, the death angel summoned to its eternal home the spirit of Mrs. EMMA E. COUTCH, who was born in Loulsiana on January 7, 1875. In early childhood, Mrs. Coutch joined the Methodist Church at Rocky Springs, Miss., and lived a consistent member till God took her to himself. In a quiet little spot, hedged in by cedars and boxwood, in the Wallace Cemetery, near Humphreys, Miss., at high noon, Monday, February 19, the body was laid to rest, my father, Rev. T. J. O'Neil, officiating, while a host of friends, with their presence and floral contributions, paid tribute to the dead. The husband, Mr. W. W. Coutch, three little boys, and several other near relatives survive to mourn their loss.

Her pastor, J. W. O'NEIL.

On Feb. 23, 1917, the sweet spirit of Mrs. JANIE RAGSDALE took its flight to a world unknown to us. She was 63 years of age and had been a member of See's Chapel, M. E. Church, South, for a number of years. She was held in high esteem by all who knew her. She leaves a husband, eight children, and a host of friends to mourn her death. She was a loving wife and mother and will be missed in the home, the church, and the community in which she lived. On Thursday she was operated on for appendicitis. She was buried the following Sunday. The funeral service was conducted by her pastor, Rev. Geo. A. Baker, after which her remains were laid to rest in Longtown Cemetery.

A precious one from us is gone,
A voice we loved is still,
A chair is vacant in the home,
Which never can be filled.

Mrs. HORTENCE BAKER.

Mrs. LAURA BEATTY DONELSON, wife of William Alexander Donelson, was born in that part of Yazoo County which is now Holmes County, Miss., on June 4, 1832, living her long life in this section, until Saturday, Feb. 24, 1917, when she passed to her reward from the home of her daughter, Mrs. J. R. Miles, with whom she had spent her last years, and where everyone held her in high regard and affectionate love. Besides this daughter, she leaves a son; R. A. Donelson, of Coffeeville, Kan., and a daughter, Mary Donelson, of Chicago, Ill., with fourteen grandchildren and one great-grandchild, to mourn her departure. This good woman was a life-long Methodist, who had unfaltering faith in God. In all the reverses, hardships, and sorrows of life, she always said her Father did what was best and that she would trust Him. A large concourse of friends attended the burial service and her body was placed in the cemetery near Lexington.

BEN P. JACO, Pastor.

On October 10, 1916, the death angel came into the home of Brother and Sister Napoleon Brown and summoned their little twelve-year-old daughter, DOSSIE MAE, to her home above. The death was a shock to the community, her illness lasting only a few days, when the father called her home. She was a member of the Methodist Church and indeed a Christian. She was a regular attendant of the Sunday school, and took marked interest in church work for one of her age. To know her was to love her. We miss her so much, but God is blessing her influence. It has had a part in bringing some to God since she has gone; and it is evident that others are being touched by the Christian life of the little darling. We all join in prayerful sympathy for the parents, a smaller sister and brother, and many other relatives and friends, who cherish the memories of the sweet-spirited child. And may her prayer for the salvation of boys and young men in whom she was interested be answered!

Her pastor, J. L. CARTER.

It was on Dec. 14, 1916, that Brother WILLIAM GRIFFIN GOFF, who was born on Jan. 22, 1885, passed to his eternal reward. For eleven and one-half months he was confined to his bed, suffering with lung trouble. He was very patient through all of his affliction, and, though he knew that he could not recover, his cheerful disposition made the way easier for the kind friends and loved ones who sought so gladly to meet every wish that he expressed. On July 4, 1910, he was married to Miss Emma Reid, who died June 4, 1915. To his care was left little Lavelle, now five years old, who seems to understand and to feel very sensibly the loss of "mother" and "daddy." Brother Goff joined the Methodist Church and was converted when a boy, and was loyal to the Church and a real Christian to the time of his death. He served as a steward and Sunday school superintendent for several years, and was effective in both offices. He always delighted to see the church work prosper. Only a short time before his death he would call in his friends and exhort them to live the Christian life. We feel very much the loss of this brother and pray God's richest blessings upon the grief-stricken father and mother, and three brothers, and three sisters, with "Little Lavelle," who mourn his departure. Heaven is made sweeter, for we know that Brother Goff is there. His pastor,

J. L. CARTER.

Mrs. MARTHA FINETTE SMITH (nee Cowger), was born on Sept. 25, 1832, and died on Feb. 20, 1917. Her father moved from middle Tennessee, to Oxford, Miss., when she was three years old. Here she was reared, and in 1853 she married Alford M. Smith and came as a bride to his home near Sardis, Miss. In 1883 she was left a widow, and four years later she moved in the vicinity of Tyro, Miss., where she lived up to the time of her decease. She joined the Methodist Church in her girlhood days, and lived a consistent Christian life, her latter days being devoutly given in service to her home church and community. She was one of the chief factors, both inspirational and financial, in the building of the church at this place, of which, she was always a liberal supporter as well as a stay to the pastor and his family. Almost since the beginning of the New Orleans Christian Advocate she has been a subscriber to it, never getting in arrears but once in her subscription, and then through an oversight of her pastor. Until within a few days of her death she showed a lively interest in the life of her community. Rather, was she 84 years young than so many years old. How much we shall miss her! Upon whom has her mantle fallen? Her pastor,

A. M. BENNETT.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street,
Telephone, Main 2939.
J. R. WELLS, Dist. Pass. Agt.

L&A RAILWAY **ON AGAIN**

Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for you, convenience by patronizing it to the fuliest extent possible?
B. S. ATKINSON, Traffic Manager.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

From the Field

Brooklyn, Miss.

Dear Brother Meek: The outlook for a good year on the Brooklyn and Bond charge is encouraging. Our first quarterly conference, which was held at Brooklyn on Feb. 15, was a pleasant and profitable occasion. Quite a number of our official members were present, and all enjoyed very much a short sermon by Brother J. R. Jones, our presiding elder. There was an increase made in the assessment for the pastor and presiding elder over that of last year. There is considerable interest being manifested in all departments of our church work, especially in the work of the Sunday school. We believe that our Sunday school at Brooklyn is second to none in the Seashore District. We have here a population of 400 or 500, and there are but eight men who are not in some way connected with our Sunday school. The membership of our Sunday school is as large as that of the church. We desire the prayers of all the brethren that we may make this the best year in the history of this charge.—D. W. Ulmer, pastor.

First Church, Laurel, Miss.

My heart is all aglow with the interest and enthusiasm of a great Sunday School Institute. Rev. J. L. Neill gave us a few days, leaving us, to the regret of the whole church to-day. Brother Neill is without the least bit of questioning the greatest Sunday school instructor I have ever heard. He is energy and enthusiasm personified, and these two very necessary adjuncts are made to glow in the light of God's presence and are driven by the Holy Spirit. If no one but the pastors could hear Brother Neill in this work, the Church would be amply compensated for the investment of the time of one of our best men and the dollars that this demands. But our people also are getting Neill's vision, and the results are manifest even now: an awakened Conference, a revived Church, and the realization of all that Methodism means in Mississippi. God bless the Sunday School Board, and Brother Neill. Let us make our Children's Day offering large enough to give Brother Neill the assistants that must be provided if we keep this work moving forward. W. B. HOGG.

Washington Ct., Miss. Conf.

Dear Dr. Meek: We held our first quarterly conference for the Washington Circuit on Monday last. Our presiding elder, Brother Sharbrough, stopped by on his way back from Natchez and gave us a couple of hours for our conference and one of the best sermons we have heard for a long time. It was clear, forceful, and deeply spiritual. Quite a number of folks were present from the community and the other churches and all expressed themselves as being delighted with the sermon and the entire service. We are encouraged by the large number of ladies present at these conferences. The business part of the conference was very pleasant. The stewards voluntarily raised the assessment for the pastor's salary more than 25 per cent over that of last year. The entire assessments for the superannuated ministers and the American Bible Society were reported paid and 25 per cent of both mission claims—in all more than a third of all Conference assessments. We have a small membership in the five churches comprising the circuit, but the faithful few is not surpassed in fidelity and loyalty by any church in the Conference, and every one, regardless of denomination is kind and hospitable to the pastor. Washington is the largest church and the oldest in the Mississippi Conference, probably antedating any in the three States of Alabama, Mississippi, and Louisiana. It was organized by Rev. Tobias Gibson in 1799 and has continued until the present time without interruption. Some of the strongest and best men in Mississippi Methodism have served it and quite a number of men who stand high in the Conference at the present time began their itinerant ministry here. The ground where the present building stands was purchased in 1821 and the building was completed during the decade that followed. With proper repairs, which we are now planning, it ought to last a century longer.

The Kingston Church was organized some time before the Civil War, and for considerably more than half a century has stood as a monument to the noble men and women who loved Methodism in the early history of the State. Taken together, the grounds and the building make perhaps the most beautiful country church in Mississippi.

Pine Grove Church was organized in 1901 from two older ones, Linwood and Locust Grove. Its influence on the surrounding country cannot be estimated. Its history is full of old-time revivals and many can testify of the blessings that came into their lives at this place.

Cannonsburg is the "infant" of the charge, beginning its existence less than eight years ago in the Greenwood Presbyterian Church at that place, which by their kind permission we still use. We enjoy their cordial cooperation, as we do that also of the Baptist people. Though it has only twelve members, it is a very active congregation, and one of the most pleasant, if not the most pleasant in the Conference to serve. It overpaid both assessments last year, and began this year by paying its entire Conference assessment before the first quarterly conference.

We have borrowed Mars Hill from the Woodville Circuit this year. Large congregations greeted us there on both preaching occasions and the interest manifested gives promise of great things this year. The young folks have a large and splendid choir which adds much to the service. With best wishes to the Advocate,

J. B. CAIN.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

City Physicians Explain Why They Prescribe Nuxated Iron.

To Make Beautiful, Healthy Women and Strong Vigorous Men

NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY

Quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anæmic men and women into a perfect glow of health and beauty—Often increases the strength of delicate, nervous, run-down folks 200 per cent in two weeks' time.

New York, N. Y.—It is conservatively estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below:

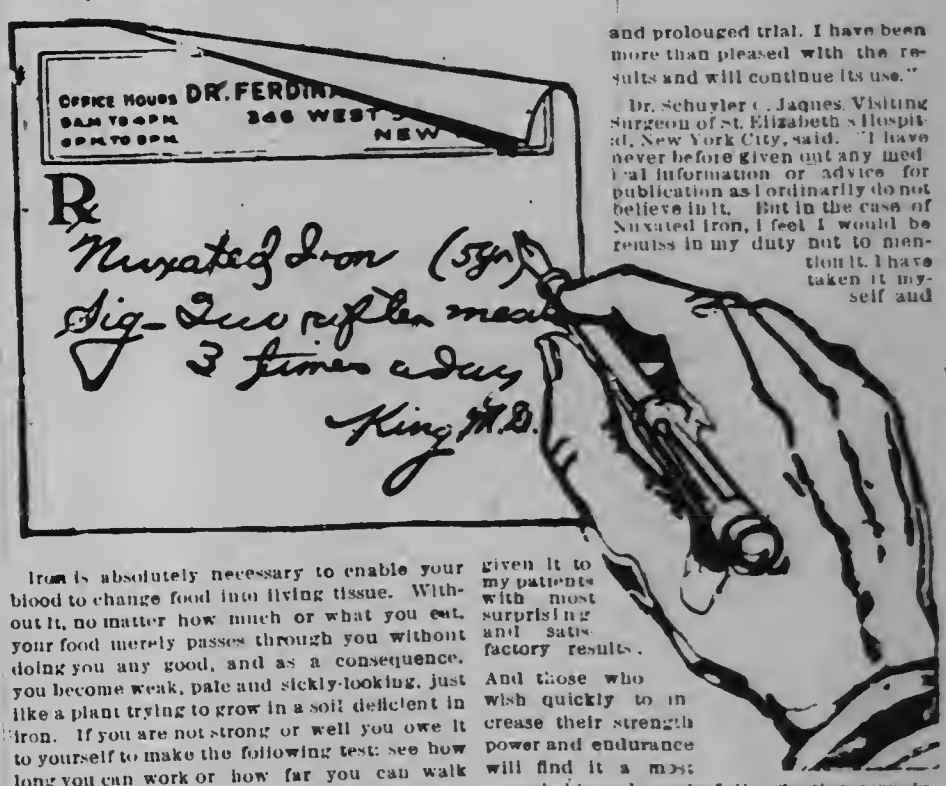
Dr. King, a New York physician and author, says: "There can be no vigorous iron men without iron. Pallor means anaemia. Anaemia means iron deficiency. The skin of anaemic men and women is pale. The flesh flabby. The muscles lack tone, the brain fags and the memory falls and they often become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

In the most common foods of America the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked is responsible for another grave iron loss.

Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron just as you would use salt when your food has not enough salt.

Dr. E. Sauer, a Boston physician who has studied widely in both this country and in prominent European Medical Institutions says: "As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away habit forming drugs and nauseous concoctions and take Nuxated Iron, I am convinced that the lives of thousands of persons might be saved who now die every year from pneumonia, grippe, consumption, kidney, liver and heart troubles, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood."

Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with a blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret, he said, was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health, at 46 he was careworn and nearly all in—now at 50, after taking Nuxated Iron, a miracle of vitality and his face beaming with the buoyancy of youth.



Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good, and as a consequence, you become weak, pale and sickly-looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: see how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children, is alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless. Many an athlete and prizefighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. T. Alphonsus Wallace, a physician of many years experience in this country and who has been given many honorary titles in Eng- and said: "I have given Nuxated Iron a fair and prolonged trial. I have been more than pleased with the results and will continue its use."

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said: "I have never before given out any medical information or advice for publication as I ordinarily do not believe in it. But in the case of Nuxated Iron, I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength power and endurance will find it a most remarkable and wonderfully effective remedy

Dr. Howard James, late of the United States Public Health Service says, "Patients in an enervated and devitalized state of health—those, for instance, convalescing from protracted fevers, those suffering from a long standing case of anaemia, all such people in my opinion, need iron. Of late there has been brought to my attention, Nuxated Iron. In practice, I have found this an ideal restorative and upbuilding agent in these cases above mentioned.

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 200 per cent or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

THE METHODIST REVIEW—AND A SUGGESTION.

I have been reading the METHODIST REVIEW for a number of years and while I am free to admit that it has always been one of the ablest periodicals sent out by any of our Protestant Churches, I do not believe it has ever been edited in a more inspiring and scholarly manner than under its present editor, Dr. H. M. DuBose; then, again, in my estimation it has never been safer and sounder from a Methodistic standpoint. But what does this signify to those who never see and read it? If all our Methodist preachers, and especially our younger preachers, would take and read the Review carefully, there would soon be a freshness and forcefulness which would attract the favorable attention of their congregations. There is scarcely a single article in any number of the Review which is not well worth the price of the Review for a year. Now the suggestion—I recognize the fact that many of our preachers do not feel able to pay $2 per year for the Review. In all such cases, some individual member of the church or the official board ought to provide the $2 and have the pastor read the Review. I do not believe there are a dozen pastoral charges in Southern Methodism where this suggestion could not be practically carried out if brought to the attention of the official board. Suppose we try it? C. C. FISHER.
Millersburg College, Millersburg, Ky.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right with the system full of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys and the thirty feet of intestines of the previous day's waste, sour bile and indigestible material left over in the body which, if not eliminated every day, becomes food for the millions of bacteria which infest the bowels, the quick result is poisons and toxins which are then absorbed into the blood, causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood and all sorts of ailments.

People who feel good one day and badly the next, hut who simply can not get feeling right are urged to obtain a quarter-pound of limestone phosphate at the drugstore. This will cost very little but is sufficient to make anyone a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

STOPPED CHILDREN'S CROUP COUGH

Scared mothers who dread the hoarse cough of croup at night will find a sure quick help in Foley's Honey and Tar. It stops croup quickly, and if given at bed time, will prevent the dreaded attack. Mrs. Billie Mayberry, Eckert, Ga., writes: "Three weeks ago two of my children began choking and coughing and I saw they were having an attack of croup. I gave them Foley's Honey and Tar at bedtime; their cough stopped and by morning all signs of croup were gone." Croup; whooping cough, tickling throat, bronchial and la grippe coughs quickly stopped. Try it.

THE WINONA DISTRICT.

Dear Doctor Meek: I have about closed my first round of appointments and I am sending in the second. There are several things worthy of special note going on among the good people of this district, which show growth, enterprise, and expansion, both in a spiritual and financial way. The pastors are energetic, evangelistic, and are bringing larger and better things to pass all the while for humanity and the Kingdom. The outlook is most assuring from every standpoint. We have many great laymen within the bounds of the old Winona District. They are a loyal, big-minded and broad-spirited set of men, who are doing fine things in standing by the preachers and promoting the interests of the Kingdom. I find them, for the most part, large in view and generous in means to meet the financial needs of the pastors and the Church in these extraordinary times of unprecedented prices in living. They have readily recognized the obligation to take care of their pastors and their families in comfortable human style and have in numbers of instances raised the pastor's salary. Greenwood raised the pastors salary to $2400; Moorehead, to $1000; Sunflower, to $1200; Lambert, to $1150; Drew, to $1600; Ruleville, to $1650; Webb, to $1500, etc. Others will follow this worthy example.

With the $10,000 to $12,000 church going up at Moorhead and the $15,000 church under way at Ruleville, and with brick and timber on the ground and the contract let at Webb for a $12,000 to $15,0000 church, and Belzoni coming round the curve with a $12,000 to $15,000 church, and Brother Brooks getting ready at Dublin for a $4000 or $5000 church, it seems, Doctor, that there is no little, parsimonious spirit animating the people of the Delta, but that their horizon is coming to be as boundless as those fertile fields. The preachers, where they are backed up by their good people and are doing things, have a smile on their faces that will not rub off. L. M. LIPSCOMB.
Winona, Miss.

What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.

FROM BROTHER LAGRONE.

The first quarterly conference was held while I was in New Orleans, ten days ago. This is the first one I have missed in forty-five years, and I did not like to break my record, but I had the reports in the hands of the Secretary and I thought if Lipscomb and Brownlee could not hold things down here in my absence I would call them incompetents. The congregation gave good reports of both of them. Brownlee represented Grenada College and the cause of education in the morning, and Lipscomb preached at night. Grenada College is several hundred dollars better off by the coming of Brownlee.

When I reached home the Board of Stewards reported the assessment for Foreign and Domestic missions paid in full and gave me the receipt from the Conference Treasurer, Brother Bynum. I received the appeal from Brother Duren for help and before I could get a chance to read it, it was all paid; and the pastor's salary is more than paid to date. I am going to do my best this year, Dr. Meek, for there are scores of men with watering mouths to come to Drew, and if I do not move up, some of them will roll me for the place.

Will the brethren pardon me for a suggestion? It is this: In every charge where the official Board has assumed the benevolences and have a budget system, let the preacher positively refuse to receive more than his per cent of the amount paid in, especially until the mission assessments are paid, and it will come. I do not think it is fair for the preacher to keep the full amount of his salary and let these men on poor charges go in want. We are taking from them what legitimately belongs to them, and it is not right. Almost any board of stewards will appreciate the pastor more and make a stronger effort to bring up the entire amount. This has been my position for years and I have not failed but once to get what I wanted.
Drew, Miss. W. S. LAGRONE.

STOP! CALOMEL IS QUICKSILVER!

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

SUMMER BIBLE SCHOOL IN NEW YORK.
The Bible Teachers' Training School
DR. W. W. WHITE, President
Fifth Summer Term June 20-July 31, 1917

A variety of courses for Pastors, Missionaries, Missionary Candidates, Theological Students, and other Leaders and Workers. Helpful missionary conferences.

The Department of Phonetics and Missionary Linguistics in this school has given excellent results.

Courses arranged in units covering two weeks each. Unusual opportunities to visit social institutions.

Write for information and schedule to
JOHN ANDERSON WOOD, Dean of Summer Term, 543 Lexington Ave., New York.

COMPLETE FLOWER GARDEN FREE

Write us to-day sending 15c., in stamps to cover mailing and packing expenses, and we will send you Free one of our excellent collections of Flower seeds value (60c.) in our catalogue. The collection contains one packet each of Sweet Alyssum, Mixed Asters, Candytuft, Cockscomb, Four-O'clock, Hollyhocks, Dwarf Mixed Nasturtium, Mixed Sweet Peas, Dwarf Sunflower and Phlox, and a copy of our 1917 illustrated catalogue and pamphlet on "Beautifying the Home Grounds."
W. H. MIXSON SEED COMPANY, Mail Order Dept. H CHARLESTON, S. C.

Uric Acid!

Ever since the discovery of Scheele in 1775 that uric acid was found within the body—most eminent physicians agree that rheumatism is caused by it; also many distressing symptoms as headache, pain in back, stomach distress, swollen feet and ankles, gout, etc.

It was Dr. Pierce of the Invalids' Hotel, Buffalo, N.Y., who discovered a new agent—called Anuric, a harmless remedy that if taken before meals will carry off the uric acid from the system and in this way the pains and aches, the creaky joints and all the distressing symptoms of rheumatism and other maladies disappear. You can easily prove this yourself, by obtaining Anuric at almost any drug store, or send Dr. Pierce 10c. for trial package. Try it and be convinced that Anuric is many times more active than lithia and eliminates uric acid as hot water melts sugar.

WITHIN THE REACH of every woman—health and strength. They're brought to you by Dr. Pierce's Favorite Prescription. Take this medicine, and there's a safe and certain remedy for all the chronic weaknesses, derangements, and diseases peculiar to the sex. It will build up, strengthen, and invigorate every "run-down" or delicate woman. It regulates and assists all the natural functions.

At some period in her life, a woman requires a special tonic and nervine.

If you're a tired or afflicted woman turn to "Favorite Prescription," you will find it never fails to benefit.

Sold in tablet or liquid form.

You will escape many ills and clear up the coated tongue, the sallow complexion, the dull headache, the lazy liver, if you will take a pleasant laxative made up of the May-apple, juice of the leaves of aloes, root of jalap, and called "Pleasant Pellets." You can obtain at drug store these vegetable pellets in vials for 25c.—ask for Dr. Pierce's Pleasant Pellets.

THREE MONTHS.

Dear Advocate: As short as the time may seem to many of us, one-fourth of our ecclesiastical year is behind us. The winter has been a trying one. How the furious, cold winds will make a lean and frail old body tremble! For fifty or more years the weight of this writer was from 150 to 160 pounds. It is now 30 to 40 pounds less than that. I shall soon be at that rate like the darkey's fish—"all swunk up."

My last birthday celebration was better attended than for several years. Not much cash in sight, but a big tableful of groceries. Who brought them? Baptists, in the main. There are few Methodists here. About Christmas and New Year some pretty post-cards were received. A few preachers sent cards, viz.: Dr. R. H. Wynn, J. M. Henry, H. B. Perrett and wife, and others. I sent a gentleman friend a New Year card, and he sent me by return mail a $25 check, and other smaller checks were received before and after the holidays. My Lord is good to me, and gives me friends who share my burdens and poverty, and cheer me on my way. What am I doing for Him? So little! Each Monday morning I go out, by special request, to our elegant High School and open it with Bible reading, prayer, and a Scriptural talk.

The Standard pastor, Rev. E. G. Wood, has begun to preach here now, and is encouraged by the reception given him. Our new presiding elder has been around, and called on this writer and family, and we enjoyed the visit. God bless you!

Olla, La. A. ARMSTRONG.

MEDICINES, LIKE MEN HAVE CHARACTER

From their fine outward appearance, through the various elements of strength that go to make up the standing of a remedy, including the final and absolute test—does it "make good"?—does it cure?—Hood's Sarsaparilla and Peptiron Pills conclusively prove every day that they are medicines of the highest character.

Hood's Sarsaparilla originated in a physician's successful prescription.

Peptiron Pills, named from pepsin and iron, include nux and other tonics.

For scrofula, eczema, humors, boils, pimples and other eruptions—for loss of appetite, indigestion and dyspepsia—for kidney and liver troubles—for loss of appetite, that tired feeling—for brain-fag, nerve exhaustion, anemia and poor, thin blood—Hood's Sarsaparilla and Peptiron Pills make the ideal course of medicine, the former before meals, the latter after.

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerveforce is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerveforce, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions, which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

PILES DON'T BE CUT
Until You Try This Wonderful Treatment.

If you have piles in any form write for a **Free** sample of **Page's Pile Tablet's** and you will bless the day that you read this. **Write to-day. E. R. Page, 430 Main, St., Marshall, Mich.**

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or gray hair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on ou? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking our dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Silver City, at Louise, Mar. 25, 26.
Vicksburg, Crawford St., April 1, 2.
Vicksburg, Gibson Mem., April 8, 9.
Woodville Circuit, at Friendship, April 14, 15.

The District Conference of the Port Gibson District will meet at the Methodist Church in Port Gibson, Miss., on Thursday morning, April 26, at 10:45 a.m. An introductory sermon will be preached Wednesday evening by Rev. J. E. J. Ferguson. Friday afternoon will be given to a missionary institute, and a missionary sermon will be preached Friday evening. The session is expected to close Saturday afternoon in time for all to return home for Sunday who must do so, but it is desirable that all who can, spend the Sunday with us in Port Gibson. As the session will be short it is the more important that every member, and especially every pastor, be on hand for the opening, Thursday morning. Brethren, please be at roll call. If possible the pastors' reports should all be in on Thursday, or early Friday morning at the latest, so that the committees can get to work. Let such reports be well matured, if not written, and as concise as can be, to give the necessary information. A written report tends to both comprehensiveness and brevity. Local preachers who cannot attend are urged to send in written reports. T. J. O'Neil, W. W. Graves, and O. S. Lewis are appointed a committee for the examination of any who may apply for license to preach, or for recommendation for admission into the Annual Conference.

M. B. SHARBROUGH, P. E.
Port Gibson, Miss.

Meridian Dist.—Second Round.
(In Part)

Meridian, Poplar Springs, Mar. 25.
Meridian, Seventh Ave., Mar. 25.
Daleville, at Bethel, Mar. 27.
Porterville, at Mount Hebron, Mar. 29.

The District Conference will convene at Shubuta Tuesday night, April 17, with a sermon by Rev. B. L. Sutherland. Pastors are requested to have the lay delegates elected by the Church Conference as early as practicable, and forward their names to Rev. L. E. Alford, Shubuta, Miss. Local preachers of the district are expected to be present, and are required by law to make reports of their labors since the last Conference. Let earnest prayer be made for a profitable meeting. GEO. H. THOMPSON, P. E.

For Weakness and Loss of Appetite
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Second Round.
(In Part)

Aberdeen, Preaching Mar. 4, p. m., Q. C., Mar. 27.
Okolona, Q. C., Mar. 5, Preaching Mar. 11, a.m.
Tupelo, Mar. 11, 12.
Algoma, at Camp Ground, Mar. 17, 18.
Pontotoc, Mar. 18, 19.
Okolona Circuit, Mar. 24, 25.

In preparation for Question 7, let every preacher write the Nashville and New Orleans Advocates asking names of all subscribers at post-offices within charge. With this information in hand, secure then renewals and new subscriptions.

THOS. H. LIPSCOMB, P.E.

WHAT THE DOCTOR KNOWS

KIDNEYS MUST BE RIGHT TO INSURE HEALTH.

Few people realize to what extent their health depends upon the condition of the kidneys.

The physician in nearly all cases of serious illness, makes a chemical analysis of the patient's urine. He knows that unless the kidneys are doing their work properly, the other organs cannot readily be brought back to health and strength.

When the kidneys are neglected or abused in any way, serious results are sure to follow. According to health statistics, Bright's Disease, which is really an advanced form of kidney trouble, caused nearly ten thousand deaths in one year in the State of New York alone. Therefore, it is particularly necessary to pay more attention to the health of these important organs.

An ideal herbal compound that has had remarkable success as a kidney remedy is Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

The mild and healing influence of this preparation, in most cases is soon realized, according to sworn statements and verified testimony of those who have used the remedy.

When your kidneys require attention, get Swamp-Root at once from any pharmacy. It is sold by every druggist in bottles of two sizes—50c. and $1.00.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention the New Orleans Christian Advocate.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.
(In Part)

Greenwood, at Summer Grove, March 18, a.m.
Logansport and Longstreet, March 24, 26.
South Mansfield and Naborton, at Naborton, March 29.
First Church, Shreveport, Apr 1, a.m.

District Conference will convene at Logansport Tuesday, April 24, at 10 a.m. C. D. ATKINSON, P. E.

LISTEN TO THIS! SAYS CORNS LIFT RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied and simply shrivels the corn without inflaming or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of every hard or soft corn or callus.

You are further warned that cutting at a corn is a suicidal habit.

Surprisingly Good Cough Syrup Made at Home

Costs Very Little and Easily Made, but is Remarkably Effective.

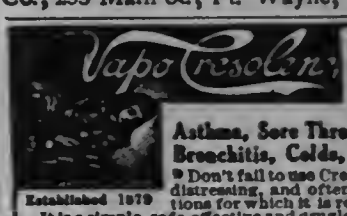
You'll never really know what a fine cough syrup you can make until you prepare this famous home-made remedy. You not only save $2 as compared with the ready-made kind, but you will also have a more effective and dependable remedy in every way. It overcomes the usual coughs, throat or chest colds in 24 hours—relieves even whooping cough quickly.

Get 2½ ounces of Pinex (50 cents worth) from any good drug store, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Here you have a full pint—a family supply—of the most effective cough syrup that money can buy—at a cost of only 54 cents or less. It never spoils.

The prompt and positive results given by this pleasant tasting cough syrup have caused it to be used in more homes than any other remedy. It quickly loosens a dry, hoarse or tight cough, heals the inflamed membranes that line the throat and bronchial tubes, and relief comes almost immediately. Splendid for throat tickle, hoarseness, bronchitis, croup and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, combined with guaiacol and has been used for generations for throat and chest ailments.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.



For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The sixth annual meeting of the Woman's Missionary Society of the Mississippi Conference will convene at Gulfport, Friday, April 6, 1917.

Names of delegates, and all communications, should be sent to Mrs. Eugene Kelly, Gulfport, Miss.

Mrs. R. E. JOHNSON,
President.
Mrs. H. L. McCLESKEY,
Rec. Secretary.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council convenes at First Church, New Orleans, April 12-20. The General Chairman of the Committee of Arrangements is Mrs. W. W. Carre, Washington Apartments, St. Charles and Washington Sts., New Orleans. The Chairman of the Committee on Hotels is Mrs. J. B. Parker, 1520 Audubon Street. New Orleans is making preparations to give royal entertainment to the Council. Misses Bennett and Head will fill two evenings addressing the Council on China, Korea, and Japan. Miss Julia Lathrop, Secretary of the Children's Bureau, will speak on "The Nation's Children." Bishop Lambuth will consecrate the deaconesses and foreign missionaries and conduct the devotional hour each day during the meeting.

COUNCIL DAILY.

Subscriptions to the Council Daily should be sent to Mrs. S. A. Montgomery, 7926 Elm Street, New Orleans. Price 25 cents. Mrs. E. B. Chappell and Miss Estelle Haskin are to be the editors, and will make special effort to avoid any errors in the mailing list. They will endeavor to see that each subscriber receives the full number of issues of the Daily.

SPECIAL DAY OF PRAYER—FRIDAY, APRIL 6.

Friday, April 6, is to be observed as a day of special prayer for the Council meeting—a day when all of our women shall be united in praying for the outpouring of the Spirit upon this session. Do not forget the date, but let us with one accord continue in prayer and supplication.

WE DID NOT REACH THE GOAL SET FOR 1916.

Mrs. B. W. Lipscomb writes: "The statistics for the year do not bring us quite to the goal which we had set for ourselves. Our collections have advanced more than $42,000, and we have reported about 38,000 new members. Notwithstanding the fact that we did not reach our goal, we feel that there is much to be grateful for and to encourage our souls, and that we will take fresh courage for a new effort."

COUNCIL HYMN.

The Program Committee have selected No. 197 in our Church Hymnal as the Council hymn, and are asking that each Council member become familiar with the words and music as written in our hymnal. It would not be amiss for all who anticipate being at this meeting to learn the words of this inspiring hymn, and as the lips utter the words may the soul breathe them as a prayer. "This hymn seemed more perfectly than any other to voice the feelings of each woman engaged in our great work, and we trust that a great blessing will come to us in the use of it."

WORK OF COMMITTEES AT LOUISIANA ANNUAL MISSIONARY MEETING.

A full report of the proceedings of the Louisiana annual meeting, recently held in Crowley, has not yet reached our desk, but Mrs. Holt has forwarded the reports of committees, and as some important recommendations were made and passed upon, and there is great eagerness on the part of the officers for this part of the work to be brought before their women without delay, we publish as much of this report as possible in this issue.

Report on Extension of Work.

With our 1916 two-year goal before us, that of winning the unorganized charges of the Conference, we your committee on Extension of Work, recommend:

1. That in order to successfully continue the campaign work, we endeavor to put into the field a Conference organizer;
2. That we set for ourselves a goal of seven points for 1917, viz.:

Seven complete organizations in each district; 7 districts to organize 7 mission study classes each; 7 districts to gain 100 members each; 7 districts to send 7 boxes each; 7 districts to have 75 per cent of auxiliaries observe the Week of Prayer; 7 districts doing definite Social Service; 7 districts to pay pledge in full by Harvest Day.

3. That the campaign be pushed through the three months of the spring and three of the fall—March to May, and October to December.
4. That quarterly Conference Bulletins giving campaign progress and items of interest be sent to each auxiliary by the Superintendent of Publicity in connection with the Council Bulletins;
5. Realizing a need for organizing Missionary Societies in unorganized territory, we recommend that a missionary program be given once a quarter by the auxiliary at a near-by place and that an organization be effected if possible. If not, we recommend that this program be given anyway.
6. That where there are as many as three interested women, we try to effect an organization.
7. That all auxiliaries hold a special service on December 1, using the program prepared by the Harvest Day committee for that day.
8. That all auxiliaries strive to reach the Standard of Excellence for the Roll of Honor and that each member be supplied with Standard of Excellence in leaflet form and that an enlarged copy be kept before the Society. We recommend also that the Recording Secretary keep an accurate account of points gained at each meeting, total for the year to equal 75 points, in order to put the auxiliary on the Honor Roll.
9. That a public service shall be held by each auxiliary when the opportunities and needs of Scarritt Bible and Training School shall be presented, a call made for volunteers and an offering taken for Scarritt Loan Fund.

Mrs. A. P. HOLT,
Chairman.
Mrs. W. M. BUCHANAN,
Secretary.

Finance Committee.

We recommend:

1. That, in addition to the regular dues of 20 cents per month, each member be taxed 5 cents per month to provide a Conference Expense, Retirement and Relief Fund.
2. That each auxiliary pay $4 for the Scarritt Loan Fund.
3. That the first meeting in January be observed by all auxiliaries as Pledge Day, and that pledge cards be placed in the hands of every member.
4. That the solicitation of pledges be continued until each member has made response.
5. That the envelope system be used for offerings.
6. That the auxiliary treasurers procure record books.
7. That we instruct our representatives to the Council to make a pledge for their Conference of $5450.
8. We suggest that auxiliaries adopt the budget plan of collecting offerings.
9. That, as a Conference, we make our budget for 1917, $15,000.

Mrs. J. J. HOLMES,
Chairman.

Report of Publicity Committee.

We recommend:

1. That each auxiliary in Louisiana be urged to select a live, wide-awake, capable woman as Superintendent of Publicity and that this office be magnified.
2. Recognizing the value we receive from mission study, we urge that each auxiliary organize a Mission Study class either in circles or as a society, as each society knows its own need.
3. That, where Bible Study Classes cannot be organized, pledge cards be signed to pledge themselves to systematically study their Bible each day.
4. We urge a wider use of our local papers.
5. In small towns having no papers, that posters advertising the meetings be placed in some center of intercourse as, for instance, the post-office.
6. That the Publicity Superintendents do not read the Bulletin, but present it by posters, charts, and other devices that make their appeal to the eye as well as the ear, and that each society use the Bulletin.
7. That a poster with a complete list of the State officers and addresses be made and placed before every auxiliary and that the Publicity Superintendent call attention to it before the quarterly reports are sent off.
8. That each Superintendent urge every member to take The Missionary Voice and the New Orleans Christian Advocate and other Church papers.
9. That the subject of Study and Publicity be presented at each District Conference and that each auxiliary begin now a collection of posters, and that they be sent to the district meeting.
10. That all auxiliary Superintendents of Study and Publicity apply to the State Superintendent of Study and Publicity for a Year Book and helps for missionary societies and all literature setting forth their duties.

Miss GRACE GATEWOOD,
Chairman.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Louis, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

"Whatever love undertakes to do it does well."

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

MRS. WINSLOW'S SOOTHING SYRUP

THE NATION'S FUTURE
Depends Upon Healthy Babies
Properly reared children grow up to be strong, healthy citizens

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

Mrs. Winslow's Soothing Syrup
Makes Cheerful, Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today and keep it handy

Sold by druggists throughout the world.

WHY WOMEN WRITE LETTERS

To Lydia E. Pinkham Medicine Co.

Women who are well often ask "Are the letters which the Lydia E. Pinkham Medicine Co. are continually publishing, genuine?" "Are they truthful?" "Why do women write such letters?".

In answer we say that never have we published a fictitious letter or name. Never, knowingly, have we published an untruthful letter, or one without the full and written consent of the woman who wrote it.

The reason that thousands of women from all parts of the country write such grateful letters to the Lydia E. Pinkham Medicine Co. is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives, once burdened with pain and suffering.

It has relieved women from some of the worst forms of female ills, from displacements, inflammation, ulceration, irregularities, nervousness, weakness, stomach troubles and from the blues.

It is impossible for any woman who is well and who has never suffered to realize how these poor, suffering women feel when restored to health; their keen desire to help other women who are suffering as they did.

We all know a right we do not do; whatever we do, whatever we give, whatever we are, there is more we ought to do, more we ought to give, and more we ought to be.—Canon Barnett.

Meat Cause of Kidney Trouble

Take Salts to flush Kidneys if Back hurts or Bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

FEDERATIONS STIMULATE BIBLE CLASS ORGANIZATION.

Mr. J. M. Way, our General Sunday School Board's Field Secretary for the Atlantic Division, which contains ten Annual Conferences, has recently issued two brief bulletins that throw some interesting light on the effect Federations have on the organizing of classes.

His "Atlantic Division Bulletin III, 1917," is as follows:

Number of Wesley Bible Classes enrolled up to Dec. 31, 1916—

1. N. Carolina Conference	529
2. S. Carolina Conference	405
3. Florida Conference	401
4. Baltimore Conference	400
5. U. S. Carolina Conference	363
6. Virginia Conference	325
7. N. Georgia Conference	206
8. Western Va. Conference	203
9. S. Georgia Conference	159
10. W. N. Carolina Conference	133
Atlantic Division	3124
Increase in 1916	713

Number of Classes in Federations—

1. South Carolina	768
2. North Carolina	529
3. Florida	401
Total in Federations	1698

The three Federations have 54 per cent of the classes.

His "Atlantic Division Bulletin IV, 1917," is as follows:

Number of Wesley Bible Classes enrolled at Nashville during the year 1916—

1. North Carolina Conference	141
2. North Georgia Conference	95
3. Virginia Conference	87
4. Florida Conference	83
5. South Carolina Conference	79
6. Baltimore Conference	70
7. South Georgia Conference	56
8. Upper So. Carolina Conference	42
9. W. N. Carolina Conference	38
10. Western Va. Conference	22
Atlantic Division	713

New Classes organized in the Federation—

1. North Carolina	141
2. South Carolina	121
3. Florida	83

Of total increase in number of classes 48 per cent were in the three Federations, these covering four Annual Conferences.

The four Conferences in the Atlantic Division that are covered by Wesley Bible Class Federations contain about 30 per cent of the Church membership of the Division; yet it will be noticed that these same Conferences have 54 per cent of the Wesley Bible Classes of the Division, and for the year 1916 made a gain of 48 per cent of the classes enrolled from the entire ten Conferences of the Division. Two Conferences of that Division have more enrolled Wesley Bible Classes than they have Sunday schools. These Conferences are the Upper South Carolina and Florida.

We are not making figures for the Gulf Division yet—but we are trying to get ready to do so, by organizing Federations and pushing the organization and enrollment of classes. Watch us grow awhile before we enter the lists with Brother Way and begin to issue Bulletins and make reports.

A. L. DIETRICH.

Meridian, Miss.

Small Wounds Often Fatal.

It is the little cuts, bruises, sores or burns that so often prove fatal by their being neglected and resulting in blood poison. There is no use taking any risk when a 25c box of Gray's Ointment will give you protection. A little of this extraordinary ointment, if applied at once to the affected part, will allay pain and heal the wound. For nearly a century it has been in daily use in a vast number of homes and its effectiveness is attested by hundreds of letters which we have received from those who use it. For sale at most drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"---No Extra Fare

From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.

JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

INCREASE YOUR CROPS IMPROVE YOUR LAND

BY USING MERIDIAN FERTILIZERS.

"Meridian Fertilizers at the rate of 400 pounds per acre more than doubled the yield of all crops for me. I think my land is worth two or three times as much as when I began using Meridian Fertilizers several years ago. My fertilized crops always ripen a good deal earlier." Charlie Walker, Craft, Texas.

Remarkable Yields.

Results of McNeil Experiment Station.
Fertilizers increased the yield of beans from 26 to 71 bushels.
$3.25 worth of fertilizers increased the yield of tomatoes from 48 to 148 bushels per acre.
250 pounds of fertilizer increased the yield of corn from 25 to 40 bushels per acre.
250 pounds of fertilizer increased the yield of cotton from 610 pounds to 1,370 pounds per acre.
Meridian Fertilizers are always reliable.

BRANDS

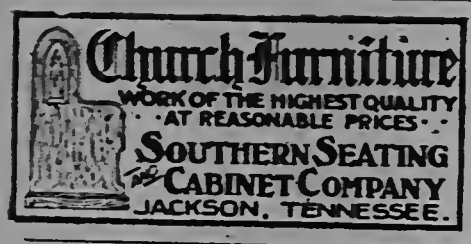
Meridian Home Mixture
Meridian Union Special Phosphate
Meridian Blood and Bone
Meridian Perfect Guano
Meridian Ham Bone
Meridian Meal Mixture
Meridian Vegetable Grower
Caddo Cotton
Texas Special

Look for the Red Bag on the back of every sack.

MERIDIAN FERTILIZER FACTORY,

Offices and Factories at

Meridian, Miss. Hattiesburg, Miss. Shreveport, La.



Ditching and Terracing Made Easy—Bigger crops, better farms with Fuqua Ditcher Terracer & Road Grader

Cuts Ditch V-shaped to 4 feet——Grades Roads

10-day's trial—Money-back Guarantee

All Steel—Practical—Adjustable—Reversible—No wheels, levers, cogs to get out of fix. Also cleans ditches, cuts and works out dirt same time. Does work of big machines, saves work of 100 men, prevents crop failures, reclaims abandoned land. Needed on every farm. Soon pays for itself. Write for free booklet and introductory offer.

Fuqua Ditcher & Grader Co., Inc., Box 61, Owensboro, Ky.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

Frost-proof Cabbage Plants.

APRIL 1ST DELIVERY.

All Leading Varieties, 500, $1.25; 1,000, $2.00; 5,000 at $1.50 f.o.b. here. Satisfaction guaranteed.

Tomato Plants at $1.25; Egg and Pepper Plants at $1.50 per 1,000; 5,000 at $1.25 f.o.b. here. Postpaid, 40 cts. per 100.

D. F. JAMISON, Summerville, S. C.

FEATHER BED BARGAINS

This ad and $10.00 gets you our Big Bargain as follows: One strictly New 40-pound Feather Bed; one pair 6-pound New Feather Pillows; one pair Full Size Blankets; one Full Size Counterpane, and one pair lace Pillow Shams. All new, clean sanitary feathers covered with 8oz. A.C.A. Ticking. Retail worth of whole lot $23.00. Money back guarantee. Most for money. This offer is good for 30 days only. Mail order now or write for order blanks.

SOUTHERN FEATHER & PILLOW CO.
Dept. 158, Greensboro, N. C.

LOOK UP the insurance and write us. Glad to furnish information. Glad to assist you in any way.

THE NATIONAL MUTUAL CHURCH INSURANCE CO. CHICAGO

Serves and **saves Methodism,** and is now rendering a greater service than ever. Insures against fire, lightning and tornado on easy terms of payment.

Is your church participating in these benefits? If not, why not? Pastors protect your property on advantageous terms with us. Write for our calendar and pamphlet.

HENRY P. MAGILL, Sec. & Mgr., Insurance Exchange Bldg., Chicago.
MRS. ALICE HARGROVE BARCLAY, Agent, M. E. Church, South, 314 Norton Building, Fourth and Jefferson Louisville, Ky.

—For Worms Use—
BROWN'S VERMIFUGE COMFITS OR WORM LOZENGES

WORM-RIDDEN CHILDREN require immediate attention. Worms in the stomach and bowels cause irritation and very often lead to prolonged sickness with serious complications.

BROWN'S VERMIFUGE COMFITS OR WORM LOZENGES completely destroy all worms in children without the slightest injury to the most delicate child. These tablets are prescribed by the best physicians everywhere. They are the sure and safe treatment for eradicating worms so hurtful to children.

Symptoms of Worms in Children: Paleness, itching of the nose, grinding of the teeth and starting in sleep, irregular appetite, bad breath, swelled upper lip, picking of the nose, hard swelled stomach, and one cheek constantly flushed.

Sold everywhere by Druggists, Chemists and Dealers in Medicines. Price 25c a box.

CURTIS & BROWN MANUFACTURING CO., (Limited.)
215-217 Fulton St., New York, N. Y.

Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations.

V-C SUITS ALL FARMERS BEST

"I've had experience in using and selling Fertilizers for five different leading companies in the past, but found none that give better results than V-C Fertilizers. My customers are all highly pleased with same, am convinced I have found the goods that suit all farmers best." O-L-Robinson Short Creek, Ky.

Not One Complaint In 15 Years:
"It is with pleasure that we recommend V-C Fertilizers in the highest, and also state that this firm has used them more or less the last 15 years, without one complaint."
J. B. CUSHMAN'S SONS, Aiken, S. C.

Farmers Want No Other Than V-C:
"The State Inspector upon examination invariably reports V-C Fertilizers better quality than claimed, and our farmers want no other."
MITCHELL BROTHERS, Franklin, Tex.

Customers Understand V-C:
"For several years and without exception my sales of V-C Fertilizers have far exceeded those of other brands. When I tell my customers it's V-C, they understand, and it goes without further explanation."
R. H. CHRISMAN, Berea, Ky.

15 Years of V-C Satisfaction:
"We have been handling V-C Fertilizers for 15 years or more, and they have always given satisfaction both to ourselves and customers."
W. H. BEAUCHAMP & CO., Alliance, Fla.

15 Years V-C Record:
"We have been handling V-C Fertilizers for 15 years, our trade has increased from year to year, and they have given entire satisfaction."
GOURDIN MERCANTILE CO.
Gourdin, S. C.

V-C Best For The Money:
"V-C Fertilizers are growing in popularity every day. Those who have used V-C longest prove its superiority by having the best producing Grapefruit and Orange trees. Many of our farmers and vegetable growers will use no other kind. V-C is the best goods for the money."
J. W. FUREN, Ft. Myers, Fla.

Used and Sold V-C for 20 Years:
"We have been selling and using V-C Fertilizers for 20 years, and found them satisfactory in every instance. Our customers are the most progressive in this section, and they are satisfied. We don't have to hunt customers each year. We and our customers appreciate the liberal and courteous treatment we have uniformly received at the hands of your Company."
McRAE & BRO., Mt. Vernon, Ga.

GREATER PROSPERITY ON ALL FARMS

is possible, as thousands have discovered who have sent for our Free Crop Books, which are as free to Farmers, Agricultural Educators and Students as the air they breathe. These Books point the way to Better Farming and Better Crops on any Farm, no matter what Crops are grown. Just drop us a Postal and we will send Books promptly by mail, free of all cost. Do it NOW!

Crop Book Dept.—V-C Fertilizers—Box R.P. 1616, Richmond, Va.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 12. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3187.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 22, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

IT LOOKS LIKE WAR.

At this writing it is reported that Germany has sunk three American ships, and that President Wilson is considering the advisableness of calling an immediate session of Congress, that the situation that has arisen may bo promptly and vigorously met. If these reports be true, our Nation is probably on the verge of war. The President certainly has been forbearing and patient, and if he should decide that the time has come for hostilities, we feel sure that the American people will trust his judgment in the matter and give him their united support.

But if war shall be declared, we do not think that there will be any cause for great alarm. Germany is already encircled by the most powerful armies and the mightiest fleets ever mustered in the history of the world, and is steadily staggering toward a crushing defeat. What figting our forces may do, will likely ho restricted to naval engagements of comparatively small magnitude. While responding heartily to any calls that the Nation's leaders may make upon us in the event of war, it is to be hoped that our people will remain calm and retain their self-control, that peace and good order may prevail throughout our own country, in which the population is so cosmopolitan. The United States is in no peril from Germany and her allies.

THE FALL OF THE RUSSIAN THRONE.

Perhaps nothing that has occurred since the outbreak of the European war has occasioned more surprise to the general public in the United States than the abdication of the Czar of Russia, and the surrender of both his own rights and those of his youthful son, the Grand Duke Alexis, to the throne of the Empire. A brother of the monarch, the Grand Duke Michael Alexandrovitch, has been named as regent, but, according to report, he will insist upon a plebiscite that will enable the Russian people to name their own ruler. Indeed, this vast monarchy seems to be headed toward a republican form of government.

The press dispatches indicate that one cause of the Czar's dethronement was the influence over him at this crucial time of his wife, Czarina Alexandra, who formerly was a German princess and whose sympathies are said to be with the Teutons. We should not wonder, however, if a lack of capacity to rule in so stormy a period was not the real cause of his deposition. Weak kings, exercising considerable power, may be put up with as national leaders in the easy times of peace, but when the destinities of empires are trembling in the balances the call is for men of capacity and force. It has been said that one thing that made possible the marvelous career of Napoleon Bonaparte was the fact that weaklings were in charge of the governments of so many of the European States.

What effect will the Russian denouement have on the great war now raging across the Atlantic? That is difficult to say at this time. The new Government seems to be thoroughly loyal to the Allies and many think that Russia will now fight more effectively against the Central Powers. This will likely prove to be the correct view unless internal dissension should spring up within the Empire. There seems to be a widespread impression that the Grand Duke Nicholas, another brother of the Czar, whose fame as a soldier is world-wide, will now show himself to be the strong man in Russia, and that under his efficient leadership "the Mighty Colossus of the North" will play a larger and better part among the nations of the world.

It may be that this development in Russia will prove to be the harbinger of coming peace—that other thrones will likewise soon crumble, and that the suffering peoples of the stricken and bleeding nations now engaged in deadly conflict will take things into their hands and cause cruel war to cease. If one may believe what one reads, ominous rumblings of dissatisfaction are already being heard in Germany. This observation scarcely applies to England and France, which already have governments responsive to the will of the great masses composing their citizenship.

THE SOUTHERN PEOPLE AND THE NEGROES.

Some of our Southern Methodist editors have lately stated that the Methodist Episcopal Church, South, in placing its Negroes in a separate ecclesiastical organization in 1870, and in insisting now that the same thing be done in the proposed unified Church, was moved to take this position in the interest of the welfare of the colored race. This is true, but it is not **the whole truth.** The fact is, the Southern Methodist Church has been prompted to pursue this course by a consideration for the welfare **of both the black people and the white people** of the South. It has been, and is, her reasoned conviction that the peace, happiness, and progress of the two races necessitate the maintenance of such a policy.

And not only is this true as respects the establishment of separate Churches for the white people and the colored people; it is also equally true concerning segregation in all the other spheres in which it has been put into practice. The underlying basis of such legislation has not been a feeling of dislike for the Negroes and a purpose to push them off in a spirit of unkindness and ill-will, but a desire to do what experience has demonstrated to be best alike for them and the Caucasian population of this section. In support of this position, we submit the following quotation from "Studies in the American Race Problem," an illuminating volume from the pen of the Hon. Alfred H. Stone, of Greenville, Miss., who gave a number of years to the study of the Negro question, both in the South and in the North, and who is at present a distinguished member of the Mississippi State Legislature:

"Probably the commonest of all the mistakes of opinion as to the attitude of the Southern white man toward the Negro arises out of the legal separation of the two races in cars and schools. Such legislation is described as 'petty persecution of the Negro,' and attributed to a desire to 'humiliate, stigmatize, and degrade him.' These quotations are fairly typical editorial expressions of opinion on the question of Southern motive. As a matter of fact, **such legislation is the embodiment of enlightened public policy, and is the surest guarantee of a minimum of friction between the races.** In almost every instance of separate car legislation, public sentiment was crystallized into law as the immediate result of intolerable local conditions, not infrequently accompanied by concrete acts of racial violence. Local manifestations of irritation and impatience arising out of racial contact occur here and there throughout the North and East from time to time. But thus far in none of these States are conditions sufficiently uniform to furnish a general State response to local sentiment. I quite distinctly recall the introduction of a bill in the legislature of a Western State a few years ago to prevent intermarriage between the races. It was prompted by a peculiarly distressing case of the kind—but failed to meet with sufficient response to become a law.

"The Negro population of Texas has never been enough to present for the entire State all the phases of the race problem as we find it in South Carolina, Mississippi, Louisiana, and some of the other Southern States. In 1900, there were, in round numbers, 620,000 Negroes to 2,400,000 white people. But it has been sufficient in various places to cause some acute local conditions to present themselves, and large enough in the State as a whole to insure a final response to local demands. The separate coach law there, as in several other States, merely represented the culmination of public sentiment which had developed through a number of years. **The law was not passed until it had clearly become necessary to the maintenance of peace and order, and the prevention of racial outbreaks in many parts of the State.** Not until twenty-five years after the Civil War, when the State contained practically 500,000 Negroes, was the legislature finally compelled to act. IT IS IDLE—IT IS CHILDISHLY PETULANT AND IGNORANT—to charge this action to a desire to 'humiliate the Negro,' or to 'subject him to petty persecution.' The final moving cause, the concrete incident which solidified public sentiment into a demand which could no longer be ignored, was a tragedy which occurred on a train carrying mixed passengers. It came only after the people of the State realized that they had postponed too long the enactment of a law which would have rendered such an occurrence impossible. And in Kentucky the same result followed the shooting of a young woman by a Negro on a train on which there was no separation of the races. Each case merely furnished the straw which broke the camel's back. People who are accustomed to seeing an occasional Negro on a train, and he ordinarily well behaved and unobjectionable in his person, cannot form the faintest idea of the conditions which render such legislation a necessity. * * * *

"The necessity for the separation of the children of the two races in schools was always realized as next in importance to laws against intermarriage. Such separation was in fact coincident with the inauguration of Negro schools and has always obtained in the Southern States." (Mr. Stone here tells of how an outbreak of trouble among the pupils in Kansas City, Kansas, led to the establishment of separate schools for the Negroes in that municipality.)

From this informing utterance, it is perfectly obvious that considerations that were in the highest sense patriotic, humanitarian, and Christian, have led the commonwealths of the South to insist upon this separation of the two races in the respects indicated. And precisely the same principles were involved in their separation in the

(Continued on Page 4)

THE LAST LAP.

"Good night, good night, I am going to rest,
Like the setting sun in the crimson west;
My three-score years and six shall seem
Like the passing hour of a midnight dream;
I shall pass through the valley on a silver cloud,
With the shadow of death for a traveling shroud;
I shall climb the hill to the pearly gate,
Where the bands of angels constantly wait,
And pass in through with staff and rod,
Forever at home in the City of God."

THE MODERN IDOLATRY.

"There is in our day a marvelous idolatry of talent; it is a strange and grievous thing to see how men bow down before genius and success. When once the idolatry of talent enters the Church, then farewell to spirituality; when men ask their teachers, not for that which will make them humble and godlike, but the excitement of an intellectual banquet, then farewell to Christian progress."—F. W. Roberson.

GOD'S WILL.

There is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. And it battles against the storm with desperate effort, eager to wing back to Norway. But all in vain; and so at last it yields, thinking that the gale will carry it to death. And the gale carries it to sunny England, with its green meadows and its forest glades. Ah, how many of us have been like that little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm. Until at last, finding all was useless perhaps and yielding to the wind that bloweth where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.—G. H. Morrison.

WANTING RIGHT THINGS.

One woman remarked to another: "I have no time to do so and so!". "You mean that you do not want to do it!" replied the woman addressed. This put a new thought into the mind of the first speaker, who after a pause rejoined, "Well, I guess that's so!" People generally find time for what they wish to do. Our dominant desires promote ingenuity in discovering ways and means of accomplishing the particular ends sought. One hour cannot, of course, be multiplied into ten or twelve hours, even by the hardest toiling men; but, where a good cause calls for support, and an intelligent method is employed in the apportionment of active periods among several kinds of tasks, a great deal of effective work may be accomplished, constituting a splendid total in the course of the year. Wanting right things, we will work for them!—N. W. Christian Advocate.

PRESIDENT WILSON TO A SUNDAY SCHOOL.

(From the Western Christian Advocate.

Recently a pastor in Cincinnati, while preparing for a patriotic service on Sunday, March 4, wrote President Wilson asking for a message from him to his people. In response he received the following personally signed letter, which ought to be read by our superintendents of Sunday schools throughout this area:

"No study is more important to the child than the study of the Bible and of the truths which it teaches, and there is no more effective agency for such study than the Sunday school. It certainly is one of the greatest factors in our lives in the building of character and the development of moral fiber, for its influence begins almost as soon as the child is able to talk, and continues throughout life. The Sunday school lesson of to-day is the code of morals of to-morrow. Too much attention cannot be paid the work which the Sunday school is doing. (Signed) "WOODROW WILSON."

"COMMIT THY WAY UNTO THE LORD."

These words are of special value to the youth, standing upon the threshold of worldly activity. It is at this very critical period in life that one needs the advice of loving friends who are wise counselors, experienced in the ways of the world and possessing a knowledge of the influence of the various courses of conduct upon the heart and life of man. Sound advice is a good thing. Solomon says: "My son, be admonished." We are taught in the Bible that if we desire Him to do so, the Lord will instruct us in the way that we should go. We need not, therefore, proceed blindly. He has promised to lead us; hence the whole thing devolves upon our being willing to let him. If a man's salvation is accomplished it must be brought about by a co-operation on his part with God. Man is urged to lead a godly life, but he is left free to accept or reject this proposal, being assured, however, that he can not escape the consequences of his choice, for "whatsoever a man soweth, that shall he also reap."

After all, there are but two paths in this world—the one trodden by Christians, and the slippery path of sin. They have both been traveled by countless thousands and are well worn. There is no new way to heaven; neither is there any to hell. The way in which one meets the difficulties along the road of life is one's solution of the mystery of life itself, which is the greatest of all problems, involving, as it does, all others. Which shall be thy way? "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Because a certain course of conduct seems to be right does not necessarily imply that it is right. It may be directly opposite from what it appears to be. Remember Eve's experience in the Garden of Eden, and Lot and the fair land which he chose. To be governed by appearances altogether is often to be deceived. In a race a good beginning does not always result in a good ending. In the race of life, how many bright and promising careers have ended in the black despair of failure! Forget not the end of the journey, for it must come and will come with as much certainty as the beginning came. In fact, one may keep from beginning a course, but if it is begun the end may force itself upon him. The beginning must have the concurrence of a human agent, but the end may be a power unto itself. The end, therefore, is of more consequence than the beginning, for it brings the results. Who can say that a man is happy and that he has lived worthily until he has reached the end of his earthly pilgrimage and has been judged by God? Bright is the beginning of the worldly life, but the end of it is bitterness and death to all that is divine in man. The wages of sin are purchased by the sacrifice of all that is pure and noble and sublime in the soul. Then, man merely exists as a monument to the awfulness of sin. It is not God's will—it can not be—that any should live in this state, having crushed all that is good in their own natures, being shunned by the righteous; but man works out his own salvation. God can do no more than he has done and is doing. Every man seals his own fate.

Jesus said, "I am the way." Those who have rejected Christ have never been known to rejoice over that fact as they neared the end of life. The words of Julian, the Apostate, when he exclaimed, "Oh, Galilean, thou hast conquered," are doubtless on the lips of every other dying sinner, whether uttered or unuttered. The fact that those who fail to accept Christ seem to regret it in the end, or to be gloomily silent concerning the matter, is significant. As we have said, the wise thing for every one to do is to hearken to the call of Christ and commit his way unto him. The following experience, so beautifully described by the sacred poet, may be realized by all:

"I heard the voice of Jesus say,
'Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast!'
I came to Jesus as I was,
Weary and worn and sad;
I found in him a resting place,
And he has made me glad.

I heard the voice of Jesus say,
'Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live!'
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

I heard the voice of Jesus say,
'I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright!'
I looked to Jesus, and I found
In him my star, my sun;
And in that light of life I'll walk,
Till traveling days are done."

ROBERT EDWIN MEEK.

CENTENARY COLLEGE.

By Rev. S. J. Davies.

The world is at sea on the subject of education. It is caught in the maelstrom of so many currents of thought, that we are confronted by a whirling confusion of ideas and theories. Materialism, crassism, and assuredism exclude the Bible from the halls of learning in State, and many of the endowed universities. Religion must not so much as be mentioned in the common schools, lest the pupils should learn to be bigoted and fanatical. The psychology taught is decidedly naturalistic. The brain secretes thought as the liver exudes bile. Thought is a process of cerebration; imagination, the fumes that arise from calorific temperature of body heat—vague fancies, like jack-o'-lanterns, from the bogs and fens. Milton's sublime creations and others like his are mist forms or steam wreathes, arising from the little furnace beneath that burns meat and bread. Memory is cell replacement; will is functional results. Any and all the mental powers are but results of the little choo-choo engine called the body, that runs for a while, and then, for the want of life fire, stops and goes to pieces.

Do you wonder that men who swallow such rot as this are at sea on training and equipping the youth of our land for service to God and humanity? The super-man has taken the place of the over-soul in this system of philosophy. The material is exalted, the spiritual ignored. Fearfully and wonderfully made is this body; still more fearsome and amazing is the physio-psychic teaching advocated by the disciples of this cult.

The Church of God must, can, and will meet the issue—meet it by a clear, full and indubitable statement and doctrine of a system of thought contained in the Divine Revelation and tried by human experience. The Christian college is the answer to the skepticism of the age. Stalwart thinkers who recognize the spiritual factors of man's being as its largest and loftiest exponents, should come to the front and show this generation what we are and where we are. America should take warning and banish from her life the gross materialism, which, under the guise of culture, has changed the fair fields of Germany and the vine-clad slopes of France into battlefields like unto shambles and charnel-houses. God, the Almighty, has only to leave them to their folly and they will work their own ruin. His mill grinds exceeding small. And thought rules and runs the world. Human conduct is only crystallized thought; and right thinking, with all its results, can come only from right teaching.

Centenary College is one of the sources of the right kind of life and thought. Thank God, there are many Christian colleges in the land; but this is ours, and we must care for our own. Her past history is abundantly able to take care of itself—a goodly part of it is in heaven—but this age is on ages telling. Her shadow and impress is on Louisiana Methodism to-day, but the shadow is lengthening with some. Ere the even-tide closes, may the old guard witness a large and liberal outpouring of means for the continuance of a larger life of their dear old Alma Mater!

Shreveport, La.

THE MISSISSIPPI EXPOSITION—ANOTHER SUGGESTION.

Dear Mr. Meek: I notice that in the Advocate of March 8, Rev. J. E. Cunningham tells of a Church Conference held by the First Methodist Church of Corinth, Miss., at which resolutions were passed asking the management of the Mississippi Centennial Exposition not to open the gates on Sundays, and suggesting that other pastors and churches take similar action. I think this is an important question and one which should arouse us. The action of the Corinth Church Conference is looking in the right direction, but I believe I can suggest a better solution of the problem.

As is well known by every one who understands the purposes of such enterprises as Expositions, they are for advertising purposes on a large scale and are not, as is sometimes imagiued, for financial gain. In fact, as a rule, they are financial losses, except as to their advertising value. In this, the public celebration of Mississippi's 100th birthday, every worthy interest and enterprise within her borders should be properly represented, and certainly there is no interest. enterprise or institution quite so worthy of laudable publicity as the Church and its auxiliaries and concomitants—the Sunday schools, missionary societies, Y. M. C. A.'s, etc. Our laws, both moral and statutory, dedicate one day out of seven especially for work in these institutions. Then, why should not Christian workers use this same day, Sunday, to make public such advantages and progress to the "stranger within our gates?"

Now, I would not be understood as favoring any unholy alliance between the material and spiritual interests of the State; but I do favor asking the management for the use of this day by the Church for the purpose of making public the commendable moral and religious advantages offered by our great State. This can be done by arranging a religious and moral service of a high, interesting, and instructive order for each Sabbath. I feel quite sure that those who are managing the exposition would join the Churches in arranging a regular Sunday program that would be inviting to the visitors and a credit to the moral and Christian interests of the State. So, I hope that the subject of the "Sunday Closing" of the Exposition will not longer disturb the Church so much as the "Sunday Opening" of it for the purpose of advertising our moral and spiritual advantages.

Let us seize this great opportunity to invite persons to come among us who, when contemplating becoming a part of our citizenship, would look first for "the one thing needful"—the thing that makes a State great and worthy of a noble people.

S. A. BROWN.

Kosciusko, Miss., Mar. 14, 1917.

SOME REFLECTIONS ON UNION.

Rev. James H. Felts, Presiding Elder of the Holly Springs District.

It is said that Cardinal Newman could not find in the New Testament the immaculate conception of the Virgin Mary, but by a "principle of doctrinal evolution," he could "show the immaculate conception—the infallibility of the Pope, and any other desiderated tenet * * deduced from the utter silence of the Scripture on the subject." In other words, when Mr. Desire begets a thought he is soon grandfather of a theory. The Northern brethren had a thought just after 1844 that resulted in a theory in 1848. That theory has taken many forms, has been clothed in many colors, always with an inordinate fondness for black. They have been a kind of self-appointed wet-nurse, with a peculiar propensity for giving expert advice to the South on the "Negro Question," while enjoying practical immunity themselves. The migration of the "brother in black" is beginning to drain their milk supply. The acute stage has been reached in Chicago, and the demand far exceeds the supply in Boston. Sambo wants more than baked beans. Some of the white brethren, with the fortitude of the Spartan youth who stole the fox, are declaring that "all is well." We are interested. But why should we "fling a fit" because Dr. Blake, UNOFFICIALLY, made a speech in Boston that reads well? Is there any valid reason for supposing that his Church will follow his lead? On the contrary, has he not been bitterly attacked by Dr. Perrin and vigorously by Dr. Warren? Did not Dr. Jones (colored) pay his respects to the address without mincing words? And did not this same Dr. Blake advocate a General Conference having "power to determine the constitutionality of its own acts?" Did not this same Dr. Blake say that "practical expediency, to say nothing of gallantry, should lead us to include women as well as men in all the councils of the denomination?" Did not this same Dr. Blake insist that the "Missionary Sectional Conferences should be given representation in the General Conference" on the basis that it would "solve the colored problem" and "retain the Negro in the Church as an integral part of the organization?" No? Well, suppose you read his address delivered at Evanston, Ill., in February, 1916—less than a year before his Boston address. I am not personally opposed to every "theory" he advances, but I do say that if the spirit or letter of his two addresses are put in force there will be left scarcely a vestige of our Church.

We have no race problem in our Church. We settled that on December 16, 1870. More, the solution has been mutually satisfactory and helpful. Why should we have thrust upon us at this late day a new-old problem? Let the brethren in the North settle their growing problem—then we can talk UNITY with less friction and better prospects. If we surrender our peculiar relationship to the South we will cease to be important factors in the life of the South. The Regional Conferences as proposed by Dr. Blake's Boston speech, would destroy that relationship.

Clinging to the past? Jesus Christ, the superman, built on the past into the future. He who respects no past has no future. To recognize no obligation is to transmit no good. The downfall of nations is but the history of squandered inheritances. Esau sold his birthright for "bread and pottage of lentiles;" ours should not be for sale at any price, however hungry some of the brethren may be for union.

Dr. Blake, in February, 1916, said: "The question ought not to be, what shall it profit this or that branch of Methodism? but what shall it profit the kingdom of God?" Well, what shall it profit the kingdom of God to become world-wide in name and provincial in practice? Isn't it better to be provincial in name and world-wide in practice? Isn't a provincial somebody better than a world-wide nobody? Is the kingdom of God to be profited by "hogtying" the Southern Methodist Church in the "land of her nativity?" Are we to ignore the personal preferences, even the prejudices, of thousands of our people? Shall the head say to the tail, "I have no need of thee?" Is the "Negro question" any more important than the "white question?" Dr. Blake has made two really good speeches. The Boston speech was an improvement over the one at Evanston. Will either Church accept his leadership at present? **"I am From Missouri."**

Holly Springs, Miss., March, 1917.

MRS. ESTHER JANE JONES—AN APPRECIATION.

By Rev. T. B. Holloman, D.D.

"Thou shalt come to thy grave in a full age: like as a shock of corn cometh in his season." As thus it was written of God's oldest, truest witness, so it may be written of her whose name appears above. If to live many days shall be counted a blessing, how much more blessed to have lived them well! From November 10, 1829, to January 17, 1917—more than eighty-seven years—is a long span, covering a life rich with a fruitage of "good works and almsdeeds which she did."

Esther Jane Leighton, daughter of George W. and Sarah Ledbetter Leighton, was born in Jefferson County, Mississippi, where she resided through her long, eventful life of more than four-score years. On January 15, 1846, when she was in her eighteenth year, she was happily married to Benjamin F. Jones, a young planter, near the town of Fayette, Miss., who preceded her to the grave, in 1860, leaving to her care a family of four daughters and one son. How well she bore the added burden of such a loss is evidenced by her children, two of whom are known to the readers of the Advocate in the persons of Mrs. Alice Lewis, widow of the late Rev. W. B. Lewis of the Mississippi Conference, and Rev. B. F. Jones, D.D., pastor of the Methodist Church at Moss Point, Miss. She is also represented in the Mississippi Conference by two grandsons—B. F. Lewis, pastor at Canton, and W. H. Lewis, pastor of Capitol Street Church, Jackson. When but a girl, she joined the Methodist Church, at the historic Cane Ridge "meeting-house," near the present town of Lorman, in Jefferson County, where she and her husband were especially prominent, he filling the positions of steward and classleader in the community. After her husband's death, she became even more interested in the work of the Church, supporting it largely with her means, and in her home the weary itinerant always found the prophet's chamber with its refreshing quiet and comforts.

"A mother in Israel," long before her years would suggest the loving appellation, the young preacher found in her a sympathizing, helpful friend. The statement written by one concerning her, would voice the sentiments of many: "Her life was a benediction to me and I count myself fortunate in having been her pastor." "I will bless thee, and thou shalt be a blessing," can be truly written of this faithful servant of God.

Much of her life was spent "in the days that tried men's souls"—days of war and reconstruction—when many strong men faltered and failed; but through them all she was steadfast to her trust, bearing with loyal fortitude the complications and changeful experiences which they brought. Born on November 10, 1829, and dying on January 17, 1917, she "went to her father in peace and was buried in a good old age." Peacefully and quietly, conscious to the last, she slipped away. Her last words were, "My Savior." She sleeps in peace, and her children rise up to call her blessed.

SUNDAY SCHOOL PROGRESS.

As Treasurer of the Sunday School Board of the North Mississippi Conference, I feel that I owe it to the cause to call attention to the assessment for the support of the Field Secretary, Rev. R. H. B. Gladney. No phase of our home mission work is more important than this. The Sunday school field is our most fertile field, and to refuse to cultivate it diligently is to close our eyes to our most splendid opportunity. The past year showed no increase at all within the North Mississippi Conference in the matter of church membership, but there was a net gain of more than 1900 in our Sunday school enrollment. A good deal of this splendid gain must be credited to our Field Secretary and his assistants. His salary is certainly not out of proportion to the work he is expected to do. It may not be large enough, but surely it is small enough. The Children's Day Fund is entirely inadequate for the Board's needs. There is therefore, imperative need of the small assessment on each charge for the Sunday School Field Secretary. Several of the charges have already paid their assessment. Among them are New Albany, Red Banks, Water Valley (First Church), Cockrum, Como, Acona, Kilmichael, and Coldwater. Some of these, however, paid only in part. This early payment is a great help to the Board. We had to borrow some money to begin the year's work and early payments will enable the board to cut off the interest account. Send on your assessment for the Sunday School Field Secretary.

E. S. LEWIS, Treasurer.

Oxford, Miss.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

THE SOUTHERN PEOPLE AND THE NEGROES

(Continued from Page 1.)

Churches. If Sonthern Methodists shouid presume to embark upon a different course from this, or even to compromise these well-established principies which have been evolved from years of experience, they would come in conflict the necessary social order of the South and forfeit the sympathy and confidence of the Southern white people, thereby largely incapacitating themselves for effective religious service among them. It is not a mere chance circumstance that, except where immigration or some other unusual cause has heiped it, the Northern Methodist Church, though rich and aggressive, has made practically no headway in its work among the whites in the heart of the South. Back of that faiiure lies a reason which it is not at all difficult to discover.

There is one other point that we wish to touch upon before ieaving this snbject. We have observed on the part of some Northern writers, and, we also regret to say, of some who are Southern, a disposition to misrepresent the condition of the colored people in the Southern States and the treatment which is accorded them. There have been some deplorable cases of violence in the South, which were a shame and reproach, and which are condemned and deprecated by an overwhelming majority of the white peopie of this section; but to represent these occurrences as being general or numerous is to misstate the facts. For instance, if our memory is correct, there was last year in the State of Mississippi, in which there are more than a million Negroes and a large tenant ciass of whites, competing to a considerable extent in the same industries, but one lynching. There ought, of course, to have been none; but we doubt whether under like conditions there is a Northern State in the Union that would have made a better showing.

Worse still have been some remarks which have tended to reflect upon the integrity of the courts in the Sonthern States. Some of these aspersions have gone so far as to intimate that our judicial tribunals do not rightly safeguard the property interests of the black man. We do not hesitate to say that, in onr opinion, these insinuations are without just warrant. We presume that few, if any, would contend that conditions in the South as they affect the Negro have retrograded within the past few years, and no iess an authority than Dr. Booker T. Washington made the following statement in 1904: "I have said that such lawless conditions exist only in a 'few' counties in the South, and I use the words advisedly. In the great majority of counties in the South, life and property are just as safe as anywhere in the United States." Dr. Washington also said: "If we were to move four miliions of the eight millions of Negroes from the South into the North and West,.....a problem would be created far more serious and compiicated than any now existing in the Southern States." We aiso addnce, in this connection, the foliowing deciaration of Mr. Stone concerning the situation of the Negro in the Mississippi Delta: "I am well within the limits of conservatism when I assert that in the materiai potentialities of his environment the situation of the Negro here is infiniteiy superior to that of any European peasant. It is not claimed that there are no instances of injustice to the Negro. Not at ail. But I do claim that nowhere else is his general treatment fairer—nowhere is his remedy more certain."

The truth is, the course of the Southern whito peopie toward the Negroes has been substantiaiiy the same that moral and intelligent whites, when in power, have pursued toward them in every iand where the black population has been numerous, even in the Northern States. This we stand ready to show at any time. We say this without the least feeling of unkindness toward the peoples of African blood. We have never written one harsh word concerning the Negro race; nor shall we do so. There is nothing in our power that we would not do to promote what we conceive to be the true interests of the colored man, as well as of the white man.

LOUISIANA WESLEY BIBLE CLASS FEDERATION NOW A FACT.

In spite of the handicap of some disappointing breaks in the program, the Louisiana Conference Wesley Bible Class Federation meeting at Alexandria last week was one of the finest meetings our Church has ever heid in Louisiana, and many were the persons whose expressions of appreciation gratified the hearts of those who had worked and prayed for the success of the meeting.

At the opening session Wednesday afternoon, March 14, Dr. C. D. Bulla, answered in a very pleasing way the question "What Are We Here For?" and that evening Mr. R. F. White extended in weil-chosen words Alexandria's welcome to the Wesley Bibie Class hosts, which Brother Brown, the chairman of the Conference Sunday School Board, responded to in iike manner.

The illness of Bishop Atkins (his physician having absoiutely forbidden his doing any work at aii) kept him from fiiling his place on the program, but Dr. Bulla made an excelient substitute, and held his audience to perfect attention as he spoke most effectively, with the Wesiey Bible Class motto, "My Brother and I," as his text.

Dr. S. A. Steel, the deservedly popuiar pastor of First Church, Shreveport, made a host of new friends with his matchless address on "The Bible," and, as he conducted his audience through the Church's "Westminster Abbey" and portrayed in such weil-chosen language his word-pictures of Abraham, Moses, Saui, David, Eiijah, Eiisha, John the Baptist, Peter, Paui, Judas Iscarlot, and iastly the Master himself, one could almost see the very men themselves, so vivid and iife-iike were the Doctor's word-paintings.

Dr. George R. Stuart wired that a broken trainscheduie prevented his reaching us, and an eieventh-hour S. O. S. cail was sent to Dr. U. G. Foote, pastor of Rayne Memoriai at New Orleans, and the Doctor responded most promptiy and loyally, and his address the second night, and closing session, of the meeting on "The Value of a Human Soul" iifted a iarge audience to the highest inspirationai point of the whole meeting and added another to the Doctor's aiready iarge coiiection of triumphs.

Rev. Emmett Hightower, our General Board's Fieid Secretary for the Southwest Division, gave two splendid addresses—on the "Relation of the Wesiey Bibie Class to the Church" and "The Wesley Bible Class and Teacher-Training"—and won the frlendship of Louisiana's Wesiey Bibie Ciass foiks by his forceful and loyal utterances.

"The Wesley Ciass and Missions" was discussed by Rev. N. E. Joyner, of Lake Charles, in one of the best, clearest and most heipfui ways the writer ever heard it presented, and there can be no doubt about either the speaker's at-homeness with his subject, or that good was accompiished by his presentation of it at this meeting.

Mr. T. W. Hoiioman, Aiexandria's prince of iaymen, made a most excellent presiding officer as temporary chairman, and his address on the subject "How Can the Wesley Bible Class Help the Superintendent?" was up to his usual A-1 standard of exceiience.

Yes, Brelthaupt was there, and "with the goods," too. Didn't make any difference whether it was as "choir," or in discussing "The Wesley Bible Class in the Country," or just as a plain Conference Sunday School Field Secretary, C. V. "made good," and more than one of us is ready to confidentiy predict that the Louisiana Methodist Sunday schooi work will improve tremendousiy under his inspiring ieadership, backed as it is by a ioyal Sunday Schooi Board, headed by Chairman Brown.

Mr. C. O. Chaimers most worthiiy represented the New Orleans Christian Advocate in a spiendid address, and it is our hope that every Wesiey Bible Class famiiy wiii become a reciplent of the "Advocate's" weekiy visits.

Pastor-host Coleman was ever-present with a hearty handshake and winning smiie, conducted most acceptabiy the conference on adult Bible class teaching, and kept a calm and happy exterior even when his auto tire "busted."

Much credit is due the people of First Church for the eminent success of the Federation's first meeting, and especiaiiy do we want to mention the Pitts class for their parf in the publicity work and Brother Copenhaver for much self-sacrificing work as head of the reception committee.

Mansfield sent down a fine, large hustling business delegation of men and women and waged a successful campaign for the Feedration's meeting next year. After iooking over the Mansfield "bunch," ioaded chock-full of enthusiasm, faith and enterprise, no other piace dared enter the lists against them, so the 1918 meeting goes unanimously to Bobbitt, Moore and Sharpe—and Mansfieid.

Judge H. H. White, of Alexandria, was elected president; Mr. R. T. Moore of Mansfield, vice president, and Mr. O. C. Bates of Alexandria, secretary-treasurer. In addition, a strong executive committee composed of one person from each presiding elder's district was elected.

Presiding Eiders Carter, May, Atkinson, Holmes, and Lutz were present and by counsel and prayer added materiaiiy to the helpfuiness of the meeting. The presence of many pastors was also most gratifying.

The possibility that the threatened railroad strike might prevent Dr. Buiia and Mr. Hightower from reaching other appointments caused the Federation to adjourn with Thursday night's session, rather than at noon on Friday as had been planned. But, notwithstanding this and the other changes noted, a highly successful meeting was held and the Federation started out weil on its career of usefulness. The corps of officers elected assures a good year's work.

Meridian, Miss. A. L. DIETRICH.

"MEXICAN DAY" IN THE SUNDAY SCHOOL.

We designate our missionary work by three terms: (1) Foreign Missions, (2) Home Missions, and (3) Conference Missions. Foreign Missions relate to work done outside the United States; Home Missions reiate to work in behalf of foreigners within the United States, while Conference Missions relate to missionary work done within the bounds of any Annuai Conference.

Many wiii naturally think that "Mexican Day" is in behalf of Mexico; therefore, they wiii think this appeal is in behalf of Foreign Missions. The fact is, "Mexican Day" is to be observed in behalf of the Mexicans in Texas. Of the 800,000 Mexicans in the United States, 400,000 of them are in Texas. Of this 400,000 there are 75,000 chiidren of school age. Last year only about 10,000 of these children attended schooi.

The Roman Catholic Church is the Church of these people, but thousands of them have lost faith in that Church and are now without reiigious or moral instruction of any kind whatsoever. Most of these people speak Spanish; therefore, they can hear the gospel only in that tongue. We have but 6 American missionaries and 15 Mexican preachers to minister to the spirituai and morai needs of these people who are within our borders. The Church membership of our Mexican Mission is 2200 and we have about 2500 pupils in the Sunday schooi. These people are very responsive when they are approached tactfully, but to finance a campaign of aggressive gospel preaching among these ignorant and deluded people we must have money therefor.

Our Missionary Board has had prepared two ieaflets: "Mexican Day in the Sunday School," and "Our Mexicans in Texas," that they wiii gladiy send to ail pastors and superintendents who will apply for them. Besides this, The Missionary Voice and The Workers' Council for March have both carried the program for Mexican Day that shouid be observed in ali our Sunday schools. Please iet our pastors and superintendents see that "Mexican Day" is observed in all our Sunday schools. "Mexican Day" is March 25.

Greenville, Miss. J. TILLERY LEWIS, Conf. Missionary Secty.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Secular News

A New York City press dispatch states that the Mexican Consulate General at that place is issuing many passports to Mexico to Germans. There is also a report current that Mexico City is in wireless communication with Germany.

Hon. George W. Guthrie, United States ambassador to Japan, succumbed to an attack of apoplexy in Tokio on March 8. He was a Pittsburg (Pa.) lawyer prior to his appointment to the Mikado's Court, and was prominent in politics. He was 68 years of age.

Bagdad, the chief Turkish city in Mesopotamia, was captured by British troops last week. This city has a known history stretching back about four thousand years, and is thought to have had at one time a population of 2,000,000. This victory is regarded as a very important one in the present titanic war.

Count Ferdinand Zeppelin died at Charlottenburg, Germany, a few days ago from an attack of pneumonia, aged 79 years. Count Zeppelin became famous as an inventor of airships after he was 70 years old. Emperor William some years ago pronounced him "the greatest German of the twentieth century."

Work is under way to construct four new buildings for Sophie Newcomb College, which is affiliated with Tulane University. These four structures are expected to cost about $800,000. This will leave Newcomb College an endowment of over $2,000,000, which is expected to yield $100,000 per annum for the maintenance of that institution.

Hon. James W. Gerard, former Ambassador to Germany, reached Key West, Fla., on March 11, being accompanied by Mrs. Gerard and about 40 Americans who had been in the German Empire. From Florida, Mr. Gerard hurried on to Washington, where he was warmly welcomed. He stated that the German Government seems bent on carrying on the submarine warfare aggressively, regardless of consequences. He reported food conditions in Germany to be serious, but not critical.

Speaking in the House of Lords on February 13, Admiral Baron Beresford, of the British Navy, said: We have lost since the beginning of the great war 4,000,000 tons of shipping; but we have made up this loss very considerably—probably to the extent of 3,000,000 tons. There is not the slightest reason for a panic. We have done remarkably well, but we shall do a great deal better in the future." It is stated that England will safeguard her freighters by having a chain of them to sail together, convoyed by a circle of warships.

Mr. George Whitfield Jack, of Shreveport, La., was on March 6 named as Federal Judge for the Western Louisiana District, to succeed Judge Alex Boarman, who died last August. He was born in Natchitoches, La., on November 1, 1875, and was educated in the public schools and the Louisiana State Normal. He taught school for four years, and is a graduate of Tulane University. At the time that he was selected for this new position he was holding the office of United States District Attorney for the Western Louisiana District.

DR. PERRIN REPLIES TO DR. BLAKE.

[Two or three weeks ago, Dr. Wm. T. Perrin, a widely known minister of the Northern Methodist Church, wrote an article for Zion's Herald combating Dr. Edgar Blake's suggestion of having the Negroes in the Church, North, to surrender the right of representation in the General Conference of the proposed united Church. To this Dr. Blake made reply, representing that the Northern Methodist Hospital in Boston would not receive colored patients. We give below Dr. Perrin's latest answer to Dr. Blake, which appeared in Zion's Herald of March 7, being moved to do so by the fact that Dr. Blake's statement concerning the Boston Hospital has been paraded considerably throughout the Southern Methodist Church. To us, it is no wonder that the distinguished Southern Methodist layman who mailed us this article of Dr. Perrin, added: "I have about come to the conclusion that, however desirable the union between the Northern and Southern Churches may be, to say the very least (in the euphemistic language of some of our ecclesiastical brethren)," the time is not yet ripe.—Editor of Advocate.]

Dr. Perrin's Article.

Mr. Editor: A question of privilege! In explanation I quote from Dr. Blake's address: "I believe in a free forum. * * * It is highly desirable that our Church should have the freest and fullest presentation of the subject, provided it is free from personalities and partizanship;" and from his "Reply to Dr. Perrin:" "In view of the fact that Dr. Perrin is president of the association whose hospital appears to draw the color line in its most offensive form, no further comment on his contribution seems to be necessary." In behalf of the New England Deaconess Association I wish to present some facts. I do not claim that we are doing all we ought for colored folks. We do, however, receive colored patients in our Deaconess Hospitals in Boston and Concord. Only last Sunday I was introduced to a colored girl who has recently been a patient in our hospital in Boston. In both hospitals we serve all races and creeds and have done so from the beginning. In our Training School for Christian Service we have at present a colored student and number several such among our former pupils. In the institutional work at the Deaconess Home colored boys and girls are welcomed, and in the summer time colored children are taken with the rest to our Fresh-Air Home at Haverhill. One of our most efficient deaconesses has charge of the Children's Church at Morgan Memorial, where no color line is drawn. One of the most respected workers there is a black man—a local preacher. Believers in human brotherhood rejoice in the success of this splendid institution, where, as in few places, the endeavor is honestly and fearlessly made to apply the principles of the Gospel of Jesus Christ to all men regardless of color, race, creed, or previous condition.

May I add a personal word? Mrs. Perrin and myself, sorry for those under bondage to race prejudice or insistent social customs, have been happily free to entertain in our home Christian gentlemen without regard to color. At our family gathering, in another home, on last Thanksgiving Day, as heretofore for years, there sat at the table with us a colored person without any consciousness on the part of any one present of any distinction on account of complexion.

My article, "A Fine Opportunity," in Zion's Herald of Feb. 14, ought to be judged upon its merits. This is all I ask.

Newton Center, Mass.

NEW ORLEANS DISTRICT EVANGELISTIC CAMPAIGN.

How it is Being Conducted in McDonoghville.

1. At the beginning of the new Conference year the pastor began preaching and talking on the need of personal work and home visitation on the part of the Church.

2. Pledge cards were printed and pledges were secured for personal and definite work. From those making pledges one General Committee was appointed, with Mr. W. H. Black as chairman, who, with the assistance of the pastor and official board, worked out a plan for the campaign.

3. From the General Committee several committees were appointed, each having a chairman. The town was districted, and to each district a committee was assigned.

4. On Wednesday evening, Feb. 21, a consecration service was held at the church, being conducted by Dr. U. G. Foote and Rev. C. C. Wier. At this service, the pastor, with his faithful band of workers, stood before the altar and renewed their vows of loyalty to Christ and pledged their hearty co-operation to win souls and be builders in Christ's kingdom. Since then the committees have been busy nearly every night holding Bible readings and prayer-meetings in houses, and doing personal work. From 10 to 15 prayer-meetings are held each week in various parts of the town. On some nights as many as 4 or 5 prayer-meetings are held. These committees have been canvassing the field and getting it ready for the revival meeting which begins Wednesday, March 21, at 7:30 p. m. Rev. H. T. Young will do the preaching. We are expecting a great revival. We believe that the great levers for a revival are prayer and personal work before the meeting begins. Much good has already been accomplished, and the end is not yet. We have tried to do our best. We leave the results with God. Any consecrated Christian can win souls if he isn't afraid to give God a chance to use him.

(We are also using the "Inner Prayer Circle," which we count a very valuable factor.)

W. A. MANGUM, Pastor.

SACRED CANTATA.

At the Carrollton Avenue Methodist Episcopal Church, South, on Friday evening, March 23, there will be given by the members of the choir and Sunday school, with others assisting—fifty voices in all—the Cantata, "Under the Palms." This Cantata is intended to illustrate the Jewish Feast of the Tabernacles, or Harvest Festival, during which the people dwelt for one week in tents or booths made of evergreens, ornamented with fruits and flowers. Several of the psalms were written for this feast and were sung by the Levitical choirs of Asaph and Kora, to the music of a great number of instruments, made by David and Solomon. It was at this feast that Christ said: "I am the water of life; I am the light of the world." This occasion is expected to be a notable one. The general public is invited. * * *

New Orleans, La.

DISTRICT CONFERENCE NOTICE.

To Pastors in the Winona (Miss.) District.

Please send me the names of the delegates to the District Conference to be held at Drew, Miss., April 24-26, and come expecting to have the greatest District Conference ever held in this district. Our people are expecting great things of us and it will not do to disappoint them. We must take fire and go back to do great things for God and souls.

W. S. LAGRONE, Pastor.

It is estimated that if the great European conflict shall continue until next fall the participating nations will have expended in the war $90,000,000,000.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Great Battle

A PATRIOTIC PROHIBITION PROPHECY.

God's clock has struck the hour that knells the final doom
Of base resorts that flourish in shades of moral gloom.
Our country's sacred honor conditions new commands,
And pulpit, press, and platform unite in firm demands.
No legalized temptation shall lure the feet of youth
To wander from the pathway of purity and truth;
No revenue degrading our treasury shall claim;
No partnership with evil shall mar Columbia's fame;
No breweries, no distilleries, no wineries, no bars,
Shall purchase their protection beneath Old Glory's Stars!
O statesmen wise, who legislate beneath the great white dome!
O patriotic Chief, within historic White House home!
This vision will be realized. High on the scroll of fame,
In characters of fadeless light, will shine each honored name
Through whose supreme endeavor and by whose earnest thought
Were moved the forces which this glorious conquest wrought.
Leaders of our Republic, this prophecy fulfill!
Be brave! dare face the issue! it is the people's will!
Then vict'ry bells will peal above the liquor traffic's grave,
And o'er our nation's dome at last a stainless flag shall wave!

—Mrs. Nellie Hazard Bradley, in American Issue.

NOTES.

The Richmond Virginian pithily says: "When this prohibition fight is over, above John Barleycorn's grave we are going to put a monument which bears the words, 'Here lies John Barleycorn; and he always did LIE!'"

Dr. Wiley, of "Pure-Food" fame, says of the use of alcoholic drinks: "It tends to make persons more subject to disease, more likely to perform criminal acts, and less likely to live to a green old age."

Both Houses of the Missouri Legislature have passed bills providing for the submission of a prohibition amendment to the State Constitution. There are, however, in the enactments of the two bodies differences that will send the measures passed to a joint Committee of Conference.

TO UNCLE SAM.

(Reproduced from the American Issue by request.)

Dear Uncle: I wish to engage in a new business; a business that I am sure will in a short time net you larger revenue than at the present time comes from the liquor traffic. In brief, I desire a United States license that will give me and other "citizens of good moral standing" a right to steal horses and automobiles for "personal use." I want a federal license that will make the business of stealing horses, buggies, automobiles, bicycles, and accessories lawful, and give it the protection and support of the United States government. At first my request may seem unreasonable; but please waive judgment until I give you my reasons for making the request.

I am aware that the people of my State have passed laws prohibiting the stealing of these things, but, Uncle, could you not put me in touch with some good judge or attorney-general who understands law sufficiently to be able to find some technicalities that would make it possible at least for me and my associates to steal horses and automobiles from other States for "personal use?"

First, you may be interested to know how I stand regarding local option and this prohibition movement that is sweeping over the land. Well, I am not so much opposed to prohibition as I once was. I believe in prohibition that will prohibit all foreigners from stealing horses and automobiles for personal use or any other use. I want to see this business carried on decently and only by American citizens "who are of good moral character." I am willing to abide by a law prohibiting my business on Sundays, election days, or after twelve o'clock at night. I am also willing to be prohibited from stealing from minors. But if I am altogether denied the privilege of stealing these things, the result will be, that, just like the bootleggers, a lot of sneakthieves and liars will, under cover, unlawfully steal them anyway. And you will then receive no revenue to help reduce taxes. You know that prohibition against stealing does not prevent stealing in any country. "Prohibition does not prohibit." A refusal of such a license would only be an interference with my personal liberty.

My associates and myself are willing to pay a liberal fee to the government for this federal license. We are also willing to put ourselves on record not to steal colts, or horses that have no sense, neither would we take old broken-down plugs. We would not take automobiles that had been used over one year, and would agree to steal but a limited number of Fords each year. Can you not readily see that my proposed business would greatly increase all lines of legitimate business throughout the country? And, furthermore, we would agree to steal only from well-to-do people and the laboring men.

I feel confident that you will agree with me when I say that my proposed business would not be nearly so injurious or dishonorable as the business of selling drugged liquors for drinking purposes. For instance, my business would not cause any man to beat his wife and children or raise a disturbance in the community. Neither would my business wreck homes, fill jails, asylums, or county hospitals, for the sober, industrious, and respectable part of the community to support. My work of stealing would not condemn wives and mothers to lives of drudgery and want. Neither would it wreck manhood, debauch politics, or bind people to a hellish slavery. We would do nothing to steal the honor of the man, the virtue of the woman, or the future of the child.

In your one hundred and forty years of experience, have you ever known of any thief or band of outlaws whose record can approximate the awful results of the liquor traffic? Can you think of one word that can be said in favor of the open saloon or the personal-use plan that is not in some way dictated by self-interest? Candidly, would it not be saner and more just to grant me a federal license to steal or burglarize, and protect me in that business, than to grant to others license to sell intoxicating liquor for drinking purposes and protect them in that business?

I therefore hereby petition you to grant me and my associates the privilege of calling special elections, so that each county, town, or precinct may vote on the question of whether or not they will license "white slavers," gamblers, thieves, and murderers to commit their crimes, and thus have local option on thievery, murder, etc.? And then each community for a license fee could license thieves, and murderers, and throw certain restrictions around them so that they could carry on their business in a decent and respectable manner, and then we would not have thieves and murderers going around, like the bootleggers, committing their crimes in violation of our laws.

Awaiting your reply, I am,
Faithfully yours,
W. L. SIMMS.

EVANGELIZING THE CHILDREN.

In carrying out the plan of evangelism, as unanimously adopted by the Louisiana Conference at Baton Rouge, no phase of the work is more important or more far-reaching in its possible fruitage than that involved in the evangelization of the children. This is true for several reasons. In childhood, as we realize, and as is abundantly proved by the results of child study, the most favorable time comes for the effective presentation of the question of the personal acceptance of Christ; again, the Church has committed to its care in the Sunday school a large number of children who are there for the purpose of being taught their religious duty and privilege; and further, the Sunday school itself is organized so as to put each child under the direct influence of a teacher who ought to be able to lead the child to the Savior. With these conditions, the largest part of our revival work ought to come from the conversion of the children of the Sunday school. If this work is rightly and thoroughly done, we shall have secured a band of young Christians in training for the Church of to-morrow, whose lives will be useful to the Church for a generation to come.

In order to secure the best results in this direction, it is necessary to pray and plan very definitely for the evangelization of the children. With the hope of emphasizing the importance of such work, and perhaps furnishing suggestions for those who are planning for it, I take the liberty of suggesting the outlines of a plan, which with some variations and with greater or less success, has been worked in my own pastorates for many years past.

1. Survey the field. A careful study of the ordinary Sunday school roll will reveal a large body of boys and girls, perhaps 25 per cent of the total enrollment of the school, between the ages of seven and sixteen, who are in easy reach of an earnest evangelistic effort, who have never made an open confession of Christ or united with the Church. This fact furnishes material for a large work of evangelism under the most favorable conditions.

2. Organize a co-operative effort. By getting the teachers together for council and prayer, the pastor can lay the importance of the salvation of the children on the consciences of the teachers and secure their co-operation in praying and working for the definite enlistment of these young people in the Christian life. Let me emphasize the thought that our purpose is not simply to get them to join the Church, but to secure their personal acceptance of Christ as their Savior.

3. Preach upon the importance of the salvation of the children. There is so much skepticism on the part of parents and others about the readiness of the children to seek and find the Savior that the responsibility of leading them to Christ is shirked. We need to preach upon the subject and give a special and urgent invitation to parents and Sunday school teachers to be present.

4. Plan for an effective "Decision Day." This may be done by personal talks with the children by the pastor, frequent evangelistic talks to the school or to different classes, or by holding special services in the afternoon for a week leading up to "Decision Day," in which the duty of a personal decision for Christ is presented to the children in a way suited to their age and intelligence. At the close of such special effort or services, let a call be made in the Sunday school, without undue appeal to the emotions, for those who will give their lives to Christ to make it known by signing a card prepared for the purpose, or by simply coming forward and giving in their names.

5. Train for intelligent Church membership. Let those who have thus signified their purpose to live the Christian life be gathered together into an instruction class by the pastor and carefully taught the meaning of the Christian life and of the obligations of Church membership. After several weeks of such instruction and the testing of their purpose, let those who are fully determined to assume the obligations of Church membership be received with impressive ceremony, having memorized the answers to the ritual questions. In this training, the co-operation of the parents should be secured as far as possible, and the reception into the Church be made an impressive event in the lives of the children and in their homes.

Such a plan, so far as my experience goes, has never failed to bring into the Church a class, larger or smaller, of earnest boys and girls, many of whom have developed in later years into useful and effective workers in the Church.

W. WINANS DRAKE.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

The Home Circle

TWO WAYS OF RISING FROM THE BED.

When we tumble out of the right side of the bed,
How bright the sun shines overhead!
How good our breakfast tastes—and, oh!
How happiiy to school we go!
And o'er the day what peace is shed—
When we tumble out of the right side of the bed!

When we tumble out of the wrong side of the bed,
How dusky the sky frowns overhead!
How dull our iessons, how cross our mothers;
How perfectly horrid our sisters and brothers!
(And they all say, too, it's our fault instead)
When we tumble out of the wrong side of the bed!

—The Outlook.

MANY LIVES AT STAKE.

"Mother, dear, how is the pain now?"

"A trifle easier, Kenneth."

"Hadn't I better go for Dr. Booth? You might have something worse than just a cold?"

"No, dear; i'll be better soon," sighed the sick woman, as she turned over in her bed to go to sleep.

Mrs. Osborne had been sick for two days, and owing to the fact that she and her thirteen-year-old son, Kenneth, lived two miles away from the village and that for the last week there had been a continuous storm, none of their friends had yet heard of her illness. Her husband, who was an engineer, had been killed in a wreck, and the shock of his death had left her delicate in health.

The odd jobs that Kenneth did after school hours and the sewing his mother took in supported them, for they lived inexpensively and the rent of the cottage was small. But unfortunately, this winter had been unusually cold, and as fuel had been scarce the little pile of money had gone rapidly down toward the toe of the old stocking.

Mrs. Osborne had caught a hard cold, and as it grew rapidly worse Kenneth grew alarmed, for now her racking cough came from the lungs. The boy had not been able to go to school because of the poor condition of the roads during the storm, so he had ample time to serve his mother. As dusk came on he lighted the lamps and walked softly into his mother's room. She being asleep, he went back to the kitchen and began reading.

Presently he was aroused by a call of "Kenneth, Kenneth!" Hastily he put down his book and went to his mother. She was lying down, breathing hard, and with great effort she gasped, "Go for Dr. Brown—quick!"

Before she could get further than "Doctor" the boy was off like a flash. He hurriedly put another stick in the stove and wrapped a muffler around his throat. Then hastily he tied a long cord around the collar of his great St. Bernard dog and, catching up a lantern, started off for the village.

Outside, the wind was raw and cold, and the snow blew in fitful gusts. But this night of darkness and cold held no terrors for the boy of the plains. As he went hurriedly over the snow-beaten path, his faithful dog, not understanding the master's gravity, suddenly gave a loud bark, followed by others of a sharper variety, and bounded off before the boy. But Kenneth called him back and patted the animal on the head, saying, "No, Jack, no barking nor whistling till mother is well again." And the good dog, seemingly comprehending, walked sedately by the boy.

Soon the lone pair neared the railroad track and, with his lantern swinging along at his side, the boy started to cross it, when something glittering caught his eye. He kneeled down and was closely inspecting it when a cry of horror arose from his lips. What! Could it possibly be! Yes. It was. A rail had broken and was projecting out on the other side of the track, meaning a wreck for the 7:30 limited.

What was he to do? If he waited for the train, which would probably be late, owing to the storm, his mother's condition might grow worse. If he ran for the doctor, the lives of the passengers on the limited would be endangered to a great extent.

Duty and love! Which should he choose?

While his mind was revolving these thoughts his eyes lighted on the faithful Jack. Suddenly an idea occurred to him. He gave a cry of joy, and in a twinkling had wired the lantern to the collar of the bewildered animal. Then, allowing but a few feet of cord, he fastened one end to the rail, the other being securely tied to the dog's collar.

He patted the animal affectionately and then started off. Jack did not understand these maneuvers, and tried to follow his master, but the commanding presence of the rope compelled him to retreat, which produced a long series of barks. And Kenneth strode on, his mind filled with perplexity as to whether he had done right.

* * *

"Forty minutes late! Guess she'll stand more speed?" The speaker turned to his companion, who grunted acquiesence.

"Chilly weather this!" The speaker was not rewarded this time by either a grunt or a nod from his companion, for that worthy person was otherwise engaged, being at that moment leaning far out of the cab window for the limited.

Suddenly an exclamation burst from his lips, and with one bound he had drawn his head from the window, and, rushing over to the long lever, pulled it with such force that the long train came to an almost abrupt standstill.

"Heavens, man! Why did you do that?" exclaimed the first speaker, Robbins by name.

Without replying to his query, the fireman jumped to the ground just as the train ceased motion. Simultaneously several other officials did so, and they advanced to the spot where a light shone, as a solitary star, on the track. Here they found a huge St. Bernard, none other than our friend, Jack, sitting in the middle of the track, trembling and shivering in the cold, with a lantern wired to his collar. The dog jumped up joyfully when freed, but his tail, stiffened from the cold, could not wag with its usual velocity.

"What in thunder did any one want to tie a dog to a railroad track this cold night, and with a lighted lantern!" it was the fireman who spoke. Then suddenly his eye caught the gleam of the broken rail and with an exclamation he called to his companions to look. They did, and their faces grew grave as they thought of the danger that had been so imminent.

But who had tied the dog to the track? Here was a mystery. There were foot-prints in the snow. Faint tracks, which led to the village, could be seen, but that was all. As they stood, gesticulating and wondering who their benefactor might be, the sound of an approaching horse was heard. It grew nearer and nearer and finally stopped a few feet away, and a boy climbed down from a light business buggy. Then a crack of a whip and the hoof beats continued, this time receding in the distance.

Running up to the dog, around which the men were circled, the boy threw his arm around the neck of his beloved pet, who in his turn barked in recognition.

"What does this mean?" "Is this your dog?" "Did you tie him here?" were the various questions from the men.

"Yes, yes," cried Kenneth, for it was he. "I did."

And he told them the whole story—of his fear of his mother's condition and his perplexity as to what he should do on the discovery of the broken rail. Then suddenly he jumped up from his leaning posture over the dog, saying that he must now return and see what the doctor, who had driven him to the train, said of his mother's condition.

But he was gently detained by the crowd of excited passengers, who realized what the boy had done and how much they owed him, also the dog. Question after question was poured upon him with such rapidity that the boy's mind was bewildered.

Who was his father? What did he do? An engineer? Why, they knew him well!

A purse was collected and a gentleman passenger came forward and presented it to the boy, together with his card, saying that when the lattor needed assistance to call on him. But Kenneth stoutly refused the purse, saying that they would have to see his mother about that. Two of the gentlemen accompanied him home, while the others returned to the train.

To-day Kenneth Osborne is one of the most trained engineers in the company in which his father had been employed and which he himself had aided when a boy.

His mother fully recovered her health and loves to tell the story of her boy and his faithful dog, Jack.—Helen T. Monifort, in San Francisco Call.

THAT ANNUAL SERMON ON THE MINISTRY.

The need for more preachers and for stronger preachers is felt in all the churches. Two of the methods by which our Church seeks to co-operate with the Spirit of God in calling men into the ministry is to observe annually Vocation Day in all our Sunday schools and to require a sermon once a year in every pulpit on the Claims of the Christian Ministry.

Our Sunday school authorities have moved up the date of Vocation Day this year from the fourth Sunday in September to the Sunday before Easter, viz., April 1, and it is to be observed in connection with Decision Day. The object of this notice is to request that the day be properly emphasized in all our Sunday schools and to suggest that this will be an appropriate time to preach the annual sermon on the Claims of the Christian Ministry. May we not have a ringing call on this subject from every pulpit in Southern Methodism? If Saul is hid among the stuff, let us find and summon him to his kingdom under divine guidance. Civilization crumbles without the Church and the Church languishes without strong leadership. When did the world ever need worse than to-day an able and consecrated ministry? We must all help call the leaders of to-morrow. The Department of Ministerial Supply and Training, Atlanta, Ga., will send literature on the ministry free to all pastors who write for it.

R. H. BENNETT.

Atlanta, Ga.

TO THE PREACHERS OF THE JACKSON DISTRICT.

Dear Brethren:

The District Conference will convene at Madiston Station, April 24, at 9:30 a. m. Please have your delegates elected and send names to Rev. H. P. Lewis, Jr., and also to me. Have all local preachers to attend, with written reports. Let the preachers have a short written report answering the Disciplinary questions, to be handed to the Secretary Tuesday morning. The opening sermon will be preached at 11 a. m., on March 24, by Rev. A. S. Oliver, of Eden.

J. M. MORSE.

Jackson, Miss.

"WHY I AM NOT A BAPTIST" will be mailed direct to your church members and friends. Simply send names and addresses, and 10 cents per copy, 25 cents for three. Makes Methodists loyal and the way of the proselyter hard. Address P. O. Lowrey, Donaldsonville, La.

DOCTOR
Tichenor's
Antiseptic
UNDER A STRAIN
The muscles always become sore and stiff. Delightful and lasting relief is immediately had by applying
Dr. Tichenor's Antiseptic
Its healing effect is truly wonderful. You can't well be without it. Take a bottle home today.
All druggists 25 and 50 cts.
ASK ANY ONE WHO HAS EVER USED IT

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.

To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

A SETTLED METHODIST PASTORATE.

The Western Christian Advocate of March 7 states that the members of the Woodward Avenue Methodist Episcopal Church of Detroit, Mich., have projected the construction of a great house of worship to cost approximately a half million dollars, with the understanding that Dr. M. S. Rice, the present incumbent, is to remain their pastor as long as the congregation so desires. The Western Advocate further says: "Bishop Henderson has consented to this arrangement, pronouncing it in accord with the Methodist plan of appointment year by year, which, in the course of events, need not be molested by the appointing powers."

As we see it, this is a straight-out abrogation of the principle of the itinerancy, Bishop Henderson to the contrary notwithstanding. If a man is held by a contract, he is no longer movable. For our part, we have never had any doubt that the removal of the time limit would weaken, and possibly ultimately destroy, the itinerant system. We would not particularly object to the extension of the pastoral term in Southern Methodism to six years; but we should regret, because of what we are convinced such action would involve, to see the time limit completely abandoned.

DR. HENRI ANET IN NEW ORLEANS.

Rev. Henri Anet, D.D., a representative of the Commission having in charge the Franco-Belgian relief work, is in new Orleans. He spoke at Trinity Episcopal Church last Sunday morning, delivering a very impressive address. Among other things, he said:

"Unless help comes from American brethren, Protestant Home Missionary work in Belgium and Northern France will be seriously cut, if not stopped entirely. England, which helped the first year, can do nothing more. Holland, a former giver, is using her energies to care for her own suffering people. Belgium's own contributions have fallen to half the average for prosperous years, and will further decline. Some do not think this an appropriate time to ask for funds. I do. During the first ten months of the war, the Church had more converts in Belgium than in any other year. The second year showed a further gain. An evangelical paper, recently started, sells ten thousand copies weekly. A school for ministers has opened with 22 men, eager to carry the Gospel to the people.....The Belgian nation is not destroyed nor is the Belgian Church. We are perplexed, but not in despair. The Church is stronger, though our buildings have been destroyed by the German authorities upon the pretext that they were centers for snipers. In Belgium, 30,000 non-combatants—men, women, and children—have been killed—some by accident and the bursting of shells, but most of them in cold blood."

We are heartily in sympathy with this appeal for funds to keep up Christian work among the stricken Belgians. In our opinion, the cause is a most deserving one. Mr. Anet is thoroughly endorsed and commended by Bishop W. R. Lambuth and other well known Christian leaders in the United States. We trust that large assistance may be given him in the South.

INTERMARRIAGES IN MASSACHUSETTS.

A correspondent desires information concerning intermarriages between white and colored people in the North. We regret to state that at present we have not at hand the statistics for the years that have just passed, but the following statement is from a dependable source, being based upon the Report of the Massachusetts Bureau of Labor and the Annual Reports of the Registry Department of the City of Boston: "For the past five years (prior to 1904) of all the Negro marriages in Massachusetts, an average of about 10 per cent were mixed. Moreover, in these cases the white party was generally the woman—very infrequently the man. Of the 52 mixed marriages in 37 of the towns and cities of the State in 1900, 42 were between white women and Negro men.

"During the five years from 1900 to 1904 there were 143 marriages between Negroes and whites in the city of Boston, and 907 in which both parties were Negroes. In other words, with a Negro population of 11,591, there were 1050 marriages. Of these 143, or 13.6 per cent, married white persons. Of these mixed marriages 133 were cases of white women marrying Negro men, while only 10 white men married Negro women."

Massachusetts formerly had a law forbidding marriages between whites and Negroes or mulattoes; but it was repealed in 1843.

DR. C. F. EVANS DEAD.

We have noted with sorrow the announcement in the press of the death of Dr. Charles F. Evans, which occurred a few days ago at his home in Lexington, Ky., where he had resided for a number of years. Dr. Evans was a native of Louisiana, having been born in Madison Parish in 1841. When young, he moved with his mother to New Orleans from Shreveport, where his father, who was a merchant, had recently died. In this city he worked his way steadily up in the business world, being connected as an accountant with some of its best known firms. At the outbreak of the Civil War he became chaplain of the Fourteenth Louisiana Infantry, and was with General Banks' army at the Battle of Mansfield, serving at that time as chaplain of the Crescent Regiment. He was married in 1864 to Miss Laura Pauline Ellis, a daughter of Colonel R. M. Ellis, of this city.

At the close of the war, Dr. Evans entered upon his career as an itinerant minister, which was a long and distinguished one. He filled many important appointments in several States, among them being Canton and Meridian, Mississippi, Monroe, Shreveport, Baton Rouge, and Rayne Memorial Church of New Orleans, in Louisiana, and Arkadelphia, Pine Bluff, Hot Springs, and Little Rock, in Arkansas. He was at one time presiding elder of the New Orleans District, and served a term as Publisher of the New Orleans Christian Advocate. He was an active participant in the memorable fight against the Louisiana lottery and did much in his various fields of labor to promote the prohibition cause. The closing years of his ministry were spent in Kentucky and he had for some time been on the roll of superannuates of the Kentucky Conference. He was possessed of unusual pulpit gifts and enjoyed a large degree of popularity as a preacher.

His first wife having died, Dr. Evans later married Mrs. M. J. Roberts, of Lexington, Ky., who also preceded him to the grave. He is survived by four children—Rev. W. G. Evans of this city, Mr. Eugene E. Evans of St. Louis, Mo., Dr. Charles A. Evans of Arkadelphia, Ark., and Miss R. H. Evans of Lexington, Ky. Dr. Evans was 75 years of age. His obsequies were conducted by Dr. John R. Deering and Dr. G. E. Cameron, and the interment was made at Lexington, Ky. We extend sympathy to the bereaved, and pray that Divine grace may comfort and sustain them.

PERSONAL AND OTHER NOTES.

Rev. J. M. Aiford, of Bunkie, La., gives us two subscriptions, and thus refers to his charge: "The work here is progressing favorably, and we are expecting a great year."

Rev. C. E. Fike, of Rayne, La., says: "Things are progressing well with us. We are to entertain our district conference this year, and are looking forward to it with anticipations of much pleasure."

We have before us a printed copy of the financial budget of our church at Macon, Miss., of which Rev. E. Nash Broyles is the popular pastor. This historic charge seems to have a well planned financial system.

Rev. W. F. Rogers, of Oakland, Miss., sends us some subscriptions, and reports that he has been cordially received in his new charge. We predict that the more Brother Rogers' people see of him, the more they will esteem him.

Rev. W. J. Walters, our pastor on the Waynesboro (Miss.) Circuit, has been remembering the Advocate on his rounds, with good results. He states that the work of the Church is going forward in a gratifying manner in his field.

Rev. Stonewall Anderson, D.D., of Nashville, Tenn., will preach the Commencement sermon of the Memphis Conference Female Institute, at Jackson, Tenn., on Sunday, May 6. This school has had a good session under the presidency of Rev. H. G. Hawkins.

Rev. R. H. B. Gladney is beginning to shape things toward a Federation of the Wesley Bible Classes of the North Mississippi Conference next September. This meeting will be held in the choice little city of Durant. We trust that it will be a great occasion.

Dr. S. A. Steel, of Shreveport, La., has been invited to deliver an address on "Francis Asbury" before the approaching session of the Baltimore Conference. A rare treat is in store for that fine body of loyal Southern Methodist preachers who live and work along the border.

Mr. Webster Millsaps Buie, a member of the Galloway Memorial Church of Jackson, Miss., and Treasurer of the Board of Trustees of Millsaps College, made a trip to Atlanta, Ga., last week. Mr. Buie is one of the most promising young laymen of Mississippi Methodism.

Writing from London, Ky., Miss Ida Parker, in a business note ordering the renewal of her subscription, says: "I enjoyed the article on the Sue Bennett School which recently appeared in the Advocate. I wish that all Methodists could know more about this institution. It is located in a splendid mission field."

In electing Hon. H. H. White, of Alexandria, La., President of their State organization, the Wesley Bible Classes of Louisiana made a happy selection. Judge White is not only a lawyer of conspicuous ability, but also an outstanding Christian layman. His forbears have had much to do with the making of Methodism in Louisiana.

Rev. C. A. Battle, of Baton Rouge, La., spent a day in Atlanta, Ga., last week, and while there had the pleasure of a visit to the campus of Emory University with Bishop Candler for his guide. He was delighted with the site of that institution and the buildings that have been erected. He says that he found Bishop Candler looking unusually well and in fine spirits.

The Post-office address of Rev. C. H. Ellis has been changed from Camden, Miss., to Yazoo City, Miss., R. F. D. No. 2. Brother Ellis, than whom there is no more worthy minister in the Mississippi Conference, has been engaged by Rev. J. M. Morse, presiding elder of the Jackson District, to serve the Lintonia charge. Brother Ellis is on the honor roll of superannuates.

From a card from Brother H. H. Ahrens, who is so well known to Louisiana and Mississippi Methodism, but who is now connected with the Census Department at Washington, D. C., we take the following: "Mrs. Ahrens' health has improved wonderfully since we came here. The inauguration ceremonies were magnificent. We are enjoying our stay in Washington, and I am greatly delighted with my work."

Rev. J. D. Nesom, of Lake Arthur, La., writes as follows: "The church here is in a fairly good condition. Our Sunday school is making new records right along. The woman's missionary society is constantly on the move. I am doing my best to keep up with the advancing host. We are to receive 7 persons into the Church right away. Our presiding elder takes a lively interest in the work throughout the district."

Rev. F. L. Crowson, of Webster, Fla., in renewing his subscription to the Advocate, adds a few lines commendatory of the Editor for his defense of the interests of Southern Methodism. He also expresses regret that the Church press generally does not have more to say concerning the need of a holy Christian life. We agree with Brother Crowson that the call for a deeper spirituality in the Church needs to be sounded forth.

We have seen it stated in some of the Church papers that the Conference of Missionary Secretaries at their last annual meeting petitioned the General Board of Missions to raise the assessment for foreign missions 50 per cent. The wisdom of such a step at this time is being questioned in some parts of the Church, on the ground that so many of the charges are failing to pay the missionary assessments as they stand at present.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions, sent in within the past few days: Rev. H. J. Moore, Montrose, Miss., 3; Rev. J. M. Wyatt, Booneville, Miss., 9; Rev. W. L. Duren, Columbus, Miss., 8; Rev. Thomas Camerou, New Albany, Miss., 2; Rev. J. W. Dormau, Water Valley, Miss., 2; Rev. W. S. Shipman, Itta Beua, Miss., 4; Rev. S. A. Brown, Kosciusko, Miss., 2.

Under date of March 17, Rev. H. W. May, presiding elder of the Lafayette (La.) District, writes: "I am sending you a part of my second round of appointments. The first round ended well. I am looking forward to a great year in this district. My evangelistic campaign will begin the first week in April. A great ingathering is confidently expected. I am in receipt of a letter from Bishop Hoss this morning, in which he states that he is improving."

Rev. Lastie N. Hoffpauir, of Shreveport, La., writes: "The work of the Texas Avenue Church is moving on nicely. We have had several accessions on profession of faith since Conference. I can so arrange my work, by using my local preachers, as to be able to give some time to revival meetings in Louisiana and Mississippi. So if any of the brethren need my services, I should be glad to hear from them. My address is 1601 Fair Place, Shreveport, La."

Rev. Albert S. Lutz, the able presiding elder of the Monroe (La.) District, in sending in his second round of appointments, adds the following note: "The work in this district is advancing nicely. All the preachers seem to be busy in the Master's service. The Gilbert charge has had a gracious revival under the preaching of Rev. H. T. Young, our Conference Evangelist. Plans for other meetings are being perfected. We are hoping that this may be a year of great revivals."

From a letter from Brother D. A. McKinnon, of Pachuta, Miss., we extract the following: "Rev. H. R. McKee, our pastor, is a choice man, and is very much loved by his people. My family and I have just passed through the saddest time of our lives, caused by the home-going of my eldest son, who was 17 years of age. He was a promising boy, who had been a member of the Church from early childhood and who gave evidence of a saving knowledge of Christ." We sympathize with these sorrowing ones and pray that the Master may have them in his gracious keeping.

Rev. H. M. Whaling, Jr., of Southern Methodist University, Dallas, Tex., writes: "Mrs. L. M. Fowler, of Henderson, Texas, has presented to the Library of Southern Methodist University a collection of theological works from the library of her husband, the Rev. L. M. Fowler, lately deceased, whose long and distinguished ministry in Texas Methodism reached back to pioneer times. These books were secured to the University through the good offices of Prof. John Wynne Barton, and were very much appreciated."

Rev. S. D. Howard, of Winnsboro, La., in a business letter bringing us 4 subscriptions, appends the following reference to his work: "We are moving along fairly well, all things considered. I was sick for a month after I moved here, and my wife and children also have been ill. We had our first quarterly conference on March 3 and 4. Rev. A. S. Lutz, our presiding elder, came on Saturday and remained through Sunday, but, because of the inclement weather, he could preach only once. He was a guest at the parsonage, and we greatly enjoyed his fellowship."

Rev. F. L. Appiewhite, of Sharon, Miss., sends us the following notice: "Brother Galloway, of Madisonville, Miss., a steward in our church there for many years, died on March 2, lacking but a few weeks of being 88 years of age. He was an uncle of Bishop Charles B. Galloway and the father of Mrs. Hawkins, wife of the Rev. H. G. Hawkins, of Jackson, Tenn. He owned considerable land in Madison County and was a great lover of the Church and all its interests, having missed very few quarterly conferences during the last sixty years. He was a man of saintly character and will be much missed."

Rev. Frank Brookes Hill, our pastor at Patterson, La., who is an Englishman, has two sons (all he has) in the British Army. Referring to them in a personal letter to the Editor, he says: "Where they are I do not know. I hear from them very irregularly just now. The last time I heard they were both in England, but I expect that they are now 'somewhere in France.' Whilst I am very proud that they are doing their share and are not 'slackers,' I get depressed at times; yet, in quietness and confidence, get strength and leave them in God's care." We scarcely need to say that we greatly admire our brother's fine spirit. May the Heavenly Father continue to have both him and the brave ones at the front in his watchful keeping, until they shall again be brought together!

Rev. J. B. Randolph, manager of the Mississippi Methodist Orphanage at Jackson, writes: "The health of the home is good; so far, we have escaped the measles which is prevailing in this city. We have a good corps of helpers, who are both loyal and efficient." Brother Randolph has recently mailed a letter to all the pastors and Sunday school superintendents in Mississippi, urging them to see that a collection is taken monthly for the Orphanage, the necessary running expenses of which amount to $1700 a month. They are also requested to aid in placing the Orphanage paper, "Our Home," in every Methodist family. The price of this publication is 25 cents per annum. It is sent free to every person who gives as much as $2 a year to the support of the institution in the interest of which it is issued. The brethren should give Brother Randolph their hearty co-operation. We have no more important work than that of caring for these children, who have only the Church to look to for their support.

MARVIN GALLOWAY SCHOLARSHIP.

Dear Dr. Meek: The Methodists of Mississippi and all other friends of Millsaps College will be much gratified to learn that Brother George W. Galloway, an honored layman of Madison County, who died on March 1 at a ripe old age, made provision in his will for $1000 to be set aside for the establishment of a scholarship at Millsaps College as a memorial to his son, Marvin, to be known as the "Marvin Galloway Scholarship." The principal is to be kept perpetually, and only the interest used in assisting a worthy student each session, preferably one from Madison County, if possible. This is a noble benefaction, and many a student in the years to come will profit thereby.

Yours fraternally,

M. M. BLACK.

MERIDIAN DISTRICT NOTES.

Rev. George P. Fikes, pastor at Moscow, has been in Meridian for a week suffering from a carbuncle on his throat. He was seriously sick for several days, but has so far recovered as to be able to return to his work.

Rev. I. L. Peebles, who is doubtless one of the best posted men in our Conference on doctrinal points and discipline, is "young and happy," and wishes me to say for him that he is open for engagements in revival work wheresoever the brethren may need him.

The first round of Quarterly Conferences will be finished this week, and Brother Thompson, the presiding elder, seems to be well pleased with his start. Two young men, one each from the Enterprise charge and the Clarke circuit, have been recommended for license to preach, and the following charges have increased the salaries of their pastors: Meridian, Central; Meridian, West End; Shubuta, and Enterprise.

District Conference will meet at Shubuta on April 17, and we are looking for the best attendance in a number of years.

Brother Witt, one of our honored superannuates, has taken upon himself the task of raising $1000 for the Superannuate Endowment Fund from the churches in Meridian. He thinks that he will be able to report that amount raised by the time our Conference meets at Vicksburg.

Brother Broadfoot's family has had the measles for about a month. He reports the last one well on the way to recovery. Very naturally his work has been somewhat handicapped by this epidemic, but, even with that, he has done as well as those of us who have had no such drawback.

Dr. Beeson entertained the Lay Activities Committees of the churches of the city on February 28. After a nice program given by the music puplis, dinner was served by the Domestic Science Class, and speeches were made by Prof. Harrell and the leading men of the Meridian District.

Dr. J. M. Glenn, presiding elder of the Macon (Ga.) District is this week engaged in a meeting at the College, which is being well attended, and is doing much good. ELMER C. GUNN.

Meridian, Miss., March 15, 1917.

In the 65th Congress, soon to convene in a special session, Hon. J. H. Bankhead will be in the Senate, and his son, Hon. W. B. Bankhead, will be in the House, both from Alabama. This will be the first time that a father and son have ever served in Congress together.

Church News

Fire recently destroyed one of the buildings of our Mission at Kobe, Japan. It was valued at $25,000.

Dr. George R. Stuart, of Birmingham, Ala., has lately been campaigning in Pennsylvania in the interest of prohibition.

Rev. J. M. Culbreth, pastor of the University M. E. Church, South, in St. Louis, Mo., has been sorely bereaved by the recent death of his wife.

It is stated that in a revival recently held in the First M. E. Church, South, of Houston, Texas, by Evangelist D. L. Coale, a woman 110 years of age, and her daughter, nearly 90 years old, were received into the Church.

The total membership of the Protestant Evangelical Churches in San Francisco, according to a recent religious survey in that city, is 15,713. The Roman Catholic adherents are set down as numbering 115,921. The city's population by the Census of 1910 was 416,912.

Bishop Waterhouse states that he is slowly but steadily improving in health. He is still at Los Angeles, but expects to come East in the near future. He hopes to attend the spring meeting of the College of Bishops and to have a part in the work of episcopal supervision during the present year.

Rev. J. Wilbur Chapman, D.D., the widely known evangelist, who has been seriously ill, seems now to be fast regaining his health. He was able on February 25 to occupy the pulpit of the Presbyterian Church of Jamaica, Long Island (said to be the oldest Presbyterian Church in the United States), and deliver a powerful sermon to a crowded house.

The Missionary Training School of Emory University will be located in the Wesley Memorial Building, which has domitory room for about 50 young women and classroom facilities for 600 or 700 students. Dr. J. A. Sharp will be at the head of this institution. There is urgent need for financial assistance in the way of providing scholarships in this school. A scholarship is rated at $250, and it may be provided either by an individual, or a church, or any other organization in a pastoral charge.

Young People Often Have Kidney Trouble

I take pleasure in telling to others what Dr. Kilmer's Swamp-Root did for my son fifteen years ago. He had been suffering with kidney and bladder troubles for about two years, day and night, getting worse all the time. He had tried several remedies, but received no benefit until he took Dr. Kilmer's Swamp-Root, which relieved him in a short time, and now he is entirely well. I am happy to recommend Swamp-Root as I am confident it will do all that it claims in the ailments for which it is so highly advised. You may have my permission to publish this recommendation for the benefit of other sufferers.

Very truly yours,
MRS. BLANCH BOLL,
75 Darby Street,
June 14th, 1916. Baltimore, Md.

Subscribed and sworn to this 16th day of June, 1916.
Howard A. Sweeten, Notary Public.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

HAVE DARK HAIR AND LOOK YOUNG

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well known down-town druggist says everybody uses Wyeth's Sage and Sulphur because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

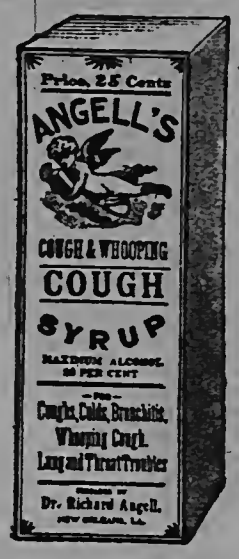
YOUR TOMATOES FOR THIS YEAR FREE

Write today and we will send you free a package of the seasons favorite tomato seeds, Mixson's Earliest of All. It is a beautiful, delicious, smooth, pink, tomato, is very hardy, and the most popular tomato for early planting. A strong, vigorous grower and fruits heavily. One of our most popular sellers. We will also send you postpaid a free copy of our 1917 illustrated catalogue, containing excellent bargains in high-grade garden seeds; and our pamphlet on Beautifying the Home Grounds. Write today.

W. H. MIXSON SEED CO. Mail Order Dept. M Charleston, S. C.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
SOUTHERN SEATING AND CABINET COMPANY
JACKSON, TENNESSEE.

Contains no Habit-forming Drugs



25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to eend the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutione are subject to the same rule as obituarlee.

The subject of this sketch Mrs. LILIAN HAMIL (nee Weldy) was born on Jan. 29, 1893, and departed this life on Jan. 8, 1917. She was happily married to Mr. J. T. Hamil on Dec. 4, 1915, and to this union was given a bright little boy who is in the tender care of his father and grandparents, who are heartbroken over their sad loss. Lillie was a sweet Christian girl, having joined the Church when quite a child and having lived consistently until the evening of Jan. 8, 1917, when she succumbed to the deadly effects of toxemia. We laid her remains to rest in the McLain Cemetery, in the twillght of the evenlng of Jan. 9, 1917, to await the resurrectlon call.

Sleep on, dear Lillie, in thy house of clay;
We hope to meet you in a far brighter day.
Only a space of time, only a fleetlng breath,
Until we shall meet again where we will know no death.

Her pastor and friend,
P. H. HOWSE.

JOEL R. NEWSOM was born in Noxubee County, Mississippi, on April 22, 1843, and dled at his home in Lexington, Miss., on Monday, Feb. 19, 1917. With his parents in chiidhood, he moved first to Leake County, and thence to Yazoo County, where they died, and he came into the section that is now Holmes County, where at about 18 years of age he joined the Confederate Army, becoming a sharpshooter with tbe First Mississippi Battallon, Featherstun's Brigade, Loring's Divislon. His comrades say his courage always enabled him to find the most dangerous places. He became a Christian in youth and was an active member of the Methodist Church, being always regular in attendance. The last place he went was to Church, then home, then to God. In his life of 74 years he was rarely ever sick, but always active and vigorous; hence his sudden death, from heart failure, was a great shock to us all. His pastor conducted the funeral servlce according to the usage of his church at his home in the presence of a host of friends, Confederate veterans, and his daughters, Mrs. Griffing, Mrs. Hall, and Mrs. Matthews, with the sons, J. W. and W. R. Newsom; then his body was tenderly placed in the cemetery at Lexington. BEN P. JACO, Pastor.

On Feb. 3, 1917, in Lenwil, near Monroe, La., there died a good and true man. E. T. BRATCHER was born on Jan. 4, 1875, in Blackrock, Ark. He was reared in Arkansas and Illinois. He was married on August 11, 1902, to Mrs. Mollie E. Moore. Three children blessed this union, Leah, Mark, and Mary. He was converted and joined the Church in the summer of 1904 in Onalaska, Ark. Official association with him one year gave me opportunity to observe him under most trying circumstances. I never found him lacking in loyalty to his Lord and Master. Brother Bratcher was deeply fraternal and loved a true man. He was a good official. He was true to duty in office or out. He organlzed and superintended several Sunday schools, and led many to Jesus. He broke up the dance in Lenwil without incurring the enmity of the young. Looking for a man whose serving was free from evil and who was true to his Lord, no one would pass by Brother Bratcher. He was a mill man. He looked after the religious interests, the moral interests, and the needs of the poor and distressed. Without restraint, I pay this tribute to my friend and brother, who was kind and firm in his home and loved and respected. H. W. LEDBETTER.

Mrs. M. A. KERR, the wife of W. L. Kerr, of Cockrum, Miss., was born on Dec. 1, 1836, and died Jan. 9, 1917. When in her fourteenth year she professed faith in Christ and joined the M. E. Church, South, in wbose membership she remained until the end. She was the mother of six children, five sons and one daughter. Her husband, W. L. Kerr, and three sons, W. A., Lee, and Alva Kerr, survive her to mourn their loss—two sons and a daughter having passed on ahead. She was married to W. L. Kerr on Dec. 8, 1858, they having celebrated their fifty-eighth marriage anniversary last December. In all her troubles—and she was a great sufferer—during her long life, she bore berself with resignation, as a humble follower of Christ should. Amid severe trials she was always loving, patient, and kind. As a wife and mother, she was constant and faithful; as a friend, she was loyal and true. Sister Kerr was a remarkable woman in many respects. Her Christian character was worthy of emulation. She was a great blessing to her husband, children, grandchildren, and friends, of whom there were a host that loved her. As her pastor, I learned to love her, and I was never associated with any one that had a brighter Christian experience and who was more ready to testify of Jesus. Many times have I heard her praise the Lord while reading and praying in her home, for she had been confined to her home as an invalid for several years.

I know thou hast gone to the home of thy rest,
Then why should my soul be so sad?
I know thou has gone where the weary are blest,
And the mourner looks up and is glad;

Where love has put off in the land of its birth
The stains it had gathered in this,
And hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of bliss.

I know thou hast gone where thy forehead is starr'd
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marr'd,
Nor the heart flung back from its goal.

I know thou hast drunk of the lethe that flows
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret.

Her pastor, F. H. McGEE.

"Men don't believe by having their curiosity satisfied or their sense of the incredible gratified. Belief is the process of approprlating the same kind of life the Master has."

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)
DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham
Ticket Office, 211 St. Charles Street.
Telephone, Main 2939.
J. R. WELLS, Dist. Pass. Agt.

L&A RAILWAY **ON AGAIN**
Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.
The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help ue maintain this service for you, convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

From the Field

Hattiesburg Circuit (Miss. Conf.)

Dear Dr. Meek: Our revival meeting closed here last night, March 11, after a campaign of two weeks. The attendance was good throughout and at the closing service additional chairs had to be provided to accommodate the large congregation. The Spirit-filled messages of Brother Jas. V. Bennett, one of our Conference evangelists, were delivered in his usual pleasing, yet fearless, manner. He does not overlook the claims of the Advocate in appealing to the congregation, but stresses the importance of subscribing to the Church paper. He also made a strong and earnest plea in behalf of Whitworth College, which was appreciated. Brother Bennett left this morning for Broad Street, where he will fill, with Brother Terry, a similar engagement. Brother J. S. Duke, who assisted with the singing, and whose work was much appreciated, left for his home at Mendenhall today. We had 18 accessions by profession of faith and the spiritual life of the church has been quickened to renewed effort, and we are yet expecting great results to come from the united forces of the community, as indications point to this end. To God be given the praise and glory for what has been accomplished!—Chas. E. Downer, Pastor.

Alamogordo, New Mexico.

Dear Doctor: We have just closed a great revival, the best ever held at this place. We had 157 conversions and reclamations, and more than 60 joined the different Churches. My goal for this Conference year was 100 new members and a new church, to cost $3000, and all collections in full. Up to this date, I have received 56 members, and we have, in property and good subscriptions, over $6000 on the new church. I have two good Epworth Leagues, a fine Sunday school, and a membership of over 200. My church will pay the pastor $1200 this year. Alamogordo is one of the prettiest towns in New Mexico, with a population of over 3000. It is located in a beautiful valley at the foot of a large mountain range, with another large mountain range looming up towards the sky on the other side of the valley. This is one of the garden spots of New Mexico with an ideal climate and an altitude of about 5000 feet. A great many people come here for their health—many of them get well, and many others would have done so if they had come in time; but alas! many come too late and lose their fight for life. My health is good and I am doing the best work of my life. The Advocate comes each week to bring us the news from home. May God richly bless you and the great work you are doing with the dear old Advocate!—J. J. Golden.

SUFFERING CATS! GIVE THIS MAN THE GOLD MEDAL

Let folks step on your feet hereafter; wear shoes a size smaller if you like, for corns will never again send electric sparks of pain through you, according to this Cincinnati authority.

He says that a few drops of a drug called freezone, applied directly upon a tender, aching corn, instantly relieves soreness, and soon the entire corn, root and all, lifts right out.

This drug is a sticky ether compound, but dries at once and simply shrivels up the corn without inflaming or even irritating the surrounding tissue.

It is claimed that a quarter of an ounce of freezone obtained at any drug store will cost very little but is sufficient to remove every hard or soft corn or callus from one's feet. Cut this out, especially if you are a woman reader who wears high heels.

AT WATER VALLEY.

Dear Dr. Meek: Dr. Selby, of the Mississippi Conference, has been to see the people at Water Valley, to represent Emory University, at Atlanta, Ga., and to collect funds for the L. Q. C. Lamar law building, a part of that big institution. What the Doctor did at the First Methodist Church at the morning hour I do not know, but at the 7:30 p. m. Main Street Church services his deliverance was eminently proper, and in reality an exceptionally fine address, and was "no more respectfully heard at any place visited," said the Doctor. The money result, I suspect, was small—much as the shot of a cannon to bag a snowbird or the launching of a war vessel to land a minnow. Important seed were sown, however, and such discourses must do a deal of good—and even the "pin-feathers," as said the colored brother, "possess value to help out the wings of the apocalyptic angel in flying through the earth to publish the everlasting gospel." Pin-feathers grow, and enough of them must make wings for the great Methodist school, though many tens of thousands and even millions already have gone in, and Dr. Selby said, "I am getting money"—and the contemplated $50,000 from Mississippi will no doubt be forthcoming. Moreover, speech-making and collecting is fine, healthy work, and refreshing and benefiting to the many congregations addressed. Only the fewest perhaps will do, as did the man of plain finish and noble purposes who was present at a missionary collection sermon: taking his last dollar, he placed it in the collection and said audibly to himself, "Now, old natur', squirm." Most people have quit squirming at collections, but vast sums are being given to the Church, all the same, for many enterprises of planting the Kingdom yet more strongly and for the dissemination of the Gospel truth in heathen countries; and, as Dr. Selby said, "it continues to be the business of the Church to save the world."

A. H. WILLIAMS.

Water Valley, Miss.

LADY TELLS SECRET.

A well known lady gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Doctor Says Crying Need Of The Woman Of Today Is More Iron In Her Blood

TO PUT STRENGTH IN HER NERVES AND COLOR IN HER CHEEKS.

Any Woman Who Tires Easily, is Nervous or Irritable, or Looks Pale, Haggard And Worn Should Have Her Blood Examined for Iron Deficiency.

Administration of Nuxated Iron in Clinical Tests Gives Most Astonishing Youthful Strength and Makes Women Look Years Younger.

"There can be no he thy, beautiful, rosy cheeked women without iron," says Dr. Ferdinand King, a New York physician and author. "In my recent talks to physicians on the grave and serious consequences of iron deficiency in the blood of American women, I have strongly emphasized the fact that doctors should prescribe more organic iron—nuxated iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anaemia. The skin of the anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss.

Dr. Ferdinand King, New York physician and author, tells physicians that they should prescribe more organic iron—Nuxated Iron—for their patients—Says anaemia—iron deficiency—is the greatest curse to the health, strength, vitality and beauty of the modern American Woman.—Sounds warning against use of metallic iron which may injure the teeth, corrode the stomach and do far more harm than good; advises use of only nuxated iron.

"Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt.

"As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away habit-forming drugs and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved who now die every year from pneumonia, grippe, consumption, kidney, liver, heart trouble, etc. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by lack of iron in the blood.

"On account of the peculiar nature of woman, and the great drain placed upon her system at certain periods, she requires iron much more than man to help make up for the loss.

"Iron is also absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of Nuxated Iron three times per day after meals for two weeks, then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

"I have used Nuxated Iron widely in my own practice in most severe, aggravated conditions with unfailing results. I have induced many other physicians to give it a trial, all of whom have given me most surprising reports in regard to its great power as a health and strength builder.

"Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. Howard James, late of the United States Public Health Service, said: "I have never before given out any medical information or advice for publication as I ordinarily do not believe in it. But so many American women suffer from iron deficiency with its attendant ills—physical weakness, nervous irritability, melancholy, indigestion, flabby, sagging muscles, etc., etc.—and in consequence of their weakened, run-down condition they are so liable to contract serious and even fatal diseases, that I deem it my duty to advise all such to take Nuxated Iron. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they can not take any man or woman under 50 who lacks iron, and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

NERVOUS SPELLS

And Combination of Troubles Relieve by a Combination of Medicines.

A quotation from one recent letter: "I have been taking Hood's Sarsaparilla and Peptiron Pills as a course of medicine and find this combination has worked like a charm. They told me I had neuralgia, and certainly I was in a very low and discouraging state of health. I suffered extremely with nervousness and had neuralgia pains so I could not sleep nights.

"Those nervous spells were awful!

"I heard about taking Hood's Sarsaparilla and Peptiron Pills—one before meals the other after—the suggestion struck me favorably so that I have taken the medicines carefully and faithfully with most pleasing results.

"It is a long time now since I have had one of those severe nervous spells. I can do a good day's housework, can work in my garden and walk a mile." Mrs. Fred J. Weekley, Bagdad, Fla.

Your druggist will be pleased to supply you with these good medicines.

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

CATARACT BLINDNESS

can be prevented and an operation avoided by using the magic "Opthalmin" Eye Remedy which ABSORBS Cataracts, Chronic Granulations, Lid Tumors, heals Corneal Ulcers, etc. Anyone afflicted with impaired eyesight should know of this wonderful remedy. Delay may mean blindness or the knife.

SAVES OPERATION This great achievement of a famous eye specialist has saved hundreds from the pain, risk and expense of an operation. Can be used with perfect safety. The remarkable success of **Opthalmin** has proven that Cataracts and other eye troubles of a like nature are readily responsive to the Absorbent Treatment, and that it is no longer necessary to operate. Full particulars testimonials and valuable Eye Book FREE. Address

Dr C Sherwood Co., 355 Church St., Elmira, N. Y

Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—you must cure your trouble at the source—no use plastering your ceiling as long as your roof leaks.

Stomach Sufferers

If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Blues, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

Gallstone Victims

(Thousands are and don't know it)

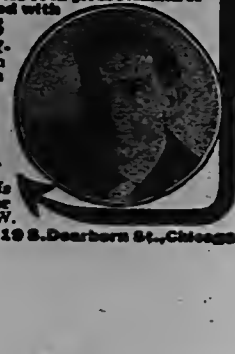
or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

APPENDICITIS

I have a pleasant and effective cause-removing plan of treatment (no cut) which is fully explained in a very frank, sincere, human, instructional Book, a copy of which I will be glad to mail you **Free**

Send for my BOOK Today

Truth is precious—so is time. Therefore send for Book at once. Address NOW.



L. E. BOWERS, Dept. 715, 219 S. Dearborn St., Chicago

EPWORTH LEAGUE MEETING.

The New Orleans Epworth League Conference met at Louisiana Avenue Methodist Church on Tuesday, March 13, with 105 in attendance. The reports from all Leagues represented were very encouraging. New Leagues were reported at Parker Memorial Church, McDonoghville, Bogalusa, and Covington.

Rev. A. J. Gearheard, of the Louisiana Avenue Methodist Church, gave a very comprehensive talk on the subject of the benefits to be derived and the probable financial outlay necessary to put on the Pageant of Methodism, which the Leaguers, with the assistance of all the Methodists in New Orleans, are contemplating.

It was voted to extend our services collectively and individually to the newly appointed District Board of Church Extension in helping open up new missions in the city. Also a resolution was passed that all Leagues be requested to give their best efforts to the "One-to-Win-One" Campaign which will culminate in a union revival in this city.

Mr. Van Carter, General Secretary of the Louisiana Sunday School Association, gave a very interesting and helpful talk on "Inspiration in Doing Things," the keynote of his talk being that nothing was impossible when we had Christ with us.

The home chapter delightfully entertained with games and refreshments after the business meeting. The banner was awarded Louisiana Avenue League.

R. R. BOCK.

New Orleans, La.

Cleanliness.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. Bnt unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Wesson, at Matthews Chapel, Apr. 1.
East and South McComb, at East McComb, Apr. 8.
McComb, at Centenary, Apr. 8, 9.
Brookhaven, Apr. 15, 16.
Meadville, at Bude, Apr. 15, 16.
Tylertown, at China Grove, Apr. 21, 22.
Fernwood, at Kokomo, Apr. 22, 23.
Topisaw, at Sartinsville, Apr. 28, 29.
Crystal Springs, May 3.
Magnolia, May 6, 7.
Fort Worth, at Hopewell, May 12, 13.
Monticelio, at Georgetown, May 13, 14.
Gallman, at Mt. Pleasant, May 19, 20.
Pleasant Grove, at Mallileon, May 26, 27.
Bogue Chitto, at Norfield, May 27, 28.
Adams, at Johnston Station, June 2.
Summit, June 3, 4.
McCall's, at Hawkins Chapel, June 6.
Bayou Pierre, at Sweetwater, June 9.
Scotiand, at New Hope, June 10.
Barlow, June 16, 17.
Hazlehurst, June 17, 18.
District Conference at Crystal Springs, May 1.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

Meridian, Poplar Springs, Mar. 25.
Meridian, Seventh Ave., Mar. 25.
Daleville, at Bethei, Mar. 27.
Porterville, at Mount Hebron, Mar. 29.
Meridian, Hawkins Memoriai, April 1.
Meridian, Central, Aprii 15.
Buckatunna, at State Line, April 22, 23.
Meridian, East End, April 29.
Meridian, Fifth Street, April 29.
Vimville, at Coker's Chapel, May 1.
Waynesboro Ct., at Hebron, May 5, 6.
Waynesboro Sta., May 6, 7.
Clark Ct., at Oak Grove, May 8.
Moscow, at Pleasant Grove, May 12, 13.
DeKalb, at Pleasant Ridge, May 14.
Enterprise and Stonewall, at Stonewall, May 19, 20.
Pachuta and Quitman, at Quitman, May 20, 21.
Scooba, at ———, May 26, 27.
Lauderdale, at Electric Miils, May 27, 28.
De Soto, at De Soto, June 2.
Shubuta Sta., June 3.
Matherville, at Winneford, June 4.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Second Round.

Logtown, Mar. 17, 18.
Bay St. Louis, 7:30 p.m., Mar. 18.
Coalville, at White Plain, Mar. 24, 25.
Americus, at Tanner's Chapel, Mar. 31, April 1.
Vancleave, at Shiioh, Aprii 7, 8.
Lumberton, April 14, 15.
Hub, at Baxterville, 7:30 p.m., April 15, 16.
Gulfport, First Church, April 22, 23.
Biloxi, Main Street, 7:30 p.m., April 22, 25.
Columbia, April 28, 29.
Moss Point, May 5, 6.
Escatawpa, at Orange Grove, 3:30 p.m., May 6.
Mentorum, at Mt. Zion, May 9.
Carriere and Picayune, at Picayune, 7:30 p.m., May 11.
Poplarville, May 12, 13.
Brooklyn and Bond, at Bond, 7:30 p.m., May 16.
Saucier and Lyman, at Saucier, May 18.
McHenry and Howison, at Perkinston, May 19, 20.
North Gulfport and Mississippi City, at ———, 3:30 p.m., May 20.
Gulfport, Seaman's Bethel and Mission, at Kiln, May 26, 27.
Wiggin's, at Stilmore, June 2, 3.
Back Bay and Wolf River, at Finly, June 8.
Long Beach, at Sunshine, June 10.
Pascagoula and Ocean Springs, at Pascagoula, June 17.

District Conference will convene, for first service, at Gulfport, First Church, 7:30 p. m., Tuesday, May 1. Let pastors elect their delegates, and send names to me. Also a list of same to Dr. W. H. La Prade. Pastors will please urge their local preachers to make reports to the Conference as the Discipline directs.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Edwards, at Edwards, Mar. 31, Apr. 1.
Fannin, at Goshen, Apr. 5.
Brandon, at Greenfield, Apr. 7, 8.
Rankin Street, 7:30 p.m., Apr. 8.
Eden, at Pleasant Hili, Apr. 14, 15.
Lintonia, at Tranquil, Apr. 15, 16.
Yazoo City, Apr. 16, 17.
Bentonia, at Zeiglerville, Apr. 18.
Sataria, at Mt. Olivet, Apr. 19.
Boiton, at Raymond, Apr. 21, 22.
Miilsaps Memorial, 7:30 p.m., Apr. 22.
Madison Station, Apr. 26.
District Conference, at Madison, Apr. 24-26.
Mendenhall, at Bethany, Apr. 28, 29.
Vaughan, at Unlon, May 5, 6.
Canton, May 6, 7.
Sharon, May 11.
Camden, at Thomasville, May 12, 13.
Terry, at Spring Ridge, May 16.
Flora, at Bentonia, May 19, 20.
Florence, May 23.
Harrisville, May 24.
Jackson, Galloway Memorial, May 27.
Capitol Street Church, May 27.

J. M. MORSE, P. E.

What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.

Port Gibson Dist.—Second Round.

Silver City, at Louise, Mar. 25, 26.
Vicksburg, Crawford St., Aprii 1, 2.
Vicksburg, Gibson Mem., April 8, 9.
Woodville Circuit, at Friendship, April 14, 15.
Woodville Station, April 15, 16.
Rolling Fork, at Rolling Fork, April 21, 22.
Port Gibson, Aprii 29, 30.
Anguilla, at Sunflower Chapel, May 5, 6.
Mayersville, at Mayersville, May 7.
Harriston, at Mispah, May 9.
Gloster, at Stevenson, May 14.
Rocky Springs, at Hickory Ridge, May 15.
Hermanville, at Tiliman, May 20, 21.
Nebo, at Nebo, May 23.
Fayette, at Fayette, May 27, 28.
Utica, at Learned, May 29.
Centerville, at Liberty, June 3, 4.
Roxie, at Roxie, June 10, 11.
Washington, at Cannonsburg, June 16, 17.
Natchez, June 17, 18.
Oak Ridge, at Oak Ridge, June 23, 24.

M. B. SHARBROUGH, P. E.

Port Gibson, Miss.

Parasitic Germs

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers.

SHUPTRINE COMPANY, SAVANNAH, GA.

DRAUGHON'S COLLEGE.

The highest degree of business ability comes only through a process of business training. The BEST PLACE for you to get business training is Draughon's Practical Business College, Shreveport, La. P. E. Townsley, Mgr.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad aftereffects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

"He who is ashamed of asking is ashamed of learning."

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

The simplest and best way to stop coughs, is to take

Foley's Honey and Tar

You get the curative influence of the pine balsam together with the mollifying effect of the honey, and other healing ingredients. It leaves a soothing coating on the inflamed tickling throat, raises phlegm easily and puts a quick end to hard wearing coughs.

R. F. Hall, Mabe, Va., writes: "One bottle of Foley's Honey and Tar stopped a troublesome bronchial cough and irritation that had bothered me for fifteen years." Your dealer sells it. Try it.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

SIGN YOUR NAME HERE.

If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,
Box 17-A, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Pine Grove, at Pipkins, Sun., Mar. 11.
Olive Branch, at Gilead, Sat., Mar. 17.
Clinton, at Clinton, Mon., Mar. 19.
Springfield, at Holden, Sun., Mar. 25.
Wilson, at Wilson, Mon., Apr. 2.
Hammond, at Hammond, Sat., Apr. 7.
Ponchatoula, at Ponchatoula, Mon., a.m., Apr. 9.
Amite, at Amite, Mon., p.m., Apr. 9.
Gonzales, at Meadows, Sat., Apr. 14.
Jackson, at Wilhelm, Sat., Apr. 21.
Franklinton Ct., at Waldheim, Sat., Apr. 28.
Franklinton, at F., Mon., Apr. 30.
Greensburg, at Days, Sat., May 5.
Baton Rouge, 1st, Mon., May 7.
Keener Memorial, Wed., May 9.
Denham Springs, at Live Oak, Sat., May 12.
Baker, at Blackwater, Sat., May 19.
Zachary, at Zachary, Mon., May 21.
Kentwood, at Mt. Herman, Sat., May 26.

The District Conference will be held at Amite, May 14-17.

H. W. BOWMAN, P. E.

Lafayette Dist.—Second Round.

(In Part)

Jennings, Mar. 18.
Patterson and Jeanerette, at Jeanerette, Mar. 24, 25.
New Iberia, 7:30 p. m., Mar. 25, 26.
Lafayette, Mar. 31,-Apr. 1.
Morgan City, 7:30 p.m., Apr. 7; 11 a. m., Apr. 8.
Franklin, 7:30 p. m., Apr. 8, 9.
Opelousas, at Church Point, Apr. 14, 15.
Eunice, Apr. 21, 22.

H. W. MAY, P. E.

Alexandria Dist.—Second Round.

Bunkie, at Marksville, Mar. 23, 24.
Colfax and Montgomery, at Colfax, Mar. 31,-Apr. 1.
Campti, at Clarence, Apr. 2.
Pineville and Meridian, at Pineville, Apr. 4.
Boyce, at Eden, Apr. 11.
Bon Ami and Carson, at Carson, Apr. 14, 15.
DeRidder, Apr. 15, 16.
Merryville, Apr. 17.
Longville, at Hopewell, Apr. 21, 22.
Oakdale, Apr. 22, 23.
Glenmora and McNary, at McNary, Apr. 24.
Oberlin and Reeves, at Reeves, Apr. 28, 29.
District Conf. at Natchitoches, May 1-3.
Standard, at Urania, May 5, 6.
Selma and Rochelle, at Rochelle, May 7.
Provencal, at Oak Grove, May 12, 13.
Natchitoches, May 13, 14.
Lecompte and Cheneyville, at Lecompte, May 15.
Fullerton, May 19, 20.
Pollock, at Liberty Chapel, May 24.
Jena and Jonesville, at Jonesville, May 26, 27.
Trout and Good Pine, at Good Pine, May 27, 28.
Alexandria, June 4.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

West Monroe, Mar. 18.
District Epworth League Conference, at Monroe, Mar. 24, 25.
Bonita, at Barthoiomew (a.m.), Mar. 25.
Monroe (p.m.), Mar. 25.
Brooklyn, at Chatham, Mar. 28.
Tallulah, Apr. 1.
Lake Providence, Apr. 2, 3.
Oak Grove, at Forest, Apr. 4, 5.
Midway, Apr. 6.
Bastrop (a.m.), Apr. 8.
Mer Rouge (p.m.), Apr. 8.
Calhoun, at Downsville, Apr. 14, 15.
Sunday School Convention, Monroe, Apr. 16-18.
Farmerville, Apr. 22.
Rayville, at Delhi, Apr. 29.
Waterproof, at St. Joseph, Apr. 30.
Richland Cir., May 2.
Gilbert, at Wisner, May 6.
Sicily Island, at Pine Hill, May 13.
Ouachita Mission, May 20.
Columbia, May 21.
Mangham, May 27.
Winnsboro, at Crowville, May 28.
Eros, at Indian Village, June 3.

ALBERT S. LUTZ, P. E.

PROVISION FOR AGED MINISTERS.

Not only Methodism, but all the great denominations are facing the problem of caring for the aged minister. Endowment funds are being raised in most of the Conferences. These should be regarded as only supplementary. The only reliable plan devised is a legal reserve insurance contract providing for an endowment to mature at 65 or an old age pension to begin at age 65. Such contracts are written on the most favorable terms by the Methodist Ministers Relief Insurance and Trust Association of Boston, Mass. This Association is run solely in the interest of Methodist ministers. —Adv.

Watch the Baby!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

To believe that God is loving us tenderly and wisely, and to put ourselves unreservedly in His hands, is eternal life begun in the soul.—Marcus Dods.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

He is safe from danger who is on his guard even when safe.—Syrus.

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

"Some men are self-starters; some have to be cranked."

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

To face every opportunity of a lifetime thoughtfully, and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come, whether open-faced or disguised.—M. D. Babcock.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

RHEUMATISM PAIN

The exact cause of rheumatism is unknown, though it is generally believed to be due to an excess of uric acid in the blood. It may be also said with equal truth that no remedy has been found which is a specific in all cases. In fact the literature of rheumatism shows that there are but few drugs which have not been given a trial. In the hands of one observer we find that a certain drug has been used with the utmost satisfaction; others have found the same remedy to be a great disappointment. All physicians however agree that every method of treatment is aided by the administration of some remedy to relieve the pain and quiet the nervous system and Dr. W. S. Schultze expresses the opinion of thousands of practitioners when he says that anti-kamnia tablets should be given preference over all other remedies for the relief of the pain in all forms of rheumatism. These tablets can be purchased in any quantity. They are also unsurpassed for headaches, neuralgias and all pain. Ask for A-K Tablets.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willtz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The sixth annual meeting of the Woman's Missionary Society of the Mississippi Conference will convene at Gulfport, Friday, April 6, 1917.

Names of delegates, and all communications, should be sent to Mrs. Eugene Kelly, Gulfport, Miss.

Mrs. R. E. JOHNSON,
President.
Mrs. H. L. McCLESKEY,
Rec. Secretary.

COUNCIL DAILY.

Subscriptions to the Council Daily should be sent at once to Mrs. S. A. Montgomery, 7926 Elm Street, New Orleans. Price 25 cents. Mrs. E. B. Chappell and Miss Estelle Haskin are to be the editors, and with these two women at the head a fine paper is assured.

WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council convenes at First Church, New Orleans, April 12-20. Great preparations are being made for the success of this meeting. Mrs. J. B. Parker, 1520 Audubon Street, is chairman of the Committee on Hotels.

Among the noted speakers will be our own Bishop Lambuth, Misses Bennett and Head, Dr. Harry F. Ward, and Miss Julia Lathrop, Secretary of the Children's Bureau, Washington.

DAYS OF SPECIAL PRAYER.

Friday, April 6, is to be observed as a day of special prayer for the Council meeting. Let all of our women remember this date and may earnest prayer ascend to the throne of grace for a gracious outpouring of the Holy Spirit.

A MESSAGE FOR THE YOUNG PEOPLE AND FIRST VICE PRESIDENTS OF MISSISSIPPI CONF.

On April 6, 1917, our annual conference will convene in Gulfport. Realizing the importance of attendance upon these meetings, we have striven all through the year to keep the subject ever before you. As the Council will meet a few days later in New Orleans, several of our best Council workers and most inspirational speakers are expected to stop over and be with us in Gulfport. What a rare opportunity for us!

We want to meet there every first vice president in our Conference, together with one or more delegates from among the young people of her church, even though they are not yet organized. Of course, we are expecting delegates from every Y. P. M. S.

Not only will we have this chance of a lifetime of hearing these Council officers, but there are many other good things in store for you, among them a pageant Saturday night by the Y. P. M. S. of Gulfport, a trip to our Wesley House, and the meeting with returned missionaries. We feel sure you will never regret making the sacrifice to go; so, if you have not elected your delegates, do so at once and send names to the adult chairman, or to our young people's hostess, Miss Carley Blakeslee, Gulfport, Miss.

Yours in our great work,
Mrs. H. O. MIDDLETON.

NORTH MISSISSIPPI WOMAN'S MISSIONARY CONFERENCE.

The fifth annual meeting of the Woman's Missionary Society of the North Mississippi Conference convened Feb. 27 to March 2 in West Point's historic First Methodist Church. The word hospitable doesn't seem sufficiently ample to express the cordiality of the welcome extended the delegates and visitors by the West Point people. Too much praise cannot be spoken of Rev. W. W. Woollard, presiding elder of the hostess district; Rev. L. P. Wasson, pastor of the hostess church; Mrs. Ralph Bryant, president of the local auxiliary, and Mrs. Moses Williams, chairman of the Entertainment Committee, for their untiring efforts to make pleasant our stay in their midst. The dainty, sumptuous lunches served each day, the beautiful cut flowers, the splendid musical numbers, were all evidence of West Point's happy welcome. We knew not only their homes but their hearts were open to us, and we felt it was a joy to be there.

The conference was opened by the administration of the Lord's Supper, presided over by Rev. W. W. Woollard. The President's message followed, in which she gave a masterful review of the year's work, pointing out in a forceful manner our weak and strong points as evidenced by results, and closing with an earnest appeal for the preservation and growth of this, our missionary tree.

To Bishop McCoy we are indebted for a stirring sermon on the opening evening. Mrs. H. R. Steele, Educational Secretary of the Council, was with us and proved a continuous source of help and inspiration. We were so glad to have Miss Estelle Haskin, editor of the Young Christian Worker; Miss Adeline Peoples, deaconess of the Corinth Co-operative Home; Miss Ella Leverett, of Chang Chow, China, and our own Miss Falla Richardson, a native of Corinth, Miss., but now connected with the Houston (Texas) Co-operative Home. Each of these faithful servants brought to us an informing and appropriate message concerning her work.

In every point—attendance, enthusiasm, and spiritual uplift, this conference may be summarized as the best in our history. The keynote of the entire session was sounded in the President's address, "Rejoice," and from beginning to end the meeting was a series of good things that found its climax in the closing consecration service, one of those rare mountain-top experiences to the Christian worker, where the soul seemed lifted above all petty trivialities and we could sing in truth on bended knees, "I can hear my Savior calling; I'll go with him, with him all the way."

The first cause for our rejoicing was found in the matter of our new auxiliaries. 101 having been added during the year, with the Sardis District far in the lead. A second point of rejoicing was found in our finances. Mrs. Wilburn reported for this year a grand total of $27,924.33, with an increase above last year of $5,756.36.

A great well of gratitude surged up in our hearts when we heard that our conference pledge of $4500 had been met and overpaid for the first time in its history, and when, by unanimous vote, the pledge was increased for 1917 to $5000. we felt we could "praise God from whom all blessings flow."

A third point of joy was occasioned by the report of our conference officers, each department having shown a steady advance. The reports from our first and second vice presidents demonstrated that our work along this line is going forward, although the general cry in these departments remains the same—a lack of leaders. The discussion given to the question of Social Service demonstrated that the outlook of our women is rapidly broadening. Mrs. Steele led the round-table, speaking of the great blanket of ignorance which lies like a pall over our United States. Miss Corinne Rogers spoke on the subject of "Community Clubs," followed by Mrs. E. T. Clark, with a splendid paper on "Community Betterment." Next came Mrs. Geo. Bryan in a discussion of "Conditions of Health and Sanitation," while Miss Haskin closed with a stirring appeal for better legislation.

The Superintendent of Supplies reported by far the best year's work of her regime of long-standing, and the report of our Conference deaconess showed our Co-operative Home to be on a firmer foundation than ever since its establishment. The report from the department of Study and Publicity showed that, while the work of this branch had not gone forward in leaps and bounds, still there had been a steady, true growth, which reveals that our women are awakening to the possibilities contained in this most important office.

Last, but by no means least, our hearts were gladdened by the great spirit of interest displayed by our visiting ministers, quite a number—about 30 in all—being present.

Our hearts were saddened when, amid the rush of business, we were called to stop and pay tribute to those of our number who, during the year, had been called to their higher reward. This memorial service was presided over by Mrs. T. W. Woodward, and in her own inimitable way she found, it seemed, just the choice expressions which seemed to characterize each of the eighteen to whom "it was granted that they should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." Again, our hearts were made sad when it came to the election of officers and we received the resignations of several of our most faithful and efficient officers, who, on account of ill health and home duties, were retiring from the work. The following officers make up the roster for 1917:

President, Mrs. J. W. Conger, Vaiden; 1st Vice President, Mrs. T. W. Baker, Aberdeen; 2d Vice President, Mrs. J. M. Bradley, Aberdeen; Cor. Secretary, Miss Louise Dunstan, Winona; Rec. Secretary, Mrs. G. C. Jones, Belen; Treasurer, Mrs. W. W. Wilburn, Lexington; Auditor, Mrs. Larramare, Lexington; Supt. of Study, Mrs. S. F. Riley, Corinth; Supt. of Social Service, Miss Etta Murry, Ripley; Supt. of Supplies, Mrs. Susie Thomas, Starkville; Rep. of Hospital Board, Mrs. J. M. Wyatt, Booneville; Rep. Orphans' Home Board, Mrs. W. W. Scales, Jr., Starkville. District Secretaries: Aberdeen Dist., Mrs. J. H. Haughton, Aberdeen; Columbus Dist., Mrs. Kemp Williams, West Point; Corinth Dist., Miss Corinne Rogers, New Albany; Durant Dist., Mrs. Elma King, Durant; Greenville Dist., Mrs. E. T. Clark, Cleveland; Holly Springs Dist., Mrs. F. B. Patton, Oxford; Sardis Dist., Mrs. R. M. Short, Como; Winona Dist., Mrs. C. A. Neal, Carrollton.

Mrs. S. F. RILEY.

DRINK HOT WATER IF YOU DESIRE A ROSY COMPLEXION

Says we can't help but look better and feel better after an inside bath.

To look one's best and feel one's best is to enjoy an inside bath each morning to flush from the system the previous day's waste, sour fermentations and poisonous toxins before it is absorbed into the blood. Just as coal, when it burns, leaves behind a certain amount of incombustible material in the form of ashes, so the food and drink taken each day leave in the alimentary organs a certain amount of indigestible material, which, if not eliminated, form toxins and poisons which are then sucked into the blood through the very ducts which are intended to suck in only nourishment to sustain the body.

If you want to see the glow of healthy bloom in your cheeks, to see your skin get clearer and clearer, you are told to drink every morning upon arising a glass of hot water with a teaspoonful of limestone phosphate in it, which is a harmless means of washing the waste material and toxins from the stomach, liver, kidneys and bowels, thus cleansing, sweetening and purifying the entire alimentary tract, before putting more food into the stomach.

Men and women with sallow skins, liver spots, pimples or pallid complexion, also those who wake up with a coated tongue, bad taste, nasty breath, others who are bothered with headaches, bilious spells, acid stomach or constipation should begin this phosphated hot water drinking and are assured of very pronounced results in one or two weeks.

A quarter-pound of limestone phosphate costs very little at the drugstore but is sufficient to demonstrate that just as soap and hot water cleanses, purifies and freshens the skin on the outside, so hot water and limestone phosphate act on the inside organs. We must always consider that internal sanitation is vastly more important than outside cleanliness, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Frost-proof Cabbage Plants.

APRIL 1ST DELIVERY.

All Leading Varieties, 500, $1.25; 1,000, $2.00; 5,000 at $1.50 f.o.b. here. Satisfaction guaranteed.

Tomato Plants at $1.35; Egg and Pepper Plants at $1.50 per 1,000; 5,000 at $1.25 f.o.b. here. Postpaid, 40 cts. per 100.

D. F. JAMISON, Summerville, S. C.

SUMMER BIBLE SCHOOL IN NEW YORK.

The Bible Teachers' Training School

DR. W. W. WHITE, President

Fifth Summer Term June 20-July 31, 1917

A variety of courses for Pastors, Missionaries, Missionary Candidates, Theological Students, and other Leaders and Workers. Helpful missionary conferences.

The Department of Phonetics and Missionary Linguistics in this school has given excellent results.

Courses arranged in units covering two weeks each. Unusual opportunities to visit social institutions.

Write for information and schedule to

JOHN ANDERSON WOOD, Dean of Summer Term, 543 Lexington Ave., New York.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA AMERICAN COFFEE CO.
617 CAMP STREET. PHONE MAIN 2196

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Sardis Dist.—Second Round.

Wall Hill, at Marvin, Mar. 31,-Apr. 1.
Senatobia Q. C., Apr. 3.
Courtland, at Center Hill, Apr. 7, 8.
Crowder, 7:30 p. m., Apr. 8.
Tyro, Apr. 14, 15.
Sardis, 7:30 p. m., Apr. 15.
Coldwater, Apr. 18.
Sardis Cir., at Cold Springs, Apr. 21, 22.
Sardis, 7:30 p. m., Apr. 22.
Sardis Q. C., Apr. 26.
Cockrum Cir., at Independence, Apr. 28, 29.
Hernando—Dist. Conf., Apr. 30,-May 3.
Hernando Q. C., May 1.
Longtown, May 5, 6.
Arkabutla, at Mt. Olivet, May 12, 13.
Crenshaw, at Sarah, May 15.
Eureka, at Lovejoy, May 19, 20.
Eudora, at Poplar Corner, May 26, 27.
Charleston, May 30.
Pleasant Hill, at Lewisberg, June 2, 3.
Olive Branch, at Oak Grove, June 9, 10.

J. H. HOLDER, P. E.

Columbus Dist.—Second Round.

West Point (Preaching), Mar. 25.
Sessums, April 1, 2.
Brooksville, April 8, 9.
Salem, Macon Circuit, April 14, 15.
Starkville, April 15, 16.
Kilgore, Mayhew Circuit, April 21, 22.
Columbus, First Church (Q. C.), April 24.
Columbus, Central (Q. C.), April 25.
Siloam, Cedar Bluff Circuit, April 28, 29.
West Point, (Q. C.), April 30.
Macon (Q. C.), May 2.
Murrah's Chapel, Columbus Circuit, May 5, 6.
Cochrane, May 12, 13.
Crawford, May 19, 20.
Pleasant Hill, Sturgis Circuit, May 26, 27.
Hashuquar, Mashulaville Circuit, June 2, 3.
Cooksville, Shuqualak Circuit, June 9, 10.
Steel's Chapel, Longview Circuit, June 16, 17.
18.

W. W. WOOLLARD, P. E.

Durant Dist.—Second Round.

Ackerman charge, at Wier, Mar. 31, April 1.
McCool Ct., at Liberty Hill, April 3.
Chester Ct., at Mt. Nebo, April 4.
Sidon and Cruger, at Cruger, April 7, 8.
Tchula Station, at ———, April 8, 9.
Pickens Ct., at Goodman, April 14, 15.
Vaiden and West, at West, April 15, 16.
Ebenezar Ct., at Bethany, April 17.
Louisville, at Louisville, April 21, 22.
High Point Ct., at Sand Hill, April 24.
Noxapater Ct., at Mt. Pleasant, April 26.
Kilmichael Ct., at Salem, April 28, 29.
Poplar Creek Ct., at Wesley Chapel, May 1.
Hesterville Ct., at North Union, May 3.
Kosciusko Ct., at Pierce's Chapel, May 4.
Acona Station, at ———, May 5, 6.
Black Hawk Ct., at Smith's Chapel, May 6, 7.
Bellefontaine Ct., at Wathall, May 9.
Slate Springs Ct., at Spring Hill, May 10.
Eupora and Maben, at Eupora, May 12, 13.
Mathiston Ct., at Lagrone, May 14.

W. W. MITCHELL.

Corinth Dist.—Second Round.

Chalybeate, at Ebenezer, Mar. 27.
Dumas, at Mt. Zion, Mar. 29.
Myrtle, at Union Hill, Mar. 31, April 1.
Ripley and Blue Mountain, at Ripley, April 7, 8.
New Albany Circuit, at Ingomar, April 13.
Hickory Flat, at Ebenezer, April 14, 15.
Rienzi, at Pisgah, April 20.
Booneville Circuit, at Carolina, April 21, 22.
Marietta, at Ozark, April 24.
Mantachie, at Oak Grove, April 25.
Mooreville, at Oak Hill, April 26.
Corinth Circuit, at Mt. Corinth, April 28, 29.
Guntown and Baldwyn, at Baldwyn, May 6, 7.
Inka Circuit, at Harmony, May 12, 13.
Tishomingo, at Mt. Pleasant, May 18.
Golden, at Patterson's Chapel, May 19, 20.
Burnsville, at Jacinto, May 22.
Kossuth, at Pleasant Hill, May 23.
Silver Springs, at Mt. Carmel, May 24.
Ripley Circuit, May 26.

T. H. DORSEY, P. E.

Winona Dist.—Second Round.

Sunflower, at Fairview, Mar. 24, 25.
Indianola, Mar. 25, 26.
Moorhead, April 1, 2.
Itta Bena, April 2, 3.
Winona Ct., at Bluff Springs, April 7, 8.
Winona Station, April 8, 9.
Swiftown, at Swiftown, April 14, 15.
Belzoni, April 15, 16.
Isola, at Isola, April 21, 22.
Duck Hill, at Chapel Hill, April 28, 29.
Lambert, at Belen, May 5, 6.
Tutwiler, at Vance, May 6, 7.
Webb, at Strathmore, May 12, 13.
Drew, at Sandy Bayou, May 19, 20.
Ruleville, at Ruleville, May 20, 21.
Dublin, at Rome, May 26, 27.
Valley Mission, at Tippo, June 2, 3.
Minter City, at Minter City, June 9, 10.
Schlater, at Schlater, June 10, 11.

L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Second Round.

Aberdeen, Preaching Mar. 4, p. m., Q. C., Mar. 27.
Okolona, Q. C., Mar. 5, Preaching Mar. 11, a.m.
Tupelo, Mar. 11, 12.
Algoma, at Camp Ground, Mar. 17, 18.
Pontotoc, Mar. 18, 19.
Okolona Circuit, Mar. 24, 25.
Amory and Nettleton, at Amory, Preaching Mar. 24, p.m.; Q. C. April 12.
Tremont, at Mount Pleasant, Mar. 31, April 1.
Fulton, at Friendship, April 1, 2.
Prairie, at Prairie, April 7, 8, Preaching Muldon, April 8, p. m.
Houston Circuit, at Atlanta, April 14, 15.
Houston Station, April 15, 16.
Shannon, at Shannon, April 20, 22.
Verona, at Palmetto, April 21, 22.
Vardaman, at Hurricane, April 27.
Calhoun City, at Pittsboro, April 28, 29.
Houlka, at Houlka, May 5, 6.
Nettleton Circuit, at Union, May 12, 13.
Montpelier, at Palestine, May 19, 20.
Buena Vista, at Pleasant Grove, May 20, 21.
Greenwood Springs at Riggin's Chapel, May 26, 27.
Smithville, at Paine Memorial, May 27, 28.

THOS. H. LIPSCOMB, P.E.

Salts Fine For Aching Kidneys

We eat too much meat which clogs Kidneys, then the Back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Methodist Benevolent Assoolation

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

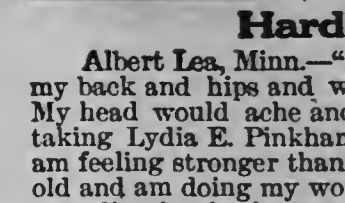
MANALIN Steadies Your Nerves

Most of the nervousness that makes people "high strung" and sleepless comes from a digestive disturbance. Food fails to digest and cumbers the system with a fermenting load. Gases are generated and fluids thrown off. These disturb the delicate balance of the body, and as they are absorbed into the blood irritate the nerve centers, which manifest this irritation, and you are "nervous."

The remedy for this condition is to arouse the liver and bowel action gently, empty the fermenting food out, and start the digestive process into right action. Violent cathartics will do this by further irritating the bowels, to be followed by a worse reaction.

MANALIN

will do it better, because it is a laxative, not a purge. Its action is mild, but effective. It gives a gentle stimulation to the liver, and it does not form a habit.



A package of candy Manalin Tablets will cost you but ten cents, and it may give you more comfort than you anticipate. Next time you are nervous, try a Manalin tablet. 10 and 25 cents at druggists, or from the manufacturer.

THE PERUNA CO., Columbus, Ohio

Women Once Invalids

Now in Good Health Through Use of Lydia E. Pinkham's Vegetable Compound. Say it is Household Necessity. Doctor Called it a Miracle.

All women ought to know the wonderful effects of taking Lydia E. Pinkham's Vegetable Compound even on those who seem hopelessly ill. Here are three actual cases:

Harrisburg, Penn.—"When I was single I suffered a great deal from female weakness because my work compelled me to stand all day. I took Lydia E. Pinkham's Vegetable Compound for that and was made stronger by its use. After I was married I took the Compound again for a female trouble and after three months I passed what the doctor called a growth. He said it was a miracle that it came away as one generally goes under the knife to have them removed. I never want to be without your Compound in the house."—Mrs. FRANK KNOBL, 1642 Fulton St., Harrisburg, Penn.

Hardly Able to Move.

Albert Lea, Minn.—"For about a year I had sharp pains across my back and hips and was hardly able to move around the house. My head would ache and I was dizzy and had no appetite. After taking Lydia E. Pinkham's Vegetable Compound and Liver Pills, I am feeling stronger than for years. I have a little boy eight months old and am doing my work all alone. I would not be without your remedies in the house as there are none like them."—Mrs. F. E. YOST, 611 Water St., Albert Lea, Minn.

Three Doctors Gave Her Up.

Pittsburg, Penn.—"Your medicine has helped me wonderfully. When I was a girl 18 years old I was always sickly and delicate and suffered from irregularities. Three doctors gave me up and said I would go into consumption. I took Lydia E. Pinkham's Vegetable Compound and with the third bottle began to feel better. I soon became regular and I got strong and shortly after I was married. Now I have two nice stout healthy children and am able to work hard every day."—Mrs. CLEMENTINA DUERRING, 34 Gardner St., Troy Hill, Pittsburg, Penn.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential

Big Garden Seed Selection $1 POST PAID

With each purchase we will send you free a handsome catalogue which gives full instructions on planting. The selection contains one package each of Snap Beans, Pole Beans, Lima Beans, Sweet Corn, Peas, Cabbage, Cucumber, Lettuce, Turnips, Cantaloupes, Pepper, Radish, Spinach, Squash, Tomato, Parsnips, Brussels Sprouts, and Carrots. Other vegetables may be substituted for any of the above.

AMERICAN SEED & IMPLEMENT CO., MOBILE, ALA.

Be a Corn King

Bennie A. Beeson, Monticello, Miss., winner of First Prize in the National Boys' Corn Contest is recognized as the Corn King. He raised 227 1-16 bushels of corn on one acre by using 300 pounds of Meridian Home mixture, a fertilizer prepared especially for corn and cotton. This fertilizer is a good general fertilizer for all farm crops.

Mr. Farmer, you can be a Corn King or a Cotton King. You can double or triple your yield by using the dependable

RED BAG MERIDIAN FERTILIZERS

Mr. Charlie Walker, Craft, Texas, says: "Meridian Fertilizers at the rate of 400 pounds per acre more than doubled the yield of all crops for me. I think my land is worth two or three times as much as when I began using Meridian Fertilizers several year ago. My fertilized crops always ripen a good deal earlier."

One fourth of all the fertilizer used in the territory in which we operate is the **Red Bag** kind.

BRANDS

Meridian Home Mixture
Meridian Union Special Phosphate
Meridian Blood and Bone
Meridian Perfect Guano
Meridian Ham Bone
Meridian Meal Mixture
Meridian Vegetable grower
Caddo Cotton
Texas Special

Look for the **Red Bag** on the back of every sack.

MERIDIAN FERTILIZER FACTORY

Offices and Factories at

Meridian, Miss., Hattiesburg Miss., Shreveport, La.

Armour's Fertilizers

You know where the ANIMAL MATTER in Armour Fertilizers comes from. You may have grown the hogs and cattle.

Armour Fertilizers are GOOD for your land—GOOD for your crops—GOOD for your pocketbook—GOOD for your disposition—a GOOD all 'round investment.

From the farm— back to the farm

Armour Fertilizer Works

Atlanta, Ga. Jacksonville, Fla. Greensboro, N.C. New Orleans, La. Nashville, Tenn. Baltimore, Md. Chicago, Ill.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"---No Extra Fare

From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.

JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

"Inside" Information About Eczema

Washing the skin, rubbing salves and lotions on it, will not cure your Eczema. You may temporarily relieve the constant itching, but if you want to get at the seat of the trouble, you must purify your blood.

Infected blood is dangerous, and when the watery sores and pimples appear, you should lose no time in procuring a bottle of S. S. S.

This great remedy, which was discovered over fifty years ago, will wash out and strengthen your blood, and the annoying and disfiguring eruptions of the skin will disappear, and you will soon feel healthy and vigorous again.

S. S. S. being purely vegetable, is entirely free from all "dope" and drugs; get it at your druggist's and insist upon the genuine. For free, expert advice, write to our Medical Department, Swift Specific Co., 807 Swift Building, Atlanta, Ga.

Sudden Death

Before an insurance company will take a risk on your life the examining physician will test your water and report whether you are a good risk. When your kidneys get sluggish and clog, you suffer from backache, sick-headache, dizzy spells, or twinges and pains of lumbago, rheumatism and gout, or sleep is disturbed two or three times a night—take heed, before too late!

You can readily overcome such conditions and prolong life by taking the advice of a famous physician, which is: "Keep the kidneys in good order, avoid too much meat, salt, alcohol or tea. Drink plenty of pure water and drive the uric acid out of the system by taking Anuric, in tablet form." You can obtain Anuric at drug stores, the discovery of Dr. Pierce of Invalids' Hotel, Buffalo.

THE VERY BEST TIME to take Doctor Pierce's Golden Medical Discovery is *now*, if you feel that your blood is out of order. Don't wait until you have to *cure* disease; it's easier and better to *prevent* it.

With the first blotches or eruption, or the dullness, weariness, and depression that are some of the symptoms, you need this medicine. It will rouse every organ into healthy action, thoroughly cleanse and repair your system, and build up needed flesh, health, and strength. It's the only reliable blood remedy. In the most stubborn Skin or Scalp affections; in the worst forms of Scrofula; in *every* disease caused by a torpid liver or impure blood—it never fails to benefit or cure.

The machinery of the body needs to be well oiled, kept in good condition just as the automobile, steam engine or bicycle. Most people neglect themselves. To clean the system take a pleasant laxative, such as Dr. Pierce's Pleasant Pellets. For sale by druggists—25 cents a vial.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 13. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3188.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 29, 1917. CHAS. O. CHALMERS, Publisher.

TWO NOTABLE UTTERANCES.

A VOICE FROM THE SOUTH.

[In the Nashville Christian Advocate of March 9, under the caption, "Unity and Unification," Rev. B. W. Bond, D.D., of Alexandria, Va., who is a distinguish Southern Methodist minister and a well known author, had published the following article, which, it should be noted, comes from the border, the writer being a member of the Baltimore Conference.]

The meeting of the Joint Commission in Baltimore in December inevitably prompts the inquiry: What prospects for the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, did that meeting present? It is not to be considered to be in disparagement of the Commission that after two days of debate and earnest prayer, with months of discussion preceding it, the Commission was able only to appoint committees on the most essential matters. They set forth in a message to the Churches the following: "It was agreed that the fundamental and vital issues between us were as follows: First, the General Conference and its powers. Second, the Jurisdictional Conferences, their number, and their powers. Third, the status of the colored membership of the Methodist Episcopal Church in the reorganized Church."

The first of these issues is the same that arose in the controversy of 1844, and was then a main cause of the separation. The second arises out of the first in the consideration of unification. The third is the Negro question that is with us still. So, the issues that now tend to prevent reunion are substantially the same that divided us before. The Southern Church has always stood for a General Conference of limited power; the Northern for one of well-nigh supreme power. The South has maintained also that for the best interests of both races the whites and the negroes should be in separate Church organizations; while the North has incorporated the negroes into her system on an entire equality with the whites, having representation in their General Conference equally with the whites and participating in all legislation for the whole Church. These radically opposed views on such "fundamental and vital issues," so fixed and enduring as they are, seem to have their roots in the permanent different conditions of each section—in their views, thoughts, associations, history, etc.—so as not to be changed easily by any mere legal ecclesiastical enactment.

Obviously the first essential is to secure the unity of the Churches, not their unification. These two are not by any means the same, nor does one necessarily imply the other. Unification is a thing of outward organic union; unity is an inward harmony of thought and feeling. Unification can be effected by legislation; unity never can be brought about hy the enactment of a law. Nor does the attainment of the one imperatively require the possession of the other. Unity may exist between Christians whether separated by seas and continents, or hy creeds and ecclesiastical organizations. It is such a unity that Christ prayed for. Unification indeed can and often does coexist with inward strife and discord. Unity of spirit between Christians without any outward ecclesiastical union can accomplish great things for God and has often done it. Outward union without inward unity, as with the Corinthians in the apostles' time, produces the more "envyings, strife, and division." (1 Cor. iii. 3.) Two families that differ greatly on fundamental issues pertaining to their mutual housekeeping had better not live together in the same house. A man and woman having conflicting views, habits, and temperament in vital matters, and each very much set in his and her ways, had better not marry each other. The famous story of the Kilkenny cats that were tied together and thrown over a clothesline, where they fought till there was nothing left of each other but their tails, is a standing illustration of the dangers of an outward union without an inward harmony of soul.

Take the fundamental and vital issue of the relation of the three hundred and fifty thousand Negroes now members of the Methodist Episcopal Church to the Unified Church. On this point the two Churches seem radically opposed. The General Conference of the Methodist Episcopal Church, South, adopted a plan for unification which provided, among other things, that the Negroes should be organized into a separate Church, having fraternal relations and cared for by the Unified Church, but having no representation in the Unified General Conference. The General Conference of the Methodist Episcopal Church in 1912 utterly ignored this plan presented to them, but in 1916 approved a plan providing that the Negroes be formed into a Jurisdictional Conference equal in every way to the proposed white Jurisdictional Conferences, and having representation equally with them in a supreme General Conference. At the meeting of the Commission these two proposals were considered, but no agreement could be reached. It is safe to say that no compromise on this point will ever be acceptable to the Methodist Episcopal Church, South. It is well known that the incorporation of their Negro members into the Methodist Episcopal Church has brought them great embarrassment and perplexing difficulties, and that most thoughtful white members of that Church believe that a mistake was made when they adopted the policy of bringing both Negroes and whites together in the same General Conference. If this is true in the North, how much more will it be in the South. We sympathize with the Methodist Episcopal Church in their difficulty, but we cannot afford to be united with them in an organization comprising the Negroes, entailing upon ourselves all the contentions in a tenfold degree in the South that have perplexed them. We are free from these contentions now and cannot abandon our policy in this matter which has proved so satisfactory to both the whites and the Negroes. Practically all of our Annual Conferences that have passed resolutions of approval of the movement for unification have taken care to specify that form of unification that provides for the segregation of the Negroes into a separate Church. On the other hand, if the Methodist Episcopal Church should now endeavor to set off their Negro members in a separate Church, she would probably cause great dissension, and rightly so, among her white members in the North, as well as among the Negroes in the South; and only in a less degree, if any, should she attempt to assign to the Negroes an inferior place in the Unified Church. But even should this be done, what sort of unification would that bring about?

Further, from their past persistent attitude can we expect that any compromise that prevents their full equality with the whites will be acceptable to the Negroes? Again, the Methodist Episcopal Church has no legal power to segregate the Negroes into another Church, if even they had a mind to do it, and no moral right, if they had the power. The Negroes have been invited into their Church, and they have come. What can the Methodist Episcopal Church do but keep them? A writer in Zion's Herald, one of the chief papers of the Methodist Episcopal Church, recognizing the difficulty amounting to almost an impossibility in the way of a unification that includes Negroes on a parity with the whites, modestly suggests that the colored members be given only a limited representation in the General Conference, similar to that which their missions enjoy; but suggests that, better still, the Negroes themselves ask to be organized so as to have representation upon the Connectional Boards and Societies, thus remaining a part of the Unified Church, but without any represetation in the General Conference. He opposes the organization of an independent Colored Church, first, "because our membership is as much a part of the Methodist Episcopal Church as any group of our membership, and possesses the same rights and privileges;" secondly, "because under such an arrangement they would be entitled to their full share of all our connectional funds, amounting to $600,000, as their share in the Book Concern alone, saying nothing of other large sums." Who that knows the Negro or remembers for a moment their persistent efforts to have equal representation with the whites in the Methodist Episcopal Church, can imagine for a moment that they would surrender these rights and other rights flowing therefrom, which they already possess in the Methodist Episcopal Church, and still remain members of that Church.

There are other difficulties in the way that might be mentioned, but this will suffice. If these differences cannot be overcome without risk to the continued prosperity of either or both Churches, as is apparent now, why not "let well enough alone?" Both Churches have done and are doing well, separately. God has greatly blessed both of them as they are. The history of Methodism is a history of growth leading to division, as is the rule in the processes of nature. Separation after separation has occurred in Methodism and to her advantage, in meeting local conditions, for purposes of better administration, etc. The Wesleyan Church would never have existed except by separation from the Established Church. American Methodism was organized by Mr. Wesley into a separate Church from that of England. The Church in the United States separated from that of Canada; and so of North from South. Only a few years

ago Japan was separated from the Methodisms of Europe and America, and a separate Church established there. Why should not our separation of North and South be continued so long as it continues to work so well. Great numbers in one organization has its own dangers, as witness the one Church of the Middle Ages. Denominationalism has not been ruinous to Christianity, but the contrary, and has evidently been blessed of God. The spirit of Protestantism is a liberty to differ, and it is very probable that different organizations holding different views appeal to a greater number of men upon the whole and more strongly than only one organization. So it is probable that our two Churches separately will reach more men and more effectually than one great Unified Methodist Church.

So far as "friction" between the two Churches is concerned, we have already entered into solemn agreements with each other, which in the main are working very well and will work better, if not violated. If they are liable to be violated, then how can we feel safe from violations of agreements made in unification? And as to "waste," what saving would there be under unification if many members, if not whole Churches, should refuse to be transferred to the Unified Church? We may legislate members out of a Church, but we cannot therefore legislate them into another. It is plain that there will inevitably he much debate and possibly alienation from continued agitation of this subject. It is easily possible to "dig up more snakes than we can kill." At the best, there will be years before any unification can be reached. If even the Commission should arrive at an agreement, it must then he referred for approval to each General Conference and there receive at least a two-thirds vote, and then go to the Annual Conferences and receive a three-fourths vote before it can go into operation. Probably a vote of the whole membership must then be taken. All this will occasion a long and possibly acrimonions discussion throughout the whole extent of both Churches. Even then the vote should be practically unanimous; otherwise, instead of unification, there will probably be division. No one will want that. It seems prohably best to abandon the whole attempt, "to innocuous desuetude," at least for the present, and content ourselves rather with the development of genuine unity first, not seeking a forced unification of outward organic union without the inward spirit and harmony. It is very plain that general unity does not now exist in some fundamental and vital matters, and it is not probable that it can be induced by agitating a unification bringing to light, as it inevitably must, our vital differences. It is sure that at the hest unification will not hring in the millennium, nor will continued separation land us in moral or spiritual perdition. The one all-important means to hasten the one and to avoid the other is not to relax our work in our own field of labor. Whether we have unification or continued separation, there will he none the less demand from all of our utmost exertion in our Lord's vineyard.

A VOICE FROM THE CHURCH, NORTH.

[Under the heading, "The Unification of Methodism," Rev. Charles S. Buchanan, a delegate, from Maylasia, to the 1916 General Conference of the Northern Methodist Church, spoke as follows in the Western Christian Advocate of March 7, a paper issued in Cincinnati.]

I have read, not only with interest but also with astonishment, the report of Dr. Blake's Boston speech on Methodist Unification, and note the apparent agreement of the editorial in the "Western," page 170, of February 21. I have high regard for Dr. Blake and agree that, as was often shown in the last General Conference, he has "a genius for speaking out at the psychological moment" with the solution of the difficulty.

All the more do I deplore his mistake at this time. If the proposition, "and we will not ask to sit in your General Conference to **legislate for you**" (the italics are mine, because the phrase is so unnecessary; for how could they legislate for Methodism, seeing that they are comparatively few?) must be made by the Negro that unification may be effected, then the time has not come for unification.

Let us not run faster than the Holy Spirit has been able to prepare the way. If such a move be necessary for the Negro now, how soon will the the Chinese, the Indians, and others he expected to withdraw because their presence is an embarrassment to some delegates in the General Conference? The Chinese are not acceptable socially any more than are the Negroes. Similar conditions will breed similar feelings. But some day many, many more Chinese will need to sit as delegates in the General Conference of this "World-wide Methodism." And what becomes of our boasted world-wide Methodism?

This time Dr. Blake is in error; he has spoken for division and not for unity, of which evidently there must be more, before we are ready for unification. This, too, is a matter of sorrow to me, for I had hoped that this quadrennium would see the much desired unification.

Were Dr. Blake speaking for the majority of the leaders of our beloved Methodist Episcopal Church, and were I a self-respecting Negro, I would at once begin agitation for withdrawal and setting up a United Negro Methodist Church. I hope that the Commissioners for the Methodist Episcopal Church will look before they leap.

The Regional Conference idea is all right, hut in the General Conference of a "World-wide Methodism" should sit alike representatives of all races—Caucasian, Mongolian, Malay, and Negro—**to legislate with** us for a commou Methodism. Yes, Mr. Editor, the "movement" should fail, if it cannot move along the highway of genuine Christian fellowship and true solidarity.

Now for some reflections on that speech as reported on page 184 of the same "Western." I agree with the "three serious objections" to settling "the colored membership apart into an independent church."

"First, they are a part of the Methodist Episcopal Church and have the same rights and privileges as we." If no wedding is to take place because of the strain of colored blood in the veins of our beloved church, then let us continue in single blessedness. Some may object that the two Methodisms are not living as brotherly as they should—there is much friction. I reply that that is hecause we have fallen from grace; we need "to get religion" agaln. It is apparently unity that we must work for and leave union until we are ready for it.

The Doctor says, "The color line is more closely drawn in churches of our own denomination in the South than in the churches of our sister denomination." (1) The shame of it! But it does not surprise me. (2) If this is so, how can this other be true: "With such a declaration the greatest ohstacle to union would vanish at once!"

That "the largest dry goods store in Chicago" will not sell to a Negro is a matter of pure business only. There are so many American non-Christians still who will not trade where Negroes go, that, as a matter of self-protection, they must refuse the Negro's money. Such is the condition in at least one restaurant in Columbus, Ohio. There are people who will not eat at the same table with a Negro. But what has all this to do with the question? It simply beclouds the issue.

What the Doctor says of "racial maturity" is true. This is not the first time that point has been made. I had to make it with an ambitious native brother in Java to show him that his people were not ready for the recognition that he coveted for himself at least. But what has this matter to do with the question of unification? The Negro has the recognition. It may have been a mistake to give him this recognition, hut we gave it to him, and most of us are not mean enough to take it away from him, and I hope that no one else will ask him to renounce it.

In the Doctor's proposition, is their Regional Conference to have the sole right to legislate for the Negro, or does Dr. Blake suppose that their legislation be reviewed for approval or veto by the Caucasian General Conference? If the difficulty rests in any sense on "racial maturity" or immaturity, that they should not sit in the General Conference, are they sufficiently mature to legislate for themselves? With them at our side it will he much easier for "us" **to legislate for them.** Let us leave "well enough" alone, for two wrongs never make a right. Our plain duty is to stand hy the Negro in the Church, and prepare him for the position and the leadership in Christian propaganda that he ought to take, whether unification is effected at this time or not—indeed, whether affected one way or the otber. They are with us, drive them not out.

Second—I agree with the proposition, "if the colored membership could be set apart into an independent church, it is very douhtful if it would be expedient to do so." But were that to be done, they should have every cent that would belong to them as their share "in connectional interests."

Third—"The Church needs a nexus between it and the colored people." But that nexus would not be any stronger under the relation proposed by Dr. Blake than by the present, except that now prejudice has heen stirred hy this unwarranted utterance. Now there will he those who will say, "I am done with the Freedmen's Aid Society, why didn't the Negro accept the proposal to withdraw from the General Conference? He wants everything; he will get nothing from me any longer." A most mischievous pronouncement was that speech! Now, if unification is not attained, the Negro will be the scapegoat. I. Garland Penn is correct in his reply when he writes: "Every one must regret that the possible failure of unification has been suggested at this juncture in the attempt to fix responsibility upon the Negro for such anticipated failure;" for that is just what it amounts to, whether the good Doctor had such in mind or not.

The Doctor says, "Eventually all Methodism must be one." Let us hope and pray that some time all Methodism will he one, hut there is **no necessity** that they so be.

What does Dr. Blake mean by "If, therefore, we give our colored membership the same representation in the General Conference that we give to our missionary jurisdictions, it would seem," etc., and by "a limited representation?" I confess that I do not understand the reference. I have yet to learn that the delegates from Annual Conferences of foreign countries do not have every right, privilege, and prerogative that have the delegates from Annual Conferences of the United States. If so, why give them what they have? Or, is this a movement on the part of our commissioners to disfranchise, for the sake of unification, the foreign Conferences—another compromise?

Finally. What does it matter whether my brother will not sell to a Negro, or sit in the same restaurant with him, or, as has been suggested, in the General Conference? We have sat with him (I should say "you have sat with him") in the General Conference, and have not been hurt, but the Negro has been helped. Let us maintain our old sentiment for the Negro, and not go chasing a new one, howsoever good and desirable it may he, if we must prove disloyal to our first. Unification will come; don't let us try to hurry it, and by all means "do not rock the boat."

I agree with Bishop Anderson. "It would be a strange sort of courtesy, as well as a blundering type of Christian statesmanship, that would consider the suggestion that our colored membership be asked to step aside. It would he monstrous for any man to assume to speak thus for the Church. 'The Negro belongs to the play.'" It is to be deplored that so soon one has been found with the temerity to ask the Negro to do such a thing.

WHAT THESE UTTERANCES SUGGEST.

[By the Editor]

These two articles—one by a distinguished Southern Methodist minister, and the other by a Northern Methodist preacher of wide observation and experience—are quite suggestive. To the thoughtful reader of these utterances several things are clearly indicated:

1. It is apparent from their statements that there are obstacles in the way of the unification movement which, in view of the existing conditions in the two Churches, are practically insuperable. For instance, Dr. Buchanan insists that the rights of the Negro in the suggested new Church cannot be taken from him without his consent, and that, heing in a sense the representative of all the non-white peoples of the world, he cannot afford to step aside. All who are informed as to the existing sentiment in the Church, North, and among the Negroes know that Dr. Buchanan has not misrepresented the situation as it relates to his denomination.....Over against this stands the statement of Dr. Bond that the Church, South, will not, for various reasons, go into an organization which accords equal rights to the colored contingent of the Northern Church. Did he rightly represent the Southern Methodists in this affirmation? Of this there can he no questiou, for on this point our General Conference itself has spoken, and there is not the least doubt as to what the attiude of the great body of our people is concerning it.....But cannot some compromise be effected concerning this great issue? This has already been attempted, hut the efforts made could scarcely have fallen any flatter. We have felt really sorry for those making them. True, there are yet some who continue to affirm that a satisfactory plan can be found, but, if so, **why do they not unfold it to the perplexed Commissioners and to the public?** The truth is, there is a complete deadlock as to the status of the colored Methodists in the proposed unified Church, which does not show the faintest prospect of yielding. The following words of Dr. Bond seem to be fully justified: "We * * * cannot abandon our policy in this matter, which has proven so satisfactory to both the whites and the Negroes. * * * It is safe to say that no compromise on this point will ever prove acceptable to the Methodist Episcopal Church, South." And, in this connection, the following statement by Dr. Buchanan is also well worth noting: "If the proposition, 'and we will not ask to sit in your General Conference to legislate for you,' must be made hy the Negro that unification may be effected, then the time has not come for unification. * * * Yes, Mr. Editor, the movement should fail, if it cannot move along the way of genuine Christian fellowship and true solidarity." The alternatives here are perfectly plain: **the Negro must be in the General Conference, or there can be no union.**

But, though it is the most outstanding obstruction to unification (perhaps this is true because it has been the most discussed phase of the problem,) the Negro question is by no means the only unsolved obstacle in the way of this movement. The composition of the General Conference and the powers that it would exercise are yet wide-open and most perplexing questions. Even if the extended conversations at Baltimore had shown a **definite agreement** that a court should be established to guard the constitution of the Church (a position previously taken by three Northern Gen-

[Continued on Page Four]

ONE WAY TO HELP THE PASTOR.

The strength and inspiration that comes to a pastor from a praying people no one but a pastor can know. He cannot put into words what he feels, but his soul rejoices. One need not be in the pulpit, even a strange pulpit, more than five minutes to feel the thrill of the congregation's consecrated devotion or the chill of its prayerless apathy. The editor of the "Ram's Horn," once wrote: "If your pastor preaches too long for you, it is probably because your prayers for him are too short." It was aptly put. If you would have an ideal pastor, pray for him in your homes, in your closets, and especially with all fervency and love when he stands before you to preach the glorious gospel.—Southern Churchman.

FOUND THE SERVICES A BLESSING.

A Christian mother recently told in conversation how very much she depended on the Sunday services of the church for help and inspiration for the week. If obliged to be absent occasionally, she experienced a great sense of loss. She went on to tell how very much the sermons of her pastor meant to her. It was a delight to hear her testimony and to note with what a vigorous appetite she went to church on Sunday. Surely there are many such who visit God's house with eager expectancy and whose expectation is not disappointed. Pastors usually know who they are and are constantly inspired to be and to do their best by the thought of the eager receptivity and responsiveness of these choice spirits. Needless to say, this good woman never forgets to pray for her pastor and we do not wonder that his ministry extending over twenty years in the same church gathers power from year to year. Many Christians get nothing from their church because they expect nothing. The promise is to those who hunger and thirst.—Christian Intelligencer.

A PREACHER'S LAST MESSAGE.

Rev. Dr. Robert F. Coyle, on December 31, 1916, preached in his own pulpit of the Westlake Presbyterian Church, Los Angeles, California, on the text, "Now my days are swifter than a post: they flee away, they see no good, they are passed away as the swift ships: as the eagle that hasteth to prey."—Job. 9:25, 26. On the next Friday evening Dr. Coyle had excused himself from his family circle, as he felt ill. At a little after 11 p. m., his spirit had taken its flight.

The beauty and appropriateness of his last sermon to the close of his own life so impressed his people that they have published the sermon, and have favored us with a copy. We would gladly publish the whole sermon, but space prohibits. We give the closing paragraph:

"And now a final word about the pilotage. If ever a ship needed a competent helmsman, it is this swift ship of our human life. Without guidance, the rocks. Surely the wrecks that float about us should be enough to enforce that lesson. Some hardly get out of port before they go to pieces. Some founder in mid-ocean because they think they know the sea and can manage the wheel for themselves. Some imagine that they can get their own boat ashore in the wild storm, and the end is disaster. Oh, we need guidance, some stronger, wiser hand upon the wheel than our own. There are clouds, there are storms, there are dangerous places in the sea, and if we are to escape shipwreck and ruin we must have a thoroughly competent pilot. That is the trouble with the nations to-day. They are pitching and tossing and floundering about and flinging out 'S. O. S.' signals because their captains are incompetent. What they need is the infinitely competent One to step aboard and take charge, as He took charge of the laboring boat on the stormy Galilee. And if this is true of the nations, it is true of us as individuals. In view of the immortal make-up of the ship, in view of the mysterious tossing sea through which it must sail; in view of our ignorance of soul-navigation and our utter inability to make the voyage in safety, we need guidance, and hence I ask you if the prayer of the following lines should not be the prayer for this hour:

"'Jesus, Savior, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee:
Jesus, Savior, pilot me.'"

—The Presbyterian.

THE QUESTION ANSWERED.

The question asked in the February 22 issue of the Advocate, "Why So Much Moving?" is a timely one. I feel sure that Brother "Itinerant" could answer this question very well, but possibly he fears that he might move next Conference if he did so. However, I am going to give some reasons, as I see them, and sign my name to what I write.

1. In our practice we have graded our preachers according to what is paid on the charges they serve, and not according to their ability to do the work of the Master. The leading men of the Conference are those who get the best paying appointments, whether they do the best work or not. Since this in our custom, the preachers are restless to get a better paying job. This causes many moves. I feel sure that if our salaries were more nearly equal we would have fewer moves. As it is, a man must get as good a salary, or better one, when he moves or he feels hurt. If when a man serves a good-salaried appointment for several years, he would be willing to exchange places with his brother who is just as able, but who does not use as much POLICY, it would not be necessary to move eight or ten men to get an appointment that would pay as much as the one he had. It seems to me that selfishness is the indirect cause of many moves.

2. Ambition for personal success causes moves. Each presiding elder wants the best preachers in his district, so as to be able to "make good" as an elder; though, at the same time, this may not be best for the whole Church. So few of us are willing to fail for Christ's sake. It sometimes happens that an elder will be moved from one district to another, and a large per cent of his favorite preachers are moved to the same district. Of course, the elder did not know that he was going to be appointed to that particular district, but he was sure if the plans carried he would. This leads me to say that too many of our appointments are practically made before Conference convenes, for we have men who spend much time in making plans and pride themselves in so doing; but what are they planning for? Is it for the advancement of God's cause or for the advancement of a certain set of men who are special friends? This practice has brought about flunkeyism and wire pulling in our Conferences. I have known a preacher to go to a district steward's meeting and introduce a resolution to increase the salary of the presiding elder and get it done, and get a better appointment himself at the next Conference. We preachers are the cause of the presiding elder's salary being so out of proportion with that of the preachers. Then, notice how many of our preachers vote for their Elder, and let him know it, to go to General Conference. Why is this? Is it because our most able men are out of the pastorate, or is it just policy? Some preachers, to show their appreciation of their Elder, collect money and get their Elder a present, and at the same time neglect the poor in their charge or let a young preacher remain out of school for want of help. Are we not putting the emphasis at the wrong place?

3. Undue attention to minor complaints. If our presiding elders would have those persons who have complaints against their preacher to put them into writing, they would not have so many, or if they would have them made in the presence of the preachers, they would not hear so many. Our Elders always have an excuse for moving a man, for a man is sure to have some one to complain if he preaches the gospel as it is in God's Word. I fear that the itinerant preacher does not get a square deal when the Elder gives so much heed to an influential layman, and never lets the preacher know about the complaint until after he is moved. Any complaint that is grave enough to move a man, is important enough to be made known to the preacher. In fact, a preacher has as much right to seek complaints to have the Elder moved as the Elder has to pick up complaints to move the preacher. The complaints should be used as means to help the preacher and not as a means to get him moved. Too much attention to small complaints has encouraged some of our people until to complain has become a habit with them. However, we should not allow some charges to select their preachers and not allow the others to do so. There is not as much difference in the needs of our people as you might think. They all sin and need grace; all need the same great Physician. To get the wrong out of our Conferences we must first get it out of ourselves. We need more of Christ and less of self. So mote it be.

Yours, with love,

Ellisville, Miss. J. S. PURCELL.

SPREAD OF DRUG HABIT.

More than 2000 persons in New York City are victims of the drug habit. This is a serious condition indeed. If there were 2000, or even 200 persons in New York known to be suffering with smallpox or yellow fever all of us would be greatly concerned. Yet here are makers and peddlers of narcotic drugs spreading a disease which kills the body and soul—and nobody gives their dreadful work more than a passing notice.—N. Y. American

DOERS, NOT DREAMERS, WANTED.

Christians are not called in this world of sin and of need to sit and sing themselves away to everlasting bliss." From the mountain top of Transfiguration they must go to the foot of the hill, where the father cries for his demon-possessed boy. From the contemplation of the soul-thrilling visions of Calvary, they must turn to look upon the needs of a lost world and must stretch forth their hands in practical helpfulness.—Bryan Collier.

A VOICE FROM THE PEOPLE.

To the New Orleans Advocate:

We the undersigned officials and members of the Methodist Episcopal Church, South, at Kosciusko, Miss., having a desire to promote the glory of God and advance the interests of his Kingdom, desire to express our regret that some of the men named to represent the Methodist Episcopal Church, South, on the Unification Commission seem, from their public utterances, disposed to accept compromise measures and thrust upon us unification with the Methodist Episcopal Church upon terms and conditions which would, in our opinion, disrupt our Church and be of incalculable injury to her interests; and we desire further to declare that we are unwilling to enter into a union with the Church, North, under any agreement which would interfere with the autonomy of our Church, or admit the Methodist Negro contingent to membership in the proposed united Church. We also wish to state that we heartily approve the policy and editorial utterances of the New Orleans Christian Advocate touching this matter, and to express to Dr. Meek our thanks for his able defense of our sacred interests. We are decidedly of the opinion that our Church has suffered from this movement and will continue to suffer as long as this peril hangs over us; and we pray that it may soon be dispelled; and if any recommendation looking toward effecting union is agreed upon, we ask that it be submitted to a vote of the entire membership of the Church.

Signed by: S. A. Brown, pastor; Dr. C. F. Carnes, Chairman of the Board of Stewards; S. M. Collins, Sunday School Superintendent; practically all the church officials, and many others.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

WHAT THESE UTTERANCES SUGGEST.

(Continued from Second Page.)

eral Conferences, but defeated by the Annual Conferences), the mere outward rim of this phase of the union problem would thereby have been touched. The crux is HOW to constitute this court, and HOW to fix the powers of the General Conference so as to satisfy the larger body and adequately protect the smaller body entering into the proposed union. Every scheme for the accomplishment of these ends that has come to light has been lamentably deficient and unsatisfactory, and many of the ablest men in Methodism do not believe that the present conditions are such as to give any reasonable hope of the formulation of a plan that the two Churches would accept. But is there not a Committee at work on this matter? To be sure, there is; but a Committee from the two Churches, perhaps quite as able as the one now wrestling with this problem, worked on it for months before the plan of the former Commission was submitted—a plan into which we were told had gone the best thought of many of the foremost minds of American Methodism—but, so far as this feature of it, at least, is concerned, it has been weighed in the balance and found wanting; and Commissioners are now going over the same ground that was traversed by their predecessors to see if they can contrive some other expedient that will answer.

The number, powers, and boundaries of the Regional Conferences are also matters that present grave, and, thus far, baffling difficulties. The Oklahoma plan of three white Regional Jurisdictions, with Methodism in the South proper kept in one of these and made largely autonomous (which was also the plan of the former Joint Commission, and hence as much the plan of the Church, North, as of the Church, South), obviously has not the remotest chance of being adopted. So true is this, that it is a waste of time to talk about it—the Southern Commissioners know this and have practically ceased to do so. What of the substitutes for the Regional Conference arrangement suggested in that now-abandoned plan? Dr. Blake's scheme to have six such Jurisdictions would cut Southern Methodism into five segments, and, as we showed some weeks ago, instead of giving the Methodism of the South adequate and stable protection, would completely shatter its solidarity and ultimately lead to its complete absorption. Nor do any of the other arrangements that have been suggested promise results that would be much better.

The following extract from Dr. Buchanan's article bears most pertinently upon the Regional Conference question: "What does Dr. Blake mean by 'If, therefore, we give our colored membership the same representation in the General Conference that we give to our Missionary jurisdictions, it would seem,' etc., and 'by a limited representation?' I confess that I do not understand the reference. I have yet to learn that the delegates from the Annual Conferences of foreign countries do not have every right, privilege, and prerogative that have the delegates from the Annual Conferences of the United States. If so, why give them what they have? Or is this a movement on the part of our Commissioners to disfranchise, for the sake of unification, the foreign Conferences—another compromise?"

There is much food for thought in this earnest inquiry of this distinguished missionary. Would the Church, South, with her delicate and overshadowing race problem, be willing to go into a polychrome and polyglot General Conference with delegates from all over the world? What would become of Dr. Blake's chimerical scheme for equal representation in the face of such a mixed-up arrangement? Or, if the partial disfranchisement of the foreign Annual Conferences should be attempted, would they submit to it? Is the work in all the mission fields of the two Churches to be disturbed and discriminated against in order to try to effect a union in the homeland? Manifestly there are many angles to this complicated undertaking, and the adjustment of the Regional Conferences is a titanic task—a barrier which has not yet been surmounted, and which may never be overcome—at least not in this generation.

So much for the obstacles that are blocking the way to union, and which bid fair to continue to do so. **The Negro question is by no means the only unyielding obstruction, and it is an injustice to the colored Methodists to make such a representation.** Even if they were to consent to go into an independent organization, it is extremely doubtful whether the two Churches could come together. It may have seemed to some brethren in the "conversations" had at Baltimore that agreement could be reached concerning the other matters at issue, but impressions thus inferentially gained are far from being correct in all cases. Men who are resolved to oppose pending measures, especially if there is a possibility of their being in a minority, seldom take a decided stand until matters are being definitely disposed of. We do not hesitate to hazard the opinion that no plans have yet been suggested for the constitution of the General Conference or for the creation of the Regional Jurisdictions that would unite anything like all the Commissioners in their support. But, after all, the attitude of the general membership of the Churches is a thing more to be reckoned with that of the members of the Commission. Dr. W. F. Tillett, of Vanderbilt University, spoke wisely at the famous Evanston (Ill.) Conference on Methodist union in February, 1916, when he said: "There is no need of our talking about union, and keeping up a happy feeling, and picking our men that are to come here, and thinking it is all going to be smooth sailing. * * * We who live in Nashville have had an object lesson there that is worth something for us Methodists, and that was that great movement for the Cumberland Presbyterian Church to unite with the Northern Presbyterians. The leaders rushed things through, but there followed lawsuit after lawsuit by a remnant, as it was at first said, that stayed behind; but it turned out to be not a remnant but a majority that stayed behind in the Church and did not go into it, **though 90 per cent of all that were doing the voting in the assemblies were rushing the thing through.**" (Italics ours.)

2. Both Dr. Bond and Dr. Buchanan express the view that it is more important to have UNITY than "organic union" between the two Methodisms, and that **it is not necessary** to large usefulness that the two bodies should outwardly be blended into one. The latter says: **"It is apparently unity that we must work for and leave union until we are ready for it."** The former calls attention to the fact that it was for "unity" that our Lord prayed, and that it cannot be produced by legislation or a mere rearrangement of organic forms. God has conditioned many blessings upon unity, but none upon the getting together of his followers in one visible ecclesiastical organization. But it may be asked, What of the friction along the border and in the West? Must that continue? We answer that organic union is not the only method of doing away with that. Read what Dr. Bond says on that subject. He is correct in the statement that provision for stopping that has already been made. Note the following deliverance of our last General Conference:

"We rejoice that, after twenty years of faithful, sympathetic and honorable service by able representatives of the Methodist Episcopal Church, South, and the Methodist Episcopal Church in a Commission on the Federation of Methodism, the Federal Council of Methodism has been fully established with well defined powers, conferred by the General Conferences, to hear and finally determine all cases of conflict or misunderstanding between the two branches of Methodism. We endorse the principles of agreement which were enunciated and the rules of procedure which were adopted by the Federal Council at its meeting held January 21, 1914, in Nashville, Tenn."

This interdenominational court, duly empowered and sanctioned, stands ready to-day to obviate needless competition and conflicts between the working forces of the two Churches. But it may be said this plan of procedure will not accomplish the end in view. Why not? This Council has not yet been tried. It was scarcely more than established before it was overtaken by the union movement, the outcome of which it has been awaiting. And, as Dr. Bond has suggested, if we are not sufficiently brotherly in spirit to work this method, it would be extremely hazardous for us to undertake to operate as members of one Church.

It has been suggested that a separated Methodism can not deliver itself effectively in carrying forward the Master's work. It is easy to make such an affirmation, but no one has yet adduced an argument to sustain it. Operating through different bodies, Methodism has become perhaps the most influential Protestant Church in the world. The declaration that it would achieve much more if merged into one huge ecclesiasticism is a very uncertain conjecture. In estimating the strength of a religious denomination men and money are not the only factors to be considered; spiritually, doctrinal soundness, and harmony count for much. Co-operation is what is needed, and that is increasing among all the evangelical denominations. The two Methodisms are dividing the territory in foreign fields and working in unison in many respects. There is no reason why this concert of effort should not be continued and perhaps enlarged in yet other directions. To start the fires of discord to blazing throughout the home base would hardly help American Methodism to address herself more efficiently to the great tasks that are before her in other lands.

3. Another thing indicated by these two communications is that the union movement has reached a stage where it is stirring up dissension rather than promoting unity. It is having this effect to a very noticeable extent in the Church, North. Mark the following expressions used by Dr. Buchanan: "He (Dr. Blake) has spoken for division, and not for unity.....Now, prejudice has been stirred up by this unwarranted utterance.... A most mischievous pronouncement was that speech. The Negro has the recognition * * * and most of us are not mean enough to take it away from him." Note also the following deliverance by a writer in the New York Christian Advocate of March 15: "What, a high official in our world-wide Methodist Episcopal Church, a leader of its youth, a member of the Joint Commission on Unification, an honored name on the roll of a New England Conference, to propose in cold blood and send out to the world in black and white, a measure so astonishing, so insulting to a large portion of our Church, so utterly opposed to the genius of Methodism and the whole spirit of the Gospel of Christ! Can it be possible? Shades of Wendell Phillips and Charles Sumner and John Wesley and the Apostle Paul! * * * Dr. Blake says that slavery is dead. * * * Granted. But, as any one knows, who knows anything at all of the situation, though the serpent's head was crushed by the mighty heel of war, his tail is very much alive, and, as was the case with the locusts in the Apocalypse, the sting is in the tail."

The Negroes are also being disturbed by efforts to effect union. Particularly is this true of the Northern Church Negroes, some of whom have spoken with much vehemence in the public prints. They naturally have been profoundly aroused by the talk of having them to go from their Church home, and had not calmer heads prevailed, they would have had a great demonstration in Washington as a protest against such a proposal. And we dare say that the Negroes in other Churches are not being helped by the threshing over again of the race problem, which the union agitation has inevitably brought to the fore.

Our own Church, furthermore, is being hurt by the controversy precipitated by the union issue. Divisive influences are at work. The people in many localities are being made apprehensive and are having their attention diverted from the goals that their eyes should be fixed upon. See the statement from Methodists at Kosciusko, Miss., which appears in this issue of the Advocate. We are now receiving from laymen more expressions adverse to union than at any time since the movement began. These are likely but a few mutterings of the storm that may be expected to break upon our Church if an attempt is made to force a consolidation of the two denominations along the lines that have lately been indicated. Indeed, the probabilities are that pressure in that direction, if it should succeed at all, would result in the creation of three Churches instead of one—one composed of the Negro contingent of the Methodist Episcopal Church and their white sympathizers, another of the ardent unionists in the two denominations, and a third, formed of the Southern Methodists unwilling to fall in with the merger.

In view of all the foregoing considerations, we earnestly hope that the union movement will soon come to be viewed as unwise at this time and called off. We are firmly convinced, in the light of the developments that have taken place, that such a denouement would be decidedly best for all the interests concerned. The obstructions in the way are not of a kind that can be removed immediately by human ingenuity—they are such as only time and the providence of God can overcome. It has been said that the extreme unionists will not let this agitation stop; that they have declared that unification shall come to pass and that they will continue to battle for it, regardless of consequences. We cannot bring ourself to believe that this is true. It is not to a man's discredit if he conscientiously thought that the two Churches could be united to advantage and has sought in a proper manner to bring about that result; but it would be to his discredit to persist in seeking to accomplish union when it has become evident that disaster would follow in the wake of such a course. The wisest of men sometimes err in judgment, and in this case no one could know for a certainty what the result would be until an actual effort had been made to accomplish the great object in view. There is no room for pride of opinion or elation upon any one's part because of what has taken place in connection with this vast undertaking. For our part, we should like to see all elements in our Church, whatever may have been their attitude toward the unification issue, recognize the wisdom of letting it alone during the lifetime of the present generation, each extend the other a general amnesty for anything displeasing that may have been done during the controversy that has been raging, and all set their hands unitedly to the work of building up the Southern Methodist Church and of extending through it the Kingdom of God. Nor would we have overlooked the privilege of cultivating unity and the spirit of co-operation with our Northern Methodist brethren and all other disciples of Jesus, including the colored Christians. Shall we not pray that out of the present stress and conflict our beloved Church may be divinely led into such a state of harmony and good-will?

A SINGER WANTED.

Dear Brother Meek: Please state in the Advocate that I am in need of a singer. I want a young man who is religious and not afraid to work.

H. T. YOUNG,
La. Conf. Evangelist.

Jena, La.

ALEXANDRIA DISTRICT NOTES.

In spite of the continuous bad Sunday weather during the past four months, the work has moved on fairly well and some progress has been made. Every man has been at his post and every appointment has been met.

The first, is generally the hardest quarter in the year for some things. Preachers are just moving in, and, for the most part, are strangers to the work and the people. Having to form new acquaintances, is a bit of a job for some people. However, with all these initial difficulties, there has been a good report sent in. There have been 111 conversions reported—100 in the revival held at Jena, and 39 accessions to the Church at that place. Sixty-eight accesions have been reported in all and $4998 has been reported raised by the works, mostly for ministerial support. There has been some readjustment of lines with two or three of the works since Conference, due to several causes.

As is known by all the members of the Conference, Brother W. B. Perritt withdrew from our ministry. He has the small congregation that was formerly ours at Elizabeth, the officials there having elected to keep him as their preacher. We have lost that place. Fullerton remains with us, and the work formerly known as the De Ridder Mission has passed out for this year, being absorbed in the readjustment. Rapides Circuit has also been absorbed—some going to Pollock and some to other points. All the preaching places are being taken care of. The outlook for a good year's work is flattering.

The Bible Class Federation which met in Alexandria was a success, 130 delegates having registered. Bishop Atkins and George Stuart failed to appear as per program, but good substitutes were secured, and, as far as could be seen, the program did not suffer. A permanent organization was affected with H. H. White, of Alexandria, as President, and the usual corps of officers. The next session will be held in Mansfield, which, by the way, had the largest number of delegates of any place outside of Alexandria. Steel and Foote made fine impresions upon the audiences—Steel appearing for himself and Foote as a substitute for George Stuart, and Stuart need not feel bad about how his vacancy was filled.

So far, only one revival has been held—that at Jena; but the preachers are getting ready for the campaign in June. We are working for and expecting great things as its result. Our Sunday school work is moving up. We are going to push this important feature of the Church's work all over the district. With the co-operation of the preachers that are in the district this year and that of some of the best laymen that I know, I see no prospect but for the best year in our memory. For the prosperity of Zion we shall earnestly pray and work.

The District Conference will meet in Natchitoches the night of May 1, and continue in session until its business is finished. Come up, Mr. Editor, and we will show you some rare old things in that place. BRISCOE CARTER.

Alexandria, La.

IMPORTANT NOTICE.

To the Preachers and brethren of the Mississippi Conference:

Please, without delay, take the collection for the Conference Claimants, and remit to W. E. Morse, Treasurer, Jackson, Miss. We cannot pay these worthy claims without money. A report from the Treasurer will be published not later than April 10. J. M. MORSE,

President Joint Board of Finance.

JUNALUSKA, AUGUST 12-19.

Get ready, everybody, for Junaluska and the Missionary Conference, August 12-19. You had better put it in your book right now and plan to be there without fail.

That was a great conference we had in 1916, despite floods, strikes, and many other obstacles. It was worth while to the hundreds who braved the perils and finally got there—1916 was Junaluska's best season, so far, as will be agreed by all who were present through those wonderful days of vision and uplift. But we are expecting 1917 at Junaluska to be better yet.

August 12 concludes the Bible and Workers' Conference and opens the Missionary Conference, so those who care to attend both conferences can easily do so. We are expecting the 12th, this combination date of the two conferences, to be a red-letter day. We are not yet authorized to announce the name of the speaker for the day, but we are planning for and expecting the best.

Through the week we mean to have such a conference as only the presentation of extraordinary world situations can make. The best speakers available will be used throughout. Their names will be announced in a few weeks.

We shall have classes in the new mission study text books for the training of those who are planning to conduct classes in their churches next season.

There will be institute and conference work for various groups—special conferences and discussions for laymen, and the same for members of the Woman's Missionary Society. Missionaries will bring burning messages right from the field. Both home and foreign work will be presented. The result will be not only a great inspirational conference, but also a school of missionary methods.

There need be no sort of apprehension about entertainment. That will be all that could be desired. The great hotel is about finished and will be ready for occupancy, accommodating 250 guests, and affording entertainment of the highest order. There are many less expensive hostelries, boarding houses, and tents, and entertainment can be secured at almost any rate desired. If you want a trip this summer that shall be profitable as well as pleasant, go to the Missionary Conference at Junaluska.

Junaluska is our Southern Methodist Mecca, our Chautauqua, our Atlantic City, our great meeting place for recreation, highest social intercourse, religious inspiration, and all-round improvement.

Other bulletins will follow from time to time. Write us or the management for information, and be sure to come. E. H. RAWLINGS.

A LOUISIANA LAYMAN'S VIEW.

Dear Dr. Meek: I have all along intended not to take any part in the discussion of the unification of the Methodist Churches, but as the proponents of unification at any price seem to create sentiment by putting themselves numerously on record, I have determined to write myself against the movement.

I am against it, and, I think, for good reasons: but I appreciate why many people are for it. I suppose they favor it largely on the grounds, as they think: First, two separate organizations hamper the Churches because it evinces that there is a lack of that Christian love that binds in unity: second, because if the two bodies were merged into one organization, there would be a large body, efficient and abler financially, and a consequent saving of power by concentration, and that therefore the Master's work would advance more speedily, more completely and at less cost, to greater success. I ask myself, would the union of the two Churches produce the results so fondly anticipated? Would there be that union that springs from love? I think not. If there is not love enough to prevent the two Churches from invading each other's territory, would a mechanical union imposed by a majority vote bring about the spirit of love in which the big body would regard always the rights of the minority? I think not. If there was not love enough in the past in the majority to prevent the invasion of the rights of the minority, what guarantee have we in the future? It may be said the casus belli—the Negro—has been removed. I think not; for, like Banquo's ghost, he will not down. (See Dr. Blake's able article in Zion's Herald.) But say it is so; the spirit that used the Negro as the basis of action and justification—has that been changed? The immediate past answers, No. And if not the Negro, some other casus belli will arise. You ask me: Do you not think the Northern Methodists are Christians? I unhesitatingly answer, Yes. But I think there is no occasion for union with them. Was it not Mr. Wesley who said, when one of his young preachers determined to get married: "Do not?" "Why? is she not a good Christian?" was the query. "Yes, my brother, but the Lord can get along with a good many people that you and I cannot," responded Mr. Wesley.

I am far from believing that it is essential in order for Christian love to exist that both bodies should merge into one. Is it not a fact that two kindred families generally love each other better when they do not live under the same roof? There was a church of Nymphas' household and a church of the Laodiceans; Paul did not suggest that they be merged. Will a large Church do more efficiently the Master's work? Big things are attractive per se; but has not the possession of power, numbers, led to the tyrannous exercise of the giant's strength too often to make a big Church desirable? What both Churches need right now is not members, but spirituality. Frankly, I am afraid of a big Methodist body; I am afraid that the temptation to enter into politics would grow, etc.

Thirdly, if the argument is that we ought to unify so that we shall be one in Christ, this is obtainable without physical organization. If it means one in name, we should send out missionaries to all Protestants, Episcopalians, Presbyterians, Baptists, etc., and urge them all in the name of Christ to come in and operate under some name to be chosen, and then, the Roman Catholic Church will say: Come, my children, into my fold; for Scripture saith, "One Lord, one Church, one Baptism."

No; union is not necessary from any point of view, for the Church of God does not consist in the outward visible organization, but the spiritual union of souls in Christ Jesus, here and beyond. God has blessed us and them; His power has been made manifest by using each in its sphere along the line of its temperament, heredity, and environment, to the accomplishment of His glory. He uses men as they are; men try to put everything to the Procrustean test. They want big corporations; God only asks for men. He used Paul for the heathen, and Peter and James for the Jews. Each did the work of the Lord in his own way; each in his own territory—Paul with the Gentiles and Peter with the Jews. Though they had sharp differences of opinion, yet they loved each other and God blessed their separate efforts.

I therefore see no reason, in the present status of things, for any organized union between the Northern and Southern Methodisms.

Yours very truly,

Baton Rouge, La. ISAAC D. WALL.

FOR SALE.

A furnished cottage at Seashore Campground, well located and in good condition. N. E. Joyner, Lake Charles, La.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes

COMPANY, LIMITED

IMPORTANT FACTS ABOUT CUBA.

By Rev. Inman W. Cooper, D.D.

The island is approximately 760 miles long.

Area 45,881 square miles, a trifle larger than Pennsylvania.

Placed on map of the United States, it would reach from City of New York to Indianapolis with an average width equal to that of New Jersey.

Cuba's seacoast is approximately 2000 miles long, with more fine deep water harbors than any other country in the Western Hemisphere.

More merchandise enters and leaves the harbor of Havana than any in the United States except New York.

In climate and healthfulness, Cuba can not be surpassed by any country in the world.

Delightful scenery—courteous and friendly people.

A homeseeker's paradise, with investment opportunities unlimited.

Refreshing breezes by day—nights always cool and pleasant.

Imports for fiscal year 1915-1916, $155,448,000.

Exports for fiscal year 1915-1916, $254,292,000.

Balance of trade in favor of Cuba, $98,844,000.

Cuba has 1246 miles of magnificent shaded auto roads or driveways.

Range of temperature (mean) 12 degrees, Fahrenheit; January average, 70.3; July, 82.4 degrees; extremes—60 to 92.

Average rainfall 54 inches. Dry in winter; showers in summer.

Population 2,500,000. Yearly increase about 75,000.

Excess of births over deaths 40,000.

Average yearly immigration 37,000; 70 per cent of population white; 30 per cent colored.

Permanent schools 4011; teachers 4111.

There are 2360 miles of railroad in Cuba with 200 miles of electric railways.

There are 22 steamers a week to the United States.

There are no poisonous snakes or reptiles in the Island.

The soil is superlatively productive; if properly worked it gives marvelous returns.

Sugar cane on virgin land may be cut for fifty years without replanting.

Tobacco is planted, grown and gathered in 90 days. Cattle, horses, and stock of all kinds thrive with little care. Price of land depends on location, quality and size of tract. These prices vary from $5 to $500 per acre.

Without irrigation, either tobacco or vegetables may prove a loss. Oranges, according to maturity, yield from $50 to $500 per acre.

Cuba ranks as the second healthiest country in the world, the rating of Australia being better.

Cuba has but 53 persons to the square mile, while the Bermuda Islands have 1000; Belgium, 600; Java, 595; Rhode Island, 500; Holland, 454; England, 425; Porto Rico, 330; Japan, 317; German Empire, 315, and Italy, 310. With its natural richness, this Island can easily sustain more inhabitants per square mile than any of the above-mentioned countries.

Agriculture.

CANE. Commercially speaking, cane is king in Cuba. The value of the sugar crop of 1914 is in dollars and cents approximately $240,000,000; this in spite of the fact that only about 4 per cent of available sugar cane soil is under cultivation. With an area of 47,000 square miles, a large percentage of which is excellent sugar cane land, it can readily be seen that this Republic has sufficient territory to furnish the world with all the sugar it needs, and since the money value of sugar is more than five times that of all her exports taken together, the commercial importance attached to this one product is easily understood.

The ingenios, or sugar estates of the Island, are, as a rule, equipped with modern and up-to-date machinery. The bagazo, or waste product of the cane, combined with wood, furnishes the fuel for power, although oil in the near future will probably substitute wood.

There are, all told, 127 sugar estates growing and grinding cane at the present time, with several more in process of construction. Many of these are of an enormous capacity; that of Chaparra, located at Puerto Padre, produced over 600,000 bags of sugar this year, which, with that of Las Delicias, a sister mill, some seven miles distant, yielded a total of over a million sacks of 325 pounds each, the value of which product at an average of $12 per sack, amounted to $12,000,000.

The climate of Cuba, with its freedom from frost, which permits grinding throughout the year, and the abundance of rain falling during the summer months, is especially favorable to the production of this crop, rendering it absolutely certain in its results.

Most of the sugar of this Island is produced on the "colono" or share system, the grower receiving an average of 6 per cent, or about one-half of the crystallized sugar yield from a given weight of cane. To farmers of established standing, the mill usually advances a credit with which to secure the necessary oxen, farming implements, food supplies, etc., equal to three or four times the amount of the cash capital contributed by the colono, which enables the latter to become, in a way, a partner or associate in the enterprise.

In spite of the fact that labor is much higher in Cuba than in other cane sugar producing countries, such is the fertility of her soil and so great are the natural advantages of location, deep water harbors, rainfall, and climate conditions, that Cuba can undoubtedly produce a higher grade of cane sugar at less cost than any other country in the world.

TOBACCO. Next in importance commercially to the production of cane, ranks that of tobacco, the annual value of the crop being about $32,000,000. The best crops and the greatest quantity come from Pinar del Rio, to which industry more capital is dedicated than any other in that province. Tobacco, unlike sugar, seems to be dependent for its quality largely on some peculiar chemical characteristic of soil, not easily determined; hence it is that the production is localized, certain sections being given over entirely to tobacco, and yielding a product many times more valuable than that grown only a few miles distant. These patches or small fields of tobacco are known as "vegas," and the men who tend them as "vegueros."

The tobacco par excellence in flavor, aroma, etc., is grown within a comparatively short radius of the city of Pinar del Rio, located in the central western section of the province. This tobacco is known as Vuelta Abajo, which is celebrated throughout the world and brings, together with the wrapper tobacco of the Tumbadero and Guayabal districts, the highest prices per acre secured for any crop grown in the Republic. Five hundred dollars as the value of the product of an acre is quite common; $1000 is not unusual.

Tobacco known as semi-vuelta and under other various local names is grown profitably throughout the province, especially on the Guana plains, in the Valley of Vinales, and in "sumideros" or basins scattered throughout the mountains, as well as in the level country that lies south of the range and east of the celebrated Vuelta Abajo. This crop, unlike cane, is heavily fertilized, and owing to the value of the product, is grown under cheese cloth; hence it is not at all unusual to spend $400 or $500 upon an acre of land before the seed is put in the ground, which takes place during the tall months, the crop being cut at the expiration of 90 days, after which follows the process of curing, selecting and marketing.

Brookhaven, Miss.

"THE COMING STATE CONVENTION."

Under the above caption in the Advocate of March 15, Rev. H. B. Watkins, in the tone and style of an old-fashion Methodist exhorter, appeals to our people to attend the Interdenominational Sunday School Convention soon to convene in Jackson, and then proceeds to advocate the interdenominational work. The strangest thing about the whole matter is that an effusion of this sort should come from the pen of an intelligent man like Brother Watkins who ought to know better. Is it possible that he is lacking in appreciation of the splendid work of our own Sunday school field agent, or is the product of his pen an indication of skim-milk loyalty? He says that even Methodists may become selfish. No doubt; but they may also drift into latitudinarianism, which Brother Watkins seems to be in danger of doing. While he exhorts our people to so-called broadness, let me plead for denominational loyalty. Why should our people who, if they are loyal to their own Church and her institutions, support their own denominational Sunday school work, be exhorted by a Methodist pastor to maintain a nondescript Sunday School Association which belongs to everybody and therefore belongs to nobody? I rise to my feet to enter my most emphatic protest against such leadership. Between ten and twelve thousand dollars are contributed annually for the support of the Interdenominational Association, 75 per cent of which comes out of the pockets of Methodist people, scores of whom give of their money to this work, believing that it is a part of the Methodist Church; and the attitude of a few of our preachers, such as Brother Watkins, whose numbers, I am glad to believe, are decreasing every year, tends to strengthen this false impression. Our people should be informed that the interdenominational work constitutes no part of our Church's activities, and that a large part, if not the larger part, of the large sum mentioned above is expended in paying the fine salaries of interdenominational workers and their enthusiasm generators.

I want to express the sincere hope that the time is drawing nigh when Methodist Sunday schools will cease to make pledges of money for the maintenance of the Interdenominational Association, and put their money into the treasury of their own Church. As said Martin Luther, "Here I stand, so help me God." My candid opinion is that the Interdenominational Sunday School Association of Mississippi is a parasite upon the body ecclesiastic of the State. I say this because, as Brother Watkins states, nearly every denomination has a man in the field who is receiving a good salary, and I believe they are abundantly able to take care of all the Sunday school work of the State. If they are, let's stand by them; if they are not, then let's dismiss them and put other men in their places, or turn the work over to the Interdenominational Association, which, as Brother Watkins seems to think, is so diligent in taking care of the "waste places." However, I have yet to see their field workers going into waste places. I have never seen them except along the railroads where collections are possible. When I see them getting away from the railroads, going out into the country and actually organizing Sunday schools in **sure enough** waste places, I may become a "convert" and, in company with Brother Watkins, "hit the sawdust trail;" but as long as I see them following the railroads, taking collections with which to pay large salaries, Brother Watkins will please excuse me if I do not follow his bugle call.

The platform upon which I stand is loyalty to my own Church and her institutions, and a refusal to dissipate my energies and money in other directions. When Moses came down from the mount, he burnt the golden calf which Aaron had made, ground it to powder, scattered it on the water, and made the Israelites drink of it. "Then Moses stood in the gate of the camp and said, "Who is on the Lord's side? Let him come unto me." So I would say to all, Who is on the Church's side? Let him put the stamp of his approval upon the principles of the platform enunciated above. I trust that Brother Watkins will understand that this invitation includes him, and I assure him that this platform does not have in it a single plank of selfishness, but is broad enough for any loyal Methodist to plant upon it both feet with a feeling of confidence that it will stand the strain, and weather all storms.

JOHN W. RAMSEY.

M. & M. ICE CREAM COMPANY

Ice Cream and Ice Cream Bricks

1921 CAMP PLACE, : : : Phone Jackson 1883

PICNICS AND FESTIVALS OUR SPECIALTY

The Home Circle

THE TRUE STORY OF MR. CAN'T, MR. WON'T, MR. WILL AND MR. TRY.

Two little men stood looking at a hill;
One was named Can't and one was named Will.
Can't said, "I never in the world can climb this hill."
So there he is at the bottom of it still!
Will said, "I'll get to the top because I will."
And there he is now at the top of the hill!
Two little men are living by the hill;
At the bottom is Can't, at the top is Will.

Can't has a cross little brother called I Won't. I Won't simply means I Don't Want To. Once in a while I Won't is ashamed to say, I don't want to, so he imitates his big brother, and says, I can't.

But Can't isn't as big as he seems. Sometimes he's all bluff and bluster, and bluff and bluster aren't really very much when you get right down to it. Sometimes he's just afraid, and being afraid is generally very foolish, because generally there isn't much of anything to be afraid of. And sometimes Can't is just plain lazy; he thinks he can't because he's too lazy to try.

Try is a little brother to I Will. "I don't know as I can, but at least I'll try." Try isn't as big and sure of himself as Will—but at least he makes a beginning. He starts—and after you've started it's a good deal easier to keep on than if you hadn't started at all.

Try gets to be Will when he grows up. Will does it because he says he will. He says he will because he knows he can. He knows he can because he says he will.

Will always finds a way. It may not be exactly his way. But if his way doesn't work he finds a way that will.

And sooner or later he climbs that hill;
You won't find him at the bottom of it still!
His way isn't can't and won't; his way is will.
And there he is way up the hill!

Now just you don't
Have anything to do with can't or won't.
Stick to little brother Try,
And by and by,
If you stick to him still
You'll get to be his big brother Will.
And live way up on the top of the hill.

—H. D. Gallauder, in Christian World.

MABEL'S NEW NURSE.

Out on the piazza the block forts were going up beautifully, while just inside, where the breath of the flowers and all the pleasant summer sounds could come, mother was reading to Mabel.

It was not "a-very-sick," but a "sick-enough-to-have-to-stay-in-bed" that was the matter with her, Mabel said. It was rather nice when it came time for cream toast, and while mother read to her; but it was hard to lie still when mother had to go away and when Mabel could hear the other children playing without her. By and by Bridget looked in at the door.

"The washerwoman's little boy has hurt his foot, ma'am, and she wants to know will you come down a bit?"

"Oh! dear," said Mabel. "Everybody wants you. Who'll take care of me while you're gone?"

Mother thought a minute. "I know some one who can help you to be the best kind of a little invalid, if she will," she said. "I'll write her name on this slip of paper, and you can open it after I'm gone, and see if you want her."

Mabel waited only long enough to hear mother's steps pass out of the hall before she opened the paper and read "Mabel Gray."

"Why, that's just me!" she said. "I thought it was going to be somebody."

At first her lips pouted, but then at the thought of being her own nurse, funny little dimples and smiles began to come. She told herself to be good. "Lie still, my dear, and try to sleep now." And soon she laughed outright. Then she began to tell herself stories, and by and by she was sound asleep. She did not hear when mother came in, but when she awoke the dear face was smiling down at her.

"Well, how did the new nurse get along?" mother asked.

"Pretty well," answered Mabel. "She asked me wasn't I 'shamed of myself to be so selfish, when I had you all the time and that poor boy only wanted you a little while. And then she said I must be good and keep still; she didn't just tell me to; she made me do it."

"I thought she would," laughed mother. "Little girlie, I am glad you have learned that, for it is true when you are well just the same as when you are sick."—Southern Churchman.

BEAUTIFUL.

One day a little girl in a white frock, and with a great bunch of flowers, passed by a boy who was playing in the dusty street. Somehow the sight of that dainty figure stirred the spirit of mischief in the boy's heart, and suddenly a handful of dirt struck the edge of the white dress and fell in a shower upon the kid shoes.

The girl stood still. Her face flushed pink. Her lips trembled as if she would cry. But instead a smile broke over her face, and, taking a flower from her bunch, she tossed it to the boy, who stood waiting to see what she was going to do.

A more surprised boy no one ever saw, nor one more heartily ashamed. He hung his head, and his cheeks reddened under their tan and freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt some one had thrown him a flower.

What a changed world this would be if everybody, big and little, were as wise as this six-year-old maid! How quarrels would go out of fashion, if for angry words we threw back gentle answers. —Christian Intelligencer.

HER CHRISTMAS PRESENT.

By Rev. A. C. Gayle, of the Southwest Missouri Conference.

Mrs. Mason was worried. Any one could see that. It was December 1st and she had not decided on a Christmas present for Susie, although in all the twenty years of her daughter's life she had not failed to select a Christmas present by that date. Hours had been spent in the shops and in looking over catalogues for something suitable, but it seemed that the world had no gift that would meet her approval.

After dinner she sat down in the parlor to go over the list again and was interrupted by the ringing of the door bell. She found her pastor, the Rev. Mr. Jones, of the Woodlawn Church, at the door. A few moments after being seated he said: "Sister Mason, you are worried; what is the trouble?" She explained the cause of her worry and asked for his advice. He replied without hesitation, "I believe that I know something that would be a perfect gift, not only for this Christmas, but for every Christmas of that young lady's life." "What can it be?" asked Mrs. Mason. He replied that what he had in mind was a LIFE ANNUITY BOND from the Board of Church Extension of the Methodist Episcopal Church, South, and, continuing, said: "For example, you could send $250 to the Board of Church Extension and the Executive Officer would send an annuity bond to Susie, which would reach her before Christmas day, and on the twentieth day of December of each and every year of her life an annuity draft for $12.50 would be mailed to her from the office of the Board at Louisville, Ky., and this would be a real Christmas present, not only during her mother's life, but after you have gone to your reward. The amount of your investment in the bond, $250, would be loaned by the Board to churches in need of assistance in building suitable houses of worship."

Mrs. Mason was delighted with the suggestion, and on the following day, after reading carefully some literature upon the subject of annuities, which her pastor had placed in her hands, sent to Rev. W. F. McMurry, Corresponding Secretary of the Board, $250 and requested an annuity bond with her daughter, Susie Mason, named therein as beneficiary. * * * * * * *

On Christmas morning Susie found a large envelope by her plate containing the annuity bond. At first she did not understand the meaning of it all, but after her mother had explained that she had invested $250 with the Board of Church Extension, that her daughter might not be without a Christmas remembrance during all her life from the mother who loved her so dearly, and that the $250 would be at work continually building churches, Susie was very much delighted indeed.

Mrs. Mason has been called to her reward and Susie is often lonely without her mother, but continues to receive from that mother a Christmas remembrance on every return of that glad season, in the form of an ANNUITY DRAFT for $12.50.

Secular News

New Orleans will celebrate its 200th anniversary on February 9, 1918.

China has recently severed diplomatic relations with Germany, giving the German Minister his passports, and seizing six German merchant ships at Shanghai.

The Government expects the receipts from the income tax this fiscal year to amount to $300,000,000, which is two and a half times as large as it was during the preceding twelve months.

There are said to be more than 18,000 sawmills in the United States, and their waste in a year in the shape of sawdust, shavings, slabs, and other wood refuse is estimated to amount to about 36,000,000 cords.

Mr. Henry M. Gill, head of the New Orleans Public Library, is having placed in every book going from that institution the following statement: "The library welcomes endowments, gifts of books or subscriptions to periodicals. It will gladly receive copies of magazines, and is especially desirous of securing magazines printed in Louisiana and other Southern States, older publications of this kind being more valuable to us than later ones."

It was announced on March 12 that 16 non-rigid dirigible airships had been purchased by the Naval Department of the Government at a cost of $649,250. These ships will be 150 feet in length, 31 1-2 feet in diameter, and 50 feet high, with 100-horse-power motors. They will be capable of making a continuous flight of 16 hours at 35 miles per hour, or ten hours at 45 miles per hour. They will be used for coast and harbor patrol work and will be able to alight on a water surface in good weather.

Dr. Tichenor's Antiseptic
WELCOME RELIEF
Follows the use of Dr. Tichenor's Antiseptic on the face after shaving.
Mix with five parts water and bathe the face well each time—and your shaving troubles will all be over.
No more Chafing, Stinging, Chapping or Soreness if you will do this.
"It's soothing coolness is delightful."
ALL DRUGGISTS • 25 AND 50 CENTS
ASK ANY ONE WHO HAS EVER USED IT!

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

Editorial

THE APPRAISEMENT THAT WILL COUNT.

It is not the appraisement of the world or of the Church that should count for most with the Christian minister, but the appraisement of the Master. It is to be feared that most workers, both clerical and lay, are too much concerned about the former. So to live as ever to see "Him who is invisible" and command His approval should be the earnest endeavor of every one who has been born into the Kingdom. If a man can do this, he need not worry about how others may class him. What a reversal of human estimates as to worth and greatness there will be on the Judgment Day!

A NEEDFUL CONVICTION.

A conviction as to the incalculable value of the human soul is necessary to fit one for a large service to God and humanity. It was because he "knew what was in man"—what he was capable of becoming, what he was worth—that Jesus was willing to die on the Cross to redeem him. Any human being is well worth all the effort that we may be able to make to rescue and save him. There are no common people with God; they are all his offspring—all wear his "image and likeness"—all may become joint-heirs with Christ and reign with him in glory. Oh, that this truth might become so fastened in our hearts that we should be fired with a passion to help all the needy to lift up the lowliest! How dare we neglect any of the suffering ones for whom our Lord laid down his life? How those weighty words that fell from his divine lips should ring in our ears: **"In as much as ye did it not to one of the least of these, ye did it not unto me."**

A GREAT GATHERING.

The Southern Presbyterian Laymen's Convention which recently met in New Orleans was a great gathering. The principal sessions were held in the First Presbyterian Church, a noble structure that was made famous by the brilliant ministry from its pulpit of the gifted Dr. B. M. Palmer. Many of the addresses were of a very high order. Governor M. R. Patterson spoke with stirring power and pathos of the Nation's liquor problem, and Dr. Dunbar H. Ogden, of Atlanta, and Dr. James I. Vance, of Nashville, made deliverances that were eloquent and moving. The Presbyterian Journal speaks of the attendance as not measuring up to expectation, the total number of registrations being 789. The Convention, however, seemed to make a considerable impression upon the city, and we do not doubt that its influence will have a far-reaching effect for good. The Southern Presbyterian Church is giving a good account of itself in these opening years of the twentieth century. It is standing up nobly for orthodox, evangelical Christianity, and is mobilizing its forces that it may make the most of the expanding opportunities that the passing years are bringing to the disciples of Jesus of every name.

REP. A. P. LEECH DEAD.

We are in receipt of the following telegram:

"Columbus, Miss., March 26.—Brother A. P. Leech died triumphantly this afternoon, aged 89 years. The funeral will take place Wednesday morning.

"W. W. WOOLLARD,
"W. L. DUREN."

This announcement will bring sorrow to many hearts in North Mississippi. Brother Leech had been on the honor roll of the North Mississippi Conference for a number of years, but had made himself largely useful in the work of the Church in Columbus where he resided. He possessed much native ability and was a most helpful and effective preacher. One could not bear him without being impressed that he kept daily company with the Master. His character was sound and robust and his faith firm and unshakable. He wrought well for his Lord, and we doubt not that he has entered upon a glorious reward. We extend sympathy to the bereaved loved ones, and pray that the precious hopes of the Gospel may be their stay in this time of heartache and sadness.

PERSONAL AND OTHER NOTES.

Rev. R. W. Tucker is beginning to get things well in hand at Crowley, La., and the indications point to a fruitful year.

The work at Louisville, Miss., where Rev. W. C. Carlisle is the faithful pastor, is progressing harmoniously. Brother Carlisle's letter brought us two subscriptions to the Advocate.

Dr. E. C. Moore, pastor of Court Street Church, of Montgomery, Ala., is assisting Rev. R. M. Brown in a meeting at Felicity Street M. E. Church, South, this city. The attendance and interest have been good.

Rev. A. F. Vaughan began a revival meeting in the Carrollton Avenue Church of this city last Sunday, which will continue until April 6. Brother Vaughan (the pastor) is himself doing the preaching.

Dr. John M. Moore, of Nashville, Tenn., was in New Orleans Tuesday of this week and was a pleasant caller at the Advocate office. Dr. Moore was en route to Texas, where he has a number of engagements.

Rev. C. A. Massey, from Port Gibson, Miss., has been appointed to the Angie-Talisheek charge, New Orleans District. The presiding elder, Rev. W. W. Holmes, states that he comes to this field well recommended.

The dates of connectional meetings thus far announced are: Board of Education, Nashville, April 25; College of Bishops, Nashville, April 27; Board of Missions, Nashville, May 1; Board of Church Extension, Louisville, May 5.

Colonel I. D. Wall, of Baton Rouge, La., who this week writes most interestingly in the Advocate on the unification of Methodism, is a grandson of the renowned Dr. William Winans. He is an able lawyer and a speaker of unusual gifts.

Ex-Chief Justice A. H. Whitfield, of Jackson, Miss., who for several years has been a professor in the Millsaps College Law School, has been elected to a law professorship in the University of Mississippi, and has signified his acceptance of the position.

Rev. W. W. Nelson says: "Things are moving along nicely on the Scotland (Miss.) charge, and we are looking for a successful year. Our first quarterly conference will be held on March 24." Brother Nelson will press the claims of the Advocate in his field.

The Commencement sermon of the High School at Siloam Creek will be preached on Sunday, April 1, by Rev. John W. Chisholm, B.D., of Silver Creek, Miss., and the address to the graduating class will be delivered by Rev. I. W. Cooper, D.D., President of Whitworth College.

After giving us two names for our mailing files, Rev. W. G. Burks, our efficient pastor at Dumas, Miss., says: "These two subscribers are sisters. They are leading members of our New Hope Church, and both regard the New Orleans Christian Advocate as indispensable in their homes."

Rev. Adolf Hoffman, of El Paso, Texas, who is a member of the Southwest Kansas Conference of the Methodist Episcopal Church, accompanied by his wife, passed through New Orleans last week, en route to Cuba. Brother and Sister Hoffman paid the Advocate office an appreciated call.

The program of the Greenville (Miss.) District Conference, which is in session at Lula, Miss., this week, is before us. The capable presiding elder, Rev. V. C. Curtis, has obviously arranged well for this occasion. Dr. H. C. Morrison, of Kentucky, is expected to be present and deliver three or four discourses.

We are informed that Bishop Hoss is seriously ill, and that Bishop Murrah will preside over the Baltimore Conference in his place.

Bishop W. T. Capers, of the West Texas Diocese of the Protestant Episcopal Church, will preach the Commencement sermon of the Louisiana State University, at Baton Rouge, on June 3.

Rev. A. R. Beasley, of Poplar Creek, Miss., gives us some subscriptions to the Advocate, and thus refers to his charge: "Our congregations have been small for the past two months, on account of a prevailing epidemic of measles. However, things are moving on pretty well, and we are encouraged and hopeful of a good year."

Rev. O. L. Savage, of Webb, Miss., continues to bring us under obligations to him for good work in behalf of the Advocate. This good preacher and energetic pastor does not believe in overlooking any interest of the Church in his labors. In one of his business letters to our office, Brother Savage says: "We are building a modern new church at Webb."

Rev. W. D. Bennett, of the Sardis (Miss.) Circuit, is convalescing from an attack of measles. The prevalence of that malady and the inclement weather have considerably hindered the work in his field, but, notwithstanding, things are moving on fairly well. Brother Bennett's letter brought us some subscriptions to the Advocate, for which he has our thanks.

From a letter from Rev. S. A. Brown, bearing date of March 20, we take the following: "Our Sunday school and that of the Lexington Church are engaged in a friendly contest. We are 268 ahead in point of attendance, but they are leading to the amount of about $12 in the contributions. Our attendance last Sunday was 176. We are hoping to win ont on both counts."

Rev. H. T. Young, the Louisiana Conference evangelist, has for some days been helping Rev. W. A. Mangum in a series of revival services in McDonoghville. Brother Young was an appreciated caller at the Advocate office last Saturday. We are pleased to know that the Master is graciously blessing him in the important work which he has been commissioned to do.

Rev. C. H. Strait, of Johns, Miss., reports good congregations and a good interest at every appointment in his charge. He is kept quite busy, as he is serving six churches, having added two preaching places, and has on hand to be taken care of the Fourth Year's Course of Study. He is presenting the claims of the Advocate on his pastoral rounds, with some success.

Miss Mary Brown, in a note written on March 24, stated that her father, Rev. S. A. Brown, our pastor at Kosciusko, Miss., was quite ill, though his condition was not thought to be serious. We trust that ere this Brother Brown is very much better. Miss Mary further stated that our pulpit at Kosciusko would be filled last Sunday by Rev. W. W. Mitchell, presiding elder of the Durant District.

Rev. W. C. Lester, our pastor at Tutwiler, Miss., and his family will have the sympathy of a host of friends in the bereavement which has come to them in the death of Mrs. Wilma Carr, of Crawford, Miss., Brother Lester's third daughter, an announcement of whose demise, from the pen of Rev. D. W. Babb, appears in this issue of the Advocate. May the Heavenly Father graciously sustain these stricken ones, as only He can!

Mrs. Sallie Hartwell, of Water Valley, Miss., writes: "Please discontinue sending your paper to my mother, Mrs. M. C. Wiggins, of this city. She died on March 13, in her 93d year. She was the relict of the Rev. David M. Wiggins, of the Mississippi Conference, and had been from her girlhood a reader of the Advocate." We regret to be apprised of the death of this faithful servant of the Master, and we extend sympathy to the bereaved.

The Methodists of Brookhaven, Miss., recently conducted a campaign to raise $10,000 to complete their new church, now in process of construction. Their efforts resulted in bringing in more than $11,000. Dr. I. W. Cooper was the captain of one of the teams that secured this money. This new structure will cost between $40,000 and $50,000, and it is said that it will be built without incurring any debt. Rev. C. W. Crisler is the popular pastor of this congregation.

The following friends, to whom we have elsewhere made no reference, have within the past few days brought us under obligations to them for two or more subscriptions to the Advocate: Rev. S. A. Brown, Kosciusko, Miss., 2; Rev. W. M. Young, Pontotoc, Miss., 2; Rev. G. D. Purcell, Duhach, La., 6; Rev. T. H. Porter, Lamar, Miss., 2; Rev. J. A. Wells, Oak Ridge, Miss., 5; Rev. H. P. Lewis, Madison, Miss., 2; Rev. W. L. Doss, Homer, La., 6.

In our editorial on "The Fall of the Russian Throne" last week, we erroneously referred to the Grand Duke Nicholas, the great soldier, as a

brother of the deposed Czar of Russia. The Grand Duke is a son of a grand-uncle of the Czar, and therefore a somewhat-removed cousin. In the interest of accuracy, we make this correction.

Gilbert, La., was recently blessed with a sweeping revival, in which the pastor, Rev. J. L. Roy, was assisted by Rev. H. T. Young, who did the preaching, and Mr. Jack Brokaw, who led the singing. There were 45 accessions to our Church, and several joined the Baptist Church. Since this gracious season of spiritual refreshing, there is talk of constructing a new house of worship to cost about $15,000. Brother Roy will tell more of this fine meeting in the next issue of the Advocate.

Rev. L. M. Lipscomb, presiding elder of the Winona (Miss.) District, writes us as follows: "Dr. H. C. Morrison, of Wilmore, Ky., President of Asbury College and Editor of the Pentecostal Herald, is assisting Rev. W. N. Duncan in a meeting in Winona. Dr. Morrison is a man of unusual intellect and preaching power. His sermons are great, being fervent, strong, and convincing. The meeting bids fair to be the greatest in the way of leading the people into a deeper spiritual life that has been held in Winona in a long time."

Under date of March 26, Dr. George S. Sexton sends us the following telegram: "This was a great day for our Methodism in Washington City. With singing and cheering, dirt was broken for our new representative Church. The work of construction has actually begun, having been made possible by the help of the loyal Methodists throughout the South. Dr. Sam Steel made a great address. We will soon assume our rightful place in the Capital of the Nation." This structure will be largely built of Georgia marble and will cost over $400,000.

Dr. Henry Beach Carre, who is well known in New Orleans and Louisiana, has been elected Superintendent of Platform and Schools of the Monteagle Assembly, at Monteagle, Tenn. Referring to Dr. Carre, who holds a chair in the Vanderbilt School of Religion, the Nashville Banner says: "He brings to this task all the elements needed to assure success. By birth and training he is the product of the very best family and social ideals, and he is an A.B. graduate of Tulane University, a B.D. graduate of Vanderbilt and a Ph.D. graduate of Chicago." Dr. Carre is a son of Mrs. W. W. Carre, of this city, who is widely known for her Christian fidelity and good works.

A Monroe (La.) correspondent says: "The First Methodist Church here is prospering and the outlook is bright for a fine year. Brother Means, our new pastor, seems to fit this charge admirably. He has been very active in visiting and the people already are fond of him. March 11 was his 39th birthday, and our board of stewards on the 12th inst., which was the time for their regular monthly meeting, gave a nice supper at the Monroe Hotel in his honor. Sixteen of the eighteen stewards were present, and, besides Brother Means, Brother Lutz, the presiding elder of the district, and Brother Neill, the West Monroe pastor, were in attendance. Some good speeches were made on that occasion."

Colonel James William Nicholson, who for forty years had been connected with the Louisiana State University in various capacities, died at his home in Baton Rouge at 5:15 o'clock a.m. on March 23, following an illness of nearly four weeks. He was born at Tuskegee, Ala., June 16, 1844; was distinguished as a Confederate soldier, and was a brilliant mathematician, having done considerable original work. He was filling the Chair of Mathematics in the State University when stricken with the malady that terminated his life. He was a member of the M. E. Church, South, and was a man of sterling character and high ideals. The obsequies were conducted in Garig Hall, being in charge of Rev. C. A. Battle and Rev. H. W. Bowman. Among the honorary pallbearers were Governor Pleasant; Colonel Boyd, President of the University; Mr. T. H. Harris, State Superintendent of Education, and Colonel I. D. Wall. Colonel Nicholson is survived by three sons and two daughters: Gordon, Malcolm, and Wilbur Fennell Nicholson, all of Houston, Texas; Mrs. Luther Stovall, of Dodson, La., and Mrs. Armand Daspit, of Baton Rouge. Mrs. Nicholson died some years ago.

MR. DANIEL PARKER PASSES AWAY.

Mr. Daniel Parker, of this city, died at his residence, No. 1817 Fourth Street, last Sunday, March 25, about midnight, aged 83 years. He was a Confederate Veteran, having served in the Forty-second Alabama Regiment of the Army of Tennessee. His wife, who departed this life several years ago, was Miss Margaret O'Neal, of New Orleans. Mr. Parker was the father of Rev. George D. Parker, one of our missionaries to Brazil, and Miss Ada Parker, who is well known in Church circles. The other children of the deceased are two sons—Charles and Joseph Parker—and two daughters—Mrs. Fuller and Miss Eva Parker. The obsequies were held Tuesday morning, being conducted by Dr. J. T. Sawyer, Rev. W. W. Holmes, and Rev. R. M. Brown. We extend sympathy to the sorrowing ones, and pray that they may be consciously comforted and sustained by the Holy Spirit.

NOTES FROM THE JACKSON DISTRICT.

Dear Editor: I am handing you a report of the work in the Jackson District during the first quarter. I found the district well organized and splendidly manned, thanks to Rev. P. D. Hardin, the preceding "elder." I entered upon my work on the last Sunday in December, and have not missed a quarterly conference or an appointment. The preachers are all hard at work—some have had sickness, but all are now busy. The official members have planned well for the preachers. There has been an advancement in salaries at some places, and a reduction nowhere. We are now in the midst of our evangelistic campaign and our slogan is, **A revival in every charge, and full collections.** Rev. W. J. Ferguson is in a meeting with Rev. W. H. Lane in the Rankin Street Church, Jackson. Rev. D. E. Kelly will begin a revival at the Capitol Street Church, Jackson, of which Rev. W. H. Lewis is pastor, next Sunday, March 25; the Lewis quartet will lead the singing.

Dr. W. H. Huntley, with his noble people, is planning to pay the debt on our church at Yazoo City. Lewis, at Canton, is talking about a new church. Ferguson, at Camden, has bought the old Baptist Church and we hope to be housed there soon. Applewhite is delighted at Sharon and Ellis is happy in his work at Lintonia. Campbell is doing well at Benton; Oliver has had some serious sickness, but he also is doing well. Adams, at Flora, is wide awake to the interests of his charge, and McKeown, the Edwards pastor, says that the outlook in his field is fine. Dawson is systematically pushing his work at Bolton; Duke is in much demand as a singer—his work prospers; Herring at Hesterville is doing his best; King at Terry and King at Florence have been hindered by sickness—the people have stood by them.

Fikes, at Brandon, and Yeager, at Fannin, are hard at work, with a view to securing revivals in their charges. Dr. Henry, at Galloway Memorial, is kept busy with his large charge—he serves an appreciative people. Johnson, at Millsaps Memorial, is in great favor with his flock; Lewis, at Madison, is much loved by his people, and is planning for the district conference, soon to meet with him. Young serves a fine people at Satartia, and had made a good start when the "elder" visited him. Vaughan, with Rutledge for pastor, has made the best report for the quarter. We enter the second quarter with confidence, believing that He who watches over us will give us victory.

J. M. MORSE, P. E.

CONCERNING THE MISSIONARY COUNCIL.

On Sunday afternoon during the session of the Woman's Missionary Council, which will convene at First Methodist Church April 12 to 20, there will be a children's rally which will include all children through the second year Intermediate Department of the Sunday schools of the city.

The leading feature of the rally will be a Children's pageant, entitled "God's Pansy Thought for the World."

The various committees for the Council met on Monday, March 19, and gave reports. On Thursday, April 5, the final meeting for preparation will be held at First Church and it will be an all-day meeting. Homes and money are needed for the entertainment of delegates.

The program will be in the hands of the publisher this week and promised to be one of exceeding interest.

One of the most unique and interesting things is to be the exhibit. There are to be eleven rooms where costumes, posters, maps, pictures, work of schools, etc., will be displayed. There will be something from each foreign nation, something from settlement houses, mountain work, etc., and about 150 ladies and young girls from the various churches will assist the missionaries and deaconesses in the display.

MRS. GEORGE S. BROWN.

New Orleans, La.

MRS. JAMES J. SMYLIE.

Dear Brother Meek: Sister Sarah E. Smylie, widow of the late Rev. James J. Smylie, of the Mississippi Conference, died at her home here Tuesday morning, March 20, at 7:50 o'clock. Sister Smylie had just passed her 85th birthday. Brother Smylie died in 1881. Her funeral was held here on Wednesday morning, March 21, the following ministers being associated with the pastor in the service: George H. Thompson, J. T. Leggett, E. C. Gunn, Hilary Westbrook, A. M. Broadfoot, I. L. Peebles, and D. H. Scanlon, pastor First Presbyterian Church. A suitable memorial sketch will doubtless be furnished you later.

H. B. WATKINS.

Meridian, Miss.

LOUISIANA STATE SUNDAY SCHOOL CONVENTION.

This meeting will be held in Monroe, La., beginning April 16 and ending April 19. A choice program, which includes specialists, has been arranged. The singing will be under the direction of Prof. E. O. Excell. Among the speakers are Prof. Thomas Carter, of Vanderbilt University; Rev. C. G. Murphy, Secretary Congregational Board, Oklahoma City; Mr. W. A. Brown, of the International Sunday School Association. Reduced railroad rates have been secured, and Monroe will entertain free all delegates who register and pay the registration fee of $1. The President of the State Association is Mr. Fritz Salmen, of Slidell; the State Treasurer is Mr. James R. Meyers, and the State Secretary is Mr. Van Carter. One interesting feature of the Convention will he the various exhibits from over the State, material for which should be sent to Mrs. J. B. Mitchell, Monroe, La.

VALUABLE GIFT TO THE LAMAR LAW SCHOOL.

My Dear Dr. Meek: I am glad to inform you that one of the very finest contributions I have received to Emory University is the law library of the late Hon. J. B. Reynolds, consisting of about one thousand volumes. This most excellent contribution was made by the daughters, Misses Mary and Mattie, who expressed much interest in the welfare of this greatest institution of our great Church.

It is very becoming that our people make such contributions as this to the University, and I would like for this worthy example to be emulated by many such gifts. It is stimuating to me to find here and there those who are contributing of their means to Mississippi's memorial to Justice Lamar, and it is gratifying to me to say that I am receiving every courtesy from the preachers and people of Mississippi. I have not missed a single Sunday this Conference year, and the work is growing with those who hear about Emory.

Yours very sincerely,

Jackson, Miss. ROB'T SELBY.

SPECIAL NOTICE.

Mississippi Conference Epworth Leagues:

This is to remind you that our Conference is drawing near, and to urge all who have not done so to collect and send to me at the earliest date possible your subscription to the "African Special" Fund. Only a small number have sent in on this fund. Also to remit to me your Conference assessment and your Chapter Membership Fee. The program for the conference at Columbia, June 7-10, has been prepared. It will be great, and we must have funds to finance the work. Let every member begin now to talk up the Conference and make plans to go.

L. F. ALFORD,
Treas. Miss. Conf. Epworth League.

CHANGE IN QUARTERLY CONFERENCE DATES.

Rev. Briscoe Carter, presiding elder of the Alexandria District, has announced the following changes in his quarterly conference appointments: Merryville, April 23, instead of April 17; Oakdale, April 24, instead of April 22 and 23; Glenmora and McNary, at McNary, April 25, instead of April 24; Lecompte and Cheneyville, at Lecompte, May 22, instead of May 15.

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

BE PRETTY! TURN GRAY HAIR DARK

Try Grandmother's old Favorite Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

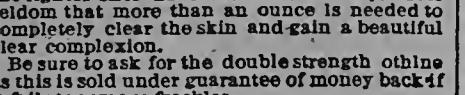
Frost-proof Cabbage Plants.

APRIL 1ST DELIVERY.

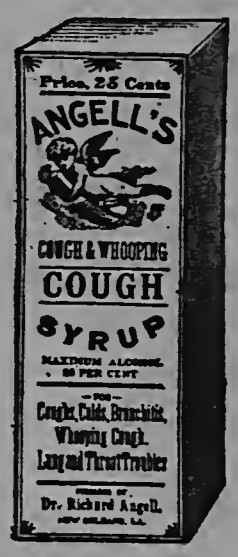
All Leading Varieties, 500, $1.25; 1,000, $2.00; 5,000 at $1.50 f.o.b. here. Satisfaction guaranteed.

Tomato Plants at $1.35; Egg and Pepper Plants at $1.50 per 1,000; 5,000 at $1.25 f.o.b. here. Postpaid, 40 cts. per 100.

D. F. JAMISON. Summerville, S. C.



Contains no Habit-forming Drugs



25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On March 15, 1917, the death angel came into the home of Brother and Sister L. A. Tate and summoned their only son, KLYCE, to his home above. The death was indeed a shock to the community. Klyce had had the measles and it was thought that he was well, when he took sick and very suddenly passed away. Klyce was a member of the Methodist Church at Union Hill, and he was indeed a Christian. He was a regular attendant of the Sunday school and took a marked interest in Church work for one of his strength. He was always afflicted. To know him was to love him. He was 18 years and 3 days old. He leaves his father, mother, and three sisters to mourn his death. My mesage to the bereaved family is, Weep not; Klyce is not afflicted in yonder world, but he has on the robes of Christ's righteousness.

C. A. NORTHINGTON.

Mrs. SALLIE RICHEY HERON was born near Carpenter, Miss., on Jan. 10, 1879, and departed this life on Feb. 12, 1917. She joined the Methodist Church, South, at Burtonton, Miss., when she was but ten years old, and lived a consistent member until she was transferred to the Church above. She was not only a consistent church member, but she was an active church worker, being one of the leading spirits in the Methodist Church at Carpenter, Miss., at the time of her demise. Mrs. Heron was married to Mr. K. B. Heron, on December 23, 1897. To her and her husband were born four sons and one daughter, all of whom, with their father, still live. These with three brothers, and three sisters of the deceased, and a host of other relatives and friends mourn the loss of a devoted wife, loving mother, faithful friend, and devout Christian. About three o'clock in the afternoon of February 13, assisted by Rev. B. W. Lewis, pastor of the Utica Methodist Church, we laid the body to rest, while a host of friends attended the funeral services. Heaven is made richer, but earth much poorer, by her going.

Her pastor, J. W. O'NEIL.

Mrs. MARY SUSAN LEDYARD was born on Dec. 21, 1857. When but two years of age, she moved with her parents to Shubuta, where she lived till the day of her death on Nov. 23, 1916. She was converted in early life and united with the Methodist Church at the age of twelve. On October 28, 1886, she was united in marriage to Thomas A. Ledyard. For thirty years they shared life together—loved and helped each other. Their devotion to each other was ideal and beautiful to see. Three children blessed their union, and no children ever had a better mother. She was equally devoted to Brother Ledyard's children by a former marriage. All the old-time chivalry, tender affection, and loving regard for each other that characterize an ideal family life blossomed in this happy home. Mrs. Ledyard was a devoted Christian who loved the hour and place of worship, and gladly welcomed the visits of her pastor. During her long illness she was patient and resigned, ever appreciative of every act of kindness and word of sympathy. Her frail body was laid to rest in Shubuta Cemetery, but she, herself, lives with Christ, for "of such is the Kingdom of Heaven."

OSMOND S. LEWIS.

WILLIAM THOMAS GLATHARY was born at Lake Providence, La., on April 4, 1849. He came to the Avon community, Washington County, Mississippi, as a small child, where he resided until his death on March 12, 1917. He was twice married: first to Miss Ella McElroy, of Jackson Parish, La.; second to Miss Ida Kidd (also of Jackson Parish), who survives him. There was one child by the first marriage, Nannie Glathary Jochem, who also survives the deceased. There were no children by the second marriage. The deceased came from one of the old and highly respected families of Washington County. He was reared by a consecrated Methodist mother; and, while he did not join the Church in early life, he learned to love and respect his mother's Church and religion. He was a friend to Methodist preachers, and his home was the preacher's home. It was the writer's privilege to receive him into the Church last summer, and he was serving as steward at the time of his death. He was a kind and thoughtful husband and enjoyed a large circle of loyal friends. Funeral services were conducted at the home, and the remains shipped to Greenville, Miss., for interment.

A. T. McILWAIN, Pastor.

J. W. CALDWELL was born in Clay County, Alabama, on Sept. 15, 1861. His father having passed away during the Civil War, leaving a wife and two small boys to provide for, it was necessary for Brother Caldwell at an early age to help support the family. On Sunday morning, Feb. 18, 1917, the Heavenly Father saw fit to summon our brother and friend from this world of sorrow and care to the Celestial City. In the death of Brother Caldwell the church to which he belonged has lost one of its best officers and members, and the community one of its best citizens. He was a steward in the M. E. Church, South, at Bernice, La., where he lived the last two years of his life; in that office of the Church he proved faithful, not only in the business work of the church, but by his liberality, his regular attendance at the church services, and his cheerfulness, he did much to commend religion to our town and community. The deceased leaves a mother, brother, wife, and six children. Our heart goes out in sympathy to those loved ones who are left to mourn his departure; but, thanks be unto God, through Jesus Christ, we can all meet him in the beautiful beyond.

His friend and pastor,

S. D. ROBERTS.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

DRAUGHON'S COLLEGE.

The highest degree of business ability comes only through a process of business training. The BEST PLACE for you to get business training is Draughon's Practical Business College, Shreveport, La. P. E. Townsley, Mgr.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street.
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Telephone, Main 2939.
J. R. WELLS, Dist. Pass. Agt.

L&A RAILWAY **ON AGAIN**

Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.

Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?

B. S. ATKINSON, Traffic Manager.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

From the Field

Winona Ct., N. Miss. Conf.

We are getting on nicely with our work in Winona Circuit. The people, as well as the preacher, seem to have a greater determination to bring things to pass than ever before. We have as fine people to serve here as any man ever served. We were struck hard here last year by the wet weather and boll weevils, but our people are loyal to the Church and we are expecting 1917 to be a great year along all lines. Pray for us, that the Lord may use us in the salvation of many souls this year.—W. J. Wood, P. C.

Hesterville Circuit, N. Miss. Conf.

The good people of this circuit have started this year with a determination to do better in every way than they have ever done. We have held our first quarterly conference and the finances are about double what they were at this time last year. Brother W. W. Mitchell was with us, and, in spite of the fact that he got his Bible and sermons wet, preached a true Methodist sermon. In crossing a creek he left his buggy in the creek and came out on horseback. He will now know how to sympathize with his circuit riders. We have four new prayer meetings, which meet weekly. As the newness has not yet worn off, there is a good attendance and interest. We also have a new Epworth League that promises to be a great aid to our church. Everything here seems in advance of last year except the preacher and the roads, but both may improve with the coming of spring.—S. F. Harkey, P. C.

Oak Ridge, Miss.

Dear Advocate: On March 17 our first quarterly conference convened at Oak Ridge and it was a success. Brother Sharbrough gave us a great sermon in the forenoon from 1 Cor. 2:9 and 10. it was, indeed, a great sermon, so reeognized by all who heard it. The women of Oak Ridge and vicinity did themselves credit in feeding those present bountifully—a characteristic of theirs—and we thank them heartily. The conference, in the afternoon, was well attended, all things considered, and we had good spiritual and financial reports, for which we devoutly thank God. Brother Sharbrough preached three more good sermons the following Sunday, which were conducive to the coming revival. All of them had the evangelistic note and made it much easier for the pastor to do "the work of an evangelist."

Not long since there came to me in my secret devotions a goal for our charge, viz.: "A revival in every church and all the assessments in full." It came suddenly and has grown on me ever since. I know in order to see this goal realized it means hard work and "kneeology," and I know also that it will mean the harmonious adjustment of all other phases of church work and general progress along all lines. Who will pray for me and the work every day—for the realization of this goal? I have only 15 appointments a month, so I MUST have help. When Wilson was inaugurated the second time, he kissed the following Scripture: "God is our refuge and strength and a very present help in the time of trouble." This incident indicates where our President expects to receive help in national trouble. The same God that President Wilson looks to for help in the present world-struggle will send a revival to every church in Oak Ridge charge and put it into the hearts of the people to pay the assessments in full—if—Oh, that the conditions may be met!

In prayer and faith.

J. A. WELLS.

MOUNT PLEASANT CHARGE BEREAVED.

Dear Dr. Meek: It is with sadness that we chronicle the deaths of three of the oldest and most revered members of the Mt. Pleasant charge within the last few days.

Brother D. E. CURL, who died on the morning of March 3, 1917, was born on June 6, 1820, and so when he passed away he was 96 years, 8 months, and 27 days old. He joined the Church a number of years ago, and will be greatly missed in the Mt. Pleasant church, as well as in his home and among his many friends. He leaves a devoted wife, seven children, quite a number of grandchildren and great-grandchildren, together with a host of friends, to mourn his decease. When the last sad rites of the Church were said to his memory, his Masonic brethren took charge of the remains, and, after the regular ritualistic service, they were laid away to await the summons of the Grand Master of the Universe.

Brother M. P. BALLARD was born on January 5, 1836, and died March 5, 1917. He was a member of the Church for more than 40 years, and during a greater part of the time he was a steward. While he has gone to his reward, truly, as was said of one of old, "his works do follow him." He, too, leaves a devoted wife, a number of children and grandchildren, together with a great many warm, personal friends, to mourn their loss. Surely, when one has been taken who has served his God, his Church, and his generation as faithfully as Brother Ballard had, it must be true that thereby "Heaven is made a great deal richer and earth much poorer." The community has lost a good citizen, the Church a devout worshiper, and the family a faithful loved one. We laid the body in the New Salem Cemetery to await the resurrection of the just.

Sister SALLIE JONES, who for a little more than 78 years lived in the community, a true friend, a devout mother, and a consecrated Christian, was called to her reward on the evening of March 5, and was buried the following day in the New Salem graveyard, where a host of loving friends congregated to pay the last sad rites to Aunt Sallie's memory. She will be greatly missed by her friends and loved ones, though they all have the assurance of meeting her again in the sweet by-and-by, if they are only as faithful in service as she was.

We commend all these sorrowing loved ones to the compassionate Heavenly Father, praying that he may grant them his sustaining grace.

M. A. BURNS, Pastor.

EAT LESS MEAT IF BACK HURTS

Take a glass of Salts to flush kidneys if bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness and bladder irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys clean, thus avoiding serious kidney disease.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

FEED YOUR CROPS!

You feed your hogs and cattle well. Why not do the same for your crops?

MERIDIAN FERTILIZERS

supply the land with just those food elements which are deficient in the land and which are most needed by your crops. Healthy and well-fed crops are always profitable. Ask the farmer who uses the **Red Bag** Meridian Fertilizers.

200 Pounds Doubles Yield.

"I used 200 pounds of Meridian Fertilizers per acre applied before bedding. I doubled the yield over my crop of about 45 acres."

E. Martin, Vosshurg, Miss.

Hastens Maturity And Improves Land.

"Meridian Fertilizers at the rate of 400 pounds per acre more than doubled the yield of all crops for me. I think my land is worth two or three times as much as when I began using Meridian Fertilizers several years ago. My fertilized crops always ripen a good deal earlier."

Charlie Walker, Craft, Texas.

These are only a few of the many thousands of testimonials which we have on file.

Look for the **Red Bag** on the back of every sack.

BRANDS.

Meridian Home Mixture
Meridian Union Special Phosphate
Meridian Blood and Bone
Meridian Perfect Guano
Meridian Ham Bone
Meridian Meal Mixture
Meridian Vegetable Grower
Caddo Cotton
Texas Special.

MERIDIAN FERTILIZER FACTORY,

ADDRESSES,

Meridian, Miss., Shreveport, La., Hattiesburg, Miss.

Ford Car FREE For Your Pastor

Give your Pastor a Ford Car without a cent of cost to you or him.

This offer is open to your Church or any other Church, big or little. Churches, Bible Classes, Sunday Schools, and Ladies' Societies all over the South are taking advantage of our liberal plan to get a Ford for their Pastor, to aid him in his work. Some that started only two or three months ago already have their car, and are finding it a great aid and stimulus to church work.

We Will Help You

That is another generous part of our offer. Read what the committee from one of the Richmond, Va., churches wrote us:

"We hardly know how to thank you for making possible free automobiles for the churches. We realize that our pastor would hardly have had his Ford today, if it hadn't been for you and your most liberal concessions."

Write Today For Details.

Don't wait for someone else to write. *You be the first to write for your church.* Simply fill in the coupon or send a post card. You, and all you speak to, will be delighted to see how easily and quickly you can get the car for your church without costing you a cent. If you answer this at once, you will get the additional benefit of our Special Concession which we are offering for a short time only.

BALLARD & BALLARD CO.
Incorporated
LOUISVILLE KENTUCKY

Manufacturers of Obelisk, Ballard's Self-Rising, Table Talk, Pioneer Self-Rising Flours, and Ballard's Carton Products.

BALLARD & BALLARD CO., Incorporated
Louisville, Ky.

Gentlemen: Without obligating myself in any way to accept your offer, I would like to receive particulars of your offer to give a Ford Car FREE to our church.

Name _____

Address _____

My church is _____

A GREAT REVIVAL AT LELAND, MISS.

Dear Advocate: Rev. Robert A. Clark, of Covington, Tenn., and Miss Juliet Featherstun, of Port Gibson, have been with us two weeks in what has been pronounced by some to be the most sweeping revival held in this section of the delta for twenty-five years.

"Our Bob" did the preaching in that effective way in which he is so capable, earnest and powerful. Miss Featherstun is the accomplished daughter of Rev. H. Walter Featherstun, of the Mississippi Conference, and as director of the choir and congregational singing, rendered valuable assistance, in addition to her splendid solo work.

The City Attorney, an influential lawyer, the ex-City Marshal (61 years of age), with about eighteen others, most of whom are strong men and women, joined the Methodist Church during the meeting, and the entire citizenship of the town and community was reached and strengthened most gratifyingly. The other church people attended every service and co-operated in the meeting, and are loud in their expressions of appreciation of such a revival and what it means to the community.

Bob Clark is a preacher of whom Mississippi is justly proud. He preached a bottomless hell, a glorious heaven, and emphasized the importance of consecrated living. Every department of the church is stronger than before, and the pastor and people helped. The meeting closed to-day.

Don't let any one tell you that the Gospel has lost its dynamic power and that a great revival can't be held in the Delta. Our meeting is a mighty evidence that the Gospel is still effective in saving men, and that people in the Delta are just as responsive and appreciative of the "old, old story" as are the people elsewhere. Our people had been praying for such a meeting, and God was with us.

E. H. CUNNINGHAM.

March 23, 1917.

Gail Borden EAGLE BRAND CONDENSED MILK THE ORIGINAL

Pure milk and pure cane sugar, combined under the cleanest conditions. An Ideal Food for Babies. The best milk for table and cooking purposes.

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day a glass of hot water with a tablespoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter-pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast act on the stomach, liver, kidneys and bowels.

MISS RUSH'S RECITAL.

(From the Brookhaven Leader.)

Miss Leslie Vaughan Rush, pupil in piano of Miss Lois Cooper of Whitworth College, gave her graduating recital Saturday evening before an audience larger than those which usually greet the first senior recital of the year.

Miss Rush's performance gave evidence of good musical taste, fine application and excellent training. Her talent showed to best advantage, perhaps, in the group of compositions by modern composers, and in Godard's Introduction and Allegro, Opus 49, with its rich orchestral accompaniment on second piano by Miss Cooper. The program was well chosen and ambitious.

She received numerous lovely floral tributes of hot-house roses and carnations.

Miss Rush graduated last year in the literary department of Whitworth, and with the completion this session of the music course, she will rank as one of Whitworth's best equipped graduates.

The achievements of Whitworth's young senior students in music should be an inspiration to every music pupil and music lover of our community, and those who fail to attend the recitals miss the best opportunity offered the public to increase their musical appreciation.

Whitworth's music department is doing a splendid service to the State in sending out each session several splendidly trained young pianists, and no better musical advantages are to be had in Mississippi.

Second and Third Application of Fertilizers.

According to Dr. R. J. H. DeLoach, former director of the Georgia Experiment Station, whose ability is recognized throughout the South, second and third applications of commercial fertilizer pays in almost every case and should generally be recommended. Almost every Agricultural Experiment Station where commercial fertilizers have played any part in the experimental work, recommends the second application. The great success with which the Boys Corn Clubs have met in their club work proves very clearly the importance of making the second and even the third application of fertilizers.

Since the second application of fertilizers comes about the time when there is not very much farm work to do, it costs very little extra labor to make it. All the mid-summer planting is over, and the heaviest of the cultivating is past.

Farmers who have made a practice of intensive farming always favor the second and third applications, the idea being to feed the plant throughout its growing period.

FROM BROTHER NORSWORTHY.

My Dear Mr. Editor: Here I am away down in "The Land of Flowers and Sunshine." We are nearing the end of a very successful revival campaign here in Haines City. The good Lord has been with us most graciously. At the close of this campaign, I will return to Mississippi to meet engagements there. Please allow me to say to the brethren in the territory reached by the Advocate that I have some open dates in the early part of the year which I would be very glad to give to places where my services may be needed. My time is unoccupied until the third Sunday in April. My address is still Yazoo City, Miss.

With love for all the brethren and best wishes for the Advocate, I am,

THOS. J. NORSWORTHY.

Haines City, Fla.

IT STOPS CROUP

The safest thing for a scared mother to have on hand for croup is a bottle of Foley's Honey and Tar. It stops croup by cutting the thick choking membrane and raising the phlegm; by easing the hoarse, tight breathing, by leaving a soothing coating on the inflamed lining of the throat and stopping the hoarse cough. Mrs. T. Neureurer, Eau Claire, Wis., says: "Foley's Honey and Tar cured my boy of a very severe attack of croup after other remedies had failed. I recommend it as we know from our own experience that it is a wonderful remedy for coughs, colds, croup and whooping cough." Your dealer sells it. Try it.

ALUMNI COMMENCEMENT AT MERIDIAN COLLEGE.

The student and faculty of Meridian College, Meridian, Miss., are planning for a great reunion of its former students at Commencement, May 27 to 29. It is urged that all former students of both the male College and Woman's College make their plans to attend this reunion. Free entertainment is being sought for all who come and a great time is expected. Both the Commencement Sermon and Baccalaureate Address will be delivered by alumni of the College and some programs will be given by graduates and former students. Every former student is requested to remember the date and come if possible. Names should be sent in advance so that free entertainment can be arranged.

This has been the most prosperous session the College has had for many years, and a great reunion is earnestly desired. Send names to C. V. McKee, President Alumni Association, or J. W. Beeson, President of College, Meridian, Miss.

J. W. BEESON.

Relief After Sixteen Years.

H. H. Jackson, Friar's Point, Miss., writes: "I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen years' standing." We have received hundreds of just such remarkable statements regarding the curative properties of Gray's Ointment. For treating boils, cuts, bruises, skin abrasions, burns, sores, etc., it has no equal. It allays pain and prevents blood poison, which is so often the result of small wounds being neglected. You would not be without it if you will give it a trial. Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

MARRIED.

At the home of the bride's parents, Mr. and Mrs. B. L. Hyde, in Pontotoc, Miss., on February 11, 1917, by the Rev. W. M. Young, the bride's pastor, Mr. B. F. PARR, of Kerville, Tenn., and Miss MAMIE HYDE, organist.

Free Offer

Officers of women's church societies desiring to raise funds for their church, will receive on application a very attractive proposition, involving no expense or outlay. State official title and name of church society when writing.

Address PAUL H. HYDE,
Drawer 36, Buffalo, N. Y.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

"The preacher who lives the gospel will never be at a loss for texts for his sermons."

Dry, Hoarse or Painful Coughs Quickly Ended

Home-Made Remedy that Saves You $2—Does the Work Thoroughly.

The prompt and positive action of this simple, inexpensive home-made remedy in quickly healing the inflamed or swollen membranes of the throat, chest or bronchial tubes and breaking up tight coughs, has caused it to be used in more homes than any other cough remedy. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex (50 cents worth), into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. You then have a full pint—a family supply—of a much better cough syrup than you could buy ready-made for $2.50. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiacol and is known the world over for its promptness, ease and certainty in overcoming stubborn coughs and chest colds.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

"When we give grudgingly we do not give at all."

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at a small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

GUARD YOUR BABY'S HEALTH

Cheerful, Chubby Children

Make the Home Happy

Weak, puny babies are a constant care to tired mothers and are subject to many diseases that do not affect healthy children.

Keep your children in good health. See that their bowels move regularly especially during the teething period. This is a distressing time in the life of every child and the utmost precaution should be taken to keep them well and strong.

By the consistent use of

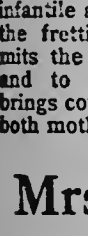
Mrs. Winslow's Soothing Syrup

it is possible to avoid many childish ills now so prevalent.

It is corrective for diarrhoea, colic and many other infantile ailments. It soothes the fretting baby and permits the child to sleep well and to grow healthy. It brings comfort and relief to both mother and child.

Mrs. Winslow's Soothing Syrup

Makes Cheerful, Chubby Children



Is absolutely **non-narcotic.** It contains no opium, morphine nor any of their derivatives. It is soothing, pleasant and harmless.

Buy a bottle today and have it handy

Relieve and Protect Your Children

Sold by all Druggists throughout the world.

"Every conversion is a display of omnipotence."

Established 1879

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Second Round.

Mar. 31.-April 1.
Shelby and Duncan, at Duncan, Apr. 1, 2.
Friar's Point and Sherard, at Sherard, Apr. 7, 8.
Greenville, Apr. 14, 15.
Lula and Dubbs, at Dubbs, Apr. 20, 21.
Jonestown and Evansville, at Evansville, Apr. 21, 22.
Coahoma and Lyon, at Lyon, Apr. 28, 29.
Gunnison and Shipman's Chapel, at Shipman's C., May 4, 5.
Cleveland, May 5, 6.
Clarksdale, May 12, 13.
Tunica, at Hollywood, May 19, 20.
Benoit and Beulah, May 25, 26.
Rosedale and Hillhouse, at Hillhouse, May 26, 27.
Glen Allan, June 3, 4.

The District Conference will be held at Lula, March 27,-29.

V. C. CURTIS, P. E.

Holly Springs Dist.—Second Round.

Byhalia, at Fountain Head, April 1.
N. M. and Pine Valley, at Salem, April 7, 8.
Waterford, at Asbury, April 15.
Lamar, April 22.
Holcomb, at Spring Hill, April 28, 29.
Grenada, April 29, 30.
Coffeeville, at C., May 5, 6.
Potts Camp, at Winhorn, May 12, 13.
Ashland, at Ashland, May 19, 20.
Toccopola, May 26,-27.
Randolph, May 27, 28.
Paris, June 2, 3.
Taylor, June 9, 10.
Oxford (Q. C.), June 10.
Water Valley (Q. C.), June 13.
Holly Springs (Q. C.), June 17.

This will be an efficiency round. The work of every church in the district will be reviewed. Reports will be heard from every department of the church Every member of the church is expected to be present. They will go away knowing the "state of the finances" as well as other important work of the church. District Conference at Coffeeville May 3-5. The greatest Conference of the kind ever held in the district. No church, or preacher, will feel comfortable, or ought to, who has failed to have things well in hand. We are beginning well. High hopes are had with reference to the whole work of the district. It's a man's job we have—it will take the full work of men to handle it. Are we equal to it? We shall see.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Second Round.

Amory and Nettleton, at Amory—Preaching, Mar. 25, p.m.; Q. C. Apr. 12.
Tremont, at Mt. Pleasant, March 31, Apr. 1.
Fulton, at Friendship, Apr. 1, 2.
Prairie, at Prairie, Apr. 7, 8; preaching, Mouldon, Apr. 8, p.m.
Houston Cir., at Atlanta, Apr. 14, 15.
Houston Station, Apr. 15, 16.
Vardaman, at Hurricane, Apr. 20.
Calhoun City, at Pittsboro, Apr. 21, 22.
Verona, at Palmetto, Apr. 28, 29.
Shannon, at Shannon, Apr. 29, 30.
Nettleton Cir., at Union, May 5, 6.
Montpelier, at Palestine, May 12, 13.
Buena Vista, May 13, 14.
Houlka, at Houlka, May 19, 20.
Greenwood Springs, May 26, 27.
Smithville, May 27, 28.

THOS. H. LIPSCOMB, P. E.

Sardis Dist.—Second Round.

Wall Hill, at Marvin, Mar. 31,-Apr. 1.
Senatobia Q. C., Apr. 3.
Courtland, at Center Hill, Apr. 7, 8.
Crowder, 7:30 p. m., Apr. 8.
Tyro, Apr. 14, 15.
Sardis, 7:30 p.m., Apr. 15.
Coldwater, Apr. 18.
Sardis Cir., at Cold Springs, Apr. 21, 22.
Sardis, 7:30 p.m., Apr. 22.
Sardis Q. C., Apr. 26.
Cockrum Cir., at Independence, Apr. 28, 29.
Hernando—Dist. Conf., Apr. 30,-May 3.
Hernando Q. C., May 1.
Longtown, May 5, 6.
Arkabutla, at Mt. Olivet, May 12, 13.
Crenshaw, at Sarah, May 15.
Eureka, at Lovejoy, May 19, 20.
Eudora, at Poplar Corner, May 26, 27.
Charleston, May 30.
Pleasant Hill, at Lewisberg, June 2, 3.
Olive Branch, at Oak Grove, June 9, 10.

J. H. HOLDER, P. E.

Winona Dist.—Second Round.

Sunflower, at Fairview, Mar. 24, 25.
Indianola, Mar. 25, 26.
Moorhead, April 1, 2.
Itta Bena, April 2, 3.
Winona Ct., at Bluff Springs, April 7, 8.
Winona Station, April 8, 9.
Swiftown, at Swiftown, April 14, 15.
Belzoni, April 15, 16.
Isola, at Isola, April 21, 22.
Duck Hill, at Chapel Hill, April 28, 29.
Lambert, at Belen, May 5, 6.
Tutwiler, at Vance, May 6, 7.
Webb, at Strathmore, May 12, 13.
Drew, at Sandy Bayou, May 19, 20.
Ruleville, at Ruleville, May 20, 21.
Duhlin, at Rome, May 26, 27.
Valley Mission, at Tippo, June 2, 3.
Minter City, at Minter City, June 9, 10.
Schlater, at Schlater, June 10, 11.

L. M. LIPSCOMB, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Ellisville Mision, at Pleasant Ridge, Mar. 31, April 1.
Ellisville, at Moselle, April 1, 2.
Court Street, Hattiesburg, 11 a.m., April 8.
Broad Street, Hattiesburg, 7:30 p. m., April 8.
Hattiesburg Circuit, at Lux, April 14, 15.
Eucutta, at New Hope, April 18.
Heidelberg, at Sandersville, April 21, 22.
New Augusta, at McLain, April 27.
Richton, April 28, 29.
Blodgett, at Ovett, April 30.
Leakesville, at Rounsaville, May 4.
Lucedale, May 5, 6.
District Conference, at Purvis, May 8, 11.
Main Street, Hattiesburg, May 13.
Seminary, at Seminary, May 19, 20.
Collins, at Bethel, May 25.
Williamsburg, at Good Hope, May 26, 27.
Magee, at Rial's Creek, June 1.
Taylorsville, at Fair Mount, June 2.
Mount Olive, at Mize, June 3, 4.
Purvis, June 6.
Prentiss, at Bassfield, June 9, 10.
Oloh, June 11.
Silver Creek, at Bethel, June 16, 17.
Sumrall, June 23, 24.

W. B. JONES, P. E.

ENTHUSIASTIC PRAISE FOR WELL KNOWN MEDICINE

My customers tell me that Dr. Kilmer's Swamp-Root is all right and if my patrons are satisfied with the benefits derived from its use I am confident that it is a preparation of merit. In liver trouble it has proven to be a very valuable medicine according to reports received. It has been in my store ever since it came to New Orleans and I have never had any reason to feel that it was not a valuable article on my shelves.

Very truly yours,
ADOLPH BERENDSOHN,
Druggist,
736 S. Rampart Street,
Sept. 29, 1916. New Orleans, La.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

WHAT IS

LAX-FOS

LAX-FOS IS AN IMPROVED CASCARA

A DIGESTIVE LAXATIVE

CATHARTIC AND LIVER TONIC

LAX-FOS is not a Secret or Patent Medicine but is composed of the following old-fashioned roots and herbs:

CASCARA BARK
BLUE FLAG ROOT
RHUBARB ROOT
BLACK ROOT
MAY APPLE ROOT
SENNA LEAVES
AND PEPSIN

In LAX-FOS the CASCARA is improved by the addition of these digestive ingredients making it better than ordinary CASCARA, and thus the combination acts not only as a stimulating laxative and cathartic but also as a digestive and liver tonic. Syrup laxatives are weak, but LAX-FOS combines strength with palatable, aromatic taste and does not gripe or disturb the stomach. One bottle will prove LAX-FOS is invaluable for Constipation, Indigestion or Torpid Liver. Price 50c.

HEADACHES

Thousands of men and women suffer from headaches every day, other thousands have headaches every week or every month, and still others have headaches occasionally, but not at regular intervals. The best Doctor is often unable to find the cause of many of these headaches, and in most other cases, knowing the cause, he does not know what will remove it, so as to give a permanent cure. All he can do is to prescribe the usual pain relievers, which give temporary relief, but the headache returns as usual, and treatment is again necessary. If you suffer from headaches and have been unable to remove the cause, take anti-kamnia tablets, and obtain the greatest possible relief. You can obtain them at all druggists in any quantity, 10c worth, 25c worth or more. Ask for A-K Tablets.

SICK-HEADACHES

Sick headache, the most miserable of all sickness, loses its terrors when A-K Tablets are taken. When you feel an attack coming on take two tablets, and in many cases, the attack will be warded off. During an attack take one A-K Tablet every two hours. The rest and comfort which follow, can be obtained in no other way.

GALL STONES (*No Oil*) **AVOID OPERATIONS**

No more Gallstone Pains or Aches in Stomach, Back, Side or Shoulders; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Biliousness, Headache, Constipation, Piles, Catarrh, Drowsiness, Blues, Jaundice, Appendicitis. These are common Gallstone symptoms—can be Cured. Send for home treatment MED-C-L BOOK on LIVER, STOMACH, GALL TROUBLES & APPENDICITIS. **FREE**

GALLSTONE REMEDY CO., Dept. J-11 216 S. Dearborn Street CHICAGO

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

"Religion is the allegiance of the soul to God."

Tells why chicks die

E. J. Reefer, the poultry expert, 6403 Reefer Building, Kansas City, Mo., is giving away free a valuable book entitled, "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalsell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The sixth annual meeting of the Woman's Missionary Society of the Mississippi Conference will convene at Gulfport, Friday, April 6, 1917.

Names of delegates, and all communications, should be sent to Mrs. Eugene Kelly, Gulfport, Miss.

Mrs. R. E. JOHNSON,
President.
Mrs. H. L. McCLESKEY,
Rec. Secretary.

WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council convenes at First Church, New Orleans, April 12-20. Great preparations are being made for this meeting, and not only will a royal reception be accorded all visitors, hut a wonderful inspiration will be gained from attendance upon the deliberations of the women as well as from the stirring addresses which will be delivered at the evening sessions. Our Council officers are gifted in the art of public speaking, and each officer will come with a message full of enthusiasm and information about her special line of work. Deaconesses, missionaries, our Bishop Lambuth, and some national speakers will all be gathered there. Truly, it is the opportunity of a lifetime; so do not miss it.

COUNCIL DAILY.

As usual, this little paper will be published during the Council meeting and no missionary worker can afford to be without it. It contains the choicest gleanings from each day's sessions, and the price is only twenty-five cents. Send your subscriptions to Mrs. S. A. Montgomery, 7926 Elm Street, New Orleans.

REPORT OF THE LOUISIANA ANNUAL MEETING AT CROWLEY.

The seventh annual meeting of the Louisiana Conference Woman's Missionary Society, held in the First Methodist Church in Crowley, was a marked success—a time long to be remembered, for this year, as never before, the eyes of the whole Southern Church are on Louisiana. All good things were ours—beautiful weather, neither cold nor rainy, a cordial welcome, and a wise management that had prepared for every wish and need. Crowley means much to Methodism, and, from the way Crowley welcomed the Conference, we believe Methodism and the Woman's work mean much to Crowley.

The session began on Monday night, with a partaking of the Sacrament, and it was a fitting way to begin this time of holy communion and active service for the Master for the next three days. Rev. N. E. Joyner, a returned missionary from Mexico, spoke of the work there. His pleas for that bleeding country are always stirring and earnest.

Tuesday morning the regular business of the meeting was taken up and the reports of officers were given. It was a noticeable thing how happy and hopeful these reports were. There have been losses, but there have also been great gains. As you listened to these reports, you could see how much stronger each officer's faith had grown in this work for Him during this year, and each one had an aggressive plan for further growth. The Bible half-hour was conducted by Deaconess Mary Deizendorf, from Detroit, Mich.

On Tuesday afternoon the superintendents of mission study, social service, and supplies made their reports. Many of our auxiliaries have active mission study classes, but are not reporting, and this failure to report was discussed and brought out in Mrs. Ledbetter's report. Deaconess Gatewood spoke on "The Missionary Society as an Evangelistic Agency," showing how through this channel the women are becoming a strong arm of evangelism in the Church to-day.

On Tuesday evening the French mission work was presented by Deaconess Walker. She told why this was such an important time to enlarge and develop this wonderful field. This work lies very close to every Louisiana woman's heart and we long to go in and possess this fair land. Miss Janie Watkins, from Soochow, China, in such an interesting way told us of her life and labors as a teacher for twelve years in the Laura Haygood School in Soochow. She wished that she could make us understand the change that has come to China in those twelve years—from Monarchy to Republic, from three thousand years of sleep in darkness and death to light and life. The door to the Chinese heart is wide open, from the coolie to the cultured government officials. Now is our opportunity to make China positively Christian.

Wednesday morning was given over to the reports of the District Secretaries. There is always something thrilling in these reports. The District Secretary's report shows whether we shall go on to conquer or remain in camp. Every district reported the pledge paid in full, except one. Many times these women's voices would tremble as they closed their reports, knowing, as they did, the sacrifice and loving service of many unknown women who had made their final reports possible.

Mrs. B. W. Lipscomb spoke on the unfinished task. She said the work in our local auxiliaries would never be finished until every woman and child in the Church was a member of the Missionary Society. They should be asked to join the missionary society, not because it needs them, but because they cannot afford to miss it. Mrs. Lipscomb gave the devotional Bible lessons, which were most helpful and inspirational. She told of how Christ had trusted us so as to admit us to his friendship and into all his secrets. These Bible lessons drew us up close to the great loving heart of God. In the last one, Mrs. Lipscomb made the women present realize how much it cost Christ to win us and how we ought to suffer with him in bringing many souls to know of the fullness of his love.

Wednesday afternoon was given over to the Young People's and children's Institutes. The young people of Crowley had a nice program, and Miss Janie Watkins of China spoke to them of her work for young girls in Soochow. The Juveniles met in separate session and Mrs. Lipscomb told them of how she treasured the letters written her by them. Miss Watkins sang for them in Chinese, and Miss Gibson and Mrs. Herr told them of the little children in New Orleans and how the Juveniles in Crowley could help them. At the close of this session the friends in Crowley came in their cars and took all of the delegates for an auto ride. Here many of them saw their first rice plantations.

On Wednesday evening Deaconess Helen Gibson spoke of the work at St. Mark's, New Orleans. Our opportunity for helping is limited only by our lack of workers and adequate buildings; for instance, the deaconesses use one room for the office in the morning; it is a meeting place for the clinic in the afternoon and a boys' play room at night. They need a separate church building so that the first floor of the present building could be open to the public for parlors and social rooms. Mr. Stockwell, for three years in our mission in Africa, gave a stereopticon lecture on the work there. These pictures taken by Mr. Stockwell, give a view that we never could have had if he had simply told us—"they spoke for themselves" of the need of the African for the Gospel.

On Thursday morning Mrs. E. W. Herr gave a report of the work being done for "the other half" by Mary Werlein Mission. Then came the pledge hour. There is always a sacred hush before this time. It is an impressive sight to see the District Secretary stand and the delegates of her district with her, and all together make their pledge. In each district there was a definite plan for the extension of the work. Each district pledged seven new missionary societies, seven boxes of supplies, one hundred new members, 75 per cent of the auxiliaries observing the week of prayer, seven new mission study classes, and seven auxiliaries doing definite social service work. The Executive Committee had hoped to have the Conference pledge amount to $5000 this year, and when all the pledges by districts were in they found the total was $5450, and the women sang "Praise God, from whom all blessings flow."

The following officers were elected: President, Mrs. C. F. Niebergall, New Orleans; First Vice President, Mrs. W. T. Cunningham, Natchitoches; Second Vice President, Mrs. R. H. Harper, New Orleans; Corresponding Secretary, Mrs. A. P. Holt, Crowley; Recording Secretary, Mrs. W. A. Bell, Lake Charles; Treasurer, Mrs. J. J. Holmes, Minden; Superintendent of Study and Publicity, Mrs. Wiltz Ledbetter, Shreveport; Superintendent of Social Service, Mrs. E. R. Kennedy, Lafayette; Sperintendent of Supplies, Mrs. H. L. Baker, Plattenville.

The following are the District Secretaries: Alexandria District, Mrs. R. W. Winstead, Natchitoches; Baton Rouge District, Mrs. J. E. Walter, Wilson; Lafayette District, Mrs. W. M. Buchanan, Lake Arthur; Monroe District, Mrs. J. C. Calhoun, Rayville; New Orleans District, open as yet; Ruston District, Mrs. Jos. Miller, Minden; Shreveport District, Mrs. Ben Johnson, Mansfield.

There was some real excitement over the next place of meeting. The contest lay between Baton Rouge and First Church, Shreveport, but by a majority vote the body decided for Shreveport in 1918.

The meeting throughout was marked by a serious, conscientious sense of responsibility, and a hopeful, earnest desire to meet this duty in Christ's name and for his honor and glory.

Mrs. W. T. Cunningham and Mrs. R. H. Harper are alternates to the Council Meeting. GRACE GATEWOOD.

PILES DON'T BE CUT
Until You Try This Wonderful Treatment.
If you have piles in any form write for a **Free** sample of **Page's Pile Tablet's** and you will bless the day that you read this. **Write to-day. E. R. Page, 430 Main, St., Marshall, Mich.**

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

HOW MRS. BEAN MET THE CRISIS

Carried Safely Through Change of Life by Lydia E. Pinkham's Vegetable Compound.

Nashville, Tenn.—"When I was going through the Change of Life I had a tumor as large as a child's head. The doctor said it was three years coming and gave me medicine for it until I was called away from the city for some time. Of course I could not go to him then, so my sister-in-law told me that she thought Lydia E. Pinkham's Vegetable Compound would cure it. ● It helped both the Change of Life and the tumor and when I got home I *did not need the doctor.* I took the Pinkham remedies until the tumor was gone, the doctor said, and I have not felt it since. I tell every one how I was cured. If this letter will help others you are welcome to use it." —Mrs. E. H. Bean, 525 Joseph Avenue, Nashville, Tenn.

Lydia E. Pinkham's Vegetable Compound, a pure remedy containing the extractive properties of good old fashioned roots and herbs, meets the needs of woman's system at this critical period of her life. Try it.

If there is any symptom in your case which puzzles you, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

Died of Premature Old Age!

(BY V. M. PIERCE, M. D.)

How many times we hear of comparatively young persons passing away when they should have lived to be 70 or 80 years of age. This fatal work is usually attributed to the kidneys, as, when the kidneys degenerate, it causes auto-intoxication. The more injurious the poisons passing thru the kidneys, the quicker will those noble organs be degenerated, and the sooner they decay.

To prevent premature old age and promote long life, lighten the work of the kidneys by drinking plenty of pure water all day long, and occasionally taking a little Anuric before meals. This can be obtained at almost any drug store. Anuric will overcome such conditions as rheumatism, dropsical swellings, cold extremities, scalding and burning urine and sleeplessness due to constant arising.

YOU GET STRONG, if you're a tired-out or "run-down" woman, with Dr. Pierce's Favorite Prescription. And, if you suffer from any "female complaint" or disorder, you get well. For these two things—to build up women's strength, and to cure women's ailments—this is the best medicine to benefit or cure.

The "Prescription" regulates and promotes all the natural functions, never conflicts with them, and is perfectly harmless in any condition of the female system. It brings refreshing sleep, and restores health and vigor.

If you eat the right foods, and not too much of them, the poisons in your system can be kept down and thrown out by taking a natural laxative, such as that composed of May-apple, juice of aloes, root of jalap, sugar-coated, and long sold by all druggists as Dr. Pierce's Pleasant Pellets. Get them to-day.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.

First Church, Shreveport, Apr 1, a.m.
Texas Avenue, Shreveport, April 1st, p.m.; April 4, p.m.
Bossier City and Wesley, at Carroll Creek, April 7, 8.
Coushatta, April 18, p.m.; April 9, a.m.
Vivian, April 11.
Cedar Grove, at Mt. Zion, April 15, a.m.
Queensboro, April 15, p.m.
Bayou La Chute, at Atkins, April 22, a.m.
Noel Memorial, April 22, p.m.
Stonewall, April 29, a.m.
Belcher, April 29, p.m.
Noble, at Bellmont, May 5, 6.
Many, May 6, 7.
Pelican, at Mitchell, May 12, 13.
Mansfield, May 16.
Leesville, May 19, 20, a.m.
Zwolle, May 20, p.m.
Pleasant Hill, at Williams' Chapel, May 26, 27.
Anacoco and Pickering, at Holly Grove, May 26, 27.
Mooringsport, May 31.
Ida, June 2.

District Conference will convene at Logansport Tuesday, April 24, at 10 a.m.

C. D. ATKINSON, P. E.

Baton Rouge Dist.—Second Round.

Wilson, at Wilson, Mon., Apr. 2.
Hammond, at Hammond, Sat., Apr. 7.
Ponchatoula, at Ponchatoula, Mon., a.m., Apr. 9.
Amite, at Amite, Mon., p.m., Apr. 9.
Gonzales, at Meadows, Sat., Apr. 14.
Jackson, at Wilhelm, Sat., Apr. 21.
Franklinton Ct., at Waldheim, Sat., Apr. 28.
Franklinton, at F., Mon., Apr. 30.
Greensburg, at Days, Sat., May 5.
Baton Rouge, 1st, Mon., May 7.
Keener Memorial, Wed., May 9.
Denham Springs, at Live Oak, Sat., May 12.
Baker, at Blackwater, Sat., May 19.
Zachary, at Zachary, Mon., May 21.
Kentwood, at Mt. Herman, Sat., May 26.

The District Conference will be held at Amite, May 14-17.

H. W. BOWMAN, P. E.

Lafayette Dist.—Second Round.

(In Part)

Lafayette, Mar. 31.-Apr. 1.
Morgan City, 7:30 p.m., Apr. 7; 11 a. m., Apr. 8.
Franklin, 7:30 p. m., Apr. 8, 9.
Opelousas, at Church Point, Apr. 14, 15.
Ebenezer, Apr. 21, 22.

H. W. MAY, P. E.

Alexandria Dist.—Second Round.

Mar. 31-Apr. 1
Campti, at Clarence, Apr. 3.
Pineville and Meridian, at Pineville, Apr. 4.
Boyce, at Eden, Apr. 11.
Bon Ami and Carson, at Carson, Apr. 14, 15.
DeRidder, Apr. 15, 16.
Merryville, Apr. 17.
Longville, at Hopewell, Apr. 21, 22.
Oakdale, Apr. 22, 23.
Glenmora and McNary, at McNary, Apr. 24.
Oberlin and Reeves, at Reeves, Apr. 28, 29.
District Conf. at Natchitoches, May 1-3.
Standard, at Urania, May 5, 6.
Selma and Rochelle, at Rochelle, May 7.
Provencal, at Oak Grove, May 12, 13.
Natchitoches, May 13, 14.
Lecompte and Cheneyville, at Lecompte, May 15.
Fullerton, May 19, 20.
Pollock, at Liberty Chapel, May 21.
Jena and Jonesville, at Jonesville, May 26, 27.
Trout and Good-Pine, at Good Pine, May 27, 28.
Alexandria, June 4.

HIRAM CARTER, P. E.

Monroe Dist.—Second Round.

Tallulah, Apr. 1
Lake Providence, Apr. 2, 3
Oak Grove, at Forest, Apr. 4, 5
Midway, Apr. 6
Ruston (a.m.), Apr. 8
Mer Rouge (p.m.), Apr. 8
Calhoun, at Downsville, Apr. 14, 15
Sunday School Convention, Monroe, Apr. 16-18
Farmerville, Apr. 22
Rayville, at Delhi, Apr. 29
Waterproof, at St. Joseph, Apr. 30
Richland Cir., May 2
Gilbert, at Wisner, May 6
Sicily Island, at Pine Hill, May 13
Ouachita Mission, May 20
Columbia, May 21
Mangham, May 27.
Winnsboro, at Crowville, May 28.
Eros, at Indian Village, June 3

ALBERT S. LUTZ, P. E.

New Orleans Dist.—Second Round

Bogalusa, April 1
Second Church, April 8, a.m.
Algiers, April 8, p.m.
St. Mark's, April 8, p.m.
Lower Coast,
Epworth, April 15, a.m.
McDonoghville, April 15, p.m.
Parker Memorial, April 22, a.m.
Union Revival, April 22, p.m.
Felicity, April 29, a.m.
Union Revival, April 29, p.m.
Covington, at Portevent's Mill, May 6.
Plaquemine, May 13.
Angie-Tallisheek, at Sun, May 19.
Slidell, May 20, a.m.
Union Revival, May 20, p.m.
Rayne Memorial, May 27, a.m.
Carrollton Ave., May 27, p.m.
Donaldsonville, June 3.
Louisiana Ave., June 10, a.m.
First Church, June 10, p.m.
Mary Worlein Mission, June 17, p.m.

W. W. HOLMES, P. E.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

What a great thing it would be if, after losing our tempers, some of us couldn't find them again.—Columbia State.

A clear brain and healthy body are needful for success. Thinness, pimples, constipation, sick headaches, nervousness, dizziness, biliousness, and other disorders are ill-will, dissipation, drives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

The spirit of delight comes often on small wings.—R. L. Stevenson.

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

L. & N. Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS & PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand words to enjoy ... gladness, automatic electric safety signal ... Sunset Limited Observation ... Sleeping and Observation ... trip over the APACHE TRAIL of Arizona ... Apache Trail Route.

"SUNSET LIMITED"—No Extra Fare

From New Orleans Daily 11 A. M. Quickest Time to San Francisco

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For ... or write
W. H. STARKEY, City Pass. Agent, Lake Charles, La.

NUXATED IRON

The Power behind the Throne Dynasty of Iron

Dr. Ferdinand King, New York City physician and medical ... be no stronger, more vigorous iron men nor beautiful, healthy, rose-cheeked ... Iron—Nuxated Iron taken three times per day after meals will ... and endurance of weak, nervous, run-down folks 200 per cent ... many instances. Avoid the old forms of metallic iron pills ... corrode the stomach, and thereby do more harm than good. Take only organic iron—Nuxated Iron! It is dispensed by all good druggists.

Sunday School

NORTH MISSISSIPPI NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The Executive Committee of the Sunday School Board, at a recent meeting, selected Durant as the place to hold the first Conference Federation of Wesley Bible Classes. September 4, 5, 6, will probably be the time. Now is the time for the District Superintendents of the Wesley Bible Class and other organized classes to get busy and organize in every school within fifty miles of Durant, that we may have at least three hundred to attend this first meeting.

Another piece of good news! The Executive Committee expects to have a Conference Elementary Superintendent in the field within the next two months to give her entire time to this important work. Every Conference in the Gulf Division now has such a worker.

TEACHER-TRAINING ENROLLMENT.

The enrollment of classes and students in the teacher-training course of our Church for the period from January 20 to February 20 for the Conferences of the Gulf Division was as follows:

Alabama Conference—one class, at Abbeville, with 12 students; two individual students.

Little Rock Conference—three classes, at Cato, Malvern and Pine Bluff, with 49 students.

Louisiana Conference—one class, at Baton Rouge, with 13 students.

Mississippi Conference—one class, at Lorena, with 11 students; one individual student.

North Alabama Conference—nine classes, at Birmingham (3), Henagar, Oxford, Ohatchee, Cullman (2), and Haleyville, with 162 students; two individual students.

North Arkansas Conference—one class, at Marion, with 10 students.

North Mississippi Conference—four classes, at Carrollton, Courtland, Mineral Wells, and Sardis, with 36 students.

The total for the Division—20 classes and 298 students.

Aggregate for the whole Church—67 classes and 842 students.

Thus almost one-third of the classes and more than one-third of the students were enrolled from the Gulf Division.

The Conference having the largest number of classes enrolled was the Texas Conference with 11 classes; the one with the largest number of students was the North Alabama Conference with 164.

Diplomas were granted in the Gulf Division as follows: one First Course each at Cortelyou in the Alabama Conference and at Buckner in the Louisiana Conference.

A. L. DIETRICH.

"An able skeptic said: 'I can answer every argument in favor of Christianity but one—my mother's life.'"

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

RESOLUTIONS OF RESPECT.

Whereas, the angel of death has visited our community and called from our midst, our true friend, our Sunday school superintendent and steward, Mr. L. P. BELL; and

Whereas in his taking away, we feel that the community, and especially the Methodist Church and Sunday school, have suffered a great loss; therefore, be it resolved:

1. That we, the officers, teachers and members of the Methodist Church and Sunday school at West, Miss., will cherish his memory and endeavor faithfully to carry forward the work that he loved so well.

2. That we bow submissively to the Master's will, believing that "He doeth all things well." Our hearts are saddened by his going, but we rejoice in the hope of meeting him again in that home where there is no parting.

3. That we extend to his bereaved family our sincere sympathy, and pray that God's grace may be sufficient and that his Spirit may comfort them in this sad hour.

4. That a copy of these resolutions be spread on the minutes of our Church and Sunday school, and that copies be sent to the New Orleans Christian Advocate and the Lexington Advertiser for publication.

Signed: S. B. Johnson, C. M. Purvis, J. S. Rosamond, Clara Brock, Carrie Green.

A NOTE FROM HATTIESBURG.

Dear Brother Meek: I write you these few lines to let you know that I am still confined to my bed. I have been here in bed between six and seven months. I have been afflicted with malarial fever and kidney and bladder trouble. If you remember, I wrote you at Conference time about my condition. I still see my way clear, if God should see fit to take me. I think I am holding my own, but am improving very slowly.

I wish to say that Rev. W. B. Jones, our presiding elder, has made a fine beginning on the Hattiesburg District, and that Brother Paul D. Hardin has captured his people here at Main Street Church. He is doing good work, and every one likes him. Rev. P. H. Howse, the Hattiesburg District evangelist, is making as good a beginning as the weather will permit in the rural sections. The people are delighted with his preaching. Rev. W. A. Terry is holding a protracted meeting here at the Broad Street Church. Brother Bennett, one of our Conference evangelists, is doing the preaching. The people speak as though they are having a grand meeting, and the best of preaching. Brother Adams, at Court Street, is getting on nicely, and is doing a great work. He has an excellent people.

Please announce that my address is 307 Mabel street, Hattiesburg, Miss. May God bless you in your great work. I am always glad to get our Advocate and read it. It does me good.

Your brother in Christ,
L. J. JONES.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

Coarse Hair

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

NUX IRON PEPSIN and SARSAPARILLA—Effective Combination.

As comprised in Hood's Sarsaparilla and Peptiron Pills, these valuable remedies possess unequalled health-value, for the alleviation and cure of a long train of ailments common among our people in this 20th century.

In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs and must have the aid of the health-giving powers of this combination of medicines to support and sustain normal health tone. If it is not supplied, the depletion of the blood and the broken-down nerves will soon give way to permanent invalidism and ruined health.

The very best remedies for blood-purifying and nerve-building are found in Hood's Sarsaparilla and Peptiron Pills. You know well the great tonic properties of iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals, Peptiron Pills after.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, Donaldsonville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

Holy Bible
Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 64—No. 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3189.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 5, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Christ is risen! Cross and tomb
Sink behind in passing gloom;
From these shadows, drear and dim,
We must rise and live with him."

* * *

For a Christian, every week should be "a holy week."

* * *

There is a humanitarian philanthropy which in its ministrations sees only the physical man. Christian philanthropy in its work has in view both the body and the soul.

* * *

We do not take to the suggestion of having the conversions that occur in revival meetings reported under the designation, "Decisions." When the Holy Spirit regenerates a human soul it is something more than a "decision" for Christ. We trust that Southern preachers of every class will adhere to our historic revival nomenclature. We know of no good reason for abandoning it.

THE LIVING CHRIST.

The largest asset of the Church has ever been the living Christ. The death of Jesus was a necessity in the great work of saving fallen mankind, but it was not any more so than his resurrection. The cross and the tomb were but stepping stones toward the mighty achievement that the eternal Son of God had in view. Having become incarnate, having taught and suffered in the flesh, having died, and having risen from the dead, he had laid broad and deep the foundation of the stupendous scheme of human redemption and stood ready to lead in carrying it forward to a grand consummation. What would have been the use of all this antecedent preparation, made at infinite cost and sacrifice, if the movement had stopped short of actual execution? It would have been like the unfinished tower of which the Master told in one of his great discourses. The LIVING Lord was needed to impart life to men spiritually dead and to lead the infant Church in the fulfillment of the superhuman tasks that lay before it.

To us, it is no wonder that when they saw Jesus hanging dead upon the cross hope died in the hearts of the early disciples. An obscure, hated, and persecuted little band, what could they expect to do without him? Their reliance had been in his wisdom and power, and with that gone, what dependable resource had they left? So far as they could see, all was lost. But the resurrection brought back to them their leader. He was still to be their captain and their coworker. He tarried with them for forty days to give them full assurance of this, and just before he left them upon the slopes of Olivet to ascend on high, he made to them that wonderful utterance, which contains alike the Church's great commission and richest promise: "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world."

But not only did Christ give the disciples convincing proof that he had risen, but he also gave them a Helper who was to abide with them. In his last utterances before he went to Calvary, he repeatedly referred to the coming of the Comforter, the Holy Ghost, whom he would send, and who would co-operate in the further execution of the work that he had made possible. And after his resurrection, as St. Luke expresses it, he "commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which, saith he, ye have heard of me." That promise was gloriously fulfilled on the day of Pentecost when the Holy Spirit descended upon them. In explaining the meaning of what took place upon that memorable occasion, St. Peter said: "This Jesus hath God raised up, whereof we are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Taken in connection with what had gone before, this coming of the Spirit was Heaven's attestation to the great truth that Jesus had risen and was again in the lofty habitation of Deity, from which he had descended to earth. This was the power that flowed forth from his resurrection and ascension, and, strengthened and enlightened by it, the first Christians rejoiced, and went forth in his name "conquering, and to conquer." When asked the secret of the mighty works that they wrought among men, they invariably connected them with the risen Messiah. He it was who was achieving through them the things that were startling and transforming the world.

Thus it was the LIVING LORD that set the hearts of the Apostles on fire, and it was upon his resurrection, rather than upon his crucifixion, that they put the chief emphasis in their preaching. And it is upon the living Christ that the attention of the Church needs to be most centered in this day. Not because the atonement was not a thing of vast significance—there could have been no deliverance of mankind from sin without it—but because the atonement itself found fruition only in a risen Savior, carrying forward the work for which it was designed to open the way. The cross is the symbol of salvation only because he who died upon it still lives. Joseph's tomb became the cradle of the world's hope not because the body of the dead Christ reposed in it, but because it arose therefrom. He who was dead is alive, and will live for evermore, and the keys of death and hades are in his keeping. Such was the declaration of our glorified Lord himself to St. John upon the barren isle of Patmos.

Nor has Jesus at all laid aside the work for which he became incarnate, for which he lived his earthly life, and for which he died upon "the accursed tree." Toward its accomplishment he is still directing his divine energies. He is humanity's high priest and advocate in the courts of glory, and he is preparing for the redeemed a place in the heavenly world, to which he will finally bring them. And he is head over all things to his Church, and in his leadership is to be found the guarantee of the Church's invincibility. If obedient to his commandments, the Church will be clothed with the power of the Holy Spirit, and nothing can prevail against it. In this day when there is so much confusion, and so many devices are being paraded as possessing well-nigh indispensable merit, the Church needs nothing so much as to lift her eyes to the hills from which has ever come her help and to hearken more faithfully to the voice of her ascended Lord. If we labor in his strength, we shall not toil in vain; if we sacrifice for his cause, rich will be our reward; if we fall asleep in him, sweet will be our awakening, when he shall come again to receive us to himself, that we may share the glories of his everlasting Kingdom.

"I know that my Redeemer lives;
What joy the blest assurance gives!
He lives, he lives, who once was dead;
He lives, my everlasting Head!

"He lives, to bless me with his love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need.

"He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safely there."

"WAR SUNDAY" IN NEW YORK CHURCHES.

According to The Literary Digest, many of the Protestant Churches in New York were on Sunday, March 11, decorated with United States flags and the services in them were given up to matters pertaining to war with Germany. A referendum vote on a statement endorsing our Government and condemning the course of the German authorities was taken in more than 200 congregations. In Dr. Hillis's Brooklyn church, it was said, a reference to Colonel Theodore Roosevelt brought the congregation to their feet cheering. In the same issue of the Digest it was stated that the Governor of Connecticut had enlisted the churches in that commonwealth "to gather a census of the State's war material in men."

We trust that we scarcely need to say that we consider such proceedings very much out of place for Christian churches. It seems to us if there is any time when ministers should preach searchingly upon themes that relate to the spiritual life, it is on the eve of war, when possibly in a few days or weeks or months some of the persons before them may be dying upon bloody battlefields. Patriotism is not, in our opinion, at so low an ebb in the United States that the Gospel needs to be sidetracked in our pulpits to give it a boost. As citizens, we have six week-days and various avenues through which we may speak for our country—should not the messages in the house of God on the holy Sabbath be for Christ and in the eternal interest of deathless souls?

We write these words being in no sense what is commonly termed a pacifist, and being thoroughly loyal to the present policies of President Wilson.

EASTER OMENS.

By Miss Grace Wilson.

A star swoons in the golden East!
Day dawns fair for the Easter feast.

And once again, out of the gloom,
Life, all lustre, bursts into bloom,

And beaming radiant, reappears
Re-miracled through the ancient years:

Across the world flames a flash of red—
As red as the suffering Christ-blood shed—

And vibrant earth's heart warms to hold
The golden glow of the blossoming mold.

* * * * *

To-day all things that bloom and breathe
With sweet perfumes and flower-colors wreathe.

The pale, shrinking lily, with shimmering rim.
Meekly looks love in remembrance of Him.

Sweet, modest violets, a-pearl with the dew,
Give gladly their incense, though hiding their blue.

Silken-shirred poppies flame crimson and gold—
Passionate pilgrims, that have and will hold

In their rich, flaming beauty at flood
The colors that stained the dark Cross with His blood.

Afar is the attar of flushed roses shed—
Oh, thorns! They bound them so close on his head!—

And thoughtful-eyed pansies to-day are first seen,
As if reverently keeping His memory green;

While sprangled rosemary tells well of the peace
Bought by the Cross, and of sorrow's surcease.

* * * * *

The Easter flowers that in their fragrant beauty blow,
Bring to mind the Easter of the long ago;
And human sonls, weary and sick with loss,
Behold in the flowers' blooming, the symbol of the Cross.

Chattanooga, Tenn.

A POET'S FAITH.

Edwin Markham, the poet, once said: "I have grown able to believe in God, and to know in my heart that we are but tools for His using, and that He will not throw us aside in the dust unless we break in His hands and prove useless His purpose."

THE GLORIFIED BODY.

By Dr. Thomas Guthrie.

Who saw the rolling waves stand up a rocky wall; who saw the water of Cana flow out rich purple wine; who saw Lazarus's festering corpse, with health glowing on its cheeks, and its arms enfolding sisters ready to faint with joy, saw nothing to match the change the grave shall work on these smouldering bones. Sown in corruption, they shall rise in incorruption, mortal putting on immortality. How beautiful they shall be! Nevermore shall hoary time write age on a wrinkled brow. The whole terrible troop of diseases cast with sin into hell, the saints shall possess unfading beauty, and enjoy a perpetual youth; a pure soul shall be mated with a worthy partner—a perfect body.

A RESURRECTION CALL.

By Dr. J. H. Jowett.

"The Lord is risen." "Your labor is not in vain in the Lord." Settle down, therefore, tenaciously to the labor of sweetening and beautifying your own life; set to work as you would at an unkempt garden; weed your life; get hold of some weed of hard prejudice and hang on to it steadfastly and immovably until by the power of the living Christ you have got out of the last fiber of the last rootlet and it is cast away to devouring flames. Get hold of some ungainly growth in your life, some mighty unchristian habit, and by the power of the living Christ have it out. March up to some pool of bitterness souring your life like a rancid and unclean pool in the garden of the soul, and by the grace of the risen Lord never rest until that pool is as pure as the "river of the water of life, clear as crystal." But especially go up to that thing in your life, that ugly thing which has mastered you so often that you have begun to think it can never be dislodged. "The Lord is risen." That ugly thing is not the master; have it out, and by the power of the living Lord fling it to the flames of Gehenna, where the fire is never quenched. Inspect every corner of the ruined or disordered garden in your soul and with a tenacity fiercer even than that of death itself resolve that by the power of the risen Lord the garden shall become fair and sweet and beautiful as the paradise of God.

THE CROWNING DAY.

By Bishop E. M. Marvin.

The day will come when the Heavenly Bridegroom will bring his Bride to the Father's house; he is there even now making ready—preparing a place for her before he comes to bring her away. That will be the day of days even in heaven; it has been looked to from the dawn of creation: angel-ministers have been engaged in its preparation; God the Father looks upon the Bride with approval; the last earth-stain has been washed from her garments by the blood of the Lamb; a vast concourse of the sons of Immortality is coming to join in the procession; the frame of nature throughout the universe is to be taken down and built anew, in more perfect forms of beauty and grandeur, in honor of the event; "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Then shall he return with the risen and glorified Church; the gates of the celestial city are in sight; they are thrown open; the family of heaven are grouped and waiting; a new feeling of tenderness and interest deepens the sensibilities even of that world; the Church, redeemed with blood, is coming home with her Redeemer, radiant with his glory; nearest his person, and most fully in his likeness of all created things, she is the center of interest and in the place of honor; she was created from his side, and the glory of his nature is upon her brow; she enters, leaning on her Beloved; angels, quivering with delight and eager to do her service, hover about her way; they will bear messages to and fro, swift as lightning; they will sweep the invisible dust of the gold pavement with their wings, before her white-shod feet shall pass; the celestial glory is heightened by the glow of her countenance, as she looks into the face of her Lord; her passing form is mirrored in the sea of glass; the princes and potentates of glory await her coming with their homage; she passes into the palace of the Great King, still leaning on her Lord: the Father smiles; she is at home; the Son takes the throne with the Father; the Bride is with him, throned at his side; all the harps and voices of heaven break forth with a new song, and the music deepens, swells, and vibrates, till the very thrones tremble to the melody; the crown is brought forth—the crown of life; the triumphant hand of her Lord places it on her head: it is gemmed with diamonds, cut at ten thousand angles, every facet flashing back and augmenting the celestial radiance: at the right hand of her king she sits, regnant in beauty, with the port of an empress and the heart of a bride, to reign with him forever; in the Father's house, like a child at home, she shall go in and out, diffusing beauty, and love, and blessedness.

The purposes of God are consummated; created being has reached its highest expression through the agony of the God-man; the Creator sees himself mirrored in the creature, and the glorified Church is the crown and joy of heaven. Even the angels come to a higher destiny in the household of the Bride; they find a deeper joy in her transcendent destiny, and through her find places nearer to the Lord.

Shall we be there, blood-washed, to sin no more? we, so weak, so polluted, now?

Yes, even WE may have hope! But only the power of God can keep us against that day.

THE PEOPLE NOT FOR UNION.

By Rev. W. W. Mitchell,
Presiding Elder of the Durant (Miss.) District.

With Dr. S. A. Steel, I feel we have great reason to rejoice that the Joint Commission on the unification of American Methodism adjourned its first session without making any formal recommendations. I cannot conceive of a wiser ending of the meeting—unless, perchance, they had found it possible to agree to disagree and had adjourned sine die, leaving our perturbed Church to pursue her peaceful course with her usual quiet and confidence.

The hasty adoption and issuance, by the General Conference of Southern Methodism in 1914, of a definite proposition of union with the Northern Methodist Church, the hurried and ardent advocacy of that and other propositions by a few men conspicuous in the administration of the Church's affairs, and the seeming endorsement of the project by some of the Annual Conferences, was in my humble judgment a grievous mistake, extremely hurtful to Southern Methodism. Not only has it filled the minds of a great many of her people with a spirit of unrest, of grave apprehension, and awakened in them serious distrust of many to whom they have been accustomed to look for safe and sane leadership; but it has misled the Northern Church, given her to believe that Southern Methodism is not only ready for union, but really waiting at her door to rush in whenever her supposed wishes are met in the elimination of the Negro from the organic body. That this is at present a prevalent opinion of the Northern Church, no one can deny who reads her periodicals and listens to the utterances of her public speakers. That such an impression is erroneous, no unbiased mind, familiar with the real sentiment of the people of our Church, will deny. With the great majority of our membership, it is not a question of choice between plans proposed or in prospect—**they do not want union with the Northern Church on any basis.** Hence the strenuous efforts being put forth by certain ultra-spirits in our own and the Northern Church to harmonize the differences and bridge the yawning chasm separating the two bodies find in them no sympathetic response. A representative layman, of education and influence, said to the writer some weeks ago: "If it were possible to eliminate the Negro from the organic body, adjust the constitutional differences, safeguard our autonomy, and arrange satisfactorily the Regional Conferences, there would yet remain one difference unsettled quite sufficient to keep the two bodies apart: Incompatibility of temperament—difference in ideas and ideals."

All thinking men know the two sections have never agreed politically, ecclesiastically, or socially. Hence we are at a loss to understand how any one can think it wise to bring together into one organic body two elements so radically and vitally dissimilar. We know that the elimination of the Negro from the body of the Church would contribute little or nothing toward eradicating the difference of sentiment existing between the two sections on the race question. It would not prevent the Northern people, who always have seemed to operate upon the unqualified assumption that whatever they want is right, from seeking to inculcate Northern sentiment into Southern minds—introducing Northern habits and customs into Southern life. It is universally understood in the South that the only guarantee of white supremacy and sure protection against the amalgamation of the white and black races is the rigid observance of a definite line of social distinction. Hence, our people look with jealous eye upon any measure or movement which threatens to dim or efface that line, to tear down the walls separating white and black station waiting-rooms, to dispense with separate coaches on the railroads, and put black children into white schools. They know, too, that whatever promises the Northern Church might make us as to the observance of the Constitution or preservation of our autonomy, would have to be taken cum grano saltis, as they are now living and operating in open violation of sacred promises made us in the separation of 1844. The people recognize no moral or religious obligation binding them to union with the Northern Methodist Church that is not equally binding upon all Christian denominations, and, so long as the Church is composed of human material and forced to deal with human conditions, no sound-thinking man would want to see it formulated into one vast body, operating under one ecclesiastical head. For he must know, if the light of history teaches anything, it would be an unspiritual and corrupt Church that we would have. They recognize that Christ everywhere enjoins unity of the Spirit, but nowhere uniformity: that he established no definite system for the Church's government, imposed no ritual for her worship. These He left to be adjusted to varied and varying conditions by

consecrated men, guided by the Holy Spirit. Nor are they caught by the frequent appeals to denominational pride by parading numbers and magnitude. They are not convinced that the unified Church would be more effective in bringing in the Kingdom of Christ than would the smaller bodies operating separately; nor do they accord to any man, or set of men, the wisdom to determine in advance that such would be the result. They are rather convinced it would be "flying to evils they know not of"—encountering dangers at too great a cost. Neither are they disposed to respond blindly to the vociferous admonition, **"Follow your leaders."** The people want to be loyal and reasonably obedient to constituted authorities, but they know there are leaders, and leaders. The deplorable incident is of too recent date for them to have forgotten, that following too loyally and too long some constituted leaders occasioned the loss to the Church of the ownership and control of Vanderbilt University.

Hitherto, Mr. Editor, I have spoken only of the laity of the Church; now, I do not hesitate to give it, as my deliberate opinion, **that the rank and file of the ministry of Southern Methodism are opposed to organic union.** While it is true the North Mississippi Conference, in its last session, passed, by a small majority of those voting, a resolution endorsing the "Oklahoma proposition;" in view of the many reasons assigned then and since by those voting for it and those not voting at all, I am confident it was not a test of the real sentiment of the body on the question of union. Many in the body were led to believe that certain of the Church's leaders, whose position was supposed to give them a broader and clearer view of the situation, favored the passage of the resolution because it would uphold the action of the General Conference, and at the same time protect us from any probability of union, as it was not believed the Northern Church would ever accept its terms. They voted for it only because they believed it to be innocent. Had it been thought that to pass that resolution would decide favorably and finally the question of the unification of the two bodies of Methodism, it is my humble opinion that it would have been supported by very few.

The people do not want organic union, nor will they be forced into it; and if this agitation is to continue till such a consummation is imminent, it will rend Southern Methodism in twain and demolish the most beautiful ecclesiastical temple that has ever graced the earth. As some one has wisely said: "If the time ever comes in the providence of God when the two wings of Methodism should be united in one ecclesiastical household, it will come so easily that neither side will object to it." **It is evident that that time has not come.**

An ex-Judge of the Circuit Court, one of the best informed and most versatile men in the State of Mississippi, was recently heard to say: **"I do not like this continued agitation of the unification question; it makes me apprehensive. I have been a lifetime Methodist, but I can never go with the Church into the Northern branch of Methodism. There seems to be nothing left for me to do but join the Church to which my wife belongs."**

A prominent physician, one of the best and most influential men in his county, the stay of the Church in the community in which he resides, not long since, said: **"I could never be a member of a Church formed of the two branches of Methodism. I know of no other communion to which I could go; but, thank God, I believe I can serve Him and my generation and get to heaven outside of a church."**

Another prominent physician, chairman of the Board of Stewards in one of our large town churches, a lifetime Methodist, said: **"I can never be a party to any coalition with the Northern Church; nor will I be dragged into it. My wife and I have already agreed that, if unification is effected, we are going to the Presbyterian Church."**

Another prominent citizen and churchman said to the writer: **"I have no sort of sympathy with this movement for the union of the two branches of Methodism; nor do I know of a man in my county who has. Surely the friends of this movement would be warned of the danger confronting us if they know the true sentiment of the people."**

These are but some of the utterances to which the writer is listening almost daily—types of the great body of the Church as he is constantly meeting them.

OUR COLLEGES AND SUNDAY SCHOOL WORKERS.

Were one asked to designate the period in which we now live, it would be a question whether to say it is the era of education or the era of the Sunday school. Both in Church and State, the child is now receiving the profoundest thought, the difference being that the State gives emphasis to mental and technical training, while the Church, working upon both these lines, puts stress upon the religious side of the child, as paramount. If this be not the end of Church schools, then there is no valid reason for the existence of these institutions. This, I believe, is the accepted view of the people at large, and accounts for the various denominational schools, which appeal to the Churches which they represent for support and patronage. This was forcibly illustrated by an appeal made to the writer, while on the Jackson District, by a mother in language something like this: "I am writing you to get your opinion as to the moral and religious surroundings at Millsaps before deciding where to send my son, now ready for college. I want my boy in a Christian college, and, being a Methodist, I prefer an institution of my own Church." I assured her, upon my best judgment, that she would run no risk in committing her son to the Millsaps authorities, which she did. I have noted his name among the graduates of the institution, and another who, I am told, is a younger brother, who finished a few years later. Whether the schoolmen of the State recognize it or not, I am convinced that there is a growing demand among the parents of the land for a decidedly moral atmosphere around the college boy. While the Church stands above every other consideration for religion and high morals, there is being recognized even that these must have emphasis in the young life of the Church; hence, the great stress which is being placed upon properly constructed church buildings, with a view to better Sunday school work, and a more efficient training of teachers. Our two universities, in view of this necessity, are preparing to endow chairs in those institutions to be known as "the Department of Sunday School Pedagogy." Most of our colleges are looking in the same direction (as early as 1910 the Board of Education of the Mississippi Conference passed a resolution suggesting such work in Millsaps College); and through the teacher-training classes, the Sunday schools themselves are trying to solve the problem of more efficient teachers. Being among the older members of the Church, and an attendant upon the Sunday school almost from my infancy, I am forced to recognize the marvelous strides that have been made, both in the literature and in the teaching force of the schools; yet I am convinced, from a continuous close touch with the Sunday school work, that we are suffering more for efficient teachers than at any other point. Our universities cannot supply the demand, and I do not believe that our teacher-training classes in the Sunday schools are prepared to do the work successfully. This is the era of the Sunday school in the life of the Church, and the special opportunity of the Sunday school teacher. It is a fact deplored by all denominations that the children are not attending church as they ought, and the pastors are finding it almost impossible to impress the young life of the Church. The responsibility of the Sunday school teacher is not a light one, though it is one to be coveted by any one wishing to do a great service for the Church, the Master, and the child. I sometimes wish that I might live life over, that I might give my life to this great work—the higher training of the young.

While the threo departments referred to above can all do work in this field, I am convinced that the best opportunity to do it effectively is within the colleges of the Church, by establishing chairs of Bible study and Sunday school pedagogy, with like time as that given to other branches.

There pass my front door five mornings in every week something like a score of teachers, and several hundred children, going to the city schools; and, while each carries an armful of boooks, not a one bears upon the Bible or the religious training of the child. The pastors of the city are given a welcome as visitors to these schools, but not with a message from the Book of books. Less than 50 per cent of the Methodist teachers in these schools have classes in the Sunday school (and Crawford Street has a larger percentage of that class of teachers than any school with which I have been connected for years)—teachers whose very training in the secular schools give them training for efficiency. Again, with a teaching force of eighteen or twenty, less than one-fourth are men, with a training at college for Sunday school work. I must believe that this great discrepancy should not exist. With our colleges turning out classes every year, there would be larger returns to the Sunday school in efficient workers and a great saving of children to the Church.

Just across the street from me is a school presided over by the Catholic Sisters, who give daily instruction in Church catechisms, and who conduct the children en masse to all the special saint and fast days of the Church. Is it any wonder that those children grow up thoroughly grounded in the tenets of the Catholic Church, so much so that there is seldom a withdrawal from that denomination to others?

This, Mr. Editor, is a great big question, and one which deserves the best thought of our great Church, in my opinion. T. B. HOLLOMAN.

Vicksburg, Miss.

FOR SALE.

A furnished cottage at Seashore Campground, well located and in good condition. N. E. Joyner, Lake Charles, La.

HOW INDIAN STUDENTS ARE CARED FOR.

When the story of how the Indian Bureau handles the feeding of the grown students at the Carlisle Indian School, which is producing notable athletes, is told, all experimental feeding clubs and university dietetic councils are expected here to take a back seat.

In the year of high food prices just ended the Carlisle Indian School has given good, wholesome food at the rate for the individual of 16 2-3 cents a day, or $1.17 a week, or a little more than $5 a month. The certified and itemized record for a regular day of three meals shows that 527 students used 500 pounds of bread, 380 pounds of beef, eighteen pounds of butter, eighty pounds of flour, thirty-five pounds of oatmeal, twenty-five gallons of milk, four bushels of sugar, eight quarts of syrup, ten pounds of onions, twelve pounds of cornstarch, ten pounds of raisins, 112 pounds of cornbread and six pounds of tomatoes. No Oliver Twist requests for "more" are on record.

Computations on the sum to be spent for food are based on the amount appropriated by Congress, and there is no guessing about it. The actual annual cost of subsistence for each pupil is $60.63. The officials of the school explain "that this result can only be obtained by careful and exact calculation and the absolute elimination of waste."

The clothing of the Indian youth costs the government but $28.43 annually. This covers all clothes—shoes, uniforms, underclothes, socks, overcoats, hats, caps, and shop overalls.

For $210 annually the Indian gets bed and board, all medical, dental and hospital attention, both academic and vocational training properly correlated, musical, dramatic, and the best physical training, amusements (including movies, entertaining and educational lectures, concerts and picnics), specific military training, and transportation to and from their distant homes in the West, North, East and South. No complaints are ever heard.

While the fine limestone farm of 288 acres, belonging to the school is scientifically cultivated and much of the material used is got from it, this production is calculated at the same value as though purchased at market prices. Neither middleman nor cold storage enter into the cost of material and it must accord with specifications of contracts given on bid, else it is condemned.—New York Times.

TO LOUISIANA PASTORS.

The State Epworth League Cabinet requests all pastors to circulate as widely and to best advantage as possible the "Louisiana Epworthian," a monthly State League paper recently begun. The paper is being printed at their personal expense, and can only serve the needs of the league chapters by widespread circulation. The object of the paper is to boost the Annual League Conference, which will meet in Lake Charles, June 14-17, and all other League activities of interest. The pastors and all Leagues that have furnished addresses are at present on the mailing list. An effort is being made to make the paper permanent and self-sustaining. H. LEROY JOHNS.

Baton Rouge, La.

"Admit a God—that mystery supreme,
That Cause uncaused—all other wonders cease;
Nothing is marvelous for Him to do:
Deny Him—all is mystery besides."

"WHY I AM NOT A BAPTIST" will be mailed direct to your church membess and friends. Simply send names and addresses, and 10 cents per copy, 25 cents for three. Makes Methodists loyal and the way of the proselyter hard. Address P. O. Lowrey, Donaldsonville, La.

M. & M. ICE CREAM COMPANY

Ice Cream and Ice Cream Bricks

1921 CAMP PLACE, : : : Phone Jackson 1883

PICNICS AND FESTIVALS OUR SPECIALTY

THE SOUL.

By Grace Wilson.

In the high palace of the brow
The soul doth reign majestic now;

The windows looking to the skies
Are the clear, lucent, asking eyes;

Out o'er the garden of the earth
The soul doth gaze with pain or mirth;

Rank envy's weeds or fragrant bloom
May deck the altar and the tomb;

The soul hath mighty dwelling place,
Beaming from man's immortal face.

If that thy thought be pure and sweet,
Lo, look, the light, the love complete!

If hate or malice thee possess,
Then cometh dark of wretchedness.

O ever let thy thought be fair,
Mounting upon the morning air;

Or at the dusk of even-tide,
Let meditation by thy side,

Sit softly, while the stars above
Shower from God the light of love.

Chattanooga, Tenn.

THAT CONVENTION.

I thank Brother Ramsey for the only really sensible remark in his article of last week, in the words "An intelligent man like Brother Watkins." I hope he is not as mistaken in that as in his general position on the work of the Mississippi Sunday School Association.

With reference to my loyalty to our own Church enterprises, I am willing to compare my record with his by any test he may name. For instance, in 1914, when our Sunday School Board was struggling to maintain Brother Maddox in the field mainly by Children's Day Funds, Brother Ramsey, while doing a good deal of writing much in the same vein as his last article, did not on the Mendenhall charge have a single Children's Day. What kind of loyalty was that?

Take the records of Table No. 3 in our Conference Journals for the past ten years, and they will show that only twice out of ten has Brother Ramsey even paid out the minimum assessment on Conference Collections. If he is so very loyal to our Church enterprises, it isn't written in the statistics, and I fear Moses would not appreciate the comparison instituted between him and Brother Ramsey in the latter's article. If my record, year by year, by practical test doesn't show as much loyalty as his, I will yield the question. And I have served as weak charges as he has.

I don't know whether the Mississippi Sunday School Association has organized any schools or not (that would seem to me to be more nearly the work of denominational workers); but I do know they have preached the gospel of better Sunday schools all over the State, and that we owe them much. Ask Goza of Magnolia, Crisler of Port Gibson, Reed of Natchez, Ellis, of Fayette, Wood of Brookhaven, and a host of others where they got their greatest help in Sunday school work, and they will tell you from men like Brown and Pierce, and Marion Lawrance, brought to this State by the State Convention.

Brother Ramsey, and those like him, proceed on the supposition that a dollar given the State work means a dollar less for denominational work. That is not true. I have known some preachers who were afraid to press the mission claims for fear they would detract from their own salaries. That also is a mistake. Generosity begets generosity. Our people are not over-giving. If Mr. L. L. Lampton, for the State work, paid the salary of Miss Edwards for a year, did he for that reason give less to Church enterprises? Let the beautiful Mary Jane Lampton auditorium, a princely gift, answer. If Mr. P. H. Enochs gave the Mississippi Sunday School Association a Ford car last spring, was he for that reason less generous to his own Church? Let a hundred generous gifts answer. My own charges have given all too little to the State work; but that little has hurt no other cause. Moreover, I have never had Brother Long in my own charge that definite good did not follow. I know no more persistent personal soul-winner than this same Brother Fred.

I am a member of the Board of Missions that shares the expense of keeping Brother Nelll in the field. He will testify that I have earnestly stood for his work. No one knows better than I the monumental sacrifice he is making and the work he is doing. But St. Paul touched here when he said, "Look not every man on his own things, hut every man also on the things of others." Surely one ought to be big enough to love two big good movements, especially when they move the same way.

Brother Ramsey's statement about Methodists paying 75 per cent of the Sunday School Association's budget is erroneous. The actual figures show that our people paid 48 per cent. No more is that than our share. That seven employees and expenses are paid out of a budget of $10,800 doesn't indicate large salaries. What is that to a great State like Mississippi? I know several individual churches in the State that carry a budget of $12,000.

The statement that Brother Long and his workers do not go into the country will be refuted by thousands who read Brother Ramsey's article, and who know and love these workers. As for their taking collections, "Let him that is without sin cast the first stone."

If the Methodist Episcopal Church, South, has no official relation to this work, why did the last General Conference elect Dr. E. B. Chappell to represent us, along with the other denominations, on the Lesson Committee of this work? And why does Brother Ramsey let his school study the uniform lessons selected by this Committee? Dr. E. H. Rawlings' name on the World Committee doesn't look like it is "nondescript." Dr. Chappell, when the State Convention meets, will be in Cincinnati meeting with this Lesson Committee. Otherwise he would be there. Last year Bishop Atkins delivered the principal addresses to great throngs at Hattlesburg. I am satisfied with my company, Brother Ramsey, if you are.

The Convention will meet this year in our Galloway Memorial Church at Jackson on April 10, 11, 12. The chief attractions will be Dr. W. A. Brown of Chicago. Our Mr. Van Carter, of Louisiana, will talk every day. To hear Mr. E. O. Excell lead the great chorus will be worth the trip.

We are resigned to missing Brother Ramsey, but gentle reader, come.

Meridian, Miss. H. B. WATKINS.

EASTER SUNDAY AND THE ORPHANAGE.

Dear Brother Meek: I am writing you a word in the interest of the orphan children of our Church in Mississippi, more than two hundred in number, who are dependent absolutely upon the free-will offerings of friends of orphan children for food, shelter, clothing, education and Christian training. We have had a deficit each month since the first of January, the greatest this month of all—$847.19 being the amount that our expenses exceeded our receipts for the month of March. Will you please remind the brethren—the pastors throughout the State of Mississippi that the two Annual Conferences at their recent sessions authorized the taking of a free-will offering on Easter Sunday for the Orphanage? Will not each brother please do this? We have had so many bad Sundays and so many of our regular contributors have failed to observe a Sunday for the Orphanage that it is working a hardship. Please rally to our support on April 8, which is Easter Sunday, by giving the people an opportunity for making a free-will offering for our more than two hundred orphan children in our Orphanage at Jackson.

Yours for the fatherless children,
J. B. RANDOLPH,
Superintendent.

SEASHORE GLEANINGS.

A number of interesting and encouraging things have come to my ears since I last reported for the district. I regret that I have not heard from all of the pastors and their charges, for I am sure there would be many other interesting things if I could hear from all.

The first thing I will mention is that our presiding elder is riding in a new car. Prosperity has at last struck the Seashore District and is being manifested in the most up-to-date and approved fashion. This car is a thing of beauty and we hope will be a joy forever.

Brother C. C. Evans speaks in the highest terms of the thoughtfulness as well as helpfulness of his good people at Bay St. Louis. Already the women of the Missionary Society have expended $75 on the parsonage, adding greatly to its looks and comfort. The Board of Stewards have advanced the pastor's salary $200. Congregations are growing; the Sunday school is improving each Sunday. They have begun the observance of Missionary Sunday with a program and collection and find it interesting and helpful. They are already planning for Children's Day. The outlook for the year's work is very encouraging indeed.

Rev. J. Early Gray, of Logtown, says he has plenty to do. In addition to his regular pastoral work, he has placed a new fence around the parsonage property and has made some repairs on the parsonage. Brother Gray has some excellent people to work with.

Brother Sells, at Wiggins, has recently closed two very fine metings—one at Wiggins, and the other at Stillmore. Brother D. E. Kelly did the preaching. Forty-six were added to the Church at Wiggins, and 18 at Stillmore. Prayer meetings and Sunday schools are well attended and growing in influence in the community. The stewards are at work and report the pastor's salary in full to date.

Brother B. E. Meigs had Brother Keily also, using him at Lyman. He reports the best meeting ever held in that place; 23 were added to the Church, the most of them on profession of faith. Their Sunday school has increased one-fourth in attendance; they have painted their church—splendid start on a new year's work.

The Brookiyn people believe that if you spare the rod you spoil the child; so they have in dead earnest and with great zeal given their preacher two "poundings" since Conference; but, differing from my boyhood experiences, he said he greatly enjoyed them both. Brother Ulmer says their Sunday schools are growing. Brother Neill has recently been with them and was of great help to them. Ulmer's salary has been increased over last year's assessment. He is happy in his work.

Brother P. H. Grice was also given a royal "pounding" for being so presumptuous as to come back on the Mentorum work for the second year. No threats followed the "pounding," however, so he stayed. He has painted one church and the parsonage and is building a new church. This will be the second since the July storm that he has built. He is planning for revivals all over his work and praying that they may be seasons of great refreshing and ingathering.

Brother Sullivan, at Columbia, holds the record in some things. He has raised his full assessment for missions and conference claimants for the year and sent them on. That is fine. His Epworth League has taken a $75 special for Africa, and his Sunday school has taken a special. Brother Neill was recently with him and he says helped them wonderfully. He is a good man in a good place and great good will come from his labors there.

More later on. "ELLOT."

A NOTE FROM BROTHER YOUNG.

Dear Dr. Meek: Having just closed a meeting at Gilbert, I thought it meet and proper to say a word or two about the country, people, and pastor.

This is one of the most fertile and prosperous sections of the State—rich, level land, but above high water. Good roads, schools, and churches.

The people are cultured and we feel that now they are religious. It is inspiring to see rich and poor, old and young, banker, planter, merchant, mechanics, store clerks, farmers, laborers, all worshiping the same Lord, with the same spirit of reverence and humility. The people of Gilbert, and Franklin Parish, so far as I was able to discern, are great.

Now about the preacher. Brother Roy is a true brother and minister of the gospel. He has the respect and confidence of all. He had one of the best foundations laid for a genuine revival that I have ever found. He preaches a full gospel—preaches it in the spirit of love, and when he deals with sin, he does so without gloves. May the Lord increase his kind! Fraternally,

Jena, La. HENRY T. YOUNG.

A SICK MULE
A SICK MULE
Needs Dr. Tichenor's Antiseptic.
It relieves and cures COLIC and BOTS promptly and permanently.
At all Druggists.
25 and 50 Cents
Also in quart bottles.
Dr. Tichenor's Antiseptic

EASTER, 1917.

James F. Dorrogh.

From Europe's soil the crimson bud
Of war's red rose to flower hath burst;
Its hues are dyed in human blood,
Its perfume death—a thing accursed.

And here, where men with anxious eyes
Have viewed the conflict from afar,
Ere Easter morning, may arise
The blood-red star—the star of war.

But ere the fatal edict flies,
Flashed o'er the quick, electric wires,
And promptly at the summons rise
Our patriotic sons and sires—

We pause, and eyes still hopeful lift,
From Heaven seeking for a sign,
And pray that through some cloudland rift
HIS Star, the star of peace, shall shine.

That war's red rose no more shall bloom,
And strife and warfare soon shall cease,
And from the mould of hatred's tomb
Shall spring the lilies of HIS peace.

Madison, Miss.

IN THE INTEREST OF THE PEOPLE.

[The author of this article is President of the Public School Board at Slaughter, La., where he has led in a movement to construct a handsome brick school building. He taught school in Louisiana for a number of years, and was at one time the School Superintendent of Richland Parish. His father was the late Rev. Thomas J. Upton, an honored and influential member of the Louisiana Conference.—Editor of Advocate.]

Dear Dr. Meek: Forasmuch as many of the clergy have taken in hand to set forth in order a declaration of some of those things pertaining to the unification of Methodisms, North and South, and have prescribed regional boundaries, along with other directions of what and how, it seems good to me, a layman, to say some things. Having had a more or less perfect understanding of those things involved in said unification, I write unto you, most excellent Doctor, in order that it may be well understood that the great mass of the Methodists who are of the M. E. Church, South, propose, or, at least, most earnestly desire, to be considered. I speak my own sentiment, and I believe I voice the sentiment of a large majority of Southern Methodists, when I say that we neither **need nor want** unification; and more especially do we not want, nor **will we have,** unless dishonorably forced upon us, a unification such as has been suggested and dictated.

You, Dr. Meek, have very clearly shown the injustice of Dr. Blake's regional plan, and have shown that in such a regional proposition Southern Methodism would necessarily have little show of equality. The fact is, I have yet to see any proposition to us that would in any adequate manner safeguard the interests, the rights, or even the autonomy, of the Southern Methodist Church.

When the minister pronounced the bride and groom to be "one," "And which ONE, your riverence?" said Pat. Now, under all propositions that I have seen, it requires no great astuteness to understand "which ONE" it was intended to be, and which it will be. I am fully convinced, Doctor, that the great mass of Southern Methodists respectfully decline to be a party to, or in any way to participate in the celebration of unequal or despotic nuptials.

I wish, Doctor, that you would tell me candidly, if you know, what is back of all this unification talk. I have heard only two suggestions: One is that a lot of money is spent to do missionary and other Church work where the two Methodisms are in the same field, when only one ought and could do the work. May I again ask, "Which one" ought it to be or is it likely to be, under the aforementioned propositions? The other reason given is that it is so unchristian—a shame on religion—for brethren not to dwell together in unity. If this dwelling together in unity has been tried, and it failed, then it is well to be absolutely sure that there has **been a fundamental change in the characteristics that produced the failure.**

Let me ask, what has there been in the spirit and conduct of the M. E. Church toward the Church, South, to justify those hopes of brotherly love, unity, and fairness, with which our brethren are pleased to solace themselves? Mr. Patrick Henry said: "Trust it not, sir; it will prove a snare to your feet."

But, Doctor, I do not believe these two reasons are the real reasons. Could the real reason be a desire to break up what is termed the solid South? Is it an effort to accomplish through the Church that which has failed in politics? If so, it would fail of its purpose, for the Church and State are separate in the South.

There may not be a cold-blooded intention to disrupt or to disintegrate Southern Methodism, but if such were the intention, I can conceive of no more effectual means to that end than to have forced upon us the propositions offered. If any man thinks that the Southern Methodist people are willing to surrender those things that are dear to them, that man is reckoning without his hosts. I have the utmost confidence that our General Conference will take no step that will not be approved by the Church at large. If the M. E. Church wants unification on the Oklahoma basis, with all our interests and rights iron-bound, safe-guarded, then we will consider the matter. Safe there again, for the M. E. Church will never agree to any arrangement that does not mean dominancy for her. Be ashamed, Upton, to think such a thing! Well, I'm not. Show me proof otherwise.

Suppose the General Conference and the Annual Conferences should conclude to say we hold titles to all property, and with a minority lay membership we are able to hand it over in this unification farce. Well, they do hold the people's property, but **in trust, remember.** Surely, the late Vanderbilt episode was enough to disgust all business integrity and to nauseate all sense of morals!

If unification be deemed advisable and desirable, then submit a fair and square proposition to a vote, where every Methodist of the Southern Church is a qualified elector, and let the whole Church approve or reject. That is democracy—a government of, for, and by the people. Then will I submit, or take to the timber.

I wish to say, Doctor, that I have made no effort to enter into anything like a discussion of the question, but have just given some of the laity's views on the subject. **Should it prove possible to just run these submitted unification programmes over the people, my word for it, there will be a day of reckoning.**

Yours for all good,
L. L. UPTON.

Slaughter, La.

"GOD'S COMMONPLACES."

My Dear Dr. Meek: The above was the heading of an article quoted in the New Orleans Christian Advocate of March 8 from the Southern Churchman. In that article the following words are used:

"And another has pointed out that it is indeed the commonplace thing for God to take care of us; just as commonplace as it is for a mother to take care of her helpless babe."

As far as I am able to judge, neither the Scriptures, nor a truly Christian experience, nor history sustain such a sentiment. Just such sentiment is why we have so many babyish pets in our churches. The one who fancies that God is caring for him as a mother does her helpless babe, if he will just criticise himself justly for a trice will most likely discover that his surroundings have favored a life of luxury and ease for him, and he therefore has availed himself of them to that end, rather than the harships of a decided warfare against all sins.

Instead of being thus engaged and toiling without remissions for lost souls to be saved, he is at perfect ease with the belief that our Holy Father has made a mother's baby of him and has him in His fatherly arms, swinging him up and down, and, then drawing him close to his breast, plants kisses on his babyish cheeks and caresses him and sees rigidly to it that his motheriess babe does not stump his little delicate babyish toes, nor get a single bump of its darling little head, nor a single jolt of its very precious self by a tumble out of doors, although he can sport to his heart's content along danger lines.

If God is in the "mother-baby-care" business, why did he allow those godless men to stone Stephen to death? Why did he allow that vile Herod to kill the saintly James with a sword? Why could Paul write, under inspiration, of God's people: "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth?" (Heb. 11:37, 38.)

What mother would allow all that, or any of it, on her helpless babe? Yet God allowed it. Paul wrote of his own case: "We both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place." (1 Cor. 4:11.)

And again he wrote: "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, and a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in cold and nakedness." (2 Cor. 11:25, 26, 27.) What mother would allow any of that? And yet God allowed it.

I wonder what Paul would think of some of the "easy-job" preachers of this period, talking about God's-motherly-baby-care of his people, although Paul's faith in God swept him through the first and second heavens, right into the third one; yet his experience was that of hunger, thirst, beatings, perils, nakedness, shipwrecks, mistreatments by members of the Church, etc.? Any one can see that Paul received no sentimental "baby-care." God did not make a baby of him. He also wrote: "Yea, and all that will live godly in Christ Jesus shall suffer persecutions." (2 Tim. 3:12.)

Every true Christian is a racer, a worker, a soldier, and hence had no time for baby treatment. He is in a struggle, a sacrifice, a warfare, and therefore his all is required, which may mean the loss of all comfort, friends, and even the death of his body. We hope to write an article on God's Providence soon. ISAAC LOCKHART PEEBLES.

Meridian, Miss.

STATE SUNDAY SCHOOL CONVENTION.

The Fortieth Annual Convention of the Mississippi State Sunday School Workers meets in the Galloway Memorial Church, Jackson, Miss., April 10, 11, and 12. Professors Excell and Erwin will lead the music and Rev. William A. Brown, of Chicago, Rev. W. J. Moore, Hon. Alfred D. Mason of Memphis, and Mr. Van Carter, of New Orleans, are visiting speakers. Seven conferences; nine sessions; over 40 local speakers. Everybody invited. W. FRED LONG.

Jackson, Miss.

Dr. J. W. Beeson, of Meridian, Miss., writes: "There are several choice young preachers now attending Meridian College, Meridian, Miss., who would be pleased to assist in meetings during the summer vacation. Some of these will graduate at Commencement and others are in advanced classes. Among both are some excellent preachers and good singers. Any one desiring their services may communicate with them through me."

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

THE RESURRECTION.

By Rev. Ulysses Grant Foote, D.D.

Day after darkness dawns!
But the Cross still stands,
With outstretched hands,
Above the struggling throngs.

The good is born of pain;
The harvest follows rain;
Men rise but by the Cross;
Man gains his brother's loss.

The ages have their council halls,
Where justice or injustice calls—
All innocent of the crimes they've housed.
Anon free men have as one aroused
And curst them, blackened them with shame,
And called them "Infamous!" Be that their name.
These, all profaned by counciled crimes,
Have had their day and used their times
While Calphas, weak Pilate, with Herod stood.
Then Hohenzollern, Romanoff, Hapsburg hrood,
Suitans unspeakable! These give the world a word
Interpreted anew; and "crime" 's that word.
Crime from the innocent sky overhead;
Crime from the sea's grey curtained hed;
Crime from hlltop and trench resounds
With shriek of hate and death, o'er grounds
Profane and holy. Hastening to Calvary,
Hate spits its froth and mockery
Into the faces of peace-loving men,
And climbs Golgotha's crest again.

The Cross! and then the peaceful vales
Of death. Above the tomb the Cross prevails
Where blooms the garden of the dead;
Where every flower with hlood is red.
Yet death holds on with constancy
And digs its graves for innocency.
The Slav, the Pole, the Serb, the Frank,
The Teuton, Turk, and Briton lie with rank
By rank in their valley tombs.
No hand with alahaster hox or balm
Can ministrate where incessant booms
The tools of death. The only calm
Is harmony of guns tuned dull hy death;
While hades crammed is foul of breath.

Yet see an arc spanned o'er the dark!
The East is fleeced; the dawn released
Runs free. Day breaks! A nation wakes
With murmurings. Then Freedom sings
And shonts the tidings that she hrings!
The veil full length is rent;
The dawn with noon is hlent.
Go, heralds, haste. Speed on and say:
"A nation's born within the day."
The womh of morning gave the Muscovite
The sweet child, Liberty, within a night.
The prison graves are opened; great souls go free,
And Tolstoy's ken becomes reality.

Siheria's brown-stretching desert blooms
With rosy life. The patriotic soul consumes
Its pain with joys of victory. The king
Becomes a citizen; the citizen a king
In his large right to think and live.
Thus freedom filters through the sieve
Of prison bars. The silent now can speak.
New strength makes bold the erstwhile meek
To act. The monarch's hand of stealth
Is limp. The sepulchered gain hreath,
Arise, walk out into the open fields
Of God's new earth. Each day its issue yields;
For all the world throbs hig with power
The resurrection holds, as hour by hour
Humanity awakes to man's demands.
Lo! In our midst the Christ arisen stands.

New Orleans, La.

FROM A LAYMAN.

I have seen but little from our laymen on the subject of unification, and for fear that our leaders may take "silence for consent," and draw the wrong deduction—that is, hecause the laymen are slow to speak their minds upon this subject, all is peace and acquiescence in anything that may be done—this little squib is sent.

It may not be generally known that there is at the present time a spirit of apprehension, of unrest, and uneasiness in the minds of Methodist people in this part of the moral vineyard over the solution of this vexatious question.

It is my opinion, that many of us are justified in viewing the future of our Church with trepidation, and in confirmation your attention is called to the following extracts from resolutions presented at the last Annual Conference at Winona, Miss., signed by three presiding elders, a college president, an editor of a religious publication, and an assistant editor of our Sunday school literature: "And hereby declares itself in favor of unification of the Methodist Episcopal Church, the Methodist Protestant Church, and the M. E. Church South, in accordance with this general plan of reorganization; * * * the colored membership of the various bodies to be formed into an independent organization, * * * and from the council of these Joint Commissions have grown a sincere fraternity, a cooperation and fraternity, which, now appears, is ripening into a unification of all our forces for the spread of Scriptural holiness, free from the rivalry of conflicting altars."

In other words, we say to the North, the time is propitious, the Negro is all there is between us; you get rid of him, we will let you swallow us, (or some one must repudiate what they have done and said), and then we will not have this rivalry of conflicting altars. It may not be known, and some people may not care to learn, hut the truth is, the laymen of our Church in this section are unalterably opposed, now and forever, to unification, organic union, or anything and everything that smacks of a federation, or closer union with the Northern Methodist Church. They want it at no cost, at no compromise, under no conditions or circumstances, and, what may be a greater surprise, if it comes, they will withdraw from the Church. Why so many of our so-called leaders are intent upon pursuing a course that would actually drive so many from our Church, is difficult to comprehend. To be sure, this may not he the primary object, and likely is not, but it will surely and inevitably be the result, if unification comes. If any are displeased with our Church, its doctrines, its polity, its "conflicting altars," its glorious past, and promising future, unhampered with unification with another Church, greater in number than our own, let them get out, and not endeavor to sell our Church bodily to the Northern Church.

It is strange, passing strange, that we always, eternally have something to stir up our people. A few years ago it was a re-statement of our creed, and now it is a bid for the big Northern fish to swallow the Southern minnow—institution, customs and all.

We thank God that we have at least one man in the Durant District who knows the question at issue thoroughly, stands for the Southern Church, Southern customs, methods, ideas, and ideals, and we emphatically and unreservedly endorse the position taken by him in a speech on the "Resolutions Concerning Unification" at the last Annual Conference at Winona.

In a recent editorial, the editor has seen a new light, and states his position so potently, that we reproduce his words. "It is becoming increasingly evident to us from the utterances of Commissioners, and the little light that has reached us from other sources, that the Oklahoma City plan of unification has no chance of being adopted, and that an effort is being made to lead us straight toward a practically obliterating form of organic union. It is time that Southern Methodism were waking up to what is going on.

"With such a scheme for the regional conferences as we have discussed in this issue of the Advocate, and with Negroes in the General Conference, and on our General Boards, the Methodist Episcopal Church, South, would be in a pitiable plight. And apparently it is in contemplation to have all our church property to pass into the hands of a Church thus constituted and governed."

But just listen to Dr. Ivey in the Nashville Christian Advocate of Sept. 22, 1916:

"It would he naturally possible to start a propaganda for creating the impression among Southern Methodists that the Northern Methodists are preparing to swallow the Southern Church, that social equality will he established, that Negroes will become our lawmakers, etc.—all in the name of unification. Such talk, while it might have an unfortunate influence on our Northern Commisioners, fortunately could not influence that minority of our Church who read the Church papers and keep up with what is going on. They would not believe such stuff. They know better."

That this is not stuff, and that some people of intelligence know it is not stuff, let me quote from the same paper, under the same date, an extract from an article by T. T. Fishhurn: "While the two Churches are one in the fundamental doctrines of the gospel, they differ radically in ideals and customs, and these are not of a surface nature, but are inbred and cannot he brushed aside lightly. We hold to the time limit, while our Northern brethren have removed the time limit. Then, again, as a Church they often take an active part in politics (italics mine), while our Church has been always opposed to taking any action, as a Church, on purely political questions."

I have not heard a single member of our Church in this section express himself for unification (and some of them have read, too); but every one whom I have heard speak, without a single, solitary exception, has said that he would leave the Church if this unification movement succeeds.

Don't let any one fool you, for it means vastly more than the elimination of the Negro, and any man who has spent any time north of the Ohio river knows, if unification should come, it would be the preparation, as the editor has expressed it, the entering wedge, for the propagation in the South, through the reorganized Church in this section, of ideas, customs, methods, sentiments, and ideals that are foreign and repulsive to Southern chivalry and Southern manhood. It would he a dangerous experiment, and I verily believe that it would bring about the disruption of our Church.

Go it, leaders—even those "can't-you-trust leaders"—bring on your unification, turn our Church over to the North, and out will walk thousands of members, just as they did from the Cumberland Presbyterian Church.

Would to God that some of our leaders could make those memorable words of Solomon, as recorded in 1 Kings 3:9, their own: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?"

We may have been in the "wilderness for forty years, and may have hean miserahle sinners," but there are some Methodist laymen who don't want unification, and, what is more, they won't have it. If any one doubts my loyalty to our Church in the past, I reply that I will ahide the decision of any presiding elder ever on our district, or any preacher who was ever in charge of our circuit.

We are grateful that a few men have seen clearly and unmistakahly the trend of things, and have stood as firm as the rock of Gibraltar for our Church, and, recognizing the great differences in the two sections upon social and political questions, bave been able to discern that unification or organic union would mean the loss of thousands of members, constant friction, and the complete domination of the Southern by the Northern Church.

We pray God that it may never come.

E. F. ARNOLD.

Bellefontaine, Miss.

MRS. M. E. WIGGINS.

In the early hours of Monday, March 12, Mrs. Melissa Ellis Wiggins, wife of Rev. David Wiggins, formerly a member of the Mississippi Annual Conference, quietly passed to her reward at the age of ninety-three, having been born in Franklinton, Washington Parish, Louisiana, July 18, 1824. She was laid to rest in the quiet cemetery at Sharon, Miss., by the side of her husband, who had preceded her to the better land by fifty years, and among several children and grandchildren who also had gone before.

In 1840 David Wiggins was appointed to serve the St. Helena Circuit, then of the Mississippi Conference, and on the 8th of October following was united in marriage to Miss Melissa Ellis. For twenty-two years they labored together, and, after his death until her own going away, the faithful wife and devoted mother did well her part. Of several children with which this union was blessed, only one survives, Mrs. S. W. Hartwell, now of Winona, Miss.

Early in life, Mrs. Wiggins gave her heart to God, and in the devotion of her life to His cause she never faltered. The larger part of her life, and nearly all her widowhood, Mrs. Wiggins spent in Canton and Madison County. During the past few years she has made her home in Water Valley, where she had two daughters, and from this latter city we brought her to the little village of Sharon for burial. There were present at this funeral one daughter, several grandchildren, some great-grandchildren, and one great-great-grandchild—four living generations.

Mrs. Wiggins' sweetness of spirit, gentleness of nature, unswerving devotion to the right, hroad catholicity yet intense loyalty to her own convictions, made her quiet life one of far-reaching influence. None ever came within its radius without being drawn to her. She loved her people. She loved her country. She loved her Church. Her going away was not so much a death, as an entering into rest.

B. F. LEWIS.

Canton, Miss.

POT AND KETTLE.

There is a proverb much heard nowadays that we never could see the sense of: "The pot can't call the kettle black." Why not, we should like to know? The kettle is black. It ought to be called black. Who has a better right to speak with confidence about the faults of the kettle than the pot, which has for years hung on the same crane and inhaled the same smoke? Truthfulness is a virtue if smuttiness is a vice. If there is anything that would make the pot seem less sooty in our eyes it is giving us a clear reflection of the image of the kettle. Shall no one point out hlackness anywhere unless he knows himself to be speckless? Would the pot rise in our estimation if it followed the custom of its critics and said, "The kettle is white, as white as I am?"—The Independent.

The Home Circle

AN EASTER CARD.

By Miss Grace Wilson.

"Ladies," said the polite clerk of a popular downtown bookstore a week before Easter, arresting a party of fashionable shoppers, "have you seen the most admired Easter card of the season?"

The party paused to look at the card, a few making remarks and exclamations concerning it.

"It is pretty!" said one, casually. "And symbolic, too, I dare say," joined in another; "symbolism is permeating everything to-day, the picture as well as the poem." "Symbolism already is the flower of the living poem," oracularly declared a third, who looked the highbrow as she looked at the card through dark glasses worn gracefully above a high nose. "The symbolism I have not time for," remarked another, hurriedly making a purchase of a card and then addressing it, "but I shall send one to Harold and Marie." "What! overtake that couple with an Easter card? It would be just like them to honeymoon in the wilderness, after marrying so suddenly," spoke up another of the party with sudden interest. "And they did not even tell the direction of their bridal tour," retorted somebody else. "True," replied a tender-spoken young sister of Marie, "but they have stopped in Colorado, and a hotel envelope tells where they are staying."

And thus speaking they passed out.

* * * * *

The Easter card shown was symbolic, a cleverly portrayed conception of the artist who painted it. In the right upper corner of the card, against a rose-flushed sky in which was discerned the sunrise, there glinted a gold cross, the spire of a cathedral. So cleverly and artistically was the idea painted that the sun appeared to rise, and the cross to flicker glinting lights, flashing the sunlight afar, around, below, one glorious ray being flung diagonally down across the stone parapet of a mansion, whereon lay a soiled, crushed rose. The parapet was of gray stone and dimly outlined against the gray gloom of the morning, and the rose a dim, red spot upon the parapet. But the rose appeared to open and gradually grow fresh while turning its red heart to the lifting sunlight —that ray flashed from the cross—so idealistically and realistically did the artist paint it. Below the pictured symbolism was painted in letters of gold:

"I am the Resurrection,
And the Life!"

* * * * *

Occupying Suite 14 of a private sanatorium in a Colorado resort, where the air is pure and the mountain scenery grand, a charming young couple were honeymooning: a detour they called it from the bridal tour planned, evading the fact that it was according to the advice of their home physician. Harold had not been well or strong all winter, and Marie loved the mountains, so the two gayly consented to break the force of their bridal tour by recuperating and painting in a health resort.

As the bridal couple looked without the window of their beautiful suite over the mountains, Marie declared that souls do find themselves given the high, calm spaces that uplift them, and Harold added that he felt nearer Heaven in that high spot, —that is, if he could feel nearer Heaven than when with her.

But more often the groom reclined upon his lounge, all the while tenderly watched by his devoted bride, for she enjoyed playing nurse. When he dozed she covered him carefully with the heavy crimson coverlet, but none too heavy, although it was spring. Then she placed her easel at the foot of his lounge and painted.

It was Marie's fancy to preserve among the souvenirs of their bridal tour a picture of the great mountain, clad in its spring verdure, that loomed through opaline mists to the kiss of the sky-blue heavens, just outside the window of their bridal chamber—it was so close that she and Harold could reach out and pluck the wild violets and forget-me-nots that grew on its sides.

Thus they had been in the sanatorium ten days, honeymooning in truth, days of uninterrupted bliss save for the daily visit of the house physician, which was a perfunctory duty on his part, they were led to infer. But they were always glad to see him, for he was interesting, being a celebrated specialist, and more, he seemed fond of them. So when the house physician's step was heard without, the young couple, although bride and groom, always made ready to receive him with real pleasure.

* * * * *

That late afternoon the house physician entered Suite 14, to be greeted most cordially by the honeymooning couple, who turned their attention from the mountain without, and the picture of it, and forgot themselves in the enjoyment of his visit, which was almost a social function.

During that particular visit, the specialist regarded the young couple almost tenderly, then watched the young man furtively while taking his temperature, the young wife all interest and solicitude. Perfunctorily the specialist felt his patient's pulse, then tested his heart, sententiously remarking, "Your heart is all right," when the bridegroom retorted, "I am Strong-Heart himself, Doctor, a very Love-Hero with the strength of thirty men, for I am on my bridal tour. Speed us on our journey!" The charming bride interposed, "When can we go, Doctor?" "You should not go just now," the doctor answered evasively. His gravity was not noted by the bride and groom.

The professional interview ended, the good doctor must go. He was accompanied to the door by the young wife, who remarked lightly, while holding the door open for him: "Doctor, you must not allow us to spend all of our honeymoon in the sanatorium. Already we have been here ten days —quite a **detour**! Our bridal tour is arrested, you see. But call again."

Then Marie returned upon soft footsteps. Harold was dozing. So she painted until he awoke, which was very soon, for he slept fitfully. Then she showed him the picture, and both agreed that it needed a brown-green touch on the side where the mountain did not catch the sun, and a greenish-blue finish where its top met the skies. The picture was then put aside, for the patient was wide awake, feverishly bright, with an interest in everything, and must be amused; so his bride, his tender nurse, insisted that he see more of the beautiful scenery from the many windows of their suite, and the glorious sunset from the western window.

Leaning upon Marie's arm, Harold looked out over the mountains, and lingered at the western window to watch the sunset. As the red ball sank behind the mountains, the wife all unconsciously clutched her husband, and he clung to her. Thus fondly they lingered, looking without into the gathering gloom. But soon he tired, and she led him to his lounge where he reclined, attended by her. Then they conversed fitfully, tenderly planning their future, read a little together and to each other, but the mountain early shutting off the light of the world without, they laid aside the book and dreamed in the soft silence while the day became gloom and the sanatorium quiet as themselves—"alone together."

* * * * *

But tender thoughts were directed to Suite 14 that late afternoon. For a brief bit of conversation was overheard between the friendly proprietor of the sanatorium and the house physician below stairs, when the latter stopped to warm his hands at the radiator:

"Doctor, how about the young man in Suite 14? He was better yesterday?"

"Yes, yes, but hardly so well to-day," was the evasive answer. "He may be gone before another twenty-four hours."

"Ah?" in tones of pity, was the rejoinder of the proprietor. "A charming young couple, and easily identified as a bridal couple, although they keep so quiet. Just from the East!"

"It was foolish to start on this journey. It means an arrested bridal tour. A charming young couple, yes, yes, * * * " the doctor said with feeling.

Indeed, his words were more than tender, although the tragedy blooming in the idyll of Suite 14 was to him hardly more than an episode in his life as house physician of a sanitarium. But even a busy and celebrated specialist can love young lovers, and the human heart beat more humanely when witnessing an arrested bridal. * * *

* * * * *

The next morning when the house physician entered the sanatorium, he met sad faces below, and heard a suppressed excitement above, followed by sounds of agony and woe, when suddenly he bethought himself. Without waiting for the elevator, he started up the staircase to encounter the proprietor, who was hastening to send telegrams after personal attention to his guests in Suite 14. The proprietor paused a moment in passing to lay a hand upon the doctor's arm, and said with feeling, "Doctor, how could you deceive them? The young man in Suite 14 has just died—a hemorrhage!"

"I feared that it would be suddenly thus," the doctor answered, "but did not deceive them—I did not tell them. I could not."

Then with alacrity he ascended the staircase, and without knocking entered Suite 14. Therein sympathetic strangers and attendants had gathered, and were bending over the widowed bride, who, bespattered by the consumptive's blood, was upon her knees beside the dead bridegroom, and, holding his head to her heart, was speaking directly to his upturned face in accents so personal that it was appalling to the listeners. "Beloved, will you come back to me? Will you not come back to me, Beloved, Beloved?—my Beloved!"

But when she noted the house physician—their kind doctor—the stricken woman arose, and, like one suddenly deranged, she turned upon him in an agony of reproach.

"Doctor, Doctor, how could you deceive us? Why did you keep it from us? Why did you not tell me last evening? Why did you not let me know that I should have him but a little while? To think that he did not know he had to leave me so soon, and forever, forever! He did not know that he had consumption. He was deceived into coming here. And you, you deceived us worst of all, Doctor!"

The grave medical man stood unmoved, and still the agonized woman hurled those reckless reproaches at God and man which mark the ebullition of a first wild grief. "To think that we did not know, did not know that we should be together but a little while, that our bridal tour was arrested, and a tragic thing!"

She bowed her head in woe, repulsing all comfort, and was moving toward the corpse with words of anguish, "Come back to me, Beloved, come back to me, or I shall go to you," when there was heard the postman's call below. In a few moments the liveried bellboy sprang up the steps bringing a letter—a single scented envelope upon a silver salver—and presented it at the door of Suite 14. The letter was received by a sympathetic bystander, to whom the house physician said: "This cannot concern the bereavement: it may help to break the spell. Taking the letter himself, and arresting the raving woman's attention, he placed it in her hands; then looking into her distracted eyes with the hypnotic command of physician over patient, he said composedly, "Open your letter."

The stricken creature obeyed the doctor, tearing open the envelope. There was an Easter card.

The artist's conception and the painted symbolism of the card meant nothing to the dazed woman who looked at it, and mechanically she read aloud:

"I am the Resurrection,
And the Life!"

Then she was mute a moment. With a curious, questioning glance she looked around, while to the stupefied soul, the staggering brain, there seemed to come a gleam of intelligence, a flash of understanding upflung, when with weird ecstasy the widow threw herself upon the corpse and cried to it, "Oh, Beloved, I shall find you again!"

The house physician, with finger on his lip, left the room, and the bystanders one by one followed him.

Chattanooga, Tenn

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Feltz, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

A WORD TO OUR FRIENDS.

This is the most favorable time of the year to look after the interests of the Advocate, and we request our pastors to do their best to secure the renewals of the subscriptions in their charges. For a number of reasons, this is a matter of much importance. With the cost of paper and other printing materials so high, we must have the active assistance of our preachers, if we are to keep the Conference organ up to its present size and standard. So far, our paper has in its make-up yielded about as little to the adverse conditions existing as any in the connection; but if our circulation should fail off, like so many other periodicals have had to do, we would have to yield to the inevitable and perhaps issne a fewer nnmber of pages. The Publisher has been forced to place the Advocate upon practicaliy a cash basis; many snbscriptions are now expiring, and unless attention is promptly given to the matter of renewing them, hundreds of names will soon have to be stricken from our mailing files. This would be hurtful to the interests of both the paper and the Church. Will you not help AT ONCE in your field, dear brother? Write the office for a list of our subscribers in your charge, giving the names of all the post-offices embraced in it. You will then be in a position to see what can be done to keep the paper coming into the homes of your people.

THE LAMAR SCHOOL OF LAW.

This institution is one of the schools of Emory University, at Atlanta, Ga. It was named for Hon. L. Q. C. Lamar, the famous orator, statesman, and jurist. It is domiciled in a beautiful new building on the University campus, constructed of concrete and Georgia marble, which furnishes every needed facility for the best work—a handsome library containing upwards of 6000 volumes, a fine room for practice courts, five large classrooms, and twelve offices and rooms for group meetings. The course of study covers a period of three years; the carefully selected Faculty is composed of eight professors, and the highest standards and ideals are maintained. The present is the first session, which has been a most gratifying one in every respect. The number of matriculates is 27. The dormitories on the University campus, in which single rooms may be secured at $7 per month, or rooms shared with other students at $5 or $6 per month, is open to law students, as is also the University dining-hall, at which meals may be had at $18 per month. The tuition fee is $125 a year. There is no better law school than this in the South. Write for a catalogue.

SEES LITTLE HOPE OF UNION.

In the Northwestern Christian Advocate (Chicago) of March 28, the Editor discusses at some length the question of Methodist union. He comes out squarely against having the Negroes placed in any subordinate relation in the suggested new Church, or limiting their representation in the General Conference. We quote the following from this emphatic utterance:

"Any suggestions savoring of a compromise would hardly be worthy of the great Church that we represent. * * * As it occurs to many whose opinion we have sought, there is only one thing for the Methodist Episcopal Church to do with relation to the colored man within her fold—and that is to do nothing. We cannot afford to stultify ourselves by attempting to sidle into this union. It must be a straight, ont-and-out union. Our Southern brethren must take us just as we are or not at all. Any other position than this would react upon the Church that has been a friend of the Negro for a half century or more. * * * How will all this affect the cause of union? There seems to be little hope for that desired consummation within the immediate future."

The foregoing is in harmony with our editoriai utterance of last week, and is confirmatory of our position that the time has about come for the termination of the nnion negotiations, since they are costing thousands of dollars and there is practicaliy no prospect of any real progress being made.

A HUNDRED THOUSAND DOLLARS FOR MANSFIELD.

Dear Mr. Editor: We have begun a campaign for $100,000 for Mansfield Female College. The first $50,000 is to be nsed for buildings and equipment, and the other for endowment. The town of Mansfield and De Soto Parish have agreed to raise as their share of the sum to be secured $25,000. A Building and Finance Committee has been named, and organized with a Chairman, Secretary-Treasurer, etc. The latter official will be under bond. Two Soliciting Committees have been appointed—one of men, and the other of women—and they are getting ready for active work. Their work is to be confined to the town and parish. As yet we have not begun the campaign for the State, but we wiii start it soon. Our present capacity is being taxed to the limit, and we must have more room if we are to grow.

R. E. BOBBITT, President.

Mansfield, La.

We are pleased to learn of this forward movement in behalf of Mansfield College, which has long wrought so well for the young womanhood of Louisiana. We feel a deep interest in this undertaking, which, by every token, deserves to succeed. Let our preachers and people rally to the assistance of President Bobbitt and his coworkers. The proper strengthening of this worthy institution would mean much for Metbodism in this State in the coming years.

AN EXPLANATORY WORD.

As we are the editor referred to as having signed the Conference resolutions adopted at Winona, Miss., last fall, in Brother Arnold's article, which appears on another page, perhaps we should speak an explanatory word. We attached our signature to those resolutions and supported them, with the knowledge that we could explain our position more definitely to the Conference while they were pending, which we did; and when we published them, we made at the same time in the Advocate a somewhat extended statement, in which we plainly affirmed that we did not agree with them in their seemingly hopeful view as to the outiook for the consummation of the unification movement—that we shared the opinion of Bishop Hoss and Bishop Denny that the two great Episcopal Methodisms were not any nearer together then than they had been five years before. (This is shown in the New Orleans Advocate of December 7, 1916.)

The Editor of the Advocate after the General Conference of the Northern Church in Minneapolis, in 1912, had ignored the original plan of the Joint Commission on Unification (which was practically the same as the Oklahoma scheme except that it was more favorable to the Negroes from the Northern standpoint) at no time believed that there was the least chance for it to be adopted. It was his conviction that in standing for that plan at Winona nothing of any consequence was being sacrificed or would thereby be seriously imperiied, and time has proven that this view was correct. He felt, moreover, since he could not keep the matter from coming up at the Conference, that it was perhaps wisest to avoid dividing that body, if possible, as to the position of our General Conference, which there was, in his opinion, iittie reason to think would eventuate in anything. He never regarded the CHURCH as committed to anything except to negotiate further, and he insisted from the beginning that if anything in the way of union was agreed upon it should be submitted to a vote of our entire Church membership. The Editor has seen "no new light," nor has he changed his position, though, as a matter of course, fuller developments have brought things nearer to a conclusion, and some new maneuvers have been made by some of the ultra-unionists.

We make these observations without the least disposition to find fauit with Brother Arnold or any others who held the view that the whole union movement should be directly and openly combated, in the outset, regardiess of the action of the Oklahoma General Conference. For their opinions we have great respect. There have been many angles to this great issue, and the situation along the border and in not a few localities has been such as to cali for prudence and tact, as weli as courage and aggressiveness.

PERSONAL AND OTHER NOTES

Remember our Orphanages next Sunday. We cannot afford to let them want for the lack of means.

The work in the Vancleave (Miss.) charge is going forward encouragingly. So writes Rev. W. L. Blackweil, the pastor.

Rev. T. L. Bryson reports favorably concerning his work at Haughton, La. His letter brought us some subscriptions to the Advocate, for which we extend to him our thanks.

There were some typographical errors in the editorials on the Eighth Page of the Advocate last week, but we will not take time to correct them in this issue. In spite of our efforts to avoid them, such mistakes will occasionaliy occur.

Mrs. L. Clisby, of West Point, Miss., has spent the past few days in New Orieans, having come here for medical treatment. As a Sunday school teacher, Sister Clisby ranks with the best. She has in her home city one of the finest adult Bible ciasses in Mississippi.

A telegram from Mr. Embree Hoss, received last Saturday morning, was to the effect that Bishop Hoss was still seriously iii, but that the famiiy were hopeful of his recovery. Let prayer be made that the valuable life of this great leader may be spared to bless the Church for years yet.

Dr. J. M. Henry, the able presiding elder of the Ruston (La.) District, writes as follows: "I am forwarding my second round of quarterly conferences. The work in this district was left in a splendid condition by the former presiding elder, Rev. Briscoe Carter, and we are profiting thereby. The outlook is good. The men are all working faithfully, and we are looking for large returns."

Rev. John A. Rice, D.D., pastor of St. John's Church of St. Louis, recently gave two lectures at Washington University, located in that city—one on "The Modern Man's Bible," and the other on "The Book of Job." Dr. Rice will preach the baccalaureate sermon at Wesleyan College, Macon, Ga., on May 27, and will preach at the University of Chicago on July 29.

From a business letter from Rev. B. F. Bullard, of Duck Hill, Miss., which brings us several subscriptions, we take the following: "My second year on this charge has opened well. The people have been very kind to us; they gave us a "pounding on my return from Conference, which was encouraging, as well as a great help. We are expecting a successful year."

Rev. Thos. H. Miils, of Eupora, Miss., writes: "Everything is still moving on nicely in this charge. Bishop J. H. McCoy will dedicate our church at Eupora, Miss., on May 13. We extend a cordiai invitation to aii former pastors and presiding elders to be present on this occasion, which we expect to be a memorable one. We feel that we are most fortunate in having been able to secure the services of Bishop McCoy." A great treat is in store for Brother Mills and his worthy flock.

Dr. I. L. Peebles requests us to state that his two recent pamphlets, "Is there a Hell?" and "Is Woman Suffrage Right?" may be had at the Princess Book Store, Meridian, Miss. The price of each of these publications is 10 cents.

There is yet time to subscribe for The Council Daily. Send at once 25 cents to Mrs. S. A. Montgomery, 7926 Elm Street, New Orleans, La., and have this bright little paper come to you for ten days. It will tell you much about our woman's work.

Brother W. L. Tucker, of Tucker, La., sends us a subscription to the Advocate, accompanied by cordial greetings and an expression of hearty good wishes. Brother Tucker is a layman who puts the spiritual first in everything. Blessings on him!

We are in receipt, from Dr. James Cannon; Jr., of an invitation to the 23d Annual Concert of the Blackstone (Va.) College for Girls, which was announced to take place on Friday evening, March 30. This well known institution is reported to be having a most prosperous session.

The Bulletin of Centenary Church, McComb, Miss., is before us. Rev. J. Loyd Decell, the gifted young pastor of that congregation, is systematizing his work and seeking to sound a general note of progress. He continues to do good work for the Advocate, for which he has our hearty thanks.

President R. E. Bobbitt, of Mansfield College, Mansfield, La., writes as follows: "We are happy to announce that Dr. James Thomas. of Little Rock, Ark., will preach our Commencement sermon on May 27, and that Mr. O. A. Wright, of Shreveport, La., will deliver our annual literary address on Tuesday evening, May 29."

In a letter renewing his subscription to the Advocate, Brother E. W. Flowers, of Smithdale, Miss., says: "I do not believe I could get along without our Conference organ. I enjoy every page of it. I am 85 years old, and have been reading it ever since it began to be published. I am with you on the union issue. In my opinion, you are on tho right track."

In a business letter bringing to our office several subscriptions, Rev. G. W. Gordon, of Noxapater, Miss., says: "Things are moving along very well with us. We are managing to keep something to eat and wear, and find plenty of work to do." We are pleased to have this cheery message from our long-time friend, who excels both in pastoral and pulpit service.

From a personal note from Rev. V. C. Curtis, presiding elder of the Greenville (Miss.) District, we take the following: "All the preachers were present at our district conference, lately held at Lula, and the reports were splendid. The outlook is indeed encouraging in our territory. The presence and ministry of Dr. H. C. Morrison, of Kentucky, were greatly enjoyed."

Mrs. H. G. Henderson, wife of the late Dr. Harry G. Henderson, instructs us to change the address of her Advocate from Sardis, Miss., to South Hamilton Street, Georgetown, Ky., to which place she is going to visit her mother for awhile. Sister Henderson adds the following note of interest: "I have sent the larger part of Dr. Henderson's splendid library to Millsaps College as a gift."

Rev. H. T. Young, the Louisiana Conference evangelist, left New Orleans last Monday for Kentwood, La., where he is now assisting Rev. John Sholars in a series of revival services. The meeting in McDonoghville, in which for some days Brother Young had been doing the preaching, closed last Sunday night. It was a helpful season of spiritual quickening, much good being accomplished.

We have in hand a wedding invitation, which reads as follows: "Rev. and Mrs. Stephen A. Brown request the pleasure of your company at the marriage of their daughter, Mary Hopkins, to Mr. Robert Rex Winter on Wednesday morning, April 18, 1917, at 9:30 o'clock, at their residence, Kosciusko, Miss. The couple will reside at Houston, Miss. We extend congratulations and all good wishes.

We make grateful acknowledgment to the following friends, to whose kindness we have not made reference elsewhere, for two or more subscriptions, lately received: Rev. C. W. Crisler, Brookhaven, Miss., 2; Rev. J. A. Moore, Lumberton, Miss., 3; Brother F. A. Howell, Durant, Miss., 7; Rev. J. W. Bell, Okolona, Miss., 3; Rev. P. D. Hardin, Hattiesburg, Miss., 2; Rev. J. F. Dring, Ringgold, La., 3; Rev. O. L. Savage, Webb, Miss., 5.

Through the courtesy of the author, Dr. I. L. Peebles, we have on our table a copy of his recently issued booklet, "Is There a Hell?" It is neatly printed, Smith & Lamar being the publishers, and it numbers 32 pages. It is an able and interesting discussion, sound. Scriptural, and thought-provoking. Its timeliness in this period, when there is so much theological "mushiness," is beyond question. The price is 10 cents. Send for a copy.

We regret to learn that the health of Mrs. Kate Kretschmar, of Greenville, Miss., the mother of Mr. W. P. Kretschmar, President of the Commercial Savings Bank of that city lacks much of being good at this time. Mrs. Kretschmar has for many years been a choice member of our Church in Greenville, and is also well known at Monteagle, Tenn., where she has frequently spent her summers. We hope to hear ere long that she has gained in physical strength and vigor.

In a letter, written some days ago, Rev. R. P. Neblett, of Como, Miss., says: "We are to begin our meeting on Sunday, March. 25. Rev. J. A. Bowen is to come on Wednesday and remain with us through Easter Sunday. Our work is moving along nicely." Brother Neblett's letter brought us 5 subscriptions to the Advocate. He has a lay committee to take care of the interests of the Conference organ in his field. Brother and Sister Neblett make a fine team, and we are not surprised to hear that the church at Como is prospering under their leadership.

Rev. J. D. Simpson, of Guntown, Miss., sends us some subscriptions, and in his business letter adds the following note: "Things are progressing well with us. On a recent Wednesday night a show was due to come to Guntown, and I was somewhat dubious about the attendance upon our prayer meeting on that occasion; but, as matters turned out, we had 69 at the prayer service, and there were about 24 or 25 at the show. If any brother can beat this, I should like to hear from him." We are inclined to think that Brother Simpson's flock will keep the banner for some time on this record.

Miss Grace Wilson, of Chattanooga, Tenn., who contributes two poems and an Easter story to this issue of the Advocate, is an ex-Mississippian and a former student in Whitworth College. She has achieved considerable distinction in the field of literature and is a member of the League of Southern writers. She is soon to have a volume of fiction issued by a New York publishing company, and has lately been engaged to write an article on Natchez, Miss., for the Southern Woman's Magazine. We count ourself fortunate to be able to furnish our readers with these first-hand products of her gifted pen.

Rev. W. W. Mitchell, presiding elder of the Durant (Miss.) District, has given us this week a strong article on the subject of Methodist Unification, which we dare say will be read with much interest. Brother Mitchell has given this matter close attention ever since the issue was raised, and, serving a large district, he is perhaps as well informed as to the sentiment of the people as any man in North Mississippi. He ably championed the views set forth in his present communication at the last session of the North Mississippi Conference. In much the same tenor as Brother Mitchell's article is that of Brother Arnold, a worthy layman in his district.

From a letter from that capable itinerant, Rev. C. M. Chapman, of Waynesboro, Miss., we extract the following references to his work: "I am in high oats. The work is starting off well. A good prayer meting, good Sunday school, a good choir, and a faithful and attentive people who have a high regard for the holy calling of the Christian ministry are but a few noticeable things to encourage the pastor here. We have put out of town an accursed street carnival and arranged for a chautauqua, to be held soon. We are planning to have in the early summer an old-time singing school in which the music and books of our Church will be used. We will begin a training school for the young people and children of our Church and community the first of April. It is our purpose to give them training in doctrine, discipline, and worship in prayer and song."

A NOTABLE ACHIEVEMENT.

Dear Dr. Meek: May I have a little space in this week's issue of the Advocate to announce that our new Methodist Church in Brookhaven will be completed free of debt? The splendid success of the campaign put on by the pastor, Rev. C. W. Crisler, and the Methodist laymen of Brookhaven to raise $10,000 to finish the new Methodist Church in our city merits public mention.

The construction of the new church was begun under the pastorate of Rev. J. M. Morse, and about three-fourths of the money necessary to build was provided for, by a thorough canvass of the community. To undertake to raise $10,000, the amount necessary to complete the building, from the same community, seemed a Herculean task; but Brother Crisler organized his laymen, set the teams in order, infused the spirit of optimism, and started the drive for the goal. Never did men work more determinately than did this body of splendid Methodist laymen. At the end of one week $11,440 had been added to the building fund, and the campaign closed with the spirit of good fellowship and general rejoicing at high tide. The new church is a thing of beauty. Unless the workmen are delayed by unforeseen causes, we will occupy it some time in May. Brother Crisler is in high favor with his people, and is doing a splendid work.

J. T. LEGGETT.

Brookhaven, Miss.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

THE UNDERGRADUATES OF THE FOUR CLASSES IN THE ANNUAL CONFERENCES WILL GIVE ATTENTION.

Professor Andrew Sledd has found it impossible to get ready his Handbook to the New Testament in time for use during the Conference year. Professor Frank Seay's Handbook to the Old Testament will appear in two volumes. The first volume is now ready and may be ordered of Smith & Lamar.

For the present Conference year, therefore, undergraduates of all the four classes will study the historical part of the Old Testament, that is, from Genesis to Esther, and will use Professor Seay's first volume.

My attention has been called to an error of the printer in publishing the list of books in the New Course of Study. As published, the study of the Bible is separated from the study of the Handbook to the Bible. The printer should have had it thus:

"Genesis to Esther, with aid of a Handbook to the Study of the Old Testament by Frank Seay. (Examination to be on the Scripture text.)"

The two go together. The Handbook is not to be studied apart from the Scripture itself, but to be used as an aid and guide to the contents of the Holy Bible.

All applicants for local deacon's and local elder's orders will also study the Old Testament this year, and make use of Professor Seay's Handbook.

The above announcement is authorized by the College of Bishops.

EDWIN D. MOUZON,
For the Committee on Course of Study.

SPRING HAS COME AGAIN.

Willie Conger Page.

Did you know that spring has come again? that the world, to-day, is more beautiful and interesting, than it has ever been before? Far away, the mistic tints enshroud the woodland, while in its rocky bed the brook sings and gurgles, whispering things that cannot be re-told. The soft, sweet cadence of its murmuring waters fills the heart with enchantment. Gleaming white, purple, and golden starry blossoms cover the brown meadowlands. In the wild solitudes of the forests, birds fly and twitter softly. The air is sweet with the fragrance of the hyacinth, violet, and redbud. The hum of the bees can be heard, as they hover over the blossom-ladened apple and cherry trees.

Come out of doors, where the earth is green, and the sunshine is pure gold. Come and hear the scarlet-breasted robin, as he opens up his happy song, so full of ecstasy. Do not stay indoors when there are so many mysteries to be solved. Come watch the little people of the earth, just awakened from their long winter's sleep. They go to and fro, busy doing the labor appointed to each—the ant, providing its winter store; the bee, culling the sweets from the open flowers—teaching us a lesson in industry and frugality. Hear the lark's triumphant song, as he soars ever upward, singing of hope and undaunted courage. Shall we be less brave, knowing that the All-Wise Hand will guide our faltering steps aright?

Listen! Spring has come, and set up housekeeping.

Sage Tea Dandy To Darken Hair

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well known druggist here, because it darkens the hair so naturally and eveniy that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive foiks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

Frost-proof Cabbage Plants.

APRIL 1ST DELIVERY.

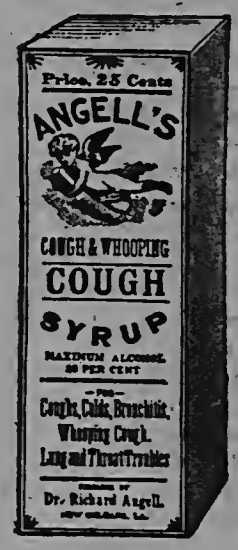
All Leading Varieties, 500, $1.25; 1,000, $2.00; 5,000 at $1.50 f.o.b. here. Satisfaction guaranteed.

Tomato Plants at $1.35; Egg and Pepper Plants at $1.50 per 1,000; 5,000 at $1.25 f.o.b. here. Postpaid, 40 cts. per 100.

D. F. JAMISON, Summerville, S. C.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
SOUTHERN SEATING AND CABINET COMPANY
JACKSON, TENNESSEE.

Contains no Habit-forming Drugs



25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. MARY CATHARINE MORGAN (nee Wilson) was born on August 29, 1845, in Lafayette County, Miss. She was converted and joined the Church at Old Union Hill in early life under the ministry of Brother A. A. Houston. She was married to Brother R. S. Morgan on Dec. 10, 1861, and went home to heaven on Feb. 16, 1917. Thus closes the life of one who loved all whom she knew, and all who knew her loved her. Thus a great life, for it was a great life, has been gathered up into the heavenly garner. Everybody had good things, and only good things, to say about Aunt Mary. It was my privilege to visit her home a short time before she died, and while there I read some Scriptures and we talked about the precious promises of our Lord, and I shall never forget the rich glow that came over her face. I pray that the blessings of our Father may rest upon the grief-stricken husband and children. Her pastor,

R. S. LAWSON.

Mrs. MARTHA E. DIXON (nee Hogan) was born in Montgomery County, Alabama, on April 24, 1838, and died at the home of her son, Geo. C. Dixon, in Grand Cane, La., Feb. 26, 1917. She came to Louisiana with her parents when about five years of age, where the remainder of her life was spent—in the following Parishes: Jackson, Union, Winn, Vernon, Calcasieu, Rapides, and De Soto. In 1854, she was converted and joined the M. E. Church, South, in Union Parish, under the ministry of the Rev. Mr. Mooreland, and she remained true to her Lord and the Church to the close of her life. She was active in church work and faithful in attendance upon public worship until age and feebleness of body prevented, and when no longer able to go to the house of God she was diligent in the use of her Bible, church paper, prayer, and such other means of grace as were at her command. For more than fifty years she enjoyed the weekly visits of the New Orleans Christian Advocate, and always manifested a deep interest in the welfare of the Church, both at home and abroad. In 1853 she was happily married to John A. Dixon, and of this union twelve children were born, four of whom, with her husband, preceded her over the river. Three sons and five daughters remain, together with fifty-two grandchildren and several great-grandchildren. May they all meet her in heaven! We laid her body to rest in the Longstreet Cemetery, the funeral service being conducted by the writer, assisted by Rev. H. J. Boitz, a former pastor.

L. C. WILSON, Pastor.

AUGUSTUS LAFAYETTE PARKER, son of Mr. and Mrs. Asa Hatley Parker, was born in Hancock County, Ga., October 9, 1840, and died at his home in Shelby County, Texas, Jan. 25, 1917, aged 76 years, 3 months, and 16 days. In boyhood he moved with his father from Georgia to Alabama, and settled in Coffee County. In the early days of the Civil War he volunteered his services and joined the Tennessee Army, in which he served until the surrender. Soon after the war he was married to Miss Mary Elizabeth Hamner, which happy union lasted until his death, covering a period of fifty years, 11 months, and 21 days. Of this union were born seven children—one girl and six boys. The mother and seven children are all living. All the children were present to witness his transiation to a life beyond except the oldest son who lives in Alabama. He professed religion and joined the Methodist Church when a boy, and lived a faithful and consistent member of the same till death, serving in the capacity of steward, Sunday schooi superintendent, and class leader. The thoughts which occupied his mind were of God, his Church, country, and family. His children, while little, he led to Christ and often spoke to them of the Savior and his Kingdom. He never failed to keep before them the highest ideals of life. He warned them of the danger to which they might be subjected. He loved music and during his last years he often sung hymn No. 894 of the Hym Book:

"My latest sun is sinking fast,
My race is nearly run,
My strongest trials now are past,
My triumph is begun."

When semi-delirious he spoke of hearing the sweetest of music. His was a long, painful illness but he died in the triumph of a living faith.

His son, A. H. PARKER.

SARAH GATLIN, the wife of the late N. W. Gatlin, of Johnston Station, Miss., was born on Feb. 22, 1845, near Adam's Campground, Amite County, and departed this life on Feb. 24, 1917, in McComb City, Miss. She joined the M. E. Church, South, when eleven years old. It may truly be said of her, that she adorned the doctrine of her Lord. A noble life ended in this world and was translated to the heavenly clime above, when Sister Gatlin left us. She and Brother Gatlin were separated but a short time, he preceding her to heaven only two months ago. I imagine theirs was a happy meeting. It was my privilege to be a guest in Sister Gatlin's home often as I was her pastor for three years, and she knew well how to make a preacher feel at home. Many happy hours have I spent in her home, and a more consecrated hristian I have never known — a woman who loved the Church where she had worshiped for the past forty years. The writer was assisted in conducting the funeral service by Rev. J. Loyd Decell, of McComb City, Miss. We laid her to rest beside her devoted husband in the Johnston Cemetery. May the relatives follow the beautiful example of Sister Gatlin, and some happy day they will all meet at the Golden Gate, where parting is no more. Her pastor,

Auburn, Miss. R. H. BARR.

MEMORIAL RESOLUTIONS.

Whereas, our Heavenly Father in his infinite wisdom has called from our midst Mrs. Callie Fowler Caldwell, our oldest and most beloved member, be it resolved:

1. That we, as members of the Missionary Society of the Methodist Episcopal Church, South, at Courtland, Miss., are in profound sorrow because of the departure of our sister and fellow-laborer. In her death our society has lost a faithful member and each of us a strong, personal friend. At the close of her long, useful, godly life of eighty-five years—a life of many sorrows—she was still active, bright, and happy and eager to minister to those around her.

2. That we, as members of this society, bow in humble submission to the Master's will, knowing that "precious in the sight of the Lord is the death of his saints."

3. That, while our sister loved life and was deeply interested in the affairs of the present world, we feel confident that she had long ago "set her house in order" and was prepared for the summons when it came.

Be it further resolved, That a copy of these resolutions be sent to the family, one spread upon our minutes, and one sent to the New Orleans Christian Advocate.

Signed: Miss Ila Hardy, Mrs. R. I. Collins.

BEST INSURANCE RISKS.

The cost of insurance is largely determined by the quality of the risks. One company has a special section for total abstainers. The cost of insurance in that section is about 30 per cent less than in the General Section. It is a well-recognized fact that ministers are the best class of risks. By limiting its insurance to ministers, the Methodist Ministers Relief Insurance and Trust Association of Boston, Mass., is able to offer insurance at premium rates much lower than those charged by companies insuring all classes of people. This Association makes a specialty of Endowments and Old Age Pensions. It grants the privilege of monthly payments, if desired.—Adv.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Telephone, Main 2939.
J. R. WELLS, Dist. Pass. Agt.

L&A RAILWAY ON AGAIN

Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas
RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

From the Field

Webb, Miss.

I am pleased with the outlook in my charge. We hope to finish our new church at Webb, Miss., by Sept. 1. We have all the brick on the ground and paid for and also all the lumber and roofing paid for. The lot was donated, the concrete, gravel and lime that we will use have been ordered, and the money is ready to pay for the work on the building, which will cost, when completed, $12,000 or $15,000. Our people at Sumner are also working to secure funds to build a church at that place. We have a good lot paid for near the center of the town. We have a faithful, loyal congregation there. We have some money in hand, but not quite enough for us to begin work on the church. Our success at Webb has been due to our efficient Building Committee of which Brother E. V. Catoe is the chairman. We are pleasantly situated at Webb. My people have done all that could be expected for our comfort. The pastor's salary was fixed at $1500.—O. L. Savage, P. C.

Raceland, La.

Dear Dr. Meek: Please spare me a little space in the Advocate to say a few words about the French Mission on Bayou Lafourche and Terrebonne. We have eleven preaching places, not including Houma, where Brother Morgan is doing a splendid work. It should be understood that this is a real mission here among these French people, who were reared in the Roman Catholic Church, and some of whom believe in all kinds of superstition. Some believe that the priest can bless and impart virtue to any kind of object. Last week I was in a home 40 miles below Raceland, on Bayou Lafourche, in which they had numerous things that the priest had blessed—holy water, holy candlesticks, and some kind of holy grass which they think will save them from fire, thunder, or drowning. Some of the men had been living with women 40 years and had reared families without being married. They did not know it was wrong until they heard a French Methodist preacher. This is a very difficult field, but God is calling some one to teach these people the Bible. Rev. M. Hebert and Rev. C. V. Breithaupt can tell how needy this section is. May God help us all in our hard work. It is hard, but is fairly encouraging.—Rev. A. D. Martin.

Gilbert, La.

Dear Dr. Meek: As I have not written the Advocate about my work—the Gilbert charge—I will give some facts about it. This is my third year at Gilbert. The latter part of my first year we began at Wisner a church building to cost about $2300, and completed it. It was dedicated in March, 1916. We had a revival there at that time which resulted in 15 conversions and accessions to the Church.....On February 21 of this year I began a revival meeting at Gilbert, with Rev. H. T. Young to do the preaching, and Brother Jack Brokaw to lead the singing. This series of services closed on March 18, with over 100 conversions and reclamations, and 49 persons united with the Church—45 joined the Methodist Church (by profession of faith) and 4 went to the Baptist Church. To say that it was a great meeting, is scarcely an adequate characterization of it. Eternity alone will reveal the good that was done. There are others who are expected to connect themselves with the Church soon. Brother Young is a plain, practical, gospel preacher. His messages reach the hearts of the people. Brother Brokaw is a splendid choir director and gospel singer. He is also an excellent worker with young people. Young and Brokaw make a fine team in a revival. No pastor will make a mistake to secure their services. One result of the late meeting is the prospect of a new church at Gilbert. We will also get two preachers, one missionary, and one gospel singer from this season of spiritual refreshing. The most of our accessions were grown people. Our finances are 50 per cent stronger than they were two years ago. So, we are growing in grace. Pray for us.—J. L. Roy, P. C.

DEATH OF MRS. J. W. GOODMAN.

On Thursday afternoon, January 25, 1917, at 5 o'clock, at the Meridian Sanitarium, in Meridian, Mississippi, the spirit of Mrs. Ida Lou Goodman, wife of Mr. J. W. Goodman, quietly passed into that sleep that only awakes around the great white throne.

Mrs. Goodman's maiden name was Ida Lou Harben. She was born near Waynesboro, on February 18, 1857, and was 59 years, 11 months and 7 days of age at the time of her death.

She was married to Mr. J. W. Goodman on November 10, 1875, and to their union two children were born—Mr. W. Chester Goodman and a little sister who passed away in infancy.

Mrs. Goodman had been a faithful and consistent member of the Methodist Church since early girlhood, and although prevented for many years because of the condition of her health from taking an active part in the work of her church, she was a member of the societies of the Church and always took a deep interest in everything that was for the upbuilding of the Master's work.

Her remains were brought here Friday morning and the funeral services were held at the Methodist Church that afternoon at one o'clock, Rev. C. M. Chapman, pastor of the church, officiating, at the obsequies, being assisted by Rev. W. J. Walters, pastor of the Waynesboro Circuit. The burial services took place at Hebron Cemetery that afternoon at five o'clock.

Many beautiful designs of flowers, attesting the great love and esteem of her friends, were sent by sorrowing relatives and friends, to be placed on her last resting place in the city of the dead.

Mr. Goodman and his son, Mr. W. Chester Goodman, have the sympathy of our entire people because of the death of their beloved relative.

* * *

Waynesboro, Miss.

FREE COURSES.

Penmanship, Business Letter Writing, Mathematics, Business English, etc., are taught FREEE to all who take Bookkeeping or Shorthand at Draughon's College, Shreveport, La. P. E. Townsley, Mgr.

Laugh When People Step On Your Feet

Try this yourself then pass it along to others. It works!

Ouch! ? ! ? ? ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callous from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

Nuxated Iron Should Be Used in Every Hospital and Prescribed by Every Physician, Says Dr. Howard James.

It quickly enriches the blood, strengthens the nerves and puts most astonishing youthful power and vigor into the veins of both men and women. It often increases the strength and endurance of delicate, nervous, run-down folks 100 per cent. in two weeks time.

Opinions of Dr. Ferdinand King, New York Physician and Medical Author, Dr. T. Alphonsus Wallace and other physicians who have tested Nuxated Iron in their own private practice.

In a very interesting and instructive discourse on the great value of plenty of iron in the blood, Dr. Howard James, said:

"A patient of mine remarked to me (after having been on a six week's course of Nuxated iron),

"'Say, Doctor, that there stuff is like magic.'

"Previous to using Nuxated Iron, I had been prescribing the various mineral salts of iron for years, only to meet complaints of discolored teeth, disturbed digestion, tied up, hardened secretions, etc., when I came across Nuxated Iron, an elegant, ingenious preparation containing organic iron, which has no destructive action on the teeth—no corrosive effect on the stomach, and which is readily assimilated into the blood and quickly makes its presence felt by increased vigor, snap and staying power.

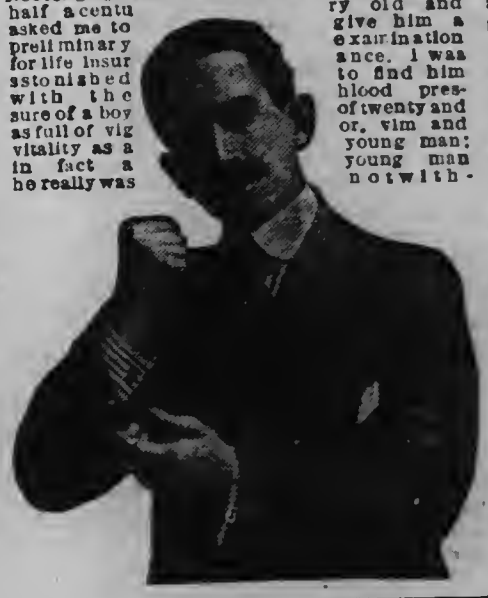
"Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron.

"As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or rundown, instead of dosing themselves with habit forming drugs, stimulants and alcoholic beverages I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood.

"Thousands of people suffer from iron deficiency and do not know it.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of Nuxated Iron three times per day after meals for two weeks, then test your strength again and see how much you have gained. From my own experience with Nuxated Iron I feel it is such a valuable remedy that it should be kept in every hospital and prescribed by every physician in this country."

Dr. E. Sauer, a Boston Physician, who has studied both in this country and great European medical institutions, was asked what he thought of Dr. James' remarks. In reply, he said: "I fully agree with Dr. James. People need more iron. There can be no strong, vigorous iron men and beautiful, healthy women without iron. Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a twenty and vim and vigor, young man; young man as full of vitality as a boy in fact a notwithstanding his age. The secret, he said, was he really was taking iron—Nuxated Iron had filled him with renewed life. At 30, he was in bad health; at 46 he was careworn and nearly all in—now at 50, after taking Nuxated Iron, a miracle of vitality and his face beaming with the buoyancy of youth."



Dr. Howard James tells physicians he believes that more Nuxated Iron should be prescribed to meet the great problem of iron deficiency, with its attendent symptoms of weakness, nervousness, lack of vitality, paleness, and generally rundown conditions.

WARNS AGAINST USE OF ORDINARY METALIC IRON so commonly taken by most people.

Dr. A. J. Newman, formerly House Surgeon Jefferson Park Hospital, Chicago, in commenting on the value of Nuxated Iron said: "This remedy has proven through my own test of it to excel any preparation I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders. The manufacturers are to be congratulated in having given to the public a long felt want, a true tonic supplying iron in an easily digested and assimilated form. A true health builder in every sense of the word."

Dr. T. Alphonsus Wallace, a physician of many years' experience in this country and who has been given many honorary titles in England, was next asked to give an opinion on Nuxated Iron. Dr. Wallace said:

"I do not make a practice of recommending advertised medicinal products, but I have found Nuxated Iron so potent in nervous, rundown conditions, that I believe all should know of it. The men and women of today need more iron in their blood than was the case twenty or thirty years ago. This because of the demineralized diet which now is served daily in thousands of homes and also because of the demand for greater resistance necessary to offset the greater number of health hazards to be met at every turn."

The next to be consulted was Dr. Ferdinand King, a New York physician and medical author, who said:

"I heartily concur in all that Dr. James has said, only in some respects I would go further. Dr. James forgot to mention how foods lose their iron value by improper methods of cookery. In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked is responsible for another grave iron loss. Therefore, if you wish to preserve your youthful vim and vigor to a ripe age, you must supply the iron deficiency in your food by using some form of organic iron—Nuxated Iron, just as you would use salt when your food has not enough salt."

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they can not take any man or woman under 50 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days time. It is dispensed by all good druggists.

THE YOUNG PREACHERS AT MILLSAPS.

Dear Dr. Meek: I wish the brethren of the Mississippi and North Mississippi Conferences realized what a wonderful treasure is stored away at Millsaps College in the way of young preachers. Never before in the history of the college has a more consecrated, earnest, and self-denying set of young preachers been in attendance. Please allow me space enough in the Advocate to tell something about them and what they are doing.

Several of the young men stay at the dormitory and some at private residences, but the majority have rooms in the campus cottages, jokingly referred to as the "shacks." The majority are already members of some district conference, some are yet to be licensed, and several are members of an Annual Conference, having regular work to attend to.

Every one of these boys seems in earnest as to the choice of his lifework. They, as did Paul, believe in doing one thing, and are exerting their energies in one direction and preparing for one work. That these boys have the right spirit no one can deny. Some are attending this session at a great sacrifice, but they will be more than repaid in the future. They are perfecting themselves for the greatest calling known to man, and no sacrifice on their part will be made without being speedily repaid.

God's Spirit seems to be with every one of these fine young men, and they are being blessed with good health, happiness, and the joy that only the Christian who looks for a cross before a crown has experienced.

I hope to be numbered among the regular students for the ministry at Millsaps College next year, and I feel that if God will bless me as He has blessed these boys, I shall rejoice in the greatness of my calling.

Very truly yours,
HILTON BUTLER.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

Druggist's Experience with Kidney Medicine

I have handled and sold Dr. Kilmer's Swamp-Root for some time and have heard customers claim that it had produced very satisfactory results in different ailments of the kidneys, liver and bladder. I have nothing but favorable reports at hand and my personal opinion is that there is not anything on the market that will equal Swamp-Root for disease of the kidneys, liver and bladder and I know of a physician who is a very strong believer in the merits of Swamp-Root.

Very truly yours,
THE J. M. WATTS MERC. STORE,
J. M. WATTS.
Sept. 29, 1916. Wattsville, Miss.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

DISTRICT CONFERENCE NOTICE.

To the Pastors of the Shreveport District.

Please send me the names of the delegates to the District Conference, to be held at Logansport, La., April 24 and 25. H. B. PERRITT, Pastor.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Second Round.

Friar's Point and Sherard, at Sherard, Apr. 7, 8.
Greenville, Apr. 14, 15.
Lula and Dubbs, at Dubbs, Apr. 20, 21.
Jonestown and Evansville, at Evansville, Apr. 21, 22.
Coahoma and Lyon, at Lyon, Apr. 28, 29.
Gunnison and Shipman's Chapel, at Shipman's C., May 4, 5.
Cleveland, May 5, 6.
Clarksdale, May 12, 13.
Tunica, at Hollywood, May 19, 20.
Benoit and Beulah, May 25, 26.
Rosedale and Hillhouse, at Hillhouse, May 26, 27.
Glen Allan, June 3, 4.

The District Conference will be held at Lula, March 27,-29.

V. C. CURTIS, P. E.

Holly Springs Dist.—Second Round.

N. M. and Pine Valley, at Salem, April 7, 8.
Waterford, at Asbury, April 15.
Lamar, April 22.
Holcomb, at Spring Hill, April 28, 29.
Grenada, April 29, 30.
Coffeeville, at C., May 5, 6.
Potts Camp, at Winborn, May 12, 13.
Ashland, at Ashland, May 19, 20.
Toccopola, May 26, 27.
Randolph, May 27, 28.
Paris, June 2, 3.
Taylor, June 9, 10.
Oxford (Q. C.), June 10.
Water Valley (Q. C.), June 13.
Holly Springs (Q. C.), June 17.

JAMES H. FELTS, P. E.

Sardis Dist.—Second Round.

Courtland, at Center Hill, Apr. 7, 8.
Crowder, 7:30 p. m., Apr. 8.
Tyro, Apr. 14, 15.
Sardis, 7:30 p.m., Apr. 15.
Coldwater, Apr. 18.
Sardis Cir., at Cold Springs, Apr. 21, 22.
Sardis, 7:30 p. m., Apr. 22.
Sardis Q. C., Apr. 26.
Cockrum Cir., at Independence, Apr. 28, 29.
Hernando—Dist. Conf., Apr. 30,-May 3.
Hernando Q. C., May 1.
Longtown, May 5, 6.
Arkabutla, at Mt. Olivet, May 12, 13.
Crenshaw, at Sarah, May 15.
Eureka, at Lovejoy, May 19, 20.
Eudora, at Poplar Corner, May 26, 27.
Charleston, May 30.
Pleasant Hill, at Lewisberg, June 2, 3.
Olive Branch, at Oak Grove, June 9, 10.

J. H. HOLDER, P. E.

Winona Dist.—Second Round.

Winona Ct., at Bluff Springs, April 7, 8.
Winona Station, April 8, 9.
Swiftown, at Swiftown, April 14, 15.
Belzoni, April 15, 16.
Isola, at Isola, April 21, 22.
Duck Hill, at Chapel Hill, April 28, 29.
Lambert, at Belen, May 5, 6.
Tutwiler, at Vance, May 6, 7.
Webb, at Strathmore, May 12, 13.
Drew, at Sandy Bayou, May 19, 20.
Ruleville, at Ruleville, May 20, 21.
Dublin, at Rome, May 26, 27.
Valley Mission, at Tippo, June 2, 3.
Minter City, at Minter City, June 9, 10.
Schlater, at Schlater, June 10, 11.

L. M. LIPSCOMB, P. E.

Columbus Dist.—Second Round.

Brooksville, April 8, 9.
Salem, Macon Circuit, April 14, 15.
Starkville, April 15, 16.
Kilgore, Mayhew Circuit, April 21, 22.
Columbus, First Church (Q. C.), April 24.
Columbus, Central (Q. C.), April 25.
Siloam, Cedar Bluff Circuit, April 28, 29.
West Point, (Q. C.), April 30.
Macon (Q. C.), May 2.
Murrah's Chapel, Columbus Circuit, May 5, 6.
Cochrane, May 12, 13.
Crawford, May 19, 20.
Pleasant Hill, Sturgis Circuit, May 26, 27.
Hashuquar, Mashulaville Circuit, June 2, 3.
Cooksville, Shuqualak Circuit, June 9, 10.
Steel's Chapel, Longview Circuit, June 16, 17.
18.

W. W. WOOLLARD, P. E.

Durant Dist.—Second Round.

Sidon and Cruger, at Cruger, April 7, 8.
Tchula Station, at ———, April 8, 9.
Pickens Ct., at Goodman, April 14, 15.
Vaiden and West, at West, April 15, 16.
Ebenezar Ct., at Bethany, April 17.
Louisville, at Louisville, April 21, 22.
High Point Ct., at Sand Hill, April 24.
Noxapater Ct., at Mt. Pleasant, April 26.
Kilmichael Ct., at Salem, April 28, 29.
Poplar Creek Ct., at Wesley Chapel, May 1.
Hesterville Ct., at North Union, May 3.
Kosciusko Ct., at Pierce's Chapel, May 4.
Acona Station, at ———, May 5, 6.
Black Hawk Ct., at Smith's Chapel, May 6, 7.
Bellefontaine Ct., at Wathall, May 9.
Slate Springs Ct., at Spring Hill, May 10.
Eupora and Maben, at Eupora, May 12, 13.
Mathiston Ct., at Lagrone, May 14.

W. W. MITCHELL.

Corinth Dist.—Second Round.

Ripley and Blue Mountain, at Ripley, April 7, 8.
New Albany Circuit, at Ingomar, April 13.
Hickory Flat, at Ebenezer, April 14, 15.
Rienzi, at Pisgah, April 20.
Booneville Circuit, at Carolina, April 21, 22.
Marietta, at Ozark, April 24.
Mantachie, at Oak Grove, April 25.
Mooreville, at Oak Hill, April 26.
Corinth Circuit, at Mt. Corinth, April 28, 29.
Guntown and Baldwyn, at Baldwyn, May 6, 7.
Iuka Circuit, at Harmony, May 12, 13.
Tishomingo, at Mt. Pleasant, May 18.
Golden, at Patterson's Chapel, May 19, 20.
Burnsville, at Jacinto, May 22.
Kossuth, at Pleasant Hill, May 23.
Silver Springs, at Mt. Carmel, May 24.
Ripley Circuit, May 26.

T. H. DORSEY, P. E.

Aberdeen Dist.—Second Round.

Amory and Nettleton, at Amory, Preaching Mar. 24, p.m.; Q. C. April 12.
Tremont, at Mount Pleasant, Mar. 31, April 1.
Fulton, at Friendship, April 1, 2.
Prairie, at Prairie, April 7, 8, Preaching Muldon, April 8, p. m.
Houston Circuit, at Atlanta, April 14, 15.
Houston Station, April 15, 16.
Shannon, at Shannon, April 20, 22.
Verona, at Palmetto, April 21, 22.
Vardaman, at Hurricane, April 27.
Calhoun City, at Pittsboro, April 28, 29.
Houlka, at Houlka, May 5, 6.
Nettleton Circuit, at Union, May 12, 13.
Montpelier, at Palestine, May 19, 20.
Buena Vista, at Pleasant Grove, May 20, 21.
Greenwood Springs at Riggin's Chapel, May 26, 27.
Smithville, at Paine Memorial, May 27, 28.

THOS. H. LIPSCOMB, P.E.

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

Secret faults do most harm. A little defect may be the leak through which all our gladness ebbs away.—Dr. A. Maclaren.

WHEN IT COMES, BE PREPARED.

The SAFE and SAVING WAY of Insuring Church and Pastor's property is with
The National Mutual Church Insurance Co., of Chicago, Ill.
THE METHODIST MUTUAL.
Now in successful operation for years. Business at highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address
HENRY P. MAGILL, Secretary and Manager,
Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent M. E. Church South, 814 Barton Building, Fourth and Jefferson, Louisville, Ky.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Second Round.

Simsboro, Mar. 31, April 1.
Haughton, April 8.
Bernice, April 13.
Dubach, April 14, 15.
Jonesboro, April, 17.
Winnfield, April 18.
Homer, April 22.
Plain Dealing, May 4.
Sibley, May 5, 6.
Ruston, May 7.
Bienville, May 9.
Alberta, May 10.
Elmore, May 12, 13.
Gibbsland, May 18.
Athens, May 19, 20.
Arcadia, May 20.
Ringgold, May 24.
Minden, May 25.
Haynesville, May 26, 27.
Cotton Valley, May 30.

J. M. HENRY, P. E.

Shreveport Dist.—Second Round.

Bossier City and Wesley, at Carroll Creek, April 7, 8.
Coushatta, April 18, p.m.; April 9, a.m.
Vivian, April 11.
Cedar Grove, at Mt. Zion, April 15, a.m.
Queensboro, April 18, p.m.
Bayou La Chute, at Atkins, April 22, a.m.
Noel Memorial, April 22, p.m.
Stonewall, April 29, a.m.
Belcher, April 29, p.m.
Noble, at Bellmont, May 5, 6.
Many, May 6, 7.
Pelican, at Mitchell, May 12, 13.
Mansfield, May 16.
Leesville, May 19, 20, a.m.
Zwolle, May 20, p.m.
Pleasant Hill, at Williams' Chapel, May 26, 27.
Anacoco and Pickering, at Holly Grove, May 26, 27.
Mooringsport, May 31.
Ida, June 2.

District Conference will convene at Logansport Tuesday, April 24, at 10 a.m.

C. D. ATKINSON, P. E.

Baton Rouge Dist.—Second Round.

Hammond, at Hammond, Sat., Apr. 7.
Ponchatoula, at Ponchatoula, Mon., a.m., Apr. 9.
Amite, at Amite, Mon., p.m., Apr. 9.
Gonzales, at Meadows, Sat., Apr. 14.
Jackson, at Wilhelm, Sat., Apr. 21.
Franklinton Ct., at Waldheim, Sat., Apr. 28.
Franklinton, at F., Mon., Apr. 30.
Greensburg, at Days, Sat., May 5.
Baton Rouge, 1st, Mon., May 7.
Keener Memorial, Wed., May 9.
Denham Springs, at Live Oak, Sat., May 12.
Baker, at Blackwater, Sat., May 19.
Zachary, at Zachary, Mon., May 21.
Kentwood, at Mt. Herman, Sat., May 26.

The District Conference will be held at Amite, May 14-17.

H. W. BOWMAN, P. E.

Lafayette Dist.—Second Round.

(In Part)

Morgan City, 7:30 p.m., Apr. 7; 11 a. m., Apr. 8.
Franklin, 7:30 p. m., Apr. 8, 9.
Opelousas, at Church Point, Apr. 14, 15.
Eunice, Apr. 21, 22.

H. W. MAY, P. E.

Alexandria Dist.—Second Round.

Mar. 31,-Apr. 1.
Campti, at Clarence, Apr. 2.
Pineville and Meridian, at Pineville, Apr. 4.
Boyce, at Eden, Apr. 11.
Bon Ami and Carson, at Carson, Apr. 14, 15.
DeRidder, Apr. 15, 16.
Longville, at Hopewell, Apr. 21, 22.
Merryville, Apr. 23.
Oakdale, Apr. 24.
Glenmora and McNary, at McNary, Apr. 25.
Oberlin and Reeves, at Reeves, Apr. 28, 29.
District Conf. at Natchitoches, May 1-3.
Standard, at Urania, May 5, 6.
Selma and Rochelle, at Rochelle, May 7.
Provencal, at Oak Grove, May 12, 13.
Natchitoches, May 13, 14.
Fullerton, May 19, 20.
Lecompte and Cheneyville, at Lecompte, May 22.
Pollock, at Liberty Chapel, May 24.
Jena and Jonesville, at Jonesville, May 26, 27.
Trout and Good Pine, at Good Pine, May 27, 28.
Alexandria, June 4.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Bastrop (a.m.), Apr. 8.
Mer Rouge (p.m.), Apr. 8.
Calhoun, at Downsville, Apr. 14, 15.
Sunday School Convention, Monroe, Apr. 16-18.
Farmerville, Apr. 22.
Rayville, at Delhi, Apr. 29.
Waterproof, at St. Joseph, Apr. 30.
Richland Cir., May 2.
Gilbert, at Wisner, May 6.
Sicily Island, at Pine Hill, May 13.
Ouachita Mission, May 20.
Columbia, May 21.
Mangham, May 27.
Winnsboro, at Crowville, May 28.
Eros, at Indian Village, June 3.

ALBERT S. LUTZ, P. E.

New Orleans Dist.—Second Round.

Second Church, April 8, a.m.
Algiers, April 8, p.m.
St. Mark's, April 8, p.m.
Lower Coast, ——.
Epworth, April 15, a.m.
McDonoghville, April 15, p.m.
Parker Memorial, April 22, a.m.
"Union Revival," April 22, p.m.
Felicity, April 29, a.m.
Union Revival, April 29, p.m.
Covington, at Portevent's Mill, May 6.
Plaquemine, May 13.
Angie-Talisheek, at Sun, May 19.
Slidell, May 20, a.m.
Union Revival, May 20, p.m.
Rayne Memorial, May 27, a.m.
Carrollton Ave., May 27, p.m.
Donaldsonville, June 3.
Louisiana Ave., June 10, a.m.
First Church, June 10, p.m.
Mary Werlein Mission, June 17, p.m.

W. W. HOLMES, P. E.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

The problem of doing good and the problem of being good are not two problems, but one problem.—Dr. W. C. Bell.

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys, and clears the complexion. By thoroughly purifying the blood it makes good health.

"What does Christ think of you? Not what you think of yourself, not the estimate of the world. You need to 'get right with God.'"

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from SHUPTRINE COMPANY, SAVANNAH, GA.

Everlasting life dates from regeneration, not from death; we cannot have the life immortal if we be not born again.—A. J. Morris.

TWO GOOD REMEDIES

WORKING TOGETHER, PRODUCE MARVELLOUS RESULTS.

For instance, Hood's Sarsaparilla, the standard blood purifier, is recommended for conditions that are scrofulous or dependent on impure blood.

Peptiron Pills, the new iron tonic, are especially recommended for conditions that are radically or characteristically anemic and nervous.

Many persons suffer from a combination of these conditions. They are afflicted with swellings of the glands, bunches in the neck, cutaneous eruptions, and sores on different parts of the body, limbs and face, and are besides pale and nervous.

If these patients take both Hood's Sarsaparilla (before meals) and Peptiron Pills (after meals) they are reasonably sure to derive fourfold benefit. These two great medicines supplement each other, and the use of both, even in cases where only one may appear to be indicated, is of great advantage. Get them from your druggist.

Work we do in stone will crumble, but when we teach a great lesson to a child its influence will last forever.—J. R. Miller.

In every sorrow is a blessing of comfort, in every burden is rolled up a gift of God. In all life Christ is with us if we are true to Him.—J. R. Miller.

Make Two Pounds of Butter From One.

Not magic, but a money-saving recipe for a **Butter Mixture**, making one pound of butter double its weight. It can be used for every butter purpose except frying and cuts your butter bills in two. The **Butter Mixture** receipe and many others for making Desserts—Salads and Candies are in our book—"Dainty Desserts for Dainty People" sent free if you enclose your grocer's name.

KNOX GELATINE CO.
201 Knox Avenue Johnstown, N. Y.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

L&N Louisville & Nashville R. R

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"---No Extra Fare

From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.

JOS. HELLEN, Gen. Pass. Agent, New Orleans, La.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

ANNUAL MEETING OF THE COUNCIL.

Again we call attention to the annual meeting of the Woman's Missionary Council which will be held at First Church, New Orleans, April 12-20. It is a rare opportunity, and perhaps one that will not soon come again to those in our three Conferences, so we urge our women to make every sacrifice possible to attend this wonderful gathering. Those who attend will receive a great spiritual blessing, will enjoy a season of inspiration, and have a deep and lasting impression made upon their lives.

Pray for God's guidance upon the sessions of the Council, for wisdom and clearness of perception are needed by those who have the direction of affairs. May this be the greatest meeting the Council has ever had! Great because of God's presence and nearness to every one in attendance.

THE COUNCIL DAILY.

This paper will be issued as usual during the sessions of the Council. If you cannot attend the meeting, be sure to subscribe for the "Daily," for it will bring the Council happenings to you in a concise attractive form.

It is only 25 cents for the entire set of papers, and they are worth many times that amount. If you have not already sent in your subscription, do so now. Send to Mrs. S. A. Montgomery, 7926 Elm Street, New Orleans, La.

REPORT OF COMMITTEE ON SUPPLIES, LOUISIANA CONFERENCE.

Realizing that the work is often hindered by a lack of equipment and that the needs of our institutional homes are similar to the needs of our own homes, we recommend:

1. That the presidents of the various auxiliaries call especial attention to the good that may be accomplished through this department of the work.
2. That each auxiliary shall endeavor to send at least one box of supplies either to one of our institutions or to our French Mission, and, in order to avoid overlapping, we suggest that our donations be apportioned by districts as follows:

New Orleans and Shreveport—St. Mark's Hall.

Baton Rouge and Lafayette—Mary Werlein.

Ruston, Monroe, and Alexandria—Scarritt Training School and French Mission.

3. That our auxiliaries lay on their hearts the need of these missions when replenishing their own households, and when preserving the fruits which our Father bountifully gives us, to tithe with these missions.

Mrs. C. B. CARTER,
Chairman.

REPORT OF CHILDRENS' WORK.

We recommend:

1. That we accept the Year Book from the exquisite cover to the last page, as a real helper, furnishing such splendid material, and guidance for uniform and unfailing program work for the year.
2. That we especially take note of the suggestion that a scrap-book called "Our Specials" be made, with Soochow, Holding Institute, Mines and Kindergarten work as subject matter, with a cover design to add to the attractiveness and dignity of such a scrap-book. We suggest that this be done at this season of the year, and that during the fall months, when our attention is turned to our homeland for study, that a scrap-book of our home life, customs, and holidays (Thanksgiving and Christmas) be made and sent as the books were this year to China.
3. That wherever possible, Mothers' Clubs be formed, and interesting information be given on the children's work and "The Specials" for which our children are enlisted; in fact, using every worthy method to educate the mothers along with the children in the great fundamentals of the child's part in financing the Kingdom of God.
4. That we give the Missionary Catechism a cordial welcome, and place it in the hands of the children, mothers, and Sunday school teachers, and that it be used as a text book throughout the year. Price, 5 cents.
5. That we insist upon giving the Pledge Cards a fair trial; that the mothers and children prayerfully make this pledge together; that we set as our share in the Council Pledge of $30,000 for children's work, $500.
6. That we keep continually before us the goal—a children's society in every church (Junior and Baby Division); a "Young Christian Worker" in every home. With this before us, enter into the campaign, which shall be projected by this Conference for membership, subscribers to The Young Christian Worker, and Mission Study in October.
7. That the Standard of Excellence be kept before the children, and that Executive Committee meetings be held quarterly, at which time the young officers be instructed with regard to their work and programs discussed.
8. That the children have representatives at the Annual Conference and district meetings—the auxiliary second vice president being this representative; and
9. That the adult auxiliaries show interest in the Children's work by frequently visiting their meetings, and that at the regular monthly meeting a prayer be offered for the children of the church.

Standing Rules for Junior Societies.

1. That a Children's Missionary Society be organized in every church in our Conference, if possible.
2. That a strong effort be made to place "The Young Christian Worker" in the homes of all the children of the church.
3. That one day of the Week of Prayer be given to the children, and a special program be prepared for them.
4. That at each District and Annual Meeting, an hour be given to the work of the children's department, and
5. That the children be kept in touch with the Specials assigned them by the Council.

Mrs. R. H. HARPER,
Chairman.

REPORT OF SOCIAL SERVICE COMMITTEE.

We recommend:

1. Co-operation with all agencies in one's own community that stand for social and civic betterment.
2. That we seek to secure observance of the fourth commandment regarding the Sabbath Day and earnestly request the influence of our Christian people in the enforcement of its observance.
3. We urge that the auxiliary superintendents of social service and her committees keep in close touch with the pastor concerning any movement tending to be a hindrance to the progress of the Kingdom of God, and aid him in every way possible to better community conditions.
4. Believing that many moving pictures are harmful and degrading in their influence, especially upon our young people, we recommend a local censorship committee to create public sentiment and public authority against them.
5. That we learn the needs of the colored people and by sympathy and help strive to create higher ideals and better living conditions among them through the organization of Colored Women's Community Clubs.
6. That we use our influence to the utmost against street carnivals and immoral shows, and discourage with all our power the opening of these shows on the Lord's Day.
7. That, as the curse of the liquor traffic is the greatest evil in our country to-day; that we endorse every agency seeking to accomplish its downfall, and urge every member of the Woman's Missionary Society to use her influence for national prohibition; and
8. That we have a conference committee on legislation whose duty shall be to influence legislation, and a sub committee in each auxiliary to study local laws and report to the Conference committee.

Mrs. E. R. KENNEDY,
Chairman.

CLEAN WHITE TEETH

with hard and healthy gums means general good health. Animal and vegetable parasites upon the teeth and gums cause decay of the teeth and very often cause serious illness. Too much care cannot be taken in keeping the teeth perfectly clean and free from parasites. Microscopical examinations show that only those who use saponaceous dentrifice are free from animal and vegetable parasites.

BROWN'S CAMPHORATED SAPONACEOUS DENTRIFICE removes all parasites and tartar, strengthens and relieves soreness of the gums and teeth, makes gums hard and healthy, preservos the teeth, keeping them clean and white, and sweetens the breath. It is highly commended by dentists, and is absolutely safe.

Price 25c a jar. For sale everywhere.

Curtis & Brown Manufacturing Co., (Limited), Proprietors,
215-217 Fulton St., New York, N. Y.

Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations.

Coughs Worse at Night

The simplest and quickest way to get rid of a wearing, racking night cough, tickling throat, hoarse, wheezy breathing is to take

Foley's Honey and Tar.

In it, you get the curative influence of the pine tar and other healing ingredients, together with the mollifying and laxative action of honey.

Editor C. T. Miller, Canneltoo, Ind. (Enquirer) writes: "I was troubled with bronchial affection and coughed constantly day and night. I took Foley's Honey and Tar and got relief. It is great for bronchial colds and coughs." La grippe and bronchial coughs, croup, hoarseness, tickling throat, are all quickly relieved.

ELDERLY WOMEN SAFEGUARDED

Tell Others How They Were Carried Safely Through Change of Life.

Durand, Wis.—"I am the mother of fourteen children and I owe my life to

Lydia E. Pinkham's Vegetable Compound. When I was 45 and had the Change of Life, a friend recommended it and it gave me such relief from my bad feelings that I took several bottles. I am now well and healthy and recommend your Compound to other ladies." —Mrs. MARY RIDGWAY, Durand, Wis.

A Massachusetts Woman Writes:

Blackstone, Mass. — "My troubles were from my age, and I felt awfully sick for three years. I had hot flashes often and frequently suffered from pains. I took Lydia E. Pinkham's Vegetable Compound and now am well." —Mrs. PIERRE COURNOYER, Box 239, Blackstone, Mass.

Such warning symptoms as sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and dizziness, should be heeded by middle-aged women Lydia E. Pinkham's Vegetable Compound has carried many women safely through this crisis.

Healthy Skin

DEPENDS ON KIDNEYS.

The skin and the intestines, which work together with the kidneys to throw out the poisons of the body, do a part of the work, but a clean body and a healthy one depends on the kidneys. If the kidneys are clogged with toxic poisons you suffer from stiffness in the knees in the morning on arising, your joints seem "rusty," you may have rheumatic pains, pain in the back, stiff neck, headaches, sometimes swollen feet, or neuralgic pains—all due to the uric acid or toxic poisons in the blood. This is the time to go to the nearest drug store and simply obtain a 50c. package of Anuric, the discovery of Dr. Pierce of Buffalo, N. Y. Then drink a cup of hot water before meals, with an Anuric Tablet, and notice the gratifying results. You will find Anuric more active than lithia. Dissolves uric acid as water does sugar.

AFTER "THE GRIP," or in convalescence from pneumonia, fevers, or other debilitating diseases, your quickest way to get flesh and strength is with Doctor Pierce's Golden Medical Discovery. That gives purity to your blood, plumpness to your body, and puts every function into perfect working order. It makes thoroughly effective every natural means of repairing and nourishing your system. For pale, puny, scrofulous children, nothing approaches it. It builds up completely their flesh, their strength, and their health.

In the most stubborn Scrofulous, Skin or Scalp Diseases, Eczema, Salt-rheum, and every kindred ailment, it effects wonderful cures. Contains no alcohol or harmful drugs. In tablet or liquid form.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not elimnated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter-pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiastic on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvement in both health and appearance shortly.

"Every conversion is a display of omnipotence."

YOUR TOMATOES FOR THIS YEAR FREE

Write today and we will send you free a package of the seasons favorite tomato seeds, Mixson's Earliest of All. It is a beautiful, delicious, smooth, pink, tomato, is very hardy, and the most popular tomato for early planting. A strong, vigorous grower and fruits heavily. One of our most popular sellers. We will also send you postpaid a free copy of our 1917 illustrated catalogue, containing excellent bargains in high-grade garden seeds; and our pamphlet on Beautifying the Home Grounds. Write today.

W. H. MIXSON SEED CO. Mail Order Dept. M Charleston, S. C.

GOOD TEACHERS WANTED. The demand for college and high school specialists along literary, scientific and industrial lines far exceeds the supply. We have some very choice openings now. Write for booklet. **SOUTH ATLANTIC TEACHERS' BUREAU,** Geo. J. Ramsey, M.A., L.L. D., Pres., **Raleigh, N. C.**

Safeguard Yourself

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven, well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Court Street, Hattiesburg, 11 a.m., April 8.
Broad Street, Hattiesburg, 7:30 p. m., April 8.
Hattiesburg Circuit, at Lux, April 14, 15.
Eucutta, at New Hope, April 18.
Heidelberg, at Sandersville, April 21, 22.
New Augusta, at McLain, April 27.
Richton, April 28, 29.
Blodgett, at Ovett, April 30.
Leakesville, at Rounsaville, May 4.
Lucedale, May 5, 6.
District Conference, at Purvis, May 8, 11.
Main Street, Hattiesburg, May 13.
Seminary, at Seminary, May 19, 20.
Collins, at Bethel, May 25.
Williamsburg, at Good Hope, May 26, 27.
Magee, at Rial's Creek, June 1.
Taylorsville, at Fair Mount, June 2.
Mount Olive, at Mize, June 3, 4.
Purvis, June 6.
Prentiss, at Bassfield, June 9, 10.
Oloh, June 11.
Silver Creek, at Bethel, June 16, 17.
Sumrall, June 23, 24.

W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

East and South McComb, at East McComb, Apr. 8.
McComb, at Centenary, Apr. 8, 9.
Brookhaven, Apr. 15, 16.
Meadville, at Bude, Apr. 15, 16.
Tylertown, at China Grove, Apr. 21, 22.
Fernwood, at Kokomo, Apr. 22, 23.
Topisaw, at Sartinsville, Apr. 28, 29.
Crystal Springs, May 3.
Magnolia, May 6, 7.
Fort Worth, at Hopewell, May 12, 13.
Monticello, at Georgetown, May 13, 14.
Galiman, at Mt. Pleasant, May 19, 20.
Pleasant Grove, at Mallileon, May 26, 27.
Bogue Chitto, at Norfield, May 27, 28.
Adams, at Johnston Station, June 2.
Summit, June 3, 4.
McCall's, at Hawkins Chapel, June 6.
Bayou Pierre, at Sweetwater, June 9.
Scotland, at New Hope, June 10.
Barlow, June 16, 17.
Haziehurst, June 17, 18.
District Conference at Crystal Springs, May 1.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

Meridian, Central, April 15.
Buckatunna, at State Line, April 22, 23.
Meridian, East End, April 29.
Meridian, Fifth Street, April 29.
Vimville, at Coker's Chapel, May 1.
Waynesboro Ct., at Hebron, May 5, 6.
Waynesboro Sta., May 6, 7.
Clark Ct., at Oak Grove, May 8.
Moscow, at Pleasant Grove, May 12, 13.
DeKalb, at Pleasant Ridge, May 14.
Enterprise and Stonewall, at Stonewall, May 19, 20.
Pachuta and Quitman, at Quitman, May 20, 21.
Scooba, at ———, May 26, 27.
Lauderdale, at Electric Mills, May 27, 28.
De Soto, at De Soto, June 2.
Shubuta Sta., June 3.
Mathervilie, at Winneford, June 4.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Second Round.

Vancleave, at Shiloh, April 7, 8.
Lumberton, April 14, 15.
Hub, at Baxterville, 7:30 p.m., April 15, 16.
Gulfport, First Church, April 22, 23.
Biloxi, Main Street, 7:30 p.m., April 22, 25.
Columbia, April 28, 29.
Moss Point, May 5, 6.
Escatawpa, at Orange Grove, 3:30 p.m., May 6.
Mentorum, at Mt. Zion, May 9.
Carriere and Picayune, at Picayune, 7:30 p.m., May 11.
Poplarville, May 12, 13.
Brooklyn and Bond, at Bond, 7:30 p.m., May 16.
Saucier and Lyman, at Saucier, May 18.
McHenry and Howlson, at Perkinston, May 19, 20.
North Gulfport and Mississippi City, at ———, 3:30 p.m., May 20.
Gulfport, Seaman's Bethel and Mission, at Kiln, May 26, 27.
Wiggin's, at Stilmore, June 2, 3.
Back Bay and Wolf River, at Finly, June 8.
Long Beach, at Sunshine, June 10.
Pascagoula and Ocean Springs, at Pascagoula, June 17.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Fannin, at Goshen, Apr. 5.
Brandon, at Greenfield, Apr. 7, 8.
Rankin Street, 7:30 p.m., Apr. 8.
Eden, at Pleasant Hill, Apr. 14, 15.
Lintonia, at Tranquil, Apr. 15, 16.
Yazoo City, Apr. 16, 17.
Bentonia, at Zeiglerville, Apr. 18.
Sataria, at Mt. Olivet, Apr. 19.
Bolton, at Raymond, Apr. 21, 22.
Millsaps Memorial, 7:30 p.m., Apr. 22.
Madison Station, Apr. 26.
District Conference, at Madison, Apr. 24-26.
Mendenhall, at Bethany, Apr. 28, 29.
Vaughan, at Union, May 5, 6.
Canton, May 6, 7.
Sharon, May 11.
Camden, at Thomasville, May 12, 13.
Terry, at Spring Ridge, May 16.
Flora, at Bentonia, May 19, 20.
Florence, May 23.
Harrisville, May 24.
Jackson, Galloway Memorial, May 27.
Capitol Street Church, May 27.

J. M. MORSE, P. E.

Port Gibson Dist.—Second Round.

Woodville Circuit, at Friendship, April 14, 15.
Woodville Station, April 15, 16.
Rolling Fork, at Rolling Fork, April 21, 22.
Port Gibson, April 29, 30.
Anguilla, at Sunflower Chapel, May 5, 6.
Mayersville, at Mayersville, May 7.
Harriston, at Mispah, May 9.
Gloster, at Stevenson, May 14.
Rocky Springs, at Hickory Ridge, May 15.
Hermanville, at Tillman, May 20, 21.
Nebo, at Nebo, May 23.
Fayette, at Fayette, May 27, 28.
Utica, at Learned, May 29.
Centerville, at Liberty, June 3, 4.
Roxie, at Roxie, June 10, 11.
Washington, at Cannonsburg, June 16, 17.
Natchez, June 17, 18.
Oak Ridge, at Oak Ridge, June 23, 24.

M. B. SHARBROUGH, P. E.
Port Gibson, Miss.

Newton Dist.—Second Round.
(In Part.)

Montrose, at Garlandville, Mar. 31, April 1.
McDonald, at Hope, April 7, 8.
Chunky and Meehan, at Kelly's Chapel, April 14, 15.
Decatur and Union, at Union, April 22, 23.
Trenton, at Burns, April 27.
Raleigh, at Cedar Grove, April 28, 29.
Bay Springs, at Louin, April 29, 30.
Homewood, at High Hill, May 5, 6.
Rose Hill, at Rose Hill, May 9.
Philadelphia, May 11.
Neshoba, at Hester's Chapel, May 12, 13.
District Conference, at Montrose, May 15, 16, 17.
Shiloh, at Cross Roads, May 19, 20.
Clarksburg, at Zion Grove, May 21.
Newton, at Eureka, May 22.

W. L. LINFIELD, P. E.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

"Religion is the allegiance of the soul to God."

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.

Be a Detective.—Earn from $150 to $300 per month; travel over the world. Write G. T. Ludwig, 418 Westover Bldg., Kansas City, Mo.

REAL ESTATE.

Virginia Farms.—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Haggard & Co., Norfolk, Va.

MALE HELP WANTED

Reliable man wanted, wear beautiful tailored suit, free Emblem Society Button, and be General Agent in spare time. Write General Manager, Box 856 E, Chicago

TOILET PREPARATIONS

Freckles positively removed with Dr. Berry's Freckle Ointment, giving beautiful complexion. (All dealers) by mail 50c. Free booklet. Dr. C. H. Berry Co., 2705 Wabash Av., Chicago.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

THE PERFECT GIN OUTFIT

is composed of the right kinds of gins for the cotton grown in that locality, backed up by other tested machinery and a flawless system of drying and cleaning cotton and handling it expeditiously from the farmer's wagon to the delivery platform. Here is the combination that DOES MOST for the ginner and for his customers:

CONTINENTAL MUNGER SYSTEM CLEANING

Continental Ginning Machinery and the Munger System give the ginner an outfit that enables him to gin MORE COTTON at a less cost per bale than any other outfit and gives the customer the largest turnout possible for his seed cotton, with a sample which enhances the value of his bale materially over the same cotton ginned by less scientific methods.

Therefore, it is just as natural for a ginner to be prosperous and his customers to be satisfied when he operates a Continental-Munger-System Outfit as it is for the sun to rise every morning.

Let us supply you with this perfect outfit, INDIVIDUALIZED for your special needs with Munger, Pratt, Eagle or Winship gins as desired. Ginning time will be here before you know it. Write at once to Continental Sales Office nearest and we'll get busy for you.

CONTINENTAL GIN COMPANY

SALES OFFICES:
Atlanta, Ga., Birmingham, Ala., Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sunday School

By Rev. R. H. B. Gladney, Sardis, Miss.

Put more thinking, working, and praying behind Children's Day exercises and many of the difficulties will vanish. This prescription is good for anything we have to do. Our aim is to have every charge in the Conference observe the day this year. We are testing this above-mentioned plan. Watch how it works.

Como, under the tactful management of Neblett, his wife, and workers, is on the Sunday school map. They are in sight of a "Standard" school.

Brother Shipman has a big job at Itta Bena. His school is doing some real work. Two of his teachers agreed to take the Teacher-training Course as individual students.

Mrs. L. E. Claiborne is the teacher of a fine class of men at Sunflower. This class has a neat bungalow where it meets for class work and social gatherings.

Collins is putting in full time on the Courtland Circuit. He has organized and is leading Teacher-training Classes in two of his churches. He observes Children's Day in every church, and always takes a respectable offering.

Jonestown is preparing to build a new house of worship adapted to the needs of the children of the congregation. The preacher, superintendent, and teachers are doing work that will tell on the life of the community.

Coahoma and Lyon, under the leadership of Stephens and his excellent workers, are doing as high-class work as if they were city churches. Both these congregations need new buildings for their schools.

Isola has agreed to undertake the full program of a first-class school. Shaw is a leader that leads, a teacher that teaches his teachers. This congregation needs a modern church building.

The work done by Rev. Marvin Langley in his school at Pickens ranks with the best. This school is taking every point in the Standard of Efficiency. Likewise the school at Durant is maintaining the same high standard under the leadership of McCafferty, Lanfair & Co. Lexington has fallen into line with the best schools, under the care of Brother Jaco and his fine band of workers. The Durant District is going to contend with the Sardis District this year for first place in the Conference, in giving the people a religious education.

Merigold is building a parsonage, and in a short time will be forced to plan a new church to accommodate their growing school. Brother Lott takes hold of the work like a veteran. This school has agreed to come up to the "Standard," and has ordered 22 books and other helps for this purpose. Mrs. H. R. Park gave $5 to supply the teachers of our orphanage with a dozen copies of the Teacher-training book. Great is Merigold. A standard man will make a standard school.

CHILDEN'S DAY STATISTICS.

As the time for Children's Day observance for 1917 is near it may be interesting to readers in the different Conferences of the Gulf Division to know the relative standing of the seven Conferences of the Division for the year 1916 as to the offerings reported in the Minutes for that year.

Worked out so as to show the average contribution per Sunday school member, the relative standing of the Conferences is as follows:

1—North Mississippi Conference	$3.86
2—Mississippi Conference	3.10
3—Litle Rock Conference	2.51
4—Loulsiana Conference	2.15
5—North Arkansas Conference	1.64
6—Alabama Conference	1.18
7—North Alabama Conference	.93

It is hoped—and believed—that every Conference is going to surpass that record this year, and I am glad to know that in some at least very active campaigns have been started with that end in view. Children's Day affords an especially opportune time for the strengthening of denominational loyalty and the connectional spirit in our Sunday schools, both of which are very much needed. All Conference Sunday School Boards are furnishing the programs free to all schools. Make application to the field secretary or chairman of your Board. Let every superintendent make an honest effort to have his school surpass its last year's record.

A. L. DIETRICH.

Enrollment of Classes in the Teacher-Training Course, February 20 to March 20, 1917.

During the period stated above the enrollment from the Gulf Division was as follows, by Conferences:

Alabama Conference—six classes and two individual students, at Clanton, DeFuniak Springs, Greenville (2), Prichard, Pine Hill, Pushmataha, and Whistler; 77 students in all.

Little Rock Conference—six classes, at Center Point, Emmett, Hot Springs, Kingsland, Little Rock, and Thornton; 76 students.

Louisiana Conference—four classes, at Alexandria (2), Many, and Ruston; 64 students.

Mississippi Conference—four classes, at Hattiesburg, Jackson, Meridian, and Petal; 50 students.

North Alabama Conference—six classes and two individual students, at Alexander City, Birmingham, Ensley, Henagar, Munford, Sheffield, and Stevenson; 77 students in all.

North Arkansas Conference—three classes and one individual student, at Crawfordville, Earl, Piggott, and Springdale; 26 students in all.

North Mississippi Conference—one individual student, at Brooksville.

The totals for the Division are, 29 classes, six individual students; aggregate, 371 students.

For the whole Church the enrollment was 83 classes, 1027 students, 12 of the students being individuals not in classes.

Diplomas were granted in the Gulf Division as follows: One Standard diploma at Eufala in the Alabama Conference; one First Course diploma at Prairie Grove in the North Arkansas Conference.

A. L. DIETRICH.

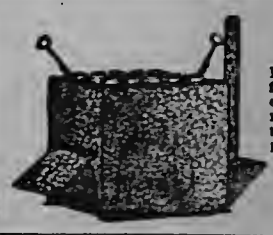
DEATH OF MRS. A. P. McCASKILL.

The friends and acquaintances of Mrs. A. P. McCaskill were both shocked and pained to hear of her death, which occurred at 7:30 o'clock this morning. She had been ill for several weeks with something similar to neuralgia of the heart, but few, if any of her friends realized that her condition was so critical, and the call of death was unexpected. The community is richer and better for having had this bright Christian character, and her place will long remain a vacancy for those who were fortunate enough to live lives in touch with one as consecrated as was hers. As a Christian she walked bravely and boldly among the world's snares and hardships. As a home-maker, a wife and a mother, she was above reproach.

Her friendship was a valuable jewel to those who won it. She lived her almost four-score years peacefully, and responded to the last call in the full consciousness that she bore the ill-will of no one. Little more than a year ago she was bereft of her life partner, and though she was brave and uncomplaining in her loneliness, she seemed to feel the separation more and more keenly, her strength gradually succumbing to her grief, until her wearied spirit made little resistence when the call to eternal rest sounded. She was a devout and devoted member of the Methodist Church, one of long standing and faithful conformity to all its rules and requirements, and her vacant pew will be a solemn reminder of the richness of her devotion to her faith, as well as of the loss that the church and congregation sustained when she was removed from their midst. Mrs. McCaskill leaves two sons and two daughters, J. E. McCaskill of Memphis, T. A. McCaskill of Meridian, and Misses Mary and Annie, both of Macon.—From Macon Beacon of March 23.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.



CANNING OUTFITS
For family, farm or factory. Used by farmers, fruit growers, canning clubs and Government Agents. Special prices for early orders.
FARM CANNING MACHINE CO.,
Meridian, Mississippi.
Dept. R. E. L.

Big Garden Seed Selection $1 POST PAID

With each purchase we will send you free a handsome catalogue which gives full instructions on planting. The selection contains one package each of Snap Beans, Pole Beans, Lima Beans, Sweet Corn, Peas, Cabbage, Cucumber, Lettuce, Turnips, Cantaloupes, Pepper, Radish, Spinach, Squash, Tomato, Parsnips, Brussels Sprouts, and Carrots. Other vegetables may be substituted for any of the above.
AMERICAN SEED & IMPLEMENT CO., MOBILE, ALA.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.
17 CAMP STREET. PHONE MAIN 2196

Ask Grandfather—He'll Tell You—

Stop Rheumatism
Before It Takes Hold

You can do it by keeping your blood clean. The kidneys filter about 500 grains of uric acid and other salts from the blood every 24 hours. When there is more than the kidneys can remove, it is deposited in muscles and joints, and painful rheumatism follows. S. S. S., for 50 years the most efficient of all blood tonics, will keep the blood pure and prevent disease. At your druggists.
SWIFT SPECIFIC CO., ATLANTA, GA.

S.S.S. Will Stop Disease

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea (hot)—1 cupful (5 fl. oz.)	1.54
Green tea (cold)—1 glassful (8 fl. oz. exclusive of ice)	2.02
Coca-Cola (fountain)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)	1.21
Coca-Cola (bottlers)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)	1.12

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

J1

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3190.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 12, 1917. CHAS. O. CHALMERS, Publisher.

THE COUNCIL HYMN.

(No. 197 In The Methodist Hymnal.)

Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies:
But take the dimness of my soul away.

Hast thou not bid us love thee, God and King?
All, all thine own, soul, heart, and strength, and mind;
I see thy cross—there teach my heart to cling:
O let me seek thee, and O let me find!

Teach me to feel that thou are always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love thee as thine angels love—
One holy passion filling all my frame;
The kindling of the heaven-descended Dove,
My heart an altar, and thy love the flame.

—George Croly.

THE WOMAN'S MISSIONARY COUNCIL.

By the time that this issue of the Advocate is in the hands of our readers, the Woman's Missionary Council of the Methodist Episcopal Church, South, will be in session in New Orleans. This is the great administrative body that directs our woman's work—a department of our Church's activity which has grown to large proportions. The Auxiliaries of the Woman's Missionary Society raised during the fiscal year lately ended $318,731 for foreign missions, and $295,172 for home missions. The institutions that these workers have established, and which they maintain, include churches, schools, hospitals, Wesley Houses, and rescue homes, and the sphere of their operations has extended to many foreign lands.

A few words as to the composition of the Council may possibly be informing to some. Paragraph 424 of the Discipline of 1914 reads as follows:

"There shall be a delegated body to be known as the Woman's Missionary Council. It shall be composed of a President, two Vice Presidents, two or more Secretaries, a Treasurer, Superintendents of Bureaus, the Corresponding Secretary or alternate, and the President or alternate of the Woman's Missionary Society of each Annual Conference. The Secretaries of the Board of Missions, both men and women, the Assistant Treasurer, and the women who are members of the Board of Missions, shall be ex officio members of the Woman's Missionary Council.

"The Council shall hold annual meetings to hear reports from the fields, home and foreign, and from the societies; to consider the fields, lines of work, the various enterprises and the amount needed for the same, and make recommendations to the Board of Missions through the Committee on Estimates to be considered with other estimates of the Board for final determination, and to consecrate the women who have been accepted for service."

One of the duties of the Council at its meeting immediately preceding the assembling of the General Conference of the Church is to nominate, by ballot, the ten women on the General Board of Missions, to which body the Council is organically related.

During the seven years that it has been in existence the Woman's Missionary Council has made a notable record. In an article in the Daily Advocate issued by our Last General Conference, Dr. W. W. Pinson, the General Secretary of the Board of Missions, thus referred to its achievements: "All that has been said of the progress in the other lines of work, can be said of the noble work being done by the women of the Church in the field of missions. Through the Missionary Council they have been able to maintain the fine enthusiasm of the Conference and Auxiliary Societies, and to carry on very efficient methods of organization, education, and inspiration." No body of women in any other denomination has outstripped those of Southern Methodism.

We heartily welcome the Woman's Missionary Council and all the visitors that it has brought among us to the city of New Orleans, and we pray that their stay here may in every respect be pleasant and that the business sessions and public meetings that shall be held may contribute to the strengthening of their great work and to the extension of the Kingdom of Christ.

MISS BELLE H. BENNETT,
President.

Miss Belle H. Bennett, of Richmond, Kentucky, who, as President, will preside over the Woman's Missionary Council, of the Methodist Church, South, to meet in New Orleans, April 12-20, is one of the most distinguished women in the country. She relates her Church work to public life, and illustrates the value of woman's co-operation in every movement for the good of the community. She is broad-minded and tolerant, and her presence in any assembly is an inspiration.

In a recent appeal before the Woman's Missionary Council, Miss Bennett brought out the interesting facts that Southern Methodism has approximately 2,000,000 communicants, grouped in 19,780 congregations and worshiping in 16,973 church buildings. The Woman's Missionary Society of Southern Methodism has approximately 10,000 auxiliaries—adult, young people and juniors. These 10,000 auxiliaries are massed about in 7000 churches.

THE FIRST WOMAN'S MISSIONARY SOCIETY IN LOUISIANA.

The Rayne Memorial Auxiliary has the honor of being the oldest Woman's Foreign Missionary Society in the Louisiana Conference, and in a short time will celebrate its Fortieth Anniversary.

The birth of the Society is thus described by Mrs. (Bishop) Linus Parker:

"One bright spring morning, April 26, 1877 (shortly after the organization of the Central Mexican Mission by Bishop Keener), a small company of the women of Rayne Memorial Church were called together by Mrs. (Bishop) J. C. Keener, who, after some introductory words, with the gentle wisdom, and great love for the Master's work, which had always been the ruling principles of her life, explained to the listening friends the great necessity which then semed to have arisen for the women of the Church to begin to take an active part in furthering the cause of missions; this new field, Mexico, lay open, white unto the harvest, and needy beyond description."

Organization was then effected, and among the officers elected was Mrs. R. W. Rayne, President; Mrs. Linus Parker, Secretary; Mrs. J. P. Harrison, Jr., Treasurer. "The Mexican mission was then adopted as the child of its love and care, and the Society never at any time regretted their choice of a Mission Field."

In May, 1893, the Rayne Memorial Society became an auxiliary to the Woman's Board of Missions. Of the little band of women who met on that fair April morning in 1877, Mrs. John G. Rowland alone remains with us, and will be the guest of honor at the anniversary celebration. Mrs. John B. Parker, the gifted President of our City Board of Missions, has had good training, being the daughter of Mrs. Rowland, and the daughter-in-law of Mrs. Linus Parker.

MRS. BELLE O'PRY.

OUR GREAT EXEMPLAR.

Jesus had a definite and fixed purpose. When but a youth, he said, "Wist ye not that I must be about my Father's business?" And later in life he exclaimed, "I must work the works of Him that sent me." No dabbler in all sorts of doings was he. He recognized his mission as too great to be abandoned or neglected for the ephemeral movements of the day which excited and commanded the attention of the superficial multitude. To be an efficient representative of Christ in the world now is a task quite large enough for the average Christian minister. If God has called us to this high service, let us not forsake it to hearken to the numerous calls that come to us to scatter our energies in other directions. Concentration is one of the secrets of power and success.

SOME DISTINGUISHED VISITORS

BISHOP W. R. LAMBUTH, M.D., D.D.

Bishop Lambuth comes of missionary parentage. His father was Rev. J. W. Lambuth, of the Mississippi Conference; and his mother was of Scotch ancestry, her maiden name being Mary Isabella McClellan, who was a descendant of the Gordons of Edinburgh. The Bishop was born in Shanghai, China, in 1854. In 1868, he came to the United States and entered Emory and Henry College (Virginia), and was graduated from that institution. In 1877 he was graduated from the Medical Department of Vanderoilt University, and was married to a daughter of Dr. D. C. Kelley, of the Tennessee Conference. He then spent nine years in China establishing the Soochow Hospital,

BISHOP W. R. LAMBUTH.

and acting for a year as Superintendent of the Mission. In 1882 he took a second degree in Medicine, receiving it from the Bellevue Medical College of New York, and later took a special course in surgery at Edinburgh, Scotland. In 1887 he was made Superintendent of the Japan Mission, continuing in that position until 1891, when, upon returning to the United States, he was elected General Missionary Secretary of the Methodist Episcopal Church, South, and served in that capacity for 18 years. He was elected to the office of Bishop by the General Conference at Asheville, N. C., in May, 1910. Bishop Lambuth is recognized as one of the best informed men concerning missionary work in the United States, and has been honored in many ways by interdenominational missionary gatherings, both in the United States and abroad. He was elected a Fellow of the Royal Geographical Society of England, a most unusual distinction, in the year 1909. Bishop Lambuth will have charge of the devotional hour each day while the Council is in session and will consecrate the missionaries and deaconesses that are to be set apart to their chosen work.

MRS. R. W. MacDONELL,

Administrative Secretary, Woman's Work, Home Department.

Mrs. MacDonell was the only daughter of W. D. Williams, who, with Samuel G. Howe, of Boston, and Dr. Huntoon, of Kentucky, was a pioneer in the education of the blind. For more than forty years he was Principal of the State School for the Blind, of Georgia. Mrs. MacDonell is the widow of Rev. Robert W. MacDonell, a missionary to Mexico, who died many years ago.

As Administrative Secretary, she has the supervision of the schools among mountain people, foreigners, delinquents, dependents, and Negroes. She also has supervision of the Wesley House work, the deaconesses and Home Mission workers, and the immigrant work.

For more than sixteen years, she has filled this office, during which time the values of the properties have increased from $50,000 to $540,000; the Wesley House work has been created, and the work among dependent girls and Negroes has been opened.

MISS MABEL HEAD, M.A. Ph.B.,

Secretary of Foreign Department.

Miss Head is of Virginia ancestry. She was educated at Cornell University, Vassar College, and New York State Teachers' College, and received shortly after her graduation some special training for missionary work, expecting to go to India. Providential hindrances making that impossible, she gave herself to Christian education. She taught three years in one of the New York State Academies and was a member of the State force of Institute Conductors. Later she accepted the Presidency of the Dalton Female College, a Methodist school at Dalton, Ga. After six years there she spent three years at LaGrange Female College, LaGrange, Ga., where she organized the department of Pedagogy. She left there to become Associate Secretary of the Woman's Home Missionary Society and later became Educational Secretary of the Board of Missions, and in 1914 was made Secretary of the Foreign Work.

MRS. F. H. E. ROSS,

Treasurer of the Woman's Missionary Council.

Among the officers of the Council of Missionary Workers of the Southern Methodist Church, now in session in New Orleans, is Mrs. F. H. E. Ross, Treasurer of the Woman's Missionary Council, who, during 1916, received and disbursed for that body more than a half-million dollars.

At the time of her election to the office of Treasurer of the Woman's Missionary Council, in 1910, Mrs. Ross lived in Greensboro, N. C. Having lost her husband while her children were quite small, she reared her two sons to manhood, educating them in the medical profession.

She spent seventeen years as head bookkeeper for a large insurance company in Greensboro, N. C., during which time she was treasurer of the Woman's Temperance Union of North Carolina for a number of years, and also served the Woman's Home Mission Society of the Western North Carolina Conference. She was serving the Conference as Corresponding Secretary at the time of her election to her present office.

MRS. W. A. ALBRIGHT,

First Vice President.

Mrs. W. A. Albright has had many years of experience in all lines of Church work, and has unusual gifts for the specific work of her department. Bright and sunny of disposition, cheerful and optimistic always, children turn to her as naturally as the flower to light.

While she has been President of the Foreign Missionary Society and Corresponding Secretary of the Home Mission Society of her loved church for years, and also at one time District Secretary of the Atlanta District Foreign Society, and Corresponding Secretary of the Home Department of the North Georgia Conference Society—yet her greatest work has perhaps been as Superintendent of the Primary Department of the Sunday School in Grace Church, Atlanta. For many years she has poured out her life for the enlargement of the child-life of the Church.

So great and so faithful has been her work that her pastor has said he would like to erect a great children's building in the center of Atlanta where she might put her touch upon the whole child life of the Methodism of that city.

Fortunate indeed is the Woman's Missionary Council in having such a woman for the department of its children's work.

MISS SARA ESTELLE HASKIN.

In early life God took her mother home, and as a girl she lived in a Methodist parsonage with a preacher-uncle and aunt and an older cousin. After her school days were over, she became a teacher in the Howard-Payne College, one of the old and well-established Methodist schools for girls in Missouri. It was there that God spoke to her, calling her to prepare for a special work that he wanted done for some of his poor, neglected children. She gave up her place at Howard-Payne and went to the Scarritt Bible and Training School and spent a year in systematic study of the Bible and the best methods of reaching and helping the poor and needy in the slums of the big city.

When her year of study was at an end, she was appointed by the Woman's Board of Home Missions to work in Dallas, Texas. After getting the work there well established, it was thought best to send her throughout the Church to speak to the people about the needs in our great cities. After a year, she was sent to organize the Wesley House in Louisville, Ky., which has become one of our largest settlements.

When the Methodist Training School was opened in Nashville, Tenn., Miss Haskin was selected to be the Bible teacher, and also to supervise the field of work of the young men and women attending there.

She is still working in Nashville, in the Bethlehem House, where God's children with dark skins are learning to live better lives. Perhaps, she is best known as Editor of The Young Christian Worker, in which month after month she writes to the children of our Church, shaping their lives for more definite service by so vividly portraying the needs of God's world and how to meet those needs.

MRS. E. B. CHAPPELL,

One of the Editors of the "Council Daily."

A distinguished visitor to the Council of Methodist Missionary Workers in New Orleans, April 12-20, will be Mrs. E. B. Chappell, of Nashville, Tenn., who is one of the officers of the Council.

Mrs. Chappell is the wife of Dr. E. B. Chappell, who for ten years or more has been the General Secretary of all the Sunday school work of the Methodist Episcopal Church, South, as well as the Editor of the Sunday school literature.

Mrs. Chappell is no less distinguished than her honored husband, as she is one of the ten women elected by the General Conference to membership in the Board of Missions. She is also one of the editors of the Missionary Voice, the official organ of the Board of Missions, and, together with Miss Etelle Haskin, will edit the paper to be issued daily during the Council Meeting.

MISS MARIA LAYNG GIBSON.

A distinguished officer in the Council Meeting of the missionary workers of the Methodist Chuch, South, now gathered here, is Miss Maria Layng Gibson, first and only Principal of the Scarritt Bible and Training School, at Kansas City, Mo. Miss Gibson has stood with Miss Bennett as one of the great leaders of the women of Methodism, both being natives of Kentucky, and both being indissolubiy connected with our great training school from the day of its birth until the present time.

Nearly all the missionaries and deaconesses of the Woman's Work have received their training under Miss Gibson and the influence of her strong, gentle life is felt around the globe to-day, as "her children," as she lovingly calls her girls, are serving everywhere. She is one of the rare spirits of the day, with the courage and enterprise of the new age, but with the gentleness and womanliness of the old.

Miss Gibson was one of the charter members of the first body of women organized in the Church at the First Methodist Church in Atlanta, in May, 1878. She is one of the ten women members of the General Board of Missions.

SKETCH OF MRS. B. W. LIPSCOMB,

Home Base Secretary of Woman's Missionary Council.

Mrs. Lipscomb is the widow of Rev. George H. Lipscomb, of the North Mississippi Conference. At the time of her election to her present office

MRS. B. W. LIPSCOMB.

she was Dean of Whitworth College, Brookhaven, Miss., a position she had held for a number of years.

The office of the Home Base Secretary was created at the Council meeting held in Birmingham, Ala., in 1913, by reason of the heavy pressure of work in the offices of the Administrative Secretaries. Mrs. Lipscomb's election to this important place was regarded as a fortunate one be-

cause of her fine qualifications. Her office in Nashville, Tenn., conducts an immense amount of business. From it go all the leaflet literature, Yearbooks, bulletins, helps for Mission Study books, Council reports, pins and pennants for Children's and Young People's Societies. Besides this volume of supplies, she provides auxiliaries with literature from other Boards and gives helpful suggestions for special meetings. In addition to the work of receiving and filling orders for literature and supplies, Mrs. Lipscomb promotes the work of Christian Stewardship under the Council and renders valuable service in representing our Church in summer schools, chautauquas, and other religious assemblies.

Mrs. Lipscomb's missionary spirit, maintained and nurtured through her whole life of service, has had beautiful expression in the life purpose and work of a lovely daughter, Miss Olive Lipscomb, who is now serving as a missionary in Soochow, China.

SKETCH OF MRS. H. R. STEELE,

Educational Secretary of Woman's Missionary Council.

Mrs. Steele is a native of the State of Tennessee. She has served in the ranks of the Missionary Society, first as Auxiliary President, then as District Secretary, and afterward as Conference President of the Tennessee Conference. Her intelligent and faithful service in all these offices was most commendable, and so successful was she that results were soon apparent. At the General Conference in Asheville, at which time the Woman's Home and Foreign Mission Boards and the Board of Missions were merged into one organization, Mrs. Steele was elected one of the ten women members of the Board and assigned by the Woman's Missionary Council as a manager of the Central Division. At the quadrennial meeting held in Fort Worth, Texas, in 1914, she was elected to the office of Educational Secretary and as such has served most efficiently. Her department comprises a large range of interests. She edits and publishes the leaflet literature authorized by the Council, conducts the departments of Mission Study and Publicity and has supervision of the Student work. The latter brings her in touch with the Federation of Foreign Mission Boards of North America, of which she is a member, and chairman of the Student Committee.

GREETINGS FROM THE SCARRITT BIBLE AND TRAINING SCHOOL, KANSAS CITY, MO.

Miss M. L. Gibson, Principal.

It is a beautiful coincidence that when the Woman's Missionary Council holds its annual session in New Orleans the Scarritt Bible and Training School is celebrating its silver anniversary year. Its record shows its value to the M. E. Church, South, and to the world: 387 graduates have received diplomas and 406 trained workers have gone into service for Christ and the world. Of these, 58 are graduate nurses, 162 are foreign missionaries in ten mission fields, and 176 are deaconesses and home missionaries. Besides these, many who entered for a year or for even shorter courses have been made more efficient and are rendering fine service in their own churches and communities. "Many daughters have risen up to call her blessed."

The Class of 1917 comprises thirteen students—an unusually small number. They represent seven States. Seven have been trained for home mission work and six for the foreign field. Four foreign missionaries will be consecrated in New Orleans: Miss Grace E. McCubbins, of Salisbury, N. C.; Miss Sallie Lou McKinnon, of Maxton, N. C.; Miss Marie Raffo, of Tampa, Fla., and Miss Sara Van Dyke Stout, of Clarksville, Tenn. Miss McCubbins is a trained nurse and Miss Raffo a trained kindergartner. Miss McKinnon is prepared to enter educational work and Miss Stout's specialty is music. Two graduates will be consecrated to the office of deaconess during the session—Miss Josephine Berglund, of Springfield, Mo., and Miss Minnie Lee Edison, of Jonesboro, Ark. Miss Mabel Whitehead, of Birmingham, Ala., of the Class of 1915, and Miss Katharine Hatcher, of Harlem, Ga., of the Class of 1916, will also be consecrated as foreign misionaries at this session of the Council.

The papers of nine home mission candidates have been approved, but they will not attend the Council this year.

The Woman's Missionary Council has supplemented the financial receipts this year so wisely and liberally that the school has gone on without interruption and the work has not suffered. Friends are showing their love for the school and confidence in its worth to the Church by gifts for the linen room and store-room. Many must have tithed their preserves and pickles for our benefit, and have thus added delicacies that we could not afford to buy.

Three members of the Woman's Missionary Council have been elected managers this year—Mrs. L. P. Smith, of Dallas, Texas; Mrs. F. F. Stephens, of Columbia, Mo., and Mrs. Luke G. Johnson, of Atlanta, Ga., are now members of the Board.

A quarter of a century of service has been recorded on high. The trained, consecrated women that form its Alumnae are blessing this country and many distant lands. Nineteen students have been enrolled from Louisiana, and the Sam Hunter Scholarship has for years enabled the Louisiana Conference to provide for the expenses of a student while in training. Deaconess Mary Daniel, now in Mary Elizabeth Inn, San Francisco, Cal.; Deaconess Eliza Iles at St. Mark's Hall, New Orleans, and Miss Helen Johnston in Brazil, S. A., are types of the representatives from Louisiana now serving under the Woman's Missionary Council and blessing the world through their ministry.

May the Holy Spirit call many young women during the session of the Council to dedicate their lives to the service of Christ and to seek preparation in the Scarritt Bible and Training School!

MRS. W. W. CARRE.

Mrs. W. W. Carré was born in Lockland, Ohio, and is the daughter of the late Dr. E. B. Beach, who settled in New Orleans when his little daughter was six years of age. Mrs. Carré was educated in the public schools and high school, and graduated at a female seminary of which Madame Bigot was principal.

Mrs. Carré is of medium height, and has dark eyes that are full of intelligence and kindliness. She is essentially feminine in appearance and manner, and one would never imagine that beneath that gentle face and quiet manner was the strength of will and intellect of a remarkably forceful woman. Always devoted to her home life, she never, in her busiest years, relinquished the management of her domestic affairs.

When the great Methodist Missionary Conference was held in New Orleans in April, 1901, it was to Mrs. Carré that we instinctively turned, and through her guidance and wise planning the work assigned to the women was most successfully carried out.

As the time drew near to arrange for the entertainment of this present session of the Woman's Missionary Council, to whom should we again turn except to Mrs. Carré? As General Chairman of the local committees, Mrs. Carre has carefully planned for the entertainment of this notable gathering, and to the smallest detail she has been most earnest and untiring in her efforts.

Mrs. Carré was president of the Foreign Missionary Society, Carondelet Street Church (later First Methodist) for 26 years; President City Board of Missions, New Orleans, 18 years; President Foreign Missionary Society, Louisiana Conference for 1 year; President Monteagle Woman's Association, Monteagle, Tenn., 9 years; President Christian Woman's Exchange, several years, and the first President Young Woman's Christian Association of New Orleans, in which capacity she served two years.

Mrs. Carré was President of six organizations at one time, and is now an Honorary Life President of five organizations. She was one of the lady delegates to the World's Columbian Exposition at Chicago, and Treasurer of the Woman's Division for the State of Louisiana.

She has been a tower of strength to Methodism in Louisiana, and is universally esteemed and honored.

SOME WORDS OF GREETING.

By Dr. S. H. Werlein.

On Thursday, the 12th instant, the First Methodist Church will be greatly honored in having been selected as the host of the Woman's Missionary Council. Seldom in the history of American Methodism has New Orleans been chosen for any of the great gatherings of Southern Methodism. In the year 1860 the General Conference was held in Carondelet Street Church, now First Church, and in the year 1901 a great missionary convention was held in this city, at which more than $150,000 was given to missions.

Many doubtless do not know what the Woman's Missionary Council is. It is composed of women specially elected to represent the missionary activities of the women of the Methodist Episcopal Church, South. They direct the entire woman's missionary work of the Church. Under their general supervision, local church missionary organizations are created and the funds contributed by the societies are received and disbursed. The Council is intensely aggressive in its work. It is a powerful propagandist of the Gospel of Christ. It has missions at home and abroad and is untiring in its zeal and labor of love. These leaders have displayed unusual ability in the management of their finances, never having gone in debt, and always being supplied with funds to meet the expenses incident to the work. They have imparted great stimulus to the missionary work of the Church and have carried it where in the nature of the case only women can go. When it is known that they have hundreds of missionaries, deaconesses and teachers in their employ, and that their field is world-wide, it will be at once recognized that this is one of the greatest forces for righteousness in the Church of God.

The women composing the Council are wide awake to all the great interests that confront the Church. Many of them are eloquent platform speakers, gifted writer, and capable of administering affairs of great import. They have in this city enterprised work among the Italians and are devoting thousands of dollars toward its expansion.

New Orleans is a field which greatly needs special attention and assistance, and we are much gratified that the members of the Woman's Missionary Council will be here in person to study the peculiar needs of this growing metropolis. More cosmopolitan than any city of the South, with a more complex population; with difficulties and obstacles in the way of aggressive Christianity more abundant and stubborn than in any city of the Union, it would be hard to find a spot on this planet more in need of the service which the Council is so qualified to render. We are satisfied that only lack of funds will limit the efforts of the Council in doing great things for New Orleans. Not only do the Italians call for their help, but there is a large contingent of French people in this city whose eyes might be opened to the reality of

things spiritual. And then there is a vast population of English-speaking people in this city who, while nominally under the influence of Romanism, could be reached by some organized Christian work that would mean their social betterment, as well as Christian indoctrination.

To the Woman's Missionary Council we extend heartiest welcome, and wish for them a most pleasant and profitable sojourn in our midst.

MISSISSIONARY WORK IN LOUISIANA.

Looking backward, the writer remembers the first Missionary Societies of our State, confined to the Sunday schools, when, on the first Sunday of the month, teachers and scholars brought contributions for foreign work, the adults giving toward the Church assessment for that object. The spirit of Methodism is missionary, and elect women of the Church met at the session of the Louisiana Conference, in Baton Rouge, in December, 1879, and organized a Conference Society as an auxiliary to the M. E. Church, South, with Mrs. Mary Read as President. During the first year eight auxiliaries were formed with 196 members; in ten years, eighty auxiliaries with 1102 adult and 1615 juvenile names enrolled. Many of these grew weary, but the prayer and zeal of the faithful projected a work that is now a strong arm of Louisiana Methodism.

In 1894, the name was changed to the Woman's Foreign Missionary Society, and Miss Sallie Phillips was sent as a foreign missionary. Antedating the State auxiliary, societies were organized in local churches having a specific work. The earliest of these of which we have knowledge was in Felicity Church, known in ante-bellum days for its missionary spirit, working as an independent society, and later joining the W. F. M. Society.

Bishop Keener and his saintly wife organized in New Orleans societies in Rayne Memorial, Carondelet and Louisiana Avenue Churches. These united in support of the Mexican Mission planted by the Bishop in 1873, which was sustained chiefly by native converts for a few years, and which through the generosity of Mr. R. M. Walmsley became established and the nucleus of the Mary Keener Institute, in 1880. Miss Charlotte Halloran was equipped and sent to assist the Rev. Mr. Patterson and wife in the work. Realizing the bond of Christian fellowship, these societies at intervals joined the Woman's Foreign Missionary Society.

The Home Department began as an adjunct of the Church Extension Board, but Miss Lucinda Helm and other godly women had a prophetic vision of a broader work, and through their influence the General Conference, held in St. Louis in 1890, changed the title to the Woman's Parsonage and Home Mission Society. The Rev. E. M. Beard, Mrs. Linus Parker, and Mrs. S. S. King were appointed to organize in this State and through their efforts, eighteen societies were formed, and in December, 1891, at a meeting in the Carondelet Street Church, a Conference Society was organized, with Mrs. F. A. Lyons as President. At the third annual meeting held in New Orleans, Dr. Walter Lambuth addressed the Conference on City Evangelization, and so awakened the churches that more aggressive work was determined upon; and in January, 1894, an industrial school was started at the Tchoupitoulas Mission, a point opened through the influence of Dr. J. T. Sawyer. Miss Susie Burbank was engaged for two years as the first missionary by the New Orleans auxiliaries, and so effective was the work of Miss Burbank and the pastors that better organization and a mission home became necessary. The Home Mission women then organized the City Mission Board with Mrs. W. W. Carre at its head. Purchase money had to be raised, and Dr. Black, then editor, offered an issue of the New Orleans Christian Advocate as a help. The auxiliaries throughout the State rallied to the support of this movement and the building of what is now Mary Werlein Mission was the result of that effort. Mrs. Lily Meekins, the "Angel of Irish Channel," served as city missionary in that field for nineteen years, lifting the neighborhood from the utmost degradation. A missionary and preacher are continuing the mission work in that part of the city.

St. Mark's Hall in 1909 became a connectional work, and has exerted a wonderful influence in the section of New Orleans in which it is located. It has been meeting the needs of the people, spiritual and physical, through the love of Christ.

At the memorable annual meeting in Monroe, the Foreign and Home Missions united as the Missionary Society, realizing that the work was one, whether at home or across the sea. In the united effort there has been a growth in spiritual life as well as in a material increase. Missionaries have been sent to foreign lands; Bible women have been supported; deaconesses commissioned to aid in social service; study classes have been organized, and a deeper interest has been taken in all branches of the work.

At the recent Conference in Crowley the records show 101 adult societies, and 85 Young People's and Junior organizations. To this end faithful women have labored and God has given the increase.

Women of the Church, time is our opportunity, the goal for the year has been fixed for us, and we must labor for it, for,

"We have no time to dream, to drift,
We have hard work to do, and loads to lift."

New Orleans, La. Mrs. A. A. BARTELS.

REV. W. W. HOLMES,
Presiding Elder of the New Orleans District.

NEW ORLEANS AND SOME OF ITS MISSIONARY NEEDS.

By Rev. W. E. Thomas,
Pastor Mary Werlein Mission and St. Mark's Hall.

Besides being the largest city in our Southland, New Orleans has other features that conspire to make it one of the neediest and most difficult fields in Southern Methodism.

It has a population of approximately four hundred thousand people, and the membership of all the Protestant Churches number only thirty thousand. Religious superstition is hardly worse in the Latin American countries. It is pathetic in the extreme to see the poorer classes bowing down and worshiping before the picture of one of the saints which has been torn from a daily paper, or magazine.

There are more than 2000 saloons in the city and a vice district, which it is said has not an equal in the United States. A recent examination of the records showed 1363 registered prostitutes, and the number is increasing, and must increase so long as licensed vice is allowed. Another thing that broadens the scope for missionary activities in New Orleans is its location, it being the second seaport in the United States, and a terminus for many railroads. Having a balmy climate and being the gateway for the Latin-American trade, it naturally attracts men from all over the nation and from all classes of life.

With all these opportunities for work, there is not an open-door mission in the city. Mary Werlein Mission comes nearer filling this place than perhaps any other, and it is not half meeting the opportunities that are thrust upon it, because of a lack of funds and equipment. There is not a place for a Juvenile Court child except in Catholic institutions. A foundling can only find a place at St. Vincent's Asylum. The wayward girl must be consigned to the House of the Good Shepherd; and thus it is, year in and year out. The Christian worker's spirit is made to grieve, because he cannot meet these, the greatest opportunities that are afforded him to do a constructive work in building character.

Mary Werlein Mission should be an emergency station with the force and equipment to meet any worthy need. Its opportunity is only limited by its capacity. However, in spite of its inadequate facilities, scores of lives are being touched and some are led to lead better lives.

St. Mark's Hall is on the border of the old French Quarter, which has an estimated population of 40,000, and in and adjacent to this block, which reaches from Canal Street to Esplanade and from the River to Rampart, there are nine Roman Catholic Churches and institutions. The opportunity for teaching the Gospel in this field cannot be overestimated, and the response is encouraging. There are many dissatisfied lives that are not conscious of their needs.

Of the different activities in this work, the Clinic has been the greatest feeder to the Church. Naturally so, perhaps, since as people's physical needs are relieved it offers an opportunity for the Gospel's seed. I think we have an Italian constituency of 125, a Spanish contingent of 25, an Assyrian group of 20, with some French, Germans, Poles and representatives of other nationalities. Our English constituency averages from 50 to 75 per cent of our people in the different departments, except in the Church organization—the Italian predominates there.

We are handicapped and hindered because we have no house of worship. The little room, 15 x 30 feet, in which we hold services, does not appeal either to our own people or the foreigners. Especially is this true of the foreigners, in whose countries the massive cathedrals have been the great centers of worship.

I am convinced, after five years' work in this field, that the Gospel appeals to the heart-need of the foreigner as it does to the American. The opportunity is increasing all the while; many Mexicans are coming here and settling in this section. When the war is over the immigration work will be resumed. We need a church, and some one who has a knowledge of the Spanish tongue; and I believe that we could in six months' build up a Spanish congregation that would be encouraging.

"To-day is a day of glad tidings. If we hold our peace, mischief will come."

"Oh, for a passion for souls,
Oh, for a pity that yearns,
Oh, for a heart that will love until death,
Oh, for the fire that burns.
Oh, for the pure prayer power that prevails,
That pours out itself for the lost—
Victorious prayer in our Conqueror's name;
Oh, for a Pentecost."

WHY HAVE FRENCH MISSIONARIES IN LOUISIANA?

Because there are fully a quarter of a million French-speaking people in the Southern part of the State, who live not in a few scattered communities, but actually constitute a majority of the population in nearly a score of parishes. It is also worth while to notice that this is not only the most thickly settled section of the State, but that in the fertility of its soil and its numerous natural resources it is probably the equal of any section in the world. In traveling over the wide field which we cover as a Church, I have often been struck by the variety of industries in it and the different classes of people to whom we are privileged to minister. For instance, to-day we are preaching in a little schoolhouse, just beneath

which is one of the largest salt-mines in the world; to-morrow we are mingling with the laborers on a vast cane plantation, who every day struggle, not only with the work they have to do but with the problem of supporting a family on a daily wage ranging from 50 cents to $1. The next week we are traveling and preaching up and down some of the bayous, for which Louisiana is famous, whose banks on either side are literally lined with people who are hungry for the Word of God. Here we are entertained in every variety of home, from the great plantation house to the poor fisherman's hut, covered with palmetto leaves. The limit of space allowed, forbids me to tell of our experiences with the workmen of the great cypress sawmills, the oil fields, the vast rice plantations, the sulphur mines, the live stock, farming and trucking industries. Unfortuately, these rich material blessings and resources of South Louisiana are very largely offset by the very poor religious conditions that prevail.

The prevailing religion in this part of the country is that of the Roman Catholic Church as it is in Cuba, and in the other Latin American countries where we have our missionaries. While it is true that Romanism here has been benefited somewhat by American institutions and her contact with Protestantism, it is nevertheless true that wherever Romanism is found dominant there is also found those weaknesses and glaring abuses that made the Reformation necessary. With the exception of the few Bibles sold by the colporteurs and other Protestant agencies, our French people are practically without the Bible. As regards the moral standard of her priesthood, of the parish church, her methods of raising church finances, her image worship, and superstition, it is the same Romanism anywhere you find it.

Nominally, the great majority of our French people are Roman Catholics, but in reality a very large per cent of them are at heart thoroughly Protestant, and are glad to be informed that the Bible does not sanction the errors held by Rome, against which in their hearts they have always protested. Great numbers of these are only held in the Catholic fold through fear of social ostracism or the threat of business boycotts.

To tabulate the results of our French work to date is impossible, as it is with any religious movement; but the fact that there are at least ten churches within the bounds of the Lafayette District that have been organized by our French workers, and that during the last five years we have averaged one church building a year, will show that we have not been standing still. We probably have in the district as many as 500 French-speaking members and probably as many more English-speaking members who have been brought into the Church through our missionary efforts. Within the last year three of our most promising young men have entered the ministry and are now off at school preparing for their life work. One of our charges is already manned by a native worker, a very efficient man, in the person of our Brother A. D. Martin; another, Brother R. E. Martin, is giving a great deal of time to the work.

Our work for this year is very promising, as we have already had over twenty additions to the Church, and Sunday schools have been organized in four new communities. Of the many difficulties which we have to overcome, one of the most serious is to find some one capable of teaching in these newly organized Sunday schools. Just here, a kind of traveling or district deaconess could be of untold help to us, for she could go to these needy places and spend sufficient time with the people to get them started; but we need so much that we hardly dare speak of the things that we ought to have. At least a half dozen more workers could be utilized. We are yet short of a man at Lockport, a very needy and I think a very promising field.

Brother Morgan (at Houma) is very much handicapped for the need of a church. The Church Extension and the Mission Boards ought both to get behind this proposition and help the people of Houma to build a church which would in some sense be a credit to our denomination.

We very much appreciate all the Women's Board has done for us and we will be still more thankful to them if they can see their way clear to give us a district deaconess.

Yours for my own people,

MARTIN HEBERT,
French Mission Supt.

New Iberia, La.

YOUNG WOMEN'S CO-OPERATIVE HOME.

Miss Falla Richardson.

I. There is a three-fold Need for Co-operative Homes:
   1. To provide comfortable, Christian homes for girls who work away from their own homes, at cost.
   2. To furnish these young women wholesome social life.
   3. To meet the spiritual needs of the young women.

II. How the Young Women's Co-operative Home of Corinth, Miss., is Meeting these Needs.

As long as the average wage paid to working girls is below a living wage, the need for co-operative homes will be imperative. Our deaconess in this Home is not only seking to secure a living wage for the girls, but she is also encouraging the young women to qualify themselves to earn better wages. This Home furnishes good, wholesome food and as many comforts as possible in the building occupied, at the least possible cost.

REV. S. H. WERLEIN, D.D.,
Pastor of the First M. E. Church, South, in Which the Woman's Missionary Council is Holding Its Sessions.

When a girl is ill she has wise and tender care, the deaconess herself ministering to her every need day or night; and there is no extra charge for this service.

In the evenings the young women play innocent games, read, or busy themselves with fancy work. Young men are frequent callers at this Home, and several of our girls have gone forth to make homes of their own. From time to time socials are thoroughly enjoyed by the young women and their friends. Thus the Home meets the desire of every girl for music, laughter, and happiness.

The atmosphere of this Home is truly Christian. In the early morning the girls are reminded of God's mercy and blessings, and at the close of day they meet at the family altar. Sunday morning a short devotional service prepares each heart for the Sabbath day. A weekly Bible class has created great interest in the study of the Word of God, and the monthly vesper service is a benediction to all. Religion is not made a burden, but a joy. Through earnest prayer and personal work, the deaconess is winning the hearts of the girls for the Master. The influence of this Home will ever live in the hearts and lives of the young women

Corinth, Miss.

SAILORS' REST, GULFPORT, MISS.

This institution has stood as a sentinel watching the interests of the sailors since January 1, 1909. During this time, until the European war changed the situation, an average of 5000 sailors and officers were annually in port, and the attendance at the Rest averaged 10,100 visits to the reading room, 2100 to gospel services, and 2500 to entertainments; 600 visits were made to ships, 120 services held, 75 needy sailors were helped, 320 were furnished free beds, 1000 tracts, 5000 magazines, and 22 weekly papers in foreign languages were distributed.

It has been a source of much gratification that by actual comparison with statistics of other like institutions in the United States our attendance at religious services outnumbered any—not comparatively, but in actual numbers.

Since the war the number of ships and sailors coming to Gulfport has been reduced by more than half, and most of these have been Scandinavians, who have their own mission; yet there are a few each day who find their way to us, and who need attention. These are furnished reading matter and cared for in many ways. A regular stream of magazine distribution is kept up and often it taxes us to secure them.

The sailors' situation is abnormal at present. Many leave their ships rather than take chances in the war zone, and as shipping is more active in northern parts at this time, they drift there; often much trouble is now experienced in securing crews. There is such a demand that they are moving rapidly.

Should the war conditions change for the better, there is every reason to believe that all our Southern ports will be crowded with ships, especially lumber ports, and it has been the purpose of our two Boards sustaining the work to hold on and be in a position to care for the new conditions; and they keep us busy by adding new missionary territory outside the Bethel and the Wesley House work.

This is Mississippi's only foreign port, the only "Bethel," and it appeals to our people. They will stand by it.

W. T. GRIFFIN,
Superintendent.

Gulfport, Miss.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

THE WOMAN'S MISSIONARY SOCIETY AS AN EVANGELISTIC AGENCY.

Miss Grace Gatewood.

It has been said that the 18th Century discovered the man and the 19th Century the woman. We may take that as we please, but we do know that this last half-century has seen a wonderful impulse toward the evangellzation of the world, and it would be impossible to belleve that women have had no part in this impetus to mlssionary work.

Let us notice what the Woman's Missionary Society has as its object. It is to cultlvate a missionary spirit, to create a deeper interest in the spread of the Gospel; to disseminate missionary intelligence; and to support missionaries, both home and foreign. The Woman's Missionary Soclety had its birth to meet a great need. "A great force for love service was dormant, and the women seemed waiting for an appalling need and a divine volce." This came to the women of England in 1834, when David Abeel, an American missionary to China, stayed in England long enough to awaken this interest in London. It did not come to America until about a quarter of a century later. Some of the women and men who were the leaders in this thought are still with us. Dr. S. A. Steel was one of the first of our pastors to organize the women of the church. In 1876, when there were societies in New Orleans, Nashville, and Baltlmore, he organized in Richmond. Hearing of his society, Mrs. Juliette Hays, President of the Society in Baltimore, came down and spent a week in the parsonage, and together they drew up the Constitution of the General Society. Miss Lochie Rankin was our first missionary sent out by our Board to China over thirty years ago. I heard her and Miss Gibson tell about how deeply the women were stirred when they had a woman as a missionary and $1500 to send her. They said that in real effort it amounted to more than the $580,816 collected by our women in 1914.

MRS. JOHN B. PARKER,
President of the Woman's Board of City Missions.

Hattie Rowland Parker was born in New Orleans and knows the social and industrial conditions of the city not alone from a theoretical, but also from a practical viewpoint. She is the wife of Mr. John B. Parker, the eldest son of the late Bishop Linus Parker. Mrs. Parker is well known as a forceful thinker and speaker along the lines of social betterment and has taken a prominent part in the movements to establish a Juvenlle Court and to secure legislation to abolish child labobr and reduce infant mortality and all that pertains to the moral and social betterment of the community. Mrs. Parker is one of the four women elected by the New Orleans District Conference of the M. E. Church, South, to serve on the Joint Board of Church Extension of the city of New Orleans.

The time was when the Aid Society existed simply to deal out clothes and provisions and to do local work, but the women of the church caught a vision of the needs of women in foreign lands to hear the Gospel and they have become a great arm of evangelism.

Religion dare not be provincial. Our faith is not for America alone. Commerce has gone everywhere, seeking to enter the open door, and right along and keeping pace with commerce must go the missionary and religion. There is no such thing as a foreign land to real religion. The wonder of Christianity is its universalism. The true worshipers worship in spirit and in truth, and the New Jerusalem may be in Africa, Brazil or in the United States of America. We be brethren. We are sons of God; if sons of God, then brothers. We need this new view and big conception to give us loving courage to go into all the world and attack its problems for God.

Knowledge implies power, and power is a parent to duty. We can not know and then fail to act and not have the responsibility to bear. To the Christian an opportunity is an obligation. To whom much is given, of him shall much be required. Through the Woman's Missionary Society, this responsibility has been made personal to thousands of women. We know that the end of knowledge is the beginning of obedience.

If it is true that no nation can rise higher than its homes, it must be equally true that no Church can be at a higher tide spiritually than is found in its women. A pastor was once complaining to me of the lack of spirituallty in one of his congregations. He said the women were not interested in the Church or the Sunday school. I asked him if they had a missionary society, and he said they did not; then I said very emphatically, What you need is an active missionary society for the women. He said that he knew that was true. Go through the Church and pick out the women who are the ones who lead in all the Church work actively and you will find them active in the missionary society, and getting their vision and inspiration from it. The Church in its beginning recognzed its women and their usefulness, and I am so glad to think that in those first early days they had deaconesses, but through monasticism the women lost their part in this work and for years the Church went out for conquest with one arm tied to her side. The women had been silent and indifference and inaction had followed. The Church to-day, which is serving as a spiritual light-house, in the city or open country, is the one where the Woman's Missionary Society and the Men's Lay Movement are at the greatest point of efficiency. Once when asked why he wanted a missionary society in his church, one of the leading pastors of to-day, who was a pastor before the women were organized, said: "I want a woman's missionary society in my church because it raises the spiritual life of the whole church. I say whole church, because when the mother is interested at work and praying, the family are all with her."

Working for the church in these capacities develops spiritual character. We become like that for which we plan and of which we think. No woman who has a comprehensive view of the real nature and object of missions can ever be small and self-centered. The courage and self-sacrifice that women put into the missionary effort can never be told. Though their gifts are often small, they have been carefully planned and thought of for days.

The women have been successful in raising the funds for their work. When once a woman is really set on accomplishing a thing for God financially, she can nearly always do it. It used to be said that the abundance of the woman's treasuries was gained at the expense of the General Board; that they were robbing Peter to pay Paulina; but this is not true. The Woman's Missionary Society has proved the advance agent of denominational prosperity to the parent Board. Their sowing and reaping—and, yes, sometimes harrowing—furnishes one cause for our phenomenal harvest. When the mother got interested she took in the whole family—the children with the mite boxes, and the juveniles, young people and all. It is demonstrably true that the churches with active woman's missionary societies are the most generous contributors to the General Board, and that denominations with the best organized Woman's Societies are those where the per capita contributions are the largest. Notice the growth of feeling on this subject as seen by the gifts: in 1878, the women of Southern Methodism gave $4104; in 1915 the women of the same Church gave $580,816. The comparison of the financial reports of the General Board would show as much gain.

Best of all, through this agency, God is allowing women to answer their prayer, "Thy Kingdom Come." No other agency has such a power, if rightly used, to hasten the final triumph. The world cannot be evangelized without our aid. One can but stand amazed and grateful at the revelations of the last fifty years, as to how women can help the Kingdom of God to come. It looks, after all, as if the strategic point in this warfare for the world's supremacy was the heart of a woman. Women at work for women for Christ's sake should be, and is, the motto of every society. Keep ever before your society the high and noble aim of the organization—that the kingdoms of this world become the Kingdom of our Lord and His Christ in this generation.

Shreveport, La.

MRS. C. F. NIEBERGALL,

President Louisiana Conference Society.

Mrs. Niebergall was born in the North. Her father was a Methodist minister, and she was one of an old-fashioned family of seven. The hardships of moving and the wonderful experiences of those early days served to strengthen the beauty and sweetness of her character.

As Mrs. Niebergall grew older, she spent much time with a sister in New York; then after her marriage she moved to Oklahoma when that State was only ten years old. Her life in this Western home was varied, for many rare experiences came to her—Indians in reservations on all sides, wheat fields like waves of the sea, days that were perfectly cloudless, blizzards in winter and dust storms in summer—but the experiences in the little Methodist Church were the most cherished, because so different from those in great city churches. While living in Oklahoma, Mrs. Niebergall was president of the missionary society of her church.

MRS. C. F. NIEBERGALL.

Ten years ago she came to New Orleans to live—so North, South, East and West, all lay claim to her. Several years ago she was elected District Secretary for the New Orleans District, and last year the women of Louisiana bestowed their greatest honor upon her by making her President of their Conference Society, which office, she says, has given her her first real understanding of the "privilege of service."

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

ST. MARK'S HALL, NEW ORLEANS, LA.

By Miss Helen O. Gibson, Deaconess in Charge.

New Orleans has the largest population of any city under the jurisdiction of the Southern Methodist Church. Such a mingling of nationalities and color would be hard to find elsewhere. The question might be asked, Why have a neighborhood house or mission for these people? There are many reasons. Their coming to us is not an accident, but a providence; and consequently is a real obligation. They are as sheep and surely need a shepherding. What do these alien people find in this land of their adoption? The physical conditions under which they must live are a menace. Many agencies are ready to exploit them. Because of ignorance, many of the people have not had a chance to make good in life. We find them very receptive and believe that they may be made an asset to the city and to the Church. One converted foreigner may do much to help his own people. The field is open to us to-day; to-morrow it may be pre-empted by adverse influences. St. Mark's Hall proposes to be a home place to these people in a strange land. We are affiliated with an organized church, with an Italian and an English pastor.

Activities.

St. Mark's Hall is a parish house with a clinic, kindergarten, sewing school, cooking school, mothers' club, circulating library, supply store and camp-fire group. Three troops of boy scouts have the use of our building and we are fortunate in having one of the stations of the Sickles Drug Fund.

Mothers' Club.

The membership of this club is composed of Italians, French, German, Austrians, Spanish, Irish, Scotch, and American. Helpful programs are given at their meetings, followed by a social hour. For several years their dues have been used to help finance the clinic. It is a real pleasure for them to help in this department that has meant so much to them and their families.

Vocational Training.

The sewing school is splendidly organized. Both teachers and scholars are intensely interested. Over a hundred girls annually have their hands trained in efficiency. Some of the graduates are self-supporting dressmakers. Sixty girls have joined the cooking classes and they, too, are getting practical training which will better fit them to meet life's problems.

Kindergarten.

Our little friends represent seven different nationalities. Seed are being sown in the hearts and lives that are already telling in their desire for better homes and cleaner surrounding, their hatred of sin and more love for our Lord.

Camp-Fire Girls.

Both the college and the factory are represented in this group. They, too, are receiving training that will make them more useful and helpful.

Supply Store.

This is a new department and needs your heartiest co-operation. Each week there is a sale of clothing, shoes, and household goods. It is not only a boon to the people, but the receipts help with our finances.

The Office.

Here telephone calls, and cases receive prompt attention. We are glad to find work for the unemployed and co-operate with the State Employment Bureau.

Our Limitations.

Our work is handicapped for want of room. There is no reading-room or neighborhood parlor on the first floor. The girls' club and clinic are both in cramped quarters. The room used for an office in the morning must be used by clinic patients as a waiting room in the afternoon, and at night it is headquarters for the boys. A new building is greatly needed.

Reasons for Encouragement.

Much interest has been shown by the women of co-operating churches; new auxillaries have asked to join the Board of City Missions; great interest has been shown by our long list of volunteer workers; splendid supplies have come from the city and State. The source of greatest encouragement is that recruits are coming into the church from all departments.

ST. MARK'S—THE CLINIC.

Ours is the only Free Clinic in the down-town section of the city and the people show by the great numbers who come for treatment and advice how greatly it is needed and appreciated. They have the greatest confidence in Dr. King, who is most painstaking and sympathetic in his service to them. He not only gives his time at the clinic, but visits them in their homes when necessary. Dr. Hume, our eye, ear, and nose specialist, has done fine work especially among the school children, which means so much to their whole life. The opportunities reaching the people in a spiritual way are almost incalculable, and numbers have been brought into the Sunday school from this department. The ignorance of the commonest hygienic laws, the superstitions inherited from former days, and added to by illiterate foreigners make this a field where work of this kind can accomplish a great deal for the people and build up for the city a stronger citizenship.

LULA CASON, Nurse.

INCIDENTS ABOUT ST. MARK'S HALL.

By One of Its Workers.

She was the bread-winner for a family of seven—her blind father, mother, and four children. The nurse at St. Mark's Hall, upon one of her visits, found that her eyes were badly affected and invited her to the Clinic. She came the next week, her little girl leading her. The doctor advised an operation on one eye that both might be saved. She said, "I'll do anything to keep my family from starving." At that time she was a scrub-woman in a hotel. The operation was successful and to-day she is supporting her family by sewing. This is only one of many cases that our clinic has touched with almost magic power.

Camilla is a little kindergarten girl, whose picture recently appeared in The Young Christian Worker. She is a Slav. When she first came to the kindergarten, she was so cowed and afraid she could not look any one in the face. One day she ran away from the kindergarten and went home. Her step-mother told the teacher that she beat her till she thought she had killed her. The teacher pleaded for her to be spared such awful punishment. Of course, the child grew to love the teacher dearly and all the workers became interested in watching her face light up, and a sweet little smile appear in response to the first love that had ever been offered her, and to-day she is one of the most promising and the most dependable child in the kindergarten.

'Twas a damp, foggy morning, as so many of the mornings are in New Orleans, and the deaconess started out on her usual round of visits after she had asked the Heavenly Father's guidance. She went into a home that was unusually shabby and badly kept. In the one bedroom, on a makeshift of a bed, lay the man of the family and his son about ten years old—both ill. Though it was so dark in the room she could hardly see their faces, she asked if she might read from God's Word and have prayer. She rather suspected that drink was the cause of their suffering and she prayed specially that the man might have strength and guidance. She bade them good-by and went on her way. Months afterward, quite by accident, she met the daughter of the family who told her that her father was converted by the prayer and had not since touched liquor, nor has he to this day. He now has a good position and is doing well.

A PANSY THOUGHT.

America has a pansy thought, a real heart thought for the world, and has asked the little children—the pansies—of Cuba, Brazil, Mexico, China, Japan, Korea, and Africa; the children from the mines; the little Italian children from our own St. Mark's Hall; the little children who have lost the color of childhood, huddled together in the mean tenements of our own city: the little black children, still looking to the superior race for the light so essential to all life and growth; the little red children, claiming as their very own all the wonders of our boasted country. These children are the flowers of God's vast garden; we are the gardeners.

Some one has beautifully said: "Flowers are God's thoughts for us in bloom." How wonderful, then, is this responsibility! We have often failed them and Him in the past, but we will be there Sunday, April 15, at 3 p. m., First Methodist Church, New Orleans, ready to water His flowers with tears of regret for our neglect, cultivate them with our love and sympathy, and gather them from the waste places of earth, and hold them in the arms of His protection, until He cometh to gather His flowers.

The little "Sunbonnet Babies" of St. Mark's Hall will be there to tell you how they are kept busy every day in the week, learning to make the world a better place in which to live, and to be better prepared to serve their King. When you hear the crowd of white pansies from Mary Werlein Mission sing you will first be so glad, and then you will be so sad, when you think: "I have neglected these little flowers."

Mrs. W. A. Albright, Council Second Vice President, will be there. It is said to be a real pleasure just to look at Mrs. Albright. We are to have, not only the pleasure of seeing her, but also of hearing her talk of the 60,000 children under her special guidance. Mrs. Albright will have with her the missionaries and deaconesses, who are gardeners that "need not to be ashamed." In fact, we have all decided to be there because we love God and His children.

At the close we expect to form a great circle around the church auditorium, with all the children, and here and there a missionary and a deaconess, forming, as it were, a ring about the world, with every nation, every tribe, singing each in his own tongue: "Jesus Loves Me, This I Know."

Don't let your place be vacant.

Yours for the children,

New Orleans, La. Mrs. R. H. HARPER.

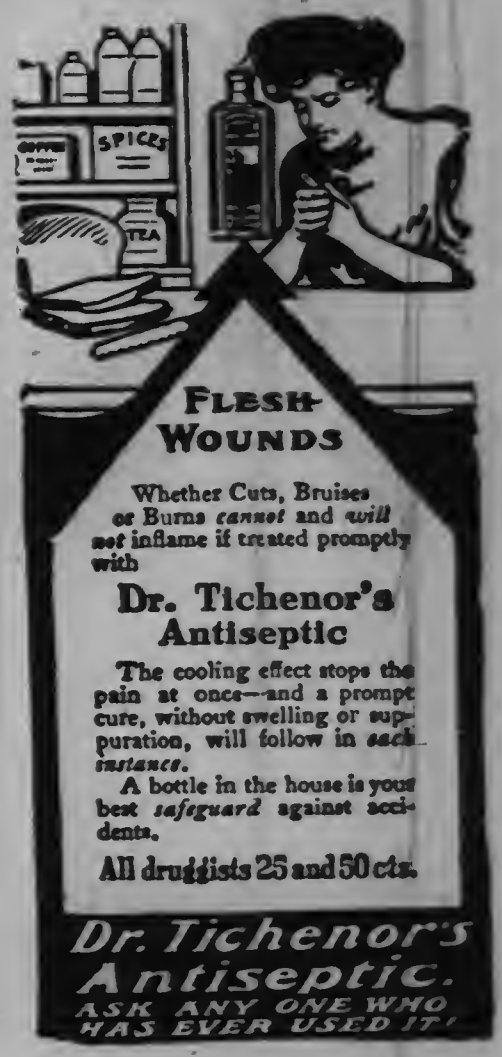
TO MEMBERS OF THE MINISTERS RELIEF ASSOCIATION, NORTH MISSISSIPPI CONF.

The Rev. A. P. Leech, who passed to his reward on March 26, 1917, was a faithful member of the Association.

Assessment No. 16 is now due.

JOHN PARK.

Starkville, Miss., April 4, 1917. Treasurer.


SPICES
TEA
FLESH WOUNDS
Whether Cuts, Bruises or Burns cannot and will not inflame if treated promptly with
Dr. Tichenor's Antiseptic
The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in each instance.
A bottle in the house is your best safeguard against accidents.
All druggists 25 and 50 cts.
Dr. Tichenor's Antiseptic.
ASK ANY ONE WHO HAS EVER USED IT.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

NEW ORLEANS: ITS POPULATION AND RELIGIOUS DENOMINATIONS.

New Orleans is the largest distinctively Southern City, and our Church is here face to face with the problems of a large modern municipality as it is perhaps nowhere else within the range of its entire territory. The following extracts from an article in the Baptist Chronicle (Alexandria) by Rev. B. P. Robertson, pastor of the St. Charles Avenue Baptist Church of this city, furnish a fairly accurate view of the conditions in New Orleans as to the character of its population and the numerical strength of the religious denominations:

"The total poulation of the city is 387,000. Of these 170,000 are native whites from native parentage; 37,000 are foreign whites from foreign parentage, and 90,000 are Negroes. Of the foreign-born whites from foreign parentage, 800 are Austrians, 600 are Canadians, 400 are Cubans (not including Porto Ricans), 1500 are English, 300 are French, 6300 are German, 3000 are Irish, 8300 are Italians, 600 are Mexicans, 200 are Norwegians, 1400 are Prussians, 300 are Scotch, 500 are Spanish, 300 are Swiss, 400 are Turks, 400 are Chinese, 300 are Greeks, 200 are Japanese, and 800 are of other nationalities, making a total of 37,000. When you add to this the 90,000 natives of foreign-born parentage, you will see the large percentage of the population who may be considered foreigners—a total of 127,000.

"The religious statistics of the city are as follows: Adventists have 2 churches and 350 members; the white Baptists have 6 churches and 1300 members; the colored Baptists have 73 churches and 15,000 members; the Christians (Disciples) have 2 churches and 350 members; the colored Congregationalists have 4 churches and 900 members; the Episcopalians have 16 churches and 6000 members; the Evangelicals have 5 churches and 6000 members; the Greeks have 1 church and 200 members; the Lutherans have 15 churches and 7500 members; the white Methodists have 16 churches and 4000 members (of these 3500 are Southern Methodists); the colored Methodists have 24 churches and 7000 members; the Presbyterians have 17 churches and 4000 members; the Roman Catholics have 38 churches and 175,000 members; the Unitarians have 1 church and only a few members, which makes a total of 220 churches and 227,600 members."

If these figures are correct there are approximately 90,000 white people and 70,000 Negroes in New Orleans who are not actually identified with any Church. This shows beyond question that there exists here perhaps the greatest mission field in the entire South, and one of the greatest in the United States. Especially is this true when the large French-speaking population in the nearby parishes (reaching up into the tens and hundreds of thousands) is taken into consideration.

SOME FACTS ABOUT NEW ORLEANS.

The city was founded by Bienville, a French officer and pioneer explorer; it will celebrate its 200th anniversary in February, 1918.

Its population by the Federal Census of 1910 was 339,075—the latest Federal estimate placed it at 361,221.

Including both exports and imports, New Orleans is the second port in the United States, ranking next to New York City.

The area of the city in square miles is 196—being larger than any other American municipality except New York and Chicago.

It has 88 public schools, with a student enrollment of about 50,000.

It has the largest sugar refinery, the largest floating steel dock, and the largest cotton warehouse in the world.

It has 14 miles of river front, is entered by 11 railroads, and is reached by steamships from all over the world.

It is the largest oyster market in the world, and the largest sugar, rice, molasses, banana, and cotton market in the United States.

It has the largest immigrant station in the Souh, and is nearer to Cuba and the Panama Canal than any other large city in our country.

It is historically one of the most interesting cities in the Western Hemisphere, and one might easily spend weeks looking up buildings and places around which cluster many romantic and fascinating memories.

A FEW FACTS ABOUT THE STATE OF LOUISIANA.

She now ranks first as a lumber State, having recently overtaken and passed the States of Mississippi and Washington.

She has the greatest sulphur mine on earth. It is taken out of the ground 98 per cent pure.

Her deposits of pure rock salt are the largest in the Western Hemisphere. It comes up 99 per cent pure.

In spite of the boll weevil, she produces annually between 400,000 and 500,000 bales of cotton.

She produces 95 per cent of all the cane sugar produced in the United States, and more rice than any other State in the Union.

Her strawberry and vegetable crops sell for more than five million dollars annually, and her stock industry is large and growing.

Her fuel oil and natural gas fields are among the most productive in the United States, and frnit-growing is steadily on the increase. The fame of Louisiana oranges rivals that of Florida oranges. In native pecan area Louisiana stands next to Texas, and the industry is being developed.

The present population of Louisiana is estimated to be 1,829,130. It is constantly augmenting, the State having gained a Congressman during the preceding decade. The tide of immigration from the other States is enlarging, and with the cessation of the European war there is certain to come an immense stream of immigrants from foreign countries. The vast resources of Louisiana are yet but little developed, but her future is very bright. Nowhere in America is there an opportunity for Southern Methodists to do a more monumental and telling work.

PERSONAL AND OTHER NOTES.

Rev. C. A. Battle, of Baton Rouge, La., spent Thursday, April 5, in New Orleans. Mrs. Battle is still with relatives in Alabama.

The Holly Springs (Miss.) District is prospering under the leadership of Rev. J. H. Felts, the able presiding elder. What a tireless worker Brother Felts is!

Rev. W. L. Storment, of Coffeeville, Miss., requests all who will attend the Holly Springs District Conference, to be held at Coffeeville, May 3-5, to send him their names at once.

The Porterville (Miss.) charge is having a successful year under the pastorate of Rev. W. D. Barnett. Brother Barnett is not unmindful of the claims of the Advocate, among his many other duties.

Colonel I. D. Wall, a distinguished attorney of Baton Rouge, La., was in New Orleans on Wednesday, April 4, and graciously looked in on us in our sanctum. We scarcely need to say that we greatly enjoyed his visit.

The news from Bishop Hoss is to the effect that he continues to improve. This hopeful message will cheer thousands throughout the bounds of Southern Methodism who have been much concerned about the Bishop's condition.

Rev. W. S. Lagrone, of Drew, Miss., in his usual whole-hearted fashion, has given us 19 subscriptions from his charge, 7 of which are new. Great is Drew, and unsurpassed as a leader of Israel's hosts is Brother Lagrone. Would that there were more like him!

Rev. G. A. Morgan, of Houma, La., under date of April 3, writes: "We are in the midst of a promising revival meeting at Houma. Rev. H. Wade Cudd, of Baton Rouge, is doing the preaching. He is a fine expositor of the Word. The interest is excellent and the attendance is good."

Unavoidable circumstances prevented Judge H. H. White, of Alexandria, La., from going to Cincinnati, Ohio, this week to meet with the Committee on the Status of the Negroes in the proposed unified Church, of which he is a member. The absence of Judge White will be much regretted.

Dr. I. W. Cooper, President of Whitworth College, has the sympathy of many friends in the bereavement that has come to him in the death of his sister, Mrs. Burdine, which occurred at her home in Perry County a few days ago. May Divine grace sustain him and the other stricken loved ones in their great sorrow!

We had hoped to carry in this issue of the Advocate pictures of all the officers of the Woman's Missionary Council, but were unable to obtain them. We had also expected to print this week some other articles pertaining to our missionary work in this section of the Church, which, for the lack of space, we have been compelled to carry over, much to our regret.

Bishop W. B. Murrah spent last Sunday at Meridian, Miss., preaching for our First Church congregation at 11 o'clock a.m. and at the East End Church at night. From Meridian the Bishop came to New Orleans, where he spent last Tuesday. We were pleased to note that he was looking remarkably well, though his hands have been unusually full of work within recent weeks.

Rev. T. J. O'Neil, President of Port Gibson Female College, writes as follows: "The Commencement exercises of Port Gibson Female College will be held May 6-8. Rev. W. A. Hays, of the Mississippi Conference, will preach the Commencement sermon at 11 a.m., Sunday, May 6, and Judge Percy Bell, of Greenville, Miss., will deliver the Baccalaureate Address at 11 a.m., Tuesday, May 8."

Rev. T. H. Dorsey, presiding elder of the Corinth District, under date of April 3, writes as follows: "Sister W. B. Baker, the wife of our pastor at Sherman, Miss., died on Monday, April 2. Let the brethren remember Brother Baker at the throne of grace." Our heart goes out in sympathy to this stricken fellow-laborer, and we pray that the "Everlasting Arms" may support him in his sore bereavement.

Last Sunday was a fine day with Rev. R. H. Harper and the Parker Memorial Church, of this city. Three hundred persons were present at the morning service and 40 were received into the membership of the Church. Three others were admitted to membership at the evening hour, and it is expected that the number will be increased to at least 50 by next Sunday. This ingathering was a result of the "One-to-Win-One Campaign."

We are indebted to the following friends, whose kindness has not been elsewhere acknowledged, for two or more subscriptions that have reached us within the past few days: "Rev. W. W. Jones, Lula, Miss., 2; Rev. J. M. Wyatt, Booneville Miss., 4; Rev. R. T. Nolen, Blodgett, Miss., 2; Rev. J. F. Dring, Ringgold, La., 2; Rev. F. B. Ormond, McComb, Miss., 3; Rev. O. L. Savage, Webb, Miss., 2; Brother H. Lipscomb, Fearn Springs, Miss., 3.

Rev. C. C. Wier, the efficient pastor of our Algiers Church of this city, conducted an interesting series of evening services last week, which were quite helpful to his flock. According to the Algiers Tribune, the available cash funds for the construction of the new house of worship for which this congregation has been planning has passed the $5000 mark, and it is thought that things will soon be in a condition for work upon the building to commence.

We are indebted to Mrs. R. F. Harrell, of Gloster, Miss., the accomplished editor of our Woman's Department, for valuable assistance in getting out this number of the Advocate. Mrs. Harrell came to New Orleans Thursday of last week, and left the next day for Gulfport, Miss., where the annual meeting of the Woman's Missionary Society of the Mississippi Conference is being held. From there, she expects to return to New Orleans to attend the Council meeting.

Rev. Walt Holcomb and Rev. J. D. Swagerty began a revival meeting at First Church, Marshall, Texas, last Sunday. Brother Swagerty writes that they would be delighted to have any Louisiana pastors who may find it possible to do so to run over and attend some of the services, since the city of Marshall is not far away. He states that Brother Snelling has invited him and Brother Holcomb to hold a meeting at Ruston, La., immediately after the one now in progress at Marshall, and that they have consented to do so.

Bishop W. A. Candler spent Sunday, April 1, at Holly Springs, Miss., where he preached in our Church both in the morning and evening. The Holly Springs Reporter speaks of his discourses there in terms highly complimentary. The Bishop was en route to Dallas, Texas, to meet the Educational Commission of the M. E. Church, South, of which he is President. Rev. Robert Selby, Commissioner for Emory University in Mississippi, spent the Sabbath at Holly Springs with Bishop Candler. Brother Selby reports that he has lately

received another $1000 subscription to the Lamar Law School building.

As will be seen, we are giving this number of the Advocate very largely to the Woman's Missionary Council and the mission work being carried on in this section of the Church. We trust that our other correspondents who have sent us copy, some of which was doubtless expected to appear this week, will see the propriety of our course and be a little patient with us. Our hopper has for some time been full and overflowing. We sincerely wish that we had twice as much space at our disposal as the Advocate furnishes. We are doing the best that we can to meet the pressing demands that are being made upon our columns.

Rev. E. H. Cunningham, our pastor at Leland, Miss., reports the death of Mrs. Margaret Weilenman, which occurred at 5 o'clock a.m. on April 5, aged 85 years. Brother Cunningham says: "'Grandma Weilenman,' as she was affectionately referred to by every one, was the oldest member of our church at Leland, and her home-going was as calm and peaceful as the coming of the evening twilight. She was loved by all who knew her, and the memory of her life is an abiding inspiration. She was the mother of Mr. W. E. Weilenman of this place and Mr. J. W. Weilenman, of Shaw, Miss., both substantial laymen of our Church." This true and devoted servant of the Master will be greatly missed. We pray God's blessings upon those whose hearts will be lonely and sad without her.

NEW ORLEANS METHODISM.

Rev. W. W. Holmes,
Presiding Elder of the New Orleans District.

"Is the Methodist Church in New Orleans growing?" This question is often asked, and nearly always in a tone indicating doubt. Some statistics of our Church history in New Orleans covering the last forty years will likely be of interest to the readers of the Advocate. These statistics were taken from the Minutes of the Louisiana Annual Conference, and are as follows:

Year	Churches	Members	S. S. Scholars	Raised by Women's Societies	Total Raised
1876....	6	1391	928	.....	$13,017
1880....	6	1434	1171	$183	15,528
1885....	6	1498	991	158	.....
1890....	11	2311	1853	402	25,074
1895....	11	2481	2242	584	22,050
1900....	10	1967	1750	1443	25,550
1905....	11	3094	1845	2297	44,961
1910....	11	2792	2838	3329	49,224
1916....	12	3518	3108	4358	77,841

The above figures show that we have twice as many churches as we had forty years ago, and that the average membership has increased from 231 to 293. The number of Sunday school scholars has more than trebled. Forty years ago there was no Woman's Society in the Church. Last year we had eleven societies with a membership of 312. These societies paid for all purposes $4358, nearly $14 per member. Rayne Memorial has the happy distinction of having the oldest Missionary Society in the Church. This society was organized about two years before the meeting of the General Conference which made provision for the organization of the Woman's Foreign Missionary Society.

New Orleans Methodism is paying about six times as much for Church work as it paid in 1876. The grand total raised for all purposes last year aggregated $77,841—$22.12 per member.

The growth of our Church has been very slow—however, it has probably kept pace with the growth of the city. When we consider the fact that New Orleans has been overwhelmingly Roman Catholic from the beginning, that it is as distinctly Roman Catholic as Mexico City or Rio De Janeiro, the progress made by our Church does not seem so small. It will compare favorably with progress made in other Catholic cities.

New Orleans, the pleasure-loving, seems to have made no appeal to the migrating population of Protestantism. It has made its appeal both to the Italian and other European Catholics. The civic, social, moral, and religious ideal of the city is largely that of Continental Europe, and for that reason the work of the evangelical Churches has been difficult.

The Protestants are a mere handful when compared to the great Catholic wealth and population, but our Protestantism has never been stronger and more effective than it is to-day; and our own Methodist Church is a more potent force, perhaps, in the life of the city than it has ever been—but our main trouble is, **there are not enough of us**—only 3518 members out of a population of 375,000.

The records will show that the Methodists of New Orleans have supported liberally all our mission causes for fifty years. When wealth and numbers are considered, few cities have made a better record—but notwithstanding this fact **we have more mission territory and less money, and fewer men and women to take it with, than any other section in the Southland.**

In the Parishes (counties) about New Orleans—St. Bernard, Plaquemines, Jefferson, St. John the Baptist, St. Charles and others—there is scarcely anything being done by our Church, or any other Protestant church.

New Orleans and adjacent territory constitute the greatest home mission field of our Church. The whole Church ought to center its activities more and more on this strategic territory. Men and money ought to be given until the need is met and the field occupied by our Church. When our Church is strong and vigorous in New Orleans the work will be easier and the Church will thrive throughout all the Gulf States.

REV. A. P. LEECH.

Another of our honored superannuates, Rev. A. P. Leech, has finished his journey and found rest. It has been a long journey for him—eighty-nine years. Having been a local preacher for some years, he asked for admission into the Conference in 1871. Then he was declined; but later was admitted, in 1884. These last thirty-three years of his life were given, without reserve, as a traveling preacher, to the Church, of which he had been a member for 75 years. He was superannuated in 1898, and made his home in Columbus. During these last years he gave to the work of the ministry all the time his failing health would allow.

When the end came he was willing to lay down his burden and rest. Then he was ready to meet his Pilot face to face, when he put out to sea. His end was like to quiet ebbing of the tide. At sunset there was an Evening star.

His widow, children, grandchildren and great-grandchildren, with many relatives and a vast host of friends, are more lonely since he has gone away. His brethren in the ministry of his loved Conference laid him away in the old Tabernacle graveyard, with many flowers to cover his grave. Each of the following brethren were present and took some part in the funeral service: Revs. W. L. Duren, W. V. Shearer, T. C. Wier, J. C. Park, W. C. Carlisle, J. M. Guinn, T. M. Gregory, A. S. Raper, J. H. Bell, W. W. Woollard. His pastor, Brother Duren, will write his memoir for the Annual Conference.

W. W. WOOLLARD.

Columbus, Miss.

A LETTER FROM DR. FELIX R. HILL.

Dear Dr. Meek: Not until I came here (Louisville, Ky.), have I been able to use a pen with any ease or comfort. My dear, faithful wife and I are at the home of our beloved son, Edward G. Hill, and we are near to our old friends of the Broadway Church, of which I was pastor for four years. I am under the treatment of Dr. Moren, one of the best specialists in the country. Please let me say to you and to my brethren and friends in the Louisiana Conference, that my heart is with you all. My soul is full of love and peace. The Lord is with me. Kindly state that my address is 1330 South First Street, Louisville, Ky., care of Edward G. Hill.

FELIX R. HILL.

Louisville, Ky., April 5, 1917.

THE MERIDIAN WESLEY HOUSE.

While I was visiting a sick mother one day she said to me, "I don't know what I would do without Dorothy; she has done every bit of the cooking these three weeks that I've been sick. She makes all her little sister's clothes and most of her own. And everything she knows about cooking or sewing either she has learned at the Wesley House, for I don't have any time to teach her."

On Thursday afternoon the children like to gather at the Wesley House to play games and hear the stories told by some good story-teller.

Through the kindness of generous-hearted music teachers, several girls who have shown musical talent are getting music lessons at a very small cost.

The kindergarten in its first session, 1916-17, has had an enrollment of 49. Already there is going up a cry for a larger room for the kindergarten work. Miss Tomasia Duncan, our kindergarten teacher, has won the hearts of all her children and their mothers who are constantly singing the praises of the kindergarten and telling of its influence on their little ones. One mother said: "Arnold is so different at home since he has been going to the kindergarten. He used to miss his meals very often. He now seems always to feel well. The kindergarten has improved his health as well as his manners."

The mothers are organized into a Kindergarten Mothers' Club and meet every Friday night. They have had lecturers from physicians on sanitation and other subjects; they have enjoyed programs of music and reading, and at Christmas-time a six o'clock dinner was served them as a surprise. At their own suggestion, they are making articles for a linen loan closet, these articles to be kept at the Wesley House when not in use in cases of sickness.

The Heroes' Club is composed of boys from eight to twelve years of age. They made their own laws and they abide by them. A mother also paid tribute to the Heroes' Club when she said: "My boy has quit using bad language and playing marbles for keeps since he joined the Club." Miss Duncan and these boys have charge of the Wesley House yard, and already several bouquets from flowers of their planting have been carried to the sick. They also have a vegetable garden, and as I write this there is a knock at the door which when answered is found to be some one wanting to buy a dime's worth of onions from the boys' garden. The proceeds from the sale of these vegetables is to go toward buying their camping outfit. The money received from the sale of the flower stands made by them will go for the same purpose. The boys have been on two hikes and are now looking forward to a week's camping out in June.

Our two groups of Hearth-Fire girls have had many good times this winter. On Christmas eve these girls sang Christmas carols for the sick and old. An old lady afterward said, "That was the sweetest music I ever heard; it seemed to come right down out of heaven." Two weeks before Thanksgiving we went to the mill authorities and asked that the girls be given this holiday. So on Thanksgiving Day the Hearth-Fire girls enjoyed a grand hike, the most enjoyable feature of which was cooking thier dinner on the camp fire.

The day nursery, under the supervision of Miss Kate Germany, has cared for 32 children during the year. Through careful attention and right feeding, these children in almost all cases soon show an improvement in health. A little brown-eyed baby who was brought to the nursery six weeks ago too weak to hold up his head, is now so healthy and happy you can hardly realize it is the same child.

MOLLIE WOMACK,
Deaconess.

Meridian, Miss.

LOYALTY TO CHRIST.

From over hill and plain, there come the signal strain:
Loyalty, Loyalty, Loyalty.
Let the music roll along, till all take up the song
Come join our loyal throng—
The Young People's Rally,
Rayne Memorial Church,
Sunday, April 15, 3 o'clock p. m.
And may we lay the strength of our youth at Jesus' feet this day.
Many will be there who can echo back the song of Loyalty, Loyalty, to Christ.

A cordial invitation to all young people (ages 16 and over) of every denomination of the city.

Mrs. GASTON,
Mrs. R. H. HARPER,
For the Committee.

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

Frost-proof Cabbage Plants.

APRIL 1ST DELIVERY.

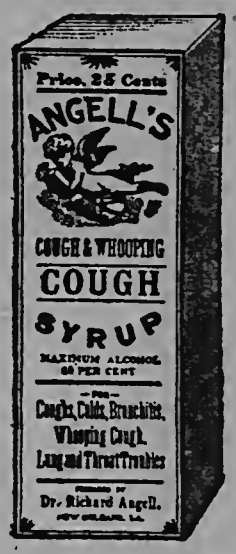
All Leading Varieties, 500, $1.25; 1,000, $2.00; 5,000 at $1.50 f.o.b. here. Satisfaction guaranteed.

Tomato Plants at $1.35; Egg and Pepper Plants at $1.50 per 1,000; 5,000 at $1.25 f.o.b. here. Postpaid, 40 cts. per 100.

D. F. JAMISON, Summerville, S. C.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
SOUTHERN SEATING and CABINET COMPANY
JACKSON, TENNESSEE.

Contains no Habit-forming Drugs



25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Free Offer

Officers of women's church societies desiring to raise funds for their church, will receive on application a very attractive proposition, involving no expense or outlay. State official title and name of church society when writing.

Address PAUL H. HYDE,
Drawer 36, Buffalo, N. Y.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Saturday afternoon, February 24, 1917, at 4:18 o'clock, at her home in Vancleave, Miss., MRS. BELLE HAVENS BREELAND quietly passed to her reward at the age of 64 years, 10 months, and 23 days, having been born near Red Creek on April 1, 1852. She joined the M. E. Church, South, when quite a young girl, and was a good Christian, and so unselfish, never thinking of herself, but always of other people. In 1882 she was married to Mr. John McCalum Breeland, and of this union only one son was born—Florian Knox. Her husband passed away on October 19, 1903. She contracted measles about ten days before she died, and, on account of her heart being very weak, she did not linger long, but closed her eyes and went to sleep as peacefully as a babe. Oh, such a sweet expression as was on her face! Besides a stepmother and a son, she left a number of brothers, sisters, relatives and friends to mourn their loss. Weep not, loved ones, bnt rejoice because she has gone to a better and sweeter home, and is waiting for you there. She was laid to rest in the Vancleave Cemetery.

A RELATIVE.

Mrs. JANE KIRK departed this life, at Provencal, La., in the home of her son, J. I. Kirk, on March 2, 1917. She was born in Marion County, Miss., on April 19, 1820, making her at her death 96 years, 10 months, and 13 days old. She was married in the State of Mississippi about the year 1844 to Isaiah Kirk, and soon after their marriage they moved to this State. They settled on the Anacoco Creek where her husband built a water-mill—known throughout this country as The Kirk Mill. It was here they lived a happy and prosperous life from about the year 1849 until the year 1888, when her husband died, leaving her to fight the battles of life alone. Aunt Jane, as she was usually called, was loved by everyone who knew her. Sister Kirk joined the M. E. Church, South, in the year 1865, and ever afterwards remained a true and consistent member. She made no great demonstration in the Christian life, but she was evidently a true Christian. She had been nearly blind for a number of years, this affliction depriving her of the privilege of reading her Bible, which she so much loved to read. Many times, when the writer of this obituary would visit her, she would ask him to sit close by her bedside and read such passages of Scripture as she would designate, and all during the reading she would be praising the Lord for his goodness to her throughout her long life. But now it is all over with her, and she has gone to the Celestial City of our Lord, to meet loved ones gone on before. She leaves two sons, a number of grandchildren, and a host of other relatives and friends to mourn her departure. JOHN FRANKLIN.

Anacoca, La.

BOOKS OF THE NEW COURSE OF STUDY.

For Admission on Trial.

The Life of Christ, by James Stalker; The Life of Paul, by James Stalker; A Manual of Christian Doctrine, by John S. Banks; Wesley and His Century, by W. H. Fitchett; The Discipline.

First Year.

The Four Gospels and Acts (examination to be on the Scripture text); A Handbook to the Study of the New Testament, by Andrew Sledd (in preparation); Wesley's Sermons, Vol. I. (Sermons 1 to 26); New Life in Christ, by Joseph Agar Beet; Wesley's Journal, Vols. I. and II. (these to written on subject assigned; sold only in complete sets of four volumes; Vols. III. and IV. are used in secondary course); Life of William McKendree, by Bishop E. E. Hoss; Life of Joshua Soule, by H. M. Du Bose; The Ministry to the Congregation, by J. A. Kern; The Discipline; a sermon on "Repentance" to be prepared by the applicant.

Second Year.

Romans to Revelation (examination to be on the Scripture text); A Handbook to the Study of the New Testament, by Andrew Sledd (in preparation); Wesley's Sermons, Vol. II. (Sermons 27 to 52); Christian Doctrine, by R. W. Dale; Letters on Baptism, by E. B. Fairfield; Wesley's Journal, Vols. III. and IV.(thesis to be written on subject assigned; sold only in complete sets of four volumes; Vols. I. and II. are used in first-year course); History of Methodism from the Founding of the Church to 1884, by Bishop H. N. McTyeire; Lectures on Preaching, by Phillips Brooks; Elements of Deductive Logic, by Noah K. Davis; An Analysis of Davis's Logic (for second year) and Psychology (for third year), by Bishop Collins Denny (in one volume); A Manual of Discipline (revised edition); a sermon on "Justification by Faith" to be prepared by the applicant.

Third Year.

Genesis to Esther (examination to be on Scripture text); A Handbook to the Study of the Old Testament, by Frank Seay (in preparation); A General View of the History of the English Bible, by B. F. Westcott; The Christian Faith, by Olin A. Curtis; A History of the Reformation, by T. M. Lindsay, (two volumes); Elements of Psychology, by Noah K. Davis; An Analysis of Davis's Logic (for second year) and Psychology (for third year), by Bishop Collins Denny (in one volume); Building the Kingdom, by E. B. Chappell; A Life of William Tyndale, by Robert Demaus; a sermon on "The Witness of the Spirit" to be prepared by the applicant.

Fourth Year.

Job to Malachi (examination to be on the Scripture text); A Handbook to the Study of the Old Testament, by Frank Seay (in preparation); Grounds of Theistic and Christian Belief, by George P. Fisher; The Evidence of Christian Experience, by L. F. Stearns; The Elements of Ethics, by Noah K. Davis; The Church and Ministry in the Early Centuries, by T. M. Lindsay; The Building of the Church, by Charles E. Jefferson; Christianity and the Nations, by Robert E. Speer; A Life of Hugh Latimer, by Robert Demaus; a sermon on "Regeneration" to be prepared by the applicant.

All of these books except those "in preparation" can be secured from Smith & Lamar, Agents, Nashville, Tenn.; Dallas, Tex.; Richmond, Va.

The Cause of Gray Hair.

Hair grows gray by reason of the same cause which produces dwarfed, yellow stalks of corn instead of strong, dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually gray. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you send $1.00 to the Van Vleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Telephone, Main 2939.
J. R. WELLS, Dist. Pass. Agt.

L&A RAILWAY
ON AGAIN
Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas
RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
— BETWEEN —
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?
E. S. ATKINSON, Traffic Manager.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

LATIN AMERICAN WORK OF THE WOMAN'S MISSIONARY COUNCIL, M. E. CHURCH, SOUTH.

By Mrs. George S. Brown.

We understand by Latin America the nineteen Spanish and Portuguese speaking countries on the western hemisphere. In Texas alone near a half million Mexicans find residence. There are more Mexicans in Texas than there are inhabitants in Costa Rica; more than in Panama. Texas, New Mexico, Arizona and California have more Mexicans, to say nothing of other Latin-American peoples, than the whole population of the republic of Honduras.

The Woman's Missionary Society of the M. E. Church, South, maintains at Laredo, Texas, a large school known as Holding Institute. This school was inaugurated more than thirty years ago, and is now called for Miss Nannie Holding, who was the first principal. There are more than three hundred Mexicans attending this school annually, and it has a faculty of fifteen teachers. This school has graduated leaders among the Mexican people. Mr. J. Y. Esquival, a recognized instructor of Mexico, was an honor graduate. He had his first inspiration there.

There are Wesley Houses for Mexicans in San Antonio, Dallas, Fort Worth, Thurber, Texas, and Los Angeles, Cal., and there are seventeen deaconesses and missionaries and twenty teachers working among these people. Two settlements at Tampa for Cubans and a large school at Key West are maintained. Down in Mexico the Woman's Missionary Society supported large schools at Saltillo, Chihuahua, San Luis Potosi, Guadalajara, and the City of Mexico, before the recent troubles in Mexico. These schools have sent out polished graduates. When a body can produce graduates like Mr. Andres Osuna, present Commissioner of Education of Mexico, it has cause for endorsement. The operations of this society in Mexico have been suspended for the last two years.

Among the Panama Congress delegates, one of the most accomplished speakers was a Miss Cortez, a young woman of native ability to be sure, but her development under the instruction of the school at Mexico City enabled her to take place as a leader among her own people. She is at present a missionary employed by the Y. W. C. A. at Buenos Aires. The demand before the Woman's Missionary Council is for more missionaries and deaconesses to do this work at home and abroad.

New Orleans, La.

WALNUT, MISS.

I am writing this to-night, as I expect to leave in the morning to visit two of my childrens at Rienzi, Miss. I was to preach here to-night, but a heavy rain prevented us from having the service. This was the beginning of the Week of Prayer and Self-denial, and, owing to the inclement weather, we have made a poor start toward making it count for much. All things considered, however, I think that I have my work fairly well in hand. I have raised nearly all of my assessment for Home Missions, and the salaries of the pastor and presiding elder are pretty well paid up. I think that I have succeeded in getting a fair hold on my people. I am expecting this to be the best year of my ministry. I am praying more and am seeking to live closer to the Lord, asking daily for the leadership of the Holy Spirit. Pray for me.—B. P. Fullilove, P. C.

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.

CLASS OF THE FIRST YEAR, LOUISIANA CONFERENCE.

Dr. McNeill, the Dean of the Divinity School, requests me to call your attention to the new Course of Study.

The New Course, now effective, embraces the following subjects:

(a) The Four Gospels and Acts. (Examination to be on Scripture text.)

(b) A Handbook to the Study of the New Testambent. By Dr. Andrew Sledd. (This book we understand, has not been published.)

(c) Wesley's Sermons, Vol. I (Sermons 1 to 26.)

(d) New Life in Christ. By Joseph Agar Beet.

(e) Wesley's Journal. Vols. I and II (Thesis to be written on subject assigned.)

(f) Life of William McKendree. By Bishop E. E. Hoss.

(g) Life of Joshua Soule. By H. M. Du Bose.

(h) The Ministry to the Congregation. By J. A. Kern.

(i) The Discipline.

(j) A sermon on "Repentance" to be prepared by the applicant.

We shall be glad to see as many as possible of the members of the class at the Divinity School.

R. S. WALTON,
Chairman of the Committee of the First Year, La. Conf.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 [illegible] bound or Shape notes. $3 per hundred; samples, 5c each. All songs, words and music. No. 1 and 2 combined $4 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

"Anaemia--Lack of Iron--Is Greatest Curse To Health and Beauty of American Women"

Says Dr. Ferdinand King, New York Physician and Medical Author

Any Woman Who Tires Easily, is Nervous or Irritable, or Looks Pale, Haggard and Worn, Should Have Her Blood Examined for Iron Deficiency.

Administration of Nuxated Iron Will Increase the Strength and Endurance of Weak, Nervous, Careworn Women 100 Per Cent. in Two Weeks' Time in Many Instances.

THE CHILDS APPEAL

Mother, why don't you take NUXATED IRON and be strong and well and have nice rosy cheeks instead of being so nervous and irritable all the time and looking so haggard and old-The doctor gave some to Susie Smith's mother and she was worse off than you are and now she looks just fine

You can tell the women with plenty of iron in their blood-beautiful healthy rosy cheeked women full of Life, Vim and Vitality

"There can be no healthy, beautiful, rosy cheeked women without iron," says Dr. Ferdinand King, a New York physician and medical author. "In my recent talks to physicians on the grave and serious consequences of iron deficiency in the blood of American women, I have strongly emphasized the fact that doctors should prescribe more organic iron—nuxated iron—for their nervous, run-down, weak, haggard looking women patients. Pallor means anaemia. The skin of an anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks."

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn meal no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss.

"Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

"As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or rundown, instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in the blood.

On account of the peculiar nature of woman and the great drain placed upon her system at certain periods, she requires iron much more than man to help make up for the loss.

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles, in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

I have used Nuxated Iron widely in my own practice in most severe aggravated conditions with unfailing results. I have induced many other physicians to give it a trial, all of whom have given me most surprising reports in regard to its great power as a health and strength builder.

Many an athlete and prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. Howard James, formerly Ship Surgeon Holland American Line and Assistant Physician City Hospital, Ward's Island, New York, said, "It should be brought home to the minds of the younger as well as elder women of America what a wonderful change will take place, in many cases, when Nuxated Iron is taken, how it will cause the enriched blood to bring the roses to their cheeks, the sparkle to their eyes and the elasticity to their step; how their every function will be stimulated and regulated and that sense of what the French call bien entre will get up with them in the morning and accompany them at night to a sound and perfect sleep. Men, too—those who, in the strenuous strain of business competition burn up rapidly stores of nervous energy, here is a source of power, and renewed strength and endurance which will be found unfailing."

Dr. Ferdinand King, New York Physician and Medical Author, tells physicians that they should prescribe more organic iron—Nuxated Iron—for their patients—Says anaemia—iron deficiency—is the greatest curse to the health, strength, vitality and beauty of the modern American Woman.—Sounds warning against use of metallic iron which may injure the teeth, corrode the stomach and do far more harm than good; advises use of only nuxated iron.

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine or secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

TAKE YOUR MEDICINES

REGULARLY—Hood's Sarsaparilla Before Meals—Peptiron Pills After.

This combination is having wonderful success everywhere.

It is sweeping poor health and fear of mental and physical breakdown out of many homes.

It is restoring lost appetite, giving the glow of health to the cheeks, making faces bright and complexions clear, and literally giving worn-out, brain-fagged people the strength of iron.

For it combines that most useful of all metals—iron—in a course of medicine that is peculiarly effective.

Hood's Sarsaparilla is made from an unsurpassed formula of blood-purifying and stomach-toning remedies, including sarsaparilla, mandrake, dandelion, yellow dock, wild cherry, gentian and other valuable alteratives and kidney and liver remedies.

Peptiron Pills, named from pepsin and iron, include these with nux and other blood and stomach tonics—just what physicians prescribe.

Is your present experience hard to bear? Remember that never again, perhaps, in all your days will you have another chance of the same. Do not fly the lesson, but have a care that you master it while you have the opportunity.—Edward Carpenter.

Auto-Intoxication Causes Death

Do you know why you have sick headache, diabetes, neuralgia, rheumatism and liver or kidney troubles? It's because you are being poisoned by products of your own body. Your organs of elimination are not working properly. Waste material that should be thrown out is being retained to poison and intoxicte your system. That could not happen if the bowels were kept open with Granger Liver Regulator. This splendid preparation is purely vegetable and non-alcoholic. Demand Granger Liver Regulator at your drug store—25c a box—and take no other. There is nothing "just as good."

CANNING OUTFITS

For family, farm or factory. Used by farmers, fruit growers, canning clubs and Government Agents. Special prices for early orders.

FARM CANNING MACHINE CO.,
Meridian, Mississippi.
Dept. R. E. L.

WHAT IS

LAX-FOS

LAX-FOS IS AN IMPROVED CASCARA

A DIGESTIVE LAXATIVE

CATHARTIC AND LIVER TONIC

LAX-FOS is not a Secret or Patent Medicine but is composed of the following old-fashioned roots and herbs:

CASCARA BARK
BLUE FLAG ROOT
RHUBARB ROOT
BLACK ROOT
MAY APPLE ROOT
SENNA LEAVES
AND PEPSIN

In LAX-FOS the CASCARA is improved by the addition of these digestive ingredients making it better than ordinary CASCARA, and thus the combination acts not only as a stimulating laxative and cathartic but also as a digestive and liver tonic. Syrup laxatives are weak, but LAX-FOS combines strength with palatable, aromatic taste and does not gripe or disturb the stomach. One bottle will prove LAX-FOS is invaluable for Constipation, Indigestion or Torpid Liver. Price 50c.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Second Round.

Greenville, Apr. 14, 15.
Lula and Dubbs, at Dubbs, Apr. 20, 21.
Jonestown and Evansville, at Evansville, Apr. 21, 22.
Coahoma and Lyon, at Lyon, Apr. 28, 29.
Gunnison and Shipman's Chapel, at Shipman's C., May 4, 5.
Cleveland, May 5, 6.
Clarksdale, May 12, 13.
Tunica, at Hollywood, May 19, 20.
Benoit and Beulah, May 25, 26.
Rosedale and Hillhouse, at Hilllhouse, May 26, 27.
Glen Allan, June 3, 4.

The District Conference will be held at Lula, March 27,-29.

V. C. CURTIS, P. E.

Holly Springs Dist.—Second Round.

Waterford, at Asbury, April 15.
Lamar, April 22.
Holcomb, at Spring Hill, April 28, 29.
Grenada, April 29, 30.
Coffeeville, at C., May 5, 6.
Potts Camp, at Winborn, May 12, 13.
Ashland, at Ashland, May 19, 20.
Toccopola, May 26, 27.
Randolph, May 27, 28.
Paris, June 2, 3.
Taylor, June 9, 10.
Oxford (Q. C.), June 10.
Water Valley (Q. C.), June 13.
Holly Springs (Q. C.), June 17.

JAMES H. FELTS, P. E.

Sardis Dist.—Second Round.

Courtland, at Center Hill, Apr. 7, 8.
Crowder, 7:30 p. m., Apr. 8.
Tyro, Apr. 14, 15.
Sardis, 7:30 p.m., Apr. 15.
Coldwater, Apr. 18.
Sardis Cir., at Cold Springs, Apr. 21, 22.
Sardis, 7:30 p.m., Apr. 22.
Sardis Q. C., Apr. 26.
Cockrum Cir., at Independence, Apr. 28, 29.
Hernando—Dist. Conf., Apr. 30,-May 3.
Hernando Q. C., May 1.
Longtown, May 5, 6.
Arkabutla, at Mt. Olivet, May 12, 13.
Crenshaw, at Sarah, May 15.
Eureka, at Lovejoy, May 19, 20.
Eudora, at Poplar Corner, May 26, 27.
Cbarleston, May 30.
Pleasant Hill, at Lewisberg, June 2, 3.
Olive Branch, at Oak Grove, June 9, 10.

J. H. HOLDER, P. E.

Winona Dist.—Second Round.

Swiftown, at Swiftown, April 14, 15.
Belzoni, April 15, 16.
Isola, at Isola, April 21, 22.
Duck Hill, at Chapel Hill, April 28, 29.
Lambert, at Belen, May 5, 6.
Tutwiler, at Vance, May 6, 7.
Webb, at Strathmore, May 12, 13.
Drew, at Sandy Bayou, May 19, 20.
Ruleville, at Ruleville, May 20, 21.
Duhlin, at Rome, May 26, 27.
Valley Mission, at Tippo, June 2, 3.
Minter City, at Minter City, June 9, 10.
Schlater, at Schlater, June 10, 11.

L. M. LIPSCOMB, P. E.

Columbus Dist.—Second Round.

Salem, Macon Circuit, April 14, 15.
Starkville, April 15, 16.
Kilgore, Mayhew Circuit, April 21, 22.
Columbus, First Church (Q. C.), April 24.
Columbus, Central (Q. C.), April 25.
Siloam, Cedar Bluff Circuit, April 28, 29.
West Point, (Q. C.), April 30.
Macon (Q. C.), May 2.
Murrah's Chapel, Columbus Circuit, May 5, 6.
Cochrane, May 12, 13.
Crawford, May 19, 20.
Pleasant Hill, Sturgis Circuit, May 26, 27.
Hashuquar, Mashulaville Circuit, June
Cooksville, Shuqualak Circuit, June 2, 3.
9, 10.
Steel's Chapel, Longview Circuit, June 16, 17.

The Columbus District Conference will be held at Shuqualak May 15-18.

W. W. WOOLLARD, P. E.

Durant Dist.—Second Round.

Pickens Ct., at Goodman, April 14, 15.
Vaiden and West, at West, April 15, 16.
Ebenezar Ct., at Bethany, April 17.
Louisville, at Louisville, April 21, 22.
High Point Ct., at Sand Hill, April 24.
Noxapater Ct., at Mt. Pleasant, April 26.
Kilmichael Ct., at Salem, April 28, 29.
Poplar Creek Ct., at Wesley Chapel, May 1.
Hesterville Ct., at North Union, May 3.
Kosciusko Ct., at Pierce's Chapel, May 4.
Acona Station, at ———, May 5, 6.
Black Hawk Ct., at Smitb's Chapel, May 6, 7.
Bellefontaine Ct., at Wathall, May 9.
Slate Springs Ct., at Spring Hill, May 10.
Eupora and Mahen, at Eupora, May 12, 13.
Mathiston Ct., at Lagrone, May 14.

W. W. MITCHELL.

Corinth Dist.—Second Round.

New Albany Circuit, at Ingomar, April 13.
Hickory Flat, at Ebenezer, April 14, 15.
Rienzi, at Pisgah. April 20.
Booneville Circuit, at Carolina, April 21, 22.
Marietta, at Ozark, April 24.
Mantachie, at Oak Grove, April 25.
Mooreville, at Oak Hill, April 26.
Corinth Circuit, at Mt. Corinth, April 28, 29.
Guntown and Baldwyn, at Baldwyn, May 6, 7.
Iuka Circuit, at Harmony, May 12, 13.
Tishomingo, at Mt. Pleasant, May 18.
Golden, at Patterson's Chapel, May 19, 20.
Burnsville, at Jacinto, May 22.
Kossuth, at Pleasant Hill, May 23.
Silver Springs, at Mt. Carmel, May 24.
Ripley Circuit, May 26.

T. H. DORSEY, P. E.

Aberdeen Dist.—Second Round.

Amory and Nettleton, at Amory, Preaching Mar. 24, p.m.; Q. C. April 12.
Tremont, at Mount Pleasant, Mar. 31, April 1.
Fulton, at Friendship, April 1, 2.
Prairie, at Prairie, April 7, 8, Preaching Muldon, April 8, p. m.
Houston Circuit, at Atlanta, April 14, 15.
Houston Station, April 15, 16.
Shannon, at Shannon, April 20, 22.
Verona, at Palmetto, April 21, 22.
Vardaman, at Hurricane, April 27.
Calhoun City, at Pittsboro, April 28, 29.
Houlka, at Houlka, May 5, 6.
Nettleton Circuit, at Union, May 12, 13.
Montpelier, at Palestine, May 19, 20.
Buena Vista, at Pleasant Grove, May 20, 21.
Greenwood Springs at Riggin's Chapel, May 26, 27.
Smithville, at Paine Memorial, May 27, 28.

THOS. H. LIPSCOMB, P.E.

Incontestable proof of time.

The fact that Gray's Ointment has been used in thousands of homes during the past ninety-six years is incontestable proof of its merit. All who have ever used Gray's Ointment will testify that it is a most effective remedy for allaying pain and bealing sores, boils, carbuncles, skin abrasions, cuts, burns, bruises, etc. It is a positive protection against blood poison. N. B. Hoofman, Stewart, Miss., writes: "My father used it in his family fifty years ago. For the purpose you recommend it, it has no equal." Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 17-B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly..

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

Sick-Headache!

Dr. J. J. Caldwell says that this exceedingly distressing disease does not shorten life, but does not appear to be curable. Sufferers from this affliction are condemned to undergo the periodical attacks every few weeks until they are forty years of age, after which the attacks are less frequent, and finally disappear entirely. Palliative measures during the attack are all that it is possible to suggest, while care in the diet is the best preventive measure. An attack may often be prevented by taking two anti-kamnia tablets when the first symptoms appear, and one anti-kamnia tablet every two hours during the attack shorters it, eases the pain and brings rest and quiet.

Anti-kamnia tablets may be obtained at all druggists. Ask for A-K Tablets. They quickly relieve all pain.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

APPENDICITIS

If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pains in the right side, write for valuable book of information. **FREE**
W. E. Bowers, Dept. 113, 2109 S. Dearborn St., Chicago

COMPLETE FLOWER GARDEN FREE

Write us to-day sending 15c., in stamps to cover mailing and packing expenses, and we will send you **Free** one of our excellent collections of Flower seeds value (60c.) in our catalogue. The collection contains one packet each of Sweet Alyslum, Mixed Asters, Candytuft, Cockscomb, Four-O'clock, Hollyhocks, Dwarf Mixed Nasturtium, Mixed Sweet Peas, Dwarf Sunflower and Phlox, and a copy of our 1917 illustrated catalogue and pamphlet on "Beautifying the Home Grounds."

W. M. MIXSON SEED COMPANY, Mail Order Dept. H CHARLESTON, S. C.

Sunday School

LOUISIANA NOTES.

By Rev. C. V. Breithaupt.

Rev. E. B. Daniel, of the Ida Circuit, has organized two new Sunday schools and has taken in three new preaching places.

Rev. J. W. Fauik, of Boyce, has a Sunday school going at Hot Weiis now and is also preaching there.

Rev. W. F. Roberts has a new Sunday schooi and preaching place under his care near Searcy.

Four Teacher-training Classes were organized in March: 2 at Alexandria, with 14 and 24 members; 1 at Many, with 9 members; 1 at Ruston, with 17 members; total, 64.

MR. J. J. CROOKS DEAD.

Dear Dr. Meek: On last Saturday we laid to rest in the Jena Cemetery the body of Brother John J. Crooks, the father of Rev. L. E. Crooks, our pastor at Selma, La. Brother Crooks, while attempting to cross the railway track near the L. & A. depot, was struck by a passenger engine and almost instantly killed. Brother Crooks was a consistent member of the Methodist Episcopai Church, South. He leaves a family of nine chiidren and a host of friends, who mourn his death. May God comfort the bereaved ones!

J. O. BENNETT, P. C.

Jena, La., Aprii 5, 1917.

TO THE PASTORS AND LAYMEN OF THE SEASHORE DISTRICT.

Dear Brethren: Our District Conference wiii convene for the first service, in Gulfport, First Church, at 8 o'clock p. m., on Tuesday, May 1. Rev. J. L. Seiis wiii preach the opening sermon at that hour, at the ciose of which Dr. B. F. Jones and Rev. J. A. Moore will administer the sacrament of the Lord's Supper. Please iet all be present, if possibie, at the opening service. Let's break the record of attendance at this year's meeting. Pastors wiii please eiect their deiegates, and send names to Dr. W. H. LaPrade, and also to me. it is necessary that this be done as eariy as possibie in order that homes may be secured for deiegates and that I may have ready the official roii before the Conference opens. Let pastors urge ali of their local preachers to attend the Conference with written reports, and a request for the renewal of their license, if they desire such to be done. Brethren, let nothing conflict with our District Conference, but let earnost prayer be made for a good and profitable meeting in all things pertaining to the great work of our Lord and his Church.

J. R. JONES, P. E.

Gnifport, Miss., April 7, 1917.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Evangeline Mission, April 21, 22.
Gueydan,at Estherwood, 8 p. m., April 25.
indian Bayou, April 28, 29.
Crowiey, 8 p. m., May 5; 11 a. m., May 6.
Lake Charles, 8 p. m., May 6; 8 p. m., May 7.
Sulphur, May 12, 13.
Lake Arthur, at Bell City, Monday, 8 p. m., May 14.
Abbeville, at Kapiin, May 20.
Lafourch, at Griffin, 8 p. m., May 26; 11 a. m., May 27.
Houma Mission, 8 p. m., May 27.
Lockport Mission, 8 p. m., May 28.
Melville, 11 a. m., June 3; Simsport, 8 p. m.
French Mission, June 10.
District Conference, at Rayne, June 12-14. HENRY W. MAY, P. E.

Ruston Dist.—Second Round.

Bernice, April 13.
Dubach, April 14, 15.
Jonesboro, April, 17.
Winnfieid, April 18.
Homer, April 22.
Piain Dealing, May 4.
Sibiey, May 5, 6.
Ruston, May 7.
Bienville, May 9.
Aiberta, May 10.
Eimore, May 12, 13.
Gibbsiand, May 18.
Athens, May 19, 20.
Arcadia, May 20.
Ringgoid, May 24.
Minden, May 25.
Haynesviile, May 26, 27.
Cotton Valiey, May 30.

J. M. HENRY, P. E.

Shreveport Dist.—Second Round.

Coushatta, April 18, p.m.; April 9, a.m.
Vivian, April 11.
Cedar Grove, at Mt. Zion, April 15, a.m.
Queensboro, April 18, p.m.
Bayou La Chute, at Atkins, April 22, a.m.
Noel Memorial, April 22, p.m.
Stonewaii, April 29, a.m.
Beicher, April 29, p.m.
Noble, at Beilmont, May 5, 6.
Many, May 6, 7.
Pelican, at Mitchell, May 12, 13.
Mansfieid, May 16.
Leesville, May 19, 20, a.m.
Zwolle, May 20, p.m.
Pieasant Hill, at Williams' Chapel, May 26, 27.
Anacoco and Pickering, at Holly Grove, May 26, 27.
Mooringsport, May 31.
Ida, June 2.

District Conference will convene at Logansport Tuesday, April 24, at 10 a. m. C. D. ATKINSON, P. E.

Baton Rouge Dist.—Second Round.

Ponchatouia, at Ponchatoula, Mon., a.m., Apr. 9.
Amite, at Amite, Mon., p.m., Apr. 9.
Gonzaies, at Meadows, Sat., Apr. 14.
Jackson, at Wilhelm, Sat., Apr. 21.
Frankiinton Ct., at Waldhelm, Sat., Apr. 28.
Franklinton, at F., Mon., Apr. 30.
Greensburg, at Days, Sat., May 5.
Baton Rouge, 1st, Mon., May 7.
Keener Memorial, Wed., May 9.
Denham Springs, at Live Oak, Sat., May 12.
Baker, at Biackwater, Sat., May 19.
Zachary, at Zachary, Mon., May 21.
Kentwood, at Mt. Herman, Sat., May 26.

The District Conference will be held at Amite, May 14-17.

H. W. BOWMAN, P. E.

FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort of Loss of Time

We have a New Method that cures Asthma, and we want you to try it at our expense No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method breathing, all wheezing, and all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON

FRONTIER ASTHMA CO., Room 420S Niagara and Hudson Sts., Buffalo, N.Y.

Send free trial of your method to:

.....

.....

.....

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

Methodist Benevolent Assoolation

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

For Inactive Liver and Clogged System

a safe treatment should be used. A violent liver stimulant and a severe cathartic may afford temporary relief, but they weaken as well, and the reaction leaves the sufferer worse than before.

MANALIN

is prepared on different principles. It is mild, and induces a natural action of liver and bowels. It is safe, because it is free from any drastic purgatives. It is effective because it combines the principles of a liver arouser and a laxative. And it is pleasant to take.

THE TABLET FORM

is convenient, pleasing, effective and economical. Proper use will nearly always correct faulty habits and bring back a natural condition.

The sufferer who fails to obtain proper results may write to the Medical Department of this Company, and get medical advice free of all charge.

Start correcting your habits today—Manalin will help you.

THE PERUNA COMPANY, COLUMBUS, OHIO

To Prevent Old Age Coming Too Soon!

"Toxic poisons in the blood are thrown out by the kidneys. The kidneys act as filters for such products. If we wish to prevent old age coming too soon and increase our chances for a long life, we should drink plenty of pure water and take a little Anuric," says the world-famed Dr. Pierce of Buffalo, N. Y.

When suffering from backache, frequent or scanty urine, rheumatic pains here or there, or that constant tired, worn-out feeling, the simple way to overcome these disorders is merely to obtain a little Anuric from your nearest druggist and you will quickly notice the grand results. You will find it many times more potent than lithia, and that it dissolves uric acid as hot water does sugar.

A PRETTY FACE is the result of a healthy physical condition. "Beauty is but skin deep" yet it greatly depends on a clear complexion, free from wrinkles and hollow cheeks.

Health always brings wealth of beauty. A healthy state of the system comes with Doctor Pierce's Favorite Prescription. It's a medicine prepared for woman's ailments—it cures those derangements and weaknesses which make woman's life miserable.

You can overcome most bodily ills, escape sickness, build up your health with regular hours, plenty of water, sensible food, and a chance to get the poison out of the system. Take a natural laxative once or twice weekly. Such a one is made of May-apple, juice of aloes, and root of jaiap, sugar-coated and supplied to all druggists years ago by Doctor Pierce and known as Doctor Pierce's Pleasant Pellets. Get them to-day!

Holy Bible
y Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores.

Brown's Household Panacea and Family Liniment

For cramps in the limbs and stomach, pains in the stomach, bowels or side, rheumatism in all its forms, stitches in the back or side, spinal complaints, sprains and bruises, colic and dysentery. Also it is remarkably effective in the treatment of colds, sore throat, bronchitis and LaGrippe. Excellent for cuts, wounds, burns and toothache.

Brown's Household Panacea and Family Liniment quickens the blood, warms the system and heals. It is warranted to have twice the strength of any other medicine of similar uses, and yet it is absolutely safe. Recommended by the best of physicians and guaranteed under the food and drugs act of June 30, 1906. Price 25c.

CURTIS & BROWN MANUFACTURING CO., (Limited)
215-17 Fulton St., New York, N. Y.

Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations

GIRL COULD NOT WORK

How She Was Relieved from Pain by Lydia E. Pinkham's Vegetable Compound.

Taunton, Mass.—"I had pains in both sides and when my periods came I had

to stay at home from work and suffer a long time. One day a woman came to our house and asked my mother why I was suffering. Mother told her that I suffered every month and she said, 'Why don't you buy a bottle of Lydia E. Pinkham's Vegetable Compound?' My mother bought it and the next month I was so well that I worked all the month without staying at home a day. I am in good health now and have told lots of girls about it."—Miss CLARICE MORIN, 22 Russell Street, Taunton, Mass.

Thousands of girls suffer in silence every month rather than consult a physician. If girls who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion would take Lydia E. Pinkham's Vegetable Compound, a safe and pure remedy made from roots and herbs, much suffering might be avoided.

Write to Lydia E. Pinkham Medicine Co., Lynn, Mass. (confidential) for free advice which will prove helpful.

"NEARER TO GOD OR FURTHER FROM HIM."

By Bishop Walter R. Lambuth, D.D.

In an interview granted by King Albert to Dr. Henri Anet of Brussels a few months ago, the King made the significant remark: "This war is a dreadful trial; either it brings us nearer to God or further from Him." These words indicate, upon the part of the courageous ruler of Belgium, an insight into the appalling situation confronting him and his people, and the spiritual forces involved which compel attention. Never, perhaps, have a people been more severely tested. Will they stand the strain? Will they come through it purified? Or will they go down under it physically and spiritually? Much depends—in some sense everything depends—upon the sympathetic attitude of Christian people. Are we ready to make good our profession of brotherhood? Will we lend a helping hand?

Much has been written concerning the Belgium sufferers. It is hardly necessary to add one word—the world knows the facts. It is difficult, however, to realize how the very people who opened their homes to our first party of missionaries to Africa—Mumpower, Stockwell, Bush and their wives—have had their homes destroyed, their personal property plundered, and are now enduring the severest privations; having no meat to eat, their only food rice and potatoes, and some obliged to live on boiled potato peelings. Despite this, and the loss of churches and mission halls, religious work is being carried on by the pastors who are giving consolation and hope to their own people, to Roman Catholics, and to unbelievers who are turning to Jesus Christ as their only hope. Surely this is the hour of supreme need, and one in which succor will count for most.

Rev. Henri Anet, LL.D., is in the United States under the direction of the American Huguenot Committee. He has been for years the distinguished pastor of an evangelical church in Belgium, is an eminent scholar, and one of the Directors of the Missionary Society which, prior to the European War, projected a mission in the Belgian Congo, some 300 miles south of our own mission at Wembo-Niama. He made a pioneer journey just before Prof. Gilbert and I entered the Kasai District, and wrote an interesting book in French, giving an account of his travels and observations.

The Doctor stands high in Belgium with the government authorities, and as the official representative of several of the American Missions in the Congo has been of invaluable help in their relations to the Belgian Government. He was instrumental in securing, through the Colonial Office, concessions of land for the Southern Presbyterians, and ourselves. Our Church, therefore, is profoundly indebted to him and to his colleagues in Brussels, who generously seconded his efforts, and extended their hospitality to our missionaries while studying French.

The evangelical churches in France as well as in Belgium within the war zone are represented by Dr. Anet. In some cases the congregations are absolutely without shelter, and in all they face financial conditions which may compel them to close their doors. And yet, the attendance is larger than before the war. "Never have hearts been opened as now," says the Doctor, "to the preaching of the gospel. Belgians and Frenchmen are being brought closer to God.....The patience, the faith and also the liberality of our church members are astounding.....France has found her soul," he continues, "in the struggle for international justice and freedom, but the soul of both nations must still be saved; redeemed by the faith in the Lord Jesus Christ."

"May many Belgians and Frenchmen make the discovery of a Belgian lady refugee in England, where she was converted: 'I have lost everything;' she exclaimed, 'my house is burned down, all my belongings have been taken away. I am here in exile, but I do not regret all these losses, for I have found a greater treasure—the gospel of Christ.'"

Dr. Anet is making the tour of the Southern Sates in the interest of these churches. They must be helped until they can return to normal conditions. I commend this brother and the cause he represents to the sympathy and liberality of our preachers and people. If we do our duty this war may, in the providence of God, bring the Belgian people nearer to Him. If we fail to measure up to the standards of Christian brotherhood, we shall not only be found wanting ourselves, but may be held responsible for a distressed and broken-hearted people drifting away from God.

By request of Dr. Anet's Committee, contributions should be sent to Edmond E. Robert, Treasurer, 3 Maiden Lane, New York City.

THE McDONOGHVILLE MEETING.

Dear Doctor Meek: I have just closed a ten days' meeting with Brother Mangum at McDonoghville, La. He will most likely write of the meeting, but I want to say a word, too. Those composing the McDonoghville Methodist Church I found to be a loyal and heroic people. I wish some of our up-the-State people would catch more of their spirit of zeal and church loyalty. It is a blessing for any man, layman or preacher, to come in contact with such laymen as Black, Thaggart, and Carnes, and many others whom I might mention—both men and women—connected with this little band of faithful workers. Brother Mangum is doing a great work—he would do a great work anywhere. He is a hard worker, tactful, deeply religious, and thoroughly consecrated. He has a bright future for two worlds.

Fraternally,
HENRY T. YOUNG,
Conference Evangelist.

EPILEPSY, ST. VITUS' DANCE AND OTHER FITS.

Epilepsy is one of the most dreadful of nervous disorders. Moreover, it is far more common than is generally supposed. In thousands of homes there are parents who are struggling with children subject to "spasms," "convulsions," or "fits," which would yield to proper treatment.

St. Vitus Dance is another ailment that frequently appears in children, and which causes great sorrow to parents.

Both of these ailments and their several forms has often been successfully treated by the use of Dr. Miles' Nervine. Cases have been reported by parents and adults from every State in the Union, and all of them give credit to Dr. Miles' Nervine.

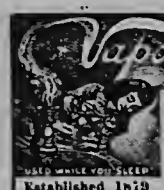
If you know of anyone who suffers from any of the above mentioned disorders, and if they have found the different forms of treatment they have tried to be unsuccessful, then you will confer a lasting favor on them by advising the use of Dr. Miles' Nervine.

A trial bottle will cost nothing, for if the first bottle of medicine fails to benefit, the empty bottle may be taken to the druggist who will cheerfully refund the money paid for it.

Write to the Miles Medical Co., and they will send you testimonials from cases in your particular neighborhood.

Dr. Miles' Nervine can be purchased at any drug store.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.



For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

Established 1879

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

This Ford FREE

For Church Use

This is a bona fide offer. Your church or your pastor gets the car without a cent of cost to you or to him.

It is open to any Church, Bible Class, Sunday School or Ladies' Society. The little country church will find that it can get a car just as easily as the big church in the city. Some churches that started only two or three months ago already have their cars.

Until they wrote for particulars about our offer they had no idea how easily or how quickly they could get their Ford. Now they are delighted and thankful. You will be, too.

Read this Grateful Statement

The Broad Street Methodist Episcopal Church of Richmond, Va., secured a car for their pastor's use in about three months. In a letter of acknowledgment from the committee having the matter in charge, they say:

"Please accept Broad Street M. E. Church's best wishes for your good firm, and may the blessings from above be always with you."

Write Today for Full Particulars

Don't put it off. The sooner you learn about our Free Offer, the sooner you will be eager to start, and the sooner you will get your car. You have our word for it that it will not cost you a cent. When you get the car, you do not even have to pay the freight. We do that, too.

This Free Offer is backed by one of the old reliable firms of Louisville, Ky., Ballard & Ballard Co., Incorporated, manufacturers of the famous Obelisk, Ballard's Self-Rising, Table Talk, Pioneer Self-Rising Flours, and Ballard's Carton Products. The name of the firm alone is a guarantee that every promise will be kept.

Here is the Coupon Sign it Today

Simply fill out this Coupon and send it to us. We will send all the particulars of our offer of a Ford free. It puts you under no obligation. You will not be asked to spend a cent—because the car is free just as we promise you.

Moreover, if you send in the coupon promptly, we will in addition send you a special concession which is the very acme of liberality itself, and will be a decided boost in helping you get your car.

Ballard & Ballard Co.
Louisville INCORPORATED **Kentucky**

Ballard & Ballard Co., Inc., Louisville, Ky. COUPON

Without obligation on my part, I ask you to send me details of your Offer to give a FORD CAR FREE to the Pastor of my Church.

Name .....

Address .....

I belong to .....Church

Pastor's Name .....

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Hattiesburg Circuit, at Lux, April 14, 15.
Eucutta, at New Hope, April 18.
Heidelberg, at Sandersville, April 21, 22.
New Augusta, at McLain, April 27.
Richton, April 28, 29.
Blodgett, at Ovett, April 30.
Leakesville, at Rounsaville, May 4.
Lucedale, May 5, 6.
District Conference, at Purvis, May 8, 11.
Main Street, Hattiesburg, May 13.
Seminary, at Seminary, May 19, 20.
Collins, at Bethel, May 25.
Williamsburg, at Good Hope, May 26, 27.
Magee, at Rial's Creek, June 1.
Taylorsville, at Fair Mount, June 2.
Mount Olive, at Mize, June 3, 4.
Purvis, June 6.
Prentiss, at Bassfield, June 9, 10.
Oloh, June 11.
Silver Creek, at Bethel, June 16, 17.
Sumrall, June 23, 24.

W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

McComb, at Centenary, Apr. 8, 9.
Brookhaven, Apr. 15, 16.
Meadville, at Bude, Apr. 15, 16.
Tylertown, at China Grove, Apr. 21, 22.
Fernwood, at Kokomo, Apr. 22, 23.
Topisaw, at Sartinsville, Apr. 28, 29.
Crystal Springs, May 3.
Magnolia, May 6, 7.
Fort Worth, at Hopewell, May 12, 13.
Monticello, at Georgetown, May 13, 14.
Gallman, at Mt. Pleasant, May 19, 20.
Pleasant Grove, at Mallileon, May 26, 27.
Bogue Chitto, at Norfield, May 27, 28.
Adams, at Johnston Station, June 2.
Summit, June 3, 4.
McCall's, at Hawkins Chapel, June 6.
Bayou Pierre, at Sweetwater, June 9.
Scotland, at New Hope, June 10.
Barlow, June 16, 17.
Hazlehurst, June 17, 18.
District Conference at Crystal Springs, May 1.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

Meridian, Central, April 15.
Buckatunna, at State Line, April 22, 23.
Meridian, East End, April 29.
Meridian, Fifth Street, April 29.
Vimville, at Coker's Chapel, May 1.
Waynesboro Ct., at Hebron, May 5, 6.
Waynesboro Sta., May 6, 7.
Clark Ct., at Oak Grove, May 8.
Moscow, at Pleasant Grove, May 12, 13.
DeKalb, at Pleasant Ridge, May 14.
Enterprise and Stonewall, at Stonewall, May 19, 20.
Pachuta and Quitman, at Quitman, May 20, 21.
Scooba, at ———, May 26, 27.
Lauderdale, at Electric Mills, May 27, 28.
De Soto, at De Soto, June 2.
Shubuta Sta., June 3.
Matherville, at Winneford, June 4.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Second Round.

Vancleave, at Shiloh, April 7, 8.
Lumberton, April 14, 15.
Hub, at Baxterville, 7:30 p.m., April 15, 16.
Gulfport, First Church, April 22, 23.
Biloxi, Main Street, 7:30 p.m., April 22, 25.
Columbia, April 28, 29.
Moss Point, May 5, 6.
Escatawpa, at Orange Grove, 3:30 p.m., May 6.
Mentorum, at Mt. Zion, May 9.
Carriere and Picayune, at Picayune, 7:30 p.m., May 11.
Poplarville, May 12, 13.
Brooklyn and Bond, at Bond, 7:30 p.m., May 16.
Saucier and Lyman, at Saucier, May 18.
McHenry and Howison, at Perkinston, May 19, 20.
North Gulfport and Mississippi City, at ———, 3:30 p.m., May 20.
Gulfport, Seaman's Bethel and Mission, at Kiln, May 26, 27.
Wiggin's, at Stilmore, June 2, 3.
Back Bay and Wolf River, at Finly, June 8.
Long Beach, at Sunshine, June 10.
Pascagoula and Ocean Springs, at Pascagoula, June 17.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Eden, at Pleasant Hill, Apr. 14, 15.
Lintonia, at Tranquil, Apr. 15, 16.
Yazoo City, Apr. 16, 17.
Bentonia, at Zeiglerville, Apr. 18.
Sataria, at Mt. Olivet, Apr. 19.
Bolton, at Raymond, Apr. 21, 22.
Millsaps Memorial, 7:30 p.m., Apr. 22.
Madison Station, Apr. 26.
District Conference, at Madison, Apr. 24-26.
Mendenhall, at Bethany, Apr. 28, 29.
Vaughan, at Union, May 5, 6.
Canton, May 6, 7.
Sharon, May 11.
Camden, at Thomasville, May 12, 13.
Terry, at Spring Ridge, May 16.
Flora, at Bentonia, May 19, 20.
Florence, May 23.
Harrisville, May 24.
Jackson, Galloway Memorial, May 27.
Capitol Street Church, May 27.

J. M. MORSE, P. E.

Port Gibson Dist.—Second Round.

Woodville Circuit, at Friendship, April 14, 15.
Woodville Station, April 15, 16.
Rolling Fork, at Rolling Fork, April 21, 22.
Port Gibson, April 29, 30.
Anguilla, at Sunflower Chapel, May 5, 6.
Mayersville, at Mayersville, May 7.
Harriston, at Mispah, May 9.
Gloster, at Stevenson, May 14.
Rocky Springs, at Hickory Ridge, May 15.
Hermanville, at Tillman, May 20, 21.
Nebo, at Nebo, May 23.
Fayette, at Fayette, May 27, 28.
Utica, at Learned, May 29.
Centerville, at Liberty, June 3, 4.
Roxie, at Roxie, June 10, 11.
Washington, at Cannonsburg, June 16, 17.
Natchez, June 17, 18.
Oak Ridge, at Oak Ridge, June 23, 24.

M. B. SHARBROUGH, P. E.
Port Gibson, Miss.

Newton Dist.—Second Round.
(In Part.)

Chunky and Meehan, at Kelly's Chapel, April 14, 15.
Decatur and Union, at Union, April 22, 23.
Trenton, at Burns, April 27.
Raleigh, at Cedar Grove, April 28, 29.
Bay Springs, at Louin, April 29, 30.
Homewood, at High Hill, May 5, 6.
Rose Hill, at Rose Hill, May 9.
Philadelphia, May 11.
Neshoba, at Hester's Chapel, May 12, 13.
District Conference, at Montrose, May 15, 16, 17.
Shiloh, at Cross Roads, May 19, 20.
Clarksburg, at Zion Grove, May 21.
Newton, at Eureka, May 22.

W. L. LINFIELD, P. E.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

L&N Louisville & Nashville R. R

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"—No Extra Fare

From New Orleans Daily 11 A. M.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

MRS. WINSLOW'S SOOTHING SYRUP

THE NATION'S FUTURE
Depends Upon Healthy Babies
Properly reared children grow up to be strong, healthy citizens

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

Mrs. Winslow's Soothing Syrup
Makes Cheerful, Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today and keep it handy

Sold by druggists throughout the world.

GREENVILLE DISTRICT CONFERENCE.

The 47th session of the Greenville District Conference was held at Lula, Miss., March 27-29, Rev. V. C. Curtis, P. E., presiding. The opening sermon was preached Monday night by Rev. H. C. Morrison, D.D., of Louisville, Ky., who also preached twice daily throughout the conference. After roll call, Rev. A. T. McIlwain was elected Secretary. After organization, the Presiding Elder gave a brief report of the work of the district, in which he sounded the evangelistic note, stressing the importance of looking well to this important feature of our work throughout the year.

The call of charges was taken up and the pastors made their reports. These reports, as usual, were very interesting. Three very successful meetings were reported—from Greenville, Leland, and Shelby. It was gratifying to note the number of new churches being built in the district. Friars Point and Bobo reported churches finished; Clarksdale reported a $65,000 church, to be modern in every respect, well under way of construction—to be completed by the middle of summer; Cleveland reported everything ready to let the contract for a $20,000 brick church; while the following places reported considerable repair work under way: Shelby, Duncan, and Shaw.

The reports also showed that the Sunday school work was being well looked after, which was also gratifying, as we all realize that our future success, in a large measure, lies in the Sunday school.

A special feature of the afternoon session of tho first day was an address by Mrs. E. T. Clark, of Cleveland, representing the Woman's Missionary Society of the district. Sister Clark stated that the Greenville Distrct occupied third place among the districts of the North Miss. Conference now, but her aim and plans are to have it occupy the first place before the end of 1917, and judging from her able address, we shall not be surprised to see her district take first place during this year.

The morning session of the second day was featured by a stirring address by Rev. D. R. Wasson on "The Relation of the Laymen's Movement to the Evangelization of the World." The Conference voted to have a District Evangelistic Committee, and the following were appointed on that committee: E. H. Cunningham, R. W. Evans, W. M. Campbell and J. R. Bright, with the presiding elder as chairman.

The following were elected delegates to the Annual Conference: Dr. L. L. Minor, E. M. Fant, J. H. Sherard, and J. T. Mathis. Dr. L. L. Minor was elected District Lay Leader.

The following church institutions were ably represented before the Conference: Emory University, represented by Dr Robt. Selby, of Mississippi Conference; Millsaps College by Rev. M. M. Black, also of Mississippi Conference; Grenada College by Rev. T. M. Brownlee; Methodist Hospital, at Memphis, by Rev. H. M. Ellis; Methodist Orphanage at Jackson, by Rev. J. B. Randolph. Rev. R. H. B. Gladney, Sunday school Field Secretary, was present to present the needs of the Sunday school work, and it goes without saying that this all-important interest was well represented.

The Conference was in every way a great success, due largely, and we might say altogether, to the fact that our efficient presiding elder had arranged a good program. This was Brother Curtis' first time to preside over a conference, but one would have thought, judging from the way he presided, that he was an old hand at the business. The Conference was indeed fortunate in having Dr. Morrison to do the preaching. The Doctor believes in he old-time Holy Ghost power, and more than once he had the preachers at the altar seeking a fresh baptism of this much-needed power. Brother Curtis had arranged the program to give plenty of time to devotions and preaching, thus stressing the spiritual side of the work, and we can truly say we had a spiritual conference.

Brother Jones, the conference host, and the good, hospitable people of Lula gave us a cordial welcome and royal entertainment.

We missed you very much, Dr. Meek, and you missed a good conference by not being there. The next conference will meet at Merigold, Miss.

A. T. McILWAIN, Secretary.
Glen Allan, Miss.

REUNION AT MONTROSE.

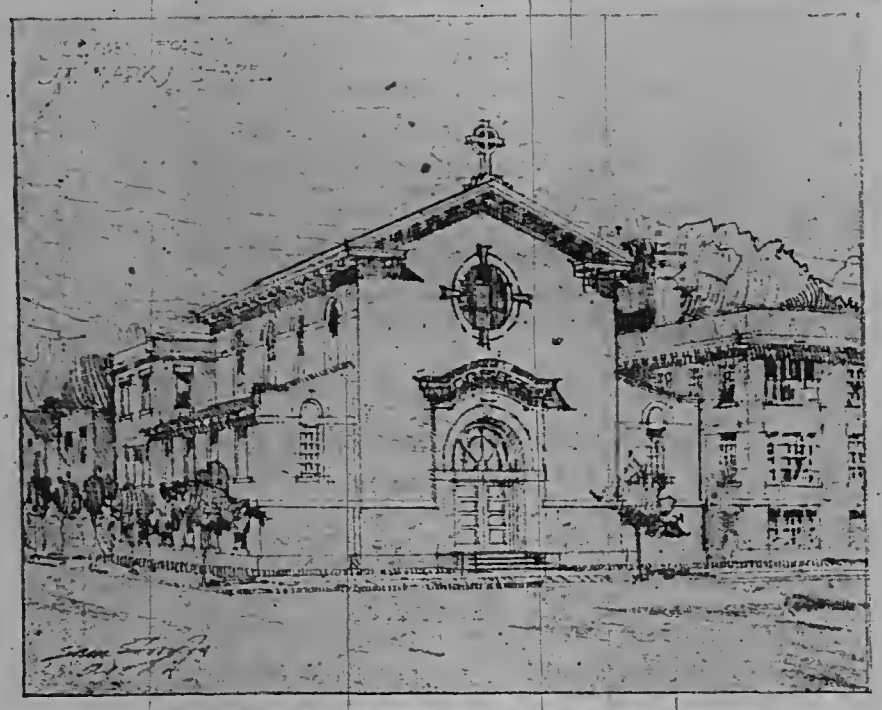
Dr. Rolfe Hunt, president of the Mississippi Conference Training School at Montrose, Miss., announces a reunion of former teachers and students of that institution for April 24. In this invitation the present student-body, the faculty and the board of trustees join, and it is hoped that all who can will be present by 9:30 a. m.

An address of welcome will be delivered by Rev. W. L. Linfield, President of the Board. A response will be made by Rev. J. L. Neill in behalf of the former students, and by Rev. W. W. Moore in behalf of the former teachers. There will be several brief informal addresses.

On the Sunday preceding this, the Commencement Sermon will be preached by Dr. H. F. Tolle, of Biloxi. On Monday afternoon, April 23, a pageant will be presented on the campus by the first 8 grades. Monday night there will be a contest for a medal in oratory by members of the Waldo Moore Society. Tuesday night the seniors will have their exercises. On the morning of Wednesday, the 25th, will come the graduating exercises, and the Baccalaureate Address will be delivered by Rev. W. B. Hogg, of Laurel.

THE MARY WERLEIN MISSION,

Which is located in the factory district of the city of New Orleans, on Tchoupitoulas street, where a great work for the Master is being done. This mission was named for Miss Mary Werlein, a sister of Dr. S. H. Werlein, and who is an earnest toiler for the upbuilding of the Kingdom in New Orleans. Rev. W. E. Thomas is the pastor, and Mrs. Emily Walker Herr has charge of the rescue work.



THE PROPOSED NEW M. E. CHURCH, SOUTH,

Which is soon to be erected in the Italian section of the city of New Orleans. This enterprise is being carried forward under the leadership of Rev. W. E. Thomas.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY

THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. **A source of help and inspiration to every one interested in religious welfare.**

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.

NEW ORLEANS CHRISTIAN ADVOCATE.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 16. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3191.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 19, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"It is much less what we do,
Than what we think, that fits us for the future."

* * *

True prayer is not a substitute for work, but a mighty spur to effort.

* * *

Apparently adherence to their convictions is too much to expect of some people—seemingly they haven't any.

* * *

Secretary of State Lansing is quoted as having recently said: "Society to-day tends toward materialism, and even the Church is drifting away from spirituality." This statement is well worth meditating upon.

* * *

The Church colleges will have something to do if they measure up to the claims that are being made for them. The standard set up, however, is none too high, and they should not be satisfied to fall short of it. Schools that are Christian in fact, and not merely in name, are the crying need of the hour.

* * *

A Roman Catholic priest of New Orleans recently declared in a sermon that there ought to be a deck of cards in every home. This utterance is about on a parity with much of the pernicious teaching of the Romish Church. Sam Jones was nearer right when he said: "If you sow cards, you reap gamblers."

* * *

It is somewhat amusing to hear a public speaker suggest that the present-day effort to have the Church regulate and elevate society by taking a hand in politics and legislation is something new. There was a time when the Church directly dominated in pretty nearly all the affairs of society and the State. A thinking man cannot but wonder if there are those among us who desire a re-establishment of that regime.

* * *

A comtemporary remarks that it was said of Bishop Soule that he prayed so much that there were corns on his knees. There is, in our opinion, little doubt that more "kneeology" would mightily help the ministry and membership of the Church in this day. In fact, it might even give us a sounder, a more Scriptural theology. Paul got rid of a good deal of theological rubbish as a result of the experience that came to him on the road to Damascus.

* * *

A contemporary has an editorial entitled, "The Occasionalism of Piety," an expression that is attributed to Dr. James Martineau. The truth emphasized under this caption, that there is need for stated hours and places for prayer and worship, is one which it is well to stress; but we do not consider this phrase a felicitous characterization of it. Piety ought to shine with a steady light. Worship is but one of its many manifestations. We were told some years ago of a minister who had a sermon on "The Monotony of Piety." It may have been a good discourse, but we have never been sorry that we did not hear it.

AT WAR WITH GERMANY.

The past few days have witnessed the final commitment of the United States to war with the German Empire. On the evening of April 2, President Wilson in a masterful address to Congress advised that a declaration be made that a state of war exists between the two countries, and both the Senate and House of Representatives have since adopted a resolution in harmony with that suggestion. The President's utterance was in every way worthy of the Chief Executive of a great nation and set forth the grounds of the action which he recommended in a manner that was most impressive and convincing. His message, in our humble opinion, is destined to take rank with the ablest State papers that have figured in the history of our country.

That the United States has at last been compelled to appeal to arms, we profoundly regret; but it is our conviction, in view of the existing conditions and what had taken place, that there was no other course consistent with duty and honor that she could have pursued. The President has certainly been patient and has faithfully endeavored to obviate the necessity of a conflict, and not until every expedient, except the surrender of sacred rights and principles, had been exhausted, did he gain his consent to recommend that the Nation resort to force.

As we go to war, it should be a source of strength and inspiration to know that justice, humanitarianism, and the highest interests of civilization are on our side. Our motives are pure and our aims are wholly unselfish. In a manner unparalleled in modern times, Germany has trampled underfoot International law, has murdered without warning the citizens of neutral States upon the high seas, and, while boasting of her "kultur," has perpetrated the most brutal and horrifying outrages. The American Ambassador to France, Mr. Sharp, in a recent communication to the United States Government, says: "I inspected more than a hundred miles of the invaded territory (from which the Germans had lately retreated) and left with the conviction that never before in the history of the world had there been such a destruction wrought by either a vanquished or victorious army." Mr. Sharp also tells of a mother in the town of Ham who stated to him "that several hundred people at that place, nearly half of whom were girls and young women, had been compelled to go with the Germans when they fell back." Such practices cannot be permitted to be carried on in the twentieth century, and the nation that dares to stand sponsor for them is the common enemy of mankind. We can scarcely believe that the great body of the German people themselves would fall to rise up against those committing such barbarities if they were correctly informed concerning them; but unfortunately they are governed by a cruel autocracy that will keep them blinded and deluded as long as possible.

This is a time when every citizen of the United States should be thoroughly loyal to his country. Hitherto, there was room for differences of opinion as to what course our Government should pursue; but now the Nation has spoken and we should present a united front in the support of the cause which she has resolved to maintain. Henceforth any effort to combat or hinder the prosecution of the war which has been proclaimed to exist would partake of the nature of treason.

But let us remember that the call is to fight the German army and navy, and not the Germans in our own land. So long as they keep the peace and deport themselves properly, we should be considerate of them and seek to guard against needlessly wounding their feelings. Bound as they are to the Fatherland by many tender ties, the situation is a very trying one for them, and we should exhibit toward them a magnanimous and kindly spirit. Thus shall we help them to be loyal to the land of their adoption and contribute to the maintenance of justice and good order throughout the American Republic.

MISLEADING.

In the Texas Christian Advocate of April 5, Dr. Bradfield represents Dr. Spencer, the Editor of the Central Christian Advocate (Kansas City), as having said that "the colored members of the Methodist Episcopal Church are certain to pass out the door which Dr. Edward Blake has opened." We respectfully submit that this statement is misleading, though, of course, it is unintentionally so. While disclaiming any authority to speak for the Negroes in the Church, North, Dr. Spencer expressed the view that they had been deeply wounded by the deliverance of Dr. Blake, and that if their Church should take his position, the colored contingent would withdraw from it. Note the following sentence of Dr. Spencer: "The fine phrases of the cold Boston speech do not deceive them at all. If under the gauze and sugar they discern THAT THEY ARE NOT WANTED, OR ARE WANTED ONLY ON THE PLATFORM OF ABANDONING THE AMERICANISM TO WHICH THE CHURCH HAS BORNE HER GREAT WITNESS, they will go forth."

All the indications are that the Church, North, is not going to stand for Dr. Blake's scheme. The utterances in the press of the Northern Church have been practically all against it. Not a single Northern Church paper is advocating it—a few days ago we quoted an emphatic pronouncement in opposition to it by the Northwestern Christian Advocate (Chicago). The white leaders in the Methodist Episcopal Church who are closest to the Negroes, such as Bishop Thirkield and Bishop Anderson, the chairman of the Freedman's Bureau, have shown that they are not willing to pay this price for union. Even Dr. Spencer argues against it, declaring that it would discredit and "pillory" their denomination in history. Moreover, Dr. R. E. Jones, speaking for his race, has declared that not until "the crack of doom" will they take the path that Dr. Blake has blazed out for the colored Northern Methodists, and Dr. Penn and other influential Negroes in the Church, North, have vigorously re-enforced him in this position. The truth is, for Southern Methodists to pin their faith to this remote hope which Dr. Bradfield is apparently seeking to awaken among them would, so far as the average finite mind can now see, be to waste time upon a veritable ignis fatuus.

DR. STEEL'S WASHINGTON ADDRESS.

(This notable utterance was made by Dr. S. A. Steel, of Shreveport, La., on the occasion when work was begun on our Representative Church in Washington City a few days ago.—Editor of Advocate.)

Mr. Chairman, Ladies and Gentlemen:

The impressive ceremony you have just performed in breaking dirt for the building of our Representative Church in our National Capital marks the actual beginning of a work that has long been on the mind and heart of Southern Methodism. The interesting address to which you have just listened recalls an heroic past, and the part assigned me in the program of this service justifies me in linking this occasion with the great future which is before us. Two million Southern Methodists, and many millions of Southern people, are the real audience that celebrate this auspicious event in the history of our great Church.

Sixteen States have contributed to erect this great place of worship. Gifts, ranging from one dollar to twenty-five thousand dollars, from loyal Southern Methodists, have made possible the building of this Representative Church, and many more will have a part in the noble work before it is completed. It will be a splendid monument to the patriotic devotion and religious faith of our people. It is not a local enterprise, but an undertaking that has behind it the endorsement of the whole Church through the official action of the General Conference. Some of our ablest men are directly and actively engaged in carrying it to a successful issue, and it is to be hoped, now that the work has actually begun, that the whole Church will feel a deeper interest in its accomplishment as soon as possible. Here a noble people, in gratitude to God for the past, and with strong faith in His truth as the only hope of man, will enshrine in monumental stone the spirit and aspiration of our great Church and fair Southland.

A visitor from some other planet, who in the couse of his celestial rambles might come to see us, and who was totally unacquainted with the thoughts of men and the institutions of human society, might at first be perplexed by the number and variety of churches he would find in any of our great communities. The perplexity might grow deeper when he reflected that all of these churches acknowledged the same Head, profess faith in the same fundamental truth, and seek to do the same kind of work. Why, he might ask, do they not all unite? But he would draw a very erroneous inference if he should conclude that this diversity of churches indicated any weakness in Christianity. The very opposite is true. It is evidence of the inexhaustible fullness of the life that is in Christ.

If you should go into a virgin forest, and note the great variety of trees—the sturdy oak, the tall and stately pine, the lofty poplar and wide branching walnut—you would exclaim, "How boundless must be the strength, how intense the life of nature, that sends up from the same soil, fed by the same chemical elements, nourished by the same sunshine and rain, such widely diverse types of trees! And how admirably this variety is adapted to the manifold needs of man, the oak and poplar and pine, each filling a particular place better than the other in the building we call our home." This analogy applies to that vast spiritual temple which we call the Church. Each one of these great denominations is an integral part of a vaster whole, and the whole is stronger and more complete because of the variety in unity which this providential organization of truth affords. It is a fundamental fallacy that confounds unity of life with uniformity of organization. It is not an accident that we have different creeds and organizations of Christian truth, but a fact in harmony with the whole order of nature and promotive of the highest interests of the Kingdom. Each denomination fulfils a special end in the plan of Providence. Of course, if the oak sill in the building were to begin to quarrel with the pine floor and the poplar beam and to refuse to allow the walnut finish, the house would soon go to pieces. And so when these denominations antagonize each other, Christianity is sadly weakened. But when they work in harmony, and conform to the apostolic ideal, and maintain "the unity of the Spirit in the bond of peace," Christianity becomes irresistible. This is the only kind of union possible because it is the only kind of union that is Scriptural.

This Church, therefore, does not represent any divisive, or sectarian or selfish sentiment; but it is in perfect harmony with the fundamental principles of true Christianity. It seeks to do here in Washington City its particular work, which it can do better than any other Church, and in doing which makes a definite contribution to our national life and to the common welfare of mankind. It is not a vain denominational pride that builds this Church, but an honorable desire to do our part in the moral upbuilding of the life of the nation, and to provide a congenial religious home for our own people who come here to live. This Church, ever true to the liberal spirit of Methodism, will seek to co-operate in fraternal relations with every other Church in this city, and rejoice in the prosperity of all, its only rivalry being to excel in zeal and devotion to our common Lord.

It is pre-eminently a representative Church. It stands for a great denomination, and for the high ideals of our Southern civilization. It represents the Methodism of the South: the Methodism that Asbury labored so abundantly to plant in our sunny land: the Methodism that has borne the banner of the Cross from the Atlantic to the Pacific along our southern parallels; the Methodism that civilized the African and evangelized the Indian, that preached the same gospel of love to the slave in his cabin and his master in his mansion, that kindled the fires of salvation along the far-flung frontier in the beginning, and keeps them burning brightly to-day among the palaces of our surging cities; the Methodism that ministered to the sick and wounded in the hospital, or on the tented field, and preached the gospel in the camps of Confederate heroes battling in defense of liberty, and pointed the dying soldier's eyes, dim with the mists of death, to a crucified Christ: the Methodism which, though shaken to its base by the throes of war, stood its ground, resisted disintegration and defied decay, reorganized its forces and renewed its life, and sprang, like the fabled Phoenix, from the very ashes of its funeral pyre, new fledged with power to pursue its shining way; the Methodism that gave us George F. Pierce, and David S. Doggett, and James A. Duncan, and Holland N. McTyeire, and Hubbard H. Kavanaugh, and Enoch M. Marvin, and John Christian Keener, and Charles B. Galloway, and Alpheus W. Wilson, and an illustrious rank and file who followed their plumes of fire!

Such a Methodism, sir, is worth perpetuating. Its doctrines, its ideals, its traditions, its family life, the subtle, yet powerful, spiritual affinities that draw its members to each other and unite them in the mystic bonds of fellowship, its denominational atmosphere—all these things are sacred, and essential elements of religion; and they are to be made concrete and enduring in the building you are to erect. There were various synagogues in Jerusalem: the synagogue of the Libertines, the Cyrenians, the Alexandrians. Each nation, all Jews, but having their own individual types and tastes, could worship amid congenial surroundings and feel at home in the capital of the nation. So, here the Southern Methodist from the everglades of Florida or the mountains of Tennessee, from the swamps of Louisiana or the prairies of Texas, from Mexico or Brazil, from China or Japan, when he comes to our National Capital will find in this church a place of congenial worship. Here he can be loyal to the faith of his fathers and the sacred traditions of his people without feeling out of harmony with the spirit of the place.

There was never an age when the world needed a Church true to its mission more than it needs it now. We are in an age of tumult and transition. Old things are passing away. All things are becoming new. Chains are being broken. Dungeons are breaking open. Light is rising. Chaos is rounding into form. Freedom is sending a Roman-off emperor to his estates, and will topple the diadem from the brow of many another king; and break the sceptre of oppression. What the world needs now is that the forces that make for righteousness shall guide the course of events and shape the future. And where else but in the Church will we find the forces of righteousness organized and active? But it must be the Church true to its mission, loyal to Jesus Christ, instinct with the presence of the Holy Spirit, putting supreme emphasis on the spiritual side of life, and bearing its testimony to the truth as it is in Jesus.

Methodism from the beginning has been one of the most vital expressions of apostolic Christianity. In an age similar in many respects to this, when revolution was shaking the foundation of thrones, and a mad democracy was revolting mankind with its excesses and shocking immoralities, the great religious revival led by Wesley saved England from the destructive forces raging around her. We must look to the same spiritual agency to save America. Our country will not escape the reaction of the cyclonic agitation now going on in Europe. If our free democracy stands firm while the world is rocking with revolution, and we succeed in molding the heterogeneous elements of our population to the ideals of republican liberty, we must create a national conscience that obeys the moral imperative, that seeks and will be satisfied with nothing less than justice for all men, high and low, irrespective of race or creed.

Methodism must do its part in creating this national conscience. It can do it best in the future, as it has done it in the past, by preaching the gospel to the masses; by kindling and keeping warm and bright the fires of salvation in the hearts of the people. When a man is converted at the Methodist altar he must be a good husband to his wife, a good father to his children, an honest man with his neighbors, a loyal citizen of the States, and a true patriot. This Church stands for these simple and unostentatious, but elemental virtues, that constitute the nation's real strength.

May I indulge a pleasing hope in connection with the great enterprise which you inaugurate to-day? May this great Church not only represent the historic past of Southern Methodism, of which we are so justly proud, but ever stand for that type of spiritual life which has made us great, and strong, and worthy to have our place among the allied forces of the Church universal; loyal to Jesus Christ the supreme Head; loyal to its own denominational banner; conservative and slow to modify its established methods to accommodate a restless and often reckless spirit of change, yet keeping step with all true progress; unaffected by the destructive liberalism that eats the heart out of Christianity and corrodes the truth; fraternal toward all of God's people; an evangelistic Church, full of the old-time religion, standing fast for the reality of that Christian experience which is the most distinctive badge of true Methodism; ever burning with revival fires, and justifying the faith and hope and liberality of the Methodist Episcopal Church, South. Here in the heart of our National Capital may it be a far-shining beacon; and, as our people turn their eyes to its brightness, may they, like the ancient Israelite, "Pray for the peace of Jerusalem," and realize that "they shall prosper that love thee!"

A STATEMENT BY THE EDUCATIONAL COMMISSION—SOUTHERN METHODIST UNIVERSITY.

The Educational Commission met in Dallas, Texas, April 4-5, for the purpose of looking into the present conditions and needs of the Southern Methodist University, and taking such action as might be deemed best to promote its welfare and carry to success this vastly important enterprise.

The Commission is happy to report to the Church that the University has already achieved much. Its assets now aggregate $2,500,000.

Its first session was opened September, 1915, with an enrollment of students unsurpassed by that of any American college or university for its initial session, and the year was completed most successfully.

The enrollment for the second year shows a marked increase, and now taxes the capacity of the buildings that have been erected thus far.

These facts attest the wisdom of its founders in choosing the city of Dallas for its location and put beyond all question that there is urgent demand for such an institution to meet the wants of our Church and to serve our country in the great and growing West.

Students have been enrolled, not only from Texas, but also from five contiguous States and from the Pacific Coast. It is too clear for douht or discussion that the General Conference was eminently wise in directing the adoption of this University as a connectional institution. Our people who reside in the States west of the Mississippi River need, and must have, an institution of real university grade. Such an institution is required to meet the wants of the educational situation which confronts them and which confronts, in truth, all the people of the South.

Thirty millions of the 100,000,000 of people who make up the population of the United States dwell in those States within which our Church has most of its membership, hut these millions have no university equal in financial strength to the universities of other sections of our country. The South cannot longer occupy with safety, or self-respect, a position of educational dependence. Both self-interest and sacred duty require that we make for ourselves institutions as strong as the strongest, and as good as the hest.

The educational system of our Church will not he complete until we have founded our connectional universities. To make them what we need will cost much money, but not to establish them firmly and endow them adequately will cost us things more precious than money.

Some may have entertained the discouraging notion that the establishment of two really great universities is a task beyond our strength; but what has been achieved forbids longer the entertainment of such a thought.

Southern Methodist University, with its assets of $2,500,000, and its enrollment of students near ly reaching 1000 a year, is the visible demonstration that success is within our reach. So much has been accomplished that no ground is left for discouragement—certainly no slightest reason for despair.

Thus far the Methodists of Texas have naturally and properly done most that has been done, and to them we must look for the immediate completion of the fund of $500,000 required as the initial endowment of the School of Liberal Arts: We feel sure they will not disappoint our hopes nor fall short of their own high purposes. To the speedy endowment and adequate equipment of the School of Theology, our people in the other constituent bodies of the University must give themselves heartily and generously.

At this point in the history of our Church and the development of our country, no more urgent and sacred obligation rests upon our Church than our duty concerning our two universities. We have set our lands to a great and noble task and we must not stay our efforts until we have laid such foundations of our universities as will assure their permanent and perfect success. Their foundation is not above the needs or beyond the strength of our great Church.

The Educational Commission, after fullest conference with the authorities of the Southern Methodist University, and careful inspection of the institution, agrees that for endowment, additional buildings, and proper equipment, it should not have less than $1,393,000, in addition to its present assets, and that this sum should be secured by May, 1918, when the next General Conference will be held.

During the meeting of the Educational Commission just held in Dallas, more than $40,000 of this amount was subscribed by generous friends, who were assembled on the invitation of the Commission to consider the interests of the University. We have good and definite hope of several generous contributions to come at an early day, which will largely increase this sum.

The whole amount can be easily secured within the next twelve months, if our people are enlisted unitedly and earnestly in behalf of this great interest. To this end we have suggested to the authorities of the University that a sufficient number of commissioners he engaged at once and put into the field, to present the cause to our people in the States of Texas, Louisiana, Arkansas, Missouri, Oklahoma and New Mexico. And we call upon the Methodist people and their friends in these States to make generous response to the appeals of the men who will be sent forth upon this high mission.

The enterprise for which we plead is of more than local importance. Under the blessing of Almighty God it is destined, we believe, to exert a blessed influence throughout the entire Southwest, advancing the cause of Christian Education and promoting the welfare of all of our other institutions of learning in the West, while sending forth from its halls multitudes of cultured and consecrated men and women, and preparing for the service of the churches a body of trained ministers thoroughly furnished to every good word and work.

Let the great results already accomplished quicken zeal and inspire liberality. What has been done must not be allowed to suffer impairment for lack of what ought to be done. This great work can not be safely ignored or postponed, or displaced by anything else.

While we recognize the fact that in all of our Conferences there are local enterprises with whose purposes we have the deepst sympathy, we trust that our people will not permit local interests to interfere with the purpose of the General Conference to complete its educational system by the building, equipment and endowment of our two universities; and we urgently appeal to our people west of the Mississippi to give themselves at this time to the supreme task of completing at the earliest possible day the building and endowment of Southern Methodist University. Already more students are knocking at its doors than can he housed within its walls, and additional buildings are urgently needed for its work. It must have an endowment of not less than $1,000,000 to conform to the standard set by our Church for an institutions of university grade. These facts make a compelling argument for the enforcement of the appeal which we make, and we feel that interest and effort must be centered on this great task until it is done.

Signed by order and on behalf of the Educational Commission.

WARREN A. CANDLER,
Chairman.

DR. DEMPSEY'S UNDERTAKING.

By Rev. C. A. Battle.

Bishop A. G. Haygood was one of the great men of Southern Methodism of a few decades ago. His work as a leader of the Church was monumental. That a fitting biography of this renowned preacher be written by one competent to do so is eminently in order. Perhaps no individual in our Church is more able to accomplish this task than Dr. E. F. Dempsey, of Emory University. This man's scholarship, high place in the University, attainments as a preacher and pastor, Christian integrity, and full acquaintance with the facts of the life of the great Bishop, well fit him to give to the Church and country a literary work of lasting qualities. Dr. Dempsey requests any who has original letters, or their copies, clippings, or records of any facts relating to Bishop Haygood, to please forward them to him at Oxford, Ga. Douhtless, any in this section having such data will gladly comply with his request. Dr. Dempsey makes the following explanatory statement about this undertaking:

"When I entered Emory College as a member of the Freshman class in the fall of 1894, Bishop Atticus Green Haygood was a citizen of the village of Oxford. Fortunately, I brought with me the habit of attending prayer meeting on Wednesday night. Hence, although the great Bishop was broken in health, I had the pleasure of hearing him in one of those marvelous prayer meeting services for which, as I afterward learned, he was so remarkable.

"In that service, the long-debated question of my call to the ministry was definitely decided. This decision came as a result of one of those flaming and mighty thoughts which he was wont to present on theso occasions. This led to that strange searching of heart which all who have had dealings with God understand but none can explain, and which, without any outward emotion, stirred the very depths of my being, and left me with a clear and indubitable conviction of my call to the ministry. It is, then, not surprising that ever afterwards all that pertained to the life and history of this man, so knit with one of my deepest experiences, should interest me intensely. Year by year I gathered and read his books, and inquired into the record of his achievements. Hence, when I came to my present position in connection with Emory College, this interest grew more intense, and it has afforded me constant delight further to study his mighty life in this place where every tree and stone and house is eloquent with memories of him.

"As I advanced in this study, there grew within me a settled conviction that a life so inspiring and so significant should be rescued from that oblivion into which it threatens to sink. Thus, I began to collect souvenirs of his life, feeling that the Church, State and Nation—yea, the whole world which he embraced in his heart's affection and his ardent sympathies—would suffer an irreparable loss if at least the materials for a study of his life were not collected.

"Members of his family, having learned of this work in which I have been engaged, have, one after the other, requested that I should not confine my studies to magazine articles or newspaper discussion, hut continue to collect the facts and embody them in a book, giving some adequate account of the life, letters, and labors of the great Bishop. Though shrinking from the magnitude of this task, I have yet complied with their unanimous request and am going forward with the work.

"It will be a great favor to all concerned if any one possessing original letters or copies of letters written by the Bishop, clippings in regard to him, or articles from his pen, or pamphlets, will write to me and let me know of this, and, as far as possible, let me have access to them. Also, those who have any reminiscenses whatsoever of the Bishop, however slight, will contribute to the completeness of the study and confer a great favor hy writing them out and mailing them to me.

"In conclusion, I ask the sympathetic prayers and friendly co-operation of every reader in this labor of love."

NEGROES FARING BADLY IN THE NORTH.

The following press dispatch is so completely confirmatory of statements made in one of our recent editorials, "The Negro Exodus," and so informing in a general way that we are moved to give it a place in our paper:

"Jackson, Miss.—P. P. Garner, Commissioner of Agriculture and Commerce, has deemed it advisable to make public the following significant communication, which shows how deluded negro and other laborers who flock to the North in quest of work at what they deem to he high class wages, are called upon to endure:

"'The Industrial Commission of Ohio; Department of Investigation and Statistics.

"'Columhus, Feb. 2, 1917.

'Commissioner Bureau of Labor Statistics.

"'Dear Sir: The Superintendent of our free employment offices throughout the State are in receipt of numerous complaints from workmen who state that they have been induced to come North upon a promise of good wages and cheap lodging by unscrupulous private employment agencies.

"'We find that when they arrive many are without funds, and find that there is no work for them, together with having to become inured to climatic conditions altogether, which is a very undesirahle state of affairs with which our State is compelled to cope.

"'I am writing to ask your co-operation in this matter, hy trying to prohibit the migration of these men by giving this matter great publicity through your papers and by watching the employment agencies closely, and notifying the workmen that before coming North they should first write a letter of inquiry concerning employment, and he sure that they have a job to go to before coming here.

"'We have had a good demand for labor during the past year in Ohio, but now, with winter on, and some of the factories cutting down their forces, together with a cessation of much public and private construction work, the demand for labor has greatly fallen off.

"'We may suggest that if your Department had

charge of the employment agencies in your State it would be well to send them a copy of this letter.

"'Trusting that through this means we may be able to stop some of this evil, I beg to remain,

Yours very truly,
(Signed) "GEO. F. MILES,
Chief Statistician.'"

JUST FIFTY YEARS AGO.

(Written on the occasion of the fiftieth wedding anniversary of Mr. and Mrs. J. B. Streater, of Black Hawk, Miss., which was celebrated on April 9, 1917.)

True love was in ascendant high,
And life was bright and heaven nigh,
When two young hearts together wed,
And naught but tears of joy were shed,
Just fifty years ago.

These fifty years you've lived and wrought,
And side by side life's battles fought;
Now eyes are dim, and heads are gray,
But love is true as on that day,
Just fifty years ago.

Your lives were young, your hopes were high,
And joyous life had naught of sigh,
When each to other gave your plight
In confidence, without affright,
Just fifty years ago.

Some plans have failed, some hopes have fled,
Some cherished schemes of life are dead;
But Heaven's mercies still abide,
As on that happy vernal tide,
Just fifty years ago.

Starkville, Miss. W. S. HARRISON.

A REPLY TO REV. H. B. WATKINS.

In my recent article concerning the interdenominational work I classed Brother Watkins as an intelligent man, and now in his reply he expresses the hope that I am not mistaken; but after reading his unfair and ungracious attack upon my record, I confess I fear I was mistaken in my classification. I am sure that no fair-minded man, however intelligent he might otherwise be, knowing the difficulties under which most of our pastors labor, would attempt to base a charge of disloyalty and failure upon the fact that during one year out of ten I failed to have a Children's Day service. Since I do not have before me a Conference Journal for those ten years, I speak only from memory when I say that I think that the year 1914 is the only year during the ten when I have not observed Children's Day. It appears to me that it is a pretty good record, though Brother Watkins is so unfair as to try to make it appear that I am in the habit of that sort of thing. At least, I feel sure that, in his effort to "strain at a gnat and swallow a camel," if there had been another failure on my part to observe Children's Day, Brother Watkins, with his peculiarly microscopic vision, would have discovered it. Now, if Brother Watkins possessed half the intelligence and brotherliness which in my first article I was inclined to attribute to him, would he not have concluded, as any other fair-minded man would have done, that certainly some unavoidable circumstance prevented my observance of Children's Day on this one occasion out of ten? It is strange to what unfair methods some men will resort, and to what lengths of sophistry they will go to establish a false presumption against an opponent when they are conscious of their own weakness. If Brother Watkins' nature had in it one element of fairness, why did he not tell his readers that during my pastorate of two years at Mendenhall I did have Children's Day the first year, and that the failure to do so the second year was the first and only failure in ten years. A statement of this sort would have shown that I at least tried to do my duty; but no, Brother Watkins wanted to defend himself in the advocacy of a weak cause, and, like many others of his kind, proceeds to do so regardless of methods, though such methods leave a false impression upon the minds of his readers, thereby reflecting not only upon me, hut as well upon the good people of Mendenhall. While no man is more ready to admit that he has failed here and there than I, yet there is one thing sure—no man has more conscientiously striven to do his whole duty. Does that not count for anything in the thought of Brother Watkins? If not, what does it matter? I am not to be judged of Brother Watkins, or of any man, hut of God. There is where my work shall stand or fall. The fact is, I have already just observed Children's Day at two of my churches and will do so at others, some of which have not observed the day in years. Furthermore, following the year 1914, when, in the eyes of Brother Watkins, I sinned so unpardonably, I had Children's Day, and observed it at one place where, if such a thing were possible, it was impossible, so said the people. Besides, I paid the five-cent assessment levied by the Sunday School Board. What now becomes of Brother Watkins' charge of failure and disloyalty? "Let him now speak, or forever hereafter hold his peace."

As for my not having raised the minimum assessments on my pastoral charges, I have to say that I have never done less than my best, and if Brother Watkins can do more than that, let him try it. If raising the Conference collections is the measure of a man's ability, success, and loyalty, the majority of the preachers of the Mississippi Conference are miserable failures, as the records will show. For instance, last year out of the twenty-four charges in the Hattiesburg District only five paid in full. Again, of the twenty-two charges in the Meridian District, where Brother Watkins operates, only four paid in full, three of those failing to pay in full being in the city of Meridian where Brother Watkins resides. Now, according to the ever-successful Watkins, not less than thirty-seven pastors in these two districts, were disloyal and utter failures—three of them being in the city of Meridian where he happens to have his home. Leaving myself out of the count, I dare say that all these faithful pastors were just as successful (if not more so) considering the difficulties of their respective fields, as was the Rev. H. B. Watkins. In attacking my record, he has not only "hit below the belt"—an ungallant thing to do—but has indirectly struck a blow at the vast majority of his brethren of the Mississippi Conference. "Nothing succeeds like success" is materialistic philosophy and utterly false in its last analysis, because it postulates success upon visible results, concealing the unseen realities which count with God. Brother Watkins says that he is willing to submit to any test with me. Then, laying aside the ability of tax-gathering, is he willing to count with me the number of professions of faith under his ministry? I believe I could name just one revival among the many which I have held in which there were more conversions than Brother Watkins ever had in all his ministry. Brother Watkins, how many souls have you led to Christ? That is the question which God will want you to answer—not how much money have you collected.

Furthermore, I venture to say that if Brother Watkins had served the charges which I have he would have done no better that I have. **Is he willing to try it?** Then let him accept this challenge: If he will ask his presiding elder to appoint him, at the next session of the Conference, to a charge which I will name, and he succeeds in raising the collections in full, I will agree to pay $50 into the treasury of the Sunday School Board, or to the interdenominational work—whichever he is most loyal to. If he fails, he is to resign from the Board of Missions of which he is a member, making a public statement through the Advocate and at the Annual Conference of the cause of his resignation. I wonder if he is willing to surrender the pastorate of a nice city station to accept a hard country circuit just to see this matter tested out. I am anxious to see the test made because too many of our faithful pastors have too long been measured and judged by the money test—their ability as taxgatherers.

I only wanted to reply to Brother Watkins' attack upon my personal record. As for what he says about the interdenominational work, I am not concerned. I still stand by my figures and statements, and no mere assertions of Brother Watkins will move me from my position, for I could, if I were so disposed, meet assertion with assertion and argument with argument. For instance, he names men whose contributions to the Church—so he says—have not been lessened by their gifts to the interdenominational work. I could name men prominent in Methodist circles whose gifts to the Church do not begin to compare with those to the interdenominational work. I have in mind a man who gave $50 to the interdenominational work, secured from his Sunday school $100 for the same cause, and did not give one cent to the Sunday school work of his own Church, except in the penny collection of the Sunday school of which he is the Superintendent. I am just in receipt of a letter from a member of the Sunday School Board in which he states that last year the Children's Day collections, upon which our Sunday school work is absolutely dependent, amounted to only $1200, and our work calls for a budget of $3500. How does that compare with the budget of nearly $11,000 for the interdenominational work, most of which comes out of the pockets of Methodist people who ought to put their money into the treasury of their own Sunday School Board. We have only one man in the field and it is impossible for him to cover the field. If Methodist men would put their money into the Church where it belongs we could place two men in the field. Brother Watkins says that Methodists are giving 48 per cent of the budget of the interdenominational work. I said 75 per cent. My statement is worth as much as his. He tried to lessen the force of my statement relative to the fine salaries received by the interdenominational workers, but I am reliably informed, as I think, that one of their workers as he travels over the State boasts that he is the highest paid religious worker in the State. In his effort to show that our Church has an official relation to this work, Brother Watkins says that our General Conference elected a representative on the Lesson Committee. I rply that if that gives us official relation, then we have official relation with the Nothern Methodist Church because the General Conference appoints a delegate to represent our Church at their General Conference, and this movement for unification is belated. As for my permitting my Sunday school to study the uniform lessons, I do so only because I have had nothing else, but does not Brother Watkins know that our Church is substituting the Graded Lesson System as fast as possible? He also mentions the fact that they have at their conventions prominent Methodist speakers. Well, I presume that he, or any other man, would speak for them if expenses were paid, and a little over for good measure. When I come to think about it, I myself might be tempted to accept a proposition of that sort. While, as Brother Watkins suggests, the interdenominational workers may have furnished more or less inspiration in the past, it occurs to me that it would be very silly for a lame man to continue to lean on crutches after he had recovered the use of his limbs. Thus I might go on to the end, replying to every assertion of Brother Watkins.

If Brother Watkins thinks I am alone on this question, he is mistaken. A large and growing number of preachers and people of this Conference stand precisely where I do, as was evidenced by certain resolutions passed without a dissenting vote by the Hattiesburg District Conference two years ago and published, by order of that body, in the New Orleans Christian Advocate. If Brother Watkins wants us to remain loyal to the Mission Board which aids in supporting our Sunday School Field Agent and of which he is a member, it might be well for him to measure his words or have less to say—we might follow the sound of his trumpet and go over en masse to the interdenominational work. By the way, **if all the members of the Mission Board endorse the attitude of Brother Watkins, some of us would like to know it.** My candid opinion is that the Interdenominational Association is a positive menace to the denominational Sunday school work, and while I am neither a prophet, nor the son of a prophet, I want Brother Watkins and all of his way of thinking to mark my prediction that, if our people do not withdraw their support from the State work and stand loyally by our denominational work, sooner or later, Rev. J. L. Neill, our efficient Field Agent, will have to be withdrawn from the field.

In closing, let me say to Brother Watkins that the invitation which I extended to him is still open, and the voice of Moses is still sounding far and wide the call, "Who is on the Lord's side? let him come unto me." JOHN W. RAMSEY.

LAFAYETTE DISTRICT.

Responding to the call of the presiding elder, Rev. H. W. May, the pastors of the Lafayette District met in Crowley February 27-28 to plan for the evangelistic campaign, according to the resolutions introduced by the Committee on Evangelism, and adopted by the Annual Conference at Baton Rouge. Several of the brethren have arranged for meetings in the month of April; some found it practically impossible to arrange for meetings so early; but efforts will be made in every charge, and by practically every church. Louis Hoffpauir, at Vinton; A. A. Bernard, at Eunice; Wm. Schuhle, at Lafayette. Brother Higginbotham, at Jennings, and G. A. Morgan, at Houma, have announced definite plans for meetings in April. Plans for meetings some time in April, which are not yet mature, are being made by N. E. Joyner, in Lake Charles; T. I. Beck, in Morgan City, and H. N. Brown, in New Iberia. M. Hebert, on the French Mission, and J. H. Hoffpauir, at Gueydan, will probably arrange for meetings later in the year. G. D. Anders will have Rev. D. E. Kelly with him in a meeting at Indian Bayou in July. Rev. H. Wade Cudd assisted Rev. G. A. Morgan in his meeting at Houma, which closed on Easter Sunday. Reports are not yet in from this meeting.

New Iberia, La. H. N. BROWN.

CHURCH NEWS.

Bishop H. C. Morrison will soon have a book to come from the press. It is stated that it will be chiefly an autobiography, though it will contain some of his sermons.

Dr. E. G. B. Mann, of Lexington, Ky., has lately held an excellent meeting in Tampa, Fla. Dr. Mann is a revivalist of power, and one of the most forceful personalities in the Methodist Episcopal Church, South.

We take the following from Miss Bennett's address to the Woman's Missionary Council, now in session in New Orleans: "Less than $20,000 has so far been saved or recovered from the embezzled endowment of the Scarritt Bible and Training School. The trial of Mr. Joseph S. Chick was postponed from the October to the January term of the court, and again from January to April."

NOTES ON THE WOMAN'S MISSIONARY COUNCIL.

By Mrs. R. F. Harrell.

As we listened to Miss Head speak on Korea and Japan and tell of the impressions which first came to her as she entered those fields, we were made to realize as she did the bigness of the task undertaken and we felt that this impression could well be that which is forced upon the heart of one attending the Council sessions for the first time. It is a tremendously big task which these women have before them and only the wonderful vision which they have received from the Master, and the miraculous fulfilment of their plans make it possible for them to have courage to press forward. The Spirit of God has descended upon these women and baptized their hearts with his holy love; and so great is their confidence in their leader, Miss Bennett, that whatever her great heart conceives, whether far in advance of their ideas or not, they seem, almost to a woman, to be willing to adopt.

Miss Bennett's message to the Council was a strong, earnest appeal to the women to renew their consecration to his great cause, to seek a closer communion, and a more steadfast fellowship with Him, "so that we may go forth again to teach others the meaning of those words, 'Go ye, and lo, I am with you always, even unto the end of the world.'" She spoke of the cultivation of the Home Base and the large increase in members as well as offerings; still the goal for 1916 was not reached, nor have all the uninterested been enlisted in the mighty army for the advancement of the Master's kingdom. In speaking of the work done along this line, Miss Bennett very beautifully brought out the fact that "ye are My friends if ye do the things which I command you."

We were asked to take as our task for 1917 an increase over 1916 of ten per cent in the number of auxiliaries, ten per cent in membership, and ten per cent in conference collections.

The imperative need of a Student Secretary was again brought before the Council, and Miss Bennett recommended the appointment of a committee of three to secure such a woman. The committee was appointed and at a later time reported as available not one woman, but two splendid, consecrated young women—one representing the foreign work, the other the home. Miss Bessie Combs from China, and Miss Edith Fuess from the Institutional Church, Kansas City, were presented to the body, and so apparent were their qualifications that they were accepted without a dissenting voice, except that many felt that their retirement from their present work would be a distinct loss to their respective fields—still the great opportunities which will come to them in working among the students in our colleges, summer assemblies, and the Church will more than compensate for this temporary relinquishment.

The service consecrating these two women to their new work was indeed solemn and beautiful. They were called to the front of the chancel rail and Miss Bennett feelingly addressed a few words to them, after which Bishop Lambuth was called on to pray, and such a prayer as only Bishop Lambuth can offeer came from the heart of that great man, as he asked God's blessing upon these two young women set apart for this special service. A hush fell upon the audience—the Spirit of God was truly in their midst. As the prayer ceased, Miss Bennett's voice was heard in the beautiful hymn, so expressive of trust and confidence, "He leadeth me; O blessed thought!" and as others joined in, a light from heaven seemed to descend upon these women, for an expression not earthly lit up their faces. "I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain."

The reports of the Administrative Secretaries were full of interest and encouragement. Miss Head reported that the work in the foreign field had been carried forward by about the same number of workers, with the same equipment as last year. Small amounts have been spent in needed improvements and two new buildings have been erected—the missionary home at East Gate, Changchow, and the primary building at Holston Institute, Songdo.

"At Kobe, Japan, the Lambuth Memorial Bible Woman's Training School has never owned its own property. The buildings now in use are inadequate. The walls have been cracked by earthquakes, and one of them has been declared unsanitary. New property and a sufficient building, well equipped, are an urgent necessity. With some remodeling at the cost of a few hundred dollars, the old buildings, which are on ground leased for a period of eight years, might well be used for the next evangelistic center, which will serve also as a place for the practical training of the Bible women."

In Shanghai a splendid new property has been purchased for the McTyeire School and is located in the suburbs of the rapidly growing city. "The grounds are spacious and well adapted to the location of an administration building, dormitories, the Young J. Allen Memorial chapel and whatever else may be necessary for the next decade. These buildings should be erected at the earliest possible time." The changing of an open canal to a boulevard has greatly enhanced the value of the old property. This institution stands out as one of the best for educational work and character-building in all China.

The work in South America presents many problems—the people are scattered and the country is so vast, and there is much overlapping of territory. There are 22,000,000 people in the three-fourths of the country not yet reached. A plan is now being formed for an evangelical university system which will correlate in a university plan all the institutes or high-grade schools. At present we have but one school eligible to be a part of the system; that is at Piracicaba. The other schools must be strengthened and put on a higher plane.

Mrs. MacDonell, Secretary of the Home Work, spoke of the encouraging features of the home work, despite the horrors of the European war. The passage of the Federal child labor bill gives a chance for physical and mental development impossible in the past. The spread of State-wide prohibition which prohibits the sale of liquor in the States adopting it and the decision of the United States Supreme Court establishing the validity of the Webb-Kenyon bill protecting the dry States from the shipment of liquor into their territory, removes the source of much that creates the need for home mission work.

"In 1916 we maintained twelve schools with an enrollment of 1945, at the cost to the Council of $57,852.58—nearly $30 per student. The Council also spent $12,070.28 in repairs and redeeming outstanding notes. There were 28 teachers engaged in this constructive work. We maintain 2 mountain schools; 4 for Japanese, on the Pacific coast; one for Mexicans in Texas; 2 for Cubans and Americans, on the Florida coast; one for dependents; one for delinquents, and one for the industrial training of Negro girls. In addition to these, there are 22 night schools, enrolling 934 students at the various Wesley Houses."

The work of the Council in foreign and industrial neighborhoods has grouped itself about 41 Wesley Houses, Bethlehem Houses, and other social and religious institutions and 6 co-operative homes for young working women.

Children to the number of 1188 have had the benefit of the kindergarten; 666 babies were cared for in the day nurseries; 934 students were enrolled in 21 night schools, and 9653 books were loaned from the free reading rooms; 1698 have attended the story hours in the settlements.

THE BOSTON METHODIST PREACHERS SPEAK.

(At a late session of the Boston Methodist Preachers' Meeting, after addresses by Dr. William Fairfield Warren and Dr. I. Garland Penn, a colored minister of the M. E. Church, the resolutions given below were unanimously adopted. This was the body of ministers to whom Dr. Edgar Blake delivered his much-discussed speech some weeks ago.—Editor of Advocate.)

"Whereas, of late, in advance of any suggestion from the Joint Commission on Methodist Unification, or even from any sub-committee thereof, the colored members of our Church have more than once been appealed to and urged to waive once for all every claim for representation in the law-making General Conference of the new organization expected to result from the pending negotiations of the Joint Commission; and

"Whereas, the aforesaid members have been given to understand that in case they do not spontaneously and promptly tender this suggested renunciation of the rights of full membership, and the negotiations for reunion shall fail, they are to be held responsible for the result, disastrous to black and white alike; therefore

"Resolved, that we, the Boston Methodist Preachers' Meeting, duly assembled, hereby record our distinct disapproval of every such forementioned appeal and warning as unauthorized, ill-timed, and needleessly provocative of opposition to the reunion for which we are and long have been earnestly praying.

"Resolved, second, that we instruct our secretary to send a copy of this action to Zion's Herald; also another copy to the Joint Commission's Sub-committee on the Status of the Colored Membership prior to its meeting in Cincinnati a week from to-morrow."

The First Methodist Episcopal Church, South, of Atlanta, Ga., has established an Emory Loan Fund, the object of which is to assist worthy young men to secure collegiate and university training in Emory University. The pastor of this congregation is Dr. James E. Dickey, who is one of the safe and strong men of Southern Methodism.

The Nashville Christian Advocate thus sums up the assets of Southern Methodist University at Dallas, Texas: Buildings and grounds, $1,254,956.25; real estate, $898,225.75; invested endowment, $231,418.91; subscription notes, $443,688.43; miscellaneous assets, $95,700.77. Total, $2,922,990.11.

METHODIST UNION REVIVAL SERVICES.

We would call special attention to the union revival services which are to be held at our First Church, 1108 St. Charles Avenue, under the auspices of our city churches. The meeting is to begin next Sunday at 7:30 p. m. At this meeting it is expected that all Southern Methodists in the city who can do so will be present. The revivalist, Rev. D. L. Coale, is one of the General Evangelists of the Southern Methodist Church, and comes to us after having had large success in different parts of the country. A great concourse of Methodists should be present at First Church next Sunday night and pledge to the evangelist their prayers and hearty co-operation. A greatly successful meeting may be expected if all our people will rally and each one do his or her part. Those who have resided for a lifetime in New Orleans tell us that no such meeting has been attempted before by our churches in this city, at least in their time. In other places union meetings have often been mightily used of God in the conversion of sinners and the edification of believers. There can be no doubt in our minds as to the spiritual needs of New Orleans.

REV. D. L. COALE,

Of Dallas, Texas, one of the General Evangelists of the M. E. Church, South, who will have charge of the union revival services at the First Methodist Church of this city, which are to begin next Sunday.

A banquet for men will be given at First Church at 6:30 Friday evening of this week. The object of this is to interest the laymen of all our churches in the meeting; to confer together as to united effort, and to offer fervent prayer for the outpouring of the Holy Ghost. If our laymen will put their hearts into this movement, a glorious revival may be assured. Mr. Spindler, who accompanies the evangelist and leads the singing, is very desirous to have organized a union choir of one hundred voices. We have in our churches many who are musically gifted and who can render greatly needed help in song. Mr. I. N. Niebergall has kindly consented to organize the choir and get it in good shape for the musical director. He will need the co-operation of all the pastors and laity in this matter. Let all who are willing to assist be present at First Church next Sunday night, when a rehearsal will be conducted by Mr. Spindler.

S. H. WERLEIN,
New Orleans, La. Pastor of First Church.

Thrice is he armed who has a heart so true and gentle that it calls out from others feelings of respect and love.—Charles Edward Jefferson.

"The only way to be patient, to be calm, to be ready for all effort and all endurance is to hold in the soul the great truths of God, greater than any passing event or crisis."

THE UNIFICATION PUZZLE.

Dear Doctor Meek: Stirred by the many articles in our Church press on the subject of Unification during the past year, I have been frequently tempted to give forth "mine opinion," but have hesitated because others of wider learning and deeper research were giving to your readers that wisdom which belongs to the "well advised." Then, too, I have said this "scattered flock" needs more of my time than does the Church of my opinion, for I'm neither a lawgiver nor the son of a lawgiver; nor has it been given to me to legislate in this momentous affair; therefore, lest I should intrude where greater wisdom is required, I have been "afraid and durst not show mine opinion."

Neither is it my purpose, at this time, to do more than call attention to the communication of Dr. B. W. Bond which appeared in your issue of March 29, and which I have read the third time, only to be the more impressed each time with its sound and timely statements; and also to the article of Brother Mitchell, entitled "The People Not for Union," in the Advocate of April 5.

Of the score and more of articles which have come under my eye (and I have let none pass, and have re-read many), from the historical and philosophical standpoint, Dr. Bond's seems the clearest and most convincing, and from the practical side of the question I am impressed with the force of Brother Mitchell's contribution.

Dr. Bond furnishes food for the Commissioners; Brother Mitchell for the common people. And from each angle we have the question, Is the time for union ripe? Because of the public attractions (National and State), it is possible that the extremes meet in Vicksburg more than most places in this part of the South. Scarcely a week passes that we do not meet people from north of the Ohio River, many of whom ask, What are the chances for union? And yet few of them manifest any clear conception of the difficulties attending the question. With them the whole matter hinges upon the Negro issue, and their understanding of that feature is illustrated by a conversation which ran about thus:

"Have you any Negroes where you live?"

"Yes, but they are of very inferior type, socially. Before their coming, locks were almost unknown with us, but now we have to lock up everything."

"Well, you have the typical Negro of the South."

"Oh, no! These are those who have been driven from the South because of their very objectionable characters."

When assured that these were representative of their race (with honorable exceptions, of course), the statement was very emphatic, "We want no more." We have a goodly number of most excellent people from the North and West, many of whom have joined our different Churches, and, while we have colored organizations representing the different denominations in the city, I have not yet learned of one who has joined other than a white church. Some of the most consistent, faithful members of the Church which I serve have come to us from the Methodist Episcopal Church. The treasurer of our board of stewards was born and reared in the extreme North, and in an informal discussion of this question by the board only a few evenings ago he said: "I know how to sympathize with the Southern sentiment because of my knowledge of the difficulties better than I knew before my coming South." Call it prejudice, call it affinity or whatever you may, there is a social instinct in man which is the soul of religion, and which gives emphasis to the proverb, "There is a friend that sticketh closer than a brother," and which cannot me ignored. Dr. Bond very truly says, "The first essential is to secure the unity of the churches, not their unification—and unity never can be brought about by legislation." Brother Mitchell warns us, "that the time has not come and the people do not want organic union;" and he recites what, doubtless, would be the testimony of a majority of the pastors in the South, should they be called upon for evidence.

But I promised in the beginning only reflections upon the utterances of Dr. Bond and Brother Mitchell, and I must not allow myself to be betrayed beyond my promise. I would only add that what I have written is in the interest of the Church in which I was born and in which my father was an official in different capacities for more than fifty years; the Church which I love, as I love nothing else, and to which I have given all of my time and strength for more than forty years; the Church which has taught me all I know of God as my Father and of Jesus Christ as my Savior; the Church which has inspired my best efforts and held out to me the hope of a home in that house not made with hands, eternal in the Heavens. Yes, with her altars before me and her cause my cause, I have written in her best interests, as I have understood them. For forty and four years I have answered every roll-call, and met every appointment assigned me from junior preacher on, and upon these I base my right to have concern for her "welfare or her woe."

"Beyond my highest joy I prize her heavenly ways,
Her sweet communion, solemn vows, her hymns
of love and praise."

T. B. HOLLOMAN.

Vicksburg, Miss.

TREASURER'S REPORT.

First quarterly report of the treasurer, Mississippi Conference Board of Missions, ending March 31, 1917:

	Foreign	H.&Con.
Brookhaven District—		
Monticello	$ 11.63	$.....
Fernwood	95.00	91.00
Wesson	17.47	.....
Hazelhurst	4.57	.....
McCall's Creek	1.20	.....
Total	$129.87	$ 91.00
Hattiesburg District—		
Blodgett	$ 5.00	$ 5.00
New Augusta	12.50	12.50
Court Street	25.00	25.00
Main Street	23.18	.....
Total	$ 65.68	$ 42.50
Jackson District—		
Capitol Street	$ 47.94	$.....
Fannin	10.00	10.00
Bolton	18.00	17.00
Brandon	.....	22.00
Rankin Street	.....	5.00
Total	$ 75.94	$ 54.00
Meridian District—		
Central	$ 58.17	$.....
Shubuta	18.50	13.00
Clark Mission	2.50	2.50
Matherville	.....	10.00
Total	$ 79.17	$ 25.50
Newton District—		
Newton	$ 1.57	.....
First Church, Laurel	8.58	.....
Fourteenth Avenue	3.51	.....
Total	$ 13.66	$.....
Port Gibson District—		
Silver City	$ 38.00	$ 38.00
Hermanville	5.00	10.00
Harrison	2.00	.....
Gloster	10.00	11.50
Total	$ 55.00	$ 59.50
Seashore District—		
Bay St. Louis	$ 4.56	$.....
Columbia	180.00	173.00
Back Bay and Wolf River	2.00	4.00
Total	$186.56	$177.00

Specials.

Fernwood	$108.79
Shubuta	14.10
Central	58.18
Hawkins' Memorial	70.00
Edwards	41.75
Lorman	2.00
Canton	6.00
Madison	4.10
Port Gibson	10.47
Shiloh	2.01
Norfield	1.50
Logtown	7.69
Crawford Street	20.00
Bay St. Louis	3.00
Walnut Grove	1.50
Harperville	2.80
Total	$353.89

CHARLES W. CRISLER,
Treasurer, Mississippi Conference Board of Missions.

THE EFFICIENCY CONFERENCE.

This communication is to call the attention of our preachers and people to our Efficiency Conference, to be held at Grenada, June 5-8. The whole program cannot be announced yet; but we are to have Dr. George Stuart for four addresses, Dr. H. M. DuBose for four addresses, and Dr. H. C. Howard for three addresses. Dr. Chappell will be with us again, and we expect Dr. Pinson and Dr. McMurry. And in addition to these, Bishop Murrah, our Bishop, has agreed to be present and take part in the program.

The committee feels sure that the program will meet the expectation of all who attend. We have some of our ablest men, and we have tried to secure such a variety of subjects as to meet the need of Christian workers in every field. Since we have put forth such effort to secure men capable of informing us on the very things we need to know, and since these men have consented to come to us for a sum that is nominal, we feel that it is not too much to expect that no district or quarterly conference and no protracted meeting will be allowed to conflict with this meeting at Grenada.

The efficient man, the productive man in Christian work, is the man who lives in the atmosphere of the best thought and method of the Church. A man may be consumed with the passion for the world's salvation, but if he does not know how, "helpless" is a feeble word for the description of his condition. The substance of this philosophy, then, is that the man without a vision of the mind and method of the Church is destined to be left behind in the march of the Kingdom. We want you to regard these speakers, the best we have, and this helpful variety of subjects as your opportunity; and do not forget that unless you are present it shall profit you nothing. We hope to shake hands with you on the campus of Grenada College on the afternoon of June 5, and to say "good-by" at the noon trains June 8.

WM. L. DUREN,
For the Committee.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

The Home Circle

THE LITTLE BIRD TELLS.

Now isn't it strange that our mothers
Can find out all that we do,
If a body does anything naughty
Or says anything that's not true?
They'll look at you just a moment,
Till your heart in your bosom swells,
And then they know all about it,
For a little bird tells.

Now where that little bird comes from,
Or where that little bird goes,
If he's covered with beautiful plumage
Or black as the king of crows;
If his voice is as hoarse as a raven's
Or as clear as the ringing bells,
I know not; but this I am sure of—
A little bird tells.

You may be in the depths of a closet,
Where nobody sees but a mouse;
You may be alone in the cellar,
You may be on top of the house;
You may be in the dark and the silence
Or out in the woods and the dells—
No matter, wherever it happens,
The little bird tells.

And the only way you can stop him
Is just to be sure what you say—
Sure of your words and actions,
Sure of your work and your play.
Be honest, be brave, and be kindly;
Be gentle and loving and well,
And you can laugh at the stories
All the birds in the country may tell.

—School of Education.

MARGARET OF NEW ORLEANS.

By Miss Maria Wightman Capers.

Of all the charming stories that could be told of this very charming old city of New Orleans, I doubt if there be one that can surpass or even equal that of the first statue ever erected in this great country of ours to a woman and which was unveiled in 1884.

At that time there were very few statues to women even in Europe, and most of those few were to queens. I shall leave you to judge as to the queenliness of the woman whose story I shall briefly try to tell.

The statue, which is considered an excellent likeness, shows a plain woman seated in a low chair with her arm around a little child who leans agalnst her. Her shoes are very thick, her dress very plain, and she wears a little shawl. She is stout and short, and her face is a square-chinned Irish face, but the expression on that face would arrest your attention. The inscription on the monument is the one word: "Margaret."

Many years ago two Irish immigrants crossed the water and began their new life in Baltimore. Their one little daughter, born soon after their arrival, they named Margaret. Later the awful scourge of yellow fever that swept through the city left Baby Margaret without father or mother, and she was adopted by a poor woman from Wales who had crossed in the same vessel with her parents.

When scarcely more than a girl Margaret married Charles Haughery. A baby girl came to gladden their home, but their joy was soon dimmed by the father's failing health. Seeking a warmer climate, they moved to New Orleans; but the hoped-for improvement did not come, and, a sea voyage being recommended, the father bade goodby to wife and baby and sailed for Ireland, only to die shortly after his arrival.

Grief followed grief for Margaret, for soon her tiny haby died, too; but her deep grief, instead of resulting in selfishness, made her aching mother-heart go out in love and longing to all little orphan children, and she determined to help them. She was poor, but she was strong and knew how to work. Seeking a place of service in one of the orphan asylums, she toiled day in and day out unceasingly, happy in the thought that she was helping the children. Sometimes, when food was scarce, Margaret went out to collect food and money; and her plain face, lighted by the light of love, soon became a very familiar one all over the city, and at times what she brought in was all the children had to eat. When there was need for a new building Margaret was largely instrumental in securing it and clearing it of debt. She lived in the asylum for seventeen years, managing the large dairy and doing any and every kind of work that she could to help the children; and we may be very sure she was never too busy to mother a sad, hungry little heart. Then she decided to open a dairy of her own and try to make more money in order to have more to give. She was most successful in this undertaking, and later also with a bakery that she bought. She used to drive a milk cart and a bread wagon herself, and everybody wanted Margaret's milk and bread and Margaret's smile and kind word.

Every day Margaret was getting richer and richer, and yet every day she was giving, giving to the orphan boys and girls—Irish, Jew, Catholic, Protestant, white, black, all; for her motto was: "God has been so good to me that I must be good to all." Even when she had attained great wealth she still dressed in the same plain way and herself carried food and cheer to the needy, for her bounty did not extend to children alone. Any need appealed to her tender heart, and during the war she ministered largely and lovingly to the soldiers. When the overflow of the Mississippi River caused inundations in the city, as it used constantly to do, Margaret would go through the river flats in a boat paddled by a negro and dispense bread to the half-starving families.

No wonder the poor people called her "St. Margaret." Her very name was forgotten, and she was known only as St. Margaret or Margaret, the orphans' friend.

The three largest homes for children in New Orleans resulted almost entirely from her efforts, while the home for the aged and infirm is one of her benefactions.

Margaret toiled unceasingly for forty-six years, and, in spite of all that she gave away, it was found at her death that she had amassed a fortune of $600,000, which she left to the orphans of the city, irrespective of creed or color, for "I must do good to all," she said again and again.

Her will was signed with a cross, for Margaret could not write her name. She gave her money, her work, her love, asking for nothing in return. But did she receive nothing?

When sickness came and there was no one of her own blood to minister to her, the wealthiest and most cultured women of New Orleans vied with each other in their attentions; and when her soul went back to her Maker, the city government of New Orleans, the Merchants' Association, bankers, officers of the Cotton Exchange, the Produce Exchange, and the Chamber of Commerce all gathered to pay their tribute of love and respect to her. Thousands of people stood bareheaded in the streets as the pallbearers passed bearing her casket, followed by the children from eleven orphan asylums, white and black, Catholic and Protestant.

The next Sunday sermons were preached from the pulpits of the city with Margaret's life as a text. Is it any wonder that, though up to this time no monument had ever been erected in this country of ours to a woman, such a tribute was paid to this great heart of love and unselfishness? And could any regal robes call forth the admiration that stirs our hearts as we look at the homely dress of this royal woman, with her arm about a little child?—The Young Christian Worker.

THE OLD MAN.

One spring, long ago, after the snows had melted and the robins returned, the warm sun brought a bunch of saw-toothed leaves up out of the ground.

The French children looked at these leaves and called them dent de leon—tooth of the lion—but the English boys and girls changed the words to dandelion.

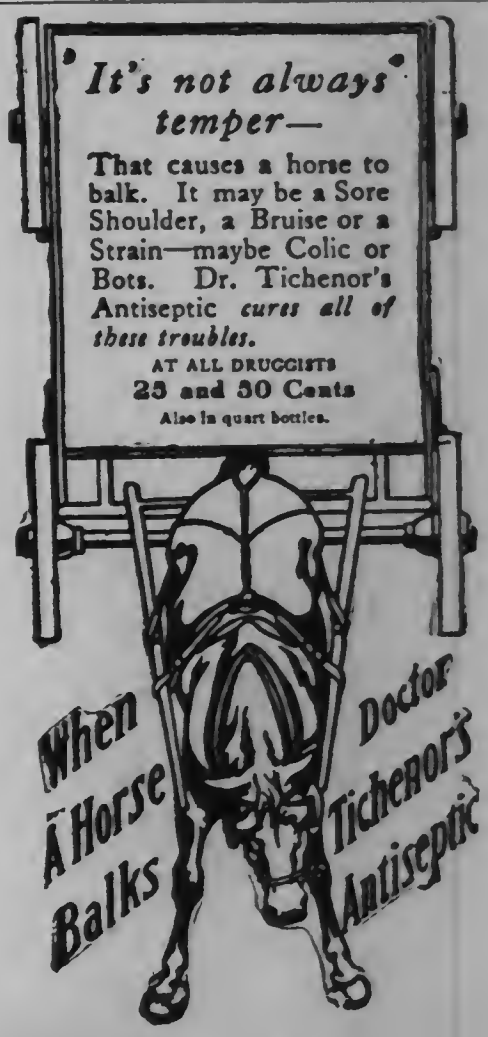
The little Indians watched the plant send up a sort of a pipestem, and by and by, on the top of it there came a picture of the sun. It made them think of the white man's gold pieces and they hoped the Great Spirit would change the little suns into money with which they could buy coffee, sugar and blankets. As they watched the yellow disc became a ball and finally turned white. Now it made them think of a pale face when he has lived a long time—Indians do not turn gray.

In their disappointment they said: "No good! No grow into money! Just old man!" So with contempt they named the plant, Ba-di-to' (The Old Man) and that is what the Mesquakies still call the dandelion.—Northern Churchman.

THE TRANSFORMED APOSTLES.

Canon F. W. Farrar.

It was the stupendous fact of the resurrection of Christ by his own divine power—a fact which the Jews regarded as impossible—which changed the whole character of the Apostles, and uplifted them from what they have been—timid, and dull, and even half faithless—to what they became as the inspired teachers and converters of the world; the heralds of the world's last aeon; the proclaimers and appointed founders of the Kingdom which shall have no end. The resurrection, as we have seen, was "no mere **accessory** of their message, but the sum and the centre of the message itself." They grasped, if millions of Christians have failed to do so, the meaning of the angel message, **"Why seek the living among the dead? He is not here; He is risen, as he said."** They did not preach a dead Christ, but rather a risen Christ; not a lost Christ, but a Christ ever present; not one who was habitually to be regarded as a tortured and agonizing sufferer, but one who liveth forevermore, and imparts to us his life and joy, so that in the midst of death we are still in life. They had been but as children, full of wavering misapprehension and timidity, because "as yet they knew not the Scriptures that he must rise again from the dead." After the resurrection, they sprang into the full stature of men, because then first they began fully to apprehend all that Jesus was "as the only name under heaven given among men whereby we must be saved." When Jesus finally parted from them at the ascension, they returned to Jerusalem **"with great joy."** All things had become new to them. They saw that the awful humiliation of apparent defeat was but the work of a self-sacrifice infinitely fruitful: that the death of Christ, immediately followed by his resurrection, was the inauguration of a new and final aeon in the world's history, in which God would not only be among them, but dwell in them, and walk with them. It was in this conviction that they went forth in Christ's name, conquering and to conquer.


It's not always temper—
That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.
AT ALL DRUGGISTS
25 and 50 Cents
Also in quart bottles.
When A Horse Balks
Doctor Tichenor's Antiseptic

Christian Advocate.

OFFICE: No. 513 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

NOW IS THE TIME.

This is the time to take care of the work of circulating the Advocate. War conditions, with constantly advancing prices, are making it increasingly difficult to meet our bills and to keep the paper going. We appeal to our friends to give us active assistance in the various pastoral charges during the next few weeks—after that time, money will be scarce and it will be hard to secure subscriptions. WHAT WE MOST DESIRE AT PRESENT IS TO HAVE AN EARNEST EFFORT MADE IN BEHALF OF RENEWALS EVERYWHERE. Will you not, brother pastor, send to the office for a list of the subscribers in your charge (giving the names of all post-offices therein), and see that a faithful effort is made to this end immediately? We shall highly appreciate it, if you will.

THE NEW YORK LEGISLATURE AND THE ROCKEFELLER FOUNDATION.

We published recently, under the caption, "The Peril Perceived," an able discussion showing the influence of the Carnegie and Rockefeller Educational Foundations from the pen of Bishop Warren A. Candler. Attention was called in that most suggestive article to the fact that United States Senators and distinguished educators are beginning to discern the harmful effects of these privately established Boards, with millions of dollars at their disposal to shape the educational policies of the schools and colleges scattered throughout the United States, and are now speaking out in warning tones against permitting them to exercise untrammeled the far-reaching powers which they have shown a disposition to assume. In the light of Bishop Candler's timely and informing utterance, the following press dispatch is well worth noting:

"New York, March 13.—Bills to repeal the charter of the Rockefeller Foundation were introduced today in both Houses of the Legislature. The step was taken, according to the sponsors for the bills, as the culmination of futile attempts to obtain an official investigation of the Foundation, with a view to having a public discussion at a Legislative Committee hearing on the entire subject of the continuance of the legal sanction of such institution."

Some one may be disposed to ask if the Church colleges of the country have not to a considerable extent been the beneficiaries of these Foundations. We regret to have to answer this question in the affirmative—Church schools, because of their poverty, have been peculiarly susceptible to the temptation to seek money from almost any quarter from which it could be had—but this is no reason for giving immunity to these rich educational trusts if they are being administered in a way that is not for the public good. We hope that those into whose hands the New Orleans Advocate comes, if they have not already done so, will give Bishop Candler's recent utterance a careful reading.

There are things in our civilization that we should count of far greater value than money; and if the test of an educational institution is the men and women that it makes, endowment, important as it is, is by no means the most potent factor in its equipment. A Christian atmosphere that gives birth to noble ideals and leads to the laying of solid foundations of character, is worth vastly more than a plethoric college treasury, stately buildings, and great museums, laboratories, and libraries. This is a truth that needs ever to be kept in mind. The States in the American Union and most of the Christian Churches are abundantly able to maintain their schools upon a high plane of efficiency, without any sacrifice of principles or placing themselves even impliedly under any improper obligations, and, by every token, they ought to do so. But in the educational world, as everywhere else, **first things should be put first.**

SOME VIEWS OF SCIENTISTS.

It has long been the custom of preachers to argue man's superiority to the other animals of the world from the upright position of his body and his general physiological structure. For instance, Bishop Marvin in one of his masterly discourses waxes eloquent upon the physical attestations of man's greatness, dwelling particularly upon the wonderful formation of the human hand and its marvelous adaptableness to various uses. Mr. F. Wood Jones, D. Sc., Professor of Anatomy in the University of London, however, takes issue with this line of reasoning in his book, "Arboreal Man." The following are some brief extracts therefrom:

"The human body is no such finished product of evolution as we have fondly imagined. It has points of decided inferiority to the physical frames of mammals upon which we look with disdain as less finely formed than ourselves. Some of the lower animals are more capable of exquisite adaptions than we ourselves. * * * The upright attitude of man has been employed as an argument in favor of his superiority to the four-footed beasts physiologically, although the evidence makes such an argument ridiculous. * * * Man is oddly unlike the noble beasts of the jungle: but he is amazingly like the creatures of a primitive type that infest the bog, the pond, and the swamp. His relatives are not the lords of the forest, not the kings of the jungle, nor the mighty eagle, but the creatures of the slime. * * * The primitive plan on which the hands of man are built can be accounted for only by supposing that **man's ancestry spent a long pilgrimage in the trees.**"

Science in practical, experimental fields has rendered mankind a noble service; but when it has entered speculative fields as to the past and future of the race it has seldom failed to make itself ridiculous. There are some darknesses that are too deep and dense for exploration by the feeble finite reason, and into the abysmal depths of which only a revelation from God can pour any real light. Much to be pitied are Christian teachers who are disposed to take such investigators as their guides. Surely they should take warning from the recent test of Professor James H. Leuba, of Bryn Mawr College, who interrogated two groups of American scientists of 500 each, each group being reckoned as embracing 300 men as less eminent, and 200 as more eminent, concerning their belief in a personal God who may answer prayer, and in personal immortality. The results of his inquiry are stated as follows: "In the first group of scientists, 31 per cent of the lesser men declared belief in a personal God; 37.5 per cent of the more eminent avowed that belief. In the second group of scientists 41 per cent of the lesser men believed in God, and only 27.7 per cent of the more eminent.....In the same groups the answers to the question bearing on immortality worked out as follows: First division—lesser men, 50.1 per cent believed, more eminent, 31.5 per cent believed. Second division—lesser men, 52.8 per cent believed; more eminent, 35.2 per cent believed."

Most startling are these figures. For our part, we cannot abandon the teachings of the Book of Holy Writ for the conclusions of men, so many of whom in their explorations of the universe can find no basis for a belief in a personal God. If there is so much division and uncertainty among them concerning this greatest of all truths, why should their speculative dicta concerning other things be accorded so much weight?

A NOTABLE OCCASION.

Mr. and Mrs. J. B. Streater, of Black Hawk, Miss., celebrated their golden wedding anniversary on April 9, 1917. They had several old friends to dine with them on that day and the occasion was a delightful one in every respect. Though an effort had been made to discourage the presentation of gifts, they were the recipients of many beautiful presents from friends and acquaintances, and of many letters bringing kindly greetings and messages of love and appreciation. Not a few of these communications came from North Mississippi ministers who had received kindness at the hands of this worthy couple, whose life fortunes were linked together fifty years ago. Perhaps the most significant testimonial of esteem was a handsome loving cup from the Black Hawk Sunday School, of which Brother Streater has been the efficient superintendent for forty-nine years, during which time he has never missed a session unless he was ill or was for some good reason away from the town of Black Hawk.

The home of this devoted husband and wife has ever been a pronouncedly Christian one, in which the highest ideals have been maintained, and from which have constantly gone forth pure and helpful influences. One of the most touching congratulatory notes received was from the unknown (to them) wife of a successful Jewish business man who, when a mere youth, had boarded with them while attending the village school, and who, according to his life-companion, had then received impressions for good that are still abiding with him. (Who can measure the influence of a family circle in which Christ is regnant and where there exists an altar at which He is worshiped?)

Mississippi Methodism has never had in it a truer, cleaner, or more high-minded layman than Brother Streater, who has faithfully served the Church as a steward, as a Sunday school worker, as a delegate to District, Annual, and General Conferences, and in various other capacities. He is at this time a trustee of Millsaps College, being the Secretary of that body—of which he is one of the few surviving charter members. Of Sister Streater, who is a woman of unusual intelligence and force, it is not saying too much to affirm that she has in every particular been an ideal helpmeet to her noble husband, and not less consecrated and unwearying than he as a servant of Christ. It was with Brother and Sister Streater that Bishop Charles B. Galloway made his home when he was serving his first charge—the Black Hawk Circuit—and he counted them among his most prized friends until his great life ended. We pray Heaven's richest blessings upon these two choice spirits who have so splendidly kept the faith, and we hope that they may have here on earth many more happy wedding anniversaries before the Master shall summons them to a mansion in the sky.

PERSONAL AND OTHER NOTES.

Rev. A. Inman Townsley, of Bogalusa, La., has tendered to Governor Pleasant his services for the chaplaincy of the Second Louisiana Regiment (infantry).

The Commencement sermon of the Capleville (Tenn.) High School will be preached on May 13 by Rev. H. S. Spragins, pastor of the First M. E. Church, South, of Memphis, Tenn.

The General Minutes of the Methodist Episcopal Church, South, for 1916 are out in their usual form. The price is 50 cents, net. This handy volume should have a place in the library of every Southern Methodist preacher.

Rev. J. A. Bowen, one of the evangelists of the North Mississippi Conference, is now assisting Rev. W. M. Sullivan in a revival meeting at Co-

lumbia, Miss. Success continues to crown the efforts of Brother Bowen to win men to Christ.

Rev. J. J. Garner reports "everything in good condition" in the Kilmichael charge, North Mississippi Conference. It is nothing new for things to be in "a good condition" where Brother Garner has sway.

Rev. E. G. Wood writes that his work at Standard, La., is in an encouraging condition, and that he is expecting much to be accomplished for the Master during the remaining months of the Conference year.

We make grateful acknowledgment to Rev. R. A. Tucker, our popular pastor at Grenada, Miss., for 16 subscribers from his choice charge, with a check to correspond. The work in his field is making good headway.

Rev. J. W. Raper, our pastor at Houston, Miss., is pleased with the progress being made in his charge. He has written for a list of our subscribers in his field and will give immediate attention to the work of securing renewals.

Rev. E. H. Cooley, of Walnut Grove, Miss., says: "The work of the Kingdom has begun well in this charge. The outlook is bright, and it is my ambition to make this year, which is my fourth, the greatest of my quadrennium in this field.

Rev. T. D. Lipscomb and family, of Pleasant Hill, La., have spent the past few days in New Orleans, having been drawn to the Crescent City by the Woman's Missionary Council. Brother Lipscomb brightened our sanctum with his genial presence Monday of this week.

Rev. C. A. Massey, of Varnado, La., writes: "Having been appointed to serve the Angie-Talisheek Circuit, I am making my headquarters at Varnado. We hope to have a good year and are working to be able to make a creditable report at the next Annual Conference."

Rev. C. H. Strait, of Johns, Miss., is gratified with the situation in his charge. He states that Rev. J. M. Morse, presiding elder of the Jackson District, is expected to preach the Commencement sermon for the Agricultural High School at that place on Sunday, April 29.

The Minutes of the Seventh Annual Meeting of the Woman's Missionary Society of Louisiana, which was held at Crowley, Feb. 26-March 1, are on our table. They are in their usual good form, and clearly show that our woman's work in this State is in a gratifying condition.

Rev. R. I. Collins, of Courtland, Miss., has been kept quite busy within the past few weeks looking after the sick and visiting his members. He is pleased with the condition of the work in his care. Brother Collins' letter brought us 4 subscriptions, for which we extend to him our thanks.

Rev. Leland Clegg, of Harperville, Miss., sends us the following note: "I have been encouragingly received on this work, and things are moving on well. I have six appointments, to which I am giving twelve sermons a month. This is a fine country, with a religious and progressive people."

Rev. L. B. Moore, of Vimville, Miss., in a business communication to our office, takes time to commend the Advocate. Among other things, he says: "I like your stand for the Church on the unification issue. I think that it would be better for us if we could never hear of union again."

Rev. A. F. Moore, of Fulton, Miss., sends us some subscriptions and comments as follows upon the status of his work: "Our work is progressing very well, considering the depressed condition of things. Our Sunday schools are increasing in interest, and this begets hope in us for the future."

Though he finds it somewhat difficult to circulate the Conference organ in his territory, Rev. D. R. McDougal, of Kossuth, Miss., carries its interests on his heart and seeks to have it come into the homes of his people. He is giving a good account of himself generally in his field of service.

Rev. G. A. Morgan, of Houma, La., together with his wife and child, was a visitor to New Orleans last week, having come to the city to secure medical treatment. Brother Morgan paid the Advocate office an appreciated call, but the Editor, being out of the city, failed to see him, much to his regret.

We are indebted to the following friends, of whose kindness we have made no mention elsewhere, for two or more subscriptions sent in within the past few days: Rev. C. P. Moss, Tchula, Miss., 3; Rev. G. D. Purcell, Dubach, La., 3; Rev. J. F. Campbell, Benton, Miss., 2; Rev. Olin Ray, Tunica, Miss., 2.

In a business letter to our office, Pastor A. C. McCorkle, of Byhalia, Miss., appends the following optimistic note: "Everything is moving along finely in this charge. The finances are in a good condition; large crowds are attending church, and a spirit of Christian fellowship prevails throughout the entire work."

We are in receipt of a postal card from Rev. L. M. Lipscomb, presiding elder of the Winona District, which reads as follows: "Please announce that the time of meeting of the Winona District Conference has been changed from April 24-27 to June 12-14. It will be held at Drew, Miss., the place remaining the same."

Rev. K. W. Dodson, of Minden, La., reports as follows: "I am pleased with the progress of the work here. Good congregations are attending public worship, including the prayer meeting. Services for the children are being conducted this week, and we are expecting a good class to join the Church when they close."

Rev. W. H. Saunders, our capable pastor at Fernwood, Miss., has completed his plans for his round of revival meetings. Rev. W. B. Hogg will be with him at Kokomo about May 16; Rev. Dan Kelly will conduct a revival campaign for him at Fernwood, starting about the 20th of June, and Rev. J. Lloyd Decell will assist him at Knoxo the third week in August.

Brother W. L. Hamil, of Homer, La., in renewing his subscription to the Advocate, adds the following note: "I am very fond of the tone of your paper and I heartily endorse the sentiments of the Editor on organic union. My experience as a Confederate soldier has led me to believe that union would probably result in the disruption of both Churches."

From a late issue of The Baptist Record (Jackson, Miss.) we take the following: "Rev. S. B. Myers, a Methodist minister, was recently baptized into the fellowship of the Union Avenue Church of Nashville, Tenn. He will be ordained at once. He is said to be a good preacher." Brother Myers was formerly a member of the North Mississippi Conference.

Rev. W. A. Terry, pastor of the Broadstreet M. E. Church, South, of Hattiesburg, Miss., has our thanks for 2 subscriptions to the Advocate. He says: "My charge is progressing well. All departments of the church are doing first-class work. We have recently had a really good meeting, which was conducted by Rev. J. V. Bennett, one of the evangelists of the Mississippi Conference."

Recently in referring to the gift of their father's valuable law library to Emory University by the Misses Reynolds, of Booneville, Miss., his initials were given wrong in the Advocate. They should have been L. P. instead of "J. B.," as they appeared. This choice donation was made through Rev. Robert Selby, Commissioner for Emory University in Mississippi, and is much appreciated.

Brother J. A. Cooper orders the address of his Advocate changed from West Point to Mhoon Valley, Miss. He says: "I am going back home. I am now 71 years of age. I love my Lord, my Church, and my paper. It is a comfort to me to hear how the preachers are getting on and how the Master is saving souls." Blessings on this veteran; and may his "path shine more and more unto the perfect day."

Dr. U. G. Foote, pastor of the Rayne Memorial Church of this city, has been invited to preach the annual sermon of the Seashore Compground Training School at Biloxi, Miss., on the fourth Sunday in May. He has also accepted an invitation from the Faculty of Tulane University (New Orleans) to preach the baccalaureate sermon for that institution, in the University Chapel, on Sunday morning, June 3.

From a letter from Rev. W. L. Duren, pastor of our First Church at Columbus, Miss., we take the following: "We had a splendid Easter service at the morning hour on Sunday, April 8, and a program of Easter music was rendered in the evening. A cash collection of $700 was taken for our 'building debt.'" Brother Duren is patriotic and will plant three acres of corn to help the South feed herself during these war times.

Bro. Townsley, of Bogalusa, La., writes: "We are in the midst of a good revival meeting at this place, with Rev. W. B. Hogg, of Laurel, Miss., doing the preaching. Brother Hogg has special gifts for winning men. Mr. Karl I. Bean, one of our stewards, is leading a large chorus choir at the services. Every pastor and church in Bogalusa is co-operating. I have received at the regular services in my church during the past four months 125 members."

Rev. W. W. Mitchell, presiding elder of the Durant (Miss.) District, writes: "Please kindly announce that the Durant District Conference will be held at Kosciusko, May 29 to June 1. The opening sermon will be preached on Tuesday night, May 29, by Rev. B. P. Jaco. The first business session will be held Wednesday morning. The damage done our church at Ackerman by a recent storm has made a change of the place of meeting necessary."

Rev. C. A. Northington, of the New Albany (Miss.) Circuit, writes us as follows: "The prospect in my field is encouraging. Tho people have made everything very pleasant for us. My first quarterly conference measured up to the first one of last year, in spite of the cry of hard times and the fact that it was held nearly a month earlier." Brother Northington and his worthy flock have a way of making things go whether it is easy to do so or not.

From a letter from Rev. T. H. Lipscomb, of the Aberdeen (Miss.) District, we extract the following: "The Tremont and Fulton Circuits at their second quarterly conferences, recently held, made the best reports in their history. The outlook generally is encouraging. The meeting-place of the Aberdeen District Conference has been changed from Pontotoc to Amory, and it will be held about the middle of June. The exact date will be given later."

Rev. F. J. McCoy, of South Mansfield, La., sends us the following note: "Yesterday, April 15, was a great day in Naborton. We broke ground for our new church, which will cost $1200. Rev. A. G. Shankle was the principal speaker, and in his own manner he gave us an address that suited the occasion."

Mr. Whitman Davis, the accomplished Librarian of the Mississippi A. & M. College, Starkville, Miss., in renewing his subscription takes time to add a few lines commendatory of the Advocate, for which we thank him. He expresses regret at seeing churches so often resorting to suppers, bazaars, etc., to raise money, thus missing the joy that comes from the proper kind of giving. The Advocate endorses Brother Davis's view concerning these expedients, and seeks to discourage them by excluding from its columns all mention of them when they are brought into requisition.

In a letter bringing us 3 subscriptions to the Advocate, Rev. W. A. Bowlin, of Cedar Bluff, Miss., says: "The work here is in good shape. Everybody seems hopeful; we are making a record in our Sunday schools. I was called upon last week to mourn the death of my dear brother, H. L. Bowlin, who died at his home in Columbus, Miss., where he had resided for 25 years. He was a faithful official member of our First Church in that city." We deeply sympathize with Brother Bowlin in the sorrow which has come to him, and pray that he may have the sustaining power of divine grace.

From a letter from President J. R. Countiss, of Grenada College, we take the following: "We have had an unusually quiet and successful session. The student body is the most loyal and enthusiastic that I have had; the teachers are efficient, and the equipment added to bring the school up to the standard required by the Church has greatly increased the interest in the scientific work. We are cramped for room, but I believe that another year will see us in more satisfactory and ample quarters. The students are pleased and we have a larger number pledged to return than ever before. We have bought five new pianos and spent some $4000 for other improvements during the year."

Rev. R. P. Neblett, of Como, Miss., writes: "Rev. J. A. Bowen has lately been with us in a 12 days' meeting. The spiritual life of our people was wonderfully quickened and all departments of our church work were stimulated. We had on Easter Sunday 10 accessions on profession of faith and 3 by certificate. It was a beautiful sight when this class appeared, to be received. Several more will be received Sunday, April 15. The services attracted large crowds, and the following ministers favored us with their presence while the meeting was in progress: Rev. J. H. Holder, Rev. R. H. B. Gladney, Rev. E. H. Mohler, Rev. W. D. Wendol, Rev. Melville Johnson, and Rev. A. M. Bennett. Sisters Bowen, Wendel, and Mohler were also with us a part of the time."

THE BLOOD IS THE LIFE.

The blood is the life because it is the nutritive fluid. If the blood becomes very impure, the bones, the muscles and other parts of the body are impaired and finally become diseased. Slighter variations in the quality of the blood, such as are often brought about by breathing the bad air of unventilated rooms, have equally sure though less plain ill effects on the nervous system.

Persons that have any reason to believe that their blood is not pure should begin to take Hood's Sarsaparilla at once. This medicine has done more than any other in cleansing, enriching and revitalizing the blood and giving strength and tone to all the organs and functions.

If you want to be entirely satisfied, insist on having Hood's. Accept no substitute.—Adv.

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

YES! MAGICALLY! CORNS LIFT OUT WITH FINGERS

You simply say to the drug store man, "Give me a quarter of an ounce of freezone." This will cost very little but is sufficient to remove every hard or soft corn from one's feet.

A few drops of this new ether compound applied directly upon a tender, aching corn should relieve the soreness instantly, and soon the entire corn, root and all, dries up and can be lifted out with the fingers.

This new way to rid one's feet of corns was introduced by a Cincinnati man, who says that, while freezone is sticky, it dries in a moment, and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin.

Don't let father die of infection or lockjaw from whittling at his corns, but clip this out and make him try it.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

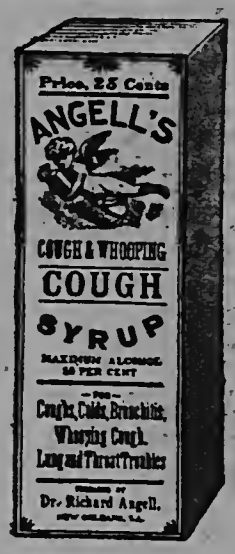
DAISY FLY KILLER

placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 sent by express prepaid for $1.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N.Y.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
SOUTHERN SEATING and CABINET COMPANY
JACKSON, TENNESSEE.

Contains no Habit-forming Drugs



25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and yon should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, Mr. ORRIN H. SWAYZE, was born in Yazoo County on March 14, 1844, and died at his home at Benton, Miss., on March 26, 1917. He was married to Miss Alice Fisher. Of this union were born eleven children—four sons and seven daughters. One son and four daughters preceded him to the better world. He leaves a wife, six children, ten grandchildren, one brother, one sister, and a host of other relatives and friends to mourn his departure. Brother Swayze has been a steward in the Benton Church for years, and was loyal to the doctrines and teachings of the Church. He loved the preachers, and was glad for them to come to see him, and it was an inspiration to be in his company. He was a citizen that will be greatly missed in this community, and all join in sympathy with the bereaved family.

His pastor, J. F. CAMPBELL,
Benton, Miss.

LEROY BARLOW, the little son of Mr. and Mrs. W. G. Barlow, was born on Dec. 20, 1902, and departed this life on Feb. 28, 1917, making him 14 years, 2 months, and 8 days old. His remains were laid to rest in the Rexford Cemetery by the side of his mother, who preceded her to the grave nine years, the funeral service being conducted by Rev. J. W. Steen. His death, though he had been an invalid for years, was rather a sudden one, and came as a shock to his many friends and relatives. He leaves to mourn his death a father, step-mother, two brothers and three little half-sisters, besides a host of friends and other relatives. His life was an example of patience with God's work and ways. For, though he could not enjoy the things of this world as did others, he possessed a cheerful countenance which won for him many friends. His affectionate disposition was beautifully demonstrated by the love he bore for his relatives and little friends, and his life was an inspiration to all who knew him. He's gone to join mother and the angels. Ere long we will all have been gathered there. Then the circle will never again be broken. Lord, help us to be patient, too!

AUNT OLLIE.

In the city of Shreveport on Jan. 17, 1917, there died a faithful and good man. J. L. LINEHART was born in France on Aug. 25, 1861—of French and German parentage. He came to this country when a child and lived in Chicago and Cincinnati for many years, but he had resided in Louisiana for the last six years. By trade he was a cabinet maker and knew how to do many useful things. He was reared in the Lutheran Church, but had been a devout member of the Methodist Church for the last several years; and had served therein as steward. Brother Linehart was deeply religious. He believed in tithing. It was a matter of regret to him that he failed to do this last year and he expressed the desire to make it up this year. He had been in failing health for several months, but the spell that ended in death lasted only about two weeks. Realizing that his end was approaching, he asked for the communion. He prayed much and was clear and definite as to his faith in Christ and his acceptance with Him. He was twice married, and he has left children by both unions and a widow to mourn their loss. The plaudit, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord," has doubtless been said of him.

H. W. LEDBETTER,
Pastor.

SOME VARIED EXPERIENCES.

Dear Advocate: Varied experiences have been mine since I last wrote you; so, after giving the readers of our fine paper quite a rest from my typewriter, I thought I would make a report of things in my section of the field. Some time ago I had my first experience in tying the knot for a couple—a la Gretna Green. The gentleman was totally blind and a bridge over a rippling stream formed the setting for the affair. Then, about two weeks ago I was awakened about 11:30 at night by a friend seeking my services in the same capacity. They were at the gate waiting and there I married them. I still experience new things.

A day later one of the saddest things of my ministry occurred at Bentonia, when lightning struck and killed three young men who sought shelter in a hollow tree. The fourth was nearly killed, but was revived and has recovered. I buried two of these young men at old Dover Church Monday afternoon of last week, and a sad occasion it was, for a large assembly of friends mourned with the bereaved ones. The third body was carried to Charleston, to the family home. It was such a sudden shock that the whole town still feels the weight of it.

Lastly, let me come to myself and I close. I have at last succumbed to the fever and had an operation performed. On last Tuesday at noon my tonsils were removed, and I ought to be on the reserve list for a few days, at least; but I have gotten along so nicely that my wife can hardly keep me quiet. I am not talking much, but am feeling fine and can eat most anything, just so it is soft. The nurses thought I was rather a curiosity because I could eat and talk. I expect to be back in harness by Sunday week. Our work is progressing very well. We are far behind in farm work in this section, owing to rains, but hope to do our part in preparation for the titanic struggle that looms up before our eyes. May God lead us to a speedy peace, that his kingdom may be set up amongst us!

M. F. ADAMS.
Flora, Miss.

Life is not jest and amusement; life is not even enjoyment; life is hard labor.—Turgenieff.

INSURANCE FOR MINISTERS

It is a well recognized fact that endowment insurance offers the best and safest plan for the minister to save a part of his yearly income during his best earning period. It is essential to his peace of mind that his dependents be amply protected. To meet these two demands is the purpose of the Methodist Ministers Relief Insurance and Trust Association of Boston, Mass. During its 39 years it has paid to the widows and orphans of Methodist ministers one and a quarter million dollars. Most of its insurance is written to mature at age 65, payable in cash or a life income. Its policies are the most liberal and its rates the lowest.—Adv.

"The joy which God commands is a joy in which it is impossible to go too far. It is a heavenly joy, based upon things which will last for evermore."

FREE COURSES.

Penmanship, Business Letter Writing, Mathematics, Business English, etc., are taught FREE to all who take Bookkeeping or Shorthand at Draughon's College, Shreveport, La. P. E. Townsley, Mgr.—Adv.

I desire no other evidence of the truth of Christianity than the Lord's prayer.—Mad. de Stael.

GOOD TEACHERS WANTED. The demand for college and high school specialists along literary, scientific and industrial lines far exceeds the supply. We have some very choice openings now. Write for booklet. **SOUTH ATLANTIC TEACHERS' BUREAU**, Geo. J. Ramsey, M.A., L.L. D., Pres., **Raleigh, N. C.**

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)
DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham
Ticket Office, 211 St. Charles Street.
Telephone, Main 2939.
J. R. WELLS, Division Pass. Agt.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

THE KNIFE ABOLISHED
Great Discovery of Famous Eye Specialist Saves Operation

The remarkable success of magic Opthalmin Absorbent makes it no longer necessary to undergo a painful, expensive and uncertain operation for Cataracts, Chronic Granulations, Lid Tumors, Corneal Ulcers and other eye troubles of like nature.

This truly wonderful remedy quickly and surely absorbs the foreign growth, and has restored the sight of persons nearly blind for years.

Opthalmin Absorbent is a pure vegetable compound, guaranteed to be perfectly harmless, and can be used with absolute safety in all eye ailments. It quickly heals Watery Eyes, etc., tones up the weakened blood vessels and improves the nutrition of the eyes.

CATARACT BLINDNESS

can be prevented if taken in time. The first symptoms of this dread disease are very mild and deceptive. Delay may mean blindness or the knife. When the vision begins to fail and things look hazy, use **Opthalmin** and guard against serious affliction. Full description of this great remedy, what it has done for Others, and valuable book on the care of the eyes sent free to anyone who will write to the

Dr. C. Sherwood Co. 354 Church St., Elmira, N. Y.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Second Round.

Lula and Dubbs, at Dubbs, Apr. 20, 21.
Jonestown and Evansville, at Evansville, Apr. 21, 22.
Coahoma and Lyon, at Lyon, Apr. 28, 29.
Gunnison and Shipman's Chapel, at Shipman's C., May 4, 5.
Cleveland, May 5, 6.
Clarksdale, May 12, 13.
Tunica, at Hollywood, May 19, 20.
Benoit and Beulah, May 25, 26.
Rosedale and Hillhouse, at Hillhouse, May 26, 27.
Glen Allan, June 3, 4.

The District Conference will be held at Lula, March 27,-29.

V. C. CURTIS, P. E.

Holly Springs Dist.—Second Round.

Lamar, April 22.
Holcomb, at Spring Hill, April 28, 29.
Grenada, April 29, 30.
Coffeeville, at C., May 5, 6.
Potts Camp, at Winborn, May 12, 13.
Ashland, at Ashland, May 19, 20.
Toccopola, May 26, 27.
Randolph, May 27, 28.
Paris, June 2, 3.
Taylor, June 9, 10.
Oxford (Q. C.), June 10.
Water Valley (Q. C.), June 13.
Holly Springs (Q. C.), June 17.

JAMES H. FELTS, P. E.

Sardis Dist.—Second Round.

Sardis Cir., at Cold Springs, Apr. 21, 22.
Sardis, 7:30 p. m., Apr. 22.
Sardis Q. C., Apr. 26.
Cockrum Cir., at Independence, Apr. 28, 29.
Hernando—Dist. Conf., Apr. 30,-May 3.
Hernando Q. C., May 1.
Longtown, May 5, 6.
Arkabutla, at Mt. Olivet, May 12, 13.
Crenshaw, at Sarah, May 15.
Eureka, at Lovejoy, May 19, 20.
Eudora, at Poplar Corner, May 26, 27.
Charleston, May 30.
Pleasant Hill, at Lewisberg, June 2, 3.
Olive Branch, at Oak Grove, June 9, 10.

J. H. HOLDER, P. E.

Winona Dist.—Second Round.

Isola, at Isola, April 21, 22.
Duck Hill, at Chapel Hill, April 28, 29.
Lambert, at Belen, May 5, 6.
Tutwiler, at Vance, May 6, 7.
Webb, at Strathmore, May 12, 13.
Drew, at Sandy Bayou, May 19, 20.
Ruleville, at Ruleville, May 20, 21.
Dublin, at Rome, May 26, 27.
Valley Mission, at Tippo, June 2, 3.
Minter City, at Minter City, June 9, 10.
Schlater, at Schlater, June 10, 11.

L. M. LIPSCOMB, P. E.

Columbus Dist.—Second Round.

Kilgore, Mayhew Circuit, April 21, 22.
Columbus, First Church (Q. C.), April 24.
Columbus, Central (Q. C.), April 25.
Siloam, Cedar Bluff Circuit, April 28, 29.
West Point, (Q. C.), April 30.
Macon (Q. C.), May 2.
Murrah's Chapel, Columbus Circuit, May 5, 6.
Cochrane, May 12, 13.
Crawford, May 19, 20.
Pleasant Hill, Sturgis Circuit, May 26, 27.
Hashuquar, Mashulaville Circuit, June 2, 3.
Cooksville, Shuqualak Circuit, June 9, 10.
Steel's Chapel, Longview Circuit, June 16, 17.

The Columbus District Conference will be held at Shuqualak May 15-18.

18. W. W. WOOLLARD, P. E.

Durant Dist.—Second Round.

Louisville, at Louisville, April 21, 22.
High Point Ct., at Sand Hill, April 24.
Noxapater Ct., at Mt. Pleasant, April 26.
Kilmichael Ct., at Salem, April 28, 29.
Poplar Creek Ct., at Wesley Chapel, May 1.
Hesterville Ct., at North Union, May 3.
Kosclusko Ct., at Pierce's Chapel, May 4.
Acona Station, at ———, May 5, 6.
Black Hawk Ct., at Smith's Chapel, May 6, 7.
Bellefontaine Ct., at Wathall, May 9.
Slate Springs Ct., at Spring Hill, May 10.
Eupora and Maben, at Eupora, May 12, 13.
Mathiston Ct., at Lagrone, May 14.

W. W. MITCHELL.

Corinth Dist.—Second Round.

Booneville Circuit, at Carolina, April 21, 22.
Marietta, at Ozark, April 24.
Mantachie, at Oak Grove, April 25.
Mooreville, at Oak Hill, April 26.
Corinth Circuit, at Mt. Corinth, April 28, 29.
Guntown and Baldwyn, at Baldwyn, May 6, 7.
Iuka Circuit, at Harmony, May 12, 13.
Tishomingo, at Mt. Pleasant, May 18.
Golden, at Patterson's Chapel, May 19, 20.
Burnsville, at Jacinto, May 22.
Kossuth, at Pleasant Hill, May 23.
Silver Springs, at Mt. Carmel, May 24.
Ripley Circuit, May 26.

T. H. DORSEY, P. E.

Aberdeen Dist.—Second Round.

Shannon, at Shannon, April 20, 22.
Verona, at Palmetto, April 21, 22.
Vardaman, at Hurricane, April 27.
Calhoun City, at Pittsboro, April 28, 29.
Houlka, at Houlka, May 5, 6.
Nettleton Circuit, at Union, May 12, 13.
Montpeller, at Palestine, May 19, 20.
Buena Vista, at Pleasant Grove, May 20, 21.
Greenwood Springs at Riggin's Chapel, May 26, 27.
Smithville, at Paine Memorial, May 27, 28.

THOS. H. LIPSCOMB, P.E.

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICAL CO., Elkhart, Ind.

Get at The Source of Your "Skin Diseases"

Don't be misled by this term, for the appearance of pimples, boils or rashes indicate something more serious than a mere "breaking out" of the skin. These eruptions are, in reality, signals from nature that the blood is impoverished, debilitated and in need of help. Of course you can sometimes drive away the infected places by applying a salve or lotion, but unless you treat them through the medium of the blood, they will occur again and again.

S. S. S. has proven its wonderful building and tonic properties in thousands of cases arising from disorders of the blood. It washes the poisons from the system and aids the blood in its work of cleansing and invigorating the body organs, throwing off waste matter, and keeping the body in a normal, healthy condition.

Prove these facts for yourself by taking a bottle of S. S. S. and write to our Medical Department for information about your case. Swift Specific Co., 304 Swift Building, Atlanta, Ga.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea (hot)	*1 cupful* (5 fl. oz.)	*1.54*
Green tea (cold)	*1 glassful* (8 fl. oz. exclusive of ice)	*2.02*
Coca-Cola (fountain)	*1 drink, 8 fl. oz.* (prepared with 1 fl. oz. Syrup)	*1.21*
Coca-Cola (bottlers)	*1 drink, 8 fl. oz.* (prepared with 1 fl. oz. Syrup)	*1.12*

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

J1

Old Looks?

(BY DR. L. H. SMITH)

Persons suffering from too much uric acid in the system frequently look older than they should. They age faster and the appearance of gray hair or baldhead in early years is, indeed, often a sign of uric acid. The face appears lean and haggard, lines and wrinkles appearing in young men or women.

The best way to combat this premature age and the obstruction to the arteries and faulty circulation is of the simplest: Drink copiously of pure water between meals. This will not make you fat, as it is only the water taken with the meals that fattens. Obtain at any drug store a small package of Anuric, which is to be taken before meals, in order to expel the uric acid from the system. The painful effects of backache, lumbago, rheumatism, gout, due to uric acid in the blood should quickly disappear after treatment with Anuric.

EXPELLED—every poison and impurity of your blood, by Dr. Pierce's Golden Medical Discovery. Then there's a clear skin and a clean system. Tetter, Salt-rheum, Eczema, Erysipelas, Boils, Carbuncles, Enlarged Glands, Swellings, and all Blood and Skin Diseases, from a common blotch or eruption to scrofula, are benefited by it.

In building up needed flesh and strength of pale, puny, scrofulous children, nothing can equal it. In liquid or tablet form.

FOR GOOD HEALTH AND LONG LIFE

Do not eat meat more than once a day. Drink plenty of pure water, exercise outdoors, and take a pleasant laxative at least once a week. Such a one is made of May-apple, root of jalap, juice of aloes, sugar-coated, and first made up and sold as Dr. Pierce's Pleasant Pellets—nearly fifty years ago.

AMORY REVIVAL.

We are now in the midst of a great meeting. The whole town is stirred; the Church has been wonderfully blessed, and many converted. Brother Thomas, the pastor, is happy over the results. Dr. Thomas is one of the most faithful pastors I have ever known. He looks after all the interests of the Church. He has about secured all of his Conference collections in subscriptions and cash. About one-half has already been paid in. Brother Thomas is one of our strong preachers, and the people of Amory greatly appreciate him.

Amory is one of the most modern, up-to-date little cities I have visited in Mississippi. The Methodists have built one of the finest churches I have seen.

Mr. E. D. Gilmore, one of our leading laymen, has built and endowed one of the most modern sanitariums to be found anywhere. It is not strictly a denominational institution; however, the founder has provided in the charter that the institution shall be governed by a self-perpetuating Board, the members of which shall be selected from the Board of Stewards of the Methodist Church.

We will close out here next week and go to Waco, Texas, to assist Dr. Culver in a meeting.

Yours fraternally,
W. M. McINTOSH.

- MONUMENTS -

Monuuments made by this establishment—the largest and most modern equipped in Mississippi—are a splendid example not only of QUALITY of material, but also of exceptional beautiful designing and magnificent, skillful workmanship.

Purchasing the monument here will mean that the best quality material and the finest work and designing will be obtained at the best price. Grant us the privilege of submitting designs, prices, etc. Representatives wanted.

COLUMBUS MARBLE WORKS
Columbus, Miss.
"The House of Quality"

Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—you must cure your trouble at the source—no use plastering your ceiling as long as your roof leaks.

Stomach Sufferers

If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Blues, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

Gallstone Victims

(Thousands are and don't know it)

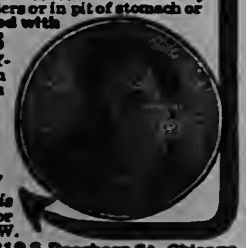
or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

APPENDICITIS

I have a pleasant and effective cause-removing plan of treatment (no oil) which is fully explained in a very frank, sincere, human, instructional book, a copy of which I will be glad to mail you **Free**

Send for My Book Today

Truth is precious—so is time. Therefore send for Book at once. Address NOW.



L. E. BOWERS, Dept. 715, 210 S. Dearborn St., Chicago

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Evangeline Mission, April 21, 22.
Gueydan, at Estherwood, 8 p. m., April 25.
Indian Bayou, April 28, 29.
Crowley, 8 p. m., May 5; 11 a. m., May 6.
Lake Charles, 8 p. m., May 6; 8 p. m., May 7.
Sulphur, May 12, 13.
Lake Arthur, at Bell City, Monday, 8 p. m., May 14.
Abbeville, at Kaplin, May 20.
Lafourch, at Griffin, 8 p. m., May 26; 11 a. m., May 27.
Houma Mission, 8 p. m., May 27.
Lockport Mission, 8 p. m., May 28.
Melville, 11 a. m., June 3; Simsport, 8 p. m.
French Mission, June 10.
District Conference, at Rayne, June 12-14. HENRY W. MAY, P. E.

Ruston Dist.—Second Round.

Homer, April 22.
Plain Dealing, May 4.
Sibley, May 5, 6.
Ruston, May 7.
Bienville, May 9.
Alberta, May 10.
Elmore, May 12, 13.
Gibbsland, May 18.
Athens, May 19, 20.
Arcadia, May 20.
Ringgold, May 24.
Minden, May 25.
Haynesville, May 26, 27.
Cotton Valley, May 30.
J. M. HENRY, P. E.

Shreveport Dist.—Second Round.

Noel Memorial, April 22, p.m.
Stonewall, April 29, a.m.
Belcher, April 29, p.m.
Noble, at Bellmont, May 5, 6.
Many, May 6, 7.
Pelican, at Mitchell, May 12, 13.
Mansfield, May 16.
Leesville, May 19, 20, a.m.
Zwolle, May 20, p.m.
Pleasant Hill, at Williams' Chapel, May 26, 27.
Anacoco and Pickering, at Holly Grove, May 26, 27.
Mooringsport, May 31.
Ida, June 2.
District Conference will convene at Logansport Tuesday, April 24, at 10 a.m. C. D. ATKINSON, P. E.

Baton Rouge Dist.—Second Round.

Franklinton Ct., at Waldheim, Sat., Apr. 28.
Franklinton, at F., Mon., Apr. 30.
Greensburg, at Days, Sat., May 5.
Baton Rouge, 1st, Mon., May 7.
Keener Memorial, Wed., May 9.
Denham Springs, at Live Oak, Sat., May 12.
Baker, at Blackwater, Sat., May 19.
Zachary, at Zachary, Mon., May 21.
Kentwood, at Mt. Herman, Sat., May 26.
The District Conference will be held at Amite, May 14-17.
H. W. BOWMAN, P. E.

Alexandria Dist.—Second Round.

Longville, at Hopewell, Apr. 21, 22.
Merryville, Apr. 23.
Oakdale, Apr. 24.
Glenmora and McNary, at McNary, Apr. 25.
Oberlin and Reeves, at Reeves, Apr. 28, 29.
District Conf. at Natchitoches, May 1-3.
Standard, at Urania, May 5, 6.
Selma and Rochelle, at Rochelle, May 7.
Provencal, at Oak Grove, May 12, 13.
Natchitoches, May 13, 14.
Fullerton, May 19, 20.
Lecompte and Cheneyville, at Lecompte, May 22.
Pollock, at Liberty Chapel, May 24.
Jena and Jonesville, at Jonesville, May 26, 27.
Trout and Good Pine, at Good Pine, May 27, 28.
Alexandria, June 4.
BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Farmerville, Apr. 22.
Rayville, at Delhi, Apr. 29.
Waterproof, at St. Joseph, Apr. 30.
Richland Cir., May 2.
Gilbert, at Wisner, May 6.
Sicily Island, at Pine Hill, May 13.
Ouachita Mission, May 20.
Columbia, May 21.
Mangham, May 27.
Winnsboro, at Crowville, May 28.
Eros, at Indian Village, June 3.
ALBERT S. LUTZ, P. E.

New Orleans Dist.—Second Round.

Parker Memorial, April 22, a.m.
"Union Revival," April 22, p.m.
Felicity, April 29, a.m.
Union Revival, April 29, p.m.
Covington, at Portevent's Mill, May 6.
Plaquemine, May 13.
Angie-Talisheek, at Sun, May 19.
Slidell, May 20, a.m.
Union Revival, May 20, p.m.
Rayne Memorial, May 27, a.m.
Carrollton Ave., May 27, p.m.
Donaldsonville, June 3.
Louisiana Ave., June 10, a.m.
First Church, June 10, p.m.
Mary Werlein Mission, June 17, p.m.
W. W. HOLMES, P. E.

La. & Arkansas Railway

IMPORTANT NOTICE.

Effective Sunday, April 15, 1917, a new passenger schedule on the Louisiana & Arkansas Railway will become effective. Through passenger service will be inaugurated between Vidalia, La., and all points on the Louisiana & Arkansas Railway, including Alexandria, La., Stamps and Hope, Ark. Train No. 101 connecting at Packton with Train No. 1 from the north and with Train No. 4 from Alexandria will run through to Vidalia, La., arriving at that point at 6:15 p. m. Train No. 104 will start from Vidalia instead of Jena as at present. This train will leave Vidalia at 11:00 a. m., and will connect at Packton with Train No. 4 for Hope, Ark., and Shreveport, La., and intermediate points and with Train No. 1 for Alexandria, La. Train No. 107 will leave Jonesville at 6:35 a. m., arrive Vidalia 8:00 a. m. Train No. 108 will leave Vidalia at 6:45 p. m., arrive Jonesville 8:00 p. m. Jena, La., will be the Eastern terminus of Trains Nos. 102 and 105 as at present. Ferry connection is maintained between Vidalia and Natchez and this service will afford the best and quickest route between Alexandria and Shreveport, La., and Vidalia, La., and Natchez, Miss. The time of the different trains at the terminal and junction points will be as follows:

MAIN LINE

No. 1	No. 3			No. 2	No. 4
7:45 a.m.	2:40 p.m.	Lv.	Hope	Ar. 2:35 p.m.	9:20 p.m.
8:30 a.m.	3:28 p.m.	Ar.	Stamps	Lv. 1:45 p.m.	8:35 p.m.
8:45 a.m.	3:30 p.m.	Lv.	Stamps	Ar. 1:43 p.m.	8:15 p.m.
11:05 a.m.	5:40 p.m.	Ar.	Minden	Lv. 11:35 a.m.	5:50 p.m.
11:25 a.m.	5:55 p.m.	Lv.	Minden	Ar. 11:15 a.m.	5:45 p.m.
2:15 p.m.	8:45 p.m.	Ar.	Winnfield	Lv. 8:25 a.m.	3:05 p.m.
2:15 p.m.	*7:25 a.m.	Lv.	Winnfield	Ar. 8:23 a.m.	3:05 p.m.
2:40 p.m.	8:00 a.m.		Packton	8:00 a.m.	2:40 p.m
4:15 p.m.	9:40 a.m.	Ar.	Alexandria	Lv. 6:25 a.m.	1:05 p.m.

*No. 5

SHREVEPORT BRANCH

No.201	No. 203			No. 202	No. 204
11:20 a.m.	5:45 p.m.	Lv.	Minden	Ar. 11:00 a.m.	5:25 p.m.
12:35 p.m.	7:00 p.m.	Ar.	Shreveport	Lv. 9:45 a.m.	4:10 p.m.

VIDALIA BRANCH

No. 101	No. 105			No. 102	No. 104
2:40 p. m.	8:00 a.m.	Lv.	Packton	Ar. 8:00 a.m.	2:40 p.m.
4:00 p.m.	9:20 a.m.	Lv.	Jena	Ar. 6:40 a.m.	1:20 p.m.
No. 107	No. 101			No. 104	No. 108
6:35 a.m.	5:00 p.m.	Lv.	Jonesville	Ar. 12:20 m.	8:00 p.m.
8:00 a.m.	6:15 p.m.	Ar.	Vidalia	Lv. 11:00 a.m.	6:45 p.m.

Immediate connection between Shreveport Branch and Main Line trains is made at Minden, La., and likewise immediate connection between Vidalia Branch trains and Main Line trains is made at Packton, affording continuous through service. **B. S. ATKINSON, Traffic Manager.**

Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

Prayer is a private key to the King's chamber.—Southern Churchman.

FOUR-FOLD BENEFIT

From Two Grand Medicines in Spring.

You know that physicians often give two prescriptions, perhaps more, or medicines to be taken together, or alternately or at different times.

One reason may be that the medicines are "incompatible"—do not agree when closely mixed in taking—or that desired results cannot be secured by one medicine alone.

The most successful combination spring medicine treatment that we know of—because perfectly "compatible" and productive of the best results—is in Hood's Sarsaparilla and Peptiron Pills. The former thoroughly searches out and expels impurities from the blood, while Peptiron Pills give the powerful tonic—they literally "put iron into your blood."

Hood's Sarsaparilla should be taken before meals and Peptiron Pills after meals—patients taking them so report the benefit is four-fold—prompt, positive, permanent. Both these medicines are economical and pleasant to take.

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

—For Worms Use—
BROWN'S VERMIFUGE COMFITS OR WORM LOZENGES

WORM-RIDDEN CHILDREN require immediate attention. Worms in the stomach and bowels cause irritation and very often lead to prolonged sickness with serious complications.

BROWN'S VERMIFUGE COMFITS OR WORM LOZENGES completely destroy all worms in children without the slightest injury to the most delicate child. These tablets are prescribed by the best physicians everywhere. They are the sure and safe treatment for eradicating worms so hurtful to children.

Symptoms of Worms in Children: Paleness, itching of the nose, grinding of the teeth and starting in sleep, irregular appetite, bad breath, swelled upper lip, picking of the nose, hard swelled stomach, and one cheek constantly flushed.

Sold everywhere by Druggists, Chemists and Dealers in Medicines. Price 25c a box.

CURTIS & BROWN MANUFACTURING CO., (Limited.)
215-217 Fulton St., New York, N. Y.

Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations.

EASTER ITEMS.

Dear Dr. Meek: The presidlng eldership has its critics and the earth its moon. The Bishops even must come In for a share of compiaints, and the great American President has been "sat upon" by some dozens of his countrymen. But the latest quarterly meeting for the Main Street and Pine Valley charge was a good happening on Easter Sunday. The sun also arose, without a council with Germany or questionings as to "unification" and the dogwoods are again in bloom. Free agency remains intact and the plan of redemption suffices for any class of the race. "Righteousness exalteth" and divine leaders make no repeal of the "I am with you" promise, and to appear "In the mldst" wheresoever any have met in His name. Rev. J. H. Felts, of the District, did a most useful and valiant service. His preachlng was O. K., and the general work of the occasion "up to snuff"—even to the drivng of a roadster and doing compliments to a chicken. Things looked encouraging and Salem is "the land of Beulah," where some other few things have come to pass, and the Sunday night meeting at the Main Street Church was delightfully pleasant. With the new furnishing, the Easter decorations, good choir, and "the elder" in the pulpit, Main Street was "much allve"—it was said, and "comling" we hope. The new pews recently purchased cost above $300 and the fixtures otherwise are to be complete in all particulars. The parsonage also has been "on the docks" for a retouching, and, since the going of the painters, paper-hangers, and carpenters, is looking better and good. The inmates and callers, we think, are greatly "chaired up." One gentleman, however, for the sake of variety, suggested that the people were too proud these days and should "sit on the floor" when they go to Church. Just so; he might do so if he wishes, but so many worshipers dislike to sit on the floor, and getting to the people is the propósition in hand. The Ladies' Missionary Aid Society and the Epworth League, supported by the entire church membership, were back of these improvement departures and have distinguished themselves. Withal the "regular order" otherwise has proceeded and something in relief has gone to the distressed and visits to the sick. The prayer meetings are a great feature in this church, and the same is true of the Epworth League and of the Sunday school. Moreover, the "church officials" are in session once per month. A new city school is in this part of the town, and indications point to an opportunity for the Main Street Church.

A. H. WILLIAMS.

Water Valley, Miss.

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

SHADOWS.

"The shadow cast over the earth is because clouds pass over the sun. The sun shines in spite of clouds. Even so in human life the shadows we often see we put there ourselves, but in spite of the shadows the light of God's countenance shines about us with healing in its wings. The darkest cloud in human life has a silver lining put there by God's gracious hand. There is light around the cross; just look that way. What a comfort to know that "Unto the upright there ariseth light in darkness!" What an easy matter for the sun in the heavens to scatter the darkest clouds, and what an easy matter for God to throw light gleams into the darkest experiences of life! At his bidding the clouds that may fleck your moral sky must recede and float away when God says: "Let there be light." If the clouds do not always flee, then God transfigures the clouds with supernal glory. O, the wonder of God's grace! How marvelously it makes "all things," even the most untoward, work together for one's good."

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, Donaldsonville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

A DANGEROUS TREND.

"It seems the fashion nowadays to own as Christians those who deny the very foundations of Christianity. It is a very popular notion that, provided people are moral, amiable, benevolent, charitable, and philanthropic, it is of very small consequence what they believe. Life is better than creed or dogma, we are told. All this sounds very plausible; but the reader may rest assured that the direct tendency of all this manner of speech and line of argument is to get rid of the Bible, rid of the Holy Ghost, rid of Christ, rid of God. Let him bear this in mind and seek to keep close to the precious Word of God. Let him treasure that Word in his heart and give himself more and more to the prayerful study of it."

That Well Known Saying

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

A CONFESSION.

"The old Welsh shepherd who offered this prayer put it exactly right when he lamented his backsliding in these words: 'Lord, I got among the thorns and briars and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on Thy ground: I had wandered out of Thy pasture.' There are many others whose scars were obtained in the devil's thickets outside the field where duty called."

The trouble with most of the flowery sermons is that by the time the sermon is finished the flowers have withered.—Christian Herald.

None but God is worthy of the whole offering of man.—Phillips Brooks.

There is no reason for defeat in the Christian life.—F. B. Meyer.

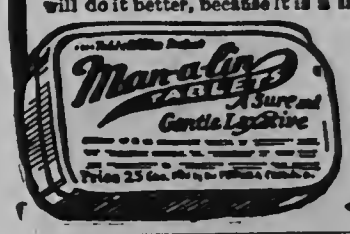
MANALIN Steadies Your Nerves

Most of the nervousness that makes people "high strung" and sleepless comes from a digestive disturbance. Food fails to digest and cumbers the system with a fermenting load. Gases are generated and fluids thrown off. These disturb the delicate balance of the body, and as they are absorbed into the blood irritate the nerve centers, which manifest this irritation, and you are "nervous."

The remedy for this condition is to arouse the liver and bowel action gently, empty the fermenting food out, and start the digestive process into right action. Violent cathartics will do this by further irritating the bowels, to be followed by a worse reaction.

MANALIN

will do it better, because it is a laxative, not a purge. Its action is mild, but effective. It gives a gentle stimulation to the liver, and it does not form a habit.



A package of candy Manalin Tablets will cost you but ten cents, and it may give you more comfort than you anticipate. Next time you are nervous, try a Manalin tablet. 10 and 25 cents at druggists, or from the manufacturer.

THE PERUNA CO., Columbus, Ohio

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY

THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. A source of help and inspiration to every one interested in religious welfare.

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.

NEW ORLEANS CHRISTIAN ADVOCATE.

GENUINE LEATHER BINDING

FLEXIBLE

THE GREATEST VALUE EVER OFFERED AT THE PRICE

ONLY $2.75 POSTAGE PAID

HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

THE TEACHERS' BIBLE

SELF-PRONOUNCING—REFERENCE

With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.

Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE

512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

REPORT OF THE ANNUAL MEETING OF THE MISSISSIPPI CONFERENCE SOCIETY.

The sixth annual session of the Woman's Missionary Society of the Mississippi Conferencce, M. E. Church, South, was held in the hospitable little city of Gulfport, April 6-10. This conference will be remembered by the delegates present, not only for the unbounded hospitality of the people of Gulfport, but because we were honored with the presence of so many of our Council officers at different times during our sessions.

The women of the local church were lavish in their preparation of special features on the program to vary the strenuous routine of the business sessions. The first night of the Conference the "Builders" entertained the delegates in a delightfully informal way, furnishing an occasion for an intermingling of the delegates as well as an opportunity to meet those who were so graciously entertaining the visiting body.

Saturday afternoon the delegates were the guests of the local auxiliary when a trip to the Biloxi Wesley House was the order of the day. At this place a delightfuiiy substantial luncheon was served by the auxiliary and friends of the institution. Rev. H. F. Tolle acted as toastmaster, and in a bright, pleasing manner introduced a number of the Council officers who were also guests and who responded in feeling and well chosen words. Miss Hasler, Head Resident, was everywhere present, dispensing a gracious hospitality and adding much to the enjoyment of the occasion by showing the kind of work done by the children in the various industrial classes and giving out information relative to every phase of work enterprised.

The pageant on Saturday night was one of the beautiful features of the Conference. It was a wonderfully realistic portrayal of the characteristic life of childhood, girlhood and motherhood of the non-Christian races, contrasted with the same stages in our own country. It showed the great needs of the fields presented and the opportunities which we have for giving of our time, means, and talents.

Sunday morning Miss Belle Bennett, of Richmond, Ky., President of the Woman's Missionary Council, gave a magnificent address on China. Having recently returned from a seven months' visit to the Orient, Miss Bennett was in a position to verify the information she so earnestly and clearly presented.

The Easter Cantata on Sunday night deserves special mention, not only because of the grandeur of the theme, "Life Everlasting," but the beautiful interpretation given by the artists rendering it.

Monday night Miss Mabel Head, Administrative Secretary of the foreign work, spoke of the work in Korea, giving several impressions which came to her as she first entered that quaint little country. The first was a realization of the bigness of the task, but in striking contrast comes the consciousness of a superhuman power which shows itself in the wonderful results coming from the few lives and dollars consecrated to the Master's service. Miss Head also spoke of the splendid public school system in Korea, the good roads and the various industries being introduced. At another time Miss Head spoke on the customs of Japan. Both Miss Head and Miss Bennett seemed impressed with the desire of the Japanese and Chinese to continue to have friendly relations between them and the United States. This was not an impression gained exclusively from conversations with the missionaries, but also from city and government officials.

Miss Janie Watkins, returned missionary from China and one of our own Mississippi "girls," gave helpful and inspiring messages from her field of labor, specially stressing the hopeful political outlook.

Lest too much stress be put upon the foreign work, our deaconess, Miss Hasler, of Biloxi Wesley House, and Miss Duncan, kindergartner from Meridian Wesley House, were given time to fully discuss their work and its needs. Some graphic and pathetic incidents were related by both women which served to more forcibly impress us with the great opportunities for service in this phase of the work.

It was a pleasure to the Conference to have in its midst Miss Addie Marshall, of Brookhaven, who was president of the Foreign Missionary Society from 1892 to 1902. The presence of this sweet, consecrated worker was like a benediction upon those present. Miss Marshall enjoys the honor of being the only woman trustee that Whitworth College has ever had.

Our President, Mrs. R. E. Johnson, in her message to the Conference, stressed efficiency as the "power of producing effect," and showed how this power had produced an increase in numbers, dues and offerings despite the financial depression caused by the war. Mission Study and Publicity, Social Service, Child Labor and Compulsory Education were briefly touched upon and our co-operation urged, that we do all in our power to advance these vital lines of work. She also urged every Superintendent of Social Service in the Conference to co-operate with the W. C. T. U., King's Daughters and Federated Clubs in bringing about better results in better conditions and laws. The message closed with the words, "May this power be the possession of every woman, young person and child in our Conference."

Mrs. B. F. Lewis, the Corresponding Secretary, showed by her report that $16,972.78 had been raised in the Conference during 1916: $10,491.23 was sent to the General Treasurer; $403.45 value of supplies, and $6078.10 raised for local work. The pledge of $5000 for the extension and continuation of work was reported as paid in full the first time in the history of the work. For the year 1917 an advance was made in the pledge—$5560. Mrs. Lewis spoke of Miss Alford, Miss Sells, and Miss Ruth Griffin, our three representatives at the Scarritt Training School. Miss Birdie Burnham was introduced to the Conference, being one of our new volunteers for special service for the Master. Our hearts were again filled with joy and praise when Mrs. Lewis announced that a splendid young woman, Miss Sara Brinkley, had offered not only herself but all she possesses to the Father. So well mentally equipped is Miss Brinkley that she was able to meet the high requirements of the committee on entrance to Scarritt and has been accepted by same, and will enter training this fall. The Mississippi Conference is proud that so many of her young women are placing their lives upon the altar of service.

An invitation was received from Brookhaven to hold the next annual meeting there, and said invitation was unanimously accepted.

The following officers were elected:

Mrs. R. E. Johnson, Gulfport, President; Mrs. H. O. Middleton, Mendenhall, First Vice President; Miss Katie Drake, Port Gibson, Second Vice President; Mrs. B. F. Lewis, Canton, Corresponding Secretary; Mrs. H. L. McCleskey, Hattiesburg, Recording Secretary; Mrs. Geo. H. Thompson, Meridian, Study and Publicity; Mrs. J. T. Brown, Laurel, Supt. Social Service; Mrs. J. K. Dunn, McComb, Supt. of Supplies; Mrs. Wm. Hemingway, Jackson, Treasurer. Representative on Orphanage Board, Mrs. Gus Kendall, Meridian; Representative on Hospital Board, Mrs. C. R. McQueen, Meridian.

District Secretaries.

Brookhaven, Miss Bessie Kearney, Hazlehurst; Hattiesburg, not filled; Jackson, Mrs. Sam Ewing, Jackson; Meridian, Mrs. C. R. McQueen, Meridian; Newton, Mrs. J. C. Clarke, Laurel; Port Gibson, Miss Mabel Porter, Natchez; Seashore, Mrs. T. T. Ford, Columbia.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.—Adv.

CANNING OUTFITS
For family, farm or factory. Used by farmers, fruit growers, canning clubs and Government Agents. Special prices for early orders.
FARM CANNING MACHINE CO.,
Meridian, Mississippi.
Dept. N. E. L.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of
GUATEMALA BLEND
Just Phone Main 2196 and it will be delivered direct to your residence
GUATEMALA-AMERICAN COFFEE CO.
617 CAMP STREET. PHONE MAIN 2196

How to avoid Operations

These Three Women Tell How They Escaped the Dreadful Ordeal of Surgical Operations.

Hospitals are great and necessary institutions, but they should be the last resort for women who suffer with ills peculiar to their sex. Many letters on file in the Pinkham Laboratory at Lynn, Mass., prove that a great number of women after they have been recommended to submit to an operation have been made well by Lydia E. Pinkham's Vegetable Compound. Here are three such letters. All sick women should read them.

Marinette, Wis.—"I went to the doctor and he told me I must have an operation for a female trouble, and I hated to have it done as I had been married only a short time. I would have terrible pains and my hands and feet were cold all the time. I took Lydia E. Pinkham's Vegetable Compound and was cured, and I feel better in every way. I give you permission to publish my name because I am so thankful that I feel well again." —Mrs. Fred Behnke, Marinette, Wis.

Detroit, Mich.—"When I first took Lydia E. Pinkham's Vegetable Compound I was so run down with female troubles that I could not do anything, and our doctor said I would have to undergo an operation. I could hardly walk without help so when I read about the Vegetable Compound and what it had done for others I thought I would try it. I got a bottle of Lydia E. Pinkham's Vegetable Compound and a package of Lydia E. Pinkham's Sanative Wash and used them according to directions. They helped me and today I am able to do all my work and I am well." —Mrs. Thos. Dwyer, 989 Milwaukee Ave., East, Detroit, Mich.

Bellevue, Pa.—"I suffered more than tongue can tell with terrible bearing down pains and inflammation. I tried several doctors and they all told me the same story, that I never could get well without an operation and I just dreaded the thought of that. I also tried a good many other medicines that were recommended to me and none of them helped me until a friend advised me to give Lydia E. Pinkham's Vegetable Compound a trial. The first bottle helped, I kept taking it and now I don't know what it is to be sick any more and I am picking up in weight. I am 20 years old and weigh 145 pounds. It will be the greatest pleasure to me if I can have the opportunity to recommend it to any other suffering woman."—Miss Irene Froelicher, 1923 Manhattan St., North Side, Bellevue, Pa.

If you would like special advice write to Lydia E. Pinkham Med. Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Heidelberg, at Sandersville, April 21, 22.
New Augusta, at McLain, April 27.
Richton, April 28, 29.
Blodgett, at Ovett, April 30.
Leakesville, at Rounsaville, May 4.
Lucedale, May 5, 6.
District Conference, at Purvis, May 8, 11.
Main Street, Hattiesburg, May 13.
Seminary, at Seminary, May 19, 20.
Collins, at Bethel, May 25.
Williamsburg, at Good Hope, May 26, 27.
Magee, at Rial's Creek, June 1.
Taylorsville, at Fair Mount, June 2.
Mount Olive, at Mize, June 3, 4.
Purvis, June 6.
Prentiss, at Bassfield, June 9, 10.
Oloh, June 11.
Silver Creek, at Bethel, June 16, 17.
Sumrall, June 23, 24.

W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

Tylertown, at China Grove, Apr. 21, 22.
Fernwood, at Kokomo, Apr. 22, 23.
Topisaw, at Sartinsville, Apr. 28, 29.
Crystal Springs, May 3.
Magnolia, May 6, 7.
Fort Worth, at Hopewell, May 12, 13.
Monticello, at Georgetown, May 13, 14.
Gallman, at Mt. Pleasant, May 19, 20.
Pleasant Grove, at Mallileon, May 26, 27.
Bogue Chitto, at Norfield, May 27, 28.
Adams, at Johnston Station, June 2.
Summit, June 3, 4.
McCall's, at Hawkins Chapel, June 6.
Bayou Pierre, at Sweetwater, June 9.
Scotland, at New Hope, June 10.
Barlow, June 16, 17.
Hazlehurst, June 17, 18.
District Conference at Crystal Springs, May 1.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

Buckatunna, at State Line, April 22, 23.
Meridian, East End, April 29.
Meridian, Fifth Street, April 29.
Vimville, at Coker's Chapel, May 1.
Waynesboro Ct., at Hebron, May 5, 6.
Waynesboro Sta., May 6, 7.
Clark Ct., at Oak Grove, May 8.
Moscow, at Pleasant Grove, May 12, 13.
DeKalb, at Pleasant Ridge, May 14.
Enterprise and Stonewall, at Stonewall, May 19, 20.
Pachuta and Quitman, at Quitman, May 20, 21.
Scooba, at ———, May 26, 27.
Lauderdale, at Electric Mills, May 27, 28.
De Soto, at De Soto, June 2.
Shubuta Sta., June 3.
Matherville, at Winneford, June 4.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Second Round.

Gulfport, First Church, April 22, 23.
Biloxi, Main Street, 7:30 p.m., April 22, 25.
Columbia, April 28, 29.
Moss Point, May 5, 6.
Escatawpa, at Orange Grove, 3:30 p.m., May 6.
Mentorum, at Mt. Zion, May 9.
Carriere and Picayune, at Picayune, 7:30 p.m., May 11.
Popiarville, May 12, 13.
Brooklyn and Bond, at Bond, 7:30 p.m., May 16.
Saucier and Lyman, at Saucier, May 18.
McHenry and Howison, at Perkinston, May 19, 20.
North Gulfport and Mississippi City, at ———, 3:[illegible] p.m., May 20.
Gulfport, Seamen's Bethel and Mission, at Kil[illegible] May 26, 27.
Wiggin's, at Sti[illegible]ore, June 2, 3.
Back Bay and [illegible]olf River, at Finly, June 8.
Long Beach, at Sunshine, June 10.
Pascagoula and Ocean Springs, at Pascagoula, June 17.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Bolton, at Raymond, Apr. 21, 22.
Millsaps Memorial, 7:30 p.m., Apr. 22.
Madison Station, Apr. 26.
District Conference, at Madison, Apr. 24-26.
Mendenhall, at [illegible]ethany, Apr. 28, 29.
Vaughan, at Union, May 5, 6.
Canton, May 6, [illegible]
Sharon, May 11.
Camden, at Thomasville, May 12, 13.
Terry, at Spring Ridge, May 16.
Flora, at Bentonia, May 19, 20.
Florence, May [illegible]
Harrisville, May 24.
Jackson, Galloway Memorial, May 27.
Capitol Street Church, May 27.

J. M. MORSE, P. E.

Port Gibson Dist.—Second Round.

Rolling Fork, at Rolling Fork, April 21, 22.
Port Gibson, April 29, 30.
Anguilla, at Sunflower Chapel, May 5, 6.
Mayersville, at Mayersville, May 7.
Harriston, at Mispah, May 9.
Gloster, at Stevenson, May 14.
Rocky Springs, at Hickory Ridge, May 15.
Hermanville, at Tillman, May 20, 21.
Nebo, at Nebo, May 23.
Fayette, at Fayette, May 27, 28.
Utica, at Learned, May 29.
Centerville, at Liberty, June 3, 4.
Roxie, at Roxie, June 10, 11.
Washington, at Cannonsburg, June 16, 17.
Natchez, June 17, 18.
Oak Ridge, at Oak Ridge, June 23, 24.

M. B. SHARBROUGH, P. E.
Port Gibson, Miss.

Newton Dist.—Second Round.

Trenton, at Burns, April 27.
Raleigh, at Cedar Grove, April 28, 29.
Bay Springs, at Louin, April 29, 30.
Homewood, at High Hill, May 5, 6.
Rose Hill, at Rose Hill, May 9.
Philadelphia, May 11.
Neshoba, at Hester's Chapel, May 12, 13.
District Conference, at Montrose, May 15, 16, 17.
Shiloh, at Cross Roads, May 19, 20.
Clarksburg, at Zion Grove, May 21.
Newton, at Eureka, May 22.
Walnut Grove, at Freeny, May 24.
Carthage, at Mt. Horeb, May 25.
Harperville and Lena, at Contrell, May 26, 27.

W. L. LINFIELD, P. E.

MARRIED.

At the Methodist parsonage, Courtland, Miss., on Jan. 1, 1917, by Rev. R. I. Collins, Mr. SELMA SHUFORD and Miss EDDIE SCROGGINS.

At the Methodist parsonage, Courtland, Miss., on Feb. 5, 1917, by Rev. R. I. Collins, Mr. FLOYD POTEET and Miss GLENNIE McCURDY.

On the public highway, near Pope, Miss., on Dec. 10, 1917, by Rev. R. I. Collins, Mr. EARL FURR and Miss RUBY BROUSCOUMB, and Mr. CECIL AVERY and Miss ANNIE BUSBEE.

STOP! CALOMEL IS QUICKSILVER!

it's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

L&N *Louisville & Nashville R. R.*

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS & PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"—No Extra Fare

From New Orleans Daily, 11:30 a.m.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

NUXATED IRON

Dr. Ferdinand King, a New York City Physician and Medical Author says: "There can be no strong, vigorous, iron men nor beautiful, healthy, rosy-cheeked women without Iron—Nuxated Iron taken three times per day after meals will increase the strength and endurance of weak, nervous, run-down folks 100 per cent. in two weeks' time in many instances. Avoid the old forms of metallic iron which may injure the teeth, corrode the stomach, and thereby do more harm than good. Take only organic iron—Nuxated Iron." It is dispensed by all good druggists.

HATTIESBURG DISTRICT CONFERENCE.

To the Preachers and Laymen:

The Conference will meet at Purvis, Tuesday evening, May 8, at 8 o'clock. The opening sermon will be preached by Rev. J. L. Greenway. Following the sermon, the Sacrament will be administered by Rev. L. Carley and Rev. T. W. Adams. Let all be present at this opening service, both preachers and laymen. The trains for Purvis leave Hattiesburg at 12:25 and 5:30 p. m. The preachers in charge will please have their delegates elected at once and send their names to me, in order that the roll may be made up; and to Brother Mellard that entertainment may be provided.

The law of the Church provides that local preachers shall make written reports to the District Conference. Please let this he done and requests for renewal be made if it is desired that licenses be renewed. Attention is called to the following resolution passed hy the last District Conference: "Resolved that the pastors of this district are expected to call the attention of the local preachers within the bounds of their charges to Paragraphs 76 and 175 regarding the duties of the locai preachers and their obligation to make reports to the District Conference, notifying them that their licenses will not be renewed unless they comply with the Discipline regarding this matter." The preachers in charge will please cali their attention to this and urge them to comply. The following committees are appointed:

License to preach—T. B. Cottrell, J. W. Chisolm, W. A. Terry.

Admission on Trial—P. D. Hardin, W. M. Williams, J. S. Purcell.

Let earnest prayer be made that we may have the presence of the Lord with us aii the while, and that the attendance may be the largest yet and the Conference great.

W. B. JONES, P. E.

SELF-POISONiNG.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

REPORT CONCERNING THE METHODIST HOSPITAL.

(Adopted by the Greenville District Conference, recently in session at Lula, Miss.)

Dear Brethren: We, your Committee on Hospitals, would respectfully state that during the month of January a campaign was launched in the city of Memphis to raise funds to build our Methodist Hospital. A great deal of interest and enthusiasm was manifested in the campaign by every one, and all were given to understand that it was not to be a sectarian institution, hut a great benevolent hospital where the sick and afflicted of all classes would he nursed and treated. One hundred and seventy-five thousand dollars was subscribed during this campaign. Of this amount, thirty-five dollars has been paid.

During the present year seventy-five hundred dollars has been received from Hospital Day and other sources. We have on former subscriptions about eighty thousand dollars. We owe a balance of sixty-two thousand five hundred dollars on our lot, which cost one hundred thousand dollars.

Our commissioners are making application for a charter and desire to commence work during the present summer on the building. The building, as accepted, will be divided into five wings, or units, three of which they intend to build, or construct, at once—the others to be added later.

The whole of the top floor of the main center unit will be given over to surgical or operating rooms. There will be eight operating rooms opening into one sterilizing room.

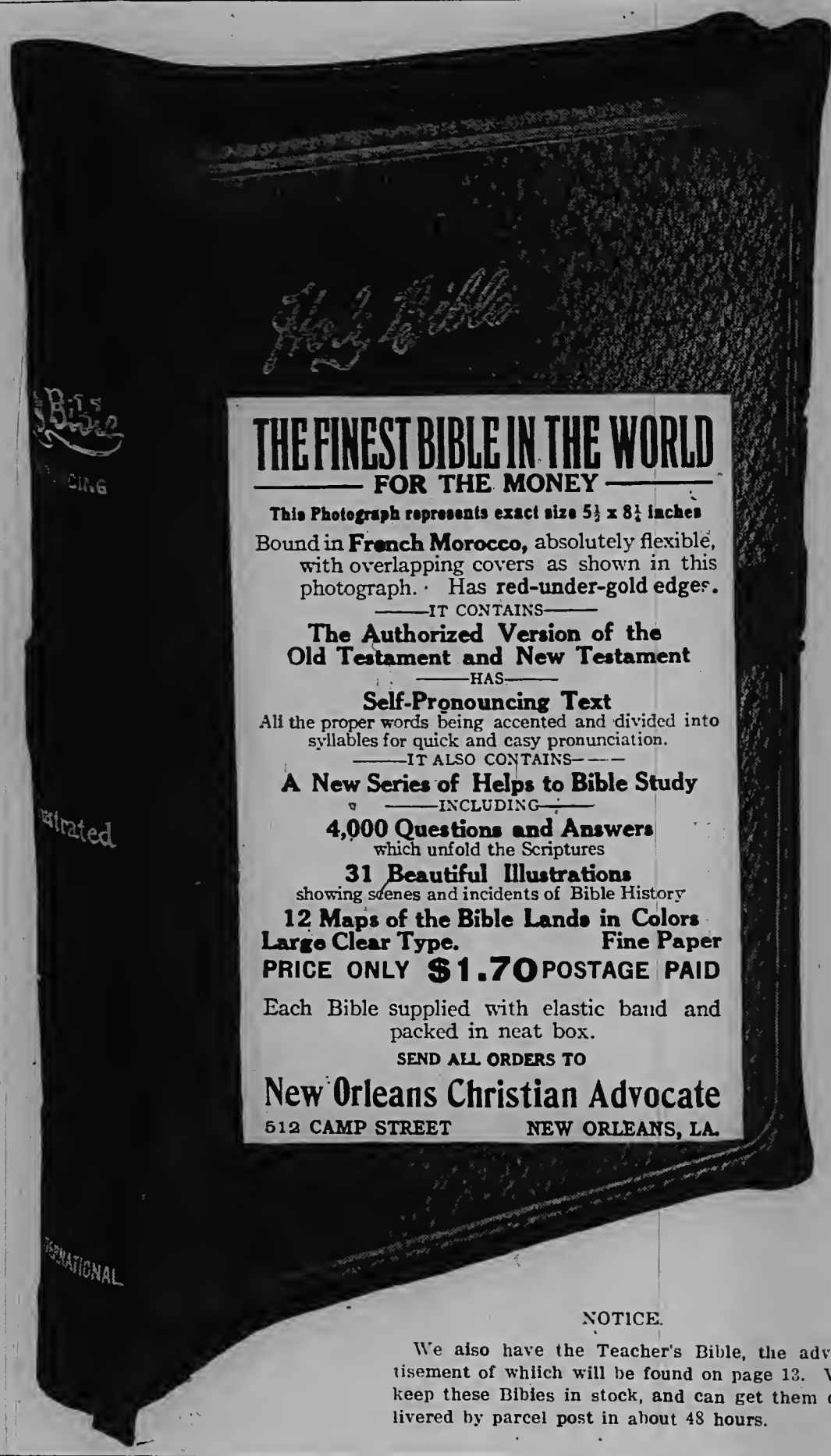
It is the desire of those who have the work in charge to have it modern and first-class in every particular.

Your committee would call attention to the fact that the preacher is the "key" to the whole of this hospital work, and they doubt if very much will ever be accomplished until they become more thoroughly interested in this nobie Christian duty. We would urge a more strict observance of Hospital Day and a more hearty co-operation with Brother H. M. Ellis, Field Secretary.

We would recommend that the preacher in each charge throughout the bounds of this great movement embracing the four Conferences interested suggest a suitabie layman to J. H. Sherard, Chairman of our General Board, for appointment, who shall co-operate with Brother H. M. Ellis, our Field Secretary, for soliciting funds in his district or charge.

Memphis has liberally responded and measured up to her full duty and obligation, and now may we of the country who are so vitally interested do likewise! It is true that the main business of the Church is to provide for the spiritual needs of man, but it is true also that if the Churches show no care for the bodies of men and the physical conditions under which they have to live nothing they can do for their spiritual welfare will be very effective.

J. H. SHERRARD,
For the Committee.


THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

We also have the Teacher's Bible, the advertisement of which will be found on page 13. We keep these Bibles in stock, and can get them delivered by parcel post in about 48 hours.

ALONE WITH JESUS.

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world and the sorrows of life! Sweet spot for the heart to unfoid itself, to teii its hidden taie in the ear of infinite love, tenderness and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on the very brow that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus! Then wiii the passage to giory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—Frederick Whitfield.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3192.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 26, 1917. CHAS. O. CHALMERS, Publisher

Editorial

"Follow, with reverent feet, the great example
Of Him whose holy work was 'doing good;'
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude."

* * *

The man who is in tune with eternity will never be out of tune with the passing centuries of time, though he may seem to be so. Truth is eternal, and the great realities to which human life and destiny are related never change.

* * *

Faith is the agency that enlarges the spiritual life and gives success to the Christian worker. Therefore it should be nurtured and strengthened in every way possible. Anything that would weaken faith should be shunned by the disciple of Jesus.

* * *

We chanced a few evenings ago to reread Byron's poem, "The Waltz." If half that the great English bard said about this form of the dance was true, the Church has certainly been right in opposing it. And we rather think, if his biographers are at all reliable, that Lord Byron was pretty competent to speak on this subject. Nor should it be forgotten that some of the modern dances are said to be much worse than the waltz.

* * *

In his beautiful little volume, "My Lord and Savior, Jesus Christ," Ex-Governor Frank J. Hanly says: "Christ understood every human passion and could have played upon them all. But he spoke only to the better angels of our nature. **The baser keys he would not touch.** Prejudice and hate, selfishness, and avarice, PRIDE AND DESIRE FOR PLACE AND POWER were beneath his use." Most suggestive words are these for the followers of the Man of Galilee. Let us not seek to enlarge the Church or Kingdom by compromising the transcendent truths of Christianity or by appealing to any wrong motive in men. The Christian worker who would "stoop to conquer" is in reality defeated, however much he may jubilate over his apparent conquests. To be wholly alive to Christ one must become completely dead to selfish pride and the vanities of the world.

* * *

The hyperbole habit is widespread and it seems impossible for many people to get rid of it. Think of any one saying, in referring to the war with Germany, that our Nation is now confronting the greatest crisis in its history, when its foe is three thousand miles across the sea and is already hemmed in and staggering forward to a crushing defeat. We believe in co-operating with the President in the execution of his declared war policies, but we can see no good reason for indulging in various kinds of exaggerated statements. Especially is it to be hoped that the Christian Churches will at this time maintain their sanity and prosecute with "a single eye" and with the utmost possible energy their great SPIRITUAL ministry to the souls of men—the loftiest and most far-reaching service that is known to earth.

THE OTHER SIDE OF IT.

Ever and anon voices are heard insisting that Christian ministers must in this day branch out into the various forms of social activity or that they will find their days of usefulness past. It is argued that the only way for a preacher to be up-to-date and to command the attention of the public is to become a hustling promoter of the various secular reforms that are constantly springing up, some even going so far as to contend that it is chiefly in such fields that a pastor must find live topics for his pulpit discourses. We have never believed that this was a wholesome trend in our religious life, and we have been pleased lately to note in two very able Church journals utterances in opposition to this tendency.

A writer in a recent issue of The British Weekly, said:

"I would not for the world disparage in the least the honored and beloved men who are giving their hearts' blood in the service of the ministry. But I lay it down as a general proposition that the great Free Churches of London cannot be sustained unless the ministers find the main field of their labor and ambition in the Church itself. Moreover, for a prolonged and powerful ministry, it is absolutely necessary that there should be long spaces for meditation and for study. If these conditions are not observed, the preachers must break down physically, and sometimes even mentally."

In calling attention to this utterance in this noted English publication, The Presbyterian (Philadelphia), one of the most virile of our American Church weeklies, commented, in part, as follows:

"The faddist broke loose upon the Church a decade or more ago, and ever since the Church to a considerable extent has been spending its time on trifles, and the ministry has been embarrassed and in many ways interfered with. Sermons have become little speculations or bits of good advice, while the great themes and messages of God have been overlooked. Let the ministry be free to fulfill their own high function, and cut loose from the faddist, who should be required **to hold his peace and go to work.**"

DR. RIDOUT'S ARTICLE.

The article from the pen of Dr. Ridout on the Course of Study for Ministers in the Northern Methodist Church, which we are carrying on another page, is well worth reading and reflecting upon. It is, we think, proper to state that the books comprising this course, though they have been selected by the Committee named for that purpose, and it seems that they have been set down in the Discipline and the work of their issuance from the press is going forward (and they are being used), have not yet been formally approved by the College of Bishops. What the decision of the chief pastors of Northern Methodism concerning them will be, remains to be seen.

Dr. Ridout is not alone is his condemnation of this Course of Study. Dr. L. W. Munhall, the well known evangelist of the Church, North, has been crying out against it in his paper, "The Eastern Methodist," for some time, and Dr. C. B. Spencer in the Central Christian Advocate of March 14 and also in a subsequent issue of that journal has made some wholesome remarks on the subject. Of one of these volumes, Dr. Spencer says: **"Dr. Soares has given us a very interesting book. So has Renan. But Renan is no more rationalistic in the midst of his flowers of rhetoric than is Soares."**

We are not inclined, in view of the doctrinal situation in the Church, North, to favor heeding Dr. Ridout's appeal, "Come over and help us," and rushing into a union with the Northern Methodist Church in an attempt to do this. That body is so much larger than ours numerically that in all likelihood such a course, instead of helping it, would result in the corruption and injury of our own Church. Our readers will perhaps recall the fact that from the beginning of this agitation we have declared that this is one of the most serious and dangerous aspects of the unification movement. It has been repeatedly said that the two denominations are "one in doctrine," and this is so, as regards the Twenty-Five Articles printed in the Disciplines of the two Churches; but this statement is not true as respects the actual working theology of the two bodies—the theology which Dr. Tillett declared at the famous Evanston Conference to be more important, because more potent in its influence, than any stored-away creed, no matter how much it may be hedged about by constitutional restrictions. **So far as our observation has extended, practically all the believers in a liberal theology in the Methodist Episcopal Church, South, are in favor of union with the Church, North, and are willing to take it on almost any terms.** At the Evanston (Illinois) Conference on Union, there was a good deal of talk about the restatement of faith that is to follow the consummation of the unification proceedings.

The Editor of the Advocate is well aware that in publishing this article by Dr. Ridout he will draw criticism upon himself, but he cares little for that. In the providence of God he is on the tripod at this crucial time, and, if he can help it, he is not going to permit Southern Methodists to be led BLINDLY into any coalition of a harmful and destructive character. On the contrary, in so far as he can, he intends to lay the facts before them and bring them to a clear realization of what is involved in this consolidation movement; and then if they enter into it with their eyes open, they themselves will be responsible—he will have delivered from just condemnation his own soul.

We do not desire to do the Church, North, the least injustice, and if there be those who wish to defend the Course of Study attacked by Dr. Ridout, our columns, to a reasonable extent, are open to them. Indeed, we did not consent to publish Dr. Ridout's communication until we had written him and he had assured us that he stands ready to make good his affirmations if necessary. We ourself have seen many quotations given from the books in this course by Dr. Munhall in his series of articles concerning them in The Eastern Methodist, and we are convinced that they do not furnish the kind of teaching that young Methodist ministers need to train and equip them for their life-work.

Faith is venturesome. It dares to claim what is not yet in sight, and acts in harmony with its expectations.

PRAYER.

When one who holds communion with the skies
Has filled his urn where those pure waters rise
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide
And tells us whence those treasures were supplied.

—Cowper.

CHURCH-GOING.

The men who need public and social worship will never, as a rule, seek it unless the men who think they do not need it set the example and join in it. There is, in my judgment, no more commanding public duty than attendance at church on Sunday. The greater the man's influence, the more sufficient he may be to himself, the greater and more imperative the duty. I do not believe there ever was a man who attended church constantly through life, or who brought his children to church in their youth, or who was taken by his parents to church in his own youth, who ever regretted it as he looked back.—Senator George F. Hoar.

HABIT AS A CONSTRUCTIVE FORCE.

Modern science, and especially psychology, emphasizes with great solemnity the hold that habit secures upon a man after a certain number of repetitions of an act or experiences of an emotion. Habit is, first of all, that which a man has, and lastly is that which has the man. Habits are helps or hindrances, according to their character and direction. Both virtue and vice tend through the habitual set of the mind and heart to become in time automatic—or a second nature. Advantage should be taken of this fact by all trainers of youth and moral teachers. Let duty make its deep dent into the conscience; let regularity in religious exercises be once thoroughly established, and the presumption will be that good and not evil will finally get that soul.—Unidentified.

HE WILL KEEP THEE.

He will keep thee as the apple of his eye.

He will keep thee in all thy ways, lest thou dash thy foot against a stone.

He will keep thy foot from being taken.

Lest any hurt thee, he will keep thee day and night.

He will keep thee as a shepherd doth his flock.

He will keep thee from the evil that is in the world.

He will keep thee from falling.

He will keep thee from the hour of temptation.

He will keep thee in all places whither thou goest.

He will keep thee in the way, and bring thee into the place which he has prepared.

He will keep that which thou hast committed to him.—Central Christian Advocate.

A MUCH USED BIBLE.

When we turn to the Supreme Court, instead of many Bibles we find but one small volume, now celebrated as the Justices' Bible, used continuously during the one hundred and sixteen years since 1800 for the installation oaths of all the justices and the pledging of allegiance of all the attorneys who have practiced before that court. No wonder that on an average for about every decade of this period a new or extra outside cover of black leather has been required to keep the red morocco binding of the little Book in such freshness as it still possesses. This Bible is five and a half inches long and three and a half inches wide, and tradition says that it formed one of twenty thousand which Congress imported in the early days of the Republic to relieve the Scriptural dearth of the country. The title-page shows that it was printed at Oxford in 1799. This Bible has always been in the care of the clerk of the Supreme Court.—The Christian Herald.

THE NEW COURSE OF STUDY OF THE METHODIIST EPISCOPAL CHURCH.

By Prof. George W. Ridout, D.D.

(Dr. Ridout is Professor of Practical Theology in Taylor University, Upland, Ind., and Associate Editor of "The Christian Witness," Chicago. He is a member of the New Jersey Conference of the Northern Methodist Church.—Editor of Advocate.)

Methodist union is in the air. As a preacher of the Methodist Episcopal Church (North), I hope you men of the South will "come across" to save our Northern Methodism from going clean over to the New Theology and bidding an everlasting farewell to the theology of Wesley, and the "faith of our fathers." We are in a bad way doctrinally. We want your Bishops, with their strenuous orthodoxy, to come over and help us. If you want to know what I mean, I want to call your attention to the Course of Study for our ministry, which appears in the New (1916) Discipline. I would like to know what Bishops like your Candler and Kilgo and Hoss, and others would say of some of the books in that new Course of Study. Some of them have teachings right next-door to infidelity.

There are at least ten books in this Course of Study which are definitely at variance with Methodist standards and line up with the new theology, which are evolutionary in hypothesis, which discount the Pentateuch and Mosaic authorship, and which would substitute education for regeneration. The following are the books we refer to:

1. Outline of Christian Theology. By Wm. Newton Clarke.

Rejects the doctrine of original sin—sin is a stage of evolution. Inadequate in its conception of the Godhead and of the substitutionary Atonement. Rejects Day of Judgment and traditional Eschatology, and suggests a second probation. One writer states that Clark, in his fundamentals, reduces his theology to an emasculated travesty of the Gospel, differing little, if at all, from the Unitarianism of the earlier type.

2. Studies in Christianity. By Borden P. Bowne.

His conception of the Bible is imperfect in matters of the doctrine of religion.

Takes the evolutionary theory of the race, and so is out of accord with:

Original sin,
Justification by faith,
Regeneration.

The book is aggressively critical of Church standards in the closing chapter.

3. Education in Religion and Morals. By Prof. Coe.

Rejects Natural Depravity and Original Sin.

Substitutes mechanically formed habits for the vital effusion of the Holy Ghost in Regeneration.

"The goal of religious instruction is to enlist the child as a soldier rather than to lead him to saving faith."

"The proper goal of life is simply social adjustment and efficiency and nothing more."

Education takes the place of salvation by faith. The Wesley revival was a mistake in "failing to become a first-class educational force."

4. Graded Sunday School in Principle and Practice. By H. H. Meyer.

The book is identical with that of Prof. Coe.

5. The Church School. By Walter S. Athern.

Rejects Natural Depravity and
The doctrine of the new birth,
Covers the same ground as Meyer,
Holds the same theory as Meyer and Coe.

6. How to Study and Teaching How to Study. By McMurray.

The book sets aside natural depravity with its resulting self-distrust and obedience to another's will.

Socialized self-respect and self-reliance is his goal. He wants men to lean on themselves.

7. The Social Institutions and Ideals of the Bible. By Prof. Soares.

Denies all authority to the Bible, arbitrarily setting aside facts.

Reduces Jesus to a mere Jewish prophet.

Makes the prophetic doctrine of divine providence a mistake.

New social teaching is substituted for Atonement, Justification, and Regeneration as the way to the Kingdom of God.

Bible is rejected as an authority for conduct.

Book is irreverent, destructive, naturalistic, Unitarian.

8. Socialism and Modern Social Problems. By Ellwood.

Adopts the theory of gradual evolution, excluding the fall.

Emphasizes education and social progress, gradual evolution and survival of the fittest.

9. Christianity and the Social Crisis. By Rauschenbusch.

Makes Jesus simply a teacher.
Makes the cross incidental.
Makes teaching the way of salvation.
Takes religious authority from the Bible.
Denies that the apostles understood Christianity, or passed on to us the system Jesus intended.

10. New Testament History. By Prof. Rall.

Evolutionary and rejects natural depravity and the related doctrines of salvation.

The Bibliotheca Sacra offers seven objections to the book and asks this question: "Are Methodists ready to teach such doctrines as these to their children and youth?"

Aside from these ten books, which are the most openly rationalistic and antagonistic to Methodist standards, there are some other books of questionable value. McGiffert's "Life of Luther" omits Luther's spiritual and prayer life, ignores the fundamental doctrine of the Reformation—Justification by Faith—and speaks of the infallibility of the Bible as a clog on liberty. The book is decidedly modern and unspiritual.....Smyth's books on the Bible are by a man in thorough sympathy with the new theology. He teaches in one of his books a second probation. He raises interrogation marks on inspiration and revelation, the Mosaic authorship of the Pentateuch, etc..... Hasting's Dictionary is avowedly committed to the Graf-Weihausen school in its Old Testament articles, and is a mixture of clay and iron, truth and error, all being mediated with equal authority to the average man....."The New Home Missions," by Douglas, is frankly depreciatory of the early revivals of pioneer preachers and puts social passion as a central motive instead of Christ. "The Bible is not so much the Word of God as a book of social invention and adventure. It is an instrument for the guidance of social experiment, and not a repository of doctrine. The social realization of Christianity is an ideal." It must be observed that systematic theology is reduced to a minimum. Wesley's sermons are excluded whilst sociology is magnified. Has it come to pass that Methodism is throwing aside her great and glorious and preachable theology and is becoming intoxicated by the "weak tea" of socialized philosophy after the rudiments of men and not after Christ? (Colossians 2:8).

There is everything in this Course of Study to lower the estimate of our students of things supernatural, inspirational and divine, to reduce to the merest minimum things theological and Methodistic. Indeed, if we were to be suspicious, there is not wanting in this Course of Study evidences of a conspiracy to commit the Methodist Church to destructive criticism wholesale and to delete every distinctive Methodist teaching until it becomes palatable to the Pelagian, acceptable to the Unitarian, unobjectionable to the Universalist, "just sweet" to the Christian Scientist and eminently proper to the Russellite. If we were to designate in a few words what this Course is, we should say:

It is a Mosaic without Moses.
It is a theology without Wesley.
It is a Christ without Deity.
It is a creed without Dogma.
It is a faith without Divinity.

What are the Methodists going to do about it?

BREAKING DIRT IN WASHINGTON.

Rev. S. A. Steel, D.D.

I have a great deal to be thankful for, and, among the rest, that I have lived to see the day when a Southerner can feel at home in Washington. In his eloquent address at the "dirt-breaking" for the Representative Church, Dr. Prettyman reminded us that for nearly thirty years, during most of which time it was almost considered a disgrace to be a Southerner in Washington City, Mt. Vernon Place Methodist Episcopal Church, South, was about the only building in Washington that dared to keep the word "South" on its front. But Mt. Vernon Place Methodist Episcopal Church, South, stood its ground in the face of scorn and contempt and hatred. In this it was a truly "repre-

sentative" Church, and for this reason deserves the hearty support of every Southerner, whether Methodist or not. But now, with "the South in the saddle," not to domineer over any section, or unduly advance our own, but to administer our national affairs for all, even an unreconstructed Southerner like me can feel at home in Washington. Wilson, a Virginian, has been called by Providence to complete the work of Washington. Washington won the victory for democracy in America, and now America, led by our Wilson, will extend the victory around the world. Amen. Let every crown go to the junk-pile.

I had the honor of representing Methodism at large on the program for inaugurating the actual beginning of the new Mt. Vernon Place Methodist Episcopal Church, South, in Washington City. The ceremonies were simple, but very impressive. A large audience assembled in the old church, unsightly as a tobacco barn, but sacred and epulent with the memories of the heroic past. After a song by Mrs. Shircliff and prayer by Dr. Locke, Dr. Sexton, representing the General Conference, read letters of congratulation from several of the Bishops and made a stirring address. I followed with my remarks. Dr. Prettyman, to whom they give the credit of originating the idea of this "Representative Church," made a beautiful and touching address, which was followed by a brief, but very appropriate talk by the presiding elder, Dr. Canter. Then the audience adjourned to the site of the new church across the street. Mrs. W. V. Tudor, the widow of the late well-known Dr. Tudor, the founder and first pastor of Mt. Vernon Place Church, threw the first spade of dirt, and was followed by each of the surviving members of the original band that formed the Church. The service was closed by prayer and the benediction by Dr. Hardin, present pastor of the church. Then the big steam shovel was put in action to show how rapidly the debris of the demolished buildings would be removed for the new one to be erected on the spot.

The new church will be an ornament to the city. Its location is ideal for its representative character, for it is in the heart of the city, within a few minutes walk of the leading hotels, and easily accessible to all parts of Washington by the incessant stream of street cars that pass this point. The church is far enough back from the street to escape the noise, and a small lawn in front of it, which is government ground, adds greatly to its beauty. The building will be imposing without and attractive within, and will afford all the modern facilities for Church work in all departments. I have very little patience with the religion that would pass by a log cabin where my folks worshiped to mix with a crowd of strangers in a fine church; but, worthless as it is, there is a whole lot of that sort of religion in the world, and we have our share of it. But when this church is built there will be no need for a Methodist from the South to "pass by on the other side."

Now the maintenance of this Representative Church is going to be a great work. It will not be right to project a church on the scale of this one, and leave the local congregation to bear the sole burden of making it go. We have no finer band than the membership of Mt. Vernon Place Church; intelligent, staunch in their loyalty, and devoted to our ideals of civilization, they have well-deserved the recognition we have at last resolved to give them. But they are not strong enough to carry forward the work as we have projected it alone. We must help them to make this church one of the great Protestant forces in Washington City. The day of Czars and Kaisers is over and gone, thank the Lord; but if I were a Methodist czar, or even only a Bishop, hedged about with constitutional limitations, and the more serious limitations of a vigilant democratic jealousy of all autocratic authority, I would go to the limit of my powers to set this church up. Its pastor ought to be our biggest, livest man, no cross-road parson, with his "Whoa, Buck! Gee, Baldy!" program; and no tainted theologian, mouthing the vapid infidelity of some obsolete "criticism" under the absurd delusion that he was abreast of the age. But a man full of the Holy Ghost, who believes in, and has, the old time religion, and knows that that, and that alone, will heal our every wound. And I would give him an adequate salary, not a cent less than $5000; and I would give him a strong assistant pastor, two deaconesses, a secretary, a city missionary, and some other things he would need. We have the men. I have not lost faith in my brethren. Like the big trees in the woods, they are not numerous; but we have men who can take charge of that new church, and, adequately equipped with help, make our Representative Church a national institution. What I am afraid of is pious littleness that will cramp the enterprise. O for the largeness of the Gospel to dawn on our people! O for a bigness of faith corresponding to our opportunity! Yes, I would keep Sexton in the field for the work, until it is fully on its feet, and able not only to run of itself, but to send out missionary agencies from its abundant life.

While I think we have won the fight against "Union," yet don't remove the guns, Meek. The other side are honest and earnest, and will not easily give up the fight. We cannot afford to surrender our distinctive relation to the Negroes, neither can the Northern Church afford to surrender theirs. I think it is time to let the matter drop, and restore the emphasis to that fraternity that will enable us to love one another and co-operate in our work.

In your next letter to the Kaiser tell him that Shreveport has decided that he has disturbed the peace of world long enough, and must step down and out, or we will know the reason why. One company has gone to see about it, and others are forming. William must go!

Shreveport, La.

RETROSPECTIVE—A TRIBUTE.

When I opened a recent issue of the Advocate, and my eyes fell on the words, "Dr. C. F. Evans Dead," memory flew back to my happy youth, when he came with his bride to Canton as our pastor. My mother took them into our home to share with us the poverty and uncertainty at the close of the war; they fitted into our lives, and found their place in our hearts, becoming part of our family. He looked like a boy in his suit of Confederate gray, minus brass buttons, but he was a man, a pastor who threw himself into the work of reorganizing the church, and getting together the flock that had been scattered by the war. He did a great work, and his influence was felt long after he had left us to join the Louisiana Conference. We missed them from our family circle, and never lost interest in them. After he transferred to the Kentucky Conference I lost sight of them, but I never saw his name in our Church papers without a return of the old interest. How proud I was when he became "Dr." Evans. I always hoped that we would meet some day and talk over "old times;" but he has gone—one more of many old friends to reach home before me.

I am facing the sunset, whose "radiant glow" brings from the past many faces of those whose memory fills my heart with thanksgiving for what they did for me. There comes before me the towering figure and saintly face of Dr. C. G. Andrews, our pastor when I was a young Christian, who was a teacher and sympathetic friend, discovering exactly one's spiritual needs. He showed me the necessity of perfect consecration, of Bible study, of reading books on spiritual subjects, and the value of morning prayer and meditation, so as to begin the day with the guidance of God—to rise early, if need be, rather than rush into the duties of the day without it. The answer for all spiritual perplexities he could find in the Bible and Wesley's sermons. Sometimes I hear even ministers say that Wesley's sermons are dull. I wonder if they have read them as soul food, or simply to pass the examination. How I sympathize with many present-day Methodists who know nothing of them! I am still grateful to my old pastor who put them in my hands. Bishop Galloway used to call him his spiritual father. I think of him that way, for he established the feet of this weak young Christian in the "way of righteousness."

His strong, spiritual character was marvelous. We know he put up a good fight for it, for he was the son of a widow, possessed of great wealth, and with the prestige of Southern aristocracy behind her; but he chose the better way, using all his education and culture in the service of the Master. Blessed be the memory of this man of God, to whom I owe so much, and to whose memory I have always desired to pay tribute!

How they troop before me, those pastors who helped me along the way! Next comes the genial Ransom J. Jones, the good friend as well as pastor to myself and two sisters, with no close male relative—all alone in the world. He performed the marriage ceremony for two of us. My husband and I loved him, and the memory of thirty-five years of happy married life always brings to mind this good pastor-friend.

Time would fail me to speak of all, but there rises from the mist the St. John of the Mississippi Conference, W. B. Lewis. What a good pastor he was! A man to whom one naturally turned in trial or sorrow; but I think of him as not only a pastor, but also as a close, congenial friend of my husband—there was a peculiar bond of sympathetic understanding between the two. I think of them now as together in heaven. The time was short between the going of these dear friends to receive the crown from the Master for whom they worked together here.

I see the frail form of H. R. Singleton, Sr., and hear his loving words of sympathy and commendation of the good deeds of his people; then come the sad ones, "Nevertheless I have something against thee," as he reproved and warned, exhorting them to follow their Master more closely. His burning eloquence, forgetfulness of self, as he labored in weakness and suffering, impressed us so, that we desired with all our might to follow him as he followed Jesus.

I have a peculiarly tender feeling for the widows of the two latter, who, with me, are awaiting the joyous reunion above.

We can rejoice together at the wonderful thought of "the crowning day that is coming," when pastors and people shall spend together an eternity of praise to Him who loved us and bought for us this glorious immortality.

Gulfport, Miss. Mrs. ROBERT KEMP.

PHYSICAL DIRECTOR ON FOOTBALL.

Much criticism from various viewpoints has been directed toward football. It is too dangerous; it gives opportunity for dirty work; it is abnormal, and strains the heart, causing it to break down in the struggle of life. Recently, Dr. W. G. Anderson, of Yale University, in an address before the Society of Directors of Physical Education in Colleges, spoke in part as follows:

"The danger of football's position in American universities do not come from criticisms of it as a game. The danger comes from the evident truth that American universities are gradually ceasing to regard it as a game. The fault is not with football, but in the way it is taught and practiced. Undergraduates look upon it as a vocation, not as an avocation. So much expenditure of strength and thought on football is demanded of players by their coaches and by college opinion that very few of them have enough energy left for their college studies. The curriculum necessarily becomes a side issue as football becomes primary, because it is not in human endurance to toil all day long. The curriculum has got to supply the body and mind of the players with the needed rest and relief from mental and physical strains which football imposes. Football has ceased to be recreation; it has become labor. This over-emphasis of football probably arises from a desire to win games, but it doesn't win them. It simply fatigues teams and saps their strength. It is safe to say that if intercollegiate football continues to take a larger and more important place in college men's time and thought, it will be doomed; because no institution that is primarily interested in turning out intelligen citizens is going to stand for having a larger group of men year after year effectually hindered in their proper college work by the demands put upon their energy by extra curriculum activity."

Some of the other criticisms may be extreme, but the common sense seriousness of this one will meet universal commendation and approval.—The Presbyterian.

The Great Battle

PROHIBITION PROHIBITS.

"Plague on each fox!" the farmer cried.
"They've taken half my chicks!
I'll build a fence and load a gun,
And catch them at their tricks."
"No good your fence," the wise replied,
"Protection's but a farce.
The fence and gun are futile things,
Which any fox can pass;
Besides, they make the guileless fox
A hypocrite, you see!
You cannot keep the varmints out;
Then license two or three!"

"Alas! alas!" the shepherd sighed,
"The wolves have killed my sheep!
I'll have a fold, and build a wall,
And shepherd dogs I'll keep."
"Mistaken scheme," the wise replied,
"The fact is full well known,
They're far more wolves when driven off
Than when they're left alone!
And then you'll make them hide and skulk,
A thing that should not be.
You cannot keep the varmints out,
Then license two or three."

"My boy! My girl! Your best have died,"
Fond mothers oft have wept.
"We'll have the law prohibit all
The hells where drink is kept."
"That way is wrong," the wise replied,
"And each man's right betrays.
Besides, prohibit as you will,
'Tis sold in divers ways.
The law is never quite enforced,
And tempt the devil will.
You cannot keep all sellers out,
Then license them—to kill."

—Civil Record.

NOTES.

New Hampshire has joined the growing list of prohibition States. The law passed will take effect on May 1, 1918.

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, addressed the State Sunday School Convention at Monroe last week in the interest of the temperance cause.

Under the leadership of her Methodist Governor, Col. N. E. Harris, Georgia has enacted a "bone-dry" prohibition law, a special session of the State Legislature having been called for that purpose.

CONGRESS MEMORIALIZED.

At its recent session held in New Orleans, the Woman's Missionary Council of the Methodist Episcopal Church, South, adopted the following memorial:

"Whereas, intemperance is the greatest menace to the moral fibre of the nation; and

"Whereas, in this national crisis there is a necessity of safeguarding our manhood and womanhood; and

"Whereas, we also realize the necessity of conserving our grain supply for the sustentation of life; therefore be it

"Resolved, That the following resolution be adopted, signed, and sent to the President of these United States and to Congress assembled:

"The Woman's Missionary Council of the Methodist Episcopal Church, South, now in session in New Orleans, and representing 200,000 women, earnestly urges the immediate passage of an adequate national prohibition bill."

A GREAT MEETING

Last Sunday was a great day in Winona, being the last day of the Morrison revival. Every day of the two weeks' meetings had witnessed an accumulated interest and growing conviction concerning the nature and supreme character of moral and spiritual verities. Each sermon and service had cleared the fog, pushed back the horizon, deepened the channel, vitalized religious life and laid a broader, saner foundation for all intellectual and practical living.

Dr. Morrison is a unique and extraordinary man in the grasp and power of his mind, the variety and breadth of his attainments, the massiveness of his personality, his clear, positive vision of things vital and structural and fundamental in life and character building. In his manner of driving home great principles and experiences, he is a past grand-master. He besieges the heart, convinces the understanding, informs the judgment, quickens apprehension, visualizes the intellect, awakens conscience and stirs the moral sensibilities and the soul. His similes, metaphors, and figures pierce the mind like barbed arrows and summon the will to its supreme function of decision. His gospel messages inspire, stimulate, enlarge and vitalize the whole scope of human life. He is a person of erect and manly bearing, prophetic mien and granite character. He makes no apology for following Jesus and compromises none of his teachings. While he is a great preacher to women and children, he is particularly a preacher to men. His message challenges men and sends its shivering lance with virile force into the ranks, cohorts, and citadel of false ideas, false standards, double thinking, "hyphenated" morals, silly, namby-pamby religious cant, and spiritual inanition, ecclesiastical giberish, buffoonery, etc. He annihilates with sledge-hammer blows and the irresistible logic of the whole Gospel of Jesus the sickly, enervating, desultory religio-vagaries, cults, and schemes of our modern-day neurotic "who-doism." He hews to pieces the giants of false philosophy, despair, and deadly hieroglyphics that would take away from a benighted, ruined and lost world its only possible Savior. Doctor, knowing your mind as I do on these lines of thought, I just felt how you would appreciate such a great gospel of strength and power and soundness. The results of the meeting were great. Everybody felt that it was the greatest meeting in Winona since the immortal Sam Jones was here eleven or twelve years ago. Not so great in the way of an ingathering, but several joined the Church. In Winona, as in most of our towns, nearly everybody is already in the Churches, so there were not so many to join, but the meeting was great in the way of edifying and building up the life and usefulness of those in the Church.

Our faithful pastor, Rev. W. N. Duncan, has prepared the way by sermon and exhortation and prayer meetings some while before Dr. Morrison arrived. He had the meeting on his heart and rejoiced in the great preaching and fine spirit that the meeting left among his people.

Dr. Morrison is a sane, wise, conservative man of the finest poise, rarest judgment, and of a great heart and spirit. He has more great things in his make-up and less that is objectionable in his spirit and methods in a revival than most any evangelist I have ever known. He did not say or do a single foolish thing the whole two weeks. He left love and fellowship and good feeling in everybody's heart and not one bad or ill feeling behind him when he went away. This, you know, Mr. Editor, is not always the case. He did us only good and left us all in love with him and a deeper, sweeter, fuller love and consecration to the Lord among us all. He left us with the love and prayers of all denominations following him in his great mission of salvation to men.

Now, Mr. Editor, I hope you can find space for this whole letter, for I would hate to see it only in part.

Everything up this way is as bright as could be under the war clouds. Be sure to come to our district conference at Drew, June 12-14. We want to see you.

Yours with high regards,
Winona, Miss. L. M. LIPSCOMB.

THE OWNERSHIP OF THE CALF.

G. W. Tuttle.

A score of years ago, at a meeting where money was being raised for church indebtedness, a very humorous story was told, which I have never forgotten.

An old farmer in New England, who was a close-fisted man, although a member of the little village Church, owned a fine cow. Great was his delight upon going out to the barn one morning, to find that his favorite cow had presented him with twin calves. This unexpected number—this double blessing—so warmed up the old farmer that he went to the house, and said to his wife: "Wife, I believe I will give one of those calves to the Lord." His good wife was surprised, but she heartily approved of this most unusual generosity.

Time went on and the calves waxed fat and frolicsome. It was a settled fact that the Lord was to have one of the calves, but the old farmer had not decided which. Then, one fateful morning, one of the calves died. The old farmer was grief-stricken. He hastened to the house to unfold the news to the partner of his joys and sorrows. "O wife, wife," said he, "the Lord's calf is dead!" The speaker concluded with the words, "Don't let the Lord's calf die first."

When we meet with losses, does all our giving stop at once? Do we let the Lord's calf die first or do we hasten to use a portion of what is left for God lest that also be lost?—Western Christian Advocate.

CONCERNING THE COURSE OF STUDY.

There is confusion through the Church about the new course of study for undergraduates. The following announcements from our authorities will clear up this confusion. Will our examining committees and our undergraduates clip and preserve for reference the statements which follow?

Bishop E. R. Hendrix,
Kansas City, Mo.

Dear Bishop Hendrix: There is existing in the Church confusion as to what are the proper subjects upon which to examine condidates for Admission on Trial.

The confusion has been caused by several things, as follows:

1. The first issue of the Discipline of 1914 in Paragraph 730 gave the old course of study both as to general educational subjects and as to theological subjects.

2. The second issue of the Discipline of 1914 gives no course of study for candidates for Admission on Trial, either on general subjects or on theological subjects.

3. Both Disciplines publish—one in Paragraph 729, and the other in Paragraph 730—the requirement in general educational subjects for candidates for Admission on Trial, but this requirement is contradicted by the publication in the first issue of the Discipline of the subjects upon which to be examined, as geography, arithmetic, bookkeeping, etc. The old course has been in the Discipline for years.

The result of this confusion has been:

1. Some candidates on application have been examined on the old grammar school course for admission.

2. Others have been examined on the high school course.

2. In religious subjects it seems that all candidates thus far have been examined on the old course of study, since the new course has never been written in the Discipline of 1914, and the old course has.

4. Following the announcement of the Bishops last spring of the new course of study, which they stated was to take effect with the adjournment of the Annual Conferences of 1916, the Correspondence School is using only the new course of study, but, as stated above, some of the Conference Committees are puzzled as to what to do.

A statement from the Bishops, it seems to me, given publicity to by the Department of Ministerial Supply and Training, would remedy the situation. This statement should make clear what are the general educational requirements for a candidate for Admission on Trial. The new courses of study do not mention this point. They give the religious subjects on which a candidate is to be examined, but they do not give subjects of general education on which he is to be examined. The requirement on general education given in the law in the first Paragraph, Chapter 22, is not sufficiently definite for our Committees throughout the Church. There is a backwardness on their part about finding out what the standards set forth by the Educational Commission really are, viz., the fourteen points necessary for admission into a standard college.

If the Bishops will make such a statement the Department of Ministerial Supply and Training will give wide publicity to it and get it into the hands of every committeeman in the Church in ample time, so that the confusion may all be cleared up. I am laying this matter before you as our Senior Bishop and presiding officer of the College, and will be glad to hear your opinion as to the best way to reach the question.

Yours very truly,
R. H. BENNETT.

University Park,
Dallas, Texas.

My Dear Doctor Bennett: Bishop Hendrix has mailed to me your letter in which you make inquiry touching the course of study for admission on trial.

As secretary of the committee on course of study I make the following statement, which you are authorized to publish:

1. It is to be regretted that the course of study for admission on trial does not appear in the Discipline. All applicants for Admission on Trial will be examined on the course of study as announced by the Bishops in May, 1916.

2. As the General Conference took action laying down the general educational requirements for admission (See Paragraph 729), the Bishops had no occasion to announce any particular books covering these subjects. The Correspondence School and all examining committees can get from Dr. Stonewall Anderson, Secretary of the Board of Education, the list of required subjects for admission into a standard college.

3. Paragraph 730 has no place in the Discipline, being annulled and superseded by Paragraph 729. All applicants are to be examined on the High School course.

Prof. Frank Seay's book (the first volume) is now in press, and will be ready in a few weeks. As Prof. Sledd could not get his book on the N. T. ready for this year's work, all students will use Prof. Seay's first volume this year, and all will

(Continued on Page 15)

COUNCIL NOTES.

By Mrs. R. F. Harrell.

The following Mission Study Course was recommended for 1917-18:

Adult: "An African Trail" (MacKenzie); "Italians in America" (Mangano).

Senior Y. P.: "Lure of Africa" (Patton); "Missionary Milestones" (Seebach).

Intermediates: "Japan" (Peil); "From Plaza, Patio and Palm" (Waid).

Juniors: "African Adventures" (MacKenzie); "Bearers of the Torch" (Crowell).

The Prayer Room has become a vital feature of the Council Meeting and at no time during the days of the present session was it without intercessors. Much of the power and deep spirituality which pervaded the entire meeting could easily be traced to the waiting upon the Lord in this hallowed spot.

Would it not be well for all of us to place upon the wall of our "prayer room" the dedicatory prayer of this Council Meeting, and make our homes what we so desired the Council room to be:

"Lord, make it a Bethel—a house of praise;
Make it a Bethany—a home of love;
Make it a Bethlehem—a sanctuary of prayer;
Make it an Olivet—a place of council and vision;
Make it a Pentecost—a place of power;
Make it Thy Dwelling Place."

Lives would be wonderfully transformed and we would not be so slow to receive the Christ-vision of the world's great needs, nor of the suffering and heart hunger of humanity if this were done.

A resolution earnestly urging the immediate passage of an adequate national probibition bill was adopted, signed, and sent to the President of the United States and to Congress assembled.

Two vacancies having occurred during the year it was necessary to elect a First Vice President as well as a Superintendent of Social Service. Mrs. J. W. Perry was elected for the former office and Miss Mabel Howell for the latter.

The Week of Prayer offerings of 1917 are to go to the medical work in China and to the gulf coast work in the homeland.

After a spirited contest in which each woman seemed to put forth stronger arguments than her predecessor, Louisville, Ky., was selected as the place for the next Council Meeting.

The most beautiful and impressive service of the entire meeting was the consecration of deaconesses and foreign missionaries on Wednesday night, April 18. The decorations were unusually pretty, being a profusion of magnolias, Easter lilies, and other white flowers, all emblematic of the purity of the lives to be consecrated to the Master's service. As the organ pealed forth the opening notes of "Lead On, O King Eternal," a hush fell upon the vast audience and soon in the distance voices were heard singing this glorious hymn. Nearer and nearer they came until the foreign missionaries, in white, marched up the aisle and the deaconesses in their black robes marched up the other, taking seats reserved for them at the front of the auditorium. The candidates passed on to the platform, where were seated Bishop Lambuth, Miss Bennett, Miss M. L. Gibson, Mrs. MacDonell, and Miss Head. There were brief talks by the candidates, each telling of the influences set in motion to lead her to the decision which culminated in her consecration at this time and her assignment to a field of work. They were then presented to Bishop Lambuth by Miss Bennett, and after an impressive service consisting of responsive reading, prayer, a short address, and the singing of the consecation hymn,

"Take my life and let it be
Consecrated, Lord, to thee,"

the deaconesses were admitted into the office of deaconess in the Church of God, and the foreign missionaries were commissioned to take the gospel to the uttermost parts of the earth. The accepted candidates then sang most feelingly, "O Jesus, I have promised," after which their certificates were presented to them and the congregation commissioned them in song, "Go, ye messengers of God!"

The deaconesses set apart are Miss Minnie Lee Eidson and Miss Josephine Bergiund.

The missionaries are Miss Grace McCubbins, missionary nurse to Korea; Miss Anna Hatcher, Missionary kindergartner to Japan; Miss Sara Stout, educational missionary to Brazil; Miss Marie Raffo, missionary kindergartner to China; Miss Sallie Lou McKinnon, educational missionary to China, and Miss Mabel Whitehead, educational missionary to Japan.

TENT WANTED.

Wanted to rent or borrow, a tent for Revival Services from May 13 to May 26. Address Rev. C. M. Morris, 520 S. Scott Street, New Orleans, La.

TREASURER'S REPORT.

The following is a report by districts of the money that has been paid to the Joint Board of Finance of the Mississippi Conference for Conference claimants:

Brookhaven District—	
Fernwood	$125.00
Hazelhurst	38.00
Magnolia	160.00
McComb City	200.00
Wesson	10.00
Total amount collected	$ 553.00
Total amount assessed for year	2272.00
Hattiesburg District—	
Blodgett	$ 5.00
Collins	40.00
Hattiesburg Circuit	5.00
Hattiesburg, Court Street	100.00
Mt. Olive	50.00
New Augusta	25.00
Purvis	78.25
Seminary	12.50
Williamsburg	7.00
Total amount collected	$ 322.75
Total amount assessed for year	2036.00
Jackson District—	
Bolton	$ 30.00
Brandon and Pelahatchie	22.00
Eden	76.00
Fannen	25.00
Flora	25.00
Harrisville	(figures indistinct)
Jackson, Galloway Memorial	84.50
Jackson, Capitol Street	62.00
Jackson, Rankin Street	5.00
Lintonia	9.10
Madison	25.00
Sharon	13.60
Vaughan	30.00
Total amount collected	$ 418.20
Total amount assessed for year	2331.00
Meridian District—	
Lauderdale	$ 18.00
Meridian, Central Street	201.00
Meridian, Fifth Street	80.00
Meridian, East End	50.00
Meridian, Hawkin's Memorial	50.00
Shubuta	15.75
Total amount collected	$ 424.75
Total amount assessed for year	1758.00
Newton District—	
Chunky	$ 1.30
Homewood	10.00
Johns	5.00
Laurel, Fourteenth Avenue	4.60
Montrose	10.00
Raleigh	10.00
Total amount collected	$ 40.90
Total amount assessed for year	1843.00
Port Gibson District—	
Anguilla	$ 6.00
Fayette	10.00
Gloster	8.00
Natchez	72.00
Silver City	45.00
Vicksburg, Crawford Street	60.00
Vicksburg, Gibson Memorial	25.25
Woodville	55.00
Washington	42.00
Total amount collected	$ 323.25
Total amount assessed for year	1606.00
Seashore District—	
Biloxi	$ 10.00
Columbia	100.00
Logtown	25.00
Lumberton	81.00
Moss Point	70.00
Saucier	48.00
Vancleave	10.00
Total amount collected	$ 364.00
Total amount assessed for year	2219.00

This shows what money has been collected to pay the Superannuate preachers for the first quarter of the present Conference year.

Respectfully,
W. E. MORSE,
Treasurer.

ARMENIA OUTSUFFERS ISRAEL.

By Israel Zangwill.

From more than one area of the war zone, from Belgium, from Galicia, from Turkish Armenia, the same story reaches us; the same dread saga of the wanderings of whole populations under the spur of massacre, rape, hunger. Little children fall like flies by the wayside and new children are born on the march. Mothers go mad. Girls throw themselves into the rivers. Men are killed and buried like dogs. But Belgium has almost all the world for her friends and the faith in restoration goes before her exiles like a pillar of cloud by day and a pillar of fire by night. Even the Jews of the pale, torn and tossed between the alternate victors, begin to find organized help and behold some faint gleam of Zion upon the political horizon. On Ararat alone no ark can rest. For Armenia alone there is the cry without answer, "Watchman, what of the night?"

Only for a minority can there be political redemption; let us at least bring physical salvation to their agonizng remnant.

Sister nations I have been accustomed to think the Armenians and the Jew. Both hail from sister lands of the cradle of civilization. Both come trailing clouds of glory from the purple days of Persia and Babylon. Both have borne the shock of the ancient and mediaeval empires and of the militant migrations of their races, and both hold to their original faith, for if the one was the first preacher of Jehovah the other was the first nation to profess Jesus. And sisters, too, in sorrow, although exiled, scattered, persecuted, massacred.

Sisters, forsooth, yet not equal in suffering. Hitherto through the long centuries the crown of martyrdom has been pre-eminently Israel's. And as day by day during this war of wars there came to me by dark letter or whisper the tale of her woes in the central war zone, I said to myself, "Surely the cup is full. Surely no people on earth has had such a measure of gall and vinegar to drain."

But I was mistaken. One people has suffered more. That people whose ancient realm held the legendary Eden has now for abiding place the pit of hell. I bow before this higher majesty of sorrow. I take the crown of thorns from Israel's head and I place it upon Armenia's.—New York Christian Advocate.

FINE MEETING AT HOLLANDALE, MISS.

Dear Brother Meek: We have just closed a ten days' protracted meeting and we have not only enjoyed it very much, but feel we have been blessed in many ways. Brother J. H. Bell, one of the North Mississippi Conference evangelists, did the preaching and I never heard more interesting and effective sermons. He is a splendid evangelist and there were eight little girls, none over eight years old, at the altar one morning who prayed a sentence prayer. We had 7 additions to the Church and there are more who promised to join next Sunday, as they were prevented before by sickness from being received at the close of the meeting. Mr. Paul Templeton, of Meridian, Miss., conducted the singing. He has a fine baritone voice and is willing and ready to serve in sacred song, being such a consecrated Christian gentleman. We hope very much that we can have him again next year. When the meeting first started there were only two or three persons who would pray in public, but when the meeting closed there were 25 or 30 more than willing to speak a word for their Master—even little children were willing to help in any way they could.

We feel sure that any church that has Brother Bell once will consider itself fortunate to have him the second time. Sincerely,

Hollandale, Miss. Mrs. EDWIN SPIVEY.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

EMORY UNIVERSITY AND MISSISSIPPI METHODISM.

Emory University has been established at Atlanta, Ga., as the university for the Church east of the Mississippi River, and it is founded upon the very best and divinest principles that the Church stands for.

The Liberal Arts and the School of Theology are in their third session, the Medical School is in its second session, and the School of Law is in its first session. These four schools have an enrollment of approximately eight hundred, which is a marvelous showing for so short a while in their operation. The reason for this is not hard to understand since we not only felt the need of the institution, but the foundation is known to be secure and the quality of the work is appreciated by those who know it.

Bishop Candler is easily a great leader, and he has gathered about him a faculty that is second to none in all the South. Having been president of Emory College for a number of years, thereby getting experience that is invaluable in his present relation to the University as Chancellor, he knows the needs and adaptability of the men who have been chosen as instructors in the several departments of Emory. In addition to his experience, he has studied the questions entering into the making of a great university, and knows what he is about.

The gentlemen who compose the faculty of each department are eminently qualified by previous preparation and training for their specific departments of work, and are establishing a name for the University that will add luster to it with the passing of the years. Not a man of them is less than his duties demand, and the outlook for the institution is gaining greater excellence and possibility for service to the entire country.

The physical environment in campus and buildings could not be surpassed in any section of the South, and the Methodism of Atlanta and Georgia is justly proud of what has been brought to pass for the Church in the South; but Georgia Methodism recognizes that the University is for the South, east of the Mississippi River. I suppose that Georgia is altogether able to build and equip Emory to the very highest degree of its need, but Georgia is not selfish in doing this work, and Methodism outside of Georgia should not be satisfied to be inactive and unconcerned at this point. The fact is, Emory University is the only connectional University east of the Mississippi River, and we should greatly appreciate the fact of our opportunity in doing our share of the work. What Mississippi Methodism has become responsible for doing is hardly a "drop in the bucket," when it comes to a consideration of her ability to appreciate the importance and value of it.

There should be such an intelligent appreciation of the University that not a single member of the Church in Mississippi would fail to make a contribution to its establishment. It is not so much that the University needs what we have to give as that we need the inspiration that comes from co-operation in so great an enterprise as this already is. Why should not the comparatively few make their large contributions and the many their small gifts? Surely there should be 75,000 contributions from Mississippi to Emory University. We need not stop at the $50,000 for the Lamar School of Law building, for much more is needed than has been done and planned for.

As to the work of the Commissioner for Mississippi, it may be said that he is going as fast as he can and seeing as many of the people as are in reach of him. It might be better if he could go faster and do more in the exercise of moral force, but he goes at the rate of from twenty-five to fifty miles an hour and is reaching as many people as he can. The reports are very good, considering the conditions we are facing now, but they could be better if our people would give the consideration that is justly due so worthy an enterprise as this is.

I appeal for the prayers and thoughtfulness of our people to be given Emory, for it may be said that our achievements so far are the result of prayer and profound thought on the part of those to whom the General Conference committed the founding of this institution. It was an epochal event for Southern Methodism when the Educational Commission, in session at Atlanta in July, 1914, were stirred with tremendous emotions in the face of the possibilities suggested by the large benefaction of Mr. Asa Candler in his contribution of one million dollars as an endowment, with the distinct understanding that the University should be "forever owned and controlled by the Methodist Episcopal Church, South." So far as I know, this is the greatest challenge the Church has ever had, and I do know that we would be recreant to a providential opening if we ever fail to appreciate our relation of responsibility and opportunity to the full measure of our ability.

This is a challenge that I cannot afford to overlook, because I love my Church and believe in her policy to provide the very best equipment for her ministry, and teachers, and professional men and women. There are those who are able to contribute large amounts, and they should send these amounts to me without my having to go after them. Then, there are those who are able and willing to make small contributions, and it will require very little trouble for them to send the amounts to me.

Let us awake to this greatest opportunity that has ever come our way, and one which, if used, will guarantee to our posterity an inheritance that will be worth vastly more than millions in stocks and bonds to be used in their selfishness and for their greed.

God save the Church in Mississippi from a failure to do her legitimate part in this great undertaking! Understand, it will be done, but do not think that the one who fails to do can come out at the end without condemnation. May every Methodist do his and her part, and Emory University will be a memorial to the love and loyalty of men and women whose deed in their gift will shine brighter than all the stars in the firmament above!

My call to you is, Do your best, under God, for the greatest enterprise that you have ever had the opportunity of making possible. Do what you do for God and the humanity that needs your investment in their behalf, and with this you need not fear the future. Our co-operation in this work will be told to the generations following us, and our children will rise up and call us blessed.

Jackson, Miss. ROBT. SELBY,
Commissioner for Mississippi.

COME OVER AND HELP US, IS THE CALL OF OUR FRENCH SISTERS.

By Deaconess Kate Walker.

Who shall measure the power of prayer, or who shall stay the answer if he would? It is written that if two shall agree as touching anything it shall be done. The women of Southern Methodism have been praying, "'Thy kingdom come." Doors have been opened in the heathen lands where the people dwell in darkness; the answer comes, "Go, and my presence shall go with thee." The women of Louisiana have prayed, 'Thy kingdom come, thy will be done,' as you have prayed; doors have been opened into white harvest fields. With the many others is the door unlocking to the homes of our French sisters, and the cry, 'Come over and help us' is heard.

Strangers are they, in a foreign land, having come to your shores because of their love for freedom. Attracted to the broad acres of our fair Southland, they have become our neighbors. It is the custom of all people to take with them wherever they may roam their religious faith. Being left alone for so long a period, they have increased to great numbers, and the Roman Catholic Church predominates in Southern Louisiana.

Our Lord taught in his ministry, while he worked among men, that to be a well-rounded character there must be a three-fold development, physical, mental and spiritual.

In this densely populated rural district great progress has been made along educational lines. In the past five years the Parish of Terrebonne has erected four high schools and four small rural school buildings. The corps of teachers is increased by adding two each year. Three departments of domestic science and four of agriculture have been organized—equipments are being added yearly, with the addition of two or three transfers for the children. Eight special school taxes have been voted. By 1918 we hope to have, with the other parishes, compulsory education.

We must turn our attention to the spiritual development of these people, for this is very deficient. To many, their religion is a tradition rather than a fact. With low standards of morality, loose living, and the Book of Life, whereby we must build the family altar, getting light and strength to walk through life, closed to them, God has no means of communication with them except through human lips and lives. It is not our purpose to shake their faith and cause them to doubt their religion, but to build up their weak faith by opening to them the Word of God, thus freeing them from the strong grasp of ignorance and superstition. Many have wandered away from the faith of their fathers; they no longer believe in confessing to man, though he be their spiritual adviser and stands before them as Christ's ambassador.

They are restless and dissatisfied, not finding for their souls that which satisfies when humanity cries out for God, as the hart panteth after the water-brooks. Protestantism gives to them the Word of God—his message from the homeland to the weary child of earth.

There is a work here that only the women may do. These people, having become weary and dissatisfied in the search for God, need your help. From infancy they have been taught to avoid other Churches as they would sin. They will not come to us—we must go to them. You must enter their homes in the person of your representative, show them that you love them; that you are their friend, and seek their welfare. Many homes will thus be reached that otherwise would be closed, for their doors are not open to the minister as they are to the deaconess.

Give us the money that we so much need to reach out and develop the field, with your prayers daily as our strength and support; and God will give to you souls as stars won for your crown.

Houma, La.

A WORD OF GRATIFICATION.

Dear Brother Meek: I am a humble reader of the Advocate and I have read with much interest the discussion that has gone on concerning Church union; and I desire to express the gratification that has come to me in noticing that in recent issues of your paper you and other prominent Methodists are in favor of calling off the negotiations, and letting the two Churches go on as heretofore. That is what I have wanted to see done for some time, and now while others are speaking out in favor of the adoption of that course, I wish to join them. I was raised up from childhood in the Southern Methodist Church, and it is but natural that I should love it. I never knew much about the Northern Methodist Church until the subject of unification came up.

MRS. M. B. MINK.

Leoma, Tenn.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee Thou art good,
To them that find Thee, all in all.

—Bernard.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

The Home Circle

YOUR BOY AND MY BOY.

By W. B. Lockwood.

Your boy and my boy;
What would the old flag be
Without the boys to bear it
On land and rolling sea?
Without the boys to wave it,
The boys, young, brave and true
To keep it floating in the winds,
The red, the white, the blue.

Your flag and my flag;
In half a world each day
Cannon roar saluting it
And men their homage pay,
But what a worthless piece of silk
Of red and white and blue,
Would be the flag we cherish so,
'Twere not for boys like you.

Your boy and my boy;
To him all credit's due
For the sheltering protection,
Of the red, the white, the blue.
Enduring cold and hunger
And dangers dread and grim
He keeps the flag afloatin';
The honor's due to him.

—New Orleans Times-Picayune.

DAVY'S STRONG FOUNDATION.

Davy stood and watched the workmen as they laid the foundation for the new house next door. He had never before seen a pile-driver, and the great hammer driving the piles was very wonderful and new to Davy. Day after day found him watching at the fence that divided their garden from the next lot.

After a while the big pile-driver was moved away, and the workmen began using the lumber that lay waiting to build the house. Davy missed watching the huge hammer work, but he soon grew very much interested in the new house.

The workmen came to know and like Davy, too, and because he was polite and never meddled with anything, they saved the odds and ends of lumber and gave them to him to play with in the garden.

"Davy, dear," called his mother one bright morning, "don't you think that you have learned enough by watching the workmen next door to be a carpenter yourself and build a doll house for your little sister?"

Davy's face was as bright as the day as he ran into the house for the hammer.

"Come on, Agnes," he called, "and show me where you want it put."

Little Agnes followed him into the garden and chose her lot.

"I'll have to drive piles there first to make it safe," Davy said, as he began hammering the sticks into the ground.

Agnes started to cry, and mother came to the window to see what the trouble was.

"She wants to see the house go right up, mother," called Davy, "but I've got to make the foundation strong before I begin to build."

"You wouldn't like your house to fall when the first hard wind blows, would you, dear?" asked her mother, joining the children in the garden.

And then, while Davy laid his foundation, she explained to her little daughter something of what Davy had learned all the days he had watched the pile-driver.

Davy took a whole week to build the house, and that seemed a long time to his little sister; but he didn't slight one thing about it, and so when it was finished it was quite a nice little house.

Several of the workmen paused to watch Davy, as they passed the garden fence, and to praise his good work.

One sunshiny morning, when the house was quite complete, Davy and his mother sat under one of the garden trees and watched Agnes move her things in.

"I am glad you are so careful in your building," began his mother. "Did you ever think that people are like houses, my child?"

Davy's face grew puzzled, and he listened eagerly as she continued:

"You see, it's like this. Even little folks can begin by taking the Lord Jesus Christ as their Saviour and laying a good foundation for their lives, and as they grow older and larger they must not neglect any part of their house, but put all good works into the building."

Davy smiled as her meaning came to him.

"I never thought before of people being like houses!" he exclaimed.

"There are poor cramped houses of weak material in the world, and there are also strong, beautiful houses carefully built," his mother replied softly. "Which kind are you going to try and make your life like, Davy?"

"I mean to try and be like the strong one, mother!"

"Then," she whispered softly, "your building shall not fall, but will remain strong and good throughout all the stormy days of life."—American Messenger.

"LOOK UP."

Albert Davis came to the city partly to escape temptations that assailed him in his old home. In new environment and under helpful influences he hoped to make a fresh start in building a strong, manly character. He joined the church and tried to surround himself with all that he knew to be good. But the climb was a hard one. He did not advance in his work as quickly as he had hoped; he made few real friends and he was lonely. He wondered if it were all worth while.

One day his pastor invited him to his study for a chat. By careful, tactful questioning he led him to tell of his past, his aspirations, his temptations, and his discouragements.

After Albert had told his story, the minister said: "When I was a boy I lived near a church on which a chimney was being built. The chimney was on the outside and ran straight up through the gable at the back. With a boy's curiosity, I watched the masons at their work, and as the chimney rose I longed to climb up and see the top of it. One day a workman dropped his trowel and it fell to the ground. I picked it up and ran with it to the foot of the ladder.

"'Can you bring it up, my lad?' the mason called.

"Eagerly I mounted the ladder. When I had reached the top and was about to hand the workman his trowel, I was startled by the voice from below: 'What did you let the boy go up there for? He's sure to fall.'

"Of course I looked down, and because I was a little fellow, the distance was appalling. I felt sick and dizzy; my flesh grew cold; my hands and knees trembled. The man above saw my condition.

"'Look up, and you'll be all right!' he said quickly. 'Don't look down, keep looking up, and you won't fall.' I lifted my eyes to his. The dizziness left me, and I felt secure.

"Still looking upward, I made the descent safely; but if I had looked down, I should probably have fallen, for I never have been able to look down from a great height without feeling faint.

"I have found that the mason's words are an excellent motto for life. 'Look up! Keep looking up! Don't look down, and you won't fall!' As I looked up into his face that day to receive confidence and strength, I have many times looked up to my Heavenly Father for wisdom and help, and he has never failed me."

The minister laid his hand on Albert's shoulder. "Look up, my lad," he said heartily. Keep your mind fixed on high ideals, and you won't fall."

The young man's face glowed. "God helping me, I will," he said fervently.—The Youth's Companion.

"THAT'S WHAT I'M HERE FOR."

It was the uniformed young porter who said it, as he smiled pleasantly on the woman whose bundles he had started to carry for her. The station was full of travelers, hurrying to and from their trains, but the porter was not in the least hurried. He was quiet, ready, helpful; and he found a seat for the woman in the right car, and repeated as she thanked him for his trouble, "That's what I'm here for, madam, all day long; just to see that people get aboard all right." Then he went back to the gate, and promptly helped somebody else to another train. Cheery and pleasant, he carried babies, lifted heavy bags, reassured nervous people who were afraid the train would start without them, and made himself generally helpful, hour after hour.

"That's what I'm here for." The cheerful words carried an unconscious message. The porter's lot was not a very pleasant one. Perhaps he, too, longed to travel away from the hot city to the sea or the woods, yet all the year round he was shut within the crowded station, with its tracks and platforms. Few thanked him for helping them, and he could hardly have been blamed if he had been a trifle cross over his work. But he had no such thought; he was there to be helpful, and his heart was in his work.

The woman who had been helped to her seat by him thought it over as the train rolled away. She was one who had carried many burdens for other people, and had had few thanks. She seemed to herself to have spent her life in starting other people off where they wanted to go, and staying behind herself; and, lately, she had felt rebellious about it. But the young porter's words had started a new line of thought. "That's what I'm here for," she said to herself, "and it isn't my business to complain or to question. If he can do his day's work in that hearty spirit, I guess I can, too," and she felt her heart lighter than for many a day. The porter did not know it, but he had preached a whole sermon in five words that afternoon.—Forward.

WRECKED BY A CYCLONE.

Dear Brother Meek: Will you please kindly let me state in the Advocate that our church at Estherwood was some time since completely wrecked by a cyclone, and that we did not have a cent of insurance. We have a splendid little congregation there, but the most of them are poor people. It is urgently important that we should rebuild at that place as soon as possible. Are there not a number of readers of your paper who will assist in this important enterprise by making contributions to it? We cannot afford to let Methodism suffer at this point. Even small gifts will be much appreciated. Send remittances to me, Box 36, Estherwood, La.,

J. W. HOFFPAUIR, Pastor.

Dr. Tichenor's Antiseptic
Accidents Will Happen
You cannot prevent that—they "come when least expected."
A bottle of
Dr. Tichenor's Antiseptic
kept near at hand is your best safeguard—the cheapest "Accident Insurance" in the world!
It affords immediate and permanent relief from Cuts, Bruises, Burns or Sprains.
Keep a bottle in the house—always.
All Druggists 25 and 50 cents.
ASK ANY ONE WHO HAS EVER USED IT!

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Feits, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

ARE THEY WILLING TO TEST IT?

The ultra-unionists are great claimers. Not infrequently when those in the South refer to the uniting of the two Episcopal Methodisms in the United States they declare that **an overwhelming majority of Southern Methodists** are ARDENTLY LONGING FOR UNION, the implication being that they are willing to take it upon very liberal terms, if that be necessary to obtain it. In view of the fact that there are more than 2,000,000 members of the Methodist Episcopal Church, South, and that they are scattered from the Potomac to the Rio Grande and from the Atlantic to the Pacific ocean, we are a bit curious to know how these gentlemen secured the information that has seemingly made them so cock-sure as to what their sentiments are. When a national political election is about to be held it is considered rather difficult to tell how the people of a single State in which there are liable to be differences of views will vote, and persons who travel over it and study the existing conditions often go far astray in their predictions. For instance, we did not see in the late Presidential contest a single forecast of the result that did not place Utah safely in the Republican column, yet it went for Mr. Wilson by a large majority. Of course, it may be that these unionist prognosticators have much more insight and prescience than our political prophets—obviously they must have, if they know for a certainty what the views of the great unconsulted masses of Southern Methodism are concerning this momentous and intricate problem.

But it may be asked, Did not the last General Conference declare unanimously for unification, and does not that indicate that such is the undoubted will of Southern Methodists? We reply that there were approximately about 300 men in that body, and that they were elected without the slightest reference to the unification issue. Indeed, the plan of the Joint Commission on Unification had not even been so much as published in the Church press, and the rank and file of our people had had no opportunity whatever to know of its provisions prior to the assembling of the General Conference. Nor did that body give it the full and careful consideration which it has sometimes been represented as having done. The truth is, the Vanderbilt University controversy stretched itself across the entire session at Oklahoma City and overshadowed everything else. The report of the Committee on Church Relations (which handled the Unification matter), after being printed in the Daily Advocate, was read and passed in a few minutes—practically without discussion, with the exception of two very brief spread-eagle speeches. The terms of the plan or what it embraced were not explained or commented upon by anybody with any degree of definiteness. So intense a unionist as Dr. T. N. Ivey has publicly declared within the past few months that few persons expected that the action taken there would amount to anything, and certainly most of the small amount of side-talk that was heard was to that effect. We have had some of the ablest and best known men who sat in that General Conference to state to us within recent months that they had given the paper that was adopted no attention and that they had at the time no clear comprehension of what was involved in it. True, there were no votes against the report, but that itself is a circumstance, when thoughtfully reflected upon, that shows how little consideration was given it. For, it is scarcely thinkable that if the members of the General Conference had realized that the right to name any subsequent commissioners that might be needed was being taken out of the hands of the College of Bishops, where all the precedents would have lodged it, the paper, without amendment, would have commanded unanimous support.

And there is not, in our opinion, the least doubt that the General Conference had the impression that (with the modification with reference to the Negroes) it was only giving its sanction, as to the fundamental principles involved, to the plan formulated by the Joint Commission, which it was understood, in a general way, would keep Southern Methodism in the South proper substantially intact and largely autonomous (in fact, no other construction was ever placed upon that plan until after the famous Evanston meeting). If any man with the authority to speak concerning that scheme had arisen upon the floor at Oklahoma City and had stated that it might result in severing Southern Methodism into four or five sections, leaving it scarcely any power of self-government, and in having Northern Bishops to preside over Southern Conferences, we do not believe that fifty votes could have been mustered in its behalf.

But how about the action of the Annual Conferences last year concerning this matter of unification? Was not that interpretative of the mind of the Church? We do not think it was at all **definitely so.** In the first place, the resolutions of the Conferences differed widely. Some of those along the border and some elsewhere in which the "liberalistic" influences are strong were pretty loose in their declarations, while others were cautious and very conservative. Moreover, the general representation was made to these bodies that they were merely backing up their General Conference, and the Oklahoma City plan of unification (which, with one modification, was that of the Joint Commission) was stressed as if it were something to be held on to—**not something merely put forward for dickering and trading.** And the point was also generally made, that any plan agreed upon by the Commissioners in future meetings would have to come back to them, as well as to another General Conference, for approval. And, furthermore, it should be remembered that in all the Conferences taking any kind of action there were less than 10,000 men (who were more or less divided in sentiment), and that most of these were ministers. There were scarcely more than a thousand laymen in them all. This was a mere handful of our more than 2,000,000 members.

Possibly some may be inclined to inquire as to what we think the feeling of Southern Methodists is concerning the question of unification. We frankly answer, **We do not know,** though we have an opinion as to their general attitude. We believe that probably a majority of them would support a plan of union which, while stopping friction in the Far West and along the border and giving concert of effort in missionary work and, as may be needed, in some other undertakings, would leave Methodism in the Southern States proper united and self-governing as to its own affairs, and place the Negroes in a separate Church. But, on the other hand, we do not believe that anything like a majority of them would stand for chopping up the Methodism of the South, or for bringing the Negro into the united Church or establishing any sort of makeshift relation of a missionary character with him, or that would place Northern Bishops over Southern Conferences. We base this opinion upon what we conceive to be the sentiment of the laity in this section of the Church, as it has been represented to us by pastors (some of whom themselves favor union upon rather liberal terms) and by numerous correspondents, and as it has appeared to us in our own mingling with the people. There is, however, a contingent of some strength among us that would prefer for our Church to continue its work as an entirely independent organization, maintaining the same fraternal relations toward the Northern Methodists that it does toward other Christian denominations, or at least going no further in any kind of alliance with them than to try to avoid needless competition.

Such is what we conceive to be the situation at present; but we are quite ready to admit that we may be in error. We claim none of the infallible knowledge with which the extreme unionists appear to speak. But, though we have not the cocksureness that characterizes most of those gentlemen in their utterances, we are moved to submit to them this challenge: **You are constantly proclaiming that an overwhelming majority of Southern Methodists want union, and are willing to make large concessions to get it—why not stand for having any plan of union that may be formulated referred to the congregations of our Church?** We will stand resolutely with you for such a referendum. It may not be provided for in our law, but such a plebiscite might be held with the understanding that it was to be advisory in its nature. And such an arrangement ought to be wholesome in its influence. It would tend to hush all such suggestions as that certain leaders and influences are trying to foist union upon the Church, nolens volens, or that others are trying to thwart the will of the majority of our members by manipulating things to defeat it. With the people themselves speaking, there would be no room for such charges and counter-charges. And, besides, our members really have a moral right to a voice in the settlement of a question that so vitally concerns them.

What say the unionist brethren who are so fearful that the people will not get what they want? **Are they willing to put this thing up to the people?** So far, we have not seen where any of them have expressed a wish to have the people really consulted about the matter. But we have seen where some of them desired the General Conference to dispose of the entire issue, without even sending it to the Annual Conferences. And one distinguished Editor and Commissioner, burning with a passion for union, declared that the great body of Southern Methodists know nothing about this momentous question, and would not care about it if they knew—at the same time evincing solicitude lest a mob spirit should be excited among them. These brethren should, we think, be consistent: If the will of the people is a thing to be despised and ignored, they should not invoke it in behalf of their cause; but if it is the thing that should govern, let the way be opened for it to register itself clearly, that it may be respected and made dominant. We ask again, What say these gentlemen to this proposition?

(It may seem to some that the views expressed in the foregoing editorial are out of accord with the position that we recently took when we declared in favor of calling off the present union negotiations, but such is not really the case. We are convinced from what has taken place that no plan of union **that would adequately protect the Methodism of the South and keep its membership united** has any chance of being agreed upon by the Joint Commission and adopted by the Church, North; hence we are in favor of stopping the hurtful agitation now going on at the earliest date possible. But if there be those on the Commission who, **regardless of the effect that it would have upon our Church,** are determined to force a contest over some kind of scheme of union, and they should prove to be in the majority, let them have the justice and fairness to recommend to the General Conference that it be submitted to all the congregations of Southern Methodism. It would, in our opinion, be to the credit of the Commissioners

when thoy next meet if they would, before anything else is done, adopt a resolution declaring that if any program of unification is formulated, they favor having it passed upon by the entire membership of all the denominations that may be involved.)

THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council, which was in session in this city from April 12 to 20, was in many respects a most impressive gathering. It is not likely that a finer body of women than these representatives of Southern Methodism could be assembled from any Church on earth. They gave continued evidence of large capacity, of thorough familiarity with the great work committed to their hands, and of earnest consecration to the Master's service. Miss Bennett presided with ease, dignity, and effectiveness. She obviously is a remarkably strong and resourceful leader. Many of the addresses made were informing and inspirational. The Council drew large audiences—a thing not easy to do in New Orleans—and it seemed to leave a noticeable impress upon the city. We aro glad to have had with us these busy and faithful toilers for the advancement of the Kingdom, and we pray that the year now beginning may in every way be the best that that the Woman's Missionary Society of tbe Methodist Episcopal Church, South, has ever had.

PERSONAL AND OTHER NOTES.

The Joint Commission on the Unification of American Methodism will meet at Traverse City, Michigan, on June 27, 1917.

At its late session in New Orleans, the Woman's Missionary Council again adopted a memorial to the General Conference for ialty rights for women.

We desire to state again that in this day of so many meetings it is impossible for us to print programs, though we are always pleased to carry brief notices concerning Church gatherings.

Rev. W. B. Hogg, pastor of our First Church at Laurel, Miss., has been authorized by Governor Bilbo to raise a company of infantry. He will be assisted in doing this by Lieutenant Hollfield.

We have in hand, from Rev. Leland Clegg, the Secretary, a report of the Newton District Missionary Institute, which will appear in our next issue. The occasion seems to have been one of interest and profit.

The New York Conference of the Methodist Episcopal Church, lately in session, took action against Dr. Blake's scheme for disposing of the Negroes of that denomination in tho suggested new Methodist Church.

A card from Dr. Theo. Copeland, written from Miama, Fla., on April 16, contained the statement that he was at that time conducting a promising union revival meeting in that city, which was being attended by great crowds.

A note from Bishop Hoss, written on April 21, stated that he expected to leave Muskogee for Nashville, Providence permitting, Monday of this week. Some of the connectional meetings are now on at the Tennessee Capital.

We have regretted to learn that Rev. W. E. Vaughan, Editor of the Pacific Methodist Advocate, has been seriously ill. We trust that his malady will quickly respond to treatment and that he will soon be at his desk again.

That affable Christian gentleman and popular pastor, Rev. C. F. Emery, of Natchez, Miss., brings us under renewed obligations to him for an additional list of 5 subscriptions. The Advocate counts Brother Emery among its best friends.

Rev. and Mrs. B. P. Jaco, of Lexington, Miss., celebrated their 31st wedding anniversary on Sunday, April 22. We extend to them our congratulations, and pray that the years to come may bring them richer blessings than those that are gone.

Rev. W. W. Nelson, of the Scotland (Miss.) charge, gives us 3 subscriptions from his field, and adds the following note concerning his work: "Things are moving along nicely with us, and we are expecting a fine year. The people are standing faithfully by their pastor."

We have on our desk a program of the Shreveport District Conference, which is in session this week. The stirring presiding elder, Rev. C. D. Atkinson, obviously has arranged well for this occasion. Brother Atkinson believes that what is worth doing is worth doing well.

Without his seeking it, Dr. Beverly Carradine has been elected editor of The Way of Faith, an interesting weekly issued at Columbia, S. C. Dr. Carradine wields a facile pen and the readers of that paper are to be congratulated upon the fact that he is to be connected with it.

Rev. W. W. Holmes, presiding elder of the New Orleans District, requests us to state that in his article on New Orleans Methodism in our issue of April 12, he erred in giving the present numerical strength of Southern Methodism in this city. Instead of 8518, it should have been approximately 200 less.

The Union Methodist revival at the First Methodist Church of this city is now in full swing. The evangelist in charge of the services, Rev. D. L. Dale, of Dallas, Texas, has made a fine impression. Let the readers of the Advocate pray that these revival services may result in the accomplishment of great good.

From a business letter from Rev. E. R. Smoot, our pastor at Holly Springs, Miss., we take the following: "Bishop Candler and Rev. Robert Selby were with us on Sunday, April 1, representing Emory University. The Bishop was in splendid shape and gave us two great sermons. The work at Holly Springs is in a good condition."

We are indebted to the following friends, whose kindness we have not elsewhere mentioned, for two or more subscribers sent in within the past few days: Rev. T. B. Holloman, Vicksburg, 2; Rev. W. M. Young, Pontotoc, Miss., 3; Rev. J. H. Grice, Bay Springs, Miss., 4; Rev. C. H. Strait, Johns, Miss., 4; Rev. Leland Clegg, Harpervilie, Miss., 3.

Mr. Frank White, of Alexandria, La., a son of Hon. H. H. White, has enlisted in the First Louisiana Regiment, Infantry, for service in the German-American war. Mr. White is a steward and Sunday school worker in our church at Alexandria, and, like his father, a good lawyer. Another son of Judge White has also volunteered for service.

In renewing her subscription to the Advocate, Mrs. L. N. Chapman, of Bunkie, La., says: "It has been a weekly visitor to my home for 40 years; so I do not feel that I could do without it. If I should be compelled to curtail expenses, it will have to be at some other point." We scarcely need to say that we appreciate this expression of attachment to the Conference organ.

Rev. Robert Selby says: "Interest in Emory University is growing in proportion as our people in Mississippi gain a knowledge of it." This is as it should be. Mississippians will honor themselves by contributing the money to cover the construction of the Lamar Law School building. The South's foremost statesman since the Civil War, who so nobly served that commonwealth, well deserves this memorial.

Rev. W. H. Lewis, our pastor, thus refers to the revival recently held in the Capitol Street Church of Jackson, Miss.: "It was one of the most satisfactory meetings that I have ever had. Brother Kelly is certainly being used of God as an evangelist, and, with the help rendered by the Lewis Quartet, his work was all the more effective." A fuller account of this revival meeting may be seen elsewhere in this issue of the Advocate.

Rev. H. M. Whaling, Jr., of Dallas, Texas, writes: "Dr. Caspar S. Wright, Vice-President of Southern Methodist University, has presented to the Library of this institution several copies of the earliest volumes of The Arminian Magazine and Scott's Magazine, together with several miscellaneous volumes. The University's collection of material relating to the history of Methodism is steadily growing, and the gifts are very much appreciated."

The 1917 Directory of our Church at West Point, Miss., of which Rev. L. P. Wasson is the capable pastor, is before us. It is a neat pamphlet of about 25 pages, which gives the officials, the various organizations, and a roster of the membership of this excellent and growing congregation. The frontiespiece picture of the gifted young shepherd of this flock is an unusually fine piece of work.

Rev. W. E. Towson, of Eastman, Ga., has been in our office for some days, going over the old files of the Advocate to secure material for Bishop Lambuth's history of tho mission work of the Methodist Episcopal Church, South, now in process of preparation. He is finding much valuable matter in these back numbers of our historic paper. Brother Towson was formerly a missionary to Japan, but. because of the state of his health, ho returned to the United States about ten years ago.

Rev. John W. Robertson, of Cochrane, Ala., gives us a list of subscribers, for which we are grateful to him, and adds the following note: "Everything is moving along well in this charge, and the Lord is blessing our efforts. Bishop Murrah and our presiding elder, Rev. W. W. Woollard, will be with us for our second quarterly conference on May 12 and 13, and our churches at both Cochrane and Dancy will be dedicated on the latter day."

The churches in the fine city of Shreveport, La., co-operated in having in The Shreveport Times of April 8 a full page of Church advertisements. Among the congregations participating in this venture was the Holy Trinity Church, Roman Catholic. Nothing like this was ever before done in this metropolis of Northwest Louisiana. The Noel Memorial Church (ours) has adopted as its motto in all its advertising these words: "A growing Church, and a growing Sunday School."

Rev. C. M. Morris, of 520 South Scott Street, New Orleans, desires to state through our columns that he will be able to assist in two revival meetings after June 1. Brother Morris' work at Epworth Church is going forwad in a most gratifying manner. A remodeled basement for Sunday school purposes, threo flourishing missionary societies, and a new mission Sunday school at tho corner of Toulouse and Pierce Streets are some phases of Church activity that he deems worthy of mention.

Rev. J. S. Rutledge, of Longville, La., writes as follows: "Easter found our home thick with the measles. One was convalescent, three were breaking out with it, and I had three degrees of fever, the doctor saying that I would be down with it in one day more. But, with the kindness of the people, the prayers of tho brethren, and the sustaining power of the Divine band, I trust that we shall be kept safely through it all." We hope tbat ere this tbe situation in the home of this faithful itinerant has greatly improved.

Rev. A. T. McIlwain, of Glen Allan, Miss., the Secretary, who sent in the report of the late session of the Greenville District Conference, calls our attention to the fact that in the Report of the Hospital Committee of that body, which we published last week, there was an error. It should have appeared therein that $175,000 was subscribed in the Memphis campaign for the Methodist Hospital, and that of this amount $35,000 had been paid—not "$35," as tbe figures were printed. We are glad to make this correction.

We acknowledge ourselves indebted to Brother F. A. Howell, of Durant, Miss., for some additional subscribers to the Advocate—he has already given us two or three lists during the year. Brother Howell is one of the best friends that our paper has. He states that he has been reading the New Orleans Advocate since boyhood, and that he will soon be 77 years old. We pray God's richest blessings upon him, and wish him many more years of useful service in the Church Militant before he takes his place in the Church Triumphant.

Rev C. H. Ellis, pastor of the Lintonia Charge, Jackson (Miss.) District, writes: "Brother J. V. Bennett came to us to assist in a meeting on April 11 and remained until April 18. He gave us the pure, plain gospel in demonstration of the Holy Spirit and power, and God blessed his labors. At the last service we had the pleasure of receiving 13 persons into the Lintonia church by profession of faith and baptism. This made 27 that have been received at Lintonia since April 1. We thank God and take courage, boping for still greater things."

Zion's Herald of April 18 says: "American Methodism will be disappointed, although it will not be greatly surprised, to learn that the Special Committee of the Commission on Unification on the status of the colored membersbip in the reorganized Church, which met in Cincinnati last week, made very little, if any, progress." We are informed that abont the same thing resulted from the Atlanta meeting of the Committee on Regional Conferences some weeks ago. Still there are brethren who are loudly proclaiming that the union movement is making glorious headway.

Miss Ella Malone, of Capleville, Tenn., and Mr. Richard G. Watson, were married at tho residence of the bride's brother, Hon. James H. Malone, in Memphis, Tenn., on April 3, Rev. T. W. Lewis officiating. Mrs. Watson is a sister of tho late Judge Walter Malone, the widely known poet. The couple will reside at the old Malone homestead at Capleville, of which her distinguished brother was so fond and where he usually spent his summer vacations. This interesting property now belongs to Mrs. Watson, whose husband was a schoolmate of hers. We extend to the bride and groom congratulations and best wishes.

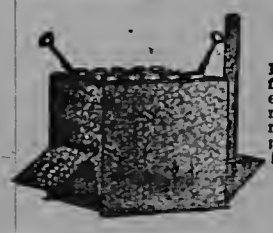
From a letter from Rev. W. H. Coleman, who is one of the most efficient pastors of our acquaintance, we extract tho following: "Our work here (Alexandria, La.) is making gratifying progress. The membership continues to grow; there is an ever-increasing activity in all departments of the work, and we rejoice to see evidences of a deepening spirituality. We had expected to erect a new two-story, model Sunday school building this year, but since conditions in our country have become so unsettled we may not be able to carry out our plans at present. Rev. Thurston B. Price, one of our General Evangelists, will be with us in a meeting, June 10-24."

Rev. W. H. Saxon, Secretary of the Epworth League of the Brookhaven District, sends us a program of the League Institute to be held during the approaching session of the Brookhaven District Conferenco at Crystal Springs, Miss., with the request that we publish it. We regret that the rules of our office will not permit this, since if we were to do this for one organization, we should have to do it for all making like requests. The general theme announced for discussion on this occasion is "The League as the Training School of the Church." Prof. Harrison, of Fernwood, will discuss "The League and Education"; Miss E. Dunn, of McComb, "The League and the Social Life of Young People"; Rev. J. M. Thomas, of Summit, "The League and Missions," and Rev. J. V. Bennett, of Monticello, "The League and Evangelization."

ORNAMENTAL FENCE
less than wood, more durable. We can
save you money. Write for free cata-
log and special prices.
KOKOMO FENCE MACH. CO.
Kokomo, Ind.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred. 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

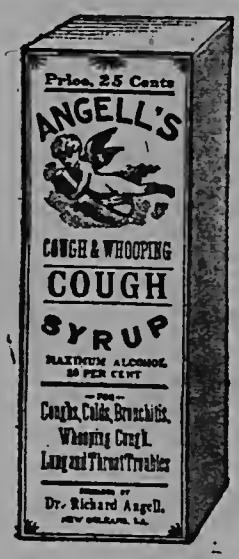
FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS



CANNING OUTFITS
For family, farm, or factory. Used by farmers, fruit growers, canning clubs and Government Agents. Special prices for early orders.
FARM CANNING MACHINE CO.,
Meridian, Mississippi.
Dept. R. E. L.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
SOUTHERN SEATING AND CABINET COMPANY
JACKSON, TENNESSEE.

Contains no Habit-forming Drugs



25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

OTIS N. GRAVES, son of Marcus and Ida Brumfield Graves, was born on Nov. 10, 1901, and died on March 17, 1917, and on Sunday the 18th we buried him in the cemetery at Knoxo, where we had, only a few days before, buried his father and brother. At the time that Bennie joined the Church, under the ministry of Brother Hogg, he united with the church at Knoxo and was a good Christian boy, unselfish and mindful of others' comfort. He was a patient little sufferer and bore it all with great fortitude and came to the end caring for others. The prayers and sympathy of all the community go out to this much afflicted family. May God's blessings be upon the mother, sister and brother left behind! His pastor,

W. H. SAUNDERS.

Mr. JAMES M. GUY was born in Alabama on March 25, 1843, and came to Louisiana more than 50 years ago, making his home on a farm in St. Helena Parish. In 1861 Mr. Guy was married to Miss Martha Fairchild, and this union was blessed with 9 children—Misses Martha and Sara, Mrs. Eliis Donoho, and Messrs. R. A. and J. W., Johua, W. N., W. L., of this parish, and Mr. John Guy of Baton Rouge. Mr. Guy espoused the cause of the Confederacy and served faithfully during the Civil War. At the close of the war, he returned to his farm, where he lived a quiet, peaceful life. In 1880 he became a member of the Methodist Episcopal Church, South. He had a childlike faith in God, and expressed himself to members of his family as being ready to go before he passed away. His friends and fellow-Christians unite in saying "Well done, good and faithful servant." May God bless, comfort and sustain the grief-stricken ones!

Q. R. HENRY.

BENNIE E. GRAVES, son of Marcus and Ida Brumfield Graves, was born on March 19, 1896, in Pike County, Miss., and died on Feb. 18, 1917. Under the ministry of Brother W. B. Hogg, in July of 1913, he united with the Church at Knoxo and lived a faithful and consistent Christian life. Bennie was a young man who had a high ideal and his plans to make his life stand for something had already been settled. Just one month before we buried him, he told me that he was going to college this fall or next and make a man of himself. At preaching, one month before he died, I preached on the true ideals of the Christian life, and, young as he was, he came to me and said that the sermon would make him a better boy. Although he was 20 years old, his mother said to me that Bennie had never spent a night out of the home when she did not know where he was. It is a sad thing to give up a fine young man like this, but we know he has gone to a better place and entered into the reward of faithfulness. His pastor,

W. H. SAUNDERS.

MARCUS W. GRAVES, son of Bennie and Margaret Graves, was born on March 20, 1870, in Franklin Parish, La., and died on Feb. 28, 1917, in Walthall County, Miss. On Feb. 21, 1895, he was happily married to Miss Ida Brumfield of Pike County, Miss., and of this union were born four children to bless and make happy the home. As a result of the influence of the Christian home in which he was reared, he united with the Church in early life and remained a faithful member to the end of the way. His father was a devout member of the Baptist Church and his mother, who was a Miss Lewis, was a Methodist at the time of their marriage, but to be with her husband she soon united with his Church. Brother Marcus was of a quiet disposition and a deeply devotional nature. He loved his family and was a good provider, was patient in time of affliction and suffering, and exhibited his faith in Christ in the times that try men. A good man is gone from us, but we will look to meet him face to face when we pass over the way. His pastor,

W. H. SAUNDERS.

WALTER A. LEWIS, son of Jos. W. and Ellen Davis Lewis, was born on April 17, 1880, and died on Feb. 18, 1917. He was married to Miss Lucy L. Brumfield, on July 4, 1909. He joined the Church in early life and lived a faithful Christian to the end. He was a steward in our Church at the time of his death and was a faithful official. He was a good citizen, and a good husband and father. The community sustained a great loss in his going, but his good example remains. He was a member of the famous Lewis family, which has given so much to the State in the lives and ministry of nine preachers. In the early days of this country three brothers settled in the Water Hole and China Grove communities—Martin, Quinnie and Lemuell Lewis, and Walter was a descendent of Lemuel. If Walter had a failing, it was his impatience with littleness in men. He leaves a wife and four children, two brothers, a mother and three sisters, and a good name, which is "rather to be chosen than great riches." May God's blessings abide with the family!

W. H. SAUNDERS, P. C.

ANTHONY L. MONROE, the subject of this sketch, was born on Jan. 12, 1852, and died on Feb. 1, 1917. The cause of his death was creeping paralysis, to which he fell a victim five years ago. All was done that medical science could do to check the disease, but to no avail. He gradually grew worse until his death. The writer was his pastor for two years. He was a member of the M. E. Church, South, at the old campground. He was on the board of stewards 36 years. I remember that on one quarterly conference occasion he requested that I relieve him, since, owing to the state of his health, he was not able to do his duty as he wished to. We refused on the ground that he was too exemplary and influential a man to release as a member of that body. May the Lord raise up more like unto him! His life was above reproach. His remains were laid to rest in the old Campground Cemetery amidst a host of friends and relatives. The funeral was conducted by his pastor, Rev. W. W. Perry. Brother Monroe is not dead. He still lives in the heart and minds of those who knew him and his influence will be felt for all time. May God comfort those who mourn because of his going!

L. E. CROOKS.

Hair Needs Food

just as every other living thing does, and, just as every other living thing, it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only $1.00 and it will be the life of your hair. If he can't supply you, write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)
DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham
Ticket Office, 211 St. Charles Street.
Telephone, Main 2939.
J. R. WELLS, Division Pass. Agt.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

Hurrah! How's This
Cincinnati authority says corns dry up and lift out with fingers.

Hospital records show that every time you cut a corn you invite lockjaw or blood poison, which is needless, says a Cincinnati authority, who tells you that a quarter-ounce of a drug called freezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus.

You simply apply a few drops of freezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

This drug is sticky but dries at once and is claimed to just shrivel up any corn without inflaming or even irritating the surrounding tissue or skin.

If your wife wears high heels she will be glad to know of this.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

HUSBAND OBJECTS TO OPERATION

Wife Cured by Lydia E. Pinkham's Vegetable Compound

Des Moines, Iowa.—"Four years ago I was very sick and my life was nearly spent. The doctors stated that I would never get well without an operation and that without it I would not live one year. My husband objected to any operation and got me some of Lydia E. Pinkham's Vegetable Compound. I took it and commenced to get better and am now well, am stout and able to do my own housework. I can recommend the Vegetable Compound to any woman who is sick and run down as a wonderful strength and health restorer. My husband says I would have been in my grave ere this if it had not been for your Vegetable Compound."—Mrs. BLANCHE JEFFERSON, 703 Lyon St., Des Moines, Iowa.

Before submitting to a surgical operation it is wise to try to build up the female system and cure its derangements with Lydia E. Pinkham's Vegetable Compound; it has saved many women from surgical operations.

Write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice—it will be confidential

Will Keep You Well

When you get a terrific sick headache, become constipated or have any stomach or liver trouble, a dose or two of

Granger Liver Regulator

will put you in good shape. It is a purely vegetable preparation, non-alcoholic and acts pleasantly and effectively.

Concord, N. H., Jan. 17, 1917

I was sick six months last year and the Doctor told me to go to Florida. I got some Granger Liver Regulator in Florida and it did me good. I brought four boxes home with me and now I am feeling a great deal better.

(Signed) R. J. Rowland

Sold by all druggists—25c a box

Granger Medicine Co., Chattanooga, Tenn.

Established 1879

For Whooping Cough, Spasmodic Croup,

Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

GALL STONES (*No Oil*) **AVOID OPERATIONS** No more Gallstone Pains or Aches in Stomach, Back, Side or Shoulders; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Biliousness, Headache, Constipation, Piles Catarrh, Nervousness, Blues, Jaundice, Appendicitis. These are common Gallstone symptoms—can be Cured. Send for home treatment MED-O-L BOOK on LIVER, STOMACH, GALL TROUBLES & APPENDICITIS. **FREE**

GALLSTONE REMEDY CO., Dept. J91 219 S. Dearborn Street CHICAGO

A SURPRISE BIRTHDAY CELEBRATION.

Mrs. Annie Bynum, whose sterling qualities are recognized and appreciated in the Church, in the Sunday school, in the W. C. T. U., and in all organizations for the betterment of conditions and the uplift of humanity, was given an ovation long to be remembered by members of the Missionary Society at Booneville, Miss., on Monday afternoon, April 2. Knowing that April contains a golden milestone which marks the natal day of our much-valued member, Sister Wyatt, whose keen perception, broad intelligence, warm sympathy, and artistic temperament, well fitted her for mistress of ceremonies, had requested that the missionary meeting be held at the parsonage, that she might the more effectively carry out a charming little scheme of celebration.

And we all like the suggestion of the poet:

"If you have a friend worth loving,
Love her; yes, and let her know
That you love her, ere her life be
Passed beyond the sunset glow."

By a pre-arranged plan, the members of the society had assembled early, each holding a candle in her hand when the honoree and Mrs. Johnson, the president, arrived. Mrs. Wyatt met them and escorted them to a seat of honor, and as the candles dispensed their rays of light and were passed on from one to another, Mrs. Wyatt explained in her own inimitable way why we were trying to do honor to our beloved Mrs. Bynum, and this little pantomime betrays in a feeble way the light of her beautiful life, and how it has radiated from one to another, embiematic of that Great Light which shineth more and more unto the perfect day.

After prayer by our pastor, Rev. J. M. Wyatt, that her useful life may be long continued and with thanksgiving for her worthy example, Mrs. Wyatt, in behalf of the missionary society, presented her with a lovely boquet of pink and white carnations, and expressed in the loftiest manner possible the sentiments of love and appreciation of the entire society.

At this juncture, a special delivery messenger handed in a packet of letters, artistically bound together with loops and rosettes of bright-hued ribbons. Then Mrs. Emma Rugg McMillian arose and said: "Assuredly, I do feel highly honored to represent our society in paying tribute to this dear pioneer member as she is passing another mileston of her exemplary life. Her strength of mind, her greatness of heart, her splendid executive ability and thorough knowledge of missionary needs have all contributed to keeping up the work. She held on even when the work seemed difficult and discouraging. She has served in every office, was president a number of years, sometimes would discharge the duties of two offices at once, working here a little, there a little, nurturing the tender plant, until to-day we have a strong, vigorous missionary society of which we are all justly proud. I'm sure I voice the sentiments of every member when I tell her that we do appreciate her, and we believe the fruit of her efforts will live as a lasting monument after we have all left the work for other hands to do. May we all learn a lesson from her life of service! And may we learn, as she has often told us, to 'put first things first.' We all join in wishing her many returns of the day. Surely 'she hath done what she could.'"

It is needless to say that Mrs. Bynum was completely surprised and overcome by the lavish shower of flowers, letters and loving encomiums, but her wonderful personality asserted itself, and her ever-ready wit sustained her in a beautiful, loving and loyal response.

After an interesting program from The Missionary Voice, and reports of officers, superintendents, etc., delicious refreshments were served by Mrs. Wyatt and Miss Helen Brown, which added very materially and pleasantly to the birthday celebration.

Ono of the participants,
Mrs. SIDNEY HODGES.
Booneville, Miss.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

ANNUAL REPORT OF NATIONAL MUTUL CHURCH INSURANCE COMPANY.

The annual report for last year of the National Mutual Church Insurance Company shows the unusual increase in business of more than $2,300,000, which is nearly twice the increace for the previous year and more than four tlimes that for 1914.

This institution was organized by order of the General Conference of the Methodist Episcopal Church of 1896 and remained under official supervision until it had become so thoroughly established as no longer to need the fostering care of the General Conference, which, because of state laws relating to the business of fire insurance, had no legal control after the company was incorporated (the management and methods remaining, of course, the same).

During the more than eighteen years of activity, policies have been issued aggregating over $150,000,000. There now remains in force, after deducting expirations and cancellations, more than $38,750,000, the policies being in all parts of the country, including Alaska. Losses aggregating considerably more than $1,000,000 have been paid.

Tho character of the management of this great company is indicated by the fact that, although the protection is extended upon terms easily met, not one dollar has ever ben due and unpaid to a policy-holder for losses sustained, of which there have been approximately 3,300.

In addition to furnishing insurance at cost and upon terms that are within the reach of churches financially weak, and giving opportunity for those more fortunately situated to help the churches tempted to neglect insurance, the company is constantly engaged in the effort to prevent unnecessary fires by its system of inspection and education as to conditions that would not otherwise be recognized as hazardous.

We are glad to add a cordial word of appreciation of the service that is being rendered. This could not be fully expressed in figures because of the damage that is done to the cause of Christ and of Methodism, reaching to the remotest corners of the earth, wherever our denomination is represented, every time a Mthodist church burns down or blows down without insurance. If rebuilding at all is possible there is of necessity a more or less less serious deflection to the building fund of the money that would otherwise flow naturally to the missionary and other benevolent causes of the church.

We are informed that since the management reached its maximum compensation years ago, the business had largely increased, but that fact seems to have stimulated rather than otherwise the efforts made to constantly extend the usefulness of the company. It is estimated that more than half of the losses sustained could be avoided by proper care.

If attention is given to the recommendations made in the columns of The Insurance Review, which is published three or four times a year and sent to all policy-holders, and to the direct communications from the Inspection Department, many churches can be saved to bless the community in which they are located that will otherwise go up in smoke.

C. O. CHALMERS, Publisher.

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

GUARD YOUR BABY'S HEALTH

Cheerful, Chubby Children

Make the Home Happy

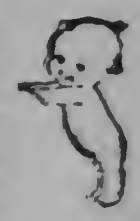
Weak, puny babies are a constant care to tired mothers and are subject to many diseases that do not affect healthy children.

Keep your children in good health. See that their bowels move regularly especially during the teething period. This is a distressing time in the life of every child and the utmost precaution should be taken to keep them well and strong.

By the consistent use of

Mrs. Winslow's Soothing Syrup

it is possible to avoid many indigestions now so prevalent.



It is corrective for diarrhoea, colic and many other infantile ailments. It soothes the fretting baby and permits the child to sleep well and to grow healthy. It brings comfort and relief to both mother and child.

Mrs. Winslow's Soothing Syrup

Makes Cheerful, Chubby Children

Is absolutely **non-narcotic.** It contains no opium, morphine nor any of their derivatives. It is soothing, pleasant and harmless.

Buy a bottle today and have it handy

Relieve and Protect Your Children

Sold by all Druggists throughout the world.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CROWLEY, LA.

Editor Advocate: We are sure the friends of the Crowley Church everywhere who have been praying for its welfare will be glad to know of the successful revival now being carried on. The preaching is being done by the pastor, Rev. R. W. Tucker, and the singing by the people. No outside men nor undue stimulus is used, but the strong, plain, direct gospel preaching is being driven home with an earnestness and force that is bearing fruit. Brother Tucker is making an effort to get the people to think, and no doubt he is provoking serious thought, and the fruits of the messages are already evident. The Board of Stewards of the church and its working force are united now as never before, and the lives of the membership are being strengthened and deepened under the influence and preaching of this man of God. A very helpful series of sermons by the pastor on the Holy Ghost preceded the meeting and prepared the hearts of the people for this series of revival sermons. One of the special features of the meeting is the hearty co-operation of the pastors and congregations of the other denominations. The Christian people of the town are becoming united as never before. That Brother Tucker is broad-minded and tolerant is attested by the sanction given to his meeting by his brother-ministers of the other churches. Last night the seating capacity of the church was practically taken up. This is truly remarkable when it is considered that the meeting is "home made" and that no excitement, no clap-trap methods—not even any unusual advertising—are resorted to. Last Sunday 3 joined the Church, and yesterday 7. This all shows that gospel preaching has not lost its power, and that the strength of the message and its drawing power lies not in external paraphernalia, important as that is, but in the spirituality of the preacher and the spiritual force of his message. H. G. LATTA,

Chairman Board of Stewards.

THE BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will convene in business session in the Methodist Church at Crystal Springs, Miss., at 2:30 o'clock p. m., on May 1, 1917. Rev. C. W. Crisler will preach the opening sermon at 8 o'clock p. m. of the same day. The pastors of the district are requested to send the names of their delegates to Rev. H. L. Norton and to myself at once. Let the local preachers of the district report to the Conference, as required by the law of the Church. Committees are appointed as follows:

License to Preach—W. W. Moore, J. L. Decell, and R. H. Kleiser.

Admission on Trial—C. W. Crisler, L. L. Roberts, and F. B. Ormond.

Orders—N. B. Harmon, H. L. Norton, and A. B. Barry.

Local Preachers—W. H. Saunders, H. A. Gatlin, and W. N. Thomson.

J. T. LEGGETT, P. E.

FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort or Loss of Time

We have a New Method that cures Asthma, and we want you to try it at our expense No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method breathing, all wheezing, and all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON

FRONTIER ASTHMA CO., Room 420S Niagara and Hudson Sts., Buffalo, N.Y.

Send free trial of your method to:

.....

.....

.....

REVIVAL AT CAPITOL ST., JACKSON, MISS.

The revival services at the Capitol Street Methodist Church, Jackson, Miss., closed Sunday, April 15. The pastor was assisted by Rev. Dan E. Kelly, of Hattiesburg, and the Lewis Quartette. These men of God labored faithfully among us for three weeks, and God graciously blessed their efforts at every service. In the face of stormy weather, patriotic demonstrations and other things calculated to divert the attention, the interest steadily increased. On several occasions the church was filled to its utmost capacity, and on the last night quite a number were turned away.

On Sunday afternoon 69 children were received into the Church, and at the evening service 31 adults. There will be a class of adults to be received next Sunday. Several applied for membership in other Churches. A number of members of the Church were converted and many were reclaimed.

An interesting service was held by Brother Kelly at the Methodist Orphans' Home on Monday, after the meeting closed. Eighteen of the children accepted Christ and applied for Church membership; at the chapel exercises that evening, conducted by Brother Randolph, the manager of the Home, 13 others followed. It was my privilege Tuesday evening at the chapel exercises to baptize and receive into the Church these 31 orphan children.

It was never my privilege to work with more earnest and consecrated helpers than Brother Kelly and the Lewis Quartette. God honored the singing of the Gospel as well as His preached Word, and eternity alone will reveal the real good accomplished. They won a warm place in the hearts of the people. W. H. LEWIS.

FROM THE WALL HILL (MISS.) CIRCUIT.

Dear Brother Meek: Our quarterly conference was held at Marvin on March 31 and April 1. We were indeed very glad to have our presiding elder, Brother J. H. Holder, with us. He is much loved by the people here. Brother Gladney preached on Saturday at 11 o'clock a fine sermon, which every one enjoyed greatly. At noon a nice dinner was served, which I think everybody enjoyed. The conference met at an early hour in the afternoon. Brother Holder administered the Sacrament, and preached a very fine sermon on Sunday at the 11 o'clock hour—which was greatly enjoyed by every one. They organized a Sunday school (making my father, Mr. A. B. Woods, superintendent), which, we trust, will soon be a flourishing one. Our pastor, Brother O. P. Armour, is very highly appreciated by his people here. He has appointed a committee of three to organize a Woman's Missionary Society, which we trust to see doing a great work in a short while. With best wishes for the Advocate and its readers, I am,

ROBBIE LUCILLE WOODS.

A CARD OF THANKS.

Since I cannot answer all the letters the brethren are writing me endorsing my reply to Rev. H. B. Watkins, I take this means of expressing my appreciation of their kindly letters.

JOHN W. RAMSEY.

New Augusta, Miss.

FREE COURSES.

Penmanship, Business Letter Writing, Mathematics, Business English, etc., are taught FREE to all who take Bookkeeping or Shorthand at Draughon's College, Shreveport, La. P. E. Townsley, Mgr.—Adv.

NOEL MEMORIAL CHURCH, SHREVEPORT.

It will be most gratifying news to the members of the Louisiana Conference to learn of the wonderful development of the Noel Memorial Church under the able pastorate of Rev. W. W. Drake. Every department of the church is thoroughly alive to its possibilities and extending its energies in forward developments, and already marked improvements are seen, and this has given them new enthusiasm to increase their activities.

In January an "every-member canvass" of the church membership was made and this canvass has placed the church in the best financial condition in the history of the congregation. The Sunday school is making rapid developments in all departments and the attendance in these departments is much the largest in the history of the school. The attendance upon the regular preaching services on Sunday shows a marked increase and the accessions to the Church this year are far ahead of any other Conference year at this time. The attendance at the weekly prayer meeting services on Wednesday evenings has increased over 100 per cent since Rev. W. W. Drake became the pastor.

Next Sunday afternoon, April 15, at 2:30, the members of the Senior Epworth League will conduct an every-member canvass of the church membership to increase the attendance and effectiveness of the League organization. Plans are under way by the Sunday school to have an every-member canvass of the Church within the next few weeks to bring about a greater development of Sunday school activities. The Highland Avenue Baptist and Duniop Memorial Presbyterian Sunday schools will join in with the Noel Memorial Sunday school in conducting the Sunday school canvass in the section of the city in which these churches are located. The Woman's Missionary Society also conducted an every member canvass a short while ago and placed this society in the best financial condition in the history of that organization. The Junior Epworth League is alive in activities. Noel Memorial is setting the pace in activities for Shreveport Methodism this year, and great things are predicted for this growing church in 1917. This church and school made a liberal contribution to the Ruston Orphanage last Sunday.

C. O. BEAUCHAMP,

Member Board of Stewards of the Noel Memorial Church.

April 10, 1917.

BISHOP THIRKIELD IN VICKSBURG.

Finding that he could stop between trains, Bishop Thirkield telegraphed the pastor of the Methodist Episcopal Church here that he would stop over for a service. At the invitation of the pastor, it was my pleasure, with several other white brethren, to hear the eloquent Bishop deliver a lecture on "Making a Man," which was not only edifying but timely. I will not attempt an outline of the lecture, but wish simply to endorse its appeal to the colored people (to whom it was delivered) for a higher, clearer, more self-respecting, elevating life. The good Bishop evidently appreciates the needs of the colored man and does not hesitate to give in clear terms most wholesome advice. It is said that every fellow thinks his job the most important, and I do not claim to be an exception to that rule; but if there is a place in our Southland that needs all the encouragement and influence of the stronger men of Methodism it seems to me that it is Vicksburg. This city is the stronghold of Catholicism and Judaism in Mississippi, and if Protestantism is to measure up to its obligations, we need more visits from such men as Bishop Thirkield. Methodism is about celebrating her centenary in Vicksburg. She was first on the ground; the city is named for one of her pioneer preachers, and she should be easily in the lead of all other denominations. I verily believe if our Bishops could appreciate this point as stratgetic, that more would stop with us on their rounds.

I was greatly impressed with the emphasis placed by the Bishop on the importance of the Bible in our schools and his appeal for its equal standing with other subjects in the curricula of all our schools—and it's coming, Doctor, **must come**, if the Church is to keep pace with the Sunday school demands. T. B. HOLLOMAN.

Vicksburg, Miss.

PEPSIN NUX IRON and

Sarsaparilla—Fine Course of Medicine.

Physicians and pharmacists have long known the desirability and difficulty of combining iron—a superlative tonic—in a blood-purifying medicine.

The combination of the iron with Hood's Sarsaparilla has now been secured through the happy thought of prescribing Peptiron Pills in connection with the Sarsaparilla—the latter before eating, Peptiron Pills after.

In this way the two medicines work harmoniously, giving four-fold results in blood-cleansing and up-building.

Peptiron Pills include pepsin and iron,—note the name, Peptiron Pills,—nux vomica, manganese, other tonics, digestives and laxatives.

What better course of medicine can you imagine for this season? You get blood-purifying, appetite-giving, liver-stimulating qualities in Hood's Sarsaparilla and great strength makers in Peptiron Pills. Buy these medicines today. They also combine economy with merit.

- MONUMENTS -

Monuments made by this establishment—the largest and most modern equipped in Mississippi—are a splendid example not only of QUALITY of material, but also of exceptional beautiful designing and magnificent, skillful workmanship.

Purchasing the monument here will mean that the best quality material and the finest work and designing will be obtained at the best price. Grant us the privilege of submitting designs, prices, etc. Representatives wanted.

COLUMBUS MARBLE WORKS
Columbus, Miss.
"The House of Quality"

For All Pain

"The efficiency of any drug" says Dr. C. P. Robbins "is known to us by the results we obtain from its use. If we are able to control pain and disease by means of any preparation, we certainly are warranted in its use. One of the principal symptoms of all diseases is pain, and this is what the patient most often applies to us for, i. e., something to relieve his pain. If we can arrest this promptly the patient is most liable to trust in us for the other remedies which will effect a permanent cure. One remedy which I have used largely in my practice is antikamnia tablets. Many and varied are their uses. I have put them to the test on many occasions, and have never been disappointed. I found them especially valuable for headaches of malarial origin, where quinine was being taken. They appear to prevent the bad after-effects of the quinine. Antikamnia tablets are also excellent for the headaches from improper digestion; also for headaches of a neuralgic origin, and especially for women subject to pains at certain times. Two anti-kamnia tablets give prompt relief, and in a short time the patient is able to go about as usual."

Free Offer

Officers of women's church societies desiring to raise funds for their church, will receive on application a very attractive proposition, involving no expense or outlay. State official title and name of church society when writing.

Address PAUL H. HYDE,
Drawer 36, Buffalo, N. Y.

LAX-FOS

A digestive liquid laxative, cathartic and liver tonic. Combines strength with palatable aromatic taste. Does not gripe or disturb stomach. 50c.

Catch Fish, Eels, Mink, Muskrats, and other fur-bearing animals in large numbers, with the New Folding, Galvanized, **Steel Wire Trap.** It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price list, and free booklet on best bait ever discovered for attracting all kinds of fish. **J. F. GREGORY, K-260, St. Louis, Mo.**

AS ANOTHER LAYMAN SEES IT.

After reading the article from Brother E. F. Arnold on the subject of Methodist Unification, I am constrained to say a few words. When the subject was first agitated, I was elated with the hope that the two big sisters would soon unite. After the venerable Bishop who had taken such a prominent part in wresting Vanderbilt University from our Church volunteered to turn our Church over to our big sister, my elation was calmed to a considerable extent, and when it was made plain to me that our sister proposed to assume supreme control by placing the supreme authority in the General Conference, of which body she would have a majority, I began to view the proposition with coolness. When I saw the article from their colored brother, Dr. Jones, giving his and, as I suppose, his race's, views on the matter I became indifferent, and when I saw quotations from some of the most prominent white brethren stating that they can't think of depriving their Church of the benefits derived from these colored members and permit them to organize a Church of their own, I confess the spirit of unification is gone out of me.

I am sorry to see rivalry between the two Churches. I think both have done wrong; they ought never to have encroached on each other's territory. The great church building now about to be erected in Washington, D. C., is to my mind the ugliest memorial in all the history of the Church, South. The great church building to be built in Atlanta is a similar memorial of the Church, North. Other reasons are given for building these houses, but it is plain to the world that rivalry and ill feeling is at the bottom of the whole thing. Altar against altar—nothing more or less.

Brother Arnold says plainly he will not accept union on any terms. I think our leading men could formulate a plan which I would accept, but I think it is better to drop the whole business of union, try to make plain the points of difference in the two churches so that the outsiders can see it, and have some reason to choose between the two. I will venture the assertion that there is not one person in ten of the members of either Church in Louisiana who can tell the difference between the two. The world looks on and wonders why if we are all Christians and our belief is the same, we don't work together and not have two weak little churches in one town hardly able to support one.

This effort to unite has cost a good deal in money and will no doubt cost a good deal in the loss of brotherly love, no matter which way it goes. If the two Churches unite they will lose Brother Arnold and all his sort, and if they drop the question now I fear the rivalry and waste of means and energy will be worse than ever. We can only wait and watch and pray.

G. W. CHRISTIAN.

Grayson, La.

A PREACHERS' INSTITUTE.

At the Brookhaven District Conference, at Crystal Springs, Miss., on May 2, 1917, a preachers' institute will be held under the direction of Rev. W. H. Saunders. The following themes will be discussed on that occasion: "The Preacher and His Message," by Rev. J. L. Decell; "The Preacher in the Life of the Community," by Rev. R. H. Kleiser; "The Modern Church and its Mission," by Rev. C. W. Crisler; "The Problems of the Country Church, and How to Solve Them," by Rev. L. L. Roberts.

Each speaker will be allowed 15 minutes, and 5 minutes will be allowed for open discussion. Brethren, let's make this hour and twenty minutes a season of inspiration and helpfulness.

W. H. SAUNDERS.

Fernwood, Miss.

EPWORTH LEAGUE MEETING.

The New Orleans Conference Epworth League held its regular monthly meeting at the Mary Werlein Mission on Tuesday, April 10, with an exceptionally large attendance. Reports from the various Leagues brought out the fact that quite a few of our young men were absent, due to their having enlisted in either the Army or Navy, which was the occasion for an enthusiastic, patriotic demonstration, the Leaguers rising in a body and singing "America." It was voted to count all enlisted members present at our Union meetings and have the Secretary keep in touch with them.

It was decided to hold a District Meeting in New Orleans, May 25 and 26. The business meeting was followed by a lively debate, the subject being, Resolved that parents should choose their daughters' husbands." Affirmative—Louisiana Avenue League; Negative, Algiers League — each League being represented by a young gentleman and young lady. The judges awarded the decision to the negative. This was the second debate won by the Algiers League.

Dr. Scott, a retired missionary of the Methodist Church, who served 35 years in India, gave an interesting, entertaining and uplifting talk on "Hindoo Habits and Customs."

The Banner was awarded to Louisiana Avenue, it being necessary, however, that they take into consideration the fact that one of their number was absent on account of having enlisted. Otherwise, it was a tie between that League and that of the Mary Werlein Mission. The home League served refreshments.

A MEMBER.

The best introduction to Jesus Christ comes through the medium of a Christian home.—Dr. A. Connell.

"A sermon that does good is a good sermon."

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve-force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerveforce, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions, which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

Died of Premature Old Age!

How many times we hear of comparatively young persons passing away when they should have lived to be 70 or 80 years of age. This fatal work is usually attributed to the kidneys, as, when the kidneys degenerate, it causes auto-intoxication. The more injurious the poisons passing thru the kidneys the quicker will those noble organs be degenerated, and the sooner they decay.

It is thus the wisest policy, to prevent premature old age and promote long life, to lighten the work of the kidneys. This can be done by drinking plenty of pure water all day long, and occasionally taking a little Anuric before meals. This can be obtained at almost any drug store. You will find Anuric more potent than lithia for it dissolves uric acid as water does sugar.

WITH YOUR HANDS TIED by some chronic "female complaint" or weakness, what can you expect? There's nothing you can accomplish—nothing you can enjoy. And no good reason for it. Doctor Pierce's Favorite Prescription will cure you, safely and certainly, if you'll give it faithful use. For every one of these womanly troubles, this is the only remedy: In periodical pains, bearing-down sensations, organic displacements, and every kindred ailment, and in all the nervous disorders caused by functional derangements.

An easily procured vegetable pill is made up of May-apple, the dried juice of the leaves of aloes, and the root of jalap made into a tiny pellet and coated with sugar. It was first put into ready-to-use form by Dr. Pierce nearly 50 years ago. Almost every drug store in this country sells these vegetable pellets in vials for 25c—simply ask for Dr. Pierce's Pleasant Pellets. They have Dr. R. V. Pierce stamped on them.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY

THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. **A source of help and inspiration to every one interested in religious welfare.**

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.

NEW ORLEANS CHRISTIAN ADVOCATE.

GENUINE LEATHER BINDING

FLEXIBLE

THE GREATEST VALUE EVER OFFERED AT THE PRICE

ONLY $2.75 POSTAGE PAID

HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

THE TEACHERS' BIBLE

SELF-PRONOUNCING—REFERENCE

With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.

Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE

512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTES FROM THE COUNCIL MEETING.

Peter's wonderful vision of the "great sheet" found in the tenth chapter of Acts, and read by Miss Mabel Howell, Professor of Sociology at Scarritt Bible and Training School, prefaced Rev. F. S. Onderdonk's presentation of the work among the Mexicans along our Texas border. Miss Howell tried to impress the audience with the fact that "what God hath cleansed that call not thou common." She said that while many contended that our pocket-books were the last thing to be touched in our Christian lives, she had heard Dr. Cook say emphatically that our race prejudice was the last stronghold to be conquered. Rev. Onderdonk followed up this remark with strong examples proving its truth. There was no polishing over the facts he so ably presented, nor how we as Americans are disregarding the words found in the above chapter of Acts—regarding ourselves as very superior beings. He pleaded for the 400,000 Mexicans in Texas, that they might have the opportunity to know God, that his love might transform their lives as it had done ours. Two beautiful illustrations were given to prove this glorious transforming power of Christ's gospel. One incident dealt with an old woman earning an amount equivalent to $1.50 per month in our money, and out of this meager sum she pledged $1 per month to the Master's work. Such sacrifice should put to shame our paltry offerings. The eagerness with which these people reach out for the Gospel was indelibly impressed upon us after hearing the wonderful experience of Mr. Gomez. This man was on his way to spend the Sabbath in a drunken carousal with some friends when he met a little girl carrying a Testament under her robosa. Through the workings of the Holy Spirit he was led to borrow the book, and the next day, after securing candles and writing materials, went home and for two weeks, although he had to plow and work hard all day, he sat up till 1 and 2 every night transcribing the New Testament and the Psalms, and at the close of two weeks he had finished his own book. For many years it was the only Bible he had until finally he heard that twelve miles over the mountains a colporteur was selling Bibles, and he went and bought some. Would we Americans, who pride ourselves on our ancestors, go to that much trouble to have God's Word in our homes? Surely these "common" people have many lessons which they can teach us.

Rev. Onderdonk spoke also of his recent visit to the Regional Conference in Mexico City, and the recommendations coming from said meeting. Four things were agreed upon as best for the advance of the work—a union church paper; union publishing house; union theological school; and the redistributing of territory.

In speaking of the work on the Pacific coast, Mrs. MacDonell said there were more Christians in Shanghai, China, than in San Francisco; and to further emphasize the great need of the work in this section Bishop Lambuth gave out the fact that there were more men in the saloons of San Francisco than there were Protestants in the Churches there. Truly the harvest is great, but the laborers are few. This Japanese work is a wonderful evangelizing agency, and those in the foreign lands speak of the splendid character of the Christians who return home to them. In connection with the work on the coast, Mrs. MacDonell spoke of the splendid work done by the Dendo Dau, as the name indicates a preaching committee, who are banded together to preach the gospel to the non-Christian in this section.

The Committee on Estimates for the Foreign Work recommended an appropriation of $2000 towards the erection of a church building in Changchow, China. This caused some little discussion, as a few of the women thought it would be a change in the policy of the Council. So heavily did the matter press upon the heart of a dear old lady, Mrs. Nellie Cardz, of Missouri, that she was constrained to give of the Lord's money $500 to help in the erection of this much-needed house of worship. She gave not that it should be published abroad, but that others might be stimulated to do likewise.

There were an unusually large number of returned missionaries and deaconesses present—twenty-two of the former, thirty of the latter—besides three city missionaries. At different times during the sessions were those from the foreign fields heard from. Each told of some special phase of the work and emphasized the particular needs of her field. Miss Maude Bonnell, of the Lambuth Memorial Bible School, spoke with wonderfully convincing power. She thrilled all hearts as she told how God had answered her prayers for the Council to enter this field (Japan); and now the Council is planning for a new home for the Bible school, the old one being inadequate in every respect. Miss Bonnell spoke of the beautiful Christian lives of the women who go from this school, and each year, as the school has a special course, many of the former graduates come back for a five-days' study, or, as they express it, "to make connections with God again." One and a half million women in Japan are waiting for us to send them the gospel of Christ. How long shall they wait?

Miss Bennett supplemented what Miss Bonnell said about the needs of the Lambuth Memorial School and pleaded with the women for the erection of a new building this year, and bringing out the fact that $20,000 would cover the cost of the ground as well as the erection of the necessary buildings of Japanese-American architecture.

The deaconesses gave messages full of interest and enthusiasm. "Some facts brought out by these speeches were as follows: That the institutional church in Kansas City has an annual budget of $14,000; that the Council has 15 Wesley Houses in cotton mill districts, in practically all of which the mill owners co-operate either with monthly contributions or rentals, the sums totaling about $14,000 this year; that 100,000 young women are added to the ranks of the fallen each year." The messages from these workers in the home field were all full of power and inspiration, but, perhaps, the most impressive was given in song by Miss Cornelia Godbey from First Church, Memphis, Tenn., who sang, "I am Satisfied with Jesus; Is He Satisfied with Me?"

It was with hearts full of joy that the women learned that at last the Virginia K. Johnson Home in Dallas, Texas, was paid for, the last check having reached Mrs. Ross only a few weeks previous to this meeting. This glad news was made possible by the efforts of our saintly Mrs. Johnson, who has stood back of the institution for so many years, working and praying for it as perhaps no other woman in the entire connection has done.

As we listened to the missionaries tell of the awful ignorance and superstition of those in the foreign lands we could not help thinking that practically the same thing exists in our own country, for had we not heard our own Miss Hasler, of Biloxi Wesley House, tell of many revolting superstitions among the people with whom she works? To cure Mirasmus you must try charmed rubbing of the abdomen, then tie a string around the same, let it remain for twenty-four hours; then remove the string and tie around a newly laid egg, after which drop in the fire. If the egg breaks the child will die. That is a superstitious belief and cannot hurt the child one way or the other; but think of a little sickly baby ("mourning baby") being given chicken-manure tea to drink. Is it any wonder that they die? Surely the Father above must "mourn" over our slowness in sending out workers to combat such superstitions and customs.

Tuesday night the pledges were taken from the different conferences and in almost every instance there was a ten per cent increase over that pledged the previous year. The total for the adult, young people and Junior auxiliaries amounted to $238,100.50, an increase of $23,381 above what was paid last year.

THE NEEDS IN THE CHURCH.

Our Lord needs in His Church to-day disciples with the clearness of mind, the steadiness of faith, the balance of judgment which His Spirit gives. He needs in His service men and women whose faith rests on sure foundations, who believe intelligently, and, therefore firmly, all the glorious truths contained in the Creed, who accept the teaching of the Scriptures as interpreted by the Church and believe this with all their minds as well as with all their hearts and souls and strength. It is this spirit in us and this firm faith in our Lord and His truth that makes us witnesses of His resurrection.—Dr. William Manning.

Worth $1,000,000.

If you were about to die and heard of some remedy that would restore you to health, you would gladly give all you possess to obtain it. For only 25c you may secure a box of Gray's Ointment which may be the means of preventing your death from blood poison. It is from little neglected sores, cuts, bruises, burns, etc., that fatal blood poisoning often starts. Gray's Ointment, if applied as soon as the affection is contracted, will allay pain and heal the wound, thus preventing any serious after-effects. Successfully used in thousands of homes for nearly a century. Most druggists sell it. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.—Adv.

It seems as if the heroes had done almost all for the world that they can do, and that not much more can come until common men awake and take their tasks.—Phillips Brooks.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals. School Books.

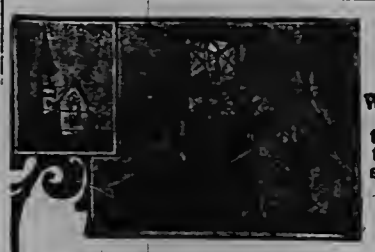
Methodist Benevolent Assoiation

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases. A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.



Before and After the Fire

Nobody knows when fire or lightning or wind will rage and destroy.

Some church building is being harmed by one of these destroyers somewhere every day. Absolute protection against loss is furnished, and money saved the assured, and Methodism perpetuated, by

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

No assessments. All that you have guessed about mutual insurance may be wrong. If you want to KNOW, write for information to

HENRY P. MAGILL, Secretary and Manager, Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent M. E. Church South, 814 Norton Building Fourth and Jefferson, Louisville, Ky.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

For Inactive Liver and Clogged System

a safe treatment should be used. A violent liver stimulant and a severe cathartic may afford temporary relief, but they weaken as well, and the reaction leaves the sufferer worse than before.

MANALIN

is prepared on different principles. It is mild, and induces a natural action of liver and bowels. It is safe, because it is free from any drastic purgatives. It is effective because it combines the principles of a liver arouser and a laxative. And it is pleasant to take.

THE TABLET FORM

is convenient, pleasing, effective and economical. Proper use will nearly always correct faulty habits and bring back a natural condition.

The sufferer who fails to obtain proper results may write to the Medical Department of this Company, and get medical advice free of all charge.

Start correcting your habits today—Manalin will help you.

THE PERUNA COMPANY, COLUMBUS, OHIO

CONCERNING THE COURSE OF STUDY.

(Continued from Page —.)

use Prof. Sledd's next year. Prof. Seay's first volume covers the historical portions of the Old Testament.

Fraternally,
EDWIN D. MOUZON.

At the request of the Department of Ministerial Supply and Training Dr. Stonewall Anderson, Corresponding Secretary of the Board of Education, has prepared the following statement as to the conditions for Admission on Trial. These conditions are taken from the sixth report of the Commission on Education, appointed by the General Conference of the M. E. Church, South, and were adopted at the meeting of the Commission at Eagle's Nest, N. C., August 10-14, 1914.

Conditions for Admission on Trial.

"According to the law of the Church, a candidate for admission on trial into the traveling connection may meet the requirements for general education in either of two ways, as follows:

1. The Examining Committee may accept in lieu of an examination on high school branches a certificate that the candidate has successfully completed the course in a four-year high school or academy. The minimum value of a high school course in high school units is 14—a unit being a subject of study throughout the year, with at least four recitations per week.

2. A candidate may present himself to the committee for examination, in which case the committee shall examine the candidate upon the following subjects: (1) Three years of high school English, including Higher English Grammar, ½ unit, Elements of Rhetoric, 1 unit, and English Literature, 1½ units; (2) Three years of high school Mathematics, including Algebra, 1½ units, Plane Geometry, 1 unit, and Solid Geometry, ½ unit; (3) Three years of high school History, including Ancient History, 1 unit, Mediaeval and Modern European History, 1 unit, English History, 1 unit.

In addition to the above subjects, the value of which is 9, the candidates must be examined for five additional high school units upon subjects selected by him from the following list: (1) Latin (as many as four high school years allowed, valued at 4 units); (2) Greek (as many as three high school years allowed, valued at 3 units); (3) Modern Foreign Languages (as many as four high school years allowed, valued at 4 units); (4) Science: Chemistry, one high school year, 1 unit; Physics, one high school year, 1 unit; Botany, one high school year, 1 unit; Biology, one high school year, 1 unit; Physical Geography, one high school year, 1 unit; History of the United States, including Civics, one high school year, 1 unit."

It is to be hoped that the above standards of our Church in regard to the proper preparation of men for the ministry, as thus written into our law by the General Conference and interpreted by our highest authorities, will be carefully observed by all Committees and by all District and Annual Conferences. Surely it is small enough preparation to demand of men before the Church sends them out with her stamp of approval upon them, as teachers and leaders of the people, in the most delicate and responsible work of preaching the Gospel, that they shall have pursued their studies at least as far as a college boy, entering his freshman year. R. H. BENNETT, Sec'y,
Department Ministerial Supply and Training.
Atlanta, Ga.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

FROM SARDIS, MISS.

When this scribe had been here a short while, he was invited to a meeting of the stewards. This is something new under the sun. The preacher as a rule has to call his stewards together and frequently he has to urge them to attend. Not so here at Sardis. When I arrived at the place of meeting, I was greeted by a fine body of men, assembled to attend to the duties which the church has laid upon them. In the chair, presiding, was Captain D. G. Pepper, quite advanced in age, but alert and deeply interested in the affairs of his church. He has been faithful and true all of these years. He rarely ever misses the morning services. I also found among that body of men Brother Andrew Johnson, who erected the old church and also the present beautiful new structure. Brother Johnson is a faithful steward. Brother Carlton, a steward of long standing, a true and good man, was also in his place. The other members of the Board, active young men, are E. L. Howry, J. S. Wood, P. C. Wall, J. A. Arnold, W. H. Dorr and A. M. Ballentine. After a short time spent in pleasant conversation the brethren took up the business of the meeting and dispatched it with an earnest appreciation of its importance. After the regular business was attended to, the question of paying off the church debt of $1300, which had been running for some time, was discussed. Brother A. M. Ballentine was elected to bring the matter before the church and then make a personal canvass of the membership. Brother Ballentine joined the church last year, along with his splendid young sons, Robert Taylor and John Goff. He was elected a steward at the ensuing fourth quarterly conference. He went to work like an old hand, and in a few weeks reported that he had collected the entire $1300, and $357.91 over, which was needed to pay some other obligations. The church now can look the world in the face with the consciousness that it owes no one a cent. The church gave Brother Ballentine a vote of thanks for this splendid work. We feel that a man who can do such work has the promise of making a fine steward. In fact, we feel as if he were not a young steward, but an old one of the best type. These are as noble a set of men as it has ever been the pleasure of this pastor to be associated with. The outlook is very encouraging for a good year. We are looking expectantly to the coming of Brother McIntosh to be with us in a revival early in June. Our Sunday school is moving along nicely under the superintendency of Brother John W. Kyle, who is making a splendid superintendent. We have organized a Junior Epworth League of twenty-odd members. It is doing a great work among our young people. Sardis Station has a good record, and she expects to make this the best year of all.

W. D. WENDEL, Pastor.

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

L&N Louisville & Nashville R. R

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES
TO THE
WEST
The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"—No Extra Fare
From New Orleans Daily, 11:30 a.m.
Quickest Time to San Francisco via
Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco
"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write
W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

La. & Arkansas Railway

IMPORTANT NOTICE.

Effective Sunday, April 15, 1917, a new passenger schedule on the Louisiana & Arkansas Railway will become effective. Through passenger service will be inaugurated between Vidalia, La., and all points on the Louisiana & Arkansas Railway, including Alexandria, La., Stamps and Hope, Ark. Train No. 101 connecting at Packton with Train No. 1 from the north and with Train No. 4 from Alexandria will run through to Vidalia, La., arriving at that point at 6:15 p. m. Train No. 104 will start from Vidalia instead of Jena as at present. This train will leave Vidalia at 11:00 a. m., and will connect at Packton with Train No. 4 for Hope, Ark., and Shreveport, La., and intermediate points and with Train No. 1 for Alexandria, La. Train No. 107 will leave Jonesville at 6:35 a. m., arrive Vidalia 8:00 a. m. Train No. 108 will leave Vidalia at 6:45 p. m., arrive Jonesville 8:00 p. m. Jena, La., will be the Eastern terminus of Trains Nos. 102 and 105 as at present. Ferry connection is maintained between Vidalia and Natchez and this service will afford the best and quickest route between Alexandria and Shreveport, La., and Vidalia, La., and Natchez, Miss. The time of the different trains at the terminal and junction points will be as follows:

No. 1	No. 3		MAIN LINE		No. 2	No. 4
7:45 a.m.	2:40 p.m.	Lv.	Hope	Ar.	2:35 p.m.	9:20 p.m.
8:30 a.m.	3:28 p.m.	Ar.	Stamps	Lv.	1:45 p.m.	8:35 p.m.
8:45 a.m.	3:30 p.m.	Lv.	Stamps	Ar.	1:43 p.m.	8:15 p.m.
11:05 a.m.	5:40 p.m.	Ar.	Minden	Lv.	11:35 a.m.	5:50 p.m.
11:25 a.m.	5:55 p.m.	Lv.	Minden	Ar.	11:15 a.m.	5:45 p.m.
2:15 p.m.	8:45 p.m.	Ar.	Winnfield	Lv.	8:25 a.m.	3:05 p.m.
2:15 p.m.	*7:25 a.m.	Lv.	Winnfield	Ar.	8:23 a.m.	3:05 p.m.
2:40 p.m.	8:00 a.m.		Packton		8:00 a.m.	2:40 p.m
4:15 p.m.	9:40 a.m.	Ar.	Alexandria	Lv.	6:25 a.m.	1:05 p.m.

*No. 5

SHREVEPORT BRANCH

No.201	No. 203				No. 202	No. 204
11:20 a.m.	5:45 p.m.	Lv.	Minden	Ar.	11:00 a.m.	5:25 p.m.
12:35 p.m.	7:00 p.m.	Ar.	Shreveport	Lv.	9:45 a.m.	4:10 p.m.

VIDALIA BRANCH

No. 101	No. 105				No. 102	No. 104
2:40 p. m.	8:00 a.m.	Lv.	Packton	Ar.	8:00 a.m.	2:40 p.m.
4:00 p.m.	9:20 a.m.	Lv.	Jena	Ar.	6:40 a.m.	1:20 p.m.
No. 107	No. 101				No. 104	No. 108
6:35 a.m.	5:00 p.m.	Lv.	Jonesville	Ar.	12:20 m.	8:00 p.m.
8:00 a.m.	6:15 p.m.	Ar.	Vidalia	Lv.	11:00 a.m.	6:45 p.m.

Immediate connection between Shreveport Branch and Main Line trains is made at Minden, La., and likewise immediate connection between Vidalia Branch trains and Main Line trains is made at Packton, affording continuous through service. B. B. ATKINSON, Traffic Manager.

HATTIESBURG DISTRICT CONFERENCE.

Mr. Editor: Please announce that the first session of the Hattiesburg District Conference will be held Tuesday afternoon, May 1, at 3 o'clock. The opening sermon will be on Tuesday night. The changing of the schedule of trains makes it convenient for the preachers and delegates who come from all directions to take the train which leaves Hattiesburg at 12:25 p. m., arriving at Purvis about 1 o'clock. Let all be present at the opening session; and please let the preachers be ready to make reports in a concise form.

W. B. JONES, P. E.

A SACRED RELATION.

The relation between minister and congregation is one of the very highest pictures of human companionship that can be seen on earth. Its constant presence has given Christianity much of its noblest and sweetest color in all ages. It has much of the intimacy of the family, with something of the breadth and dignity that belongs to the State. It is too sacred to be thought of as a contract. It is a union which God joins together for purposes worthy of His care. When it is worthily realized, who can say that it may not stretch beyond the line of death, and they who have been minister and people to each other here be something holy and peculiar to each other in the City of God forever.—Brooks.

Physicians Explain Why Women Need More Iron in Their Blood Today Than 20 Years Ago

Say Anaemia --- Lack of Iron is Greatest Curse to the Health, Strength, Vitality and Beauty of the Modern American Woman.

Dr. Howard James, formerly Resident Physician of a New York City Hospital and Assistant Physician the Manhattan State Hospital of New York, says physicians should prescribe more organic iron--Nuxated Iron --to correct the great drain nature has placed upon women at certain periods and to supply the iron deficiency resulting from a demineralized diet now being served in thousands of homes. Opinions of **Dr. Ferdinand King, New York Physician and Medical Author, and other physicians who have thoroughly tested the value of Nuxated Iron.**

Any woman who tires easily, is nervous or irritable, or looks pale, haggard and worn should at once have her blood examined for iron deficiency—administration of simple Nuxated Iron will often increase the strength and endurance of weak, nervous, careworn women 100 per cent. in two weeks time.

"There can be no strong, healthy, beautiful, rosy-cheeked women without iron," says Dr. Ferdinand King, a New York Physician and Medical author. "In my recent talks to physicians on the grave and serious consequences of iron deficiency in the blood of American women, I have strongly emphasized the fact that doctors should prescribe more organic iron—nuxated iron—for their nervous, run-down, weak, haggard looking women patients. Paliormeans anaemia. The skin of an anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags, and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks.

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked are responsible for another grave iron loss. Therefore if you wish to preserve your youthful vim and vigor to a ripe old age you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

Dr. Howard James, formerly Resident Physician of a New York City Hospital and Assistant Physician the Manhattan State Hospital of New York, says: "In my opinion, organic iron is beyond question the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or rundown instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages, I am convinced that in this way they could ward off disease preventing it becoming organic, in thousands of cases and thereby the lives of thousands might be saved who now die every year from kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their disease was nothing more nor less than lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. A patient of mine remarked to me (after having been on a six weeks' course of Nuxated iron); **'Say Doctor, that there stuff is like magic.'**

Previous to using Nuxated Iron, I had been prescribing the various mineral salts of iron for years, only to meet complaints of discolored teeth, disturbed digestion, tied-up, hardened secretions, etc., when I came across Nuxated Iron, an elegant ingenious preparation containing organic iron, which has no destructive action on the teeth—no corrosive effects on the stomach and which is readily assimilated into the blood and quickly makes its presence felt by increased vigor, snap and staying power.

"On account of the peculiar nature of woman, and the great drain placed upon her system at certain periods, she requires iron much more than men to help make up for the loss.

"If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of nuxated iron, three times per day after meals for two weeks. Then test your strength again and see how much you have gained. From my own experience with Nuxated Iron, I feel it is such a valuable remedy that it should be kept in every hospital and prescribed by every physician in this country."

Dr. E. Sauer, a Boston Physician, who has studied both in this country and great European Medical Institutions, says: "I am a great believer in Nuxated Iron, it often acts almost like magic. Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact, a young man he really was, notwithstanding his age. The secret, he said was taking iron—nuxated iron had filled him with renewed life. At 20 he was in bad health; at 46 he was careworn and nearly all in—now at 50, after taking nuxated iron, a miracle of vitality and his face beaming with the buoyancy of youth."

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said: "I have never before given out any medical information or advice for publication as I ordinarily do not believe in it. But so many American women suffer from iron deficiency with its attendant ills—physical weakness, nervous irritability, melancholy, indigestion, flabby, sagging muscles, etc., etc., and in consequence of their weakened, run-down condition they are so liable to contract serious and even fatal diseases that I deem it my duty to advise such to take Nuxated Iron. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Dr. T. Alphonsus Wallace, a physician of many years' experience in this country and who has been given many honorary titles in England, says: "I do not make a practice of recommending advertised medicinal products, but I have found Nuxated Iron so potent in nervous, run-down conditions, that I believe all should know of it. The men and women of today need more iron in their blood than was the case twenty or thirty years ago. This because of the demineralized diet which now is served daily in thousands of homes and also because of the demand for greater resistance necessary to offset the greater number of health hazards to be met at every turn."

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

THE CHILD'S APPEAL

"Mother, why don't you take NUXATED IRON and be strong and well and have nice rosy cheeks instead of being so nervous and irritable all the time and looking so haggard and old-The doctor gave some to Susie Smith's mother and she was worse off than you are and now she looks years younger nd feels just fine."

WHAT IS YOUR ANSWER?

You can tell the women with plenty of iron in their blood-beautiful healthy rosy cheeked women full of Life, Vim and Vitality - while those who lack iron are often cross, nervous, irritable, weak, tired, complaining creatures whom nobody wants to have around.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 18. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3193.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 3, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"If you think your Church the best,
Tell her so;
If you'd have her lead the rest,
Help her grow."

* * *

One of the things that Southern Methodism is suffering for the lack of, is denominational "spinality." This is saying nothing against Christian fraternity and co-operation, in which we heartily believe.

* * *

The Lafourche Comet, published at Thibodaux, La., has the following motto on its first page: **"Unless God is with us, all our labors are in vain."** Pretty good for a secular paper. or for any other, for that matter.

* * *

In his essay, "Some Aspects of Robert Burns," Robert Louis Stevenson thus refers to the Scotch bard, who he says was "not devoted to religion, but haunted by it:" "At a touch of sickness he prostrated himself before God in what I call only **unmanly penitence.**" This is not a bad characterization of "penitence" that comes only with the arrival of trouble and departs with it.

* * *

St. John was **"in the Spirit on the Lord's day"** when he was given his glorious vision of the ascended Christ and the heavenly world. Few would fail to have inspiring visions if succeeding Sundays should thus find them. The risen and living Savior has not ceased to manifest himself to the soul that sincerely and earnestly seeks communion with him. Such manifestations are mysterious, but they are not less real on that account.

* * *

A contemporary says: "The Moody Bible Institute has been called 'the West Point of Christian service.'" That institution is indeed, if we are correctly informed, doing a noble and telling work for the cause of true Christianity. It has been for years our conviction that more schools of that type are needed—schools which have as their definite aim the making of efficient toilers for the Master with the least possible delay, and which are not top-heavy with surplusage.

* * *

What lost men and women most need, especially in civilized lands, is not more knowledge, though that might in many respects help them; but a new life and strength imparted to the soul. This energizing, transforming, lifting power of Christianity has ever been, and is, its crowning glory. However excellent may be its teachings, apart from this power, there is no saving efficacy in them. The Gospel is effective only when accompanied by the Holy Ghost sent down from heaven. Never was there a vainer attempt than that of trying to induct men into the Kingdom of Christ by means of education alone. Paul declared: "The world by wisdom knew not God;" nor will it ever thus come to a knowledge of him. The great Apostle made much of the Power that wrought in the hearts of men, and so should we in this day. That only can lead human beings along the path of conviction, penitence, faith, and confession into light and life.

THE CASE CLEARLY STATED.

The following from The Independent (New York) is so clear a setting forth of an important matter, that we take pleasure in passing it on:

"We must eliminate every ounce of waste and extravagance that we can.

"We must save food by abolishing drink.

"Drink is made from food. Beer is made from barley and sugar; whiskey from rye or corn. What we drink we cannot have to eat.

"England cut her production of beer in half and saved five hundred and seventy million pounds of barley, seventy-two million pounds of sugar, and thirty-three million pounds of other grain products a year.

"If the United States were to cut its consumption of drink only in half, enough breadstuffs would be saved to provide eleven million loaves of bread a day.

"In this great national crisis, shall men drink or women and children eat?"

THE QUESTION OF PERSONALITIES.

There seems to be an idea abroad that to discuss with disapproval the public utterances or records of persons in the Church, calling their names in doing so, without abuse or an impeachment of their motives, is indulging in improper personalities. In our opinion, this notion is without justification and the dominance of it is calculated to result in great harm to the sacred interests of the Divine Kingdom. Of course, malignant personalities, born of unworthy motives, are always out of place in religious journals, but all direct and pointed discussion does not by any means rightly come under this head.

If an individual occupying an important position in the Church is publicly sending forth unsound teaching or is inaugurating policies that are harmful in their effects, if his name may not be called and the responsibility fastened upon him for these things, this of course being done in a decorous manner, how are such evils to be effectively combated and the welfare of Zion adequately safeguarded? To proceed upon the supposition that all entrusted with the exercise of public functions in the Church are all that they ought to be in every respect, and that their deliverances and doings ought never to be **specifically** called in question in the public prints, is to assume what every sensible man knows is not true and to move upon a plane of false idealism which is fraught with grave perils. All Churches have in them large elements not soundly spiritual that have representation in their official life; and even if this were not so, human fallibility would still open the way for grave mistakes that need to be corrected.

The safety of the Church, as well as of the State, must be found in an amenability to moral and enlightened public sentiment. Perhaps nothing has contributed so much to the corruption of Roman Catholicism as the stifling of public discussion concerning its affairs upon the part of those who know its inner workings, and, in our judgment, there is a trend in this direction in Protestantism which is not wholesome. We are inclined to think that it would be a salutary thing if every denomination had at least two or three entirely independent periodicals, under the direction of well-poised, true, and fearless men. In the very nature of the case, any kind of official organ is under more or less restraint.

AN APPEALING NEED.

Dr. J. A. Hardin, of this city, Vice President of the National Medical Association, is reported to have given out a few days ago the following figures:

"Six hundred thousand of the present Negro population of the United States will die of tuberculosis, though of this number 150,000 might with proper care and attention be saved. It is estimated that 450,000 Negroes are ill all the time, and that of the deaths among them 45 per cent are preventable. The loss in potential earnings from sickness and deaths annually is set down at $75,000,000, and the expenditure for funerals at $15,000,000."

Here is undoubtedly a wide-open door of opportunity for the Southern people. Both the States and Churches of the South should bestir themselves to better the condition of the colored population of this section. This is a duty that we should not dare to shirk. We hope to see the Methodist Episcopal Church, South, address herself immediately to this task much more energetically than she has yet done. **We must do so.**

But the plea of the Northern Methodists that the Negroes of the South can only be effectively helped by taking them into the same Church with the whites cannot be justified by a study of the facts. We cannot now go fully into details, but in proof of this affirmation we submit the few following figures:

There are only two white Churches in the United States that have any considerable number of colored members, namely, the Seventh Day Adventists, with 514,571 communicants, with property holdings estimated at $12,107,655; and the Methodist Episcopal Church (North), with 308,551 communicants, holding property to the amount of $6,104,379. (These figures are from United States Government Church Census of 1906.)

Over against these figures stand those of some of the leading independent Negro Churches, viz.:

	Members	Property
Baptists — National Convention	3,789,898	$15,191,422
Colored Primitive Baptists	2,261,607	24,432,272
A. M. E. Church	620,000	11,303,489
A. M. E. Zion Church	568,608	4,833,207
C. M. E. Church	240,798	3,500,000

In the light of these statistics, is it not perfectly obvious that the best way to assist the Negroes is to help them to forge ahead for themselves? And in the face of this showing, is it any wonder that the colored members of the Northern Methodist Church seemed to feel humiliated over Dr. Edgar Blake's suggestion that they were not competent to have turned entirely over to them the $6,000,000 or $7,000,000 worth of church property that they are now permitted to use?

PRAY, GIVE, GO.

By Annie Johnson Flint.

Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come
May pray it give it go.

He needs them all—the open hand,
The willing feet, the asking heart:
To work together and to weave
The threefold cord that will not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray

NON EST.

A "nominal Christian," indeed! Is there such a thing? Who cares to consult a "nominal doctor," or buy a suit of a "nominal tailor," or eat a dinner prepared by a "nominal cook?" Just how far could one travel on a "nominal train," and how much money would we care to keep in a "nominal bank?" A "nominal Christian" is no Christian at all.—The Christian Herald.

WHAT IS WORSHIP?

"To sit quiet in a pew in the house of God is not all of worship. A man's body may be in a pew and his mind and heart be a thousand miles away. Worship is concentration. Body, mind, soul fixed on God, communing with God, that is true worship. The Spirit comes into the heart of the worshiper, and brings the things of God to him. He prays, and praises, and becomes conscious of God. The truth is applied by the spirit to the individual heart, and the worshiper becomes conscious that he has been sitting in a heavenly place with Jesus Christ."

A DANGEROUS TREND.

"It seems the fashion nowadays to own as Christians those who deny the very foundations of Christianity. It is a very popular notion that, provided people are moral, amiable, benevolent, charitable and philanthropic, it is of very small consequence what they believe. Life is better than creed or dogma, we are told. All this sounds very plausible; but the reader may rest assured that the direct tendency of all this manner of speech and line of argument is to get rid of the Bible, rid of the Holy Ghost, rid of Christ, rid of God. Let him bear this in mind and seek to keep close to the precious Word of God. Let him treasure that Word in his heart and give himself more and more to the prayerful study of it."

"JESUS, LOVER OF MY SOUL."

In the message based upon this hymn, the author tells of a sinful, conscience-stricken man who came to him for help, and then adds, "I might have told him to turn over a new leaf, to forget the past, to stop wrongdoing, to try to do right, to love the beautiful, not to believe that there was anything called 'sin' in the world, to be saved by character.' There are many in these modern days who would have thus advised him. But following such advice would not make this man free and give him a pure heart and a clear conscience. So I directed him to flee straight to the arms of Jesus, the Savior."—Robert Elmer Smith, in Modern Messages from Great Britain.

"Are you discouraged? Then get closer to the Master and let the courage of Christ strengthen your soul."

"The greatest hindrance to the progress of the chariot wheels of the Kingdom of God is man's indifference."

DR. WALLACE ON UNIFICATION.

By Rev. C. A. Battle.

Dr. J. J. Wallace, a member of the Joint Commission on Unification from the Northern Church, and the editor of the Pittsburgh Christian Advocate, in an editorial on "The Crux of Unification" appearing April 12, arbitrarily assumes that the unification movement has gone so far that the situation is rendered impossible of other solution than the actual uniting of the Churches. He peremptorily states that "we can now draw back only to the perdition of unwholesome controversy and unfraternal recrimination." But, on the contrary, the actions of the two General Conferences have been so conservative and guarded on this question that a breaking off of negotiations would be as feasible as their continuation. No official act has been committed without forethought and prudence, most of the leaders being entirely cognizant of the fact that unification is a stupendous matter, with great liability of failure, and the way has been purposely kept open for a recession to normal conditions without injury. It is true that other individuals, along with Dr. Wallace, have undertaken to precipitate the status of affairs to the point of embarrassment in favor of unification, which action has had the undesirable effect upon many of causing them to believe that the actual amalgamation of the denominations to be absolutely essential. Why should there be, in case unification is found impossible, a withdrawal to the "perdition" of unwholesome controversy and recrimination? The unification movement may have a pleasant effect in failure if it is proven thereby that each Church realizes the difficulties of the other and determines upon a more salutary and helpful course in regard to its neighbor. **Unwholesome controversy and recrimination certainly cannot be justified because the unification movement is found impossible.**

It is evident from Dr. Wallace's utterance that, however much he may favor unification, even so-ing, as he does, so far as to say it is "an imperative demand of the age, of the kingdom of God and the teaching and spirit of Jesus Christ," **he is unwilling for it to proceed along other lines than those laid down by the General Conference of the Northern Methodist Church.** After voicing the sentiment that if the Negro question were settled (to which the writer cannot subscribe) the accomplishment of unification would be possible, he endeavors to demonstrate the necessity of the Northern plan of unification upon the ground that the Negro must be included in the united Church, because a Church cannot bear even the mark of one of the branches of the "holy catholic Church" if what it has to offer men does not tend to make them one. This is very high ground indeed which Dr. Wallace has taken; it smacks of the sentiments of popery, for he withdraws from the field of the reasonably expedient and hides behind the cloak of religion to marshal his forces in favor of Church unification. He states that the "crucial difficulty" is the "inclusion in the one fellowship of members of two distinct races which have had certain very definite and well-known relations to each other." The economic, social, and political relations of the races have heightened race consciousness from his view-point, but **both races** must bear the "cross" of this "one fellowship." This is just the attitude Northern Methodism has assumed all along, and the cross-of-the-one-fellowship plea of Dr. Wallace is his manner of expressing the Northern view that the Negro must not be eliminated from the proposed Church of the future.

But it may be evident that this one fellowship, which is here regarded as so essential, would not be such a great "cross" to the Negro, for it is scarcely on record where he has objected to a close social affiliation with his white brethren. To read after Dr. R. E. Jones, the (Negro) editor of the Southwestern Christian Advocate, published at New Orleans, it appears that the "cross" to his race would be manifest in extinguishing this hope for the future. Not until the "crack of doom," he remarks, will the Negro consent to being placed in another Church from the whites. In an article entitled "White and Black," appearing some time ago in the Central Christian Advocate, Kansas City, Dr. Jones said that "no one deprecates the existence of sectional and race lines, in our common Methodism, more than the Negro, and no one class of the Methodist hosts is more anxious for the obliteration of these lines than the Negro himself." What can be Dr. Jones' meaning when he declares in the same article: "The Negro has all to gain and nothing to lose in the abolishing of sectional lines and in the uprooting of sectional feeling—**just as he profited by the doctrine, 'One and inseparable, now and forever,' so will he profit by the reconciliation of the once antagonistic and inharmonious forces in our common Methodism?**" (The writer's italics.)

Dr. Wallace endeavors to deduce, from the fact that the attitude of both Northern and Southern Methodism has been that of kindness to the Negro, that he should be included in the unified Church. While one may readily determine that the Church, North, could assume no other position because the Negro is already included in its fold, it by no means follows that the Church, South, should be characterized by such a mind. Dr. Wallace refers to the activity of Bishop William Capers, of the Southern Church, in reference to the Negro; and it is true, the South is proud to say, that he was the founder of missions to the black man. But Bishop Capers died in 1855 and his name cannot be used as an argument to embrace the Negro in the same organization on an equal social standing with the Southern white people; he did not live to see the Negro a freedman. Bishop Capers was a true friend to the Negro; and many think to-day that the majority of the Negro's well-wishers dwell below the Mason and Dixon line. As quoted by Dr. Wallace, Bishop Hoss did say at the Northern Methodist General Conference of 1900 that he was "profoundly sorry that circumstances which at least seemed to be beyond our control made it impossible for us to engage directly in the further work of evangelizing the colored people," but the writer personally knows that Bishop Hoss was speaking of the gulf which for a time was erected by the Civil War and the Reconstruction period between the Southern people and the Negro, and that he did not mean to say that the Southern Church had pursued the wrong course in reference to the colored man, or that the plan of the Southern Church in dealing with him was less desirable than that of the Northern Church. The attitude of the two Methodisms in respect to the Negro was never more at variance than now. The Southern Methodist Church, as a unit, recognizes the true social conditions existing in its midst; and it knows it would be a suicidal policy to inaugurate a scheme wherein the Negro would be included in its organic fold such as exists in the Church, North. It is sheer folly for those who do not know Southern conditions to advise the Church, South, relative to its attitude in this direction; the fact that the Southern people as a whole stand absolutely together on the question is the highest testimony that prejudice and preconceived combinations have nothing to do with the conditions. It is the matter of a superior race saving itself from retrogression by being blended with an inferior race.

In the North, however, it is remembered that many of the States have no miscegenation laws; black and white people are actually married to each other, and the races are being legally blended. This condition is undoubtedly attributable to the fact that the fewness of Negroes render the situation of less importance than in the South; but, nevertheless, it seems to furnish the attitude of judgment of the South by those who reside in Northern latitudes. Dr. Jones states in his article to which previous reference was made: "The Methodist Episcopal Church has been doing work among the colored people in the South. The men and women who have gone South have entered into a most friendly and brotherly relation with our people, preaching the truth, teaching the ignorant, advising in many ways, **and they have eaten and slept in our cabins, but we do not know of a single marriage that has grown out of this relation.**" (The writer's italics.) It is a problem to imagine that so astute a Negro as Dr. Jones has overlooked the fact that laws prohibiting miscegenation are

rigidly enforced in the South and that such a marriage as he has referred to is beyond the realms of possibility. Some of the words of Dr. Jones just quoted bear out the testimony of Dr. W. W. Sweet, of De Pauw University, which he made at the famous Evanston Conference of 1916: "Most of those who went South were sincere and unselfish, though perhaps many of them were overzealous, and much overestimated the Negro." (The writer's italics.) To further demonstrate the fact that it will not cost the Northern Church anything to include the Negro in the unified organization, the words of Dr. W. T. Perrin, a minister of prominence in that Church, recently appearing in Zion's Herald, may be quoted: "Mrs. Perrin and myself, sorry for those under bondage to race prejudice or insistent social customs, have been happily free to entertain in our homes Christian gentlemen without regard to color. At our family gathering, in another home, on last Thanksgiving Day, as heretofore for years, there sat at the table with us a colored person without any consciousness on the part of any one of any distinction on account of complexion."

In his zeal to advance reasons why the Southern Church might allow the Negro to be embraced in a unified organization, thereby waging his fight for unification, but according to the Northern plan alone, Dr. Wallace makes the statement that the Southern Church has "not a few colored people in the membership of her white churches." The writer spent his boyhood days in Georgia, some time in Tennessee, and the last decade in Louisiana, but he has never seen a single Negro member of the Southern Methodist Church, nor has he heard any one testify to having seen one since the organization of the Colored Methodist Episcopal Church. It is very probable that a few of the old Negroes, loyal and true to pure Southern ideals and instincts, together with their families, remained for a while members of the white Church, but at the present time the colored membership is unquestionably nil. Expressions from prominent Southern Methodist leaders lead the writer to this conviction as to the present status relative to this subject.

There are some evidences that the Northern Methodist Church has never had much faith in the unification movement, and that it has put forth little effort to really bring it to pass. Dr. Wallace, just after writing his opinion that the unification movement depended for success or failure upon the solution of the Negro question by the Joint Commission, takes the position of his Church that the colored man must be included in the unified organization, and says it will be against the spirit of the kingdom of God if he is excluded. He therefore assumes that unification is essential, calls it sinful to defeat it, but is unwilling to depart from his own platform an iota, and lays all the blame of failure at the doors of Southern Methodism. Along with others, Dr. Wallace has fallen into the fallacy of thinking outward unification is essential to unity of heart in following Christ. Would that the day might dawn when real Christian unity would sweep over the Churches by storm! Then would be apparent the futility of these feeble efforts to bring it to pass by a forced outward union.

Dr. Wallace tacitly admits the existence of a race problem in the South by advancing the plan of the Northern Church, to which he tenaciously holds, to place the Negroes in a Regional Conference by themselves and in this manner prevent actual contact between the races socially. The 350,000 Negroes of the Northern Church would soon swell into a million or more when other Methodist denominations of like color were gathered in. When the Southern section of the unified organization became thoroughly cognizant of the great representation of Negroes in the law-making body, that portion of the Church would soon be depopulated to swell the membership of other denominations. Even if this knowledge failed to bring about such an effect, which is unbelievable, encroachments along the line of favors to the Negro would naturally follow in time because of his large representation, backed by the preponderance of sentiment in his favor in the North. Nothing but the complete dissolution of the Church in the South could follow. To include the Negro in the unified Church in any manner would soon result in the same conclusions, for immediately when the status of his membership were fixed, however powerless it might be, plans would be begun to be formulated for his elevation therein.

In contravention of the statement of Dr. Wallace that the movement of Methodist unification is in accordance with the spirit of the age, it may be stated that economic or industrial affairs do seem to have a tendency in the direction of combines and trusts, but it may be noted that executives and legislative bodies have in many instances realized the unfairness of such movements and prevented such by the heavy hand of the law. It also may be said that the Roman Church seems to show no spirit of unifying with other denominations; the Greek Catholics are imperturbed; the Baptist Churches in America are pursuing the even tenor of their ways; the Presbyterian Churches evince little desire apparently for further outward unification, and many other instances of denominational fidelity may be brought to his mind as the reader will reflect.

Baton Rouge, La.

GOD'S MORAL GOVERNMENT.

I think I rightly interpret the teaching of the Scriptures when I say that the fundamental teaching of Hebrew prophecy is concerned with revealing to mankind the fact that God is dealing with the nations of earth through the power of moral law, governing in His universe, and that man must reckon with that law, whether or not he chooses to do so. Man's failure to reckon with that law will inevitably lead to the destruction both of the individual and the nation.

The prophecy of Obadiah teaches a two-fold lesson, from which a third may be deduced, which three lessons I believe it would be well for us to meditate upon in these days of international strife and bloodshed.

I.

This is God's world and, ultimately, God's kingdom of RIGHTEOUSNESS will be established hereon. The fact that God is working but slowly toward the establishing of His kingdom of righteousness upon the earth is no argument against the teaching that His kingdom of righteousness will one day dominate human affairs. All human authority is delegated authority from God, for the exercise of which man must at some time account to God, though apparently there is no authority on earth beyond that of human origin. Howsoever impregnably the vendors of unrighteousness may fancy themselves established against overthrow, the time is approaching, though slowly, when the judgments of God will be pronounced and executed against all who are exercised by the spirit of unrighteousness. "Though thou exalt thyself as the eagle and though thou set thyself among the stars; thence will I bring thee down, saith the Lord." The one and only hope from the ultimate doom that God holds out to individuals and nations who violate moral law, is repentance from all unrighteousness and aggressive reconciliation with righteousness. Though God hates sin, He loves the sinner-man and desires to save him from ultimate destruction; hence his offer of salvation through Jesus Christ. Though the prophet makes God say, "Jacob have I loved, and Esau have I hated," he does not mean to convey the thought that God arbitrarily loves and hates human beings, without thought of their chosen attitude toward his moral government; but God hates men because of their intelligent, willful defiance of RIGHT.

II.

Wrong done to mankind is sin against God's moral government; therefore, all unrighteousness must ultimately become a boomerang to persons exercised thereby, save as a merciful God intervenes in behalf of repentant sinners. Wicked men imagine because the widow, the orphan and other helpless individuals, have no visible means of recourse against those who wrong them, that, therefore, one can with impunity oppress and otherwise sin against the defenseless of earth; but all such are but deluded mortals who are being led to ultimate destruction by authority of the righteous moral law governing in God's world. These deceived mortals imagine that sin is a great asset, but ultimately sin becomes a liability of such weight that all persons exercised thereby are crushed beneath the accumulating, unbearable load, except they repent and become reconciled to God's moral order.

III.

The moral character of a community, or nation, is determined by the public opinion governing therein. Public opinion is formed by the majority attitude of aggressive individuals toward God's moral law. Selfishness leads one to think that so long as one's own life is clean from unrighteousness, one is not responsible for the unrighteousness obtaining in one's community or nation; but Hebrew prophecy teaches truth directly contrary to that thought. Through the teaching of Scripture God has ever attempted to drill into the mind of mankind the truth that our talents and delegated human authority are entrusted to us that we may exercise the same for the advancement of God's kingdom of righteousness on earth. This is a truth that is alike applicable to all individuals of the human family. Scripture teaches the principle that all governments should exist with the consent of the governed. This principle being true, we are individually responsible, according to our light and power, for the public opinion obtaining in our community and nation. According to this teaching, that runs all through the Scriptures, it is not enough for an individual to be personally clean from all unrighteousness. The fact is, passive righteousness may degrade into the most refined kind of selfishness. For one may keep one's self clean from all personal unrighteousness, yet profit through the unrighteousness of others, which unrighteousness one has only not to see. The righteousness that Jesus implants in human hearts is AGGRESSIVE RIGHTEOUSNESS, which is pledged to the destruction of every form of unrighteousness, without fear, favor, or compromise. Passive righteousness receives but little, if any, persecution for righteousness' sake. But aggressive righteousness is the target against which all evil-doers launch their missiles, because such righteousness is pledged to the destruction of all institutions that are fattening upon depraved human beings. As individuals we stand guiltless before God's moral law only as we have been active in behalf of aggressive righteousness, according to the light of truth known to us. Love is the dominating principle of aggressive righteousness; therefore, love is the fulfilling of the law.

Greenville, Miss. J. TILLERY LEWIS.

TURNING ANOTHER LEAF.

The thirty-fifth fiscal year of the Board of Church Extension closed on March 31, 1917. The books have been closed, the auditor has done his work and made his report, and the Church may be interested in some facts and figures concerning the year's business.

1. The total receipts for the year are $638,148.31, as against $571,107.79 for last year.

2. The receipts on the assessment are $222,302.33, as against $205,112.41 for last year.

3. The receipts on specials amount to $60,191.34, as against $56,963.78 for last year.

4. The addition to the loan fund capital is $171,832.91, as against $133,192.89 last year, making the total loan fund capital $976,461.99, which amount is $23,538.01 short of the $1,000,000 goal fixed for the quadrennium ending March 31, 1918, by the last General Conference.—W. F. McMurry, Corresponding Secretary.

MY WISH.

May every soul that touches mine,
Be it the slightest contact, get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while,
And Heaven a surer heritage. —Anon.

Church News

Bishop W. A. Candler will preach the Commencement sermon of Wofford College on June 3.

Candler College, located in Havana, Cuba, is reported to be having the best session in its history.

The Commencement sermon of Lander College (South Carolina) will be preached by Bishop J. H. McCoy on May 27.

Bishop James Atkins is stated to be somewhat run down physically as a result of strenuous work. His physicians have advised a lessening of his labors for a time.

It has been announced that Drs. Sledd and Smart, of the Candler School of Theology, will be on a leave of absence during the next term of that institution.

A Cuban correspondent of one of our weekly contemporaries states that the objection to Bishop Murrah's sermons on the occasion of his recent visit to Cuba was that "their ends were too close together."

An effort will be made to have the General Assembly of the Southern Presbyterian Church meet in the First Presbyterian Church of this city—Dr. E. M. Palmer's Church—in 1918. The General Assembly this year will meet in Birmingham, Ala.

Rev. J. E. Wray, who is known to many in this section of the Church, was recently convicted in Florida of sending obscene literature through the mails. This is a most pathetic case. Despite the decision of the court to the contrary, we are disposed to think that Mr. Wray is unbalanced mentally.

Dr J. H. Jowett has resigned the pastorate of the Fifth Avenue Presbyterian Church of New York City, to become pastor of Westminster Chapel, London, England, left vacant by the resignation of Dr. G. Campbell Morgan. It has been said that even King George has been concerned to have Dr. Jowett return to England.

Dr. Bradfield, Editor of the Texas Christian Advocate, recently referred to the Lamar School of Law of Emory University as Southern Methodism's only Law School. If he meant that there is no other law school maintained by our Church, Dr. Bradfield was in error. Millsaps College has a Law Department which has a highly creditable record.

The next session of the Woman's Missionary Council will go to Louisville, Ky., but we think that if good speaking had been the determining factor in the selection of a meeting-place, it would have gone to Huntington, West Virginia. The ladies representing the Western Virginia Conference certainly presented their claims in a brilliant and impressive manner.

Archbishop Blenk, of the New Orleans Diocese of the Roman Catholic Church, died in this city on Friday, April 20, after an extended illness. He was born on July 28, 1856, at Neustadt, Bavaria, and was brought to New Orleans when an infant. He was the youngest of sixteen children, and was a twin, his brother born at the same time dying at the age of six months. He was made Bishop of Porto Rico in 1899, and Archbishop of New Orleans in 1906. He was distinguished as a reformer, having strongly opposed race horse gambling and other evils in the city. The body was interred in the St. Louis Cathedral.

REV. FELIX ROBERTSON HILL, D.D.—A WORD TO HIS MEMORY.

By Rev. Payton A. Sowell.

To-day, in a New Orleans daily, my heart was saddened when my eye fell on the caption of an article—"Rev. Dr. Hill Is Dead." While I had entertained fears that the end of his journey was not far off, I had been relieved by the hopeful news which lately had gone out to the public.

In 1870, in Pulaski, Tenn., I first saw him and heard him preach. His form was as erect and elastic as an Indian's; his locks were as black as the raven's; his voice was mellow and filled with pathos. He preached in the old Methodist Church one night of the Conference, in the pulpit he had filled only one or two years before, and where he had enjoyed a fruitful ministry. During that ministry, Jno. G. Gibson, among a vast number of others, was converted and became a most acceptable and successful preacher, and a valued member of the Tennessee Conference. Although forty-seven years (next October) have passed, I recall his text and the current thought of his sermon. He used the old-time, thrilling passage, "The Spirit and the bride say, come," etc. And this evangelistic theme well illustrated the character of his life-time messages. He did not strain after the novel, but his efforts were to win men to a Christian life.

Dr. Hill was well born; his grandfather, James Robertson, born in North Carolina, came through the wilderness in 1779 to the place where Nashville, Tenn., is now situated. His grandmother, in company with the other women related to the adventurers, under the protection of John Donelson and Chas. Robertson, descended, in flatboats, the Holston and Tennessee Rivers—the voyage was most perilous—to the mouth of the Tennessee River, thence going up the Ohio to the Cumberland, and up that River to Nashville. General James Robertson was one of the most conspicuous actors in the settlement of Tennessee. His wife was Miss Charlotte Reeves, and they were members of the first Methodist society organized in Nashville, Tenn.

Dr. Hill was born and reared, converted, educated, and entered the Methodist ministry in Nashville. He was a Methodist itinerant for at least 57 years; and, so far as I know, he was a supernumerary for only about eighteen months of these years. He soon rose to notice and was gladly received in the strongest churches of the Tennessee Conference. He later served the largest churches in other Conferences—in Mobile, Kansas City, St. Louis, Baltimore, Louisville, Shreveport, and New Orleans. He was widely known in the Church as a remarkably successful pastor. He was a most lovable man and minister. His last service was a heroic work in rebuilding the Felicity Street Church of New Orleans, after its destruction by a storm. He was a winner of souls, and his crown doubtless glitters with the stars he won to Christ.

He ought not to be forgotten, but this is a busy, forgetful world. His spirit was optimistic. He was cheerful and full of hope until he passed into the shadows. Personally, after an acquaintance of 47 years, I shall miss him the rest of the way, and my heart is sad. I enjoyed him so much last winter, while I was in New Orleans, and have been lonely without him this winter; and now my tear-dimmed eyes shall see him no more. I was so enfeebled last winter, and his step was so much more elastic than mine, that I thought I should cease the journey before he did. He needed to take the tender advice he gave me—"Rest." Had he rested sooner, he would perhaps have been with us now. He must have a large acquaintanceship in heaven. What a welcome he must have received from Tennesseans and others in heaven when his spirit reached the celestial shores—Green, Pitts, Riggs, McFerrin, Baldwin, Cullom, Paine, McTyeire, and hundreds and thousands of preachers and laymen from Tennessee, Alabama, Maryland, Missouri, Kentucky, and Louisiana, doubtless being there to greet him!

Somehow—I hope it is pardonable in me—I desire to see his body carried to Nashville, to rest in the soil of the State to which his grandparents came to settle in 1779, and the State in which he himself was born.

New Orleans, La.

ROOM FOR ALL.

This writer does not care to compete with Brother Ramsey in personalities, neither interesting nor edifying to the readers of the Advocate. Perhaps I should say that if in using the word "loyal" in commenting on Brother Ramsey's record I used the wrong word and proved more than I really cared to or felt, it was he himself who first used it. I am sure "skim-milk" loyalty never was born in my brain. If he was offended at the use of it, he should have blamed himself for having instituted comparison between his loyalty and mine. So much for personalities.

However, with reference to the International Sunday School Association, I beg leave to add a few words. First, my statement that Methodists paid 43 per cent of the Association's budget in 1916-17 was not a mere assertion. It was based on facts obtained from the books of Mr. Z. D. Davis at Jackson, which are open to anybody. The new budget made up at the last Convention shows that our people are paying 47 per cent for 1917-18. Brother Ramsey admits that his statement about 75 per cent was a mere assertion. Mine was not. Will Brother Ramsey be fair enough to admit one mistake?

Secondly, Brother Ramsey seeks to evade the fact that he is using the uniform lessons of the International Association in his Sunday school by asking if I did not know we had the Graded Lessons now. I will answer by saying, "Yes; and if he will borrow him a copy, he will find that they also are 'tarred with the same stick,' for they are marked Graded Lessons—International Course, and come through the same committee." They are merely printed by Smith & Lamar, as all the other lessons that we use are.

Personally (and I censure no man who differs with me), I rejoice that there are some great movements in which we may enter together, and in which we may catch the inspiration of men of all denominations. We ought to hold on to such an organization as a privilege in which not only we may profit, but also in which the world may understand that we are brethren. There is no lack of denominational movements. We think every day in Methodist language and institutions. Should we not rejoice in one where we may work together? I think so. I have often noticed that our laymen love to find their own churches lined up with others in common movements for the common good. Methodists have never been afraid to stand beside others and have always carried their own end.

In this Sunday school movement, doubtless there ought to be adjustment and division of labor, but there ought not to be friction or jealousy, as if when others prosper we suffer. That never was true.

By the way, I did not say anything about anybody being an "utter failure." I can not imagine why Brother Ramsey thought of such a thing.

I am not willing to boast of how many people have been saved in my ministry—their names are written in Heaven. But it is not well to belittle the great benevolent interests of the Church by calling the preachers "tax-gatherers." I beg Brother Ramsey to remember that the superannuated minister, the preacher who serves a mission, and the man and woman out on the foreign field, may feel like these financial interests are fairly important. These may be little matters, but Christ has a blessing for him who is faithful in "that which is least." I do not know why, but whenever, early in the year, I have remitted my assessment for "Conference Claimants" or "Domestic Missions," I fall asleep with my heart as happy as if I had been to a revival. And when the check for Foreign Missions has gone forward, I feel that some Livingstone is saying, "I go down; you hold the ropes." Yes, "a tax-gatherer," if you please, but "a tax-gatherer" for Christ's sake, and I had as soon fall anywhere else as here.

I know it is felt that there are some charges where the assessments cannot be raised. Perhaps so. But I would not decide that until Conference morning had dawned and I had to leave without them. At any rate, **there is not a charge in Mississippi where the people are not able to pay them, and it wont help them to belittle these claims.** There are plenty of people who prefer a revival to a collection.

The hardest of my appointments have been as hard as the hardest of Brother Ramsey's, but when the "large and growing number of preachers and people" who think as he thinks elect him Bishop, I will take the appointment he names for me, and report, "Everything in full, Bishop," when Conference meets and he presides.

Until then adieu,

Meridian, Miss. H. B. WATKINS.

Secular News

Because of existing conditions throughout the country, the opening of the Mississippi Centennial Exposition at Gulfport has been changed from December 10, 1917, to February 22, 1919.

It is reported that the Italian Government is planning to send a Commission to the United States for special purposes, and that it will include the Duke of the Abruzzi, a cousin of the king, and William Marconi.

The Wisconsin State Senate expelled a Socialist member a few days ago for unpatriotic and disloyal remarks made when a resolution was under consideration to have 50,000 copies of President Wilson's "state of war" message to Congress printed and distributed.

According to the press dispatches, seven nations are asking financial assistance of the United States at the present time, viz: Great Britain, France, Italy, Russia, Belgium, Cuba, and Haiti. Ours is by far the richest nation that has ever existed in the world's history.

President Wilson has decided to send a Commission to Russia with a view to ascertaining the needs of that country and how the United States can best give it assistance. This Commission will be headed by Hon. Elihu Root, the well known lawyer, statesman, and diplomat.

There are several unknown factors in the present great war which it make it difficult to form an intelligent opinion as to its probable future course. Among these, pehaps the most outstanding are: (1) The internal situation in Russia; (2) the extent of the disaffection in Germany; (3) the gravity of the submarine menance.

It is said that 354 graduates of Tulane University, according to a canvass conducted by Prof. W. B. Gregory, are willing to enlist for military service without restriction; that 389 have offered to volunteer at a later date, and that 62 declined to pledge for enlistment. Of the women graduates, it is stated that two-thirds have offered their assistance.

A Louisville (Ky.) ordinance making provision for the segregation of the white and black races is now before the Supreme Court of the United States to have its constitutionality passed upon. Attorneys representing Negro societies appeared in the case. On the one side, it is contended that it runs amuck of the Amendment to the Federal Constitution forbidding discriminations on account of "race, color, or previous condition of servitude; on the other, it is held, that it applies alike to whites and blacks, neither being able to reside in the area assigned the other race, and that it makes for peace and good order.

War Commissioners from England and France are now in Washington to confer with the authorities of our Government concerning the prevailing world war. The principal representatives of the former country are Hon. A. J. Balfour, Foreign Secretary of the present British Cabinet; Lord Cunliff, Governor of the Bank of England; Lieutenant General Bridges, of the British Army, and Admiral De Chair, of the British Navy. The French delegation is headed by Hon. Rene Vivlani, Vice Premier and Minister of Justice, and General Joffre, the famous soldier. Invitations from a number of organizations of this city and from the Mayor to visit New Orleans have been extended to the French Commission, and to Marshal Joffre in particular.

MILLSAPS COLLEGE COMMENCEMENT AND QUARTO-CENTENNIAL.

From a personal letter from Dr. A. F. Watkins, President of Millsaps College, we extract the following:

The Commencement Sermon of Millsaps College will be delivered in the College Chapel at 11 o'clock a.m., May 27, by Dr. J. W. Lee, of St. Louis, and Dr. S. A. Steel, of Shreveport, La., will preach the sermon before the Young Men's Christian Association at the evening hour on the same day. The Board of Trustees will meet at 9 o'clock a. m. on Monday, May 28. The exercises Monday will be given over entirely to the Alumni Association and old students of the College. Beginning at 10 o'clock, there will be a formal meeting, at which addresses will be delivered by Rev. W. L. Duren and other representatives of the Alumni. Monday afternoon a joint meeting of the Alumni and old students will be held in the College Chapel. Monday evening there will be a banquet, presented by the College to our guests. Tuesday will be "College Day." The College authorities, visitors, and students will at 9:45 a. m. march from the Library to the Chapel, where at 10 o'clock the public exercises will begin, which will consist of four addresses, interspersed with music. The first address will be by Dr. W. R. Webb, President of Randolph-Macon College, who will speak as the representative of the Association of Colleges and Secondary Schools of the Southern States. The second address will be delivered by Dr. D. H. Bishop, of the University of Mississippi, as the representative of the Mississippi State institutions. The third address will be delivered by Dr. M. E. Melvin, Commissioner of Education of the Synod of Mississippi, who will represent the denominational institutions of Mississippi; and the fourth address will be delivered by Dr. Stonewall Anderson, Secretary of the General Board of Education of the M. E. Church, South, who will represent the connectional educational interests of our Church. That afternoon we will have the ceremony of the transfer of the flag, consisting of the formal conveyance of the United States flag from the custody of the outgoing Senior Class into that of the incoming Senior Class. (We hope that this ceremony will become one of the traditions of Millsaps College.) Tuesday night will be the occasion of the Senior oratorical contest. Wednesday will be Commencement Day, and the Baccalaureate Address will be delivered by Dr. J. A. Rice, of St. Louis. We hope also to be favored with a brief address in honor of Major Millsaps by Bishop W. B. Murrah.

AGAINST LIQUOR ADVERTISEMENTS.

(Adopted at the recent session of the Shreveport, La., District Conference.)

Whereas, The advertising columns of the Shreveport Times, which circulates throughout the territory of this district, carry a plea for the waste and destruction of grain in the manufacture of liquors, and

Whereas the present situation imperatively demands the careful conservation of all foodstuffs for the supply of actual need in our own country and among the starving people of Europe,

Resolved, That the Shreveport District Conference, representing 25,000 Methodist people in northwest Louisiana, most emphatically protest against the unpatriotic plea of the liquor interests, and, with full appreciation of the public service rendered it as a newspaper, we regret that the Shreveport Times has admitted such advertising to its columns.

Resolved, That the Secretary be instructed to furnish a copy of these resolutions to the Shreveport Times and to the New Orleans Christian Advocate.

Signed: W. WINANS DRAKE,
C. B. HICKS,
R. E. BOBBITT.

Logansport, La., April 25, 1917.

TO THE CREDITORS OF W. W. CARRE CO., Ltd.

We beg to advise that by order of the United States District Court, Messrs. J. S. Otis and W. W. Carré were appointed receivers of the W. W. Carre Co., Ltd., on April 23, 1917.

For your information, statements prepared by Messrs. Robinson, Havener & Co., Certified Public Accountants, showed our financial condition on February 28, 1917, to be as follows:

Assets—		
Fixed	$406,759.61	
Slow	136,264.67	
Current	175,142.06	
Contingent	220,609.83	
Total assets		$933,776.17
Liabilities—		
Current	$409,216.75	
Contingent	220,609.83	
Total Liabilities		$629,826.58
Leaving net worth of		$308,949.59

From this it appears that not only will all creditors be paid in full, but a substantial surplus remain for the stockholders.

It is the intention of the Receivers to continue the operation of the business the same as heretofore, having authority from Court to buy and sell, paying promptly for all their purchases, and we will duly appreciate your full co-operation with the Receivers in order that the best results may be obtained for all. All purchases by the Receivers will be entitled to priority of payment.

In order to facilitate the checking up of the accounts and for the protection of your interest, please forward by return mail a detailed statement of account, showing the amount owing to you by the W. W. Carre Co., Ltd., to our auditors, Messrs. Robinson, Havener & Co., Whitney-Central Building, New Orleans, La.

Yours truly,
W. W. CARRE CO., Ltd.

REV. L. J. JONES CALLED HOME.

Dear Mr. Editor: I write to say that the Rev. L. J. Jones, of Hattiesburg, an honored superannuated member of the Mississippi Conference, died at his home here on Saturday morning, April 28, and was buried in the city cemetery Sunday afternoon from the Broad Street Church. The funeral services were conducted by the writer, assisted by the Revs. P. D. Hardin, W. A. Terry, and P. H. Howse. His body was laid to rest by the members of the Masonic Fraternity. A good and useful servant of the Church has gone, but he left abundant assurance that all is well. A Christian man has passed to the Christian's home in glory. He leaves a wife and four children and thousands of friends to mourn his departure. A suitable memoir will be prepared for the Advocate.

W. B. JONES.

Hattiesburg, Miss., April 29.

It is with sincere sorrow that we chronicle the decease of this faithful itinerant. He had been ill for a long while; and, as his letters to the Advocate have indicated, he suffered much; but through it all his faith continued triumphant and he maintained a sweet spirit of Christian resignation. He fought a good fight, and has now doubtless received from the Master's hand the promised crown. May the Holy Spirit comfort those who have been made lonely and sad because he has gone from them! Such partings need be for but a brief season, and the swift wings of time will soon reunite those who live for Jesus and fall asleep in Him in "the land where farewell words are never spoken."

MERIDIAN DISTRICT BULLETIN.

The First Quarterly Bulletin of the Meridian District, of which Rev. George H. Thompson is the presiding elder, is at hand. It shows that Brother Thompson and his colaborers are keeping busy in the Master's service and that they are not toiling in vain. There are many items that we should like to take from this Bulletin if the space were at our disposal. We can, however, quote only one statement, viz: "The Central Church (Meridian) Sunday School had an average attendance of 500 for the quarter, with 586 as the highest number. Does this lead the Conference? Why not try to see what school can make the best average attendance for the next quarter?"

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated,

The Great Battle

[illegible]

[illegible]

A LETTER TO PRESIDENT WILSON

[illegible]

To His Excellency, President Woodrow Wilson,
Washington, D. C.

[illegible]

[illegible]

Our business world is conserved and our efficiency increased in every relation.

The millions of dollars of grain consumed annually in the manufacture of such liquors would at the lowest reckoning feed the starving and reduce the price of such foodstuffs to every people who are poor and of moderate means and purchase it in sufficient amount.

The experience of the nations at war in Europe has demonstrated that the maximum efficiency of all, both the civilian population and soldiery, is obtained through total prohibition.

We heartily commend you in all of your efforts in behalf of this nation, and we would uphold your hands in every way possible.

We pray the direction of Almighty God upon you in your task. Respectfully submitted.

W. T. Faith, J. L. Boozant, E. Langton, E. M. King, J. K. Haseman, W. K. Sue, W. L. Wells, Headquarters Committee.

LIQUOR KILLS

Time was when almost the sole loss of life from the use of intoxicants was attributed directly to the effect of alcohol upon the body resulting either in alcoholism or related diseases. But it is far different today. The same mortality is charged against alcohol in its direct effect, but in addition many thousands of lives are sacrificed indirectly because of drink. Life especially in a modern city is crowded with the problem of risks. The hazards and more often can be made no greater on an ordinary city street or in the factory with its complicated machinery. But it is just from this fact that in the use of intoxicants either of the stronger sort or the so-called harmless beer is discernible a fearful mortality.

It will never be known how many automobile "joy-rides" who have met death in their wild, careening course, were under the treacherous influence of liquor. Police officials will testify that the number is comparatively large. No one can calculate the number of instances of track walkers that have been run down by trains because of intoxication. In our modern factories many workmen have been maimed for life or killed because they were muddled by liquor. Drunken drivers have been responsible for an indescribable list of accidents that ordinarily would not be chargeable to liquor. Not long ago a drunken plumber was sent to fix a gas leak in a large Chicago warehouse building. He blasted the job. That evening the building was blown up as a result of the accumulation and a score of lives were sacrificed upon the altar of—drink. We could illustrate further to show that the so-called indirect effects of liquor are really the direct cause of thousands of deaths, and of the most tragic and deplorable sort. There is some reading these words but can verify from his own observation the truth just stated.

Under the effect of a two-cent drink a man will vote for one who will see to the end that will make it the way of it to continue, serve.—J. V. Christian Advocate.

SOME REFLECTIONS

Dear Brother Neel: The recent session of the Greenville District Conference was a great occasion in our little town. Not only was everything extended for the comfortably and profitably are the social occasions ever meeting of the kind was very welcome in the business and social features of the Conference.

Methodist preachers are a peculiar set of men, especially with respect to their singleness of effort and purpose. We hear much about 'absolute consecration' to the will The Lord, 'Christ and work' a term sometimes perhaps used with a sincere determination to [illegible] struggle especially to [illegible] actions and [illegible] [illegible] [illegible]

The Home Circle

A HOUSE TO PROTECT.

By Adelbert F. Caldwell.

A little blue house holds an embryo song,
A song full of wonderful cheer;
But should robbers attack the little blue house,
That music the world would not hear.
And this little blue house with such wonder within?
It is neither a riddle nor jest,
But a dainty blue egg full of life and a song,
Which will float—give it time—from the nest!
—Our Dumb Animals.

TESSIE'S TWO CLOUDS.

Did you ever see a little real live cloud? Well, I have. Tessie was one this morning. She was a little shiny, white cloud, till her mother told her she couldn't go over and play in Gertrude's swing.

Then, oh, my! What a black little cloud gathered on Tessie's face.

You have seen those fat black clouds up in the sky when it is getting ready to rain, or for a thunder storm; they are ugly looking things, aren't they?

Well, so was this little black cloud on Tessie's face, and it grumbled and rumbled like the cloud in the sky, too.

Only the cloud on her face thundered in words. "I don't see why you won't let me go," it said. "I just don't want to stay here and play on this gallery." And I am sorry to say it, but this little cloud made a big storm!

You know clouds—the black ones—rain, after they thunder awhile, and so did this little cloud on Tessie's face.

Only this little cloud cried tears instead of raindrops. Oh, it was a regular little thunder-shower that was on Tessie's face then.

"What an ugly, ugly storm!" I said.

"Where?" asked Tessie, forgetting to cry for a moment.

And then I told her about the two kinds of clouds she had been, and showed her a little fluffy white one, sailing by, 'way high up in the sky.

"Don't you think that is a much prettier cloud than the one on your face?" I asked her.

"It looks just like a plate of ice cream!" she exclaimed. And it did.

"Black clouds are ugly, and I won't be one; I'd rather be like a pile of ice cream, anyway," she said, laughing, and away rolled that black cloud.

Don't you think she was a wise little girl to prefer a soft white cloud to a 'thundery" black one?

We carry the sunshine of good temper in us and if we only let it shine, it will chase away those black clouds every time!

Try it and see.—My Lesson.

THE DIFFERENCE IN RELIGIONS.

"As for me, I think one religion is about as good as another. It's mostly a matter of climate and race and tradition."

"That's so," said the other man. "Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion."

The world is small, and travelers in America may expect the unusual. The two men were on a transcontinental train. A man seated across the aisle who had the air of a foreigner, suddenly leaned forward and said very politely:

"Pardon. But your remarks, which I could not help but hearing, deeply interest me. May I say why?"

"Surely. Go ahead," the first speaker replied, looking curiously at the foreigner.

"Thank you, sir, I am an Armenian. I was born in Bitlis. Bitlis has about forty thousand people. Have you a town of that size you can think of in America?"

"Just the size of my own town," said the second man.

"Take your town, then, and call it Bitlis; and say of your town these things: no hospital, no doctor, no dentist, no church, except the mission and the Armenian, no press, no telephone, no sanitation, no water system, no library, no transportation, no nurse, no public school. And that is your town here in America. That is, you understand, my town of Bitlis, Turkey.

"The one bright spot in my town is the Christian mission, which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which over three hundred thousand of them were massacred, the missionaries in Bitlis, aided by those in Van, at the risk of their lives, saved me from torture and death. All my relatives were murdered and our property was utterly destroyed. My wife and children were tortured and burned alive in my house.

"Do you wonder that I can not agree with you that one religion is as good as another? Gentlemen, it is Christianity that has stretched out its healing hand to the tortured peoples of Europe, and after the war it will be the spirit of the Master that will build up life on the ghastly ruins. I am a witness of it."

The men who had flippantly dismissed Christianity in two sentences spent the next hour learning some wholesome truths about Christian missions and heroes of the Cross. The Armenian was helping the Bitlis missionaries to raise money for a hospital in his city. The two travelers pulled out their pocketbooks to make a contribution.

"Send it to the headquarters in Boston," said the defender of Christianity. And they did, to the agreeable surprise of the treasurer.—Youth's Companion.

AN ILLUSTRATION.

By E. B. Partin, M. D.

"So run that ye may obtain" (1 Cor. 9-24.) The whole verse in this quotation from the Apostle Paul reads thus: "Know ye not that they which run in a race, run all, but one receiveth the prize? 'So run' that ye may obtain." Evidently, in this illustration, the Apostle had reference to the athletic games of that day and time. In these games there were many runners for the prize, but only one could win. But in the Christian race all may win who run. He used the illustration to show Christians how to run successfully in the Christian race—the whole meaning of which is to so live, that when we come to die we will be received at the right hand of God.

It may be aptly illustrated by a modern illustration. A position of honor and trust is offered by the government to be filled by the one passing the best examination to be held at a certain date to determine the fitness of those who desire to fill the office. It is an office much desired by many, because of the emoluments and high honor which it confers. One candidate sits down and counts the cost of the race. He decides that if he wins, it will take his best energies and thought in order to pass the examination. So he exercises his best efforts to improve the time given him to get ready for the examination, so that he may obtain this much-to-be-desired position. He diligently prepares himself, leaving nothing undone which might be helpful to him in the race, and is rewarded for his diligent preparation by passing the examination and obtaining the office.

To every soul God has offered a place to enjoy a rich reward at the end of this life—a place of honor and glory and happiness—"a house not made with hands eternal in the heavens." The conditions are: "Believe in the Lord Jesus Christ," give him the best we have of time and talents and loving service, and we shall so run that we shall obtain.

Chunky, Miss.

SCHWAB BELIEVES IN COMPETITION.

It was near the end of the day; in a few minutes the night force would come on duty. I turned to a workman who was standing beside one of the red-mouthed furnaces and asked him for a piece of chalk.

"How many heats has your shift made to-day?" I queried.

"Six," he replied.

I chalked a big "6" on the floor, and passed along without another word. When the night shift came in they saw the "6," and asked about it.

"The big boss was in here to-day," said the day men. "He asked us how many heats we had made, and we told him six. He chalked it down."

The next morning I passed through the same mill. I saw that the "6" had been rubbed out and a big "7" written instead. The night shift had announced itself. That night I went back. The "7" had been erased, and a "10" swaggered in its place. The day force recognized no superiors. Thus a fine competition was started and it went on until this mill, formerly the poorest producer, was turning out more than any other mill in the plant.—Charles M. Schwab in The American Magazine.

(Pretty nearly everybody seems to believe in the value of competition except the extreme Church unionists. Apparently they think that if they can get all or most of the religious denominations amalgated, they will have cured all the evils of the world and ushered in the Millenium. But why the vast churches which have dominated entire nations, such as the Roman Catholic, the Greek Catholic, the Lutheran, and the Established Church of England, have not produced some of the glorious results of which they so eloquently discourse, they do not tell us.—Editor of the Advocate.)

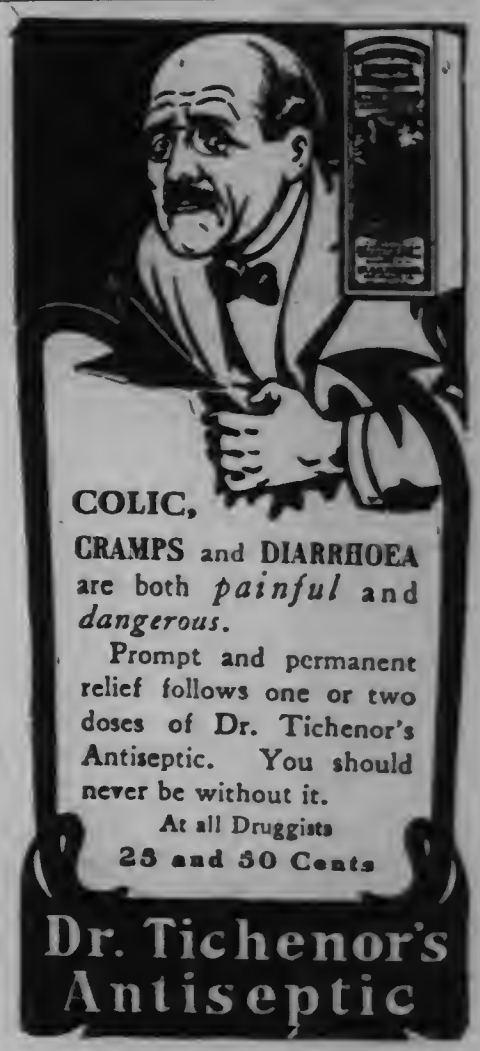
KHAKI TESTAMENTS FOR SOLDIERS.

The Board of Managers of the American Bible Society sends out a call for $50,000 in special gifts to prepare and have ready a sufficient issue of New Testaments and Bibles in khaki and other bindings to assist all the agencies in this country that are interested or may become interested in placing the Scriptures in the hands of the officers and men of the United States Army and Navy. It has supplied 100,000 copies to the troops on the Mexican border, but is not able without special help to meet the new exigencies which have arisen. Funds may be sent to William Foulke, treasurer, Bible House, Astor place, New York City, N. Y.

THE SECRETARIES.

TENT WANTED.

Wanted to rent or borrow, a tent for Revival Services from May 13 to May 26. Address Rev. C. M. Morris, 520 S. Scott Street, New Orleans, La.


COLIC,
CRAMPS and DIARRHOEA are both painful and dangerous.
Prompt and permanent relief follows one or two doses of Dr. Tichenor's Antiseptic. You should never be without it.
At all Druggists
25 and 50 Cents
Dr. Tichenor's Antiseptic

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE EPISCOPAL ASSIGNMENTS.

We are carrying elsewhere in this issue of the Advocate the plan of episcopal visitation for the next twelve months. As will be seen, the Louisiana Conference has been continued under the supervision of Bishop E. E. Hoss, and the two Mississippi Conferences remain under the jurisdiction of Bishop W. B. Murrah. We scarcely need to say that we are pleased to see these two chief pastors come this way again, and we pray that the Methodism of this section may enjoy a large degree of prosperity under the inspiration of their leadership.

We are happy to note that Bishop Waterhouse has been restored to the list of active general superintendents, though his health is reported still to lack much of being robust. We have seen it stated within the past few days that he will from henceforth reside at Emory, Va., which place was his home before he went West.

Bishop Kilgo has been designated to go to the Orient. He will be greatly missed in the homeland, but it should be a source of gratification that so vigorous and safe a leader will represent our Church in the Far East at this time when world conditions are so unsettled.

NEW RELIGIOUS CENSUS.

The Bureau of the Census in Washington is now engaged in the work of taking another census of religious bodies, and schedules have been mailed to the pastor of each church throughout the connection, with the request that the schedule be filled out and returned without delay. The returns have been most gratifying, but some churches are still to be heard from. It is most important, in order that the Methodist Episcopal Church, South, may receive its full representation, that each pastor respond promptly, and all are urged to attend to the request of the Government without delay.

The statistics for the Methodist Episcopal Church, South, at the close of the year 1906, as then compiled by the Federal Bureau of the Census, and with which the new census will be compared, showed that in Louisiana there were 381 organizations, with 31,639 communicants. In Mississippi, the number of organizations reporting at the close of 1906 was 1113, with 94,845 communicants. Eleven churches in Louisiana and eight in Mississippi failed to send in reports, which, if they had been sent, would have increased the number of communicants in the three Conferences.

The general statistics for the Methodist Episcopal Church, South, at the close of the year 1906, showed that there were 1,638,480 communicants, of whom, as shown by the returns from 15,446 organizations, about 41 per cent were males and 59 per cent females. The reports also showed Church edifices valued at $37,278,424, and 5811 ministers who belonged to the different Conferences.

As compared with the report for 1890, the figures showed an increase of 2814 churches, 428,504 communicants, and $18,503,062 in the value of Church property.

The increase reported in the present census will depend upon the completeness of the returns from the individual churches.

TOO UNSTABLE.

"General Butler was at one time a member of a commission to examine young applicants for admission to the har," says an exchange, "and before him came a youth who failed. Finally, Butler asked: 'What would you like to be examined in? You have failed in everything we have suggested.' The reply came, 'Try me on the statutes. I'm up to them.' Butler shook his head solemnly. 'My friend,' he said, 'I'm afraid you won't do. You may be ever so familiar with the statutes; but what is to prevent a foolish legislature from repealing all you know?' "

This is a good story, and it illustrates finely what may be the experience of the man who takes up with the new theology. Often he hardly grasps a so-called new discovery and begins to parade it before he finds out that the reputed scholars from whom he got it have discarded it for something else.

A NOTABLE CAREER ENDED.

According to the press dispatches, Dr. Felix R. Hill died in Louisville, Ky., last Friday, where he and his wife were visiting the family of their son, Mr. Edward G. Hill. As many of our readers will doubtless remember, Dr. Hill was stricken with paralysis at Alexandria, La., some weeks ago and was for a time seriously ill there; but finally recovered sufficiently to make the trip to Kentucky. In our issue of April 12, we published a cheerful letter from him in which he sent greetings and love to the brethren of the Louisiana Conference, along with a few words of testimony that he had great peace of soul and the conscious presence of the Master.

The announcement of the transiation of this much beloved minister will cause sincere sorrow throughout the State of Louisiana, to which his last years of service were given as a pastor and as the President of Centenary College, as well as some of the earlier years of his remarkable ministry. Dr. Hill was born in Nashville, Tenn., being a descendant of General James Robertson, the founder of that city. He was a truly great pastor, and, besides in New Orleans and Shreveport, he served in Louisville, Nashville, Baltimore, St. Louis, and other leading Southern cities, nearly always for four years, and with marked success. There was a spirituality and force in his discourses that gripped his hearers, and yielded gracious results in their lives. He knew how to find his way into the hearts of men and enlist their assistance in commendable enterprises. This unusual power enabled him to render an invaluable service to Centenary College in perhaps its neediest and darkest days.

It was largely through Dr. Hill's influence (he was then on its Publishing Committee) that Bishop Galloway was elected Editor of the New Orleans Christian Advocate, and he was fond of telling how he opened the way to the tripod for that brilliant young Mississippian who so abundantly vindicated his judgment concerning him. At the last session of the Louisiana Conference, not being strong himself and Mrs. Hill being in a very unsatisfactory state of health, Dr. Hill, at his own instance, was given the supernumerary relation, it being his purpose to do a good deal of evangelistic work during the year. But the Heavenly Father's plan for him was otherwise, and he has now passed from the Church Militant to the Church Triumphant, leaving behind a shining record, and a wide circle of sorrowing ones, who will long cherish his memory. Dr. Hill is stated to have been 73 years of age, and to have been in the itinerant ministry for 52 years. Of his immediate family, Dr. Hill is survived by his wife, and four sons—Rev. Felix R. Hill, Jr., of San Antonio, Texas, Dr. John D. Hill, of Columbus, Miss., Dr. David Spence Hill, of the University of Wisconsin, and Mr. Edward G. Hill, a prominent attorney of Louisville, Ky.; and by a brother, Mr. William Hill of Alexandria, La., and two sisters—Mrs. J. A. Alsworth, of Alexandria, and Mrs. R. L. Swain, of Rosedale, La. To all these, we extend our deepest sympathy in their great hereavement.

THE UNION REVIVAL.

The union revival meeting at the First Methodist Church of this city has aroused considerable interest during the past week. The preaching of Evangelist Coale has been sound and searching and many have been profoundly touched by it. Brother Coale is a man who is tremendously in earnest and he does not believe in making compromises with the world. The singing, led by Mr. Spindler, has been evangelistic and helpful. The day audiences have been very good for New Orleans, and at night the congregations have been encouragingly large. Last Sunday night not a few persons had to leave, being unable to obtain seats. There have been many penitents and a number of conversions; but we will not yet undertake to state definitely the results. The services will probably continue for several days longer, covering a period of three weeks in all. We ask our readers still to pray for the meeting. New Orleans urgently needs a great spiritual awakening.

PERSONAL AND OTHER NOTES.

Rev. C. W. Hillman, of Woodville, Miss., finds his work pleasant and reports success in his labors.

Rev. W. L. Graves writes as follows: "We are in the midst of a good meeting at Okolona, Miss. The Spirit's power and blessing are manifest in all the services. Brother Bell, the pastor, is in splendid favor with his people and the entire town. He is doing a good work here."

Rev. J. A. Bowen, one of the North Mississippi Conference evangelists, is now engaged with Rev. T. W. Adams in a revival meeting at the Court Street Methodist Church of Hattiesburg, Miss. Persons desiring to communicate with Brother Bowen should address him at Tupelo, Miss.

Rev. Herbert O. Leonard, of St. Paul, Minn., a minister of note in the Methodist Episcopal Church, has been spending some days in New Orleans. He called at the Advocate office last week and conversed with the Editor for a brief season. We trust that his sojourn in the South will prove to be a pleasant one.

Mrs. M. R. Pickens, in ordering the address of her Advocate changed from Lexington to Goodman, Miss., adds the following kindly words: "I do not want to miss a single copy of your very interesting paper. It has been in our family since its first edition, first coming into the home of my father, Rev. James Walton, and after his death, in 1861, into my own home."

Rev. R. W. Tucker, of Crowley, La., sends us the following note: "I closed a two weeks' meeting here last Sunday night, and, while the preaching and singing were done by 'home folks,' the interest was good and the services were a success. Some 18 or 20 joined the Church and many promised to take a new start. I am more and more convinced that the simple preaching of the Word has lost none of its power."

Rev. J. D. Barbee, now of Memphis, Tenn., recently tendered his services to the Government in connection with the German-American war, but they were not accepted because of physical disabilities. Few men are so well informed concerning the present colossal conflict in Europe as Brother Barbee, and he has been ardently anti-German in his sympathies ever since the outbreak of hostilities nearly three years ago.

Rev. John F. Foster, of Shreveport, La., writes: "The campaign for a 'greater Centenary College' is opening up finely and the prospects are good. The mark has been set for over $100,000. Rev. A. E. Clements is managing it, and Dr. Wynn is all smiles. My own work moves on pleasantly and I am happy in it." This is indeed gratifying news. Our Centenary property is a beautiful one, and there is no reason why, with proper endowment, this institution should not be one of the foremost colleges in the South. Let the good work of strengthening it go gloriously on.

Rev. W. W. Mitchell, presiding elder of the Durant District, writes: "Please announce that the opening sermon of the Durant District Conference will be preached by Rev. Thos. H. Mills, instead of Rev. B. P. Jaco." This Conference will be held at Kosciusko, May 29 to June 1.

Col. J. G. Hamilton has left Durant, Miss., for California, where he will visit his daughter, Mrs. A. S. Hoyt, formerly Miss Minnie Hamilton, who resides in South Pasadena. We trust that he will have a pleasant stay in the Far West, but not tarry too long, since he is much missed in North Mississippi when he is away.

The Annual Address of Whitworth College, at the approaching Commencement of that Institution, will be delivered by Hon. Joseph Norwood, of Magnolia, Miss., an influential member of the Mississippi State Legislature and Editor of the Magnolia Gazette. Mr. Norwood will doubtless give the Whitworth young ladies a message well worth hearing.

Rev. W. V. Shearer writes as follows from Columbus, Miss.: "Our Central Church here is in the midst of a great revival meeting. Rev. J. H. Bell, one of the North Mississippi Conference evangelists, whose home, by the way, is here, is with us. He is doing some very effective preaching. His singer, Paul Templeton, is also rendering fine service."

Rev. H. M. Ellis, Field Secretary for the Methodist Hospital (Memphis, Tenn.), writes that the amount paid on the recent subscription for the Hospital taken in that city is about $45,000, and that cash is now coming in rapidly. On the day that Brother Ellis wrote, $1100 in money was received. We are happy to have this good news concerning this noble and needed enterprise.

The Bulletin of St. Mark's Hall for April is on our table. From it we take the following: "During the month boxes were received from the Auxiliaries of Rayne, Crowley, and Mansfield, La., bringing splendid contributions. The number of visits reported was 274, and 784 prescriptions were filled at the Sickles Drug Station. The Woman's Missionary Council is stated to have given much encouragement and inspiration to this important work.

Through the courtesy of Dr. T. M. Dye, of Clarksdale, Miss., we have in hand a copy of the printed program of the Fiftieth Annual Session of the Mississippi State Medical Association, which will be held in the Hall of the House of Representatives, in the State Capitol at Jackson, Miss., on May 8 and 9. Dr. Dye is the accomplished President of this distinguished body. He is a son of Rev. T. W. Dye, who is well known throughout North Mississippi, and is a useful layman in our church at Clarksdale.

Rev. B. P. Jaco, of Lexington, Miss., in a note bringing us some subscriptions, says: "I will have to observe 'Advocate Day,' I guess. We have had 'Education Day,' 'Vocation Day,' 'Decision Day,' 'Easter Day,' and 'Children's Day.' We may soon be able to realize that the 'Days' of our years are three score, etc.; and should they become four score, we may be occupied, or words to that effect. Brother T. M. Brownlee was with us recently and made a good impression—not only getting some money, but also securing some pledges for the future."

The Commencement exercises of the Memphis Conference Female Institute (Jackson, Tenn.) will be held May 6-9. Dr. Stonewall Anderson will preach the Commencement Sermon, and the Annual Address will be delivered by Dr. T. E. Sharp, of Memphis. This school has had another prosperous session under the presidency of Rev. H. G. Hawkins, the enrollment having reached 190. Plans are being perfected to have important improvements made during the vacation season and the work of the next term is expected to open with conditions still more favorable.

The Methodist Review Quarterly for April (Rev. H. M. DuBose, D.D., Editor) is on our table. As usual, it contains a number of articles that will amply repay the careful reader. Some of the more prominent papers in this number are: "John's Portrait of Christ," by Dr. A. T. Robertson; "The Late Bishop Alpheus Waters Wilson," by Rev. C. D. Harris; "The Epistle to the Ephesians," by Dr. DuBose, and "The Resurrection of Jesus Christ," by Rev. S. E. Wasson. The Editorial Departments and Book Reviews are up to their regular standard. The price of this publication is $2 per annum; single numbers, 50 cents.

From a letter from Dr. T. C. Wier, of Starkville, Miss., than whom there is no finer Christian gentleman anywhere, we take the following: "The continued discussion of the unification question in the Church press renders the fact more apparent that the Methodist Church, North, and the Methodist Church, South, are two distinct organizations. Let us cherish the spirit of unity and of Christian brotherhood and love for our Methodist brethren across the Ohio, faithfully addressing ourselves to the work of our Lord and Master in separate bodies. May we not be 'as distinct as the billows, yet one as the sea?'"

Rev. H. M. Whaling, of Southern Methodist University (Dallas, Texas), writes: "Mr. H. P. Goodman, of Galveston, Texas, has made a handsome gift to the Library of Southern Methodist University for the purchase of books dealing with Comparative Religions. In his letter accompanying the check, Mr. Goodman, who is a loyal Methodist, said: 'About the only defense that our blessed religion needs is 'the wholly surrendered life.'' And it is his desire that young men going through this Methodist institution should see how flimsy and how false are the grounds upon which the attack upon Christianity from the side of Comparative Religions is based."

Dr. Paul H. Saunders, of New Orleans, has been elected President of the Commercial-Germania Trust and Savings Bank of this city, a notably strong and prosperous financial institution, the deposits of which amount to several million dollars. Dr. Saunders is also a director of the Atlanta Federal Reserve Bank, and chairman of the Board of Directors of its New Orleans branch. He was born in Hernando, Miss., and was educated at the University of that State, in which he was also a professor for some time. His friends have reason to be proud of the increasing success which is coming to him as a financier. He is a member of Rayne Memorial Church.

We are indebted to the following friends, whose kindness has not elsewhere been noted, for two or more subscriptions received within the past few days: Rev. C. E. Downer, Petal, Miss., 2; Rev. F. R. Power, Pelican, La., 4; Brother J. C. Joyner, Pelican, La., 2; Rev. W. S. Lagrone, Drew, Miss., 2; Rev. W. B. Baker, Sherman, Miss., 4; Rev. W. E. Akin, Clay, La., 2; Rev. J. H. Foreman, Silver City, Miss., 3; Rev. J. L. Carter, Wade, Miss., 5; Rev. R. M. Evans, Calhoun City, Miss., 4; Rev. R. H. Clegg, Laurel, Miss., 3; Rev. R. S. Walton, Winnfield, La., 4; Rev. W. J. Porter, Sicily Island, La., 2; Rev. J. F. Dring, Ringgold, La., 2; Rev. W. M. Young, Pontotoc, Miss., 3.

Brother J. T. Buckley, of Winona, Miss., in remitting to have the Advocate to continue to come to his wife, says: "I gave her this paper for a bridal present when we were married in 1874, and she has been getting it ever since. I began reading the Advocate when I was six years old—60 years ago. My mother then was a regular subscriber, but she has long since gone to the final home of the faithful, and is there awaiting the coming of her three children who yet survive her." Blessings on these long-time readers of the Advocate, and may their paths grow brighter until they shall lead to the Father's house above, where they shall overtake the loved ones "lost awhile!"

METHODIST UNION—A NEGLECTED PHASE.

By Rev. B. F. Lewis.

During the past two or three years I have read nearly everything which has been written on Methodist union that has come to my hand, except those articles which have dealt in personalities, which have been reviews of articles which had already appeared in print. But in these discussions I have seen no reference to one of the most vitally important questions calling for consideration, namely: Who will represent us in the General Conference next year, and vote for or against Methodist union? Whatever may be said of the importance of the other facts and principles involved in union, this one is strategic. The issues involved in union are not going to be settled by the Commission on Unification. They may unanimously agree on a basis of union, but that is not going to settle the question. They may adjourn finally and hopelessly divided, but that does not settle it. The final settlement of this question, so far as the Southern Church is concerned, will be by our General Conference. Who shall compose this General Conference will be definitely and finally determined when the Annual Conferences meet next fall. Then the die having been cast, the act will be irrevocable. Tremendous issues are at stake, and this matter cannot be dealt with lightly.

In talking to some of the brethren about this matter a few months ago, one remarked that he usually voted for those to go to the General Conference whom he especially desired to honor. The question of fitness was entirely secondary. Some said one thing—some another; but the majority acknowledged that but little thought was given the matter until the time for the votes to be cast. Franchise should not be regarded so lightly. It is a God-given privilege and duty, and should be so exercised. Facing the issues we face to-day, we should vote as we pray. We should pray as we shall wish we had prayed when we stand before the judgment bar. Men standing consciously before Jehovah do not often make mistakes when they follow their convictions.

We may have the profoundest convictions on all matters under consideration, and these convictions may be unquestionably and unqualifiedly right. They may represent the very things which make for the good of Methodism and the glory of God. But a vote of the General Conference can, as far as we are concerned, forever sidetrack these principles, and bring disaster, and not a blessing. This is no light question then, "Who will represent me next May."

I have been reviewing that out-of-print book, "The History of the Organization of the Methodist Episcopal Church, South," published by authority of the Louisville Convention in 1845. It contains the addresses, motions, and resolutions of the General Conference which met in Baltimore in 1844. It is impossible for any one to read that book and the current history without finding between almost every line the impression that the men who went to the Annual Conference in 1843, went from their knees determined that only the best men in the Church, those qualified in gifts and grace, should represent them in the never-to-be-forgotten session of 1844. And wisely did they choose. Not since that time have we faced such momentous issues as we do to-day. We did not face them four years ago as now. Who will represent us next May, then, is a vital question.

Over two million communicants, six million adherents, a total of over eight million Southern Methodist adherents, await our action.

A financial budget of a million dollars annually for Foreign Missions; a million dollars in the Church Extension Loan Fund; other millions raised annually for other purposes; and several score of millions in church property, await our action. **Can we afford to go to our Annual Conferences next fall and vote indifferently?**

ANSWERED PRAYER.

I asked for bread; God gave a stone instead;
Yet while I pillowed there my aching head
The angels made a ladder of my dreams,
Which upward celestial mountains led,
And when I woke before the morning beams,
Around my resting-place the manna lay;
And, praising God, I went upon my way.
For I was fed.

I asked for strength; for with the noontide heat
I fainted while the reapers, singing sweet,
Went forward with rich sheaves I could not bear.
Then came the Master, with his blood-stained feet,
And lifted me with sympathetic care;
Then on his arm I leaned till all was done,
And I stood with the rest at set of sun,
My task complete.

I asked for light; around me closed the night,
Nor guiding star met my bewildered sight;
For storm-clouds gathered in a tempest near.
Yet in the lightning's blazing, roaring light,
I saw the way before me, straight and clear.
What though his leading pillar was of fire,
And not the sunbeam of my heart's desire?
My path was bright.

God answers prayer; sometimes when hearts are weak
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust in God's silence when he does not speak;
For he, whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, his promises are sure
To those who seek.

—Unidentified.

A NEW CONCEPTION OF IT.

"I think there is some misapprehension about the freedom of the press," declared the editor of the Plunkville Palladium.

"In what way?"

"A lot of people seem to think they are not expected to pay for the paper."—Louisville Courier-Journal.

HOUSE ON CAMP GROUNDS FOR SALE.

Located on Tabernacle square; has advantage of sea and land breeze, in full view of Gulf; 10 rooms with sanitation, gas, electric lights; furnished throughout. Price $500. Address Mrs. T. E. Seale, 1914-23d ave., Gulfport, Miss.

Sure! High Heels Cause Corns But Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

CANNING OUTFITS
For family, farm or factory. Used by farmers, fruit growers, canning clubs and Government Agents. Special prices for early orders.
FARM CANNING MACHINE CO.,
Meridian, Mississippi.
Dept. R. E. L.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
SOUTHERN SEATING & CABINET COMPANY
JACKSON, TENNESSEE.

Contains no Habit-forming Drugs

25c and 50c at all Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On April 11, 1917, in old Castor Cemetery we laid to rest the body of our friend and brother, HERBERT HALL MORGAN. He was born in Claiborne Parish, on Jan. 4, 1857, and fell on sleep on April 10, 1917. It was our blessed privilege to meet him in the summer of 1910, at which time a very pleasant friendship was formed, which continued to the end. His going marked the departure of another one of the good citizens of the old Castor community. He joined the Methodist Episcopal Church, South, in 1896. He gave us the assurance of his trust in the Lord. So his dear family mourn not as those who have no hope; but they may look forward with comforting expectation to the day when this mortal shall have put on immortality and a union made to be broken no more hy death. Our deepest sympathy goes out to the bereaved wife and sorrowing children. We pray that the God of all comfort may abundantly supply all their needs in Christ Jesus.

F. P. MOSS, P. C.

On January 30, 1917, the Spirit of God came and claimed as its own Sister REBECCA J. TRIPLETTE. Sister Triplette was born near Singleton, Winston County, Mississippi, on May 8, 1838; she was married to S. R. (Dock) Triplette on October 29, 1856. She was the mother of eight children—seven girls and one boy. Sister Triplette joined the Methodist Episcopal Church, South, in early girlhood and lived a consistent member until God called her to her reward. She was a member of the Mt. Hebron Church and, as a member, she was to be found in her place—for she had a regular place to sit—at almost every service. She was a great lover of her Church paper, and looked with jealous pride upon the fundamental doctrines of Methodism. Her tired body was laid to rest in the Pleasant Springs Cemetery, in Kemper County, on January 31, 1917, in the presence of a large congregation to await the final resurrection. Her life was worthy of imitation. A faithful mother, a gentle grandmother and a faithful Christian has gone to her reward. Her pastor,

A. W. O'BRYANT.

EMILY CORNELIA KELLER was born in Wilkinson County, Miss., on March 24, 1876. She joined the Methodist Church at Grange Hall Meetinghouse when ten years of age. She was married to Mr. J. H. Eubanks on Dec. 24, 1901. She departed this life on April 6, 1917, and was buried at the Black Water Cemetery, in East Baton Rouge Parish, Louisiana. Such, in brief, is the biography of a useful and well spent life. Hers was a life that was felt, not seen. Born in a Christian home, and reared under its influences, it is not surprising that she united with the Church at ten years of age. From that time she was consistent—more ready to do than to talk. Her calm, peaceful life flowed on, its moments filled with useful deeds. The storms which surge about, the undercurrents and cross-currents that undermine the strength, left her undisturbed. Her cheerfulness was born of optimism; her strength of reliant faith. She leaves to mourn her departure a husband, two daughters, a father and a mother, three brothers, and a sister, but they sorrow not as those who mourn without hope. Living, she bore a good testimony, and dying, she faced eternity prepared. May the consolation which God can give comfort the loved ones!

J. B. FULTON.

THOMAS JASON JORDAN was born in Holmes County, near Lexington, Miss., on August 26, 1865; professed faith in Christ and joined the M. E. Church, South, on Nov. 16, 1890, under the pastoral care of Rev. J. C. Lowe; was married to Miss Mattie Amanda Burt, of Duck Hill, Miss., on Jan. 27, 1897; and, after a surgical operation and long illness, in all of which he displayed much courage, he fell on sleep on April 12, 1917. The writer did not have the pleasure of a long acquaintance with this big-hearted, noble man, but on account of his illness I visited him very often. His friendliness made possible the rapid growth of our friendship, so that we talked about things as freely as old friends. In this way I got into the world of his business, domestic, social, and religious life. We also prayed together. He was a brave man, meeting all matters with the fortitude that gave poise for deliberation and good judgment. He fought bravely for life and met death without fear, saying often that he was ready to go. Thus we are again admonished that, whatever may have been the weakness of our mortal lives, the only wise thing to do is to be courageous in life, trust in God in affliction, and fall on sleep expecting to awake in "His likeness." The large number of friends both of the Church and Masonic fraternity, as well as many others, who lovingly laid his body away, will faithfully follow his family with their love and prayers.

BEN P. JACO, Pastor.

Lexington, Miss.

IN MEMORIAN.

"I saw her coming and going,
Now to the grave of the dead, and now
to the bed of the dying,
Patient, courageous and strong."

These words describe the life and character of Mrs. LOUISE IRVINE BAHIN, whose gentle spirit took its flight to the spirit land on Feb. 25, 1917. She lived for others; no one ever appealed to her for aid in valn. Morning, noon, midnight, she was ever ready to lend a helping hand to those who were in sorrow, and it is sad to think that we shall look into her face no more. And as she was ready to go to those who needed her on earth, she was also ready for her Master's call to cease from her earthiy toll and enter the home prepared for her, where now she is waiting for those whom she loved, to come to her.

ONE WHO LOVED HER AND WILL MISS HER.

MEMORIAL RESOLUTIONS.

We, the Committee appointed by tbe Woman's Missionary Society of Slidell, La., to write resolutions concerning our beloved member and sister, Mrs. Mollie Saddier, who departed this life on December 24, 1916, submit the following:

Resolved that we, the members of tbe Missionary Society, deeply regret the loss of our Christian friend and sister, who was ready and willng to do what she could for the Master at all times. She loved her Church and Society and will be greatly missed; and, while we bow In submission to God's will, we cannot but grieve over her departure.

Resolved, further, That a copy of these resolutions be sent to the bereaved family who have our heartfelt sympathy in their sorrow, that a copy be spread upon our minutes, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. G. O. Salassi, Mrs. W. H. Morris, Mrs. J. A Bousquet, Committee.

GOOD TEACHERS WANTED. The demand for college and high school specialists along literary, scientific and industrial lines far exceeds the supply. We have some very choice openings now. Write for booklet. **SOUTH ATLANTIC TEACHERS' BUREAU,** Geo. J. Ramsey, M.A., L.L.D., Pres., Raleigh, N. C.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Telephone, Main 2939.
J. R. WELLS, Division Pass. Agt.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

CATARACT BLINDNESS
can be prevented and an operation avoided by using the magic "Opthalmin" Eye Remedy which ABSORBS Cataracts, Chronic Granulations, Lid Tumors, heals Corneal Ulcers, etc. Anyone afflicted with Impaired eyesight should know of this wonderful remedy. Delay may mean blindness or the knife.

SAVES OPERATION This great achievement of a famous eye specialist has saved hundreds from the pain, risk and expense of an operation. Can be used with perfect safety. The remarkable success of **Opthalmin** has proven that Cataracts and other eye troubles of a like nature are readily responsive to the Absorbent Treatment, and that it is no longer necessary to operate. Full particulars testimonials and valuable Eye Book FREE. Address

Dr C Sherwood Co., 355 Church St., Elmira, N. Y

Kill All Flies! They Spread Disease
Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for

Daisy Fly Killer
Sold by dealers, or sent by express, prepaid, $1.00.
HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

REMINISCENT.

November, 1860, following the election of Abraham Lincoln to the Presidency of the United States, was an exciting time. Our country was divided. Party spirit was very bitter and freely indulged. Not only was our country divided, but towns and families as well. One of this correspondent's brothers was living in Illinois when the Civil War began and enlisted with the 120th Infantry. This writer was visiting in the South, and united with a Mississippi regiment.

I was a student in 1860 at Cumberland College, Ky., but, owing to the demoralized condition of the country, which seriously affected the schools, I left college and spent the winter in Point Coupee Parish with an uncle, Perry P. Sugg, my mother's brother. I made the trip by boat from Cairo, Ill., to Baton Rouge. I left my boat at Baton Rouge in the forenoon and, in taking in the city, I met, face to face, John F. De Witt, a young Methodist minister from Kentucky. He informed me that the Louisiana Conference was in session there and that he had been transferred to it. I accompanied him to the church and became acquainted with a number of the preachers. Dr. Surratt preached a stirring sermon at 3 o'clock. I think Bishop Paine was holding the Conference. About 5 o'clock I crossed over the river to West Baton Rouge, and went thence by train to Rosedale, and from Rosedale got conveyance to the home of my uncle and aunt, who had no children. They had a big house and many musical instruments, and were very fond of company. People from the North, and elsewhere—a half-dozen or more at a time—would come and spend the winter. The entertainment was free, and fish from Bayou Grosse Tete, and bear, deer, and a variety of game in the immediate vicinity made the place more enjoyable.

I soon enquired about preaching, and learned that Dr. John C. Keener was the presiding elder of the district and that H. B. Frazee was the circuit pastor—both Methodists; and a little above, Dr. Smylie, a Presbyterian minister, had two churches in his care—nice frame buildings—and the attendance consisted of about two dozen ladies and a half-dozen men. There were large plantations surrounding and but few white people. A common, rough overseer was paid from $3000 to $4000 yearly. At preaching at those country churches no one attended on foot, or horseback, or in a wagon, but they came in fine carriages, with negro drivers. The times were then ante-bellum, and the people pretty generally observed them. The Presbyterian minister had a family, a nice home, and a governess from the North to teach and care for two or three children.

I heard Dr. Smylie preach frequently, and regarded him as a fine scholar, a fine theologian, and one of the most humble and spiritual men that I had ever heard. One sermon in particular impressed me. The text was Heb. x, 26-27. The attendance was good for that part of the country. It is now about fifty-seven years since that time, but I have not forgotten it. How could I? The good man seemed that day to be more deliberate and solemn than usual, and in quoting the text, "There remaineth no more sacrifice for sin," he paused and asked, "Does God's Book say that?" "Yes," he said, "here it is;" and, trembling with emotion, there fell a dash of tears from his eyes and he exclaimed, "God have mercy," two or three times. Handkerchiefs were drawn and the people were deeply moved. The preacher is dead, but his works still abide.

H. ARMSTRONG.

Olla, La.

Restore that Beauty!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

A LETTER FROM A LITTLE BOY.

(This letter is printed by special request of Rev. W. J. Wood, of Winona, Miss., under whose ministry the writer of it was converted and received into the Church. The little fellow then stated that he expected to be a preacher, and, as will be observed, this thought seems to be abiding with him. He is now eight years of age. It pays to look well after the children. —The Editor.)

Blaine, Miss., April 19, 1917.

Dear Brother Wood: I thought I would write you and see if you have forgotten me. I think of you a great many times, and wonder if you have found another little boy that you love as you used to love me. I am not a little boy now—I am getting to be a big boy, and will soon be in the fifth grade at school.

How is this war suiting you? Do you reckon that it will interfere with our preaching?

I am still counting on being a preacher. I hope that nothing will interfere with my plans.

Can't you come down this summer and help us in a meeting at Blaine? I would be so glad to see you.

Daddy is getting along fine. He is through planting. Mamma is not well. As it is getting late, I will close, by asking you to remember me in your prayers. Answer soon.

Your little friend,
GEORGE EVERETT REEVES.

DON'T WANT WAR WITH THE UNITED STATES.

(Reprinted from the Muskogee (Oklahoma) Times-Democrat.)

"Japan will not join forces against America quickly or without serious thought," says Miss Maude Bonnell, for seventeen years a missionary in Kohe, Japan, who arrived this morning to visit her brother, Dr. A. E. Bonnell.

Although she left Japan last October and does not know the attitude of the people since the recent developments in which Germany has been trying to make allies of Japan and Mexico, she bases her beliefs upon her long residence in that country and her knowledge of its people and government.

"The rulers of Japan are level-headed men—men who think seriously before they act, and they will not jump quickly into war with America, her greatest foreign customer. Like Germany, France, England and America, she thinks of her own interests first and will look out for No. 1, but she values her trade with America too greatly to lose it without first considering the consequences. The Japanese are not quickly inflamed, but are slow to act.

"Of course, we read of many editorials of an opposite nature, but the more sober editorials of that country are to the effect that they do not wish war."

Miss Bonnell said she was not surprised at Germany's last effort, for since the beginning of this war Germany has stopped at nothing.

"However, I will be very much surprised if Japan listens to Germany."

Although this is her third visit back to America since leaving it seventeen years ago, she seems more out-of-place in America than in her mission field. One of the most noticeable contrasts which Miss Bonnell finds between the two countries is the democracy of America and the non-democratic people of Japan.

"There, the people are more like the English, inclined to class distinctions—upper and lower classes. At present everyone in Japan, even the lower classes, are after education, and to-day they have 47,000 schools throughout that country. In America it is a common thing for a boy or girl to work their way through school, but not so there. The government mothers its boys, sending them to school in exchange for several years' service. The mission schools are encouraging them to be more independent and to assist themselves to receive an education."

Although Japan is still considered a heathen nation, it is not far behind the Western nations which she takes delight in imitating. In Kobe, the great shipping point, big, handsome automobiles whirl by in large numbers, although not as many as are seen on the American streets, and the moving picture shows are filled to capacity. The government is in control of many airships and other recent inventions are quickly making their way to that country.

"But Japan does not want her women to progress as those of other countries," says Miss Bonnell. "They still cling to their kimono gowns, in fact they cannot wear the American style of dress with the grace and freedom that they wear their native costumes."

Constipation

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax, for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Despite what riches may invest it, a life of selfishness is a life of famine.—Sir Richard Cooke.

AN INDISPENSABLE HOUSEHOLD REMEDY!

Brown's Household Panacea or Family Liniment

For Rheumatism in all its forms, Neuralgia, Toothache, Colds, Sore Throat, Colic, Cramps, Burns, Sprains, Bruises, Spinal Complaints, Chills and Fever. Used internally or externally, it gives immediate relief, quickens the blood, warms the entire system and heals. Warranted to have twice the strength of any other medicine of similar uses. Endorsed by the best physicians. Purely vegetable and absolutely safe. Guaranteed under the Pure Food and Drugs Act, June 30th, 1906.

Price 25c. For sale by Druggists everywhere.

Curtis & Brown Mfg. Co. (Ltd.)
215-217 Fulton St., New York, N. Y.
Send five 2c stamps for full set of 7 costume paper dolls of all Nations.

You Need Not Suffer From Catarrh

You have probably been in the habit of using external treatments to relieve your catarrh. You have applied sprays, washes and lotions to the mucous surfaces of the nose and throat, have been temporarily relieved, and then wondered a short time after, why you were troubled with another attack of catarrh.

You should realize that catarrh is an infection of the blood. This fact has been agreed upon by specialists in catarrh troubles, and has been proven in the laboratories of the Swift Specific Co. S. S. S., which was discovered over fifty years ago, will cleanse your blood of the catarrhal poisons and will thereby relieve you of the dripping in your throat, the sores in your nostrils, spitting, hawking and bad breath.

All druggists carry S. S. S., and the physicians of our Medical Department will cheerfully answer any letters which you may write them in regard to your case. Swift Specific Co., 305 Swift Building, Atlanta, Ga.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFICE CO.
617 CAMP STREET. PHONE MAIN 2196.

You Can Tell The People Who Have Iron in Their Blood —Strong, Healthy, Vigorous Folks

Doctor Says Ordinary Nuxated Iron Will Make Nervous Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—"One glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European Medical institutions, in a recent discourse. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics for nervous weakness, stomach, liver or kidney disease and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you any good; you don't get the strength out of it. The moment iron is supplied the multitude of dangerous symptoms disappear. I have seen dozens of nervous, rundown people who were ailing all the time, double and even triple their strength and endurance and entirely get rid of every sign of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without any benefit.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or far you can walk without becoming tired. Next take two five grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

APPENDICITIS

If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pains in the right side, write for valuable book of information. **FREE**

A. E. Bowers, Dept. 118, 219 S. Dearborn St., Chicago

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

LAX-FOS

A digestive liquid laxative, cathartic and liver tonic. Combines strength with palatable aromatic taste. Does not gripe or disturb stomach. 50c.

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

GINNERS GET THIS!

Ginning time is not far off. Decision is the pivot on which all success turns. Decide NOW TO GO AHEAD and put in a

Munger System Outfit

—the outfit that "runs like clock-work", produces A LARGE OUTPUT in the day's run, keeps down operating cost, reduces possibility of breakdowns to the minimum, and gives your customers A BIG TURNOUT of lint and A FINE SAMPLE.

Write to the nearest Continental Sales Office, giving the facts about cotton grown in your section and we will begin at once to plan a special MUNGER SYSTEM OUTFIT for you, with gins best adapted for the cotton you will handle and otherwise adjusted to your individual needs. And we will have it ready for you ON TIME.

CONTINENTAL GIN COMPANY

SALES OFFICES:
Atlanta, Ga., Birmingham, Ala., Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

THE SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference was held in Logansport, La., April 24-25, with Rev. C. D. Atkinson, presiding elder, in the chair, who was ever and always ready to say a kind and helpful word, thus adding much to the pleasure of the Conference. Those who preached were Dr. S. A. Steel, Dr. R. H. Wynn, and Rev. John F. Foster. Addresses were delivered by Rev. C. V. Breithaupt on "Young Life in the Sunday School," and Mrs. A. P. Holt, of Crowley, on "The Young People's Missionary Society." Prof. R. E. Bobbitt spoke on "Young Life and Our Educational Institutions," and was fully up to his usual vigor of thought. Rev. W. W. Drake spoke on "Young Life and Evangelism," calling attention to the field near at hand for active evangelistic work among the young people of the Church.

The addresses of Dr. George S. Sexton and Dr. S. A. Steel on Church Extension placed before the Conference in a most masterful way the claims of that worthy cause and the opportunities it affords for service to God and humanity.

In the absence of Brother W. S. Holmes, the Conference Lay Leader, Brother L. H. Porter, of Zwolle, presented this phase of the work. The speakers at the Tuesday evening session were Mrs. A. P. Holt and Rev. W. W. Drake, and Rev. A. W. Turner delivered an address on Wednesday evening. Sister Holt told of the Woman's Missionary Council of 1917, and in graphic language described its intense interest in the fields occupied and the work being accomplished in them. The address of Brother Drake on "Evangelism" was easily the best effort of the conference, being upon an unusually high level. The absence of Rev. N. E. Joyner, who was to have spoken Wednesday evening, was much regretted. His place, however, was worthily filled by Rev. A. W. Turner, who discussed the temperance cause, setting forth many convincing arguments.

The reports showed the district to be advancing along all lines, and a deep interest in Conference evangelism was quite apparent.

The following were elected delegates to the Annual Conference: Dan Lockwood, L. H. Porter, R. E. Bobbitt, and O. A. Wright, with Judge W. C. Barnett and Mr. A. J. Scott as alternates.

The sermons of Dr. Steel and Dr. Wynn on "The Divine Call to Service" made deep impressions. Leesville was selected as the place for holding the next District Conference.

JOHN F. FOSTER,
Secretary.

MINISTERS' RELIEF ASSOCIATION.

Methodism has one Association run solely in the interest of her ministers. The Methodist Ministers' Relief Insurance and Trust Association, of Boston, Mass., was incorporated in 1878. It writes insurance without the cost of agents. For several years it has been paying about one thousand dollars a week to the widows and orphans of ministers. Most of its two million dollars of insurance is written to mature at age 65 with a life income as one option. Insurance is the only safe way to provide protection for one's family and also to make provision for old age, if one is spared. Write for particulars. Adv.

THE NEWTON DISTRICT MISSIONARY INSTITUTE.

On the evening of April 9, the introductory sermon of the second annual Missionary Institute of the Newton District was delivered by Rev. J. M. Carley, pastor of the Lake and Hickory charge. The subject was "The Macedonian Call." The sermon was well prepared, strong, and well delivered.

At 9 o'clock a. m., on April 10, the devotional exercises were conducted by Rev. W. L. Linfield, presiding elder of the district, after which, upon motion of Rev. M. L. White, a Secretary was asked for, and Leland Clegg was elected. The special speaker to whom the subject of "Missions in the Sunday School" had been assigned being absent, that theme was discussed by Rev. H. R. McKee and Rev. Leland Clegg. Following this, Rev. J. H. Moore delivered an address on "Mission Study," and Rev. J. B. Stringer from the McDonald charge also made some remarks on the subject. At this juncture the meeting adjourned to hear a discourse on "Money and Missions" by Rev. J. G. Galloway, of the Forest and Morton charge.

The Institute reconvened at 2:30 o'clock p. m., the opening exercises being in charge of Rev. W. L. Linfield. The minutes were read and approved. "The Advantages of Early Collections" were then set forth by Rev. M. K. Miller and Rev. T. B. Winstead. A discussion of "The Every Member Canvass," which was suggestive and helpful, was led by Rev. M. L. White, Rev. R. H. Clegg, of Laurel, also speaking concerning this important phase of the work, after which came an address on "The Reflex Influence of Missions" by Rev. R. L. McNeese, of Chunky. Dr. Rolfe Hunt also ably discussed the last-mentioned subject.

There was a sermon at the evening hour, Rev. W. A. Hays being the preacher. He was greeted by a large audience and discussed impressively the question, "What Constitutes Eternal Life?"

The spirit of the Institute was fine and it was a pronounced success. Nothing associated with the name of Rev. W. L. Linfield can be otherwise than useful, enjoyable, and successful. He has shown himself to be a real leader, and is loved and trusted by all.

Brother J. C. Chambers made an ideal host. He is wide-awake in his work, and is ever thoughtful and considerate of others. We adjourned with regret, wondering why every district does not have such a meeting.

LELAND CLEGG, Secretary.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children 50c.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Waynesboro Ct., at Hebron, May 5, 6.
Waynesboro Sta., May 6, 7.
Clark Ct., at Oak Grove, May 8.
Moscow, at Pleasant Grove, May 12, 13.
DeKalb, at Pleasant Ridge, May 14.
Enterprise and Stonewall, at Stonewall, May 19, 20.
Pachuta and Quitman, at Quitman, May 20, 21.
Scooba, at ———, May 26, 27.
Lauderdale, at Electric Mills, May 27, 28.
De Soto, at De Soto, June 2.
Shubuta Sta., June 3.
Matherville, at Winneford, June 4.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Second Round.

Moss Point, May 5, 6.
Escatawpa, at Orange Grove, 3:30 p.m., May 6.
Mentorum, at Mt. Zion, May 9.
Carriere and Picayune, at Picayune, 7:30 p.m., May 11.
Poplarville, May 12, 13.
Brooklyn and Bond, at Bond, 7:30 p.m., May 16.
Saucier and Lyman, at Saucier, May 18.
McHenry and Howison, at Perkinston, May 19, 20.
North Gulfport and Mississippi City, at ———, 3:30 p.m., May 20.
Gulfport, Seaman's Bethel and Mission, at Kiln, May 26, 27.
Wiggin's, at Stilmore, June 2, 3.
Back Bay and Wolf River, at Finly, June 8.
Long Beach, at Sunshine, June 10.
Pascagoula and Ocean Springs, at Pascagoula, June 17.

J. R. JONES, P. E.

MEDICINES, LIKE MEN HAVE CHARACTER

From their fine outward appearance, through the various elements of strength that go to make up the standing of a remedy, including the final and absolute test—does it "make good"?—does it cure?—Hood's Sarsaparilla and Peptiron Pills conclusively prove every day that they are medicines of the highest character.

Hood's Sarsaparilla originated in a physician's successful prescription.

Peptiron Pills, named from pepsin and iron, include nux and other tonics.

For scrofula, eczema, humors, boils, pimples and other eruptions—for loss of appetite, indigestion and dyspepsia—for kidney and liver troubles—for loss of appetite, that tired feeling—for brain-fag, nerve exhaustion, anemia and poor, thin blood—Hood's Sarsaparilla and Peptiron Pills make the ideal course of medicine, the former before meals, the latter after.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia E. Pinkham's Vegetable Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 178 pounds I went to 118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Compound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

It pays for women suffering from any female ailments to insist upon having Lydia E. Pinkham's Vegetable Compound.

PLAN OF EPISCOPAL VISITATION.

We give below the plan of episcopal visitation announced by the College of Bishops of the Methodist Episcopal Church, South, at their meeting in Nashville, Tenn., April 27, 28, 1917:

Bishop Hendrix—Denver, Pueblo, August 23; Missouri, Richmond, September 5; Southwest Missouri, Neosho, September 12; St. Louis, Fredericktown, September 26.

Bishop Candler—North Georgia, LaGrange, November 7; Upper South Carolina, Clinton, November 14; North Carolina, Greenville, November 28; South Georgia, Albany, December 5.

Bishop Morrison—Texas Mexican Mission, October 10; German Mission, Mason, October 17; West Oklahoma, Clinton, October 31.

Bishop Hoss—Virginia, Petersburg, November 14; Louisiana, Minden, November 28.

Bishop Atkins—Kentucky, Lexington, September 5; Western North Carolina, Asheville, November 14; South Carolina, Bishopville, November 21; Baltimore, March 27.

Bishop Denny—North Alabama, Woodlawn, October 21; Alabama, Dothan, November 28; Florida, Miami, December 5; Pacific Mexican Mission, Cananea, Sonora, —; Mexican border, Saltillo, Coahuila, —; Central Mexico, Guadalajara, Jalisco, —.

Bishop Kilgo—China Mission Conference, Shanghai, September 21; Korea Mission, October 12; Japan Mission, Arima, September 1.

Bishop Murrah—Louisville, Princeton, September 26; Memphis, Murray, November 7; North Mississippi, Oxford, November 21; Mississippi, Vicksburg, December 5; Cuba Mission, Santiago, February 21.

Bishop Lambuth—Montana, Missoula, August 16; East Columbia, Spokane, August 23; Columbia, Portland, August 30; Pacific, Stockton, October 3; Los Angeles, Santa Ana, October 10; New Mexico, El Paso, October 17; Congo Mission, Wembo-Niama, Africa, —.

Bishop Waterhouse—Illinois, Odin, August 23; Holston, Pulaski, October 10.

Bishop Mouzon—Brazil, Rio de Janeiro, July 11; South Brazil, Porto Alegre, August 23; West Texas, Corpus Christi, October 17; East Oklahoma, Durant, November 7; Central Texas, Georgetown, November 14; North Arkansas, Helena, November 28; Little Rock, Arkadelphia, December 5.

Bishop McCoy—Western Virginia, September 5; Tennessee, Gallatin, October 10; Northwest Texas, Memphis, October 31; North Texas, Sulphur Spring, November 7; Texas, Palestine, November 21.

The fall meeting of the Bishops will be held at Jackson, Tenn., October 26-28.

YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.

Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has **in every instance** had the desired effects. It is essential to use this water in as large quantity as possible for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs, I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 17-C, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)—Adv.

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mnasfield Drug Co., Memphis, Tenn.—Adv.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Leakesville, at Rounsaville, May 4.
Lucedale, May 5, 6.
District Conference, at Purvis, May 8, 11.
Main Street, Hattiesburg, May 13.
Seminary, at Seminary, May 19, 20.
Collins, at Bethel, May 25.
Williamsburg, at Good Hope, May 26, 27.
Magee, at Rial's Creek, June 1.
Taylorsville, at Fair Mount, June 2.
Mount Olive, at Mize, June 3, 4.
Purvis, June 6.
Prentiss, at Bassfield, June 9, 10.
Oloh, June 11.
Silver Creek, at Bethel, June 16, 17.
Sumrall, June 23, 24.

W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

Crystal Springs, May 3.
Magnolia, May 6, 7.
Fort Worth, at Hopewell, May 12, 13.
Monticello, at Georgetown, May 13, 14.
Gallman, at Mt. Pleasant, May 19, 20.
Pleasant Grove, at Mallileon, May 26, 27.
Bogue Chitto, at Norfield, May 27, 28.
Adams, at Johnston Station, June 2.
Summit, June 3, 4.
McCall's, at Hawkins Chapel, June 6.
Bayou Pierre, at Sweetwater, June 9.
Scotland, at New Hope, June 10.
Barlow, June 16, 17.
Hazlehurst, June 17, 18.
District Conference at Crystal Springs, May 1.

J. T. LEGGETT, P. E.

Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict.—Jowett.

Do You Neglect Your Machinery?

The machinery of the body needs to be well oiled, kept in good condition just as the automobile, steam engine or bicycle. Why should the human neglect his own machinery more than that of his horse or his engine? Yet most people do neglect themselves. To clean the system at least once a week is to practice preventive measures. You will escape many ills and clear up the coated tongue, the sallow complexion, the dull headache, the lazy liver, if you will take a pleasant laxative made up of the May-apple, juice of the leaves of aloes, root of jalap, and called Pleasant Pellets. You can obtain at almost any drug store in this country these vegetable pellets in vials for 25c—simply ask for Dr. Pierce's Pleasant Pellets. There can be no counterfeit if they have the Dr. Pierce stamp. Proven good by 50 years use.

FAIR AND CLEAR—that's the way your skin will be, if you'll take Doctor Pierce's Golden Medical Discovery. Pimples, blotches, eruptions, and humors are utterly banished by this medicine. It takes away, more thoroughly and certainly than anything else, the blood poisons or impurities that cause them.

For every Skin, Scalp, and Scrofulous affection, no matter how it came, the "Discovery" cleanses, builds up, strengthens, and invigorates every part of the system. Eczema, Erysipelas, Salt-rheum, Tetter, Boils, Carbuncles, Enlarged Glands, and the worst Scrofulous Sores and Swellings are completely and permanently benefited by it.

The "Discovery" is made from native roots without alcohol, and can be had in liquid or tablet form from all dealers. It is one of the best tonics to-day, you feel refreshed in strength and vigor after taking this vegetable tonic.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY
THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. **A source of help and inspiration to every one interested in religious welfare.**

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.
NEW ORLEANS CHRISTIAN ADVOCATE.

GENUINE LEATHER BINDING
FLEXIBLE

THE GREATEST VALUE EVER OFFERED AT THE PRICE

ONLY $2.75 POSTAGE PAID

HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE

With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record, Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.

Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

A CALM BEFORE A STORM.

The desire of the worldly heart is for a prophecy of smooth things. The people in the days of Isaiah did not want right things prophesied unto them, and thus they are now—they want the smooth things of life.

We do not mean to cater to this demand. We are living among perils, but can not appreciate that a great storm is brewing upon us. If the people were down in sackcloth and ashes, praying to God for guidance and the joys of salvation, there would be no occasion to fear that a storm will come. On the contrary, the peopel sit down to eat and rise up to play. The theater, the dance and the play-parties have become essential adjuncts to many of our churches, and Satan, "the world's tempter," is the chief actor in many of our churches of to-day; and this sad state of affairs in the Church indicates to us why the Spirit has been lulled among the Church's forces of to-day.

The nation is plunging into awful sin on every hand and it is not possible to see how their eyes can be turned away from sin without a great quaking of the earth and a wonderful buzzing in the tops of the mulberry trees—that then Thou shalt bestir thyself. Scorners are becoming more bold and defiant and wickedness has become a courted attainment and a fine ethical art.

In the world of business, prices have become a mania, so much so that the poor may be driven into a famine, while plenty and to spare abound on every hand. They ignore God because the churches have in a measure become proud and vain, instead of crying to him day and night that he might redeem them from the sort of slavery that is rapidly overtaking them daily.

When the transgression has come to be full, then the storm will be here. The world is pushing forward to make it as bitter as possible, a great cup of iniquity is being filled, and when the shaft of the Lord will destroy it, the smoke of misery will fill the land with stifling, blinding smoke, dimming the pathway of the ongoing march of the traveler.

All who love Jesus and obey him fully will be saved triumphantly in his kingdom above. So mote it be with us. Yours, in the true work,

HILARY WESTBROOK.

Meridian, Miss.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Crowley, 8 p. m., May 5; 11 a. m., May 6.
Lake Charles, 8 p. m., May 6; 8 p. m., May 7.
Sulphur, May 12, 13.
Lake Arthur, at Bell City, Monday, 8 p. m., May 14.
Abbeville, at Kaplin, May 20.
Lafourch, at Griffin, 8 p. m., May 26; 11 a. m., May 27.
Houma Mission, 8 p. m., May 27.
Lockport Mission, 8 p. m., May 28.
Melville, 11 a. m., June 3; Simsport, 8 p. m.
French Mission, June 10.
District Conference, at Rayne, June 12-14. HENRY W. MAY, P. E.

Ruston Dist.—Second Round.

Plain Dealing, May 4.
Sibley, May 5, 6.
Ruston, May 7.
Bienville, May 9.
Alberta, May 10.
Elmore, May 12, 13.
Gibbsland, May 18.
Athens, May 19, 20.
Arcadia, May 20.
Ringgold, May 24.
Minden, May 25.
Haynesville, May 26, 27.
Cotton Valley, May 30.

J. M. HENRY, P. E.

Shreveport Dist.—Second Round.

Noble, at Bellmont, May 5, 6.
Many, May 6, 7.
Pelican, at Mitchell, May 12, 13.
Mansfield, May 16.
Leesville, May 19, 20, a.m.
Zwolle, May 20, p.m.
Pleasant Hill, at Williams' Chapel, May 26, 27.
Anacoco and Pickering, at Holly Grove, May 26, 27.
Mooringsport, May 31.
Ida, June 2.
District Conference will convene at Logansport Tuesday, April 24, at 10 a.m. C. D. ATKINSON, P. E.

Baton Rouge Dist.—Second Round.

Greensburg, at Days, Sat., May 5.
Baton Rouge, 1st, Mon., May 7.
Keener Memorial, Wed., May 9.
Denham Springs, at Live Oak, Sat., May 12.
Baker, at Blackwater, Sat., May 19.
Zachary, at Zachary, Mon., May 21.
Kentwood, at Mt. Herman, Sat., May 26.
The District Conference will be held at Amite, May 14-17.

H. W. BOWMAN, P. E.

Alexandria Dist.—Second Round.

Standard, at Urania, May 5, 6.
Selma and Rochelle, at Rochelle, May 7.
Provencal, at Oak Grove, May 12, 13.
Natchitoches, May 13, 14.
Fullerton, May 19, 20.
Lecompte and Cheneyville, at Lecompte, May 22.
Pollock, at Liberty Chapel, May 24.
Jena and Jonesville, at Jonesville, May 26, 27.
Trout and Good Pine, at Good Pine, May 27, 28.
Alexandria, June 4.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Richland Cir., May 2.
Gilbert, at Wisner, May 6.
Sicily Island, at Pine Hill, May 13.
Ouachita Mission, May 20.
Columbia, May 21.
Mangham, May 27.
Winnsboro, at Crowville, May 28.
Eros, at Indian Village, June 3.

ALBERT S. LUTZ, P. E.

New Orleans Dist.—Second Round.
Covington, at Portevent's Mill, May 6.
Plaquemine, May 13.
Angie-Talisheek, at Sun, May 19.
Slidell, May 20, a.m.
Union Revival, May 20, p.m.
Rayne Memorial, May 27, a.m.
Carrollton Ave., May 27, p.m.
Donaldsonville, June 3.
Louisiana Ave., June 10, a.m.
First Church, June 10, p.m.
Mary Werlein Mission, June 17, p.m.

W. W. HOLMES, P. E.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, Donaldsonville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

What a Pity!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

INTERNATIONAL BIRD TREATY.

By the recent treaty relating to migratory birds, negotiated between the United States and Canada and ratified by both governments, more than one thousand species and sub-species of the most valuable birds of North America will be protected from the Gulf of Mexico to the Arctic Ocean.

All that remains to complete the work of migratory bird conservation in this country is the passage by Congress of an enabling act to carry out the provisions of the treaty effectively. The efforts of those men who have been responsible for this far-sighted, international agreement are deserving of country-wide recognition. — Our Dumb Animals.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea (hot)—1 cupful (5 fl. oz.)	*1.54*
Green tea (cold)—1 glassful (8 fl. oz. exclusive of ice)	*2.02*
Coca-Cola (fountain)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)	*1.21*
Coca-Cola (bottlers)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)	*1.12*

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

J1

From the Field

Sherman, Miss.

Our work is moving on very nicely. We have a great people to serve. They have been very nice to me in my recent bereavement. I haven't wanted for anything. I love my people and work. Our finances are in advance of what they were this time last year, and I feel that this is going to be the greatest year in every way in the history of this charge. Pray for us. I wish to thank all the preachers who wrote me letters of sympathy recently.

Truly your brother.

W. B. BAKER.

Anguilla, Miss.

The Anguilla Missionary Society elected the following officers the first of the year: Mrs. J. E. J. Ferguson, President; Mrs. C. V. Jones, First Vice President; Mrs. W. C. H. McKinney, Second Vice President; Mrs. H. C. Greer, Secretary; Mrs. E. Barwick, Treasurer; Miss Dora Crockett, Superintendent of Study and Publicity. Everything started off with renewed enthusiasm, and we hope to do a good year's work. We have only thirteen members, but this is a small town and has two churches. We hope to enroll all the ladies of our church before the year is gone. A Young People's Missionary Society has been organized, with 30 members enrolled. They all seem very much entbused. The following officers were elected: Miss Mary D. Barwick, President; Miss Christine Ferguson, First Vice President; Miss Ruby Kathrine Fields, Second Vice President; Master Harris Greer, Recording Secretary; Master Thomas Baggett, Corresponding Secretary; Miss Eugene Barwick, Treasurer; Miss Katie Martin, Superintendent Local Work and Social Service. They have already begun work. Mrs. W. C. H. McKinney has charge of the children's work.

Miss DORA CROCKETT.

Houma, La.

Dear Dr. Meek: Our revival meeting closed here on Easter Sunday, after a campaign of two weeks. Rev. H. Wade Cudd, of Baton Rouge, La., preached two sermons each day for ten days, and then Brother Martin Hebert, superintendent of the Foreign Mission, came to us and preached three very helpful sermons. The writer also preached five times. With the possible one exception, the preaching was of a very high order. We labored earnestly and faithfully to give the people the pure gospel by offering Christ to them as the only hope of eternal life. Brother Cudd is thoroughly consecrated and is uncompromising with sin. The Holy Spirit attended the Word in power as he expounded it. The Spirit-filled messages of Brother Martin Hebert were delivered in his usual pleasing, yet fearless, manner. Two young ladies were received into the Church on Easter Sunday, and have gone to work in the church. While the results as to the number of conversions and accessions were small, I feel safe in saying that the spiritual life of the church was quickened. Many testified to the fact that they had experienced a real revival of religion in their souls.

This is perhaps one of the most difficult fields in the Louisiana Conference. Ignorance, superstition as a result of ignorance, and opposition by Roman Catholicism to public education and more especially to Protestantism, is a fitting description of conditions in the Houma Mission. One, in writing of the field, says: "It does not differ materially from the Foreign field." Yet, notwithstanding the difficult field and the opposition encountered, we have a responsive people and our church is growing in every department of activity. We now have 70 members within reach of the church. Our Sunday school, under the capable superintendency of Dr. J. W. Warren, is rapidly taking on new life and increased membership. We have organized a Wesley Bible Class with 20 members, and the membership is still growing. We are pressing on toward the Standard of Efficiency. We have an active, wide-awake Woman's Missionary Society with sixteen members. These women are thoroughly consecrated, pay tithes, and will lead in public prayer. Our two prayer meetings are well attended. A Senior Epworth League was organized last week.

Brother H. W. May, our presiding elder, has held our first quarterly conference. He captivated his hearers on Sunday by his magnificent and eloquent sermons. In his grasp of the business affairs of the Church, Brother May has few equals. He endeared himself to the hearts of our people when he paid us a visit before the time of our first quarterly conference.

Our greatest need here perhaps is a church building. The old, out-of-date residence in which we are worshiping does not present a very attractive appearance. And our greatest task perhaps is the building of a church. However, we are actively engaged in raising funds for this purpose. Have we not enough men and women who will respond to this worthy cause and help to build this needed church?

G. A. MORGAN,
Pastor of Houma Mission.

A NOTE FROM BROTHER BROWN.

My Dear Brother: Since I left Enterprise, Fla., on February 28, I have assisted in good revivals at Hurtsboro, Ala., Shelby, Miss., and Como, Miss., and I am now in the concluding days of a good meeting here in Columbia, Miss. At each of the above-named towns the efficient pastors had made ample preparation for the meetings, and so it will be in the meetings to succeed these. My work opens with better prospects this year than usual. My health is good, and I am doing my best to meet all the calls made upon my time. Requests have come from five States, but I am devoting most of my time to Mississippi, and especially North Mississippi. While I appreciate the kindness of my brethren in other Conferences to a high degree, I must say, from the depths of my heart, that the very thoughtful consideration of my brethren of North Mississippi inspires me to render to them the best service of my life.

Yours faithfully,

April 23, 1917. J. A. BOWEN.

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS T AND P PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"—No Extra Fare

From New Orleans Daily, 11:30 a.m.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent. New Orleans, La.

L&A RAILWAY

La. & Arkansas Railway

IMPORTANT NOTICE.

Effective Sunday, April 15, 1917, a new passenger schedule on the Louisiana & Arkansas Railway will become effective. Through passenger service will be inaugurated between Vidalia, La., and all points on the Louisiana & Arkansas Railway, including Alexandria, La., Stamps and Hope, Ark. Train No. 101 connecting at Packton with Train No. 1 from the north and with Train No. 4 from Alexandria will run through to Vidalia, La., arriving at that point at 6:15 p. m. Train No. 104 will start from Vidalia instead of Jena as at present. This train will leave Vidalia at 11:00 a. m., and will connect at Packton with Train No. 4 for Hope, Ark., and Shreveport, La., and intermediate points and with Train No. 1 for Alexandria, La. Train No. 107 will leave Jonesville at 6:35 a. m., arrive Vidalia 8:00 a. m. Train No. 108 will leave Vidalia at 6:45 p. m., arrive Jonesville 8:00 p. m. Jena, La., will be the Eastern terminus of Trains Nos. 102 and 105 as at present. Ferry connection is maintained between Vidalia and Natchez and this service will afford the best and quickest route between Alexandria and Shreveport, La., and Vidalia, La., and Natchez, Miss. The time of the different trains at the terminal and junction points will be as follows:

No. 1	No. 3			No. 2	No. 4
		MAIN LINE			
7:45 a.m.	2:40 p.m.	Lv..... Hope .....Ar.		2:35 p.m.	9:20 p.m.
8:30 a.m.	3:28 p.m.	Ar..... Stamps .....Lv.		1:45 p.m.	8:35 p.m.
8:45 a.m.	3:30 p.m.	Lv..... Stamps .....Ar.		1:43 p.m.	8:15 p.m.
11:05 a.m.	5:40 p.m.	Ar..... Minden .....Lv.		11:35 a.m.	5:50 p.m.
11:25 a.m.	5:55 p.m.	Lv..... Minden .....Ar.		11:15 a.m.	5:45 p.m.
2:15 p.m.	8:45 p.m.	Ar..... Winnfield .....Lv.		8:25 a.m.	3:05 p.m.
2:15 p.m.	*7:25 a.m.	Lv..... Winnfield .....Ar.		8:23 a.m.	3:05 p.m.
2:40 p.m.	8:00 a.m.	..... Packton		8:00 a.m.	2:40 p.m
4:15 p.m.	9:40 a.m.	Ar..... Alexandria .....Lv.		6:25 a.m.	1:05 p.m.
	*No. 5				
		SHREVEPORT BRANCH			
No.201	No. 203			No. 202	No. 204
11:20 a.m.	5:45 p.m.	Lv..... Minden .....Ar.		11:00 a.m.	5:25 p.m.
12:35 p.m.	7:00 p.m.	Ar..... Shreveport .....Lv.		9:45 a.m.	4:10 p.m.
		VIDALIA BRANCH			
No. 101	No. 105			No. 102	No. 104
2:40 p. m.	8:00 a.m.	Lv..... Packton .....Ar.		8:00 a.m.	2:40 p.m.
4:00 p.m.	9:20 a.m.	Lv..... Jena .....Ar.		6:40 a.m.	1:20 p.m.
No. 107	No. 101			No. 104	No. 108
6:35 a.m.	5:00 p.m.	Lv..... Jonesville .....Ar.		12:20 m.	8:00 p.m.
8:00 a.m.	6:15 p.m.	Ar..... Vidalia .....Lv.		11:00 a.m.	6:45 p.m.

Immediate connection between Shreveport Branch and Main Line trains is made at Minden, La., and likewise immediate connection between Vidalia Branch trains and Main Line trains is made at Packton, affording continuous through service.

E. S. ATKINSON, Traffic Manager.

MERIDIAN DISTRICT CONFERENCE.

The little city of Shubuta, with its cordial, hospitable people, and with its genial, industrious, thoughtful pastor, Rev. L. E. Alford, is an ideal place for the holding of a district conference, and the members of the recent Meridian District gathering are ready to add abundant testimony to this fact.

The Conference was begun with a sermon from Rev. B. L. Sutherland, pastor of the Popiar Springs Church, Meridian, which pitched high the spiritual key of the entire session. A goodly number of lay delegates and preachers answered to roll-cail at 8:30 Wednesday morning and lo! Brother Neill and Brother Robert Selby were already present to see that their especial interests were not neglected. To this aggregation of visitors was later added the Rev. M. M. Black, who completed the iist of "Connectionais," unless our Conference Lay Leader, Brother George L. Harrell, comes under that head.

Brother George H. Thompson gathered up the reins early in the drive, like he had used them before, and in two days every interest had been carefully iooked after and the members were on their way home.

Diligent committees worked on the matter of License and Recommendation, Deacons' and Elders' Orders, Missions, Snnday schools and Epworth Leagues, Quarterly Conference Records, Lay Activities, War Emergency, Publishing Interests, Social Service, and Local Preachers, and a surprising amount of work was done in very short order.

The reports of charges indicated the district work very finely advanced for this time of year and seemed prophetic of fine reports at the Annual Conference. On Wednesday afternoon, Brother J. L. Neill, in the capacity of Conference Missionary Secretary, presented the matter of Missions, especially dealing with Sunday school speciais and Sunday schooi instruction. We could not but feel that a great transformation in our missionary vision and methods must come if the Conference catches the spirit and program suggested so forcibly by our Field Secretary.

The Conference elected the following Licensing Committee: H. B. Watkins, W. J. Ferguson, B. L. Sutherland, and E. C. Gunn.

On Wednesday night the District Lay Leader, Dr. J. W. Beeson, had charge of the service, and a number of short spicy talks were made by laymen along the line of lay activities, Professor George L. Harrell delivering a splendidly prepared address, which the Conference asked should be put into pamphlet form by Smith & Lamar.

On Thursday morning at 8:30 o'clock, the Conference was opened by a sermon from Rev. Robert Selby on Christian Education, at the close of which more than $300 was subscribed for Emory University.

The following delegates were elected to the Annual Conference: D. W. Heidelberg, D. C. Hull, W. D. Hawkins, and C. W. Cochran. Alternates: J. W. Beeson and J. B. Holiand.

Erie Howeil and Joseph A. Smith were recommended for local deacons' orders. Brother Smith is the pastor, and Brother Howell a student at Meridian College.

Dr. J. W. Beeson was re-elected District Lay Leader. Keith Kenworthy Alien was granted license to preach and recommended to the Annual Conference for admission on trial. Among the very fine reports made, that of Brother Broadway, of South Side, Meridian, who reported a recent meeting with 50 accessions and conversions, and that from Waynesboro by Rev. C. M. Chapman, where the missionary interests seem to be fairly aflame, deserve to be especially mentioned. Brother Gunn from East End reported 35 additions. There were many other fine reports.

On Thursday morning Mrs. McQueen, District Secretary for the Woman's Missionary Society, exhorted in a very forcible way in behalf of that interest. Thursday afternoon Brother Neill presented the Sunday school interests in a way that reimpressed the Conference that we have the right man assigned to that task.

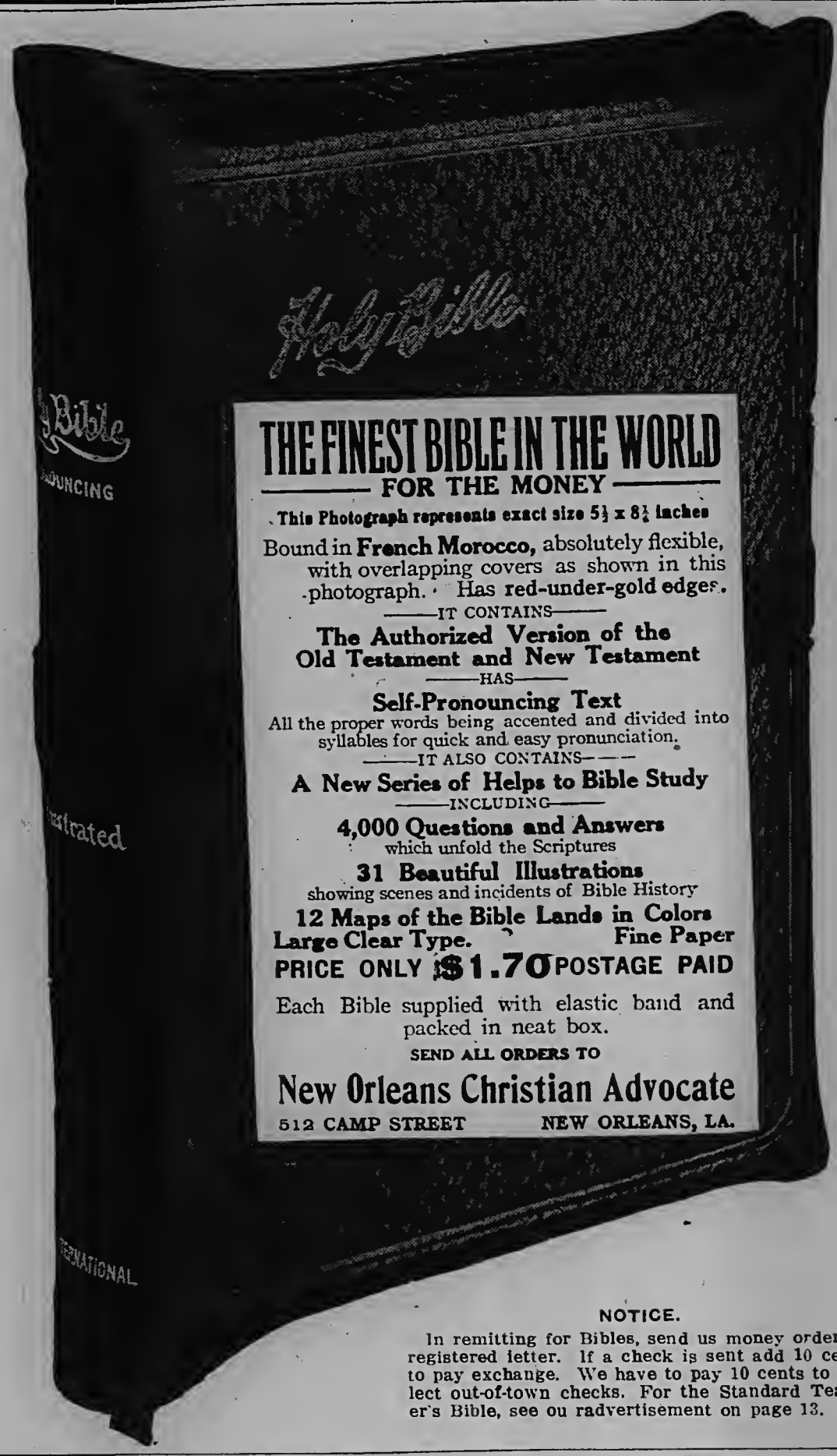
The Epworth League interests were well presented by Rev. Erie Howell. Rev. M. M. Biack presented the needs of Milisaps College very impressively and in a way that will doubtless bring forth fruit. Waynesboro was chosen as the next place of meeting. A subscription of $125 was taken to assist Brother L. L. Harger in attending one of our Church schools. He will doubtiess enter Millsaps College next fall.

Rev. W. J. Ferguson on Wednesday morning preached a most helpful sermon on "Willing to Do His Will." Thursday evening, after a sermon by this writer, Rev. J. L. Neill addressed the congregation on the present food emergency, which presents an obligation to the minister in awakening his community. Brother Neill declared the President's suggestion, "The South must feed herself," may be well sounded from all pulpits. A resolution was passed asking our Conference coileges to consider placing our Sunday School Teacher-Training Course in their cnrricnla.

The Conference greatly enjoyed an automobile ride given after adjournment Thursday afternoon by the citizens of Shubuta. There were plenty of cars and plenty of delegates. Every pastor in the district, except one, was present during the session. This writer, assisted by Rev. E. C. Gunn, served as Secretary.

The Conference adopted resoiutions of thanks to the Shubuta people for their hospitality and congratulations to Brother Alford that he serves so delightfui a community. Cordially,

H. B. WATKINS.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5½ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has **red-under-gold edges.**

IT CONTAINS

The Authorized Version of the Old Testament and New Testament

HAS

Self-Pronouncing Text

All the proper words being accented and divided into syllables for quick and easy pronunciation.

IT ALSO CONTAINS

A New Series of Helps to Bible Study

INCLUDING

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. Fine Paper

PRICE ONLY $1.70 POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks. For the Standard Teacher's Bible, see ou radvertisement on page 13.

CONFERENCE ORGANIZER CHOSEN.

On Saturday, Aprii 14, the Executive Committee of the Woman's Missionary Society of the Louisiana Conference met in the First Methodist Church, of New Orleans, and elected Mrs. T. H. Morris, of Shreveport, Conference Organizer. This action was in accord with that taken at the Annual Meeting at Crowley, February 27-March 1, "to put into the field a Conference Organizer," whose work is to go into the unorganized churches of the Conference to organize missionary societies wherever possible. We feel that we are extremely fortunate in having secured the services of this splendid woman, who is widely known throughout the districts already. We bespeak for her and for our beloved missionary enterprise, which we are thus seeking to advance, the hearty co-operation and prayers of Louisiana Methodism. Mrs. Morris wiii begin work in the Shreveport District at once. At the recent joint session of the Shreveport District Conference and the Annuai District Meeting of the women, we were much encouraged by the help of the pastors and women in this new phase of our work. We are constrained to believe that the time and the choice of such a worker are providential.

Mrs. C. F. NIEBERGALL, President,
Mrs. A. P. HOLT, Cor. Secretary.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilia is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.—Adv.

"It would be a sorry world if God had left us out of His plans as we leave Him out of ours."

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 64—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3194.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 10, 1917. CHAS. O CHALMERS, Publisher

Editorial

"Grief's of God's sending all have an ending;
Sunshine will come when the tempest is past."

* * *

"The field is the world." There is work to do for the Master everywhere, even in the smallest community.

* * *

He contributes most to the Church who adds most to its spirituality. But he who contributes spirituality is certain to be ready to give anything in his power that may be needed.

* * *

The moral law of God is of universal application. It makes the same demands upon prince and peasant, the rich and poor, and the distinguished and obscure. All who knowingly infract it must reckon with the penalties attached.

* * *

The supernatural stretches entirely across the Divine Revelation called the Bible. It comes into view in the first chapter of Genesis and is still plainly in evidence in the last books written. So to make war upon the supernatural is in reality to attack the Holy Scriptures. This is a fact which the Church needs to recognize in its full significance.

* * *

The New Orleans reform wave has been objected to on the ground that it originated with men who are without any real convictions against the evils assailed, and who were incited to their course by a feeling of resentment because they were not allowed equal privileges with others in operating a race-track. A sufficient answer to this charge is contained in the words of Dr. Edward Everett Hale: **"Light is light, no matter who holds the candle."**

* * *

The Gospel is not worn out, nor does it need revision at the hands of men. When preached in purity and power, its effects to-day are the same that they have ever been. It is a very common remark that the theology of successful evangelists is that of the apostles and of the fathers. There is a good reason for this—no other kind will do the work of reaching and saving the lost. When the late B. Fay Mills, who had been a flaming revivalist, became "liberalistic" in his religious views, his power soon departed from him and he ceased to be effective as a soul-winner.

* * *

Mere numbers, despite the stress that some people seem disposed to place upon them, are not the proper test of a denomination's true strength as a Christian body. We dare say that there is not a Church in existence that would not really be stronger if it were rid of many whose names are carried on its membership roll. The lust for numbers has long been one of the weaknesses of Christian denominations. They should, indeed, desire to grow, but not by gathering in those who are unchanged in nature—who have not ceased to be dominated by the spirit of the world. Such members are a liability, not an asset.

THE "GOOD SAMARITAN" NATION.

We were pleased to note a few days ago the following press dispatch:

"Havre, France, May 5.—The Belgian government has been advised that the United States will devote $150,000,000 for provisioning the population of the occupied districts of Belgium and France. Of this sum $90,000,000 will be devoted to Belgium and $60,000,000 to the occupied districts of France."

Never was there more cause to be proud of our Nation than when she thus performs the part of the "Good Samaritan" to other stricken and suffering peoples. Such acts of philanthropy are "the silver linings" to the dark clouds of war now overshadowing far the greater portion of the world. They encourage us to hope even amid the widespread and unspeakable horrors of this awful time that "the brotherhood of man" will yet come to be a glorious reality.

MR. BALFOUR.

The Hon. Arthur J. Balfour, a member of the British Cabinet, who is now on a visit to the United States as a War Commissioner, is easily one of England's foremost public men and a statesman of recognized ability throughout the world. Not only has he had bestowed upon him the highest honors within the gift of his country, but he is a widely known author, some of his publications being treatises on the great themes of Christianity, which have been largely read on this side of the Atlantic. The New York World recently gave the following interesting description of this famous guest of our Nation:

"Washington has sized up Arthur James Balfour in this way: Five feet, 10¾ inches in height. Weight, 155 pounds or thereabouts. Of slender figure with narrow shoulders that stoop slightly, but very long, sinewy arms—a figure unusually athletic for a man of 69 years.

"The Balfour eyes are rather prominent, ordinarily steely and penetrating save when the Balfour smile comes into them to radiate over the entire face. This smile is infectious—"winning," it might almost be called. When the Balfour smile is working—which is most of the time—there is little in the expression to suggest the "Bloody Balfour" of Fenian days, when the then Secretary of Foreign Affairs for Ireland was compelled, with firm hand, to stay frequent disorders.

"The Balfour voice is that of the orator and linguist. It possesses all the charm of the well-cultivated English vocal vehicle; it is soft, modulated almost to a whisper at times, though it is decidedly resonant when roused in public speaking. The chief use Mr. Balfour makes of his brilliant power of speech is to keep it out of action most of the time. He is an eloquent listener, his smile taking the place of speech. Mr. Balfour's diversions—he is a bachelor—are bicycling, and golf. He can recite pages of Socrates in the original. He speaks French, German, Spanish, Italian, and can make himself understood in the original Gaelic."

WOULD BE MOST HARMFUL, IF NOT RUINOUS.

Ever and anon we note some brother writing as if he expects the agitation for Methodist union to be kept up indefinitely. In our opinion, such a course of things would be extremely hurtful, so far as the Methodist Episcopal Church, South, is concerned. If union is to come within the next few years, the sooner it is hurried to a consummation the better; and if it is not to come, the quicker that fact is definitely realized and the attention of our people is turned to something else, the better it will be for the sacred interests committed to our hands.

The stability of the Roman Catholic Church was one of the things that helped to draw Manning and Newman into its fold, and the same characteristic is known to have made a profound impression upon the mind of Gladstone, the foremost Protestant layman of the nineteenth century. Men do not desire to put their money and invest their energies in enterprises or organizations that have tottering foundations, and which may soon pass out of existence. Southern Methodism is already suffering because of the feeling of uneasiness as to the future of our Church, and if this spirit should increase among our people, much damage to our work and institutions is, in our opinion, certain to follow. **Well may we beware of precipitating a prolonged wrangle and reign of uncertainty among our more than two million communicants and much larger constituency!** We may be sure that an unsettled condition of things thus protracted would set to work in our beloved Church arresting and disintegrating influences that would have a far-reaching and disastrous effect. Let us pray that from such a denouement, the good Lord, who has so signally blessed Southern Methodism in the past, may deliver us.

HARD TO ACCOUNT FOR.

It is strange how a perfectly obvious fallacy is sometimes paraded by seemingly intelligent people. For instance, we have seen in print a number of times within recent months the affirmation, "War never settles anything." How absurd that declaration is! Did not the Revolutionary War settle the question of American independence? Did not the War between the States settle the issue of secession? Did not the war in Europe that culminated in the Battle of Waterloo decide that Napoleon was to be a prisoner on the Isle of St. Helena instead of swaying the scepter of empire? If a person cannot see that the arbitrament of arms, regrettable as it always is, has had a large part in shaping the course of human history, there is something wrong with the working of his thinking faculties.

Let us only be patient, and let God our Father teach His own lesson in His own way. Let us try to learn it well and learn it quickly; but do not let us fancy that He will ring the school bell and send us to play before our lesson is learned.—Kingsley.

DO YOUR BEST.

Do your best, be not disheartened,
Though the task seems hard and long
God is ever near to help you;
He can make the weakest strong.

Tell Him of the work accomplished,
Ask His help to do the best;
He can smooth the path before you;
God helps them that do their best.

—The Presbyterian.

HIS MESSENGERS.

The aspostolic or missionary character of the Church is fundamental. Our Lord Himself came to us, because, as He himself tells us, He was sent by the Father. In the upper room He said further, "As My Father hath sent Me, even so send I you." There is a missionary tincture in the daily life of the whole Church. Every one of us, enlightened by the words of Christ and quickened by the Spirit, should be able to say in His own measure, "The Father hath sent me into the world."—Rev. J. T. Farquhar.

ASKING FOR HE KNEW NOT WHAT.

"I should like to see your God," said the Emperor Trajan to a Jewish rabbi. "No mortal eye can look upon Him," the rabbi replied. When the Emperor insisted, the rabbi said: "Well, suppose we begin by looking at one of His ambassadors," and bade the Emperor gaze at the midday sun in a cloudless sky. "I cannot," the Emperor confessed; "the light dazzles me." "If, then," said the rabbi, "you cannot endure the glory of one of His creatures, how could you behold the unclouded glory of the Creator?"—The Christian Herald.

THE ROAD TO HEAVEN.

Pointed out by Billy Sunday.

The road to heaven is not by the bathtub, or Harvard or Yale, but by Christ's blood. The world to-day is trying to crucify the fundamentals of religion, and somebody has got to get the world back to its moorings. Social service, in its place, is a road to Jesus Christ, but somebody needs to cry like a watchman to call people back to the fundamentals. I believe in books, but I don't believe that they can take the place of faith. I believe in construction and instruction so long as they make people realize that they need also something else—the Lord.

The United States leads all other nations in crime. What we must do is to cleanse the heart. A dressed-up body covering a black heart is like a nice parlor with a pole-cat in it. The Gospel brings a man into the way of obeying the law. The scholar says that the remedy lies in a universal system of education. Forget it! The remedy lies in a pure heart. I believe thoroughly in education, but that won't do the trick. It is the Church's business to knock out sin and work for salvation, and when churches turn into amusement bureaus it is time for them to shut up. They call me illiterate and crude and vulgar, but I preach Jesus, and the crowds flock to hear me while the man that is preaching Schopenhauer and Anheauser Busch talks his ethics to paint and varnish.

There is no substitute for the Gospel, or salvation through Jesus Christ. The church that preaches only doctrines may be evangelical, but it is not evangelistic. An evangelical church is a church on ice; an evangelistic church is on fire. You might as well turn out the sun and light a tallow candle in the heavens as to think that a man can be saved by any other method than by faith in Jesus Christ. —The Watchman-Examiner.

DAY BY DAY.

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear;
Choose not the cross for the coming week,
For that is more than He bids thee seek;
Bend not thine arms for to-morrow's load,
Thou mayest leave that to thy Savior God;
"Daily," only, He saith to thee,
"Take up thy cross and follow Me."

—Unidentified.

THE REMARKABLE CASE OF WILL PURVIS.

(Reprinted from the Meridian, Miss., Dispatch of March 25, 1917.)

A man who has had perhaps a more remarkable experience with the courts of his country than almost any man in the United States, was a visitor to a friend here last week.

The visitor was Will Purvis and the friend visited was L. P. Brown, who stood by Purvis and believed in his innocence when others had deserted him. The last time, previous to Thursday, that Mr. Brown had seen Purvis was eighteen years ago at the State convict camp, on the same day that Governor McLaurin gave the assurance of a full pardon, which was issued a short time later.

The story of Purvis' life reads like a chapter of impossible fiction. Not only sentenced to be hanged, but actually hanged, but not until he was dead, dead, was the fate of Purvis. The noose slipped from his neck and he dropped to the ground, prostrated. The officers wanted to try the job over—hang him again, but the crowd said no. He had escaped in such a miraculous way that there was some superstition that there was a supernatural power working in Purvis' behalf.

Purvis was placed in jail; escaped; stayed at large four months, and then surrendered himself to the sheriff of Marion County. That was nearly twenty years ago. Purvis has been pardoned in the meantime and has become a good citizen of his home county.

Another Confesses Crime.

A few days ago Joe Beard lay dying, near the Purvis home. The specter of death had entered the doorway of this man 60 years old, and, facing an unknown future, Joe Beard became conscience-stricken. He himself had murdered Will Buckley, and had seen an innocent man go to the scaffold. Beard confessed his crime. It was too late for him to answer to his country, but not too late to answer to his God. The dying man at last did the only thing that he could then do—he removed forever the suspicion of crime from an innocent man. Will Purvis stood again before the world innocent—a vicarious sufferer from a miscarriage of justice.

When the stigma was removed from his name he thought of a man who had always believed him innocent from the time he told his first story, denying his guilt. With his innocence proclaimed to the world, Purvis came to Meridian Thursday and was entertained until Friday by Mr. Brown and his family.

Was in Meridian Jail.

When Purvis was convicted at Columbia of the murder of Will Buckley, he was brought to Meridian for safekeeping and was held here nine months. Mr. Brown visited Purvis at the county jail to hear his story and to offer him religious consolation as far as possible, continuing these visits as long as he was here. Purvis became a converted man. It was while doing this that Mr. Brown became thoroughly convinced that Purvis, who was only 18 years old and uneducated, was innocent; that it was some one else who had hid by the roadside and had fired the shots that sent Will Buckley's soul into eternity.

Mr. Brown felt and firmly believed that Will Purvis would not be hanged; that something would interfere to prevent his death, and this faith never left Mr. Brown even when the man was carried away to be executed.

When the rope slipped and Will Purvis fell to the ground more dead than alive, but with power to recover. Mr. Brown was not surprised. He had a prayer intuition that something would happen to prevent a judicial murder.

When Purvis was again placed in jail, he escaped, and after four months he returned to his home town, never having been over ten miles away, and surrendered to the sheriff.

McLaurin Pardons.

Gov. A. J. McLaurin commuted Purvis' sentence to life imprisonment in the penitentiary. Twenty-two months later the same Governor pardoned Purvis. Purvis returned home, married, settled down to farm life, and now has an interesting family of six children and a wife, the daughter of a Baptist minister, and is respected as a good citizen.

Should the State reimburse him for the horror that he went through? He stayed in the Meridian jail nine months, Hattiesburg sixteen months, Purvis five, convict farms twenty-two months, at large four months, 56 months in all, or in round numbers about five long years. That is a question that is now concerning Mr. Brown and other people who know what Purvis went through.

It is realized that Purvis can never be paid in full for the terror that came to him through acts of a court in finding him guilty when he was not guilty, but it is believed by Mr. Brown and others that the future of Purvis should be made lighter by an appropriation from the Legislature.

Purvis is said to be an humble, sweet-spirited Christian man. He is a man of few words and by some was misunderstood for this reason. He is said to hold no resentment against any one, and those who know him say that he is a man of great religious faith.

TENNESSEE A CONTRIBUTOR TO MISSISSIPPI AND LOUISIANA.

By Rev. Payton A. Sowell.

Through a temporary residence in Louisiana for much of four years—and serving for eighteen months the Methodists of Jeanerette; and sharing generously in the gracious fellowship of the preachers in Louisiana, I have been led incidentally to peep into the history of the interest Tennessee has taken in the work of the church in these two States. What I shall say is only a fragmentary statement, and by no means a complete recital of all the names of preachers who have come this way from Tennessee to preach the gospel.

For quite a while Mississippi and Louisiana composed a presiding elder's district in the "Western Conference," which finally eventuated into the Holston, Tennessee and Kentucky Conferences. And as the years passed on, men were sent into these far Southern States to preach, and annually to return and report their labors to Conference sessions in Tennessee.

Tobias Gibson came alone through the wilderness from a session of the Conference held in Middle Tennessee, and traveled to Natchez over "The Trace," as it is known in Tennessee, or as the backwoodsmen called it, "The Natchez Trace," and preached for a year, and then rode back over the same lonesome road—maybe five hundred miles—and met the preachers in Conference. Instead of carrying back a tale of woe, he begged for recruits, and getting none, he rode back over the same road, and preached another year, when finally, he secured recruits—and Methodism grew in Mississippi.

Rev. Wm. Lambuth lived and died in Tennessee, near Fountain Head, Sumner County, where Bishop McKendree's brother lived, and where the old Bishop died and was buried, though finally his dust was brought to the Campus of Vanderbilt University. Rev. Wm. Lambuth had a son, Rev. Jno. R. Lambuth, who preached in Alabama and Mississippi. "Father Lambuth," as he was called, was a manufacturer of combs. He died in peace and sleeps at Fountain Head, Tennessee. He was the great-grandfather of Bishop W. R. Lambuth.

Rev. Learner Blackman, who was one of the remarkable men and preachers of his day, spent one year in Mississippi and Louisiana, coming through the wilds of an unsettled country to break the bread of life to this far Southland. Returning to Conference, he was sent into Ohio, and was drowned in the Ohio River, near Cincinnati.

In the memory, no doubt, of preachers now living, it is easy for them to recall the name of Rev. Wm. Doty, who became a member of the Louisiana Conference. He was from Tennessee.

The Rev. Dr. Wm. Winans, that great preacher who gave so much reputation to Methodism in Mississippi, was once a member of the Tennessee Conference. He was admitted on trial at the Conference held at the residence of Col. Green Hill,

called "Liberty Hill," in Williamson County, in 1808.

In 1811, there were two presiding elders' districts, called Mississippi and Louisiana. In 1812, Rev. Thos. Nixon was admitted into the Tennessee Conference; he came to Mississippi and spent a fruitful ministry there. His father lived in Maury County, Tenn., ten miles below Columbia. In 1816 he traveled Pearl River Circuit; in 1817, Opelousas and Rapides, or Alexandria Circuit, and in 1818, Amite Circuit.

Rev. Wm. Garrett, a prince in Israel, descended the Mississippi River in 1813, and met and had religious fellowship with Rev. Lewis Hobbs, a missionary to New Orleans.

In 1813, Bishop Asbury desired to hold a Conference in Mississippi for this Southern country, but the warlike disposition of the Creek Indians deterred him from the hazardous undertaking.

In 1814 Rev. Elijah Gentry was sent to Mississippi, and he finally became a member of that Conference when it was organized. Rev. James Dixon, an Irishman, finely educated and highly gifted came in 1815, and again in 1816, serving Natchez the second year, his first year having been spent in Mississippi in no definite locality.

In 1815 Rev. Richard Nolly, having been received, was immediately sent into the far South; and preached in Alabama, Mississippi and Louisiana, and in 1815, died alone, near an Indian trail, having been thrown from his horse into a deep stream, but, getting to shore, the cold led to his death in a swamp.

In 1816, the Mississippi Conference was organized, and thence afterwards these two States ceased to be a part of the Tennessee Conference. Now our territory is not much larger than the Lafayette District. The old Jerusalem has given men and territory to the North, South, and West.

In 1816 there were 1576 white members in Mississippi, and 131 in Louisiana. The Rev. Wm. McMahon, one of the most remarkable preachers who ever held connection with the Tennessee Conference, gave a period of service to Mississippi. About 1818, the Rev. John Johnson, an eccentric but remarkable man, came twelve hundred miles from Sandy Circuit, to serve Natchez, Miss. In 1818, he was the first station preacher in Nashville, Tenn. He became one of the foremost preachers of his Church in his day.

About 1838, Rev. Jno. M. Holland, who was born of a fine family in Williamson County, Tennessee, one of the best counties in the State, was made presiding elder of the Holly Springs District, and later was agent for the Holly Springs University (Mississippi). Rev. Logan D. Overall preached in Mississippi for a short time. Rev. Daniel Alexander served the church at Columbus, Miss., for perhaps a year.

Rev. Dr. Joseph B. Walker, who entered the Tennessee Conference in his young manhood, gave many of his best years to the Church in New Orleans.

Rev. Dr. P. P. Neely, who was born in Rutherford County, Tenn., and who very early developed into a brilliant preacher, was stationed in 1841 at Holly Springs, Miss.

Rev. Ashury Davidson, horn in Bedford County, Tenn., gave a valuable ministry to Mississippi between the years of 1845 and 1852.

Rev. Richmond Randle was admitted into the Tennessee Conference in 1832, and gave a prominent service to Louisiana and died in that Conference.

Rev. Jno. S. Davis entered the Tennessee Conference in 1836, with Dr. J. B. Walker, and became a very prominent member of the Louisana Conference. Rev. Thos. J. Lowrey, who was a Tennessee preacher, came to North Mississippi and rendered an effective service.

Time, spacc, and memory would fail me, to be perfectly accurate and mention the names of all the men who have come from the Tennessee Conference and have given to these two States a fruitful minstry. Dr. W. E. Munsey, who served Rayne Memorial Church for a time, was born in the mountains of East Tennessee.

Rev. Dr. John Matthews, brilliant, eccentric, and entertaining, was born in Bedford County, Tennessee. He gave a number of years to New Orleans Methodism.

Rev. Dr. F. R. Hill, my dear friend, was born in Nashville, Tenn., a descendant of the man who came as the first white settler, where Nashville now stands, and was admitted into the itinerancy in the Tennessee Conference. He had a long and remarkable history of successful service in the pastorate, and has given, maybe, fifteen years to Methodism in Louisiana and New Orleans. And I do not forget my young and efficient friend, Rev. W. H. Coleman. He was recommended from the Clarksville District, while I was presiding elder, for admission into the Tennessee Conference. He came to Louisiana and began what has proven to be (perhaps) fifteen years of the most fruitful service to Methodism. I am sure if any brother ever looked away towards the hills of Tennessee, and thought lightly of the little sister Conference, which leans its head against the East Tennessee mountains, and dips its feet in the beautiful waters of the Tennessee River, when he reads over the names of these illustrious men, who came and labored in this field of Methodism, he will take back all disposition to undervalue the "Old Jerusalem" Conference, and will express love for the Conference that has sent so many true men to toil in these wide fields.

THE NEED AND THE OPPORTUNITY.

We are living in a tremendous day. Tremendous facts daily startle us, tremendous problems press for solution, tremendous issues are at stake.

The life of the leader is under tremendous strain. Little men are inevitably thrust aside. The demand of this crucial day is for men—big men, envisioned men, courageous men, mighty men—men at their best.

The minister of God stands among the leaders. His place makes him conspicuous. He must meet this demand, if he is to hold the respect of his fellows and be accounted worthy of his place. For him to fail in this hour is little short of treason to God, his Church and mankind.

But to be at one's best even the strongest and most gifted must relax at times. The bow that is kept strung soon loses its strength and value. Proper rest, comradeship, exchange of view-points and renewed inspiration are essential to maintained efficiency and high-class leadership. To neglect these God-appointed agencies of rejuvenation is as unreasonable and fatal as neglect of the Sabbath and needed slumber. The greater the stress and strain of life the more urgent the necessity of seizing and using proper occasions for respite and re-empowering.

The Seashore Divinity School, conducted each summer on the beautiful Seashore Camp Ground in Biloxi, Miss., on the Gulf, seeks to provide all the elements of recreation and inspiration needed by the hard-worked Methodist preacher.

This summer the best treat of all is prepared.

Bishop William A. Quayle, D.D., LL.D., one of American Methodism's greatest leaders and platform speakers, will be there.

Rev. Charles LeRoy Goddell, D. D., the greatest evangelist-pastor on the contingent, will be there.

Rev. John W. Shackford, D.D., of the department of Sunday School Teacher Training, will be there.

Bishop J. H. McCoy, D.D., of Birmingham, Ala., will be there.

Other speakers not yet announced will be there.

And scores of the choicest spirits among the preachers and laymen of Alabama, Mississippi and Louisiana will be there with their Christly influence.

The under-graduates will have the opportunity of capable instruction, and, if they have read the books in their course of study for the year previous to the session, they will be permitted to take the examinations.

A delightful post-graduate course has been provided, consisting of "Bury's Student's History of Greece," by Dr. Everett Kimball; "An Introduction to Philosophy," by George Stuart Fullerton; "The Story of Our Bible," by Rev. H. B. Hunting; "Ivanhoe," by Sir Walter Scott, and "Macbeth," by Shakespeare. The set can be had at our Publishing House for $5. Send for them now.

Prizes of $25, $15, and $10, respectively, are offered for the first, second and third best essays on, "How to Increase the Efficiency of the Country Church," a subject that any Methodist preacher should blush to confess he has not studied.

But we will mail you fuller information later.

Seashore Divinity School seeks to provide for the Methodist preacher the most healthful recreation, the most helpful association, the most profitable information and the most blessed inspiration that he may thereby become **"a greater man for a greater service."**

It will pay any charge many times over to send its pastor to share the benefits of the School. There are public day schools that will not employ a teacher who will not agree to spend some part of the summer months in special study.

Do not forget the time—June 26 to July 5, 1917—and do not appoint any other meetings for that date.

The fee is only $2.50 for the entire session, or 50 cents for one day. Board and lodging from $1.25 to $2.00 a day.

The railroads put on special summer rates to all Mississippi seacoast towns.

Bring as many lay brethren with you as possible. They will thank you.

For further information write Rev. C. W. Crisler, Brookhaven, Miss.; Rev. H. H. McNeill, D.D., Dothan, Ala.; Rev. W. W. Holmes, 1127 Fern Street, New Orleans, La.; Rev. J. E. Cunningham, Corinth, Miss. or to myself.

H. M. ELLIS,
1025 Lamar Blvd., Memphis, Tenn.

AN EMBODIED BENEDICTION.

(First Corinthians 3:6.)

From the holy shrine of Night,
On the wistful, upturned faces
Of the roses, falls the dew;
Through the gift of rain from heaven,
Through the boon of air and light,
Year by year each child of Nature
May its lease of life renew.

All unselfish, all impartial,
Come the gifts from Nature's hand,
On the night shade, on the roses,
On the rich or barren sod;
And each seed its like produces
Till a harvest fills the land;
Man may plant and Nature water,
But the increase comes from God.

Air and soil and sun and water,
Working through their ways unknown,
Through what hidden, secret process,
Gradual—through an ordered plan—
Bring the mystery of Springtime!
Seed by man and Nature sown
Fill the earth with golden harvest
For the sustenance of man.

Side by side the ash and cypress,
Cedar, holly, oak and pine;
Side by side the varied blossoms
With an equal vigor thrive.
From the selfsame soil and sunshine
Flower and shrub and tree and vine
Draw the essence of their being,
And the means through which they live.

Northward, southward, eastward, westward,
Come the travelers from afar,
Each with different incentive
And through varied ways may come.
Yet all eyes are fixed intently
On the selfsame guiding Star—
On the far-off Holy City,
For all highways lead to Rome!
When the Sabbath bells are sending
O'er the city, o'er the vale,
Peals that whisper, "Come and worship!
God is mercy, God is grace,"
In the city's gorgeous temple,
In the wee church in the dale,
Kneel we at the hour appointed,
Each in his accustomed place.

At a touch of fires celestial
Pent up feelings overflow,
As the Rock its living waters
Yielded to the Prophet's rod;
God's eternities a harvest
Reap from seeds that man may sow—
"Paul may plant, Apollos water,"
But salvation comes from God.

* * * * *

Is it a song from the gates ajar?
Or wafted down from the Morning Star?
A wandering voice from the realms of Light?
The haunting strain of a woodland sprite?
That tremulous note that seems to float
Out on the air from a source remote?
So low, so faint, 'tis scarcely heard,
The mating song of the mocking-bird!
And hark! another ethereal note,
Clear and pure as a far-off bell,
Thrills to the ear from the mottled throat
Of a thrush, deep hid in the shadowed dell.
And the vibrant song of the mountain lark;
The redbird's whistle, clear and keen,
Like blades of music cleaves the dark
From its hiding-place in the evergreen.
And lake and river, and hill and plain
Their voices blend in the glad refrain.
And o'er the hill, lo! the Morning Star,
The Prophet of Day, in his robe of white
Stands proud and calm on the walls of night
In the glow of the gates of Morn ajar!

And a bird's notes whisper from glade and dell,
"God rules the world and all is well."

* * * * *

Hear the voice of Nature singing
In a softened undertone—
"Comes the free gift of the Spirit
As the harvest from the sod;
God, through Nature brings the harvest,
From the seed that man has sown;
"Paul may plant, Apollos water,
But the increase comes from God."

Madison, Miss. JAS. F. DORROH.

Church News

The famous Rheims Cathedral' is reported to have been greatly injured by German shells in a battle on April 26.

The Protestant Episcopal Church which set out to raise a fund of $5,000,000 to take care of its aged and disabled preachers has succeeded in securing $7,500,000.

Under the pastorate of Dr. J. H. Jowett, the average mid-week prayer meeting at the Fifth Avenue Presbyterian Church of New York City is stated to have been about 400.

Dr. L. W. Munhall, the noted evangelist of the Methodist Episcopal Church, has been elected President of the Philadelphia Conference Historical Society. Dr. Munhall seems to stand well with the brethren who know him best.

Under a decision of Surrogate Cohalan, who dismissed a contest instituted by distant relatives, the bulk of the $2,000,000 estate of the late Miss Jessie Gillender of New York City will go to the Paulist Fathers, of the Roman Catholic Church.

Rev. A. D. Betts, of the South Carolina Conference, has been elected President of Paine College, our school for Negroes at Angusta, Ga., in place of Mr. D. E. Atkins, resigned. Mr. Betts was for a time a member of the Mississippi Conference.

We take the following from the Pacific Methodist Advocate: "The Billy Snnday Tabernacle in New York City seats 17,000. There is standing room for 3,000. A cafeteria in charge of the Y. W. C. A. will accommodate 818 persons. A rest room and a hospital form an annex to the Tabernacle. From Billy Sunday down, the equipment is np-to-date."

Some of onr Church papers are printing advice from so-called Canadian Methodists concerning the matter of Methodist union in the United States. Having been striving for the complete wiping out of Methodism in their own country for some years with a pretty good prospect of success, it is not surprising that that these gentlemen are pleased to see movements with similar possibilities under way in the States. The true logic of the preachment of the extreme unionists is the extinguishment of denominationalism as rapidly as possible.

SHREVEPORT PREACHERS' MEETING.

Present: C. D. Atkinson, P. E.; W. W. Drake, S. J. Davies, S. A. Steel; Dr. A. C. Clement, and Rev. O. M. Posey, visitors.

The Rev. C. D. Atkinson presided. After the regular business was attended to, a committee was appointed to draft suitable resolutions expressive of our love for Rev. F. R. Hill, D. D., whose death had just been reported. Dr. Hill had many warm friends in Shreveport A resolution was adopted expressing our pleasure at the return of Bishop Moss to hold the next session of our Conference. The Brown meeting was discussed, and plans adopted for getting everything ready for the meeting in the fall. Dr. Wynn reported on the Centenary campaign, and said he felt greatly encouraged at the results so far. Dr. Clement, the head hustler who is conducting the campaign, made a brief address, and also expressed the hope that in spite of adverse conditions, they would succeed in "putting it over." The local workers are fortunate in having the assistance of Dr. Sexton in the campaign, for this wizard has great influence in this "neck of the woods." Some folks around here won't turn loose a nickel till they "ax George," and when he says so, they shell ont. Dr. Steel introduced a resolution that was unanimously agreed to, that in the interest of the universe a preacher ought to have one evening in the week at home with his family. There was no debate on the subject, but the question is how to do it. The press of the city has been very cordial in its co-operation with the Centenary campaign. Some of the "old buddies," to use Sexton's lingo, have had their pictures in the papers, and some of them would not be mistaken for Apollo. Wynn is the handsomest man among the bunch, perhaps (don't leave out that 'perhaps,' it is my only protection), but his picture made him look like he was an impersonated grouch. By the way, they onght to get his picture now while this campaign is in full headway, for his handsome face is illuminated with a smile as bright as the sunlight. But the "Reporter" may lose his job if he monkeys too much with the portraits of the brethren, for some of them won't bear comment. REPORTER.

Shreveport, La.

CONCERNING CHURCH UNION.

The question of organic Church union has somewhat fallen into the rear, both because of the stronger interest in the great war, and because the subject had become somewhat hackneyed, with little evidence of progress. Rev. Dr. Peter Ainslee, of the Christian Church, and editor of a special magazine on Church Union, discusses this subject in "The Christian Work." The article is very sane, and it impresses us as showing much more patience than has sometimes marked his writings. We are glad to note this, and the spread of such a spirit will do more toward true union than the imitation produced by constant irritation. Some of the abuse, ridicule and unwise fervor on this subject has retarded the growth of union. **The demand now is to recognize the clear line of distinction between the believers in Christ and in the Holy Scriptures, and those who are unbelievers in these things.** When this distinction is clearly drawn, and the real danger of the enemy of false teachings is clearly perceived, it will do much to bind believers closer together in the face of the common peril. If men meet on the great fundamentals, those minor convictions and interpretations will be respected, and will continue. If any believe that the points of difference are sufficiently essential as to require testimony, their convictions will be respected, and they will receive general fellowship, confidence, and even aid from their brethren of different views upon union. It is this freedom, confidence and respect that provides the soil and the atmosphere in which union most vigorously prospers. **Just now the healthy separation of evangelical believers from those who are unbelievers is more important than the formal union of bodies.** When once the irritant is removed, and the poison counteracted, the wound will heal, but not before.—The Presbyterian.

LIFE AS A SCHOOL.

Beyond all this, life to me is a school in which to learn how best to serve, a school in which we may be taught how best to employ and develop our special talents for service here and, I believe, hereafter. In order to achieve results, call it sentimentality or what you will, rather than accept any or all the "isms" for my teacher, I prefer to go to Jesus Christ and learn of Him—of Him who brought us the good news of God's love to us—individually; who showed that even a shameful death and a despised life do not affect the real value and joy of a life of love, and who dignified each human life by saying it even can be useful in that way to God above. Meanwhile, He seems to me to teach first, last, and always, that it is better not to exist at all than not to love; and this I most firmly believe.—Wilfred T. Grenfell, M. D., in What Life Means to Me.

"The supreme concern of life is to do Christ's will and to bear whatever he sends into the life. All personal considerations, such as home, friends, even life itself, are tributary to this purpose."

KEEPING SUNDAY SCHOOL CHILDREN IN THE CHURCH.

By Rev. P. O. Lowrey.

To any critical observer of the times it is evident that the teaching function in the Church is being magnified and the preaching function minimized. The field is full of Sunday school specialists, and many of them are so enthused in their specialties that one might judge from their enthsiastic utterances that all we have to do to make a model Christian is to get him as a baby on the Sunday school Cradle Roll and hold him in some of the classes to adult life, and the work is done, without the aid of pastor or any other Church agency. And, as a consequence of such doctrine, we are not surprised to find some parents feeling that if their children go to Sunday school they have "made their religion," and no further attendance upon Church for the day is necessary. And many of the children who are brought into the membership of the Church with much enthusiasm on "Decision Days" never keep one vow that they then make; and later they must be won to an active Christian life, just as are those who have never attended Sunday school. A business firm that would lose so large a per cent of its profits as does the Sunday school the fruits of its work, would soon have a special commission working on the problem, that the loss might be stopped. But many of our Sunday school specialists are so busy crowding the children in at the front door that they have no time to give attention to the guarding of the back door. As a supplementary agency to the worship and preaching of the Church, the Sunday school is of inestimably great value; but when this is allowed to be substituted for the "foolishness of preaching," as ordained by God for the saving of the world, then it is questionable as to whether or not the Sunday school should ever have been born. Christ "began both to preach and to teach," but he did not appoint some sixteen-year-old girls and some untrained laymen to "hear the lessons" of the multitudes and then send them home. But he himself, who "spake as never man spake," did both the preaching and the teaching, while in some of our modern churches, with their large Sunday schools, the pastor must see his growing boys and girls taken from under his ministry and put under the tutelage of persons who have neither had special training for their work, nor do they sometimes give more than thirty minutes per week, and sometimes not half that much, we dare say, to the preparation for their class work. The pastor's divine call to preach and his years of training and specializing are valueless, as far as the pupils of such a Sunday school are concerned; and in some cases it might be considered an economic waste to have a preacher at all simply to administer the sacraments to the adults of the Church, and to preach to those of mature age, the most of whom were converted in the days before the Sunday schools were substituted for the Church, and are now estahlished in their Christian lives. Unlike an army specialist, the pastor's work, according to this conception, is not essential to train the coming force in the Kingdom, but more to comfort the retired members of the pension roll.

In analizing the excuses that we sometimes hear given as justifying reasons for our Sunday school scholars not staying to the services of the Church, we note the following:

1. The Sunday school is a part of the church, say some, and when a scholar has attended Sunday school he has kept his vow and obligation of church membership. According to this conception, the church is run in sections, and which one a member attends is simply a matter of choice. If he likes the Sunday school better, well and good; if the preaching service, it is his own affair.

Over against this we suggest that when our membership vows "to attend the ordinances of the Church and to support its institutions" were formulated and adopted, the idea that any department of the church should ever be substituted for

(Continued on Page 16.)

THE CENTENARY CAMPAIGN

A special Ten Days' Campaign to raise $100,000 for Centenary College has been under way in Shreveport for some days, having started on Wednesday, May 3. The canvass for funds is under the direction of 12 teams, each having a captain, with Rev. A. E. Clement, of Nashville, Tenn., directing the movement as a whole.

Prior to starting the campaign, there was a preliminary dinner at the Youree Hotel, at which the principal speakers were Dr. George S. Sexton and Mr. O. A. Wright. At this dining enthusiasm was at high tide, and Mr. J. C. Foster, Chairman of the Advance Pledge Committee, announced subscriptions already made, as follows: E. A. Frost and F. T. Whited, $3000 each; J. B. Ardis, Dr. J. L. Scales, T. C. Clanton, Foster & Glassell, S. H. Bolinger, G. S. Prestridge, and O. A. Wright, $1000 each—a total of $13,000.

The following are the team captains: M. L. Bath, E. P. Carstens, D. P. Eubanks, Mayor John McW. Ford, J. C. Foster, J. H. Fullilove, Jr., W. A. McKennon, Dr. A. B. Nelson, G. S. Prestridge, Dr. J. L. Scales, and J. M. Robinson.

The plan provided for a luncheon at noon each day, at which reports were to be submitted. It also arranged for having the progress of the campaign indicated in a scale placed on the Commercial National Bank Building.

The slogan for the campaign is "Watch the Centenary College Boy Climb the Bank Building." With every addition to the fund, the figure of a college boy will ascend the scale on the building, his hand pointing to the latest total.

Good News.

On last Monday, May 7, Dr. R. H. Wynn sent us the following telegram: "Centenary campaign beyond $30,000 on the fourth day." This good news will make many hearts happy throughout the State of Louisiana.

CENTENARY COLLEGE.

(An Editorial Utterance in the Shreveport Times of May 2.)

We do not have to hark back many years to the time when all of us were enthusiastic over the prospect of inducing the powers that be in Louisiana Methodism to move Centenary College from its old home at Jackson to Shreveport. We enlisted in the fight vigorously, even joyously. Here was something worth fighting for, we told ourselves, and so we gave battle with an order which recalled the brave days when we fought for the big enterprises which do so much to help build a city.

It is certain that we expended no less effort, in its way, to get Centenary College than we did to get the Kansas City Southern railroad, although we looked upon the latter as a more material achievement and in some ways more worth while from a strictly commercial standpoint. And as an earnest of the fact that we meant business, we set about getting Centenary along much the same lines as we were accustomed to do in getting a new railroad. We proposed to vote a subsidy to Centenary in the form of a tax, and when we learned that this could not be done under the law, we were disappointed, but this did not prove an insuperable obstacle—a good many of us subscribed to a voluntary tax and paid it for a period of years.

Thus it was that Shreveport secured the removal of this historic institution of learning from Jackson, where for so many years it had been a landmark of education and a source of pride. The battle won, we promised ourselves and Centenary great things. We would make Shreveport a "college town," with all that this term implied. We would watch and help the new Centenary grow on foundations firmer and more useful than had been the case with old Centenary. Most of us had secret dreams and ambitious plans for the growth and upbuilding of the institution.

Well, we have waited and watched and the years have gone by. Centenary has justified itself fully, considering the resources at its command. The Methodist Conference of Louisiana has done what it could, with all the varied burdens of the Church in the many fields of endeavor resting upon it, to put Centenary upon its feet and to help it forward. The college has increased in usefulness and in the benefits it conferred upon a growing student body and upon Shreveport. More particularly in the past few years, under the presidency of Dr. Wynn, have its potentialities been revealed.

This brings us down to the present day and to the duty and the responsibility that rest upon this community in particular and upon lovers of educational progress throughout Louisiana in general to place Centenary in a position to realize the ambitions that we had for it in the days that we struggled to have it established here. We should regard this as no less a privilege than a duty, because Centenary has reached that point in its evolution as a college where it is capable of exercising a powerful influence in civic welfare, in the development of social ideals and in the promotion of higher education. Shreveport has a selfish interest in the institution, not only for these reasons, but also because it is a material asset worthy of every encouragement.

To a more or less pronounced extent we have neglected Centenary, that is to say, those of us who were not immediately identified with the work that it has been doing. Our first enthusiasm in making sure of its removal to Shreveport over, we have been content to let the board of trustees and devoted men like the late Dr. Hill and Dr. Wynn, work out its salvation. The Centenary of to-day is a monument to their indefatigable labors and to the indomitable courage with which they have striven to surmount a lethargic public interest.

A movement has been launched to raise $100,000 as an endowment fund for Centenary College and it is needless for The Times to state that it considers this movement one that is fraught with the most far-reaching consequences, not merely for Centenary itself, but for the city of Shreveport and for educational progress, which must always remain of prime importance to the people of Louisiana. There could be no better tribute to the high character of the work that is being done at Centenary and to the possibilities of good in the upbuilding of this institution than in the standing of the men who have enlisted in this campaign and who are cheerfully lending their support to Dr. Wynn in his efforts to increase the usefulness and consequently the benefits of Centenary.

The Times earnestly hopes that the campaign now under way will meet with success. Other cities in this country spend millions of dollars in the development of such institutions, well knowing that such investments are justified both from the standpoint of civic interest and from the standpoint of the material gain derived from them. Centenary, above any other institution of learning in Louisiana that is divorced from State aid, deserves every encouragement necessary to its growth and development. The opportunity is here presented for Shreveport to become in truth and in fact the "college town" of its dreams.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Secular News

The Alaska Legislature, recently adjourned, appropriated $100,000 for war defenses.

Arizona has abolished capital punishment, being the twelfth State in the Union to do so.

According to a report given out on May 4, 48,326 men had been enlisted in the regular Army since April 1.

It is estimated that the high schools of Louisiana will at the close of their present sessions graduate 2000 students.

It has been announced that Cambridge University, England, will confer the LL.D. degree upon the Hon. Walter Hines Page, United States Ambassador to the Court of St. James.

By the will of the late Isaac Dudley Fletcher, the Metropolitan Museum of Art of New York City will receive a gift of $7,000,000, the second largest donation ever made to that institution.

The following institutions have been designated by the United States War Department as training schools for prospective army aviators: Cornell, Illinois, Ohio (State), California, and Texas Universities, and the Massachusetts Institute of Technology.

The reports received up to April 15, 1917, showed that during the year 1916 there were in operation in Louisiana 441 sawmills, which sawed 4,492,997,000 feet of lumber. The figures for Mississippi for the same period, so far as reported, were 328 mills, which cut lumber to the amount of 3,905,842,000 feet.

It is stated that as a means of providing revenue for the war with Germany postage may be increased a cent an ounce on both first and second-class mail matter. This would be a pretty heavy tax upon papers, which are already hard hit by the phenomenally high cost of all kinds of printing material. If this scheme is adopted, it will require three cents to send a letter.

NAIL THE FLAG TO THE PLOW.

By W. B. Lockwood.

Nail the flag to the plow—
The country needs grain,
While the sailor-boys guard
The tracks of the main.
God gave you the fields
And the sun with its light,
Then double their yields
While the sailor-boys fight.

Nail the flag to the plow—
The soldiers must eat
While defending the trenches
Or suffer defeat.
You can help the brave soldier
At this time of his need,
By increasing your acres
And planting more seed.

Nail the flag to the plow—
Your children and wife
Must be saved from starvation
While the world is in strife.
Your duty is plain—
Your mission is grand—
Each man is a hero
Who's tilling the land.

You say you're too old
To fight with a gun;
Then work in the fields
Till the setting of sun,
And show to the world
By the sweat on your brow,
That you're serving your country
With a flag on your plow.

—Times-Picayune.

PURITY GIVES POWER.

There are still many persons in the world that need to be impressed with the fact that the purer the blood is the greater is the power of the system to remove disease and the less the liability to contract it. Persons whose blood is in good condition are much less likely to take cold or to be long troubled with it, or to catch any contagious or infectious disease, than are those whose blood is impure and therefore impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla, and persons suffering from any blood disease or any want of tone in the system are urged to give this medicine a trial. It is especially useful at this time of year.—Adv.

The Great Battle

NOTES.

An Indiana judge, according to a contemporary, has ruled that a man who becomes intoxicated in a saloon has a legal right to lie down and sleep there.

On May 1, 529 saloons, 15 breweries, and 10 rectifying plants went out of existence in Nebraska, as a result of the recently enacted prohibition law coming into effect.

In Florida, the State Legislature has passed a measure submitting a prohibition constitutional amendment to the people. A bill has also been enacted which limits the amount of liquor that may be shipped to any one person in "dry" territory to a quart a month—this law to take effect at once.

A resolution urging National prohibition as a war measure was unanimously adopted by the American Society for Clinical Investigation in its session at Atlantic City, N. J., of May 2, and President Wilson was informed of this action. This society includes in its membership some of the foremost physicans in the United States.

THE AUTHOR OF THE WEBB-KENYON ACT SAYS WAR CALLS FOR A DRY NATION.

War's demand for a dry nation will be pointed ont by Representative Edwin Yates Webb, chairman of the House Judiciary Committee, and author of the Webb-Kenyon Act, in The Sunday School Times of May 5. The Webb-Kenyon Act empowers the individual States to prevent liquor shipments from wet States into their own borders. The masterly manner in which Mr. Webb drew this act was attested when the Supreme Court in January declared it to be constitutional. Congressman Webb says:

"If our national life is at stake, our soldiers and sailors are the prop upon which such a life rests, and every drunken or drinking member of our armed forces weakens to that extent our national prop. This statement seems to me to be axiomatic. If so, then it is unthinkabie that our great country, while in a life-and-death struggle, should permit one drop of whiskey to go into the hands or mouths of its fighting forces. We should, therefore, have by all means a law prohibiting, under severe penalties, selling or giving intoxicants to any soldier or sailor of the United States. * * *

"But a sober army cannot long endure if it is dependent upon a drinking or drunken population."

Mr. Webb states "that the President and his advisers have the liquor problem now under consideration," and then he goes on to show what Congress could do to give us National Prohibition. It is a timely utterance, and should be read in full as it appears in The Sunday School Times, published by The Sunday School Times Co., 1031 Walnut Street, Philadelphia.

NATIONAL PROHIBITION NEEDED.

The movement toward nation-wide prohibition in the United States has attained tremendous momentum in the last few years, and with the entrance of the nation into war new and powerful arguments are marshaled in its favor. All over the country the word is being spread that the world's food supply is dangerously low. Appeals are being made and great organizations perfected to produce more and waste less. Instantly then the question arises: What about the waste through liquor? What about the hurt to the efficiency of men who drink? What about the absorption in a worse than useless occupation of the energies of the thousands of workers who make that drink? What about the waste of the grain that ought to be kept for food? Let these questions be asked often enough and they will drive home their inevitable conclusion: the nation's real preparedness involves nation-wide prohibition. —Southern Churchman.

"Where God is least wanted is where He is most needed."

SOME OBSERVATIONS OF A TEXAN.

(Reprinted from a recent issue of the Texas Christian Advocate.)

During my recent visit to my old home in Belleville, West Virginia, I made a special study of the Unification question as it is on the borderland. Our brethren in the Methodist Episcopal Church are willing to unite on the principle of the "Big and Little Fish" parable. The big fish said to the little fish, "Let me swallow you and then we will be one fish, you know." Our people at Bellevilie are not willing for such a union. They prefer to swim in the river of God's love, "little and unknown; prized and loved by God alone." The feeling engendered by the war between the North and South still exists, and there will not soon be a union of hearts on either side in that community. I am fully convinced the best thing for us to do is to let well enough alone and remain as we are.

West Virginia has prohibition and the law is as well enforced as any other law. Parkersburg, the capital city of Wood County, is a town of 25,000 population. Business is better and the city is growing faster under prohibition than it did with the open saloon. We had a great time and a good meeting in old Believille, but I was glad to get back to old Texas and down to hard work again.

Bardwell, Texas. G. W. KINCHELOE.

KEEP AN EYE ON THE MORMONS.

Mormonism is one of the greatest menaces which threaten this country. If people generally realized the greatness of the danger from this gigantic organization, the citizens of this country who believe in the fundamental principles upon which the government is founded would rise in their might and crush it as a political power. Of course it must be dealt with in a different way as a religious power and influence. There had been a feeling with many that the Mormons were all in Utah and that the rest of the country need not be concerned about it. The fact is that there is not a State in the union nor a civilized country in the world which is not feeling their influence. Their missionaries are constantly going all over this country teaching their doctrines and circulating their literature. This propaganda has generally been of a very quiet kind, but it seems now that they are coming more into the open. Following the example of that unmitigated fakir, Pastor Russell, they are now making use of the secular press by furnishing the weekly papers with their sermons. The Christian people of the country should enter their most vigorous protest against their publication.—Presbyterian of the South.

FORTUNATE.

Those of us—we old fellows so to write it—how fortunate we are! If we had delayed applying for admission into the Annual Conference to these latter days—the days when the "Carnegie units" must be considered—how many of us would have to stay out? It may be all right to have the standard for those who have been admitted high and continually being placed higher, but there is such a thing as having the "entrance requirements" too high. Some "mighty" good men, men who have done a great work for the Church and the world, would be left out now if they had to have the number of "units" required. But we suppose Mr. Carnegie knows what ought to be the educational furnishing of the men who wish to preach the gospel and become members of an Annual Conference.—Wesleyan Christian Advocate.

INFLUENCING A WORLD LEADER.

Recent news bears witness afresh to the influence which even a plain and humble life may exert upon the world. Richard Lloyd, who died last month in Wales was a poor man, who supported his family by cobbling shoes. When his sister's husband died, Richard Lloyd took her little son David into his family. He gave the boy all the education the village schools afforded, and, as a matter of encouragement to the child, himself took up the same studies. Sometimes the exercises and "examples" in arithmetic were worked out with chalk upon sole leather, in lieu of slates or paper. Nor did the cobbler, who was a deeply religious man, neglect the spiritual in the boy David's education. Not only was the mind trained, but the soul was nurtured. David became a lawyer, then, when he was but twenty-seven years of age, he was made a member of the House of Commons. Now he is known as David Lloyd-George, Premier of the British Nation, and their great leader. Plain old Richard Lloyd, working over the lad David, praying over him, following him in his public life with letters of wise counsel and more prayers, lived to see the honors that had come to his ward, and to thank God accordingly. Mentally, he could never have performed for humanity what his nephew has been able to accomplish. Yet, faithfully he labored to teach the child the things of God, and lo! unawares he was fitting one who was to be called "to the kingdom for such a time as this."—The Presbyterian.

ABRAHAM LINCOLN.

February 12 was the anniversary of Lincoln's birth. He will always have a great place in history. His was a strong, great life. We honor him, and believe it would have been vastly better for the South as well as for the nation if the fanatic who assassinated him had never been born. With all of his goodness and greatness, however, Lincoln never became a member of any branch of the Church. We once heard a Bishop say to thousands of young church people: "Abraham Lincoln towered from his shoulders above every other man born of woman in the last six thousand years." We thought, "What would have become of the Church, if all other men had followed his example," and we did not believe it wise to thus unqualifiedly hold him up before young people as the paragon of all goodness and greatness. This neglect or indifference to the Church of Jesus Christ was the fly in the ointment of a noble life. Let no reader think that we undervalue his heroic character or that we fail to appreciate his wonderful career. But we would be untrue to our convictions if we did not tell our young people that there was at least this spot on the sun.—Alabama Christian Advocate.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

THE BOY WHO WASN'T AFRAID.

Two bright little fellows, named Harry and Will,
Were just the same age and the same size until
One day in their travels it chanced that they met
A queer little creature surnamed Cigaret.

This queer little creature made friends with the boys,
And told them a story of masculine joys
He held for their sharing. "I tell you,' quoth he,
"The way to be manly and big is through me."

Will listened and yielded, but Harry held out.
"I think your assertions are open to doubt."
"Afraid!" echoed Will. "Oh, you cowardly stick!
Well, I'm not afraid, just look here!" As he spoke
He blew off a halo of cigaret smoke.

Five years from the meeting I saw them again,
The time had arrived when they should be men,
But strangely enough, although Harry boy stood
As tall and as strong as a tree in the wood,
Poor Will seemed a dwarf; sunken eye, hollow cheek,
Stooped shoulders, proclaimed him unmanly and weak.

With thumb and forefinger he listlessly rolled
A cigaret, smoothing each wrinkle and fold;
And the smoke he puffed from his lips, I declare,
Took the form of a demon and grinned from the air.
And it said: "See the wreck of a man that I made
Of the boasting young fellow who was not afraid."

—Ella Wheeler Wilcox.

THE MAY BASKETS.

Margaret sat by the table making May baskets. As she worked, her face was very sober. For the past two years she and Evelyn Gray had made their May baskets together. This year for the first time in their lives they had quarreled, and it was now almost a week since they had spoken to each other.

"I shant speak until she does," Margaret had kept repeating, yet she had found the week a very long one. Her school work dragged and her play was dull and lifeless.

"This is for Ruth and this for Arthur and this for mamma," she said as she counted up her completed work. She stopped with a lump rising in her throat. She had always hung one for Evelyn before.

"Here's a whole sheet of pink paper left!" For a few moments the little girl stood hesitating.

"I'm going to—no, I won't. Yes, I will," and before she could change her mind again, she seized paper and scissors and went resolutely to work.

When she had finished, she had a dainty little basket of pink and white, the prettiest she had made. She filled it with candy and peanuts and set it aside.

As soon as evening came she hastened out. She would hang this one first. The house was but a short distance down the street. She hung the basket on the knob, rang the bell and before anyone could answer it, she was half-way toward home.

The next day in school she looked at Evelyn but saw that she was studying hard. At recess she stood around expectantly, and after school she waited a few moments until she saw Evelyn going home with another little girl.

Margaret could not keep back the tears.

"She might have known it was mine," she said with a little catch in her voice. "I made it pink, cause I knew it was her favorite color. She doesn't want to make up."

She did not glance at Evelyn that afternoon, and when school was out, she hurried quickly home.

Just after dark the doorbell rang. It was a May basket, of course. Margaret rushed to the door in time to see a little figure hastening away in the distance.

On the knob was a basket just like the one she had hung the night before, only it was blue instead of pink.

"Oh!" she cried, "it's from Evelyn! She knows I like blue." Her eyes shone as she carried it into the house.

The next morning on her way to school she saw Evelyn a little ahead and ran to overtake her.

"I had a lovely May basket last night," she exclaimed. "It was blue and white."

"And I had a pink and white one, night before last," answered Evelyn.

The two little girls looked into each other's eyes.

"You hung it!" they cried together. Then they put their arms about each other, and as they went on chatting gayly no one would suppose that they had ever been anything but the best of friends.—American Messenger.

JIMMIE SQUIRREL'S ESCAPE.

Jimmie Squirrel lived on a beautiful old campus with lots of nice feathery elms that stretched out long, droopy branches to jump across. He was a funny little snubby-nosed fellow, and the first time he tried to beg nuts from a student, as his mother had taught him, he nearly fell over on his little snub nose. The student laughed and said: "Well, James," but Jimmie was so embarrassed that he frisked around his fuzzy gray tail and jumped for the lowest hanging bough.

The student stopped laughing and tried to coax him down with nuts, but he wouldn't come until the student had gone away. Then he slid down the trunk, with his beady little black eyes on the walk, and snatched up a nut in his paw. It was a peanut, and nice and soft to crack and eat.

The student tried to get Jimmie to eat nuts from his shoulder, but Jimmie would only cock a bright eye and come a little nearer, with his tail balanced, ready to flick off at a move.

Jimmie had always wanted to play in a big elm just across the street, but his mother had warned him never to go there, that only the campus was safe for little gray squirrels. But, like other children, Jimmie got tired of obeying his mother, and one day when she was not around he scrooched down his fuzzy gray tail and scooted across the car tracks to that tree as fast as he could go.

The branches were just right for swinging on and playing hide and seek with the birds and Jimmie was having a beautiful time, when a naughty little boy in the street below with a sling-shot happened to spy him.

"Oh, come on, fellers; here's a squirrel," called the little boy. Jimmie's poor little heart came right up to his throat. How he wished he had obeyed his mother!

The little boy kept shooting at him with his sling-shot, and the other boys came and threw stones, and Jimmie jumped and dodged from branch to branch, but it wasn't any fun any more.

Pretty soon a car came in across the road and a lot of student's got out. Some of them saw the crowd of boys across the road and came over to see what was the matter. Jimmie saw them, too, and began to chatter at the top of his voice. When they came nearer he saw that one of them was his student. He said:

"Hello, boys; what's the matter?"

Then he looked up in the tree and saw Jimmie.

"Why, it's James," he said. "Here, you young rascals, get out of here quick, and don't let me catch you doing this again."

He said it so threateningly that the bad boys were scared and started running off down the street.

"Come on down, James," said his student. "It's safer on the campus."

Jimmie didn't want to come down a bit, but it was getting dark and he was afraid of those boys, and the campus looked ever so far away. So he sidled down the trunk and jumped from branch to branch, scolding all the while. When he got to the lowest branch he jumped right onto the student's shoulder, and maybe he wasn't glad to be carried safely back to the campus again!

He never went off the campus again, but he often came up and ate peanuts out of the student's hand after that, or sat on his shoulder. And never again did he disobey his mother.—E. A. Stuart, in the Pittsburgh Dispatch.

HOUSE ON CAMP GROUNDS FOR SALE.

Located on Tabernacle square; has advantage of sea and land breeze, in full view of Gulf; 10 rooms with sanitation, gas, electric lights; furnished throughout. Price $500. Address Mrs. T. E. Seale, 1914-23d ave., Gulfport, Miss.

"THE LADIES' AID WILL DO THE REST."

We've put a grand addition on the good old church at home;
It's just the latest kilter, with a gallery and a dome.
It seats a thousand people, the finest in all the town,
And when 'twas dedicated, why, we planked ten thousand down;
That is, we paid five thousand; every deacon did his best,
And the Ladies' Aid Society, it promised all the rest.

They'll give a hundred sociables, cantatas, too, and teas;
They'll bake a thousand angel cakes and tons of cream they'll freeze;
They'll beg and scrape and toil and sweat, for seven years or more,
And they'll start all over again for a carpet on the floor.
No, it isn't just like digging out the money from your vest,
When the Ladies' Aid gets busy and says "We'll pay the rest."

Of course, we're proud of our big church, from pulpit up to spire;
It is the darling of our eyes, the crown of our desire.
But when I see the sisters work to raise the cash that lacks
I somehow feel the church is built on women's tired backs;
And sometimes I can't help thinking, when we reach the region blest,
That men will get the toil and sweat and the Ladies' Aid the rest.

—Author Unknown.

Sincerity is the indispensable ground of all consciousness, and, by consequence, of all heartfelt religion.—Kant.

"Again and again Jesus urged upon those who listened to Him to 'follow' Him. This was to be a sure mark of true discipleship. And it is so still. The men who follow Christ have a right to the name Christian—and they alone."

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

DOCTOR
Tichenor's
Antiseptic
THE GO-BETWEEN
whether it be a Burn, Bruise or Scald—
DR. TICHENOR'S ANTISEPTIC
affords instant relief. Its cooling effect prevents congestion and the antiseptic qualities prevent swelling, blistering and superation afterwards.
"It draws the fever"—you cannot afford to be without it at home.
All druggists 25 and 50 cts.
ASK ANY ONE WHO HAS EVER USED IT.

Christian Advocate.

OFFICE No. 513 CAMP STREET, NEW ORLEANS

BERT A MEEK, Editor.
CHAS. O. CHALMERS, Publisher

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Ingram, Rev. J. F. Foster.
Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. W. W. Pinkerton, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

HELP THE ADVOCATE!

We desire once more to appeal urgently to our pastors and other friends to lend the Advocate a helping hand AT ONCE in the various pastoral charges. Perhaps never since the Civil War has there been such a trying time as this for Church publications. The cost of print paper and the other materials that we have to use are already well-nigh ruinously high, and are still going up; and, furthermore, Congress is now considering the question of making a large advance in postal rates. Experience has taught us that what is done in the way of securing subscriptions must be chiefly done in the winter and spring months, and this period has now nearly passed, leaving hundreds, and even thousands, of unrenewed subscriptions upon our books. These will have to be dropped soon unless they are remitted for. And if our circulation is thus reduced, disaster will likely overtake the Conference organ in the fall, if not at an even earlier date.

WILL YOU NOT, DEAR BROTHER, WRITE THE ADVOCATE OFFICE IMMEDIATELY, giving the post-offices in your charge and obtain a list of the subscribers in your field, and make an earnest and faithful effort to secure the renewal of them? We believe that the Church needs to have the New Orleans Advocate properly maintained in this crucial period, but it cannot be done without your active assistance. Because of the hard times, many people are more inclined than usual to cease to take a religious paper; and if things are let alone, the Advocate is certain to fare worse than it ordinarily does. Only prompt and energetic work can tide us successfully over the present menacing situation. May we not count on your assistance?

A GREAT MEETING.

At this writing the union meeting of the Southern Methodist churches of this city is still going on, having been in progress two weeks last Sunday. The interest has deepened and widened until it has become a truly remarkable revival. Dr. Werlein stated publicly last Sunday evening that it had been the greatest meeting held in any Church in New Orleans in perhaps fifty years. The attendance in the morning has been far from what it should have been, but at night the audiences have been very large, frequently overflowing the spacious auditorium (including the galleries and all other available space) of the First Methodist Church. Some of the services have been characterized by wonderful manifestations of the Holy Spirit's power. On last Friday evening, after a powerful discourse by Brother Coale on "The Modern Dance," there were 52 conversions and hundreds of people, many of them young, promised henceforth to use their influence against this harmful diversion. An inspiring consecration service was held last Sunday afternoon, at which six men announced their purpose to enter the ministry, and three young ladies volunteered for missionary work. The number of conversions on that day was said to be 38, and up to last Monday the total number during the meeting was estimated to be near the 500 mark.

Brother Coale, who is one of the General Evangelists of our Church, is a man of unusual spiritual power, and his sermons are clear-cut, forceful, and probing in their effect. They find their way to the heart and conscience, and the results are soon seen in conviction, penitence, and the birth of awakened souls into the Kingdom. He is obviously a man of God, who is dead to the world, and whose whole heart is in his work. Like Billy Sunday, he preaches the old theology—the only theology that can kindle the revival flame. The Bible is to him the very Word of God, and the ultimate authority on all religious and moral questions. He preaches the Gospel as it has always been understood, and there is no note of uncertainty or speculation in any of his discourses. He is free from eccentricities—a plain, practical, sensible, unspoiled Methodist minister, who feels that he is a commissioned ambassador of Christ, and who believes it is the privilege of every Christian worker, even in this materialistic age, to be Spirit-filled and Spirit-led. It is a tonic to one's faith to listen to such a man as Brother Coale and to witness the effect of his earnest, searching messages; it demonstrates the fact that God yet speaks through men whom he has called to proclaim his truth and that the Gospel has not lost its saving power.

We have also been much pleased with Brother Coale's associate workers—his chorister, Brother Spindler, and his other helper, Rev. W. E. Hawkins, of Fort Worth, Texas. They are both choice young men, earnest, capable, and admirable in their manners and deportment. Together, the three make a fine team, and we heartily wish that there were many more like them in Southern Methodism. They have shown that the right kind of work for Christ is effective in pleasure-loving, sinful New Orleans, and if it is so here, it must be so anywhere. Oh, that our Church might realize this, and set herself aggressively to this supreme work, renouncing all worldliness, and seeking for its accomplishment that enduement of power which cometh from above!

A REQUEST.

The Editor of the Advocate, overworked as he is, is moved to make a request of persons sending in matter. It is to ask those forwarding it, to please put it in proper form for publication. We have never, so far as we know, been called a lazy man, but we are being literally overwhelmed by being used by the public as a kind of general amanuensis. We are willing to do such work for persons who do not know how to do it; but when brethren who are fully competent to write thus impose upon us, requesting us to take scattered information and shape it into an announcement or statement that can be printed, or to compile an article from newspapers mailed to us, we feel somewhat inclined to demur. With no clerical assistance in the office, with a heavy correspondence to attend to, with the task of reading and correcting articles that are to be turned over to the linotypists, with our editorial work, with the gathering of matter for the several departments of the paper, and with a goodly share of the proof-reading to do, our hands are somewhat more than full. It is not likely that there is any minister in Louisiana or Mississippi who has a more engrossing or taxing job than is ours. We are very well aware that there are some who imagine otherwise, and who think that the Editor ought to be out of his office and somewhere in the field a large part of the time; but if any brother with such notions would come down and do our work for two or three weeks, we haven't the least doubt that he would change his mind. It would tend to lighten our labors very much if all writing for the Advocate would try to have their copy reach the office ready to be put in type.

A CORRECTION.

The figures that appeared on the first page of the Advocate last week in our brief discussion of the relative strength of the colored communicants in white churches and independent Negro bodies were erroneous at two or three points, as a result of hurried work and a wrong tracing out of the dotted index lines across the page. The figures as to the Seventh Day Adventists (chiefly a white organization), the Colored Primitive Baptists, and the Baptists—National Convention (Independent bodies) were largely excessive. But for the fact that our paper was brought out amid many interruptions last week, the preparation of much of the copy used being very hasty, these mistakes would almost certainly have been detected in advance of publication, as they were as soon as we had time to read the issue carefully. We are now making this statement entirely upon our own initiative, having had no complaint from any quarter.

This correction does not at all upset the point that we sought to make in favor of having the Negro Methodists in an independent Church, since their largest religious achievements have been made in such bodies. The between 300,000 and 350,000 Negro communicants in the Methodist Episcopal Church, with $6,000,000 or $7,000,000 worth of property, make a very meager showing in comparison with the several million Negroes in the independent bodies, with property aggregating nearly $45,000,000. The following figures are from the Negro Year Book, edited by Monroe N. Work, of the Tuskegee Institute: A. M. E. Church—communicants 620,000, property $11,303,489; A. M. E. Zion Church—communicants 568,608, property $4,833,207; C. M. E. Church—communicants 240,000, property $3,500,000; National Convention of Colored Baptists—communicants 2,261,607, property $24,432,272.

ALONG THE BORDER.

The Baltimore Conference had an increase of about 3000 in membership during the past year. As will be seen by reading the brief article, entitled "Observations of a Texan," which is printed in this issue of the Advocate, the work in our Western Virginia Conference is also prospering. We have in the Connection no Conferences truer or more loyal to the ideals and traditions of Southern Methodism than these. What they are accomplishing is a complete refutation of the suggestion (scattered abroad) that our work is in a crumbling condition along the border.

A rumor that a high official of Southern Methodism has declared that unless our Church shall consent to unite with the Northern Methodist Church, nearly all our preachers in certain areas in the West will desert the ranks, has been pretty considerably worked in some sections of the South. But we have never considered this representation in any other light than as an unjust reflection upon our ministers laboring in the fields referred to. No man has presumed to make any such statement in the public prints over his own signature. It is doubtful whether in the entire history of our Church our work along the entire border has ever been more encouraging than it is now.

PERSONAL AND OTHER NOTES.

The Shreveport Preachers' Meeting adopted a resolution expressing gratification that the Louisiana Conference has been continued under the episcopal supervision of Bishop Hoss.

More than 20 members were received in the Carrollton Avenue Church of this city during the month of April. Rev. A. F. Vaughan is giving a good account of himself as the shepherd of that flock.

Brother J. L. Bell, a prominent laymen of Newton, Miss., has our thanks for 5 subscriptions from that excellent community. Such service to the Advocate upon the part of the laity is much appreciated.

Rev. J. T. Lewis, of Greenville, Miss., recently delivered a patriotic lecture to the Bolivar County Agricultural High School, at Cleveland, Miss.,

which evoked considerable enthusiasm. His theme was "Liberty—Freedom."

Mr. Paul Renshaw, advertising manager of the D. H. Holmes Company of this city, has been chosen President of the New Orleans Advertising Club. This is a distinction worthily bestowed. Mr. Renshaw is a son of Rev. J. S. Renshaw, of the Memphis Conference.

We are indebted to Rev. O. L. Savage, of Webb, Miss., for 3 additional subscriptions to the Advocate. This makes, in all, 23 subscriptions that Brother Savage has sent us since the beginning of the Conference year. Would that the Conference organ had more such friends!

The following friends (not elsewhere mentioned) have our thanks for two or more subscriptions to the Advocate sent in within the past few days: Rev. T. B. Holloman, Vicksburg, Miss., 2; Rev. J. T. Lewis, Greenville, Miss., 6; Rev A. R. Beasley, Poplar Creek, Miss., 2; Rev. N. B. Harmon, Magnolia, Miss., 2.

Brother B. W. Lewis, of Utica, Miss., gives us 2 subscriptions from his charge, adding in his letter the following note: "We are getting along well with our work. The Lord is blessing us abundantly. Our church at Learned was blown down about a month ago, but we will have it up, ready for use, in a few days."

Rev. Paul D. Hardin, pastor of Main Street Church, Hattiesburg, writes: "God is blessing us at Main Street. We have had 82 accessions this year, 14 of them on profession of faith. We will begin a revival campaign next Sunday, May 13, under the leadership of the Coale evangelistic party. Our people are praying for and expecting a great meeting. Pray for us."

Presiding Elder Mitchell sounds the following optimistic note from the Durant (Miss.) District, in the service of which he is magnifying his office: "We are going to wind up the second round of appointments with things in an encouraging condition, and with the prospect of a good district conference and increased interest and inspiration for the second lap of the year."

Brother W. D. Brock, of Brock, Miss., remits to have the Advocate come to his home and to go to that of his daughter, Mrs. A. S. Hill, of Holcomb, Miss., and, in doing so, says: "I have been taking the New Orleans Advocate something over 40 years, and I must still have it." Brother Brock has long been one of the mainstays of Methodism in his community. Blessings on him!

The Commencement Sermon of Centenary College will be preached in the First Methodist Church of Shreveport on Sunday, June 3, by Dr. Fitzgerald S. Parker. The Alumni Address will be delivered in the Noel Memorial Church on June 4, by Dr. J. M. Sullivan, of Millsaps College, and the Baccalaureate Address will be delivered by Dr. S. A. Steel at the same place on the same day.

Rev. J. A. Goad, of Myrtle, Miss., says: "On last Tuesday, May 1, we buried Brother W. P. Dodds, the father of Rev. W. N. Dodds, our pastor at Verona, Miss. He was 75 years old, and had been a lifelong Methodist. A good man has gone from us!" We extend sympathy to Brother Dodds and all others who have been bereaved by the home-going of this faithful servant of the Master.

Dr. E. H. Rawlings has been elected Secretary of the Board of Missions for the Foreign Work, succeeding Dr. Ed. F. Cook, resigned; Dr. W. B. Beauchamp, of the Virginia Conference, has been elected Secretary of the Laymen's Missionary Movement, in place of Dr. Rawlings, and Rev. C. G. Hounshell, who for some years was a missionary in Korea, has been elected Educational Missionary Secretary.

We desire to state again that all matters pertaining to the Woman's Missionary work should be sent to the Editor of that Department of the Advocate, Mrs. R. F. Harrell, Gloster, Miss. This "Department" is maintained for the express purpose of serving this important phase of our Church work. It is impossible for us, after having given space to this interest, to publish additional matter in other parts of the Conference organ.

Rev. T. H. Lipscomb, presiding elder of the Aberdeen District, writes: "The Aberdeen District Conference will be held at Amory, Miss., June 19-21. I had hoped to have Bishop Murrah with us, but he has written me that his engagements will not permit him to come. Rev. W. M. Commander has been appointed pastor of the Houston Circuit for the remainder of the year, taking the place of Rev. J. W. Raper, Jr., who at his own request was released from the work."

Rev. W. L. Duren, pastor of our First Church at Columbus, Miss., preached to the students of the A. and M. College of Mississippi in the College Chapel at 8:30 o'clock a. m., on Sunday, April 29, and at the Methodist Church in Starkville at 11 a. m. on the same day. Brother Duren states that he greatly enjoyed meeting again his friends in Starkville, having served that congregation for some weeks when he was a student in Millsaps College several years ago, the Editor then being its pastor and somewhat run-down physically.

Rev. H. W. Bowman, the energetic presiding elder of the Baton Rouge (La.) District, thus refers to the status of things in his field: "Everything is moving along smoothly in the district, and I trust that this will be the best year of my quadrennium. If the work does not advance, it will not be because the preachers are not doing their best." The Baton Rouge District Conference will be held at Amite, May 14-17." We thank Brother Bowman for a cordial invitation to be present.

From a letter from Rev. H. M. Ellis, Field Secretary of the Methodist Hospital, Memphis, Tenn., bearing date of May 2, we extract the following: "I am just from Hernando, Miss., where the brethren gave the Methodist Hospital cause and myself the best of treatment. They are having a great district conference. Brother Holder is making a fine presiding elder. The brethren are doing well, and Brother Johnson, at Hernando, is universally loved. I am now bound for Crystal Springs, Miss., to spend a day at my own district conference—the Brookhaven."

The Columbus (Miss.) Dispatch of May 3 says: "The Caledonia High School closed a most successful session on Wednesday night, April 25. The Commencement sermon was preached on April 22 by Rev. E. Nash Broyles, of Macon, Miss., and it was pronounced by all who heard it to be the best ever delivered in Caledonia. The address to the graduating class was delivered by the Hon. W. W. Magruder, of Starkville." We dare say that Brother Magruder gave those present a message well worth hearing.

We take the following from the Midland Methodist (Nashville, Tenn.): "Bishop R. G. Waterhouse arrived last week from Los Angeles and will soon be in his home at Emory, Va. He came on ahead of Mrs. Waterhouse, made brief visits at Morristown, Bristol, Emory, and Chattanooga, attended the meeting of Bishops at Nashville, and went on to the Church Extension Board meeting in Louisville, Ky. The Bishop is much reduced in flesh, but his color is better and his eye clearer. Holston is more than glad to have him back at home again."

We take the following from the Bulletin of our First Church at Baton Rouge, La.: "The new church erected on the ground donated to the First Methodist Church by Mr. Hart about two miles from the city in the growing Istrouma suburb has been completed on the outside, painted red, and presents a pleasing appearance to those who pass. Many favorable comments on the building have been heard. The campaign for funds undertaken by the young people of the Leagues of the two Methodist churches of the city, which was partly for the new church, amounted to about $1100."

Rev. A. J. Henry, of Ratliff, Miss., in a letter bringing us two subscriptions, says: "Our second quarterly conference is a matter of history, having been held on April 25. The times are hard, but we hope to make 1917 a better year than 1916 was. We are putting on an "Every Member Canvass" with a view to securing our Conference assessments. It is our purpose to get something from every member, big and little, old and young. We have never tried to operate a plan like this before. We ask the prayers of every one in our behalf until we stand on the Conference floor at Oxford."

From Louisville, Ky., on April 5, Rev. B. P. Jaco, of Lexington, Miss., writes: "I came all the way up here in rainy weather, and upon my arrival I found the day to be a cold and drizzling one. The people one meets present a strange appearance as to dress—some wearing straw hats, and some closely buttoned up in overcoats, etc. Dr. McMurry is in his usual good health and humor. Mr. R. H. Tapp, of this city, a charter member of the Board of Church Extension, died at 12:30 p. m. today." It was to attend the annual meeting of the Board of Church Extension, of which he is a member, that Brother Jaco went to the Kentucky metropolis.

Rev. H. W. May thus writes concerning the work in his district—the Lafayette: "My last itinerary was full, and I trust fruitful. I preached 8 times and held four quarterly conferences in 8 days. The brethren are faithful and active in their labors. The official boards have raised the assessments for the pastors at a number of places, and a revival spirit is prevalent in many communities. I was in three revival meetings in April. The preachers are helping one another and much good is being accomplished. Brother Tucker has had a fine meeting at Crowley, and Shankle and Joyner are holding a good meeting in Lafayette now. The outlook was never brighter in this section."

Sister Davis, the wife of Rev. R. A. Davis, a superannuate member of the Louisiana Conference, whose home is now in Houston, Texas, is in the city, stopping with her daughter, Mrs. R. S. Crichlow, at 924 Lowerline Street. Robert Branker Crichlow is the name of a new baby born into the home of Mr. and Mrs. Crichlow. We are also informed that Mr. R. B. Davis, a son of the Rev. and Mrs. Davis, was in New Orleans last week, having enlisted in Company A, of McLemore's Infantry.

The address of Brother J. D. Barbee will hereafter be Cordova, Tenn., which is a few miles out from Memphis.

Rev. J. B. Williams thus refers to his pastorate at Ponchatoula, La.: "My work is prospering, and I hope that this, my fourth, year will be the best I have had in my present field."

Dr. J. T. Sawyer had the privilege of preaching last Sunday morning at our McDonoghville Church, in Jefferson Parish. He reports that a large and attentive congregation was present, and that after the sermon a helpful communion service was conducted. He states that the pastor, Rev. W. A. Mangum, is doing a good work, and that his congregation is prosperous.

Under date of May 6, Rev. R. W. Vaughan, of Ruston, La., writes: "The Orphanage family has just visited First Church, Shreveport, having spent in that city one of the most delightful days ever experienced by our children. We had a great congregation, a hearty welcome, royal entertainment, and were given a collection of nearly $1400 for the Orphanage. The entire service—Sunday school and church—was devoted to our cause. This liberal offering, with the nearly $4000 that came from the Easter collections from over the State, has made our receipts for the Home the largest that ever came to us in the spring of the year."

Edward Pearson Moses, former Superintendent of Public Schools, Raleigh, N. C., author of the bill establishing the State Historical Commission of North Carolina (Public Acts 1903, ch. 767); author of the revised and consolidated public school law of North Carolina (Public Acts of 1899, ch. 732); author of the bill forcing the City Council of Knoxville, Tenn., his native place, over their protest and the protest of their Citizens' Charter Committee, to establish a free public library there (Private Acts of Tennessee, 1911, ch. 498, sec. 21), will soon call, with his credentials, upon certain Christian ministers, Sunday school superintendents and teachers, and secular teachers, to ask their co-operation in a fight which he has begun in this city against vicious moving picture plays. He will fight under the banner of the Provosity Act (Laws of Louisiana, 1914, No. 10). This bill passed the Senate by a vote of 32 to 4. It passed the House by a vote of 65 to 1. All of the eight Orleans Senators voted for the bill, as did all the Orleans Representatives, except Mr. Koppel. Senate Journal, p. 515 (June 23, 1914); House Journal, p. 1280 (July 7, 1914).

On last Monday morning the following telegram from Lexington, Miss., reached our office: "Mrs. J. B. Streater died this morning at 9:30 o'clock." The grief which this brief message brought to the Editor's home is beyond the power of words to express. Mrs. Streater was the only sister of Mrs Meek, and, being much older, had reared her—her mother having died when she was a small child, thus largely establishing between them the relation of daughter and parent. The deceased was a rare woman, measured from any standpoint, and her beautiful Christian life could have but one ending—an "abundant entrance" into the glorious City of God. She had been in an unsatisfactory state of health for some years, but her acute illness lasted only a few days, before the end came at the family residence at Black Hawk. How she will be missed! Our heart goes out in tenderest sympathy to Brother Streater and the others in the home, who will be so lonely without her. May the loving Lord have them in his gracious keeping!

NAMES OF DELEGATES DESIRED.

Will the pastors of Durant District please send me the names of those who will attend the district conference at Kosciusko, May 30 to June 1? Your prompt attention will aid me and be greatly appreciated.

S. A. BROWN.

Kosciusko, Miss.

PORT GIBSON COLLEGE COMMENDED.

The Board of Trustees of Port Gibson Female College, in their session on April 30, took the following action: "In appreciation of the most excellent work being done by Rev. T. J. O'Neill, President of the Port Gibson Female College, and his efficient corps of teachers and helpers, we do with pleasure record our hearty endorsement of his administration, and commend the institution to those who may be seeking a school for the higher education of their children."

CLASSIFIED ADVERTISEMENTS.

OPPORTUNITY FOR INVESTMENT.

High Point, N. C. offers investors unlimited opportunities. Raw material, cheap power, mixed car shipments, adequate labor. Since October a new factory every two weeks, grand total 100. Write Industrial Depts., Box 42.

STAMMERING.

ST—STU—T—T—TERING AND STAMMERING CURED at home. Instructive booklet free. Walter McDonnell, Room 66, 81 Fifteenth St., N. W. Washington, D. C.

MISCELLANEOUS.

Early Books, Pamphlets, Documents, Letters, Laws, Newspapers, Prints, Almanacs, relating to America, Indians, etc., wanted. Highest prices paid. Heartman, 56 Lexington Avenue, New York.

AGENTS WANTED.

Men and Women make big money selling Success Sanitary Chemical Closets. Write for folder and confidential price list. Educational Supply Co., Little Rock, Ark.

WANTED—Responsible parties to represent one of the largest monument companies in America. Latest design book just out. Good Money to right parties. Address at once P. O. Box 303, Canton, Ga.

LOOK—BOYS, GIRLS, Flashlight given for selling 20 packages of chewing gum at 5 cents per package, Utility Light Company Desk H., Monessen, Pennsylvania.

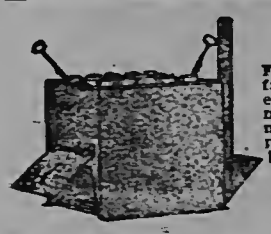
LISTEN TO THIS! SAYS CORNS LIFT RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied and simply shrivels the corn without inflaming or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of every hard or soft corn or callus.

You are further warned that cutting at a corn is a suicidal habit.

Individual Communion Cups
Convenient, Noiseless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N.Y.



CANNING OUTFITS
For family, farm or factory. Used by farmers, fruit growers, canning clubs and Government Agents. Special prices for early orders.
FARM CANNING MACHINE CO.,
Meridian, Mississippi.
Dept. B. E. L.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
SOUTHERN SEATING AND CABINET COMPANY
JACKSON, TENNESSEE.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On February 4, 1917, LOYD ADAIR, the son of T. G. Adair, was called to his home above. Loyd was born on May 10, 1895. He joined the Methodist Episcopal Church, South, at the age of 13 at Old Mount Zion Church. He always loved his Church. He was a young man who always won the love and friendship of all who knew him. His outward life was an evidence of the strong faith that he had in the Lord. When the end came Loyd was leaning on the everlasting arm of his Lord. He said he was ready and willing to go, and that he had but one desire, and that was that he might hear his father, Rev. T. G. Adair, preach once more. Weep not, loved ones. Loyd is not dead, but sleepeth. I commend you all to the great Physician who can and who will heal your broken hearts.

C. A. NORTHINGTON.
New Albany, Miss.

Mrs. SARAH JONES GALLOWAY, second daughter of W. T. and Sarah J. Jones, was born near old Richland, in Holmes County, Miss., on March 20, 1858, and died at her home in Greenwood, Miss., on April 20, 1917. On June 20, 1883, she was married to William J. Galloway of Kosclusko, Miss. One child, a daughter, blessed this union. A while after their marriage they moved to the A. & M. College at Starkville, where they lived for eighteen years. After the death of her husband, which occurred in 1906, Mrs. Galloway moved to Greenwood. Mrs. Galloway was a woman of exceptionally fine character, gentle in manner, quiet and retiring in disposition, kind and generous in heart, guarded and charitable in speech, and bright and cheerful in spirit. She looked for virtues, and not for faults, and hence had something good to say about every one. She was a devoted and precious mother. She was faithful and true to her friends, and they were many—indeed, they were numbered by her acquaintances. Every one who knew her loved her, and those who knew her best loved her best. Quite early in life, she joined the Methodist Episcopal Church, South. Her fidelity to her Church and her love for Jesus Christ spoke out in the daily, godly life she lived. Her life was a living testimony to the power of the Gospel to save and to keep. All the Christly graces were so blended and set forth in her life as to produce a character of indefinable beauty. May the good Lord comfort the sad hearts of her loved ones!

Greenwood, Miss. J. A. HALL.

On Sunday afternoon, April 15, the death angel came to the home of Mr. and Mrs. J. B. Summer and carried away their dear little boy, HAROLD EMMETT. He was just two years old the first of last October; but his extraordinary intelligence and sunny disposition had inextricably interwoven his life into the heart-strings of every one who knew him. It seems hard and we do not fully understand but we are taught that,

When the storms of affliction are raging,
When the blasts of adversity blow;
When the bolts of bereavement are falling,
When the lamp of life burns low;
There is One who governs the tempest,
There's guidance in the waste of woe;
There's deliverance deeper than disaster,
There's One who peace can bestow.
For his wonderful words still are ringing,
Out to those who are sore dismayed;
He comes his assurance still bringing,
"It is I, be not afraid."

"It is I"—the God of heaven and hell; the highest and best of all. "Be not afraid." The clouds shall clear; the day shall dawn; the darkness disappear, and the countenance of God shall beam. For sadness, loss and dire dismay are sent to man for discipline, not for destruction.

Yet a little while and the anguish that has pierced the breast shall purify the soul; the helplessness of self-despair shall change to the rest of reliance. All the solitude shall smile, the shadows be bright, and all the souls of frantic fear and desolating doubt be whelmed in the sweet whisper of the Voice Divine. The funeral service was held at the Methodist Church at Columbia, Miss., by the writer, assisted by Rev. J. E. Williams, the Rev. J. A. Bowen, and the pastors of the three Columbia churches. The interment was at the Columbia Cemetery. HUGH K. McKEE, Pastor.

MR. T. L. ALFORD DEAD.

Mr. T. L. Alford, a son of Rev. N. E. Alford, of this community, died at Vicksburg, on Wednesday afternoon, aged 34 years. Mr. Alford was afflicted with tuberculosis, and had been an invalid for the past four years. He had been a resident of Vicksburg for the past fourteen years. Ten years of that time he was on the police force of the city, and in the last election was elected justice of the peace. Three weeks ago he was taken to New Orleans, but specialists there found the disease too far advanced to give him any relief, and he went back home to die. The body was brought here Thursday morning and carried to his father's home four miles east of town, Thursday afternoon. In the presence of a large crowd of sympathizing friends and sorrowing relatives, Rev. N. B. Harmon conducted the funeral services, and the remains were interred in the family cemetery. Mr. Alford is survived by his wife, his aged father, seven brothers and two sisters. —Magnolia Gazette of April 28.

SHALL WE LEAVE GOD OUT?

Shall we undertake to carry forward the work of the Church on the same basis that we do a worldly organization? Shall we formulate our plans according to the wisdom of the world? If so, we are foredoomed to failure. We are not, indeed, to throw our reason to the winds in these matters; but neither must we forget that "It is not by might, nor by power, but by my Spirit, saith the Lord." The wisdom of the world at its best is utterly inadequate for the task.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or gray hair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on ou? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking our dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)
DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham
Ticket Office, 211 St. Charles Street.
Telephone, Main 2939.
J. R. WELLS, Division Pass. Agt.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Free Offer
Officers of women's church societies desiring to raise funds for their church, will receive on application a very attractive proposition, involving no expense or outlay. State official title and name of church society when writing.
Address PAUL H. HYDE,
Drawer 36, Buffalo, N. Y.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

IRREVERENCE.

Profanity weakens the spiritual sense-perceptions so insidiously that Sunday sickness at preaching time is a natural result. What is the inducement to worship "the Name high over all" when it is idly used with contemptuous familiarity in daily life? And when the commandment with a curse is considered a dead letter, there is small wonder that the Spirit ceases to strive with the transgressor.

It would seem that the painlessness, pervasiveness, and permanence of profanity is typified by the dreaded leprosy of Moses' laws. "Just a bad habit," and "don't mean anything by it!"

There might be a hypothetical defense of infringements on the other commandments—on natural grounds—but profanity is not natural. It is a really strange expression—did it fall with Satan from heaven when that war was lost?

The Bible records very severe discipline against such offenders. Our God is a consuming fire, and He will not hold him guiltless that taketh His name in vain. Nor is this restricted to "roustabout" language—prayer and song come perilously near the breaking over sometimes, not to mention the exclamation points of ordinary conversation. The Rev. S. P. Jones called profanity "the devil's unbaited hook," and it is evidence that some brain cells of the time "when you were a fish and I was a frog" are still retained.

And the great trouble with finding a remedy for this moral, social, and civil complaint is the pernicious circle in which it travels. As parents, so children. Does it take Sinai's arguments to convince that it is better not to trespass on the God of all our hope and fears for time and eternity? And, he is love. So, why is profanity?

Belen, Miss. Mrs. S. C. STONE.

The citadel of a man's life can never be taken by storm. It has nothing to fear except treachery within.—R. E. Speer.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

BOARD OF TRUSTEES.

The annual meeting of the Board of Trustees of our Church was held in Nashville, April 26. The report of Dr. John R. Stewart, Secretary-Treasurer of the Superannuate Endowment Fund, gave the following items of information concerning the record for the year ending March 31:

The total receipts for the year were $109,267.10. Deducting loans returned and sundries, the sum of $63,404.55 remains, showing the growth of the fund during the year. Of this latter amount, $34,372.54 has been received from assessments on Annual Conferences, which is an increase over last year of $5733.19. One thousand dollars has been paid in on the annuity account, with a recent promise of three thousand more. Other sums received worthy of mention are: A donation of $1000 from "a friend," a bequest of $1000 from the late R. W. Millsaps, of Jackson, Miss., and a bequest of $500 from the late G. A. Weaver, of Thomaston, Ga.

The net increase in the items of loans and cash in bank is $43,058.19. Cash assets, consisting of loans, cash on hand, and accrued interest, amount to $421,676.90; total assets, $521,397.90 Disbursed to Conference claimants in the Annual Conferences, $11,176, which represents three-fourths of the net income from the fund.

The resources April 1, 1917, were: Cash in bank, $12,069.64; loans in force, $394,066.66; notes receivable, $29,362.25; subscriptions unpaid, $11,558.75; accrued interest, $15,540.60; assets not realized on, $58,500. Total resources, $521,397.90. — Methodist News Bureau.

CHURCH MATTERS AT HOLLY SPRINGS, MISS.

Dear Advocate: May I have space for a few lines in your valuable paper to make a brief report on yesterday's work (April 29) in the Methodist Church here? At the eleven o'clock service our pastor, Rev. E. R. Smoot, preached to a packed house from the 12th Chapter of Genesis, verses 1 to 3, inclusive, his subject being "The Call of Abram." Last night he rather continued his subject, preaching from the 13th Chapter of Genesis, verse 3, which reads as follows: "And he went on his journey from the south even to Bethel unto the place where his tent had been at the beginning." Again last night the Church was literally packed. His sermons were both indeed great. He is a vigorous thinker and is doing a fine work here. His congregations are always large and attentive. Companies K and C of the State Militia are camped here, under Col. E. B. Boyd. The Colonel and a large number of his soldier-boys in their uniforms attended service at our church last night, as did also the entire student-body and teachers of the Mississippi Synodical college. It was a great occasion and Brother Smoot was equal to it in every particular. His choir rendered delightful music and his gifted organist, Mrs. G. W. Stephenson, was at her best. Miss Clyde Belk, teacher of voice and piano in the Marshall County Agricultural High School, and Brother Smoot rendered a most touching and sweet duet, singing that old song, "Jesus, Lover of My Soul," to the air composed by Holbrook. Brother Smoot is not alone in his great work. His cultured and charming wife stands close beside him in every good work. She has charge of the Young Men's Bible Class in the Sunday school, which already numbers nearly 40 members. One of her boys, Mr. Shirley Hopkins, will conduct prayer meeting for us next Wednesday night, the pastor being absent at district conference at Coffeeville. Holly Springs feels thankful and fortunate in having this noble couple to help us and to guide us in our spiritual work. Respectfully,

W. A. BELK.

Holly Springs, Miss., April 30, 1917.

Honesty is the best policy, but he who acts upon that principle is not an honest man.—Anon.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

THE BIGGS SANITARIUM

"IN THE LAND OF THE SKY"

ASHEVILLE, NORTH CAROLINA

Twenty years successful practice of drugless methods. Located in America's most healthful region. Patients from every State. Complete Sanitarium equipment. Massage, special remedial exercises, rest, electricity in every form, high-frequency, x-ray, hydro-therapy, light baths, arc lights, psychological treatment and training in functional nervous cases, milk and other special diets. No routine treatment. Each case carefully analyzed by scientific methods and treatment adapted to the case. We have no fads. Our purpose is to obtain **results.** If afflicted with asthma, bronchitis, rheumatism, paralysis, neuritis, dyspepsia, neurasthenia or other chronic ailments that drugs or particular "fads" have failed to cure, write for our FREE book. It will interest you. Ideal climate. Home comforts. Low charges.

Southwestern Presbyterian University

CLARKSVILLE, TENNESSEE

Established 1875. An institution which offers unusual advantages to young men for the acquirement of a broad and liberal education. Ample equipment and a very strong faculty, non-sectarian, yet under denominational control.

THE DIVINITY SCHOOL

Separate and distinct from the college work, there is a department of Theology. A student of Theology is enabled to acquire the degrees of Bachelor of Arts and Bachelor of Divinity in five years.

Beautiful Campus, excellent gymnasium. For Catalogue and full information, address

REV. GEORGE LANG, D. D., President.

Have You Written yet to find out how You can give your Pastor a

Ford Car FREE

A FORD! FREE! Think what that will mean, not only as a help to your pastor in his work, but as a stimulus to the Church itself. Churches all over the country have been *buying* cars for their pastors, and here we offer to *give* you one free. Not a penny of cost to you, the Church or to him.

Perhaps you think that is not possible. All right, then, write and find out about the plan. It is the simplest thing in the world. You will say, "Of course, why didn't someone think of that long ago?" Under this plan, you can have your car in a short time. Some churches get theirs in two months, and are finding it a tremendous help in building up interest and securing new members. It has livened up the whole congregation, increased church attendance, and the church's activities are flourishing as never before. It is the most natural thing in the world that it should. A man who gets a car feels that he has advanced his standing in the community. It is the same way with a church.

Everyone Ready to Help You.

Our free car plan appeals to everyone, whether he or she has taken an active interest in church work before or not. Ask anybody about it, and he will say, "Of course, I will be glad to help." From infant class to Bible Class everyone and every home will help you.

Write Today for Full Particulars.

This Offer of a Ford Car Free is made by one of the largest and best known firms in the entire South, Ballard & Ballard Co., Incorporated, Louisville, Ky. Their name is a household word in tens of thousands of homes where Obelisk Flour, Ballard's Self-Rising, Table Talk, Pioneer Self-Rising and Ballard's carton products are recognized as the supreme achievement of the miller's art, and renowned for purity and excellence. The name of the firm alone is a guarantee that every promise made in connection with this remarkable offer will be kept to the letter.

Send in this Coupon

That is all you need to do to get all the particulars of this great offer of a Ford Car Free. And it puts you under no obligation whatever. Write today.

BALLARD & BALLARD CO.
Incorporated
930 E. Broadway Louisville, Ky.

Ballard & Ballard Co., Inc., COUPON
930 E. Broadway, Louisville, Ky.

Without obligation on my part, I ask you to send me details of your Offer to give a FORD CAR FREE to the Pastor of my Church.

Name.....

Address.....

I belong to.....Church

Pastor's Name.....

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Second Round.

Clarksdale, May 12, 13.
Tunica, at Hollywood, May 19, 20.
Benoit and Beulah, May 25, 26.
Rosedale and Hillhouse, at Hillhouse, May 26, 27.
Glen Allan, June 3, 4.

V. C. CURTIS, P. E.

Holly Springs Dist.—Second Round.

Potts Camp, at Winborn, May 12, 13.
Ashland, at Ashland, May 19, 20.
Toccopola, May 26, 27.
Randolph, May 27, 28.
Paris, June 2, 3.
Taylor, June 9, 10.
Oxford (Q. C.), June 10.
Water Valley (Q. C.), June 13.
Holly Springs (Q. C.), June 17.

JAMES H. FELTS, P. E.

Sardis Dist.—Second Round.

Arkabutla, at Mt. Olivet, May 12, 13.
Crenshaw, at Sarah, May 15.
Eureka, at Lovejoy, May 19, 20.
Eudora, at Poplar Corner, May 26, 27.
Charleston, May 30.
Pleasant Hill, at Lewisberg, June 2, 3.
Olive Branch, at Oak Grove, June 9, 10.

J. H. HOLDER, P. E.

Winona Dist.—Second Round.

Webb, at Strathmore, May 12, 13.
Drew, at Sandy Bayou, May 19, 20.
Ruleville, at Ruleville, May 20, 21.

Opinions from Folks Who Know

For malarial headache, Granger Liver Regulator entirely relieved my trouble.—J. Height, Wetumpka, Ala.

Had heavy headache. Vomited twice to six times a day. Four doses of Granger Liver Regulator made me well.—Laundas P. Brindley, Somerville, Ala.

Mother had sick headache. Granger Liver Regulator did her more good than all the medicine she had taken before.—Pearley Davis, Pacio, Ala.

I never expect to be without it in my home.—Jenie Usey, Gadsden, Ala.

It is a great saver of doctor's bills.—Louis N. Kent, Honoraville, Ala.

There is none better.—Dr. T. E. Cothram, Alexis, Ala.

All druggists sell Granger Liver Regulator—25c. Try it.

Freckles—

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada.

Dublin, at Rome, May 26, 27.
Valley Mission, at Tippo, June 2, 3.
Minter City, at Minter City, June 9, 10.
Schlater, at Schlater, June 10, 11.

L. M. LIPSCOMB, P. E.

Columbus Dist.—Second Round.

Cochrane, May 12, 13.
Crawford, May 19, 20.
Pleasant Hill, Sturgis Circuit, May 26, 27.
Hashuquar, Mashulaville Circuit, June 2, 3.
Cooksville, Shuqualak Circuit, June 9, 10.
Steel's Chapel, Longview Circuit, June 16, 17.
The Columbus District Conference will be held at Shuqualak May 15-18.

W. W. WOOLLARD, P. E.

Durant Dist.—Second Round.

Eupora and Maben, at Eupora, May 12, 13.
Mathiston Ct., at Lagrone, May 14.

W. W. MITCHELL.

Corinth Dist.—Second Round.

Iuka Circuit, at Harmony, May 12, 13.
Tishomingo, at Mt. Pleasant, May 18.
Golden, at Patterson's Chapel, May 19, 20.
Burnsville, at Jacinto, May 22.
Kossuth, at Pleasant Hill, May 23.
Silver Springs, at Mt. Carmel, May 24.
Ripley Circuit, May 26.

T. H. DORSEY, P. E.

Aberdeen Dist.—Second Round.

Nettleton Circuit, at Union, May 12, 13.
Montpelier, at Palestine, May 19, 20.
Buena Vista, at Pleasant Grove, May 20, 21.
Greenwood Springs at Riggin's Chapel, May 26, 27.
Smithville, at Paine Memorial, May 27, 28.

THOS. H. LIPSCOMB, P.E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Camden, at Thomasville, May 12, 13.
Terry, at Spring Ridge, May 16.
Flora, at Bentonia, May 19, 20.
Florence, May 23.
Harrisville, May 24.
Jackson, Galloway Memorial, May 27.
Capitol Street Church, May 27.

J. M. MORSE, P. E.

Port Gibson Dist.—Second Round.

Gloster, at Stevenson, May 14.
Rocky Springs, at Hickory Ridge, May 15.
Hermanville, at Tillman, May 20, 21.
Nebo, at Nebo, May 23.
Fayette, at Fayette, May 27, 28.
Utica, at Learned, May 29.
Centerville, at Liberty, June 3, 4.
Roxie, at Roxie, June 10, 11.
Washington, at Cannonsburg, June 16, 17.
Natchez, June 17, 18.
Oak Ridge, at Oak Ridge, June 23, 24.

M. B. SHARBROUGH, P. E.
Port Gibson, Miss.

Newton Dist.—Second Round.

Neshoba, at Hester's Chapel, May 12, 13.
District Conference, at Montrose, May 15, 16, 17.
Shiloh, at Cross Roads, May 19, 20.
Clarksburg, at Zion Grove, May 21.
Newton, at Eureka, May 22.
Walnut Grove, at Freeny, May 24.
Carthage, at Mt. Horeb, May 25.
Harperville and Lena, at Contrell, May 26, 27.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

Main Street, Hattiesburg, May 13.
Seminary, at Seminary, May 19, 20.
Collins, at Bethel, May 25.
Williamsburg, at Good Hope, May 26, 27.
Magee, at Rial's Creek, June 1.
Taylorsville, at Fair Mount, June 2.
Mount Olive, at Mize, June 3, 4.
Purvis, June 6.
Prentiss, at Bassfield, June 9, 10.
Oloh, June 11.
Silver Creek, at Bethel, June 16, 17.
Sumrall, June 23, 24.

W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

Fort Worth, at Hopewell, May 12, 13.
Monticello, at Georgetown, May 13, 14.
Gallman, at Mt. Pleasant, May 19, 20.
Pleasant Grove, at Mallileon, May 26, 27.
Bogue Chitto, at Norfield, May 27, 28.
Adams, at Johnston Station, June 2.
Summit, June 3, 4.
McCall's, at Hawkins Chapel, June 6.
Bayou Pierre, at Sweetwater, June 9.
Scotland, at New Hope, June 10.
Barlow, June 16, 17.
Hazlehurst, June 17, 18.
District Conference at Crystal Springs, May 1.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

Moscow, at Pleasant Grove, May 12, 13.
DeKalb, at Pleasant Ridge, May 14.
Enterprise and Stonewall, at Stonewall, May 19, 20.
Pachuta and Quitman, at Quitman, May 20, 21.
Scooba, at ———, May 26, 27.
Lauderdale, at Electric Mills, May 27, 28.
De Soto, at De Soto, June 2.
Shubuta Sta., June 3.
Matherville, at Winneford, June 4.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Second Round.

Poplarville, May 12, 13.
Brooklyn and Bond, at Bond, 7:30 p.m., May 16.
Saucier and Lyman, at Saucier, May 18.
McHenry and Howison, at Perkinston, May 19, 20.
North Gulfport and Mississippi City, at ———, 3:30 p.m., May 20.
Gulfport, Seaman's Bethel and Mission, at Kiln, May 26, 27.
Wiggin's, at Stillmore, June 2, 3.
Back Bay and Wolf River, at Finly, June 8.
Long Beach, at Sunshine, June 10.
Pascagoula and Ocean Springs, at Pascagoula, June 17.

J. R. JONES, P. E.

"The Savior the world craves is not a Savior who shall explain away, but one who shall take away the sin of the world."

The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of a new sacrifice.—Rev. Josiah Strong.

God grants liberty only to those who love it and are always ready and eager to guard and defend it.—Daniel Webster.

NERVOUS SPELLS

And Combination of Troubles Relieve by a Combination of Medicines.

A quotation from one recent letter: "I have been taking Hood's Sarsaparilla and Peptiron Pills as a course of medicine and find this combination has worked like a charm. They told me I had neuralgia, and certainly I was in a very low and discouraging state of health. I suffered extremely with nervousness and had neuralgia pains so I could not sleep nights.

"Those nervous spells were awful!

"I heard about taking Hood's Sarsaparilla and Peptiron Pills—one before meals the other after—the suggestion struck me favorably so that I have taken the medicines carefully and faithfully with most pleasing results.

"It is a long time now since I have had one of those severe nervous spells. I can do a good day's housework, can work in my garden and walk a mile." Mrs. Fred J. Weekley, Bagdad, Fla.

Your druggist will be pleased to supply you with these good medicines.

HOW TO HAVE CLEAN WHITE TEETH.

There is a film which forms on the teeth when they are not cleaned regularly with the proper dentifrice. In this deposit germs breed, and acid is formed. Stains which discolor the teeth are also held in this film. The only way to keep your teeth clean, white and healthy is to use a saponaceous dentifrice which will dissolve this film.

Brown's Camphorated Saponaceous Dentifrice

is made with the best quality abrasive and best quality soap obtainable. It dissolves the slimy film on the teeth removes all stains, prevents acid mouth, relieves sore gums, destroys all parasites, preserves the teeth, and sweetens the breath. Used and recommended by the best dentists. 25c a jar at druggists.

Curtis & Brown Mfg. Co. (Ltd.)
215-217 Fulton St. New York, N. Y.

Send five 2c stamps for full set of 7 costume paper dolls of all Nations.

Methodist Benevolent Assoolation

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

Get This Good Book FREE

"Health and How to Have It" tells important facts every person ought to know. It is clean, concise, and scientific. It tells you why you drag along uncomfortable from day to day. It offers you advice on how to overcome this condition.

If it doesn't appeal to you, you are not under obligations to follow it. If its conclusions are common sense, you will want to benefit by it.

It's yours for the asking. If your druggist can't give you a copy, write to us direct.

The Peruna Company, Columbus, Ohio

ANNUAL MEETING OF BOARD OF DIRECTORS.

(From "Our Home," organ of the Mississippi Methodist Orphanage.)

The annual meeting of the Board of Directors was held at the Orphanage on April 19. All the members were present except Rev. T. H. Dorsey, Rowan Thayer and Hon. F. C. Holmes. Brother J. H. Sherard was re-elected President; Dr. A. F. Watkins, Vice-President; Brother M. S. Enochs, Secretary, and Brother W. M. Buie, Treasurer. Brother M. L. Burton had served as Treasurer from the beginning of the institution and asked to be relieved of the responsibility. The present Manager asked that his name be not considered for re-election for another year, declining the responsibility without full authority in the employment of his helpers. A resolution was passed re-electing him to serve until the next session of the North Mississippi Annual Conference. The Executive Committee remains the same as last year with the exception of one change: Brother Holmes was elected in the place of Brother Thayer, from the North Mississippi Conference. The entire Board was invited to take dinner at the Orphanage, which was served from products, nearly all of which were raised at the Home.

ENROLLMENT OF CLASSES IN THE STANDARD TRAINING COURSE, MARCH 20 TO APRIL 20.

The enrollment of classes in our teacher-training course from the Conferences composing the Gulf Division, for the month stated above, was as follows:

Alabama Conference—eight classes, 98 students, at Calvert, Chipley, Graceville, Louisville, Montgomery, Old Spring Hill, Statesville, and Taylor.

Little Rock Conference—two classes, 22 students, at Okolona and Shuler.

Louisiana Conference—two classes, 15 students, and one individual student, at Baton Rouge, Hayesville, and New Orleans.

Mississippi Conference—two classes, 17 students, at Foxworth and Newton.

North Alabama Conference—four classes, 57 students, and two individual students, at Birmingham, Blountsville, Dutton, Killen and Falkville.

North Arkansas Conference—two classes, 26 students, at Bentonville and Pottsville.

North Mississippi Conference—six classes, 47 students, at Crenshaw (2), Delta, Kosclusko, Marigold and Vaughan.

The totals for the Division are 26 classes and 285 students.

The aggregate from the whole Church was 71 classes and 819 students.

During the month diplomas were granted in the Gulf Division as follows: North Mississippi Conference—eight Standard diplomas at Water Valley.

A. L. DIETRICH.

FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort of Loss of Time

We have a New Method that cures Asthma, and we want you to try it at our expense No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method breathing, all wheezing, and all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON

FRONTIER ASTHMA CO., Room 420S Niagara and Hudson Sts., Buffalo, N.Y.

Send free trial of your method to:

.....

.....

.....

CUT THIS OUT—IT IS WORTH MONEY.

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Company, 2843 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.—Adv.

EDISON ON CIGARETTE-SMOKING.

Thomas A. Edison sometime ago sent the following letter to Henry Ford: "Friend Ford: The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called 'acrolin.' It has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike that of narcotics, this effect is permanent and uncontrollable. I employ no person who smokes cigarettes."

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

BELOW OUR PRIVILEGE.

What mere dwarfs we are in the ways of God, swimming upon the surface of religion, when it is our privilege to sink into all the depths of humble love, and rise into all the life of God, all the heights of Christian confidence!—Lady Maxwell.

Neglected Wounds Troublesome.

Did you ever notice how a small wound often festers and produces pus? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises, skin abrasions, sores, cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound and prevents the serious and common after-effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

The goal of human history is the redemption of the world. If the field of Christ and the field of the Church is the world, the field of every man with the love of God in his heart is the world.—J. Campbell White.

He who witnesses everywhere to Jesus is sure to witness somewhere convincingly, while he who witnesses only where he can see some chance of results will not always witness with power even there.—Canadian Churchman.

Jesus Christ still keeps His place in civilization. He begins where others end. When they cry from exhaustion He puts on His strength.—Dr. J. Parker.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George Macdonald.

Kidney & Co.

(BY DR. J. H. WATSON)

The kidneys and the skin work in harmony. They're companions, the skin being the second partner. If we are anxious to keep well and preserve the vitality of the kidneys and, also, free the blood from noxious elements, we must pay special attention to a good action of the skin and to see that the kidneys are flushed so as to eliminate the poisons from the blood.

Sweating, by hard work or in a bath, at least once a week, helps to keep the skin and kidneys in good condition. Flush the kidneys by drinking plenty of pure water with meals and between meals. Occasionally obtain at the nearest drug store Anuric, which will help flush the kidneys and the intestines. You will find that Anuric is many times more active than lithia and that it dissolves uric acid as hot water does sugar.

AS A SUPPORT for exhausted, nervous, overworked women, nothing can do as much as Dr. Pierce's Favorite Prescription. It regulates and assists all the natural functions, never conflicts with them, and it strengthens and builds up the female system in a way of its own.

Nursing mothers and women generally, will find it exactly fitted to their needs. It lessens the pains and burdens, and ensures healthy, vigorous offspring.

You will escape many ills and clear up the coated tongue, the sallow complexion, the dull headache, the lazy liver, if you will take a pleasant laxative made up of the May-apple, juice of the leaves of aloes, root of jalap, and called "Pleasant Pellets." You can obtain at almost any drug store in this country these vegetable pellets in vials for twenty-five cents—simply ask for Doctor Pierce's Pleasant Pellets. Sold for fifty years.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY

THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. A source of help and inspiration to every one interested in religious welfare.

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.

NEW ORLEANS CHRISTIAN ADVOCATE.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willx Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

"In our moments on the mount we sing of Christ's love demanding our lives, our souls, our all; but, out of sight of the mount, we provide for our own wants first, and give him the residue."

CHIENGMAI LEPER ASYLUM.

Siam is spotted with leprosy. It is estimated that there are 10,000 of these sufferers in the kingdom. They are feared, hated and cursed, and turned out from their homes hy their families, who do not know how to take care of them. They wander up and down the roads, begging, and utterly hopeless in their dire misery. The North Siam Mission of the American Presbyterian Church, however, has established a leper asylum at Chiengmai on an island of 160 acres, presented to them for this pnrpose hy His Majesty, the King. In this haven some 200 lepers have been gathered and live in neat brick houses amid cleanly surroundings. They receive about forty cents a week each for subsistence. The entire colony has become Christian, and recently they gave out of savings from their allowance money a sum equal to $12, gold, "to be sent to lepers in some other land who are less fortunate than ourselves."

This work has called the attention of all classes of people in Siam to the beneficent character of Christianity in the most striking way, and will, no doubt, lead the government to establish other asylums where lepers will be segregated, and as a consequence the country will gradually be freed from the terrible menace of the disease.—The Missionary Review of the World.

DISTRICT MEETINGS IN THE NORTH MISSISSIPPI CONFERENCE.

The district meeting of the Greenville District will he held in Shelby, May 3 and 4. That of the Corinth District will convene on the same dates, May 3 and 4, with the New Albany Society as hostess. Both Mrs. Clark and Miss Rogers urge upon their women a full attendance at these meetings, and nothing is more important to our work than the emphasizing of our district meetings. We would be glad if each secretary would see that a short, interesting account of her meeting is sent to us for publication.

IMPORTANT ANNOUNCEMENT.

New Summer School for Foreign Missions, Chambersburg, Pa., June 28 to July 6.

A program similar to the one at Northfield, Mass., will afford opportunity for mission study and Bible study. Special emphasis will he laid upon work for young people and juniors. Mrs. Helen Barrett Montgomery will lecture on the foreign study hook for the year, "An African Trail." Miss Nellie Prescott will have "Junior Methods," and Miss Mary C. Peacock "Methods for Young Women's Societies." Miss Gertrude Schultz will teach a normal study class. The Bible hour, methods hour, and other interesting features will be provided for.

Representatives of seven women's boards compose the Executive Committee of the new School of Missions. Mrs. H. R. Steele, Educational Secretary of the Woman's Missionary Council, represents the Southern Methodist Board.

A GIFT TO THE RETIREMENT FUND.

At the recent annual meeting of the Woman's Missionary Society, Mississippi Conference, held in Gulfport; a gift of $50 was tendered the society, the amount to he placed on the Retirement Fund, and given as a memorial to the mother and son of the donor, who is a sweet, lovable, Christian woman, not desiring her name to be made public. We cannot refrain from saying that her home is in Port Gibson, for we are proud of the fact that one in our district feels so keenly her responsihility in discharging its duties as one of the Master's stewards. Then, again, so few special gifts have come from this district in the past few years. We have seemed to be in a state of lethargy along this line, and it has caused some distress to our officers, especially when other districts were forging ahead. Now that this lovely example has heen set for us, we earnestly pray that other women in the district may be constrained to make like gifts, if not for this special cause, then for some other. We must not "provide for our wants first and give Him the residue," hut we must remember that to Him belong the first fruits of all that we possess. If we are faithful in observing this there will always be plenty in the storehouse to make these larger gifts possible.

The fragrance of this beautiful deed will continue to he shed over the hearts of many, and in the garden of eternity will be found blooming a flower of rare heauty which sprang from the deeds of this gentle child of the Master.

CONFERENCE ORGANIZER IN LOUISIANA.

At the annual meeting of the Louisiana Conference Missionary Society, the Committee on Extension of Work recommended putting into the field a "Conference Organizer" so that the campaign work might he successfully continued. During the session of the recent Council meeting in New Orleans, the Executive Committee of the Louisiana Conference Society met and elected Mrs. T. H. Morris, of Shreveport, as "Field or Conference Organizer," thus carrying out the recommendation of the Crowley meeting. It will he the duty of Mrs. Morris to go throughout the seven districts organizing missionary societies in all the unorganized churches possihle.

Mrs. A. P. Holt writes: "We feel that we are extremely fortunate in securing the services of this splendid woman, who is known to the pastors and to many of the women already, and that we need only to bespeak for her and for our heloved missionary enterprise the hearty co-operation and prayers of the Methodists of our Conference that this new work may mean much to the cause. Mrs. Morris' work will be in conjunction with that of the District Secretaries. The first work will he in the Shreveport District."

Mrs. Holt was home from the Council Meeting only one day when she had to go to Shreveport to complete arrangements with Mrs. Morris. When Mrs. Holt has anything to do, she loses no time in doing it. We know that mnch of the success of the work in the Louisiana Conference the past year was due to the indefatigable labors of this consecrated woman, and now that she is pushing this new undertaking, we predict wonderful strides in the work this year.

A note from Mrs. Holt to-day tells of a card received from Mrs. Morris in which the latter writes of her first visit ont: "We had a good meeting yesterday at Stonewall, and organized a society with 14 members. I also left a young married woman whom I've known for some time to organize the children at once."

We ask that not only the Methodist women of the Louisiana Conference, but those of our other two patronizing Conferences remember this splendid woman daily in prayer—that God may wonderfully use her in the upbuilding of his Kingdom in this Conference; that she may be enabled to kindle fires of unselfish love and devotion to the missionary cause in the hearts of the indifferent in her territory; and that she may have the assurance that He guides her with His counsel.

A REMINDER.

The Aberdeen District meeting is in session to-day and to-morrow (May 10-12) at Amory, Miss. The notice for this meeting has just reached us—too late, to serve as a reminder to attend, but not too late to ask the women not in attendnce to pray earnestly that it may be the best in the history of the district. Mrs. Haughton always plans so wisely and well for her meetings, having a deep love for her women and the cause she represents. God grant that she may have just the meeting she is expecting!

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—you must cure your trouble at the source—no use plastering your ceiling as long as your roof leaks.

Stomach Sufferers

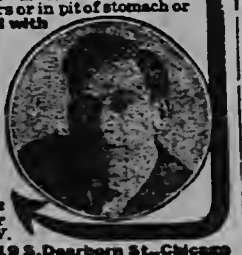
If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Blues, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

Gallstone Victims

(Thousands are and don't know it)

or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

APPENDICITIS



I have a pleasant and effective cause-removing plan of treatment (no oil) which is fully explained in a very frank, sincere, human, inspirational Book, a copy of which I will be glad to mail you **Free**

Send for my BOOK **Today**

Truth is precious—so is time. Therefore send for Book at once. Address NOW.

L. E. BOWERS, Dept. 715, 219 S. Dearborn St., Chicago

Catch Fish, Eels, Mink, Muskrats and other fur bearing animals in large numbers, with the New Folding, Galvanized **Steel Wire Trap.** It catches them like a fly-trap catches flies. Made in all sizes. Write for descriptive Price list, and free booklet on best bait ever discovered for attracting all kinds of fish. J. F. GREGORY, K-260, St. Louis, Mo.

"I DON'T SUFFER ANY MORE."

"Feel Like a New Person," says Mrs. Hamilton.

New Castle, Ind.—"From the time I was eleven years old until I was seventeen I suffered each month so I had to be in bed. I had headache, backache and such pains I would cramp double every month. I did not know what it was to be easy a minute. My health was all run down and the doctors did not do me any good. A neighbor told my mother about Lydia E. Pinkham's Vegetable Compound and I took it, and now I feel like a new person. I don't suffer any more and I am regular every month."—Mrs. HAZEL HAMILTON, 822 South 15th St.

When a remedy has lived for forty years, steadily growing in popularity and influence, and thousands upon thousands of women declare they owe their health to it, is it not reasonable to believe that it is an article of great merit?

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

MRS. WINSLOW'S SOOTHING SYRUP

THE NATION'S FUTURE
Depends Upon Healthy Babies
Properly reared children grow up to be strong, healthy citizens

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

Mrs. Winslow's Soothing Syrup

Makes Cheerful, Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today and keep it handy

Sold by druggists throughout the world.

From the Field

Longview, Miss.

Dear Bro. Meek: I have been thinking I would write you ever since we got to our new work, but I have just put it off. This, however, has not been because I am ashamed of my work or my people. I find plenty of work to be done, and among a very fine people—some as fine as Mississippi or any other State can afford. The outlook for the year is fair. We are praying, and will work to the end, that we may have a great year. We have been held back by the bad weather and roads; but the sky has at last cleared and the mud has dried up, and I pray that we may go on now to victory. I will remember the Advocate along the way.—R. G. A. Carisle.

Wiggins, Miss.

Dear Dr. Meek: Apropos of the prayer meeting attendance in a small town, when a show comes along, I want to report. One Wednesday night about a month ago, one of our "movie" shows gave a special on that night, but we had 102 persons present at our prayer meeting. Two weeks ago, a tent show came here to spend all the week, having a fine band and making a strong pull for patronage. We advertised a patriotic service for our Wednesday night prayer meeting and had 200 small flags to give away. We had five leading men make short talks, had special prayer offered for the President and Congress, and made a really religious service of it. The result was 225 present, and 150 at the show. So tell Brother J. D. Simpson of Guntown that we are running him a close race anyway. Next.

JAMES L. SELLS, P. C.

Indian Bayou, La.

Dear Dr. Meek: Last Saturday and Sunday brought to a close our second quarterly conference. It was one of the most enjoyable and profitable conferences that I have been connected with for many years. Brother May is an efficient, painstaking presiding elder. He preached and wept himself into all our hearts. Doctor, I would have shouted if there had not been so much business on hand. I have no patience with a dry-eyed presiding elder. Brother May preached three fine sermons and baptized seven babies, and I could have persuaded him to stay over and marry a couple Tuesday night. I have the best charge and the best board of stewards in the Louisiana Conference. No man in Southern Methodism is more fortunately situated than this chap. I really think if it were not for the honor connected with the elder's office Brother May would trade with me to-day. Doctor, I love you and appreciate you, from the fact that you jump on the devil in high as well as low places. Some men in high places know that you are editor of the New Orleans Christian Advocate and they are learning to let you alone. The work here is great. I am preaching to immense crowds and each service brings a larger audience.—G. D. Anders, P. C.

Shannon, Miss.

Dear Dr. Meek: Perhaps some would like to hear a word from the Shannon charge. Our second quarterly conference has just been held at Shannon, Miss. On Sunday night, April 22, our presiding elder, Rev. T. H. Lipscomb, delivered a thoughtful and impressive message from the text, "For me to live is Christ." As the mind of the audience was held to the interrogative, "For me to live is—?" thought after thought was analyzed, and a spirit of inspiration prevailed. In regard to the general state of the Church, I wish to say: (1) There is manifested an encouraging degree of spirituality on the part of our people; (2) this is evidenced by their loyalty to the Church and their pastor.

The work that is being done in all four of our Sunday schools is very efficient. We think the Sunday school is auxiliary to the Church; we think the Church is an institution of God, ordained as a means of grace to bring the world to Christ. If this be true, between the world and the works of the Church—between the power of darkness and the light of God's love, there is no "middle"—no tertium quid.

So then, notwithstanding the fact that we face the high cost of living, with a loyal people, though their crop last year was almost an entire failure, we hope to be able to stand for every claim of our great Church, and be thankful that she, as an institution of God, is shedding divine lustre over a thousand fields.

Brethren, as every one knows, time produces changes. We now no longer fill another's place, but our own. As you read, may you breathe for us this prayer: that we may have wisdom of head and knowledge of heart in the deep things of God; that we may have power with God; that we may have power with men to influence them for Christ. Amen! No work is too laborious to perform; no problem is too difficult for us to solve, when we fully realize that, "For us to live is Christ."

WM. I. WHITE, Pastor.

THE MUSIC OF THE HEART.

True piety is the harmony of the soul with God. His will becomes the will of his loving and obedient child, and such a Christian finds his happiness in the chime of his own desires with what God bids him to do. This is the fountain of genuine music of the heart. God's hand is on every string and chord of this wonderful instrument which a loyal believer carries in his or her breast. It is a harp of a thousand strings, and yet they all respond to the same divine touch. The great apostle in writing to the early Christians tells them that they must not merely sing, but that they must "make melody in their hearts to the Lord." This signifies the music of the soul. If it be religious music it must come from a religious heart. It must be the breathing of sincere love and grateful adoration. The most marvelous of all instruments is the harp of the human heart.—The Rev. Theodore L. Cuyler.

BARKING DOG SAVES MANY LIVES.

The barking of "Topsy," a collie dog, awoke the superintendent of the Scottish Old People's Home in Riverside, Illinois, March 18, so that the alarm could be given in time to save all but four of the inmates from perishing in a fire which completely destroyed the building.—Our Dumb Animals.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

L&N Louisville & Nashville R. R

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS T&P PACIFIC EL PASO RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three-weeks they would be, too! Low Round Trip Rates Every Day

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"—No Extra Fare

From New Orleans Daily, 11:30 a.m.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent. or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent. New Orleans, La.

La. & Arkansas Railway

L&A RAILWAY

IMPORTANT NOTICE.

Effective Sunday, April 15, 1917, a new passenger schedule on the Louisiana & Arkansas Railway will become effective. Through passenger service will be inaugurated between Vidalia, La., and all points on the Louisiana & Arkansas Railway, including Alexandria, La., Stamps and Hope, Ark. Train No. 101 connecting at Packton with Train No. 1 from the north and with Train No. 4 from Alexandria will run through to Vidalia, La., arriving at that point at 6:15 p. m. Train No. 104 will start from Vidalia instead of Jena as at present. This train will leave Vidalia at 11:00 a. m., and will connect at Packton with Train No. 4 for Hope, Ark., and Shreveport, La., and intermediate points and with Train No. 1 for Alexandria, La. Train No. 107 will leave Jonesville at 6:35 a. m., arrive Vidalia 8:00 a. m. Train No. 108 will leave Vidalia at 6:45 p. m., arrive Jonesville 8:00 p. m. Jena, La., will be the Eastern terminus of Trains Nos. 102 and 105 as at present. Ferry connection is maintained between Vidalia and Natchez and this service will afford the best and quickest route between Alexandria and Shreveport, La., and Vidalia, La., and Natchez, Miss. The time of the different trains at the terminal and junction points will be as follows:

No. 1	No. 3		MAIN LINE		No. 2	No. 4
7:45 a.m.	2:40 p.m.	Lv.	Hope	Ar.	2:35 p.m.	9:20 p.m.
8:30 a.m.	3:28 p.m.	Ar.	Stamps	Lv.	1:45 p.m.	8:35 p.m.
8:45 a.m.	3:30 p.m.	Lv.	Stamps	Ar.	1:43 p.m.	8:15 p.m.
11:05 a.m.	5:40 p.m.	Ar.	Minden	Lv.	11:35 a.m.	5:50 p.m.
11:25 a.m.	5:55 p.m.	Lv.	Minden	Ar.	11:15 a.m.	5:45 p.m.
2:15 p.m.	8:45 p.m.	Ar.	Winnfield	Lv.	8:25 a.m.	3:05 p.m.
2:15 p.m.	*7:25 a.m.	Lv.	Winnfield	Ar.	8:23 a.m.	3:05 p.m.
2:40 p.m.	8:00 a.m.		Packton		8:00 a.m.	2:40 p.m
4:15 p.m.	9:40 a.m.	Ar.	Alexandria	Lv.	6:25 a.m.	1:05 p.m.

*No. 5

SHREVEPORT BRANCH

No. 201	No. 203				No. 202	No. 204
11:20 a.m.	5:45 p.m.	Lv.	Minden	Ar.	11:00 a.m.	5:25 p.m.
12:35 p.m.	7:00 p.m.	Ar.	Shreveport	Lv.	9:45 a.m.	4:10 p.m.

VIDALIA BRANCH

No. 101	No. 105				No. 102	No. 104
2:40 p.m.	8:00 a.m.	Lv.	Packton	Ar.	8:00 a.m.	2:40 p.m.
4:00 p.m.	9:20 a.m.	Lv.	Jena	Ar.	6:40 a.m.	1:20 p.m.
No. 107	No. 101				No. 104	No. 108
6:35 a.m.	5:00 p.m.	Lv.	Jonesville	Ar.	12:20 m.	8:00 p.m.
8:00 a.m.	6:15 p.m.	Ar.	Vidalia	Lv.	11:00 a.m.	6:45 p.m.

Immediate connection between Shreveport Branch and Main Line trains is made at Minden, La., and likewise immediate connection between Vidalia Branch trains and Main Line trains is made at Packton, affording continuous through service. E. E. ATKINSON, Traffic Manager.

KEEPING SUNDAY SCHOOL CHILDREN IN THE CHURCH.

(Continued from Page 4)

the regular service of worship and preaching was not so much as dreamed of, and for the church to he a party to such an arrangement now would be to "divide its bouse against itself."

2. Children do not understand the sermon, say others, and, therefore, it is useless for them to attend the preaching service.

Neither do they understand their "Now I lay me down to sleep" prayers; nor why they should obey their parents; nor all that their day school teachers say. But does not the average pastor preach and pray in language about as intelligible as does the average Sunday school superintendent or public school teacher? Most of the songs that we sing in Sunday school are written in the every-day language that preachers use, and there is no objection raised to children singing these songs; and but few teachers are extra specialists in the language of child-lore, and we can see but little advantage that they have over the average pastor in teaching children. And besides this, the sermon and worship in the church are not designed so much to cause the worshipers to know as to cause them to feel; their mission is more to the heart than to the head, and the whole arrangement of the worship services in the church is given to this special end, and the best proof that it has the same effect upon children as upon adults is that those who have been brought up under its influences are the ones who are doing the work of the church to-day—their first seat in church was a pallet at their mother's feet, and the next a seat on a high hench by their father's side. Whether they understood all the praying and weeping and shouting and exhorting or not, they became Christians, and that is enough.

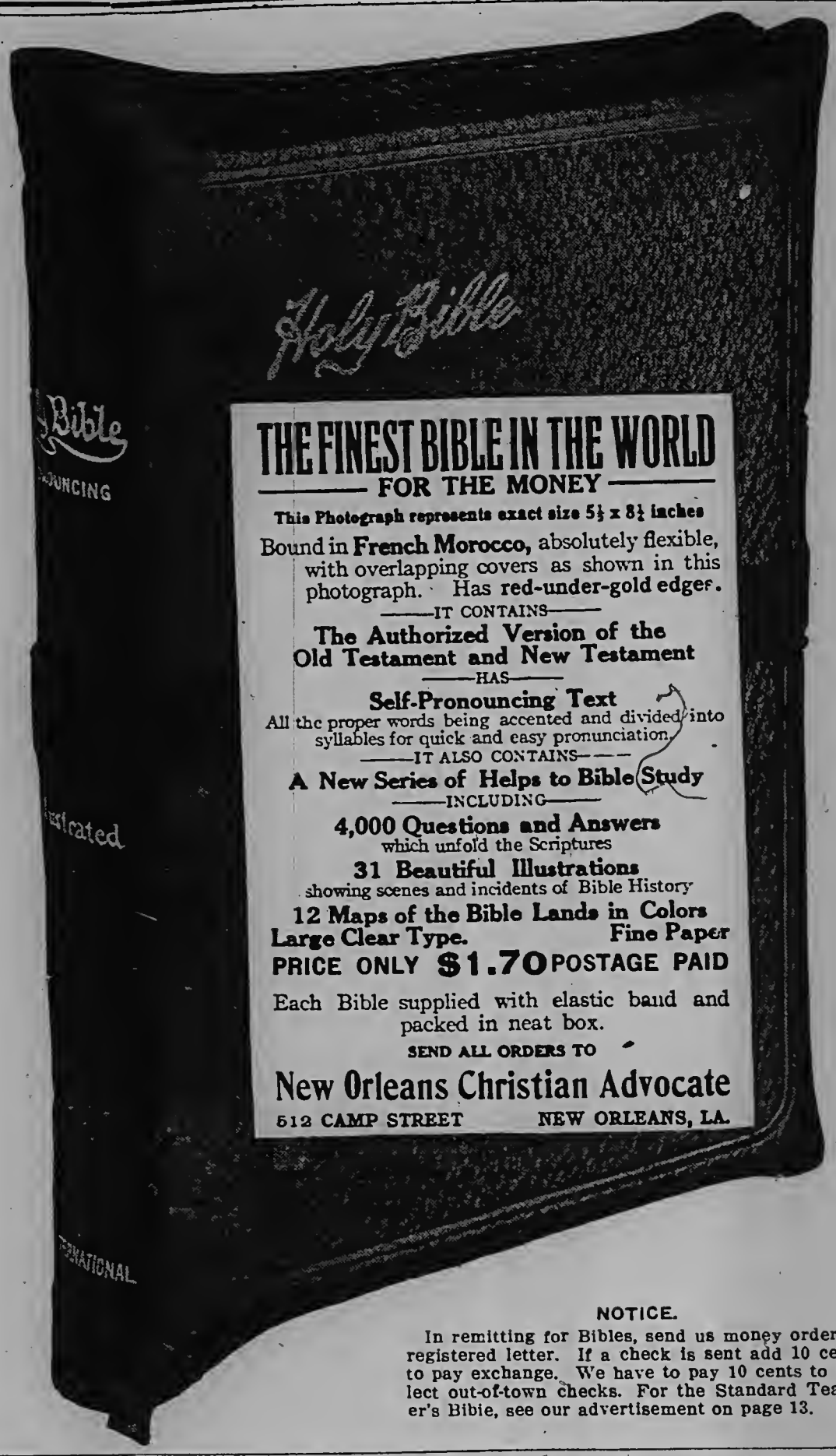
3. "Children should not be forced to do what they do not want to, and so should not be required to stay to church unless they of their own volition so choose," is one of the gushy sentimentalisms that we sometimes hear from some of our modern "liberal" Christians. This heing so, children need no parents at all, nor any control over their lives, and if carried out in consistency, they would certainly stay away from dentists, doctors, schools, and from all manner of laborious work. Children who are allowed to do as they please generally become public nuisances and problems for society. If they had not needed parental guidance, the Lord would have given them the extra instincts and ability for self-preservation of the lower animals. But since he made them to need it, and, has given their parents the authority to "train them" in the way in which they should go," their religious habits are as much a part of this scheme as are the educational or the hygenic.

4. Another difficulty brought forward as a justification of the large number of children who attend Sunday school, hut who do not attend the preaching services, is that the two services keep the children in church too long; and we are willing to admit that there is some foundation for this objection; but when we have pressed the objector for a definite age at which children should be required to attend both services, he has invariably refused an answer, and the fact remains that the children who have been started out on the basis of this program are lost to the church, and after they have left the Sunday school, as they generally do in the teen age, they must be re-won to Christ almost as if they had never been to Sunday school—if they ever develop to be useful Christians. But to remedy this defect of too long services, we are convinced that the program must be rearranged and shortened. Why, for instance, should there be two opening services of worship, one for the Sunday school, and one for the church? The Sunday school superintendent leads in prayer, the Sunday school repeats the Lord's prayer, and then the pastor leads another prayer, and the church congregation again repeats the Lord's prayer. And the same duplication is involved in the responsive readings and hymns. And if these programs are to be repeated twice each Sunday morning, would it not be better for the Sunday school superintendent to use the regular order of worship of the church and let the children learn the church hymns and how we, as a church, worship, rather than leaving the arrangement of the Sunday school's order upon a hard worked, and many times untrained, superintendent? If our everyday Sunday school superintendents can make hetter orders of worship than has the church through its special commissions, then they should be employed to make a hetter order of worship for the church. if one is to be substituted for the other for a large part of the constituency. Or if the ones used in our Sunday schools have a tendency to create a distaste for the order of worship used in the church, the conflict should in some way be done away with. If the service of worship used hy the Sunday school superintendent is hetter than that authorized hy the church, then it should be at such an hour as to allow the whole membership to be hlessed hy it—that is, if the one is to he used as a substitute for the other. The same would he true of the average teacher as suhstituting for the pastor as a religious instructor.

But we are convinced that the solution can come in such a union as that there will he no suhstituting in a united service where the pastor leads the worship—thirty minutes; he then preaches thirty minutes; the teachers then teach in their classes twenty-five minutes, the Sunday school superintendent being in charge; then the regular Sunday school officers conclude with reports and other Sunday school features, including music. This program cuts out all duplicates and shortens the combined program from two hours to one and a half, and so meets the difficulty of the two services being too long.

In the years that are past the pastors were privileged to preach to the children, and while there was a great lack in the element of teaching, the people were converted, and learned to honor the Church, and some reformation is necessary that will insure them that opportunity again. The Catholic priests have it, and in spite of the weakness of their system, they succeed to a remarkable degree in at least making their constituency loyal to their Church. The evil of this weakness is upon us, and it must be faced, and the sooner we get at the solution of it the better. In spite of all the scholars and consecrated teachers in our Sunday schools, and the Christian parents in our homes and trained pastors in our pulpits, we are having only a nominal increase in our permanent church membership, and the defect herein discussed is one at least that needs serious consideration at the hands of those who make the order of worship and the programs of our Church.

Donaldsonville, La.


Holy Bible
Bible
NCING
ated
NATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks. For the Standard Teacher's Bible, see our advertisement on page 13.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

We shall do well to make this resolution: Never to think any good action too slight to he worth practicing, too mean to offer as a sacrifice to Almighty God.—J. Keble.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 20. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3195.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 17, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

THE ONLY "ADEQUATE GOD."

Elijah's challenge to the prophets of Baal upon the heights of Carmel was, "The God that answereth by fire, let him be God." The priestly devotees of Baal, when put to the test, cried long and frantically, but there was no answer from above—the heavens were as brass. But when Elijah called upon "the God of Abraham, of Isaac, and of Israel," quickly the fire fell and consumed the prepared offering; and the people there assembled fell on their faces and cried, "The Lord, he is God!"

The cry of humanity is still for a God that answereth—not necessarily by fire, but by the manifestation of a power to help burdened and struggling human souls. The God of the pantheists, spread out into some attenuated force or influence, will not meet the longings of men and women amid the sorrows, sufferngs, and problems of life, with the open grave before them and the mysteries of eternity beyond it; nor will mankind be satisfied with the God of the scientists, which has largely become the God of the new school of theologians—who is, so to speak, the slave of remorseless laws, which must go grinding inexorably on, and who never speaks to human beings or puts forth any special effort to help those who pray to him—who may not be consciously known by any finite spirit or be expected to give any one person assistance of any kind which he does not give to all. The Father God—the God with a loving heart, with a seeing eye, with a listening ear, and with an answering arm—is the only Deity that can meet the deep needs of the sin-stricken and helpless millions of earth, who are surrounded by mightier forces than human strength can cope with and who are steadily marching to the tomb. And blessed be His holy name, the God of the Bible is just such a God. Shall we not find Him, and live in communion with Him, and serve Him, and make Him known to other benighted ones groping in darkness? "And this is life eternal that they might KNOW Thee the only true God, and Jesus Christ, whom Thou didst send." "He that hath My commandments, and keepeth them, he it is that loveth Me; and that he that loveth Me shall be loved of My Father, and I will love him and will MANIFEST Myself to him."

A VAST DIFFERENCE.

There are those who are fond of declaring that Jesus taught little that is new; that even his most striking utterances were but a setting forth of truths that others had expressed before him. These asseverations, however, will seldom bear a careful inquiry into them in any particular case. As an illustration of this statement, we quote the following from Dr. A. H. Tuttle in the Biblical Review (New York):

"We are often told that Confucius spoke the Golden Rule, thus anticipating Christ by five hundred years. But there is a difference. Confucius said, 'Whatsoever ye would not that men should do to you, do ye not to them.' Jesus said, 'Whatsoever ye would that men should do unto you, do ye even so to them.' There are two points of difference: The rule of Confucius is negative, and therefore only partial. That of Jesus is positive, and therefore the fulness of the truth he states. Not to do the bad does not include the doing of the good; but the doing of the good excludes the bad. The other point of difference is, that Confucius makes the law a rule of restraint, while Jesus makes it an impulsion of life from within. Both in form and substance Jesus' statement is immeasurably beyond the statement of the great moralist."

THE PRESIDENT'S SERIOUS VIEW.

In his address last Saturday at the dedication of the American Red Cross Headquarters in Washington City, a handsome structure erected by the Government at a cost of $800,000 in honor of the heroic women of the Civil War (North and South), President Woodrow Wilson made the following sobering and thought-provoking utterance:

"I believe that the American people hardly yet realize the sacrifices and sufferings that are before them. We thought that the scale of our Civil War was unprecedented, but in comparison with the struggle into which we have now entered, the Civil War seems almost insignificant in its proportions and in its expenditure of treasure and of blood. And, therefore, it is a matter of the greatest importance that we should at the outset see to it that the American Red Cross is equipped and prepared for the things that lie before it. It will be our instrument to do the works of alleviation and of mercy which will attend the struggle. Of course, the scale upon which it shall act will be greater than the scale of any other duty that it has ever attempted to perform."

Is our National Chief Executive correct in the view here expressed? We have not been disposed to think until recently that there was much prospect of our country being drawn largely into the great European conflict except in a financial way and in the use of our navy; but the uncertain situation that has developed in Russia makes the question of the extent to which we may become involved in the war a difficult proposition to pass upon. If internal strife should largely destroy the fighting strength of that country, it is doubtful whether France and England and their other Old World allies could defeat the Central Powers, even weakened as they undoubtedly are; and the result might be that the United States would have to send millions of men to Europe to save the day.

President Wilson unquestionably has sources of information at his command such as no private citizen could have, and this solemn statement from his lips is entitled to much weight, though, of course, no finite mind can foretell definitely the future. At any rate, this deliverance, emanating from the official head of the Nation, ought to have the effect of awakening our citizens to the importance of dispensing with all needless self-indulgences and doing their utmost to get ready for what the coming months and years may have in store for them. We have noticed in the public press that a number of announced public gatherings have been called off in the interest of economy, and with a view to avoiding any scattering of energies now, when a concentration of effort is needed in the work of preparing for the ordeal which confronts our beloved country. This, we think, is well. This is no time for gaiety or self-gratification of any kind. The food question is already getting to be an acute problem with not a few people—even in the South.

NEW ORLEANS METHODIST UNION REVIVAL.

The wise man of old said, "There is no new thing under the sun;" but there is, and we have tried it—a union revival meeting in New Orleans, with all our Methodist churches co-operating. This is not the first time, however, that we have felt the need of a union revival. The difficulties in the way have been so great that faith staggered before the task. In the first place, the people in New Orleans do not believe in the Methodist revival meeting. I think it a fair statement that at least ninety-nine per cent of the people in New Orleans have no sympathy at all with revival services as they are usually conducted. Many of our Methodist people are among this number. Again, the distances are so great in New Orleans, and our churches so far apart, that it is not easy to bring the people together in one place. New Orleans is a large city, but the Methodists are few, and it is not easy to reach the masses of the people. To attend the services in a Methodist church is regarded as a "mortal sin" by two hundred thousand people. In spite of our many difficulties, we have had a gracious revival. Dr. D. L. Coale and his helpers came to us on April 22 and remained with us three weeks. From the beginning the congregations were large—probably averaging a thousand a night during the week and taxing the church to its utmost capacity on Sunday nights, with many people being turned away. Dr. Coale preached a strong, sympathetic, uncompromising gospel. Brother Hawkins was mighty in prayer and personal work. Brother Spindler stirred the hearts of the people as he brought the Christ message in song. These brethren work well together, and together they constitute a great force in winning men to Jesus Christ and the higher life. God is wonderfully blessing their ministry.

During our revival here several hundred acknowledged Christ as their personal Savior, and a goodly number have already joined the Church. Several have felt the call to preach and have responded to the call. Some have offered themselves as missionaries.

Our New Orleans Methodism has had a great revival and all of our churches have been blessed.

New Orleans, La. W. W. HOLMES.

"There can be no victory without an enemy."

"'Live and let live' is a good maxim, but 'live and help live' is a better one."

THE REFINER'S FIRE.

He sat by a furnace of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He leaned it more and more.

He knew that He sat as the refiner must sit,
And He wanted the finer gold
To mold as a crown for the King to wear,
But with gems of a price untold.

So He let the gold in the burning fire,
Though we fain would have said Him "nay,"
And He watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright,
But our eyes were as dim with tears,
We saw but the fire—not the Master's hand—
And questioned with anxious fears.

The pure gold shone out with a richer glow,
As it mirrored a Form above,
That bent o'er the fire, for love drawn by love,
With look of unfailing love.

Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah! no; but He saw in the present cross
The loss of eternal gain.

So He waited there with watchful eye,
With love that is strong and sure,
And His gold lit not suffer a wait more hear
Than was needed to make it pure.

Dear child, when God shall make time one,
Resting not from the furnace near,
Will only the dross from your heart remove
And leave it pure and sweet.

—Unidentified.

YET A MIRACLE WORKER.

It is not written of our Lord that He went about saying good things—though that is true—but that He went about doing good. And the miracles of old are no more wonderful than the miracles of our day. That the blind, the crippled, the leper, who met Christ by the wayside, should be healed, is no more marvelous than that the drunkard and the criminal we meet today should suddenly rise up from their wickedness and go away to a new life among men. That is the standing miracle that runs through the ages.—The Presbyterian.

THE RIGHT VIEW OF DEATH.

The principal fact about death is not death, but life. If the temporal closes, the eternal opens. Why should we weep when the painful ends and the painless begins? when darkness breaks into dawn? when hope becomes sight? Why should we elaborate the dead clay when the real thing to remember is the eternal beauty of the living spirit? What pain we should escape if we could get into the habit of thinking of our friends not as dead, but as alive? How eager would be our forward look if we saw in death the triumph of life, the door to immortal liberty?—Christian Endeavor World.

GATHERED SPARKS.

"Let us fail in trying to do something rather than sit still and do nothing."

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

"Anywhere, any time, anything, for the Son of God, and the sons of men."

"God will not look you over for medals, degrees, and diplomas, but for scars."

"With God go over the sea; without him not over the threshold."

"What I spent I had—what I kept I lost—what I gave I have."—Lutheran Church Visitor.

THE NEED IN THE CHURCH.

Our Lord needs in his Church to-day disciples with the clearness of mind, the steadiness of faith, the balance of judgment which his Spirit gives. He needs in his service men and women whose faith rests on sure foundations, who believe intelligently and, therefore, firmly, all the glorious truths contained in the creed—who accept the teaching of the Scriptures as interpreted by the Church and believe this with all their minds as well as with all their hearts and souls and strength. It is this spirit in us, and this firm faith in our Lord and His work, that makes us witnesses of his resurrection.—Dr. Wm. Manning.

SOME UNIFICATION PLANS REVIEWED.

By Col. R. C. Beaver.

Whether it was wise or otherwise for members of the Joint Commission to give public expression to their views on questions which will be before them for determination at the next meeting of the Commission is not now material, for Commissioners from both sections have entered into a public discussion of some of these questions. Were not the president set, I would remain silent. Editors of church organs and contributors, not at all improperly, have freely discussed publicly the pending problems involved in the effort to unify the Methodist Churches. "The war is on" in moving to mold public sentiment into the views of the individual writers. I have not so much desire to obtrude my personal ideas on the public as to combat some of the publicly expressed views of others to which I cannot subscribe. I will therefore, as a rule, in this article confine myself to a review of some features of unification plans formed and given to the public by two members of the Joint Commission.

Dr. Blake, of the Methodist Episcopal Church, delivered an oration, which was published in full, or in part, by most of the Methodist Advocates, North and South, in which he sought to find a basis for the Negro IN the proposed united Church. It antagonizes both in letter and spirit the status sought to be given the Negro by the Oklahoma General Conference, which declared in favor of the Negroes of Methodist bodies being organized into an independent Church. The learned Doctor, in his plan, provides for the Negroes to become members of the united Church, but with limited rights and privileges. To make classes of church members, as to rights and privileges, would be an anomaly and cannot be sustained in reason. It would make a condition the Negro could not accept without humiliation and a surrender of manhood. But the Negro could accept the Oklahoma plan—an independent Church for the Negro—and retain the dignity of manhood, and increase it evermore. Anyway, Dr. Blake, by the retention of the Negro as a member, or as a half-member, or as a member at all of the united Church, ignores, or antagonizes, the Oklahoma plan touching the Negro problem, which problem just now seems to be the crux of unification, and points out no feasible way for its solution.

But would the colored contingent of the Methodist Episcopal Church accede to the Dr. Blake plan? "Not until the day of doom," says Dr. Jones, one of the two colored Commissioners, who is the editor of the Southwestern Christian Advocate, an official organ of the M. E. Church. His elaborate reply to Dr. Blake's plan to discriminate against Negro members, is vigorous, and withal logical. And in reason, the Negro must be in as a member enjoying all the rights of any other member, or be out and as independent as any other human, black or white. I see no other way to reconcile the conflicting ideas of the two brothers only that their antagonistic views be relegated to innocuous desuetude by abandonment, and by both getting on the Oklahoma platform that does not give any status to the Negroes IN the unified Church, but recommends that they be clothed with as full and ample churchly powers, in an independent Church organization, as any white member could be invested with in a unified Caucasian Church. That would be a happy way to solve the Negro problem for both races.

The weakness of Commissioner Jones' editorial is in attributing race distinction to prejudice. In that he limps badly, for it is a patent fallacy, though strangely that idea largely obtains outside of the Negro body, among the membership of the Methodist Episcopal Church in the Northern part of the country. In another article, I will recur to this unwarranted belief.

Dr. DuBose, one of the Commissioners of the M. E. Church, South, has formulated an elaborate tentative plan for the solution of the "Negro Problem," which has been published in church papers throughout both connections. Dr. DuBose is recognized at home and abroad as an able writer, and, being a member of the Joint Commission of two of the leading Protestant Churches of the world, which fact reinforces his influence, his deliberate views publicly expressed on the Negro problem carry a deal of force when not specifically controverted and shown to be impracticable and erroneous. So far as I am advised, no one has controverted the correctness of the views of the learned Doctor. He claims, aliunde, that his plan squares with the Oklahoma platform as touching the Negro question, and that he stands on that platform and will continue to there stand. Therefore, my review of his plan will be, largely, a comparison of his plan with the Oklahoma plan, which the Doctor helped to construct, and to the impracticability of its scheme.

In the Oklahoma platform, after declaring in favor of the unification of the several Methodist bodies, the General Conference unanimously said:

"However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church."

The DuBose plan embraces seven sections, and I quote:

"1. The reorganized Church shall consist of two divisions or connections, bearing the same name, and organically related as hereinafter to be designated.

"2. The reorganized Church shall be known as the Methodist Episcopal Church in America; but the second division shall be additionally designated as the Associate Connection of said Church. This connection shall be composed of the present colored membership of the Methodist Episcopal Church, and of such other bodies of colored Methodists as may unite with the Associate Connection," etc.

"3. The Associate Connection shall be considered as in every way an organic part of the reorganized Church, and shall be governed and administered under the following plan.

"4. The Associate Connection shall have the same constitution as the Reorganized Connection, and shall make no changes in the Restrictive Rules to be adopted as a basis of government for the reorganized Church without the concurrent constitutional consent of the General Conferences of the two connections," etc.

"5. The Associate Connection shall have an independent General Conference, enjoying full powers of legislation under the constitution of the reorganized Church."

Before quoting more I will subject sections 1 to 5 inclusive to an analysis.

Sections 1 and 2 would make the unified Church consist of "two divisions or connections," and "organically related." The first division would embrace the white Methodists, the second division would be composed of the Negro Methodists, which division "shall be considered as in every way an organic part of the reorganized Church," thus making the unified Church a mongrel organization.

Now, as the unified Church is to consist of two divisions organically united into a unit, in the name of reason, how could the Negro division be an "independent organization" as provided in the Oklahoma deliverance? Furthermore, as the Negro division is not to be permitted to select its own name, nor to make its own constitution, nor to adopt its restrictive rules, nor to change them without the consent of the first division, or its General and Annual Conferences, nor to legislate only under the constitution of the first division (which suddenly and mysteriously singly becomes the "reorganized Church," enshrined to the dimensions of the original first division), would not the second, or Negro division, surnamed the "Associated Connection, be a very dependent, instead of an independent, organization?

The Oklahoma provision opens, in terms, "the door to the colored membership of the various Methodist bodies." Can Dr. DuBose for a moment entertain the belief that the African Methodist Episcopal Church, with its membership of 620,000; or that the African Methodist Zion Church, with its membership of 570,000; or the Colored Methodist Episcopal Church, with its membership of 240,000, each being absolutely independent—that these Negro churches, or either one of them, would surrender their, or its, independence, put their necks under the yoke and be driven at the will of the unified Caucasian Church? As reasonably expect the ocean tides to reverse themselves as for those Negro churches, having tasted of the sweets of liberty, to deliberately enter into bondage. Dr. DuBose must perceive that in this his plan is unworkable. And more: there is clearly an irreconcilable conflict between sections 1 and 2, which make the two divisions an organic unit, and the remaining sections which ignore that unity, and recognize what, in the outset, was only a part of the "reorganized Church" as the whole thing.

In the sections quoted, and quoted from, as seen, the second, or Negro division, is made a shuttlecock flying from the unity of the whole into a state of dependency on the sweet will of the first division. Then the kaleidoscope changes the scene in section 7, where it is provided that "there shall be one general publication administration for the two connections," etc. And "the Associate Connection may maintain at its pleasure a quota of publication officials at, or in connection with, one or more of the publication houses of the Church," etc. And "the publication house, or houses, designated for the joint use of the Associate Connection shall be administered by a special Book Committee composed equally of members selected by the two connections," etc., which is to report to the General Book Committee; "and when the affairs of the joint publication houses are under consideration the two Book Committees shall sit as one body."

How Dr. DuBose can think he dug all that hostile stuff out of the simple declaration, "We recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church," is a puzzle more difficult for me to solve than is the Negro problem.

After referring to the interests of the Associate Connection, or Negro Church, "in the funds of the Book Concern" and "in the Superannuate Preachers' Fund and other joint endowments of the Church," section 10 provides: "At the time of reorganization, and as a condition thereof, the reorganized Church shall pledge, and give constitutional security for, the complete protection of all these interests."

Of course the M. E. Church, South, has no connection with those interests, but by the terms of the DuBose plan the Southern Church would not be eligible to enter into the unified Church until it consents, as a condition precedent, to give "a pledge and constitutional security" for the protection of the Negroes' rights in those funds and properties. How would that strike the now unfettered membership of the M. E. Church, South?

But the unified Church is to be further bound in advance to be burdened on a scale immeasurably larger. Sections 12 and 13 provide: "The Reorganized Connection by this plan and agreement shall contribute generously and faithfully, so long as there may be need for it, to the maintenance of the causes of education, extension and general evangelism in the Associate Connection," etc.; and then further provides that the Annual Conferences of the unified Church shall be assessed to meet those sums; and "as a binding nexus between the two connections there shall be created an administrative commission to consist of thirty members to be appointed by the two connections in equal numbers," etc. "The membership of this commission shall consist of three Bishops, six ministers and six laymen from each connection."

That mixed Commission is to fix primarily the several amounts for the said several purposes named, which may be changed by the General Conference of the Reorganized Connection, but the expenditure shall be made by the Associated Connection under the advice of all the Bishops of both bodies—sitting in joint meeting. That is the nexus Dr. DuBose substitutes for the fraternal nexus provided by the Oklahoma General Conference.

No such extraordinary power for taxation, I confidently assume, was ever given any such insignificant minority in any organization, religious or commercial. And that such a proposition should be made seriously by a strong member of the Commission is astounding to me. Why, the fifteen Negroes on that taxing committee would represent only about 310,000 members, while the fifteen whites would represent about six millions, for, as we have shown already, none of the independent Negro bodies would surrender their independence by going into a dependent Church. Would there be any equity or common business sense in such a copartnership as that? It does seem that it would be just and right, if the whites have to do all the paying, that they should do all of the assessing. Dr. DuBose thinks otherwise.

Is it not something "new under the sun" in the creation of a new church to bind it in its organic law "to contribute generously and faithfully" to another Church for educational and other purposes?

In my own State of Tennessee, like in other Southern States I assume, every Negro child can acquire a good common school education at the expense of the State. The Negro children receive as much school money, per capita, as do the white children. The public school fund is raised by taxation, which is almost all met by the whites. Should not the parents of the Negro children supplement the amount received from the State and counties when they wish their children to receive a higher education than can be obtained in the public free schools? Why treat the Negro at the start as a mendicant and make him a mendicant to the finish? Why not put him on his mettle and have him develop his manhood, and help him only after he has tried to help himself and is worthily in need? And why not trust the proposed unified Church to do its duty in giving as the necessity may require, and assume it would not unless it gives "constitutional security" to do so? Why not leave to the Negroes a free hand to organize their own church—to give it a name, to make their own constitution, and to enact, unhampered, their own laws, as other Negro Methodists have done, and wisely too? The Oklahoma General Conference contemplated nothing more, nor anything less. The DuBose plan counters all that.

Moreover, the Methodist Episcopal Church, South, about a half-century ago, once for all settled the Negro problem by the mutual separation of the two races. The separation proved a blessing to both races. Why try to unsettle the problem by entering into a complex partnership, or lop-sided combine with the "Associated Connection," which is to "be considered in every way an organic part of the Reorganized Church?" Why such an entangling alliance?

In section No. 15 of this most remarkable plan is to be found this:

"Nothing in this plan is to be construed as a discrimination against the doctrine of the freedom and equality of all men in the Church of God. The doctrine of religious equality is fully and completely affirmed, and there shall never be enacted in the reorganized Church a law or rule denying these rights to any believing child of God."

That is indeed a fine rhetorical flourish, but its application is beyond my ken. Have not both Methodist Churches always proclaimed a free salvation for all mankind? Why should it be deemed necessary to insert into the organic law of their united Church "a law or rule" prohibiting an enactment clearly at variance with what has ever been a cardinal doctrine of the two Churches which are to compose the unified Church? Is it necessary, or proper, for a virgin, as pure as the morning dewdrop on a spear of grass, as she trips along the street, to wear a placard having written thereon, "I am virtuous?"

Furthermore, Who ever heard of inequality in the Church of God? That Church is in the hollow of the hand of Omnific Power, far removed from the reach of puny men, or of any organization they may make by whatever name called.

Were the assertions in section 15 intended to "make assurance doubly sure" as to whites? Or was it meant to apply to the Negro? I beg pardon—Dr. DuBose will never so far break from the instructions of his Church as to include outright the Negro in the unified Church. I just do not comprehend the meaning of section 15.

Dr. DuBose is sincere and honest. I hold him in high esteem. Heretofore, running through almost a quarter of a century, we have been at one on all important Church questions. I do regret that we do not now see eye to eye; or, putting it in another form, that he does not see as I do touching the matter under consideration. Believing that his article, in every section, except the last one which I do not understand, antagonizes the deliverance of our General Conference on the Negro question, and that his plan is misleading to the Northern mind, as well as to the minds of the Negroes, and that it is inequitable, unworkable and harmful, I regret that some one more capable than I has not reviewed it and shown its errors in a stronger light than I have.

I have neither purposely nor knowingly said an unkind word, nor dealt unfairly in this discussion, though I have sought to make my blows effective. The Doctor dealt with fundamentals, and his plan is primarily for the consideration of the members of the Committee. I have duly considered it and give herein my views.

Johnson City, Tenn.

DISRAELI AND THE CHURCH.

By Albert L. Berry.

Disraeli was the greatest Jewish statesman the world has produced for centuries. In the biography of this Earl of Beaconsfield, recently completed, by George Earle Buckle, the world was startled to learn that the leading statesman of England was a firm defender of the faith as handed down and derived from his own race. For himself, he says: "I look upon the Church as the only Jewish institution that remains, and irrespective of its being the depository of divine truth must ever cling to it as the visible means which embalms the memory of my race, their deeds and thoughts, and connects their blood with the origin of things."

Speaking of the criticism of the German scholars known to us as higher criticism, Disraeli said: "Will these opinions succeed? My conviction is that they will fail. First having examined all their writings, I believe without exception whether they consist of fascinating eloquence, diversified learning, and picturesque sensibility—or lastly, whether it be the provincial arrogance and the precipitate self-complacency which flash and flare in an essay or review; I find that the common characteristic of their writings is that their learning is always second-hand."

In a speech at Oxford, he emphasized the necessity of the Church being held together by a strong creed. He said: "It is not our iron ships, it is not our celebrated regiments, it is not these things which have created, or indeed really maintained our empire; it is the character of the people. Now I want to know where that famous character of the English people will be if they are to be influenced and guided by a Church of immense talent, opulence and power without a distinctive creed." His remarks may well apply—as he proceeds—to our own country and time, as we witness the gradual loosening of faith in the divine Word of God, and the multiplying of nebulous isms. He said: "You have in this country accumulated wealth that never has been equaled, and probably it will still increase. You have a luxury that will some day peradventure rival even your wealth, and the union of such circumstances with a Church without a distinctive creed will lead, I believe, to a dissoluteness of manners and morals rarely equaled in the history of man, but which prepares the tomb of empires."

When Disraeli was at the height of his career, it was quite fashionable and considered a mark of learning to be familiar with the theory of Evolution, as presented in Darwin's "Origin of Species." Disraeli in his speech at Oxford said: "The question is this, 'Is man an ape or an angel?' My lords, I am on the side of the angels. I repudiate with indignation and abhorrence the contrary view, which is, I believe, foreign to the conscience of humanity. More than that, even in the strictest intellectual point of view, I believe the severest metaphysical analysis is opposed to such a conclusion, but, on the other hand, what does the Church teach us—what is the interpretation of the highest nature? It teaches us that man is made in the image of his Creator—a source of inspiration and of solace, a source from which only can flow out every right principle of morals and every divine truth. It is between these two contending interpretations of the nature of man and their consequences that society will have to decide. Their rivalry is at the bottom of all human affairs. Upon our acceptance of that divine interpretation for which we are indebted to the Church, and of which the Church is the guardian, all sound and salutary legislation depends. That truth is the only security for civilization and the only guarantee of real progress."—The Presbyterian.

CENTENARY COLLEGE SUBSCRIPTIONS.

At our recent Conference session at Baton Rouge, in response to an earnest plea from Bishop Hoss, a subscription of about $2000 to meet the immediate needs of Centenary College for the present session was taken, with the understanding that it was to be paid by June 1. These amounts will be needed in full by the end of the session, or within the next week or two. Up to this date less than half of them have been paid. The campaign now in progress in Shreveport for $100,000 will very greatly help in solving the problems of the future, but in the nature of the case, being endowment to be invested, will not begin to bring returns for a year. And so Dr. Wynn has the big problem of providing for the current expenses of this session, for which he is depending upon these subscriptions. Let every subscriber pay up as promptly as possible.

W. WINANS DRAKE,
Conference Secretary of Education.

ANOTHER VOICE HEARD.

The Michigan Christian Advocate is authority for the statement that of fifty-eight books in the course of study for undergraduates in the Conferences of the Methodist Episcopal Church, "ten or twelve are objectionable on the score of not being Methodistic." That is a serious matter. Isn't it time now that so many books are being made, that more attention be given to the matter of doctrine by our Church as well as by all of the others? Is it any wonder that we hear so little emphasis on the doctrines of the Church when the young ministers are compelled to read books which do not teach them? If doctrines are not important enough to be in the course of study for young ministers, are they important enough for the young ministers to take time and thought and expound them to the people?—Wesleyan Christian Advocate.

If evil communications corrupt good manners, holy communications refine them.—Jowett.

"Unless the minister is a shepherd of souls, unless his fellow-workers and his Sunday school teachers are shepherds of souls, they must fail, and deserve to fail."

Church News

[illegible]

[illegible] Sunday [illegible] Christian Endeavor [illegible] Sunday [illegible] Christian Endeavor [illegible] Sunday [illegible] Christian Endeavor [

Secular News

Liberia has resolved to sever diplomatic relations with Germany.

There is talk of piping natural gas into New Orleans from Houma, La.

As a result of war conditions, the Chicago Tribune has doubled its price.

The Canadian casualties in the European war were on May 10 estimated at 89,843.

Because of the scarcity of labor, white women are reported to be working in the fields in North Dakota.

An attempt was made to assassinate President Menocal of Cuba last week. The disturbance in that country which started with the recent Presidential election, yet seems to lack much of having come to an end.

Col. Roosevelt attended a dinner given to the French War Commissioners in New York City last week and sat at the right hand of Marshal Joffree, the two, according to a press dispatch, conversing animatedly in the French language.

In an address at a luncheon a few days ago, the Hon. Rene Viviani, head of the French War Commission to the United States, declared that "France would never cease fighting until Alsace and Lorraine have been restored to her."

Mr. Herbert C. Hoover, the food expert who has had much experience in Europe, declares that without government control flour may go up to $20 a barrel before the end of the year. He thinks that "the present price of flour could he reduced 40 or 50 per cent, and at the same time the producer treated in a liberal manner."

An Amsterdam dispatch says that, according to the Bavarian Staat's Zeitung, a semi-official newspaper, Chancellor von Bethmann-Hollweg has recently expressed publicly "complete confidence in a speedy and successful termination of the war." If the Chancellor made such a statement, we cannot believe that it voiced his real convictions. In war, as in politics, there is usually a feeling upon the part of leaders that appearances must he kept up.

Mr. W. M. Danner, Secretary of the International Mission to Lepers, was in New Orleans last week in the interest of the proposed National Leprosarium. So far, only one State—California—has expressed a willingness to have that institution located within its bounds. It is stated that at present Louisiana has outstripped all the other States in her care of this class of unfortunates, and it has been suggested that she should seek to secure this proposed philanthropic enterprise.

Fifty physicians and surgeons of the Mississippi State Medical Association, at the recent meeting of that hody in Jackson, applied for places in the Army Reserve Medical Corps. A resolution was adopted in which the members of the Association pledged themselves to take care of the practices of such physicians and surgeons as may be called into the military service, giving either to their families or to them upon their return one-third of all the fees collected from their patients. The State Board of Health was also requested to do such work as may he necessary for the militia in camp, and to aid all officers in examining recruits for the Medical Reserve Corps.

REV. H. B. WATKINS—A REJOINDER.

In his last effusion, Rev. H. B. Watkins says he does not care to compete with me in personalities, which is inexplicable in view of the fact that if personalities have heen injected into this controversy the fault is his.

My statement that Methodists pay 75 per cent of the hudget of the Interdenominational Association was no mere assertion, as he would have his readers helieve; hut it was what I regarded as a fair estimate hased upon the comparative numerical strength of the Methodists and Baptists and the admitted loyalty of the latter to their denominational institutions. He tries to wave aside my estimate, though hased upon this strong consideration, by affirming that his figures are hased upon information obtained from the books of Mr. Z. D. Davis of Jackson, Miss. I reply that any one knows that verbal testimony is of little value in our civil courts when documentary evidence is accessible. Hence, if he offers the hooks of Mr. Davis as evidence in this controversy, I demand that he produce the books or a certified copy, showing the contributions of the various denominations of the State. Otherwise, I shall still regard his statement simply as an assertion. I wrote Mr. Davis asking him the following questions: 1. How is it possible for you to keep an accurate record of the denominational sources from which you secure your funds? 2. What per cent do the Methodists, Baptists, Presbyterians, and other denominations of the State contribute? Mr. Davis has not yet replied to my enquiry. When the manner in which the collections are taken is considered, I do not believe it possible to keep an accurate record of the denominational sources of the International Association's budget. But granting for a moment that Brother Watkins is correct in saying that Methodists give 48 per cent to that work, I maintain that this is too large a percentage for our Church when it is known that the Baptists in this State are as strong numerically as we are and should, therefore, give as much. If they do, then Baptists and Methodists together give 96 per cent, leaving only 4 per cent for the Presbyterians and all other denominations of the State. This ratio I am not ready to believe to be correct, so I say again, Brother Watkins, "help thou mine unbelief" hy the production of the documentary evidence. Until this is done, I shall maintain that Methodist people give approximately 75 per cent of the interdenominational hudget. This has been my contention for four years, and these figures have been published in the Advocate several times and no one denied them till Brother Watkins hroke the silence of all these years. Now, let him quit talking and produce the documentary evidence. I seek only the truth. The public wants the facts. But if he should succeed in producing the proof of his statement, I shall still maintain that we are giving too much when we give anything at all, considering the great need of our own work.

Brother Watkins denies saying anything ahout anyhody heing an "utter failure." No, he did not say so in so many words, hut that was the implication, and it was a thrust at the vast majority of the hrethren of the Mississippi Conference, which I resent. If he could see some of the letters which have come to me from the faithful pastors serving their Lord in difficult fields, he would know that he has lost his chance of ever becoming a Bishop, if his election depends upon their votes.

I offered Brother Watkins a challenge, proposing to pay into the treasury of the Sunday School Board $50 if he would accept appointment to a charge which I would name and succeed in raising the collections in full. Instead of facing the challenge squarely and either accepting it or rejecting it, he evades it hy retorting that he will accept it when I am elected Bishop. A wise and sensihle man is Brother Watkins, for he knows that neithor he nor I will ever he a Bishop. My proposition was no jest, hut I am in earnest in wanting to see the matter tested out, once for all, hy a successful man like Brother Watkins. Believing that his presiding elder will be ohliging enough to recommend his appointment, I hereby renew the challenge and make it perpetual, so that if he does not accept it now it will face him as long as he is a member of the Mississippi Conference.

Brother Watkins expressed himself as willing to stand any test with me, hut when I propose the number of souls led to Christ as the test, he declines with becoming humility and says that he is not willing to boast of the souls saved under his ministry. But his humility quickly vanishes as he proceeds to boast of his success in collecting money. Very accommodating humility! Hocus, pocus, presto! et cetera. He is as elusive in meeting his own proposal as he is in accepting my challenge. However, if he had hut few conversions under his ministry to make his heart glad, it is well that he can rejoice in his success in raising the collections.

Brother Watkins admits that "in this Sunday school movement there ought to be adjustment." When such a stanch supporter of the interdenominational work as he was at the heginning of this controversy makes such a large admission, I feel hopeful that through investigation and the acquisition of further information he will yet become a "convert" and develop a genuine case of denominational "spinality." As for myself, I propose to be loyal to the Sunday school work of my own Church.

I did not evade the fact that I was using the interdenominational uniform lessons, as Brother Watkins intimates, hut admitted it and said that I did so because I had nothing else. However, he is attempting to make something out of nothing, for the interdenominational committee furnishes nothing except the selection of the lesson Scripture text—a very simple matter—while the comment, the important feature, is supplied hy each denomination.

In closing, I repeat that the Interdenominational Association is a positive menace to our denominational work; and that if our people will stand hy the work of our own Church we can put two men in the field. Otherwise, our Field Agent will soon have to be withdrawn. Mark my prediction!

New Augusta, Miss. JOHN W. RAMSEY.

THE DEATH OF CHARLES W. BLAIR.

Editor of the Advocate: The First Church in Shreveport, and the Methodist Church in Louisiana have lost a generous friend in the death, on the 5th instant, of Mr. Charles W. Blair. Mr. Blair was a native of Alahama, hut had lived a long time in this section of Louisiana. Most of his life was spent in Mansfield, and his hody was taken there and huried with impressive ceremonies by the Church and the Masons. He was unmarried and left no immediate family. He loved the Methodist Church, and gave liberally to its institutions, particularly to the Sunday school of the First Church in this city. I will send you a fuller account of Mr. Blair's life and benefactions later.

S. A. STEEL.

Shreveport, La.

The death of this excellent man is indeed a great loss to the Methodism of this section. The Advocate extends sympathy to the hereaved.

MR. W. T. BOSWELL DEAD.

The New Albany (Miss.) Gazette of April 26 contained an extended account of the death and obsequies of Mr. W. T. Boswell, a leading young citizen and business man of the town in which it is issued. Referring to the deceased, that journal says: "Mr. Boswell came to this place six years ago from Kosciusko, where he had been in business with his father. Opening a furniture store here, he hegan his life among our people. As a result of his conscientious business dealings, his store soon hegan to grow and his acquaintance spread throughout the county. Truly, New Albany and Union County have lost one of their hest citizens. Never perhaps was there a man who took an active part in life's work who had fewer enemies. * * * Though in had health for the past several years, he could always be relied upon to perform any duty asked of him hy his fellow-men." Mr. Boswell died of hright's disease at Vossburg, Miss., where he had gone with the hope that he might there improve. He was an official in our church at New Albany, and his pastor says, "one of the best to be found anywhere." He was 33 years of age. The funeral service was held in the Methodist Church at New Albany and was in charge of Rev. S. L. Pope, who spoke beautifully of the deceased, as also did Revs. J. A. Goad and C. A. Northington. A number of touching tributes were also spoken by lay members of the congregation with which he was connected. Mr. Boswell is survived hy his wife and two small sons; hy his father and stepmother, Mr. and Mrs. M. T. Boswell; hy three hrothers—Dr. Boswell, a well known physician, Mr. J. S. Boswell, and Mr. H. H. Boswell, and hy two sisters—Mrs. Lillie Jackson, and Miss Bettie May Boswell. To these sorrowing loved ones we extend sympathy, and pray that the Divine grace may comfort and sustain them.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Great Battle

NOTES.

The number of newspapers in the United States that will not carry liquor advertisements is between 8000 and 9000.

It is stated that under one year of the prohibition regime in Georgia the chain-gang of that State was reduced from 700 to 200, and the number of homicides from 24 to 10. An excellent showing!

The R. M. Rose Company, an inter-state whiskey firm of Chattanooga, Tenn., and Jacksonville, Fla., went into bankruptcy a few days since. An officer of the concern thus accounted for its failure: "The restrictions recently imposed on the sale of whiskey in Georgia cut off more than two-thirds of the company's income and made it impossible for it to meet its obligations." We predict that there will be many more such failures throughout the country in the near future. Let the good work go on!

BEER NOT SAFER.

The fallacy that beer is a safer drink than whiskey because it contains a smaller percentage of alcohol is shown up by a report from the United States internal revenue commissioner. We quote from the statistical abstract containing this report for 1914, wherein figures are given showing the per capita consumption of distilled spirits and beer, with their respective alcoholic contents for that year:

Distilled spirits—number of gallons used per capita	1.46
Gallons of pure alcohol	.584
Malt liquors—number of gallons used per capita	20.51
Gallons of pure alcohol	.820

It will be seen from these figures that the per capita consumption of alcohol by beer drinkers in 1914 was 40 per cent greater than that consumed by whiskey drinkers. While it is true that a given quantity of beer contains less alcohol than the same quantity of whiskey, it is also true that ten times more beer is consumed than whiskey, which brings the alcoholic content of beer consumed up to and in excess of the amount contained in whiskey.—Richmond Virginian.

HE WAS AMAZED.

The following is taken from a recent issue of The Times-Picayune:

"The eyes of Senor Alberto Duran, wine salesman, opened wide in amazement Monday night when he learned that New Orleans was 'closed tight' on Sundays and there was such a thing as a prohibition movement in the United States. He is registered at the St. Charles Hotel, en route to Latin-American countries. He is not selling wines to local jobbers, the California wine business proving too much a competitor for Spanish wines. A Times-Picayune reporter talked to Senor Duran in his room at the St. Charles Hotel, speaking through Martin J. Elkan, the St. Charles foreign agent and interpreter. 'A prohibition movement, such as is in progress in the United States, is an utterly unheard-of thing in Spain; I never heard of such an idea until I was in Porto Rico recently, and there I thought it was some peculiar kind of revolution,' said he. 'I never expected to find such a thing in a free country like this one.'"

We venture to predict that there are many other surprises in store for the liquor vendors of the Old World as well as the New. And we dare say that Spain will wake up to the necessity of safeguarding her population from the use of intoxicants in the future not remote.

"ET TU BRUTE!"

When Cæsar fell under the daggers of the assassins, he turned his head and saw the face of his friend, Brutus, among the men who stabbed him, and exclaimed, "Et tu, Brute!" And thou, too, Brutus! I have just read a report in Zion's Herald of an address recently made by Bishop Joseph F. Berry at the semi-annual conference of the Bishops of the Methodist Episcopal Church in Grand Rapids, Michigan. I quote: "As Bishop Berry declared in his address, we will hold to the doctrine of the fatherhood of God and the brotherhood of man." This deliverance was made in connection with his remarks on the proposed union of the two Methodisms, North and South, and the plain implication is that in her attitude toward the Negro the Methodist Episcopal Church, South, does not hold to the doctrine of the fatherhood of God and the brotherhood of man, and that if the Methodist Episcopal Church should make any concession on the Negro problem it would be tantamount to a surrender of this cardinal truth of the Gospel.

Such statements as this show us the vast distance that really separates the two Churches. The Methodist Episcopal Church, South, was preaching the Gospel to the Negroes before the now venerable Joseph was born, and while he was a squalling Canadian brat, waking the household with his racket for his morning nourishment, faithful men of God, my father among them, were telling the good news of salvation to the slaves in the South. When the war for the Union liberated the slaves, the Methodist Episcopal Church, South, organized those Negroes who still adhered to us into a Church of their own, and we have helped them, and are now helping them, to realize the highest things God has for humanity. We have not done all we might have done, but what we have done is enough to settle the question of our interest in the religious welfare of the Negroes. Yet Bishop Berry, whom we who know him love and esteem very highly for his work's sake, before a great representative body, deliberately insinuates that we do not believe in the fatherhood of God and the brotherhood of man.

Better keep separate from those folks. When such big-hearted, liberal, and fraternal men as Bishop Joseph F. Berry thinks that way about us, what are we to expect from those who are not as religious as Joseph used to be! I say used to be, for when I was editor of the Epworth Era and he was editor of the Epworth Herald, Joseph had religion. I know that, because I was with him a good deal, and, he being a Yankee, I kept my eye on him, and in spite of my prejudice against the "Yankee," I felt in my heart that Berry had religion. I don't mean that he is not as religious now. God forbid! But that is just the reason why we had better not unite. When such good men, as I hope my old friend Joe Berry is, think that we do not hold to the doctrine of the fatherhood of God and the brotherhood of man because we do not intend to put ourselves under the control of a "supreme General Conference" that might attempt to force Negro equality upon us, it is plain to me that we had better drop the whole "union" business.

I am not going to discuss the subject further than to say that there must be a fundamental confusion of moral ideas in the mind of any man who holds that it is necessary to believe in "equality" between the white man and the black man in order to believe in the fatherhood of God and the brotherhood of man. The position of Sonthern Methodism on the Negro is unassailable by either reason or Scripture. Let us stand by it. Let us continue to practice that kindly spirit toward the Negro which made him our fast friend during a war that involved his freedom, and not be betrayed into a "union" which preaches a fatherhood of God and brotherhood of man in theory, but does not practice it. And it is time to stop this diplomatic dodging of the truth, and tell our people plainly that the reason we cannot "unite" is because the Northern Methodist Church insists on Negro equality. That is the truth in a nut-shell. None of it for me. Yet I love old Joe Berry all the same, and wish he would come to see me and his whilom companion, O. A. Wright, who teaches my Wesley Bible Class every Sunday, and knows a few things too. My, how I would love to have Berry and Wright out at Bonnie Briar Bush farm for a few hours! We would enjoy the "brotherhood" part of the thing, anyhow.

Shreveport, La.

"We often pray for faith to remove mountains, when what we need is light to see that they should remain right where they are."

THE BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference convened at Crystal Springs, Miss., on Tuesday, May 1, at 2:30 p. m.

Rev. L. L. Roberts, conducted the opening devotional exercises. In his unique style of exposition he brought out spiritual truth, new and old, from Acts 6:1-4.

Rev. J. T. Leggett, the presiding elder, was not a stranger in the district, nor in the chair at a district conference. He dispatched the business with a deftness that revealed tried experience and an intelligent interest in every department of Church work.

All of the pastors were present for two or more sessions. Several local preachers and a goodly number of delegates were in attendance. It was a benediction to have with us Rev. M. L. Burton, who spent quite a number of years of his active ministry in this district.

The connectional brethren, to the delight of the Conference, were with us early and late. Rev. M. M. Black, opened for them in the beginning Tuesday afternoon, and the rest of the time was interspersed with addresses by Revs. J. L. Neill, J. B. Randolph, Robt. Selby, and Professors Huddleston and Harrell. Rev. H. M. Ellis preached a heart-searching sermon on the last day about "Laying up Treasures in Heaven." All of these brethren brought us messages of vision and inspiration.

The following committees did faithful work: Admission on Trial, Local Preachers, Quarterly Conference Records, Sunday Schools, State of the Church, Publishing Interests, and Social Service. There were no applicants for license to preach. It was the consensus of opinion that the report of the Committee on Quarterly Conference Records evinced more painstaking and accurate investigations than usual. The Conference gave Rev. H. K. McKee and his committee a special vote of appreciation.

The pastors in making their reports were optimistic, and it was evident that Zion is making progress in this part of His vineyard. Careful plans are being made for revivals and we are expecting a gracious harvest.

The following brethren conducted Institutes: Rev. W. H. Saunders, for the preachers; Rev. W. H. Saxon, for Epworth Leaguers; and Mr. V. D. Youngblood arranged the program for the laymen. These Institutes were informing and inspiring.

Cole Younger Higginbotham was unanimously recommended for admission on trial into the Annual Conference.

V. D. Youngblood was re-elected District Lay Leader. Rev. W. H. Saunders was appointed District Secretary of an educational fund to assist Rev. E. A. King in completing his college work at Millsaps. W. D. Davis, W. T. Denman, P. H. Enochs, and Prof. J. E. Carruth were elected delegates to the Annual Conference, with W. W. Godbold and M. B. Starnes as alternates.

The Committee on Publishing Interest submitted and the Conference adopted the following: "We recommend that the Nashville and New Orleans Christian Advocates, The Review, and Missionary Voice be more widely circulated and read in our district; and we wish to express our hearty appreciation of the loyal and heroic stand that Dr. R. A. Meek, Editor of our Conference Organ, has taken in defense of our doctrines and all questions confronting our great Church."

In 1889 the lamented Bishop Galloway held the Conference at Crysals Springs, and of the class which was admitted then there are five laboring within this district now, and they were all present during the Conference: Revs. J. T. Leggett, J. C. Ellis, R. H. Barr, C. W. Crisler, and H. L. Norton. Long live the Class of '89!

The preaching of the Gospel was of a high order. Revs. C. W. Crisler, R. H. Kleiser, W. H. Saunders, H. M. Ellis, and C. A. Schultz were the preachers.

Hazlehurst was unanimously chosen as the next meeting place.

Resolutions full of thanks were adopted as an appreciation of the untiring efforts and many acts of courtesy of our capable and genial host, Rev. H. L. Norton, and the old-time, genuine Southern hospitality of the splendid homes of Crystal Springs.

The writer, assisted by Rev. W. N. Thomas, did the work at the Secretary's table.

On Thursday afternoon, about 4:30, the Conference adjourned sine die. We turned our faces homeward with new courage and a fresh enduement of power for the tasks before us, resolving to more fully "present ourselves a living sacrifice unto God."

J. LOYD DECELL,
McComb, Miss. Secretary.

"Humor, like other Divine gifts, may be consecrated."

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

The Home Circle

THE GOLDEN RULE.

By Rev. W. S. Harrison.

"Just as you would that men serve you,
To them do you the very same."
This Golden Rule is Wisdom's due
To life's true work and proper aim.

This Rule explains the love of God—
"Love thou thy neighbor as thyself"—
This is the path that Jesus trod,
And lived the life unstained by self.

Make Golden Rule the law of home,
Then peace and love come trooping here,
And joy becomes the crowning dome;
Thence sweetest pleasures banish fear.

'Tis bliss that children have a part,
In such a home of sweet content;
The angel in the baby heart,
Assumes the form by Heaven meant.

This law of love that Jesus gave,
Obeyed by husband, wife, and child,
Makes home a paradise to some,
From rudeness low and wild.

Starkville, Miss.

BILLY'S LESSON.

Billy Browne frowned at his book and told himself over and over: "I never can learn that old lesson! I know that I can't!"

Every time Billy said this, the lesson seemed to grow more hard and hopeless. It would have been easy in school, but it is tedious work for a boy to make up in vacation lessons he has missed while away on a visit.

The real trouble, you see, was not that the lesson was hard, but that part of the time Billy's mind was out on the street where Dick and Allen were playing, and the rest of the time it wouldn't work because Billy wouldn't let it. He kept discouraging it all the time.

"What's the use trying to understand a lesson when you can't?" he grumbled.

Just then Mr. Beach came down the street with his family of goats—Billy, Nanny and Kiddie. At once Billy dropped his work and rushed out to see the goats. Dick and Allen joined him, and all began asking eager questions, for none of them knew goats well.

Mr. Beach was leading Billy Goat by a halter. At an order from him, the goat stood proudly on his hind legs.

"He's like an old man with long beard and his sober eyes," said Billy.

"He's like a small boy in many ways," answered Mr. Beach. "He likes to climb and he's full of fun and tricks."

"That's like a boy," agreed Dick.

"And he seems always to be hungry," Mr. Beach added.

"That's like a boy, too," laughed Allen.

"If he's left in the yard," Mr. Beach went on, "he eats everything green in sight—grass and leaves and shrubs. Even the flowers do not escape him. I shut him and his family up in a pasture with a wire fence around it, which I knew he couldn't climb. One day I found him outside it, nibbling a young tree. You see, the fence was braced at the corners with long poles, and he climbed the inside one and walked down the outside one."

"Just like a boy!" again laughed Dick. "Was it hard to train him to do tricks like standing up in this way?"

"No," answered Mr. Beach. "Goats, as a rule, are easily trained. At first Billy didn't want to stand on his hind legs, but that was only because he thought he could not. Even a goat can't do a thing till he gets rid of that notion. He hadn't found out then how very easy it is."

Right here Billy Browne might have said: "That's like a boy, too!"

It was very much like a boy Billy knew. He said nothing, but he was thinking busily, and his thoughts ran like this:

"I'm not going to let Billy Goat beat Billy Browne. I can learn that lesson, and I'll do it, too!"

And Billy did learn it. He laughed when he was through to think how easy it had been.

The next day, when he passed Mr. Beach's pasture, Billy Goat looked at him with a wise air, as if he would say: "Didn't you learn a good lesson from me, Billy Browne?"—Unidentified.

A LITTLE GIRL'S PRAYER.

Among the loveliest things that the missionaries are doing is taking poor, homeless, sad little children into their homes and helping them to grow up and be strong, happy, good men and women. In one of these homes in India was a sweet little girl six years old. One day two new little girls were brought in. They had been whipped and hurt and treated unkindly and never had known what it was to have anyone love them and take care of them, so they were just as dirty and unlovely and cross as they could be.

The little six-year-old girl who lived there wanted to be kind and loving to them, but it was as hard for her as it would be for you if two very dirty, unpleasant little children suddenly came to live in your home. But she was a very wise little girl, and she knew about a dear Friend who could help her, and her teacher heard her praying aloud, off in a corner, all by herself. This was her prayer: "Help me to love the two new little girls as if they were nice."

Perhaps the next time you have to be with some one whom you do not like, you can think about that prayer, and I'm sure that it will help you just as it must have helped the little girl in India.—The Sunbeam.

HOW AN ESKIMO KNOWS HIS AGE.

Open to your map of Greenland, and far up in the northwestern part of that country live the little Eskimos of which a writer says:

The people have no books. They can neither read nor write. But they can tell you right away how old each fat little Eskimo playing about the hut in the snow and cold is, by looking into a bag.

"What a funny bag," you say, "to be able to tell anybody's age."

This is the way it is:

When a baby comes to an Eskimo's house, or "igloo," a fur bag is given to the little one. He is to keep this bag as long as he lives.

Every year when the sun comes once more after the long, cold Greenland night, a bone is put into a little bag. So when you look into the bag and see seven bones, for instance, you know that the little owner is seven years old.—The Christian Register.

PORT GIBSON DISTRICT CONFERENCE.

By Rev. Jno. D. Ellis.

The Port Gibson District Conference was in session at Port Gibson, Miss., April 26-28, inclusive, with Rev. M. B. Sharbrough in the chair.

Brother Sharbrough is still giving satisfaction as a preacher and presiding officer, and conducts a district conference in a way to make its affairs interesting and profitable. Business is attended to, programs pulled off, lagniappe permitted to occupy the floor, and every fellow who has something to say is given a chance. There is no disposition to rush, or to lag, but things are expedited, without overlooking anything of importance.

Every pastor was present, and each circuit and station was represented by at least one lay delegate. Rev. Ira B. Robertson, a superannuate, came as usual, and helped to make the conference a success. The local attendance was good, notwithstanding "The Birth of a Nation," a moving picture exhibition, was presented in the town one afternoon and two nights.

Several visiting brethren magnified their offices, and made speeches which showed the importance of the lines of work represented by them, viz.: Robert Selby, J. L. Neill, J. B. Randolph, M. M. Black, and G. L. Harrell.

It would take a great deal of space to report all the details of the Conference. The work usually done by a district conference was attended to, various committees were appointed, and they read written reports. Many subjects were discussed, in which many participated.

B. W. Lewis and J. H. Foreman preached gospel sermons, O. S. Lewis and J. D. Ellis made missionary addresses, while C. F. Emery and W. W. Graves stayed over to preach on Sunday.

One resolution passed by the Conference is worthy of notice.

"Whereas, the cost of living has so materially increased that the salaries fixed for our pastors are inadequate,

Resolved, That the presiding elder be and hereby is authorized to appoint committees in each pastoral charge to collect and transmit to the pastor such complements of foodstuffs, etc., as may be obtainable, to supplement the salary."

Two young men were licensed to preach—M. L. Trevillion, and G. W. Garrison. M. M. Satterfield was re-elected lay leader.

A telegram was read from Hon. Jas. K. Vardaman, the Junior Senator from Mississippi, pledging co-operation toward the abolition of the whiskey traffic.

Delegates were elected to the Annual Conference as follows: M. M. Satterfield, T. B. Butler, J. G. Parham, and J. E. Cammack. Alternates, J. K. Sessions, and J. D. Ireland.

The chair appointed an Ad Interim Licensing Committee as follows: H. W. Featherston, T. J. O'Neil, O. S. Lewis, and J. O. Ware.

Fayette was selected as the place of meeting for the district conference of 1918.

The people of Port Gibson are hospitable, for which the Conference extended thanks. They also believe in smooth, safe-going edestrianism, which is evidenced by new concrete sidewalks.

Rev. T. J. O'Neil, President of Port Gibson Female College, and the musical talent of his institution, delightfully entertained the Conference one evening with a program.

This scribe was the guest of Mr. Robert J. Durr, where a Jersey cow gives a bucket of milk, where chickens crow and are slaughtered at the usual hour, and where 'hard times' seem yet to be a stranger. A thriving garden at the back of the dwelling seemed a happy response to the slogan: "Plant more foodstuffs."

Some war talk was indulged at Port Gibson, and some of Uncle Sam's soldiers were seen on guard.

"America, America,
If heaven asks of thee
Once more to pay the heavy price
Of sacred liberty,
Oh, all thy faithful sons will take
The road to Calvary,
And every son and daughter drink
The Bitter Cup with thee."

TO THE POINT.

On the wall of a Southern real estate office hangs this bit of what is plainly more truth than poetry:

"It is not the thing you do or say;
It is all in the way you do or say it.
What would the egg amount to, pray,
If the hen got up on the perch to lay it?"

—C. E. World.

DOCTOR
Tichenor's
Antiseptic
UNDER A STRAIN
The muscles always become sore and stiff. Delightful and lasting relief is immediately had by applying
Dr. Tichenor's Antiseptic
Its healing effect is truly wonderful. You can't well be without it. Take a bottle home today.
All druggists 25 and 50 cts.
ASK ANY ONE WHO HAS EVER USED IT.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

A REMARKABLE UTTERANCE.

Zion's Herald (Boston), which is considered by many the foremost weekly journal of the Northern Methodist Church, under the caption, "No Longer to Cultivate Racial Differences," carried in its issue of May 9 the following editorial utterance, which is of such significance that we are moved to print it on our editorial page:

"Some time ago we suggested that one of the important steps that should be taken at an early date by the Methodist Episcopal Church was that of eliminating all racial Conferences in the United States. The work conducted in languages other than English should be related, we maintained, to the American Conferences within which it is located. The idea, we are pleased to note, is gaining. It is grounded in pure Americanism and we are certain will make for the efficiency of the Methodist Episcopal Church in its relation to the many races that now compose our social and political body.

"There is no better time in which to lay emphasis upon this very important question than the present. The war is drawing together the polyglot populations as probably nothing else could. The Methodist Episcopal Church cannot afford to be a divisive force. It must help in every way possible to bring about the fusing of these many races into one. And one of the most important steps that can be taken in this respect is to break down the middle wall partition which at the present time sets up in special entities of their own certain groups of our fellow members.

"We are well aware that such a step will meet with considerable opposition in certain places. There are traditions of race that hold long and tenaciously. But after all has been said and done, these are not to be continued at the expense of things which are more fundamental and therefore more important. This is one country and eventually all must become one in every sense of that term. While the love of the old home will continue, and while the mother tongue of the old land will be cherished and conserved, there must be a coming together of these many races as one. And everything which will help to bring this about is to be encouraged.

"We can well understand the advisability earlier of separate Conferences for those who were working in particular tongues. This was probably very desirable at the beginning of this work. That necessity, however, no longer exists. To maintain these special racial Conferences is to maintain racial divisions among us, to weaken the work and to make necessary large home missionary appropriations which could be used to better advantage in some other way.

"In a recent article in the Methodist Review, Dr. O. S. Baketel, editor of the Methodist Year Book and of the General Minutes, takes up this question under the head, 'A New Unification.' With the official data at hand, he draws attention to the fact that of the 118 Annual and Mission Conferences and Missions of the Methodist Episcopal Church in the United States, ten are German and eight are Scandinavian. We had up to a few months ago an Italian Mission. Taking counsel of their better judgment, those in authority eliminated the Italian Mission and related each mission station to the Conference where it is located. The result is that the Italian missionary in any given territory is in official relation to his American brethren, and the Conferences themselves feel a special responsibility for that work. The proposition now is to do away with the Conference boundaries of the German and Scandinavian groups and place the German, Swedish, and Norwegian and Danish work in each given community within the bounds of the American Conference where it is located.

"Dr. Baketel in his article draws attention to the scattered condition of the work in these groups. Take, for instance, the Eastern Swedish. It has 'one church in Maine, eleven in Massachusetts, three in Rhode Island, five in Connecticut, nine in New York State, six in New Jersey, one in Pennsylvania, and one in Delaware—thirty-seven charges divided into four districts. The East German has all the work east of the Alleghany Mountains and reaches from Lawrence and Boston, Mass., to Baltimore and Buffalo. Yet in all this territory there are only forty-eight pastoral charges. The Central German has the German work in Ohio, West Virginia, Michigan, most of Indiana, Western Pennsylvania, and goes south from the Ohio River to Nashville, Tenn., where there is one church.'

"These figures are sufficient to indicate the difficulties of administration which prevail in such Conferences. The work is scattered from Dan to Beersheba, involving large expense, the isolation of preachers in any one of these groups from others of the same group, and likewise making impossible that official comradeship which ought to be developed between those who are working in these racial churches and their brethren who are working in the English-speaking churches.

"The question goes even deeper than that. It makes for the segregation of the laity in these particular churches. They are members of different Conferences and therefore do not come into intimate official touch with the members of the English-speaking churches in the communities where they are located. This is more than unfortunate—it may even be disastrous in some cases—as it encourages the permanence of separate racial groups in our social body.

"We do not ignore the fact that the same argument which makes for the elimination of the racial Conferences could be pursued for the elimination of the racial churches. Eventually this will come to pass also. The time must come when every one of these churches shall be American in every sense of the word. The first, and perhaps the second, generation has need of these churches in our larger centers. So long as the tide of immigration continues in any considerable numbers, therefore, these churches will be needed. But we must not deceive ourselves. We shall never be able to evangelize and Americanize all those who come from foreign lands entirely through their racial churches. It is only as the American churches themselves, as we have said so often, only as these churches are friendly to the non-English speaking races, and work with them and for them and make them feel entirely at home, that we shall be able to solve this very perplexing problem.

"But this whole phase of the question is entirely aside from, although logically connected with, the subject under consideration at this time. What we are anxious to emphasize most just now is that the Methodist Episcopal Church should set on foot a movement for the absolute elimination of all racial Conferences in this country. We do not care to go into the details of the matter as it relates to home missionary expenses and to the duplication of work in many communities. There is much to be said on these phases of the problem. The important thing, however, upon which we lay emphasis is that the time has come for the Methodist Episcopal Church in the United States of America, in the interest of Americanism, to do away with its racial Conferences, and to be one in every sense of the word. This will make incidentally for economy of administration. It will result, we firmly believe, in the elimination of some churches where there is now duplication of effort. But more than that, it will make for Americanism.

"We must not be misunderstood. These words must not be interpreted to mean that those who form these foreign-speaking Conferences are in any way encouraging anything which is not American. Such is farthest from our thought. But the very fact that these preachers and congregations are racially isolated into separate Conferences, meeting in an official way only those of their own race, in the nature of the case, emphasizes and encourages racial demarcation, whereas the ideal must be the elimination of this demarcation as rapidly as possible in the interest of the unity of the American people."

There are only a few things that we care to say in connection with this very remarkable deliverance.

1. Though Zion's Herald does not specifically mention the Negro Conferences of the Northern Methodist Church, we infer that it means for its remarks to apply also to them. Its spirit is too well known to imagine for a moment that it would make an exception of the colored brother and draw a discriminating line against him which would not apply to any other race. Our contemporary seemingly argues (at least in effect) in favor of a consolidation of white and black Annual Conferences, especially where geographical expediency may seem to demand it.

2. We would also call special attention to the following statements: "The idea (that of doing away with racial Conferences), we are pleased to note, is gaining. * * * We do not ignore the fact that the same argument which makes for the elimination of the racial Conferences could be pursued for the elimination of the racial Churches. EVENTUALLY THIS WILL COME TO PASS ALSO." * * * What we are anxious to emphasize most just now is that the Methodist Episcopal Church should set on foot a movement for the absolute elimination of all racial Conferences in this country."

3. In view of what has been the apparent attitude of Zion's Herald toward the movement for the unification of American Methodism, this pronouncement is surprising, and, we think, quite significant. It seems to us to indicate that this insistent advocate of "union" has virtually abandoned hope of any such consummation—at least at any time in the near future.

4. It is fortunate for Southern Methodists that this disclosure of the spirit of the Church, North, as thus set forth by perhaps its ablest exponent, has been made before our Church has become in any way organically connected with that denomination. Unless the Northern Methodists shall generally and emphatically repudiate the position now taken by Zion's Herald, surely the time has come to end the union negotiations. A few weeks ago we were told that the solution for nearly all the problems of world-wide Methodism was to be found in racial Regional Conferences; but now we are told that the path of progress lies in precisely the opposite direction. Why this sudden and complete reversal? Can Southern Methodists risk all their sacred and delicate interests in a union with a much larger body which, according to Zion's Herald, so indefinitely knows its own mind?

5. We scarcely need to say that we do not concur in what is apparently Zion's Herald's view, that Christian unity and the national welfare demand a blending of Churches into one organization and an indiscriminate gathering together therein of all races. If this be true, all denominationalism is wrong; the Protestant Reformation was a mistake, and the Methodist movement, in so far as it broke away from the Established Church of England, was a blunder. The history of State Churches is a sufficient refutation of such a theory. Nearly all of the leading participants in the European conflict are nations largely dominated by a single ecclesiasticism. If a oneness of Church ORGANIZATION could not save them, what good reason is there to think that it would do so much more for our country than our Churches are now doing? We make bold to affirm that the best type of Christianity to be found beneath the stars is that in the United States, where a healthy, Christian denominationalism has prevailed from the foundation of our government up to the present time.

We do not desire to do our distinguished contemporary the slightest injustice, and if any of our inferences and suggestions as to its meaning and attitude are erroneous, we shall be glad to make correction if only our attention is called to them.

MAY BE REALLY COMPLIMENTARY.

A Portland (Oregon) dispatch states that Mike Gibbons, a prize-fighter, announced a few days ago that his property holdings are worth more than $170,000, and that his earnings from boxing last year amounted to $36,000. This is all right for a pugilist, but if it were an evangelist whose finances were so prosperous, there would be a great ado made over it. But, after all, is it not really a compliment to the ministry, that the world insists upon an exacting standard for it? There is too much need for money in these stirring times for a man whose soul is on fire with a love for God and humanity to be content to pile it up for his own selfish use.

PERSONAL AND OTHER NOTES.

Rev. Burke Culpepper has for some days been leading a revival campaign at West Point, Miss.

The Louisiana State Normal (Natchitoches, La.,) will graduate 244 students at its approaching Commencement. The Baccalaureate Sermon will be preached by Dr. S. H. Werlein of New Orleans.

"All goes well with us." Such is the laconic message of Rev. F. H. McGee, of Cockrum, Miss., in a business communication bringing us 6 subscriptions to the Advocate. Brother McGee is serving a good people.

Rev. C. E. Fike, of Rayne, La., writes: "Will the pastors in the Lafayette District please send me the names of delegates who will attend the District Conference which will convene here on June 9? We are looking forward with much pleasure to this occasion."

Rev. J. J. Baird, of Ripley, Miss., who is one of the most promising young ministers in the North Mississippi Conference, has lately favored us with a list of 7 renewal subscriptions to the Advocate. Of course, the work is going forward encouragingly in Brother Baird's charge.

Rev. S. A. Neblett, of Matanzas, Cuba, has lately been on a visit to the United States, having come to attend the meeting of the Board of Missions in Nashville in the interest of our Cuban work. Brother Neblett is one of the most capable missionaries in the fine field in which he labors.

Mrs. V. M. Millsaps, of Harriston, Miss., in renewing her subscription to the Advocate, says: "I do not want to miss a single copy. You are certainly giving us a good paper. I agree with you on most of the issues before the Church, and am entirely in accord with you concerning the question of unification."

In a "personal" kindly sent us hy Rev. H. W. May, presiding elder of the Lafayette District, last week he was made to say that "Brothers Shankle and Joyner were holding a meeting at Lafayette." It should have been Brother Schuhle, the pastor, and Brother Joyner. The office force apologizes to all concerned for this error.

Rev. R. P. Neblett forwarded us several renewal subscriptions from Como, Miss., a few days since. In his communication was contained the following statement: "I am to be in a meeting with Rev. R. A. Clark at Covington, Tenn., May 20-28, but I hope to be ahle to spend one day at Millsaps College during the Commencement."

In his reference to Dr. Goodell, of New York, in his announcement concerning the Seashore Divinity School last week, Rev. H. M. Ellis wrote as follows: "Rev. Charles LeRoy Goodell, the greatest evangelist-pastor on this continent, will be there." We regret the typographical errors in the mention made of this distinguished minister.

A minister acquaintance, who is sojourning in New England, in renewing his subscription, writes us as follows: "You are giving us an excellent paper—one which rings true on all questions from union to orthodoxy. Up here Unitarianism, unionism, Christan Science, and Universalism have nearly emasculated Christianity."

Rev. R. H. Bamburg, of Mangham, La., has recently held a meeting within the bounds of the West Texas Conference. He will tell us briefly of his trip and of the revival services in which he was engaged, in the next issue of the Advocate. Brother Bamhurg's letter brought us some subscriptions, for which we extend to him our thanks.

Rev. C. B. Carter, Jr., a son of Rev. Briscoe Carter, who for some time has been a member of the National Guard, and who within recent months has seen service along the Mexican border, has come to New Orleans to connect himself with the First Regiment of Louisiana Infantry. He is now with that body of troops at Camp Nicholls, in this city.

Rev. Briscoe Carter, presiding elder of the Alexandria District, was in New Orleans last week, and found his way to the Advocate office. He was looking well and was in fine spirits. He stated that his recent district conference was an occasion of much interest, and that the preachers associated with him in the work are rendering faithful service.

In a business communication to our office, which hrings us two subscriptions, Rev. J. T. Abney says: "We are moving along well on the Scooba charge. While we are not making the progress we should like to see, there aro evidences of advancement. Before the end of the year, we hope to be able to report conditions very much improved along all lines."

From the local paper at Coffeeville, Miss., we take the following: "Revival services are in progress at the Methodist Church here. Rev. J. A. Bowen, the noted evangelist, is doing the preaching, and some excellent messages are being delivered at both the day and night services." Rev. W. L. Storment is the popular pastor of this worthy congregation.

From Pickens, Miss., Rev. W. M. Langley, our faithful pastor there, sends us this note: "We are spending $1000 on our church at Pickens. We are building an annex that will take care of our growing Sunday school. The walls are up and the roof is on." Brother Langley is not permitting his many duties to cause him to lose sight of the interests of the Advocate.

Within the past few days, the following friends, to whose kindness reference has nowhere else been made, have favored us with two or more subscriptions to the Advocate: Rev. J. H. Brooks, Senatobia, Miss., 3; Rev. W. N. Duncan, Winona, Miss., 3; Rev. J. B. Conner, Arkabutla, Miss., 5; Rev. J. T. Lewis, Greenville, Miss., 2; Brother F. A. Howell, Durant, Miss., 4; Rev. T. H. Porter, Lamar, Miss., 2; Rev. H. M. Young, Vaiden, Miss., 2.

The gifted pastor of one of the leading churches in the Advocate's territory thus writes us: "I preached a straight and uncompromising sermon on worldliness last Sunday night. If we do not do something to check the present tendencies, the devil is going to get many of our young people." It is a healthful sign when a preacher thus begins to become concerned for any part of his flock. This is a time when we need true and brave men in our pulpits.

Rev. Ira B. Robertson, an esteemed member of the Mississippi Conference, has been spending some days with relatives in New Orleans and cheered our sanctum with his presence for a brief time last Tuesday. Though on the "Honor Roll" of his Conference, Brother Robertson serves as a steward of our church at McNair, Miss., one of the appointments of the Fayette charge. He spoke in terms of high appreciation of the pastor of that work, Rev. J. O. Ware.

Rev. C. A. Powell, of Plain Dealing, La., writes: "Will you please state that I expect to begin a meeting here on the 4th Sunday in May? The preaching will be done hy Rev. T. J. Norsworthy, of Yazoo City, Miss., and the singing will be conducted by Mr. A. W. Steward, of Pittshurg, Tex. We are expecting great things from the Lord. Will you kindly pray that we may have a great revival? Things in general are very good with us—I might say prospering."

The many friends of Bishop E. E. Hoss will regret to know that it was recently adjudged necessary to have his beloved wife, who has been in a poor state of health for some time, to undergo a serious surgical operation. Let the readers of the Advocate remember this stricken household in Muskogee, Okla., at the throne of grace. A letter written by Bishop Hoss on May 8 stated that he was cherishing the hope of being ahle to meet all his official engagements during the year.

Miss Ruby Walker, of Bogalusa, La., who is a certificate graduate of Meridian College, Miss., would he pleased to secure a position as a pianist in evangelistic work. She has lately finished her course at the institution mentioned, and as to her ability as an accompanist she refers anv persons who may be interested to President J. W. Beeson, Mrs. Christine Conrad, and Mrs. J. M. McDonald, all of Meridian College. Miss Walker should be addressed at Bogalusa, La., in care of Lear's Drug Store.

Rev. W. W. Nelson, writing from Wesson, Miss., says: "Things are moving along smoothly on the Scotland charge, which I serve. The people are standing bv us and we are looking for some good meetings this summer. The camp meeting at Caseyville will begin on July 27, and will close on August 5. The helpers will be Rev. C. M. Crossley, of Philadelphia, and Rev. J. A. Wells, of Oak Ridge." We make grateful acknowiedgment to Brother Nelson for 4 renewal subscriptions to the Advocate.

Through the courtesy of Miss M. L. Gibson, the distinguished President of that institution, we have received an invitation to attend the Twenty-fourth Annual Commencement exercises of the Scarritt Bible and Training School at Kansas City, Mo., May 11-15, 1917. This year witnesses the sending forth from this excellent school of fifteen young ladies. Rev. C. N. Clark, pastor of the Melrose M. E. Church, South, of Kansas City, was scheduled to preach the Commencement Sermon, and Bishop Hendrix was announced to give the Annual Address.

A correspondent having recently asked us as to the Church relation of the late Dr. Booker T. Washington, we made inquiry of Prof. Monroe N. Work, of Tuskegee Institute, Editor of the Negro Yearbook, and the following is his reply: "Dr. Washington was a member of the Baptist Church and was closely identified with the Baptist National Convention (an independent colored organization). Almost every year after the organization of this Convention, he attended its annual meetings and delivered addresses."

Sister S. F. Harkey, the wife of our pastor at Hesterville, Miss., has brought us under obligations to her for 4 new subscriptions. We take the following from her much prized letter: "Brother Harkey has appointed me 'Advocate Agent,' and this is my first list. Others will follow. We havo had our second quarterly conference, and we need your prayers that my husband and I may do more for God during the next two than the first two quarters." Blessings on these energetic young itinerants, and may their labors for the Master be largely fruitful!"

Rev. T. B. Winstead of Burns, Miss., gives us two names for our mailing files, and sends along with them the following cheering message from his field: "Things are moving along very well in the Trenton charge. Owing to high prices and the scarcity of things, the times are hard; but my stewards are making a faithful effort, and as a result the report at our second quarterly conference, which was held a few days ago, was a record-breaker. God is blessing us, and we are planning great things for him this year."

Rev. W. W. Mitchell, presiding elder of the Durant District, writes: "Please announce the following Committees for the Durant District Conference: License to Preach and Orders, S. A. Brown, W. M. Langley, and Chas. D. McGehee; Recommendation for Admission into the Annual Conference, C. P. Moss, B. P. Jaco, and J. T. McCafferty." Brother Mitchell also states that Rev. J. F Watson has been appointed pastor of the Bellefontaine charge for the remaining part of the year, Rev. T. L. Houston having been released at his own request by Bishop Murrah.

Mrs. Leah E. Barrentine orders her Advocate sent to Hemet, California, instead of San Antonio, where it has been reaching her for some weeks. She says: "We left San Anfonio on April 28 and arrived in Hemet on May 1, the trip being a very pleasant one. We like California very much. There are a fine class of Methodists in this little city. They are very friendly and know how to treat strangers. 'Tis an unusual pleasure to a Mississippian to look out of the window and see snow-capped mountains. They are most beautiful to behold. I am enjoying every moment of our stay."

Rev. H. M. Whaling, Jr., who holds a place in our connectional University west of the Mississippi River, sends us the following note: "The School of Theology of Southern Methodist University is pleased to announce the gift of $100 a year, for a long term of years, from Mrs. W. M. Gunnell, of Marlin, Texas, the income of which is to he devoted to books on missionary preparation There are in Southern Methodist University a number of student volunteers, and this gift will enable the Department of Missions to put in the Library, year by year, a considerable number of volumes dealing with the fields for which these volunteers are preparing."

Rev. J. T. Lewis, of Greenville, Miss., delivered his new lecture, "Universal Democracy" (the correct name of it), at the Mississippi A. & M. College, near Starkville, last week. Brother Lewis also recently volunteered as a chaplain in the Army, and went to Jackson hoping to secure such an appointment, but did not succeed, being past 40 years of age, the limit fixed by the Government for the acceptance of ministers in this capacity. Chancellor Powers, of the University of Mississippi, has announced that Brother Lewis will preach the Commencement Sermon of that noted institution, and that Hon. A. H. Stone, of Dunleith, Miss., will deliver the Annual Address.

Rev. W. V. Shearer, pastor of our Central Church at Columbus, Miss., sends us the following good news: "We have just closed one of the most glorious meetings that I have ever been in. Central Church has had a truly wonderful spiritual awakening. It was aroused from a state of luke-warmness and lethargy to one of great zeal and fervor. Hence sinners were born into the Kingdom. We had about 150 reclamations and 55 names were added to our Church register. Praise the Lord!" Brother Shearer had with him in this excellent revival Rev. J. H. Bell, one of the evangelists of the North Mississippi Conference. Columbus is Brother Bell's home city, and it is much to his credit that so successful a revival was conducted under his ministry and leadership there. We rejoice with him and Brother Shearer.

DR. STEEL ITS AUTHOR.

In some unaccountahle way, the name of Dr. S. A. Steel, the brilliant pastor of our First Church at Shreveport, La., was omitted from the article entitled "Et Tu Brute," which appears on Page 6 of this issue of the Advocate—a part of the first side of our paper which is already entirely off the press. We greatly regret this error, and take this means of correcting it—the best that we can do now.

The spirituality of a congregation is not nearly so well tested by what its members do on gala occasions as it is by what they do when a revival is on.

SUFFERING CATS!
GIVE THIS MAN
THE GOLD MEDAL

Let Allen step on your tee terrier, wear three a size smaller if you like, for corns will never again send electric sparks of pain through you, according to this Cincinnati authority.

He says that a few drops of a drug called freezone, applied directly upon a tender, aching corn, instantly relieves soreness, and soon the entire corn, root and all, lifts right out.

This drug is a sticky ether compound, but dries at once and simply shrivels up the corn without inflaming or even irritating the surrounding tissue.

It is claimed that a quarter of an ounce of freezone obtained at any drug store will cost very little but is sufficient to remove every hard or soft corn or callus from one's feet. Cut this out, especially if you are a woman reader who wears high heels.

BOEHME & WILT, Booksellers and Stationers, 1324 Dryades St., New Orleans, La. Baseball Goods. Religious Articles. Printing Tracts. Periodicals. School Books.

GOOD TEACHERS WANTED. The demand for college and high school specialists along literary, scientific and industrial lines far exceeds the supply. We have some very choice openings now. Write for booklet. SOUTH ATLANTIC TEACHERS BUREAU, Geo. J. Ramsey, M.A., L.L.D., Pres., Raleigh, N. C.

LEG SORES
Healed by ANTI-FLAMMA Porous Plaster. Stops the itching around sores. Heals while you work. DESCRIBE CASE and get FREE SAMPLE. Bayles Distributing Company, 1254 Grand, Kansas City, Missouri.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.
HINDERCORNS Removes Corns, Calluses and Bunions. Stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hinder Chemical Works, Patchogue, N. Y.

DAISY FLY KILLER

Placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill nor tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 4 sent by express prepaid for $1.
HAROLD SOMERS, 150 Sutter Ave., Brooklyn, N.Y.

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots
There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of othine—double strength—from your druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. E. F. LAND (nee Earle Mayben), was born on January 11, 1851, and fell on sleep at Clarence, La., on March 1. Sister Land was converted early in life and became a member of the Presbyterian Church; some years after she united with the M. E. Church, South, and remained a member of the same until death. It was the writer's pleasure to know Sister Land for many years and to be her pastor for two years, and to know her was to appreciate her. She had many relatives and a large circle of friends who loved her dearly. She was self-sacrificing for her own family and the pleasure of others. She was not as demonstrative of her religious experience as some, but lived a quiet, good Christian life, seeming to possess at all times the peace of God that passeth all understanding. She was attentive to the sick, always ready to lend a helping hand. She will be sorely missed in the community. Sister Land leaves a husband, three daughters, and three sons, besides many relatives to mourn their loss; but they sorrow not as others who have no hope. We believe she is forever with God. May God comfort the bereaved ones!

E. L. CARGILL.

Mrs. MAGGIE WINSTEAD, wife of H. G. Winstead and daughter of Mr. and Mrs. D. M. L. Caughman, was born on August 31, 1877, and departed this life on February 6, 1917. After funeral services, the pastor being assisted by Rev. M. L. Wilds, she was laid to rest in the Burns Cemetery. She gave her life to Christ when quite young and connected herself with the Lutheran Church, but later in life she joined the Methodist Church, of which she lived a consistent member. She loved her Church and was a regular attendant upon all the services when able to go. She was especially interested in the weekly prayer meeting, and her prayers and bright testimonies were calculated to stimulate the weakest faith. In the home she was an ideal wife and mother to the husband and children. The relatives and neighbors will long feel the loss of her. Back of Sister Winstead's bright, smiling countenance was the indwelling Christ, and from his life within emanated the light that shone in her face; for the true element in the formation of character proves what is within. "Out of the heart are the issues of life." As every force in nature carries with it its atmosphere, so does every man and woman. The atmosphere of her home was pure and congenial, and you could have only pure thoughts while in conversation with her. To the bereft loved ones—the husband, two small girls, and four boys, permit me to say only God can ease and calm the disturbed soul amidst such sorrows in life. To Him I commend you, and pray that there may be another family reunion some day—a day which is not followed by night, and a coming together never to be separated one from the other. Her pastor,

T. B. WINSTEAD.

Mrs. ANNA JOHNSON WEISSINGER, the beloved wife of J. M. Weissinger, departed this life on April 6, 1917, aged 69 years. She was born in Perry County, Ala., was reared since early childhood in Winston County, Miss., and was married to J. M. Weissinger near Winona, Miss., in the year 1867. In 1876 they moved to De Soto County, Miss., where they had ever since resided. The subject of this sketch was truly one of God's noblest women. She was a member of the Methodist Church, and since early childhood had labored earnestly for the good of all those with whom she was associated, and for the advancement of the Kingdom of God on earth. Modest and unpretentious, she was always sincere and faithful in the exercise of Christian virtues. She had been afflicted with an incurable disease of the stomach for two years, but she bore this affliction as only could one whose faith and hope are stayed in Christ, whom she trusted implicitly. Her devoted husband, children and grandchildren, and a large circle of relatives and friends mourn her death, not as those without hope, but as those who trust the risen Savior's words: "Whither I go ye know the way and There ye shall be also."—(Commercial Appeal.)

(Her home was one of the few nowadays where the minister of God is always welcome. Her life lost none of the freshness and brightness of youthful hopes with the passing years. Her religion was of that rare variety which makes life not so frail a thing as to be worthless when shorn of the vestures of youth and health. Ripened in the full light of a faith and an experience of God and his love, her life was an appeal to the young, and a stimulant to our faith in a heaven and in a God who is able to raise us up at the last day. A Christian saint has passed from us, and following her to the brink of life, those who were close to her and who loved her felt themselves drawn nearer to the borders of light, and seemed to see more clearly the gates beautiful.—Her Pastor.)

IN MEMORIAM.

On the morning of April 1, 1917, the soul of Mrs. W. B. BAKER was called by her Savior from the joys of the home below, to the transcendant joy and bliss of the home above.

In this sorrow, the Woman's Missionary Society of the Sherman M. E. Church, South, feels most keenly the void caused by her departure.

Mrs. Baker was endowed with rare gifts of mind and heart, which ripened under the transforming power of divine grace. She gladdened all who touched her life by her radiant cheerfulness; she was the kindly and tactful almoner of all who needed her generous bounty; the kind and sympathetic friend of all who were in distress. In all her Master's work she was an active worker, loving His sanctuary—a faithful Sunday school teacher; but the missionary cause lay closest to her heart, because it was closest to the Master's heart, and to this cause she gave most enthusiastic support.

Whereas it pleased our Heavenly Father to lay His omnipotent hand upon our dear sister; therefore be it

Resolved: That, while we bow in humble submission to His will, we recognize the fact that the husband has been bereft of a loving and devoted wife; that our society has lost an ideal member, and that our community has sustained an irreparable loss.

Signed: Mrs. Philips, Mrs. Livingston, Mrs. Holmes, Committee.

MEMORIAL RESOLUTIONS.

Whereas death has removed from our ranks our beloved co-worker in the Master's vineyard, Mrs. W. B. BAKER, wife of the Rev. W. B. Baker, of Sherman, Miss.; and

Whereas we realize with keen regret the loss to our cause, and the infinitely greater loss to the stricken husband, and to his dear little children of a former marriage, to whom she was a mother indeed, therefore be it

Resolved by the Woman's District Missionary meeting of the Corinth District, in conference assembled at New Albany, Miss.:

That we make this public expression of the deep sorrow we feel in the loss of this sweet-spirited handmaiden of the Lord; that we lay anew upon our own hearts the sacred cause which she loved, pledging ourselves to deeper earnestness and fuller consecration in advancing the Savior's gospel through the channel of missions.

That we tender to Brother Baker and all the bereaved loved ones our loving sympathy, praying God's sustaining grace in richest measure upon each bruised, bleeding heart, and pointing them to the glad day when they shall meet the loved one gone on before, and when God shall wipe away all tears from every tear-dimmed eye.

Signed: Mrs. J. M. Wyatt, Booneville, Miss.; Mrs. S. L. Pope, New Albany, Miss.; Mrs. C. M. Murry, Ripley, Miss.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2183
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)
DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham
Ticket Office, 211 St. Charles Street.
Telephones, Main 3442 and Main 4798
J. P. WELLS, Division Pass. Agt.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

It Is a Burning Shame
that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.
The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money.
Advantageous rates; easy payments; profits to policy holders. And your Church is entitled to share in these benefits. IT IS UP TO YOU.
For applications and particulars address
HENRY P. MACILL, Sec. and Manager
Insurance Exchange, Chicago, Ill.
Rev. Allen Harrison Bardon, Agent M. E. Church South 614 Starks Building, Fourth and Jefferson, Louisville, Ky.

MR. A. W. ATWOOD, AND DAUGHTER.

Mrs. W. C. DAVIS, the daughter of Mr. Atwood and wife of Mr. W. C. Davis, was born in Jasper County, Miss., in 1856; joined the Methodist Episcopal Methodist Church, South, in early life, and remained a consistent member until death. She was married to Mr. W. C. Davis in 1873, and of this union were born 13 children, 9 of whom are living to mourn the death of their mother. She left her husband, and three boys and six girls. She was a good woman and reared a good family, all of whom are church people and most of them church leaders. She enjoyed the old-time religion that makes one shout when one's emotions are stirred. May the Lord comfort the loved ones with his promises and the assurance that all things work together for good to them that love Him. Sister Davis died suddenly in Meridian, Miss., to which place they had moved, on February 4, 1917. Her remains were brought out to Beatrice on the N. O. & N. E. R. R., and from Beatrice out to the Pleasant Grove Church, where the body was laid to rest in the family and community graveyard in the presence of a host of friends and relatives.

Following her obsequies, upon our return to the parsonage at Rose Hill, about 3 miles from the family graveyard where Sister Davis was buried, we found that her father, Brother A. W. ATWOOD, who had been sick about 10 days, had died about the time we were laying Sister Davis away. Brother A. W. Atwood was born in October, 1832, and died on February 5, 1917; so he was a little over 84 years of age. He joined the M. E. Church, South, in early life and was a member of the same organization or some church all of his life. He was married to Miss Martha Lovett in 1849, and of this union were born 8 children, of whom only 5 are left to mourn the loss of their father. This union was broken by the death of his first wife, and he married Mrs. Eliza McKinnon in 1903. She too is left to mourn the loss of a husband. An interesting and an uncommon bit of history was connected with the Atwood family. At the time of Brother A. W. Atwood's death (who was only 84 years of age) there were 5 generation of the Atwood family living on the paternal side. Brother Atwood served four years in the Civil War in General Bragg's army and belonged to the 8th Mississippi Regiment. It is said that he made a splendid soldier. He was a licensed exhorter in the Methodist Church and was faithful all of his life in the service of his church and his Master—never complaining or murmuring. He loved to talk about the providence of God. He was able in prayer and an intelligent exhorter. The writer had known him for over two years, and to know him was to love him. May all the children, grandchildren and great-grandchildren not weep as those who have no hope, but may they strive to meet him in heaven! H. R. McKEE, P. C.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood, and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN

MERIDIAN DISTRICT NOTES.

By Rev. Elmer C. Gunn.

Rev. J. D. Newsom, a superannuate of the North Mississippi Conference, whose home is in Meridian, has been seriously ill, but is much better now.

East End, Seventh Avenue, and Fifth Street churches have been holding revivals for the past ten days. That at East End closed Sunday night because of the condition of Evangelist Arch Holder, who has been on the verge of a breakdown in health for several months past and who has been forced to rest for a time. The services at Seventh Avenue and Fifth Street will continue throughout the week. Brother Jack Smith of Pachuta is with Brother Westhrook at Seventh Avenue, and our presiding elder is doing the preaching for Brother Wiley Ferguson at Fifth Street.

Bishop Murrah visited Meridian, April 7 and 8, preaching at Central at 11 o'clock and East End at 7:30 on Easter Sunday. His visit was a blessing to us all.

Brother Thompson, our popular presiding elder, is in great demand as a revivalist.

Yesterday, May 6, was a red letter day for the Sunday schools of Meridian. It was "Go to Sunday School Day" for us, and more than 5000 attended Sunday school at the different churches. Central Methodist reports 1320, which easily leads the churches of the city, and doubtless leads the State for attendance.

Brother Thompson's first Quarterly Bulletin has attracted a good deal of attention, and is looked upon as being a progressive step in church work.

The district conference was especially fine this year. Every pastor in the district was present, and an unusually large delegation of laymen. Brothers Sutherland, Ferguson, and Watkins preached able sermons to appreciative congregations, and Brothers Neill for the Sunday school, Black for Millsaps and Selby for Emory University were present and represented their causes with most interesting talks.

Brother Sutherland is out of the city this week, helping one of the Alabama brethren in a meeting.

Brother Peebles keeps busy doing personal work and distributing his pamphlets, all of which are interesting and instructive.

Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 100 per cent. in two weeks' time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 45 he was careworn and nearly all in. Now at 50 after taking Nuxated Iron a miracle of vitality and his face beeming with the bouyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or run down, instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prizefighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M. D.

NOTE—Nuxated Iron, recommended above by Dr. E. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful (hot) (5 fl. oz.)	1.54
Green tea—1 glassful (cold) (8 fl. oz. exclusive of ice)	2.02
Coca-Cola—1 drink, 8 fl. oz. (fountain) (prepared with 1 fl. oz. Syrup)	1.21
Coca-Cola—1 drink, 8 fl. oz. (bottlers) (prepared with 1 fl. oz. Syrup)	1.12

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

Sunday School

LOUISIANA NOTES.

By Rev. C. V. Breithaupt.

First Church, Alexandria, is making history. If you don't believe it, finish this paragraph. The remainder of the block facing Jackson Street has been bought for $5000 and the plan is to build immediately beside the stately church a modern Sunday school structure costing about $30,000. This congregation raised $100 on Children's Day, and the R. F. White class has gotten a list of all Sunday schools within reach of this city by automobile, and they are visiting these schools as fast as they can for the purpose of organizing all classes in the teen age, after which we will form the Alexandria District Wesley Bible Class Federation. About 50 young people gathered in the church parlor last week for a social gathering, at which a class of young people of the Pineville church were the guests of honor. Let's take our hats off to the pastor, officials, and congregation of First Church of Alexandria!

The Campti, Boyce, Melder, and Pollock charges deserve honorable mention for reporting new Sunday schools organized this year. Brother W. W. Perry of Glenmora, who is never happy unless he is doing something, reports a Home Department and Cradle Roll for his charge, and Brother J. O. Bennett, the man who wants to know the very chapter and exact verse from which a text is taken, reports another class of seniors organized at Jena—this makes two for him this year. Lack of space forbids mention of a number of other charges throughout the State which are doing splendid work, as the minutes will show at the next session of the Conference.

That Federation — Did you know that five of our elders were in attendance; that sickness prevented the sixth, and pressing engagements made it impossible for the seventh to be here for our meeting? We had registration cards made out by 64 different parties coming from all over the State representing that number of different Sunday schools with delegations here. I feel perfectly safe in saying that there has been no Sunday school gathering within the bounds of the State at which a greater number of our pastors, or more individual Sunday schools of our denomination, were present. Now, to get the results we should from that Federation meeting and to get in trim for the one we are to have at Mansfield next year, it will be necessary for you to do something very definite—PLEDGE YOURSELF TO BE RESPONSIBLE FOR ORGANIZING ONE WESLEY BIBLE CLASS within the next ninety days. You may go where you will and when you find a good attendance of adults in the Sunday school you will find the school doing good work all down the line. Our boys and girls had rather go to Sunday school, where mother and father go, and then to stay for Church with them, than to be sent to Sunday school and have father and mother follow them later to attend the Church service. If you don't think I know what I'm talking about, give it a trial.

Write Rev. Jno. W. Shackford, D. D., 810 Broadway, Nashville, Tenn., and ask him to place you on his mailing list for the Junaluska Training School for Sunday School Leaders, Lake Junaluska, N. C., July 24 to August 5. If it is impossible for you to go, you will learn something about the Blue Ridge Mountains from the literature, and you will be advised as to the splendid spread made ready for the hungry Sunday school workers who will be fortunate enough to be there and sit at the feet of our leaders for that ten days. If you are a Methodist and want a real treat this summer plan to spend your vacation at Lake Junaluska.

Have you observed Children's Day in your school? Did you send the money to Hon. T. W. Holloman, Alexandria, La.? Don't forget that this is the one Sunday school offering for Sunday school betterment in Louisiana.

WESLEY BIBLE CLASS NEWS.

Among the Wesley Bible Classes recently enrolled from Louisiana and Mississippi are the following:

Louisiana Conference: Adult—"Excelsior" class, certificate number 5955, Keener Memorial Sunday school, Baton Rouge, Miss Stella Murphy teacher, Mrs. O. H. Cline president; "Comrades," 5961, Many, Mr. W. C. Roaten teacher, Mr. Lylburn Middleton president; "Students," 5974, Keener Memorial, Baton Rouge, Mr. O. H. Cline teacher, Miss Eula Fridge president; "Busy Men's," 5935, Noel Memorial, Shreveport, Rev. W. W. Drake teacher, Mr. Fred E. Russ president; "Wesley Ladies," 5994, Winnfield, Mrs. R. S. Walton teacher, Mrs. Bye president; "Philathea," 6015, Noly Memorial, Jena, Mrs. S. M. Barr teacher, Miss Ethel Bennett president; "Learners," 6033, Harrisonburg, Mrs. Mary Prichard teacher, Mr. J. A. Gibson president; "Semper Fidelis," 6035, Lafayette, Mrs. H. Demanade teacher, Miss Margaret Lyles president; "Wesleyan," 6042, Noel Memorial, Shreveport, Mrs. R. H. Wynn teacher, Mr. J. H. Rocenberger president; "Star," 6165, Winnfield, Mr. P. K. Abel teacher, Mr. Lilburn Allen president; "Robt. Harp Memorial," 6186, Gilliam, Mr. R. T. Douglas teacher, Mrs. Jno. Lay president. Senior—"Wesley," 1163, Many, Mrs. C. T. Robeson teacher, Jim Middleton president; "Baraca," 1167, Lafayette, Mrs. Crow Girard teacher, James Bailey president; "Excelsior," 1176, DeRidder, Mrs. B. N. Johnson teacher, Pauline Griffin president; "Excelsior," 1189, Boyce, Miss Beulah Grissom teacher, Willard Simons president; "True Blue," 1252, Natchitoches, Mrs. R. W. Winstead teacher, Loreen Hargrove president. Intermediate—"Crusade," 1683, Pelican, Miss Zaidee Mason teacher, Fay Hughes president; "Win One," 1697, Winnfield, Mrs. F. C. Wren teacher, Mattie Jackson president; "Golden Rule," 1705, Merryville, Mrs. A. T. McDonogh teacher, Lucretia Bennett president; "Knights of Wesley," 1740, First Church Baton Rouge, Mrs. Chas. Ruff teacher, Guy Starns president.

North Mississippi Conference: Adult—"Wesley Gleaners," 5966, Macon, Mrs. L. C. Tucker teacher, Mrs. C. D. Featherston president; "Earnest Workers," 5967, Lyon, Mrs. W. T. Allen teacher, Mr. J. E. Williams president; "Wesley," 6014, Aberdeen, Mr. Geo. J. Leftwich teacher, Mrs. W. B. Walker president; "Wesley," 6026, Merigold, Mr. J. W. McCollough teacher, Mr. E. Nichols president; "Yokefellows," 6206, Saltillo, Mr. F. M. Roper teacher, Ivy Cassidy president. Senior—"Knights of Wesley," 1169, Baldwyn, Miss Lillian Wallace teacher, Clifford Newman president; "Sunshine Makers," 1191, Courtland, Miss Ila Hardy teacher, Ewen Davis president; "Star," 1245, Lexington, Mrs. Beatrice Naramore teacher.

Mississippi Conference: Adult—"Harvesters," 6062, Sandy Hook, Mr. T. F. Ford teacher, Mr. R. E. Thornhill president. Senior—"Win One," 1204, West End, Laurel, Mrs. R. H. Clegg teacher, Virgie McRee president; "Sheaf Gatherers," 1212, Sandy Hook, Miss Dixie May teacher, Dorothy Hart president; "King's Messengers," 1213, Sandy Hook, Miss Clara Bufkin teacher, Dixie Bull president. Intermediate—"Knights of Wesley," 1682, "Tylertown, Miss Wessie Brumfield teacher, Huntley Caraway president; "Cheerful Givers," 1700, Galloway Memorial Jackson, Miss Claudine Curtis teacher, Nettie Thompson president; "Sunshine," 1721, Laurel, Miss Maud McRee teacher, Belle McRee president; "Faithful Servants," 1728, Sandy Hook, Mrs. Mary Forbes teacher, Alma Hart president.

The teachers of some of these classes have not sent me the card-lists of officers and chairmen requested—won't they please send them in without further delay?

We welcome all these classes to the Wesley ranks, and hope to see every one of them live true to the names they have chosen for themselves.

A. L. DIETRICH.

Never Put a Croupy Child to Bed Without Giving a Dose of

Foley's Honey and Tar

Mothers know it **stops croup** because it cuts the thick choking mucus, clears the throat of phlegm, stops the hoarse metallic cough, eases the difficult breathing, then quiet sleep.

Mrs. T. Neureuer, Eau Claire, Wis., writes: "Foleys Honey and Tar completely cured my boy of a very severe attack of croup. We know from experience that it is a wonderful remedy for coughs, colds, croup, whooping cough."

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrassment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

"He cannot fail who works with God."

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.—Adv.

"God's hold on us makes our hold on Him eternal."

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

For Worm-Ridden Children USE Brown's Vermifuge Comfits or Worm Lozenges.

Children often look pale and sick from no other cause than worms in the stomach and bowels. Parents are too apt to overlook the symptoms and allow worms to do their hurtful work in children. In fact, much sickness, attributed to other causes, is occasioned by worms.

Brown's Vermifuge Comfits or Worm Lozenges

will entirely eliminate worms from the system without the slightest ill-effect to the most delicate child. The combination of ingredients used in making Brown's Vermifuge Comfits, is such as to give the best possible effect with perfect safety. Physicians everywhere prescribe these tablets because they are absolutely safe with all children and they completely destroy the worms. For sale by druggists. 25c a box.

Curtis & Brown Mfg. Co. (Ltd.)
215-217 Fulton St., New York, N. Y.
Send five 2c stamps for full set of 7 costume paper dolls of all Nations.

Scientific Treatment for the Skin

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

What the eye is to the body, faith is to the soul. You don't dig your eyes out to see if you have the right kind, but you are doing that to your faith.—D. L. Moody.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

Let These Tablets Help You

When you feel yourself taking cold, Peruna Tablets are likely to check and overcome the attack.

When your appetite is fitful, your food does not taste good, Peruna Tablets will invigorate and regulate. When you are weak after illness, Peruna Tablets are noted for their healthful Tonic Effect. When catarrh distresses you, Peruna Tablets will help your system to rid itself of this disease.

Manalin Tablets are a delightful laxative. Strong cathartics weaken, and are followed by reaction. Manalin is mild, gently urging the liver to action, and will be found as safe as they are pleasant. By their use as directed, the habit of constipation is usually overcome. For children and invalids the treatment is safe and satisfactory. Any drug store can supply you. Get a box today.

THE PERUNA COMPANY, Columbus, Ohio

NUX IRON PEPSIN and SARSAPARILLA—Effective Combination.

As comprised in Hood's Sarsaparilla and Peptiron Pills, these valuable remedies possess unequalled health-value, for the alleviation and cure of a long train of ailments common among our people in this 20th century.

In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs and must have the aid of the health-giving powers of this combination of medicines to support and sustain normal health tone. If it is not supplied, the depletion of the blood and the broken-down nerves will soon give way to permanent invalidism and ruined health.

The very best remedies for blood-purifying and nerve-building are found in Hood's Sarsaparilla and Peptiron Pills. You know well the great tonic properties of iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals, Peptiron Pills after.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Abbeville, at Kaplin, May 20.
Lafourch, at Griffin, 8 p. m., May 26; 11 a. m., May 27.
Houma Mission, 8 p. m., May 27.
Lockport Mission, 8 p. m., May 28.
Melville, 11 a. m., June 3; Simsport, 8 p. m.
French Mission, June 10.

HARRY W. MAY, P. E.

Ruston Dist.—Second Round.

Athens, May 19, 20.
Arcadia, May 20.
Ringgold, May 24.
Minden, May 25.
Haynesville, May 26, 27.
Cotton Valley, May 30.

J. M. HENRY, P. E.

Shreveport Dist.—Second Round.

Leesville, May 19, 20. a.m.
Zwolle, May 20, p.m.
Pleasant Hill, at Williams' Chapel, May 26, 27.
Anacoco and Pickering, at Holly Grove, May 26, 27.
Mooringsport, May 31.
Ida, June 2.
District Conference will convene at Logansport Tuesday, April 24, at 10

C. D. ATKINSON, P. E.

Baker, at Blackwater, Sat., May 19.
Zachary, at Zachary, Mon., May 21.
Kentwood, at Mt. Herman, Sat., May 26.

H. W. BOWMAN, P. E.

Alexandria Dist.—Second Round.

Fullerton, May 19, 20.
Lecompte and Cheneyville, at Lecompte, May 22.
Pollock, at Liberty Chapel, May 24.
Jena and Jonesville, at Jonesville, May 26, 27.
Trout and Good Pine, at Good Pine, May 27, 28.
Alexandria, June 4.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Ouachita Mission, May 20.
Columbia, May 21.
Mangham, May 27.
Winnsboro, at Crowville, May 28.
Eros, at Indian Village, June 3.

ALBERT S. LUTZ, P. E.

Watch the Baby!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

New Orleans Dist.—Second Round.

Slidell, May 20, a.m.
Union Revival, May 20, p.m.
Rayne Memorial, May 27, a.m.
Carrollton Ave., May 27, p.m.
Donaldsonville, June 3.
Louisiana Ave., June 10, a.m.
First Church, June 10, p.m.
Mary Werlein Mission, June 17, p.m.

W. W. HOLMES, P. E.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.
Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.
Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.
Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.
Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.
Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.
Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.
Rev. W. E. Thomas, St. Mark's Hall.
Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.
Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.
Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.
Rev. W. A. Mangum, Donaldsonville.
Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.
Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.
Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

Keep the Skin Healthy.

Skin diseases, such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Hermanville, at Tillman, May 20, 21.
Nebo, at Nebo, May 23.
Fayette, at Fayette, May 27, 28.
Utica, at Learned, May 29.
Centerville, at Liberty, June 3, 4.
Roxie, at Roxie, June 10, 11.
Washington, at Cannonsburg, June 16, 17.
Natchez, June 17, 18.
Oak Ridge, at Oak Ridge, June 23, 24.

M. B. SHARBROUGH, P. E.
Port Gibson, Miss.

Hattiesburg Dist.—Second Round.

Main Street, Hattiesburg, May 13.
Seminary, at Seminary, May 19, 20.
Collins, at Bethel, May 25.
Williamsburg, at Good Hope, May 26, 27.
Magee, at Rial's Creek, June 1.
Taylorsville, at Fair Mount, June 2.
Mount Olive, at Mize, June 3, 4.
Purvis, June 6.
Prentiss, at Bassfield, June 9, 10.
Oloh, June 11.
Silver Creek, at Bethel, June 16, 17.
Sumrall, June 23, 24.

W. B. JONES, P. E.

Muller-Walle Summer School of Lip-Reading

A Summer School of Lip-Reading for Deaf and Hard-of-Hearing Adults or Children will be held in Sewanee, Monteagle, and Bersheba, Tenn., during July and August, if a sufficient number of persons enroll before the opening, July 1st. For particulars address Miss Arbaugh's Private School for the Deaf, Macon, Ga.

Backache? Rheumatism? Run-Down?

Those of us who are past middle age are prone to eat too much meat and in consequence deposit lime-salts in the arteries, veins and joints. We often suffer from twinges of rheumatism or lumbago, sometimes from gout, swollen hands or feet. There is no need of this, as the new prescription, Anuric, is bound to give immediate results as it is many times more potent than lithia in ridding the impoverished blood of its poisons by way of the kidneys. Simply ask for Anuric for kidneys or backache, the discovery of Dr. Pierce, Buffalo, N. Y. It will overcome such conditions as rheumatism, dropsical swellings, cold extremities, scalding and burning urine and sleeplessness due to arising from bed.

TO BUILD UP both the flesh and strength of pale, puny, scrofulous children, for young or old people, get Dr. Pierce's Golden Medical Discovery. It's the best thing known for a wasted body and a weakened system. It thoroughly purifies the blood, enriches it and makes effective every natural means of cleansing, repairing, and nourishing the system. In recovering from fevers, pneumonia, or other debilitating diseases, nothing can equal it as an appetizing, restorative tonic to bring back health and vigor. Always benefits in nervous and general debility. Sold in tablet or liquid form.

Purify and rid your blood of the taints and poisons that make it easy for disease to fasten its hold.

Doctor Pierce's Pellets were first put in ready-to-use form nearly fifty years ago, and will always relieve the inactive liver and biliousness. Insist on getting Doctor Pierce's Pleasant Pellets—there is none so good.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY
THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. A source of help and inspiration to every one interested in religious welfare.

Published by special agreement for the use of copyrighted material and photographs.

Cloth 496 Pages Illustrated

PRICE $1.00, POSTPAID.
NEW ORLEANS CHRISTIAN ADVOCATE,

GENUINE LEATHER BINDING

FLEXIBLE

THE GREATEST VALUE EVER OFFERED AT THE PRICE

ONLY $2.75 POSTAGE PAID

HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

THE TEACHERS' BIBLE

SELF-PRONOUNCING—REFERENCE

With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.

Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE

512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Editor of ..... Mrs. E. P. Farrell, Hosmer, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. Wirt Latterner, 1114 Talbot St., Shreveport, La.
Mississippi ..... Mrs. W. E. Laffrade, Hattiesburg, Miss.
North Mississippi ..... Mrs. E. P. Ellzey, Corinth, Miss.

All communications for the department should be sent to the Editor at the address given above.

THE SPIRIT IN AFRICA.

"In Ten Years" a what the Spirit of God in Africa will be Ten Thousand Years Will Not Efface" is the inspiring theme. Miss Jean Mackenzie a returning missionary from Africa. "Each theme," she describes the dilemma she met with which have people that call the "Spirit," but how to practice them. They all that want is make a place in their minds for the power of Jesus to enter in. "Pray with me," a woman will say, "that I may earn this Spirit." "Here I can learn nothing about the Father's love will fill me."

What struggle it cost her to explain it might take her time to follow the commandments of Christ! Miss Mackenzie records some wonderful stories of how unselfishness became sensitive and richly developed through the action of God's Spirit. Here is a woman who walks three days—leaving two sisters by the way—in order to minister to the missionary's wife if moral uncertainty alone among the villages the strongest is "the wife of God." "We are watching the walking that you walk," say her neighbors. "If it is right to walk walking and it is a straight path we too will arise and follow after you." But we can found in the villages in the forest. "Is it right for a Christian woman to wear it in the house?" "Does it not spoil the native dress?" Before the long journey to the missionary for moral guidance. Missionary Review of the World.

REPORT OF LOUISIANA CONFERENCE, W. M. S. FIRST QUARTER, 1917.

Number adult auxiliaries, 104; new adult auxiliaries, 5; adult members, 2004; new members, 75; number young people's auxiliaries, 12; new auxiliaries, 3; Y. P. members, 320; new members, 15; junior divisions, 66; new divisions, 5; junior members, 1852; new members, 122; baby divisions, 29; new divisions, 3; baby members, 240; new members, 18.

New life members, 1; subscribers to Voice, 720; to Y. C. W., 560; number auxiliaries observing Christian stewardship, 65; scholarships paid this quarter 2; Bible women, 1, $25 share 1; auxiliaries observing week of prayer 1.

Total sent conference treasurer, $2073.40. Total amount sent first quarter 1916, $2051.40. The amount for 1917 shows an increase of $222.21. Total pledge paid first quarter 1916, $1073.12; same quarter in 1917, $1221.33—an increase of $148.21.

Mrs. A. P. HOLT, Cor. Sec.

TREASURER'S REPORT.

Adult dues, $1221.73; Y. P. dues, $61.75; Junior dues, $36.15; Baby dues, $2.25; Life member, $25; Adult pledge, $1254.92; Y. P. pledge, $17.47; Junior pledge $39.77; Baby pledge, $7.82; Week of Prayer, $10.31; Scarritt Loan Fund, $26.70; Scholarships, $80; Bible Woman, $60; Bible school, $25; Deaconess Fund, $30; collection annual meeting, $22.50. Total, $3073.40.

Mrs. J. J. HOLMES,
Treasurer.

MODERN METHODS INVADING THE MOUNTAINS.

Mrs. C. S. Everts, Gulfport, Miss.

At Canyon Falls, in the Kentucky mountains, is a mission, formerly of the Soul Winner Society, founded by Rev. Edward O. Guerrant, and now maintained by the Executive Committee of Home Missions of the Presbyterian Church. It is twenty years ago and again as written I spent several months here and was impressed by the great improvement not only in the schools and related organizations but even more in the home life.

A helpful factor is the radius accomplished in the Mothers' Club organized August, 1916, with 5 members which has grown to 35, with a regular attendance of from 10 to 15. It is so unusual in the mountain mountain women for any one to be interested in a woman and to try to give her pleasure and help that the appreciation of these meetings is pathetic. One woman said, "My man growled some I went to the meeting, but I told him he went what he pleased, if he didn't do him is good and I went to go for that is no good and the whole family, too."

On my first visit I was joined by the lack of ambition, the lack of completeness in the faces of the women. But their expression is changing. Cheerfulness, hope and ambition are clearly shown, and these qualities in time will assume more and more tangible forms in the homes.

It is difficult to describe the material lives of most of these mountain women. They rear large families in the hilling, "tucker," gardening and much of the regular farm work. Two members of the Mothers' Club—mothers—had not been each other for twenty years, though their homes are only four miles apart. One lives at "the head of the creek," the other "down the creek." Their lives after marriage had become so filled with hard work that even "big meetings" failed to take them from home, until the novelty of the Mothers' meetings attracted them, and the news of what the members were doing induced them to attend. Now they are among the most interested members.

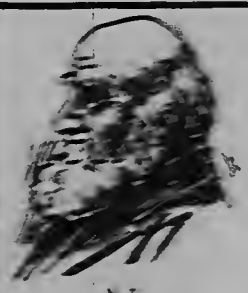
The members of the club have pieced and quilted three quilts, and are now making rag rugs. From the sale of these will be purchased a decoration for the pleasure and benefit of the school and community.

Three years ago the day school was carefully graded for the first time. At the close of last session eight pupils were graduated from the grammar grades into the high school, and one high school pupil was promoted to the eleventh grade. There were appropriate exercises, and it was a time of great interest to the whole community-side. In addition to the diplomas and certificates of promotion given the pupils at the recent Commencement, six medals were awarded for perfect attendance and punctuality; seventeen Testaments were given for reciting the Child's Catechism, and one Bible was presented for perfect recitation of the Shorter Catechism.

The Bible and the Catechism are regularly taught, and it is most interesting to hear the primary pupils name perfectly the divisions and books of the Bible, recite the Commandments, the Creed, the Beatitudes, numerous Psalms, and many chapters of the Old and New Testaments.

The regular systematic Bible study, conducted by a graduate of the Bible Teachers' Training School, New York, is proving a safeguard to the older pupils against the perverted teachings of ignorant leaders, and is building them up in truth and doctrine.

No recital of bare facts, however, can give an adequate idea of the heart of the work. The effect upon the shut-in people of the mountains of the daily personal association with the refined, consecrated Christian womanhood of the workers is seen in the new and higher ideals of life and of living, arousing ambition, and inspiring to effort and development.



Ask Grandpa— He'll Tell You—

Treat The Body As A Delicate Machine

You would not let a machine suffer for efficient work, get rusty and full of dust and dirt. Why let the body, the most delicate of all machines, get rusty and run down from inattention? Cleanse the blood; that's the secret. Keep it clean. S. S. S. proven for 50 years the best of all blood tonics, will do it. Get a bottle at your druggist's TODAY and take it according to directions.

SWIFT SPECIFIC CO., ATLANTA, GA.

S.S.S. Keeps It Always Fit

Some time when you are not drinking just ordinary coffee and are thinking "A REAL GOOD CUP OF COFFEE" try a pound of

GUATEMALA BLEND

Just Phone Main 236 and I will be delivered direct to your residence

GUATEMALA-AMERICAN COPPER CO.
17 CAMP STREET. PHONE MAIN 236

Health for Sick Women

For Forty Years Lydia E. Pinkham's Vegetable Compound Has Been Woman's Most Reliable Medicine —Here is More Proof.

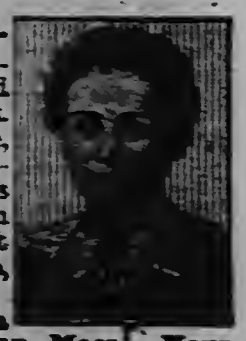
To women who are suffering from some form of woman's special ills, and have a constant fear of breaking down, the three following letters ought to bring hope:—

North Crandon, Wis.—"When I was 18 years old I got married and at 19 years I gave birth to twins and it left me with very poor health. I could not walk across the floor without having to sit down to rest and it was hard for me to keep about and do my work. I went to a doctor and he told me I had a displacement and ulcers, and would have to have an operation. This frightened me so much that I did not know what to do. Having heard of Lydia E. Pinkham's Vegetable Compound I thought I would give it a trial and it made me as well as ever. I cannot say enough in favor of the Pinkham remedies."—Mrs. MAYME ASBACH, North Crandon, Wis.

Testimony from Oklahoma.

Lawton, Okla.—"When I began to take Lydia E. Pinkham's Vegetable Compound I seemed to be good for nothing. I tired easily and had headaches much of the time and was irregular. I took it again before my little child was born and it did me a wonderful amount of good at that time. I never fail to recommend Lydia E. Pinkham's Vegetable Compound to ailing women because it has done so much for me."—Mrs. A. L. McCASLAND, 509 Have St., Lawton, Okla.

From a Grateful Massachusetts Woman.



Roxbury, Mass.—"I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it."—Mrs. R. M. Osgood, 1 Haynes Park, Roxbury, Mass.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

From the Field

Campti, La.

Dear Dr. Meek: Please give me a little space in the Advocate for a short report of tho work on the Campti charge. This is my third year here and I am glad to say the outlook is good for a good year's work. We have some faithful workers at each church on the charge, people who love God and the Church, and they stand by their pastor, which is very much appreciated. Our missionary societies are active and doing some good work. We have organized one new Sunday school since Conference, which gives us one at each church. I think our Sunday schools are better organized; therefore the work is more thorough. Sunday was a good day for us here at Campti. We observed Children's Day, carrying out the program, which we think was very good. We expect to observe Children's Day at one or two other points on the work. We are planning for our revival meetings, which will begin in June. We hope to see many souls saved, and believers sanctified and built up in a most holy faith. Yours in Christ,

E. L. CARGILL.

Oxford, Miss.

Dear Advocate: We have just closed a most helpful meeting in our church here, with Brothers Hanes and Waltermire leading. They were with us only twelve days, but the meeting made a deep impression upon the community. We regretted not getting hold of the university life more largely, but the boys were busy with their regular work, and 400 of them were drilling an hour each afternoon. But the congregations were large and in full sympathy with the meeting. None came to look on just to see what might happen. The meeting left a most helpful feeling behind. People think more kindly of one another and of the Church. Seventeen were received on profession of faith, and 4 by letter, and 4 others have given their names for membership. That gives us a total of 40 since the first of the year. Our congregation last Sunday was unusually large and the Sunday school attendance the second largest for the year. We feel that to forfeit [illegible] was a great blessing to us much we thank God for such splendid helpers as Brothers Hanes and Waltermire.

E. S. LEWIS.

First Church, Shreveport, La.

The Woman's Missionary Society of the First Methodist Church, Shreveport, La., had the pleasure of having Miss Annie Bell Willams of Oita, Japan, with them for a visit on her way home from the Council Meeting in New Orleans. Miss Williams talked to the children of the primary department in the Sunday school, and to the young people at the League service on Sunday. She met the women of the Church in a reception given for her at the church on Monday afternoon. Miss Williams told the women of her work in such a pleasing and impressive way that they pledged themselves anew to pray and work more for this field than ever before. After her address, there was a reception in the church parlors. Besides the women of First Church, there were visitors from the Noel Memorial, Texas Avenue, and tho Queensborough Churches. After all of the ladies had met Miss Williams, Mrs. Wiltz Ledbetter in a few appropriate words gave her a purse and a love-gift in gold. In giving the gold, they were but trying to show the trueness of the love that went with the gift—pure gold, no alloy. There were 150 women who heard Miss Williams. Many said it was the best missionary talk they had ever heard. It will mean much to the women of this church to know Miss Williams personally and to have had the pleasure of social intercourse with her.

Miss GRACE GATEWOOD.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

Cleanliness.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

A SAD OCCURRENCE.

On the evening of May 1, 1917, W. W. Worthy, of Ethel, La., was instantly killed by a kick from a horse while attending to the feeding of the same, and was buried on the afternoon of May 2. For many years Brother Worthy was a subscriber and reader of the New Orleans Christian Advocate. He was for twenty years a steward in his church, for a number of years superintendent of the Sunday school, and was also for a time president of the Epworth League. His home was truly the home of the preachers, and any preacher finding his way to Brother Worthy's was assured of a warm and cordial reception. May God's grace sustain his life-long helpmeet in her loneliness!

May 8, 1917. H. W. BOWMAN.

A MOTHER'S INFLUENCE.

Dear Dr. Meek: The Hazlehurst Methodist Church observed Mothers' Day, Sunday, May 6. The service was well attended by old people, as well as young, and Brother Roberts preached a good and appropriate sermon. I thank God for a praying mother, and I thank God for her Christian influence and prayers that have followed me all these years, urging me to love and serve God.

My mother died in May, 1855. I was sick at the time of her death, and was carried to her bedside, but she said to me, "Reuben, we will soon be there."

Mother has been in Heaven more than sixty years, and I have been as long trying to get there. The nearer I approach the end the brighter the way becomes. I am only waiting and trusting. With the eye of faith, I behold the cross with the outstretched arm and nail-pierced hand beckoning me on.

R. W. MILLSAPS.

Brunswick, Miss.

MARRIED.

On May 4, 1917, at the residence of the officiating minister, Rev. H. Armstrong, at Olla, La., Mr. FLOYD C. KINTON and Miss MARIE COURTNEY, both of Urania, La.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS T AND P PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows: automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"—No Extra Fare

From New Orleans Daily, 11:30 a.m.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

La. & Arkansas Railway

IMPORTANT NOTICE.

Effective Sunday, April 15, 1917, a new passenger schedule on the Louisiana & Arkansas Railway will become effective. Through passenger service will be inaugurated between Vidalia, La., and all points on the Louisiana & Arkansas Railway, including Alexandria, La., Stamps and Hope, Ark. Train No. 101 connecting at Packton with Train No. 1 from the north and with Train No. 4 from Alexandria will run through to Vidalia, La., arriving at that point at 6:15 p. m. Train No. 104 will start from Vidalia instead of Jena as at present. This train will leave Vidalia at 11:00 a. m., and will connect at Packton with Train No. 4 for Hope, Ark., and Shreveport, La., and intermediate points and with Train No. 1 for Alexandria, La. Train No. 107 will leave Jonesville at 6:35 a. m., arrive Vidalia 8:00 a. m. Train No. 108 will leave Vidalia at 6:45 p. m., arrive Jonesville 8:00 p. m. Jena, La., will be the Eastern terminus of Trains Nos. 102 and 105 as at present. Ferry connection is maintained between Vidalia and Natchez and this service will afford the best and quickest route between Alexandria and Shreveport, La., and Vidalia, La., and Natchez, Miss. The time of the different trains at the terminal and junction points will be as follows:

No. 1	No. 3				No. 2	No. 4
		MAIN LINE				
7:45 a.m.	2:40 p.m.	Lv.	Hope	Ar.	2:35 p.m.	9:20 p.m.
8:30 a.m.	3:28 p.m.	Ar.	Stamps	Lv.	1:45 p.m.	8:35 p.m.
8:45 a.m.	3:30 p.m.	Lv.	Stamps	Ar.	1:43 p.m.	8:15 p.m.
11:05 a.m.	5:40 p.m.	Ar.	Minden	Lv.	11:35 a.m.	5:50 p.m.
11:25 a.m.	5:55 p.m.	Lv.	Minden	Ar.	11:15 a.m.	5:45 p.m.
2:15 p.m.	8:45 p.m.	Ar.	Winnfield	Lv.	8:25 a.m.	3:05 p.m.
2:15 p.m.	*7:25 a.m.	Lv.	Winnfield	Ar.	8:23 a.m.	3:05 p.m.
2:40 p.m.	8:00 a.m.		Packton		8:00 a.m.	2:40 p.m
4:15 p.m.	9:40 a.m.	Ar.	Alexandria	Lv.	6:25 a.m.	1:05 p.m.
	*No. 5					
		SHREVEPORT BRANCH				
No.201	No. 203				No. 202	No. 204
11:20 a.m.	5:45 p.m.	Lv.	Minden	Ar.	11:00 a.m.	5:25 p.m.
12:35 p.m.	7:00 p.m.	Ar.	Shreveport	Lv.	9:45 a.m.	4:10 p.m.
		VIDALIA BRANCH				
No. 101	No. 105				No. 102	No. 104
2:40 p. m.	8:00 a.m.	Lv.	Packton	Ar.	8:00 a.m.	2:40 p.m.
4:00 p.m.	9:20 a.m.	Lv.	Jena	Ar.	6:40 a.m.	1:20 p.m.
No. 107	No. 101				No 104	No. 108
6:35 a.m.	5:00 p.m.	Lv.	Jonesville	Ar.	12:20 m.	8:00 p.m.
8:00 a.m.	6:15 p.m.	Ar.	Vidalia	Lv.	11:00 a.m.	6:45 p.m.

Immediate connection between Shreveport Branch and Main Line trains is made at Minden, La., and likewise immediate connection between Vidalia Branch trains and Main Line trains is made at Packton, affording continuous through service.

E. S. ATKINSON, Traffic Manager.

THE JACKSON DISTRICT CONFERENCE.

The Jackson District Conference, of the Mississippi Annual Conference, of the Methodist Episcopal Church, South, met in the Methodist Church at Madison S ation, Miss., at 9:30 a. m., Tuesday, April 24, 1917, with Rev. J. M. Morse, presiding elder, in the chair. After the usual devotional exercises, the Conference was called to order and organized for work. From then until the close of the final session at Thursday noon following the date of opening, there was not a dull nor an idle moment during the Conference sessions.

The attendance of the pastors and delegates was good—every preacher in charge was present during the entire time of the Conference, or for a part of the time. Altogether there were 79 in attendance. Brother Morse had a carefully prepared program, which was largely followed. The reports of the pastors showed progress along all lines. The work of the Church throughout the district was shown to be in good condition. Pastors and delegates were all hopeful for a successful year. No phase of the work of the Church was omitted. Various topics of interest to the Church and to the preacher, other than the routine of reports and committee work, were presented by those to whom subjects had been assigned. The work of the Woman's Missionary Society was well and favorably presented by Mrs. Ewing and Mrs. B. F. Lewis.

Rev. M. M. Black secured from the Conference $100 in cash and subscriptions for the new dormitory at Millsaps College. W. M. Buie, J. A. Lindsey, G. R. Bennett, and C. L. Ray were elected delegates to the Annual Conference, and J. M. Sullivan and G. L. Harrell were elected alternates. Minor Loftin Bott was licensed to preach, and Irl Hendrix Sells was recommended to the Annual Conference for deacon's orders. Eden was selected as the next place for the holding of the district conference. Brother Morse presided over the sessions of the Conference with ease and grace, and dispatched in a business-like manner the work of the Conference, with courtesy and consideration for all.

Too much cannot be said in praise of our host, Rev. H. P. Lewis, Jr., and his people. The entertainment of the Conference was everything that could be desired. Every visitor had the best home. Dinner was served each day at the Church under the shade of the oaks after the manner of the country church at protracted meetings. The preaching was well and ably done by Revs. A. S. Oliver, B. F. Lewis, J. F. Campbell, and J. S. Duke.

It has not been the privilege of this scribe to attend a more profitable or a more deeply spiritual session of a district conference than the one just held at Madison Station.

W. J. DAWSON, Secretary.

Holy Bible
Bible
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks. For the Standard Teacher's Bible, see our advertisement on page 13.

SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference was held in the handsome auditorium of the new First Church, Gulfport, Miss., May 1-3, 1917.

With the affable presiding elder, J. R. Jones, to preside and the courtly and thoughtful Dr. W. H. LaPrade as host, it does not need to be said that the business of the Conference was dispatched with dignity and ease, and that the entertainment was cordial and delightful.

It was regretted that owing to sickness in their families and other causes a few of the pastors were not present. The attendance of lay delegates was not full, but on the whole a fair showing was made, considering the unrest incident to the existence of war.

Notwithstanding the financial stringency prevailing in certain parts of the district because of the destruction of last year's crops by the storm, the reports of the pastors were encouraging and hopeful.

The various interests of the Church were carefully looked into in the open sessions of the Conference, and the usual committees made thorough and detailed investigation of the different departments of Church activity within the district.

Resolutions were adopted urging upon President Wilson and Congress the importance of conserving for food purposes the millions of bushels of grain usually consumed annually in the manufacture of spirituous liquors, this end to be attained by the prohibition of such use of grain, at least as long as the war may last.

The following were elected lay delegates to the Annual Conference: T. F. Smith, Col. R. B. McGeehee, J. C. Ross and George Carley; Dr. W. T. Bolton and S. A. Tomlinson, alternate delegates.

Several visitors representing various institutions and enterprises of the church were present at some time in the session and gave an account of their work: Dr. J. M. Sullivan of Millsaps College; Rev. Robert Selby, Commissioner for Emory University; Rev. J. L. Neill, Conference Sunday School Field Secretary; Miss Hasler, deaconess in charge of the Wesley House, Biloxi, and Mrs. R. E. Johnson, President of the Conference Woman's Missionary Society.

The pulpit was occupied at the preaching hours by Revs. J. L. Sells, B. F. Jones, D. D., C. C. Evans, and J. A. Moore.

Wiggins was chosen as the place for the holding of the next session of the Conference.

J. A. MOORE,
Secretary.

GOOD MEETING AT KENTWOOD.

Dear Dr. Meek: I closed a meeting on the third Sunday in April with Brother Sholars at Kentwood. In spite of the declaration of war, which came right at the beginning of the meeting, cold weather, with an abundance of rain, and sickness, which overtook me while there, we had a good meeting. A large number of people were converted and quite a few united with the Church.

Brother Sholars is doing a splendid work at Kentwood, and doing it in a systematic way that will guarantee a strong church there for us in the future. He is a hard and very earnest worker. We have never seen a pastor love his people more than he. He has a very valuable assistant in Sister Sholars. She does work in almost every department of the church, but best of all is her work in the Sunday school. Nearly every one in her large class was converted in the revival.

We went to Jonesville from Kentwood to assist Brother J. O. Bennett in a revival there, but after preaching a few days, we had to close, as the storm (sickness) that had been brewing for several weeks broke on me with all its fury. After a little more than a week in bed, I feel better and hopeful, and expect to begin a meeting at Mooringsport with Brother Henderson next Sunday, May 13.

Fraternally yours,
Jena, La. HENRY T. YOUNG.

GIRLS, do you like pretty Nails? You will be delighted with **DAINTY GIRL NAIL GLOSS.** Beautiful polish in half a minute. Does not wash off. Guaranteed to please or money refunded. Prepaid 25c. Agents wanted. Address M. K. Schilling, New Orleans, La.—Adv.

"When we go from one room into another, we do not become different persons. When we pass into the other world we shall take with us the character and the recollections which we had here."

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 21. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3196.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 24, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Not duty left undone, but duty done,
Raises up enemies for the true man."

* * *

Happy is the church that has even a few members that really know how to pray! They are to it an unfailing source of strength.

* * *

There must be something wrong with preaching that never brings any one to penitence or into the Kingdom through the gateway of the new birth. Whatever men say of it, we may be sure that it does not please the Master. Better try another kind, brother.

* * *

Every disciple of Jesus is called to be a saint, and the opportunities to be such are wide-open to all. How one may deepen and enrich one's experience by feeding upon God's Word, by earnest prayer, and by consecrated work for the Master! The rapidity of the Christian's spiritual growth is largely a matter of his own determining.

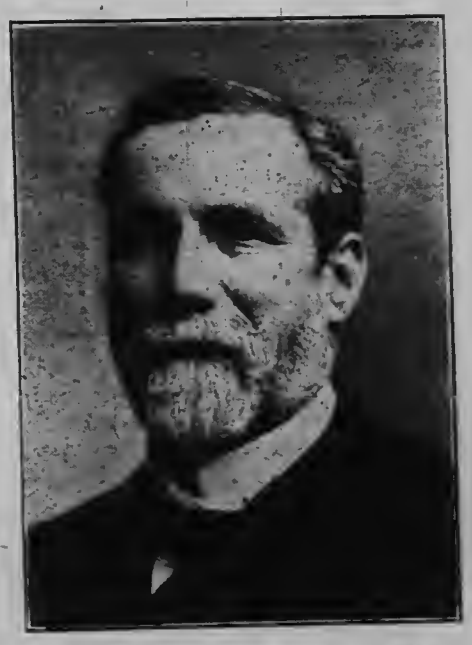
* * *

There were seven thousand nameless ones in Israel who had not bowed the knee to Baal at the time when Elijah thought that only he was left. Let us not be discouraged. There is undoubtedly much counterfeit Christianity in this day, but there is also much that is genuine. Likely there is more of both kinds than the world has ever known before. The wider the fields of wheat are, the more opportunity there is for the "darnel," as Mr. Wesley called it, to spring up among the golden grain.

THE MILLSAPS QUARTO-CENTENNIAL.

The approaching Commencement of Millsaps College, which will begin Friday night of this week and continue through the following Wednesday morning, will mark the close of the twenty-fifth session of that institution, and its quarto-centennial is to be celebrated with appropriate exercises, the leading features of which were announced in the Advocate some two or three weeks ago. Of the founding of this school, Dr. Dunbar Rowland, the accomplished Director of the Mississippi Department of Archives and History, in his "Encyclopedia of Mississippi History," gives a very interesting account, from which we take the following:

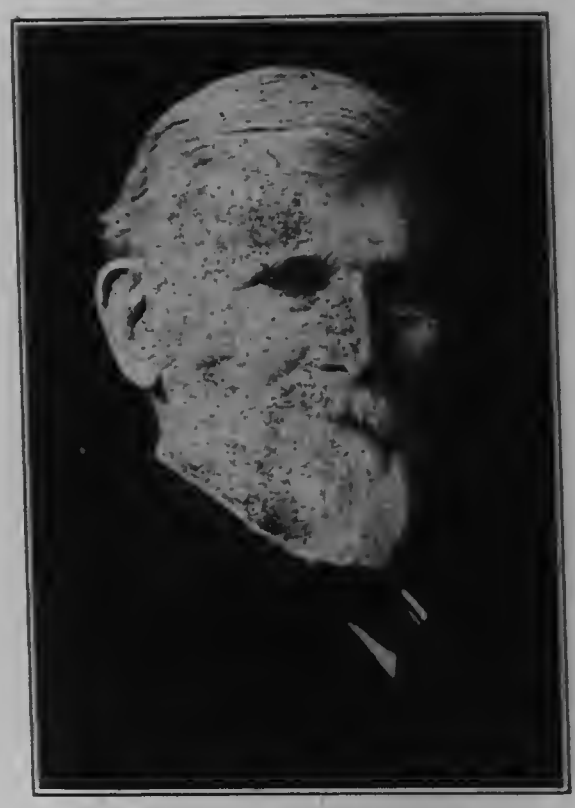
"After the removal of Centenary College in 1843 from Brandon Springs, Miss., to Jackson, La., the need was felt among the Methodists of the State for a college under the control of the Mississippi Conferences and located within the confines of the State. Several attempts were made to establish higher institutions of learning, but none of the movements were successful, until in December, 1888, the Mississippi Conference and the North Mississippi Conference resolved that "a college for the education of young men and boys" should be established in the State. Three preachers and three laymen were appointed from each Conference to take immediate steps in that direction. (The following composed these committees: from the Mississippi Conference—Rev. T. L. Mellen, Dr. W. C. Black, Dr. A. F. Watkins, Major R. W. Millsaps, Col. W. L. Nugent, and Dr. Luther Sexton; North Mississippi Conference—Dr. J. J. Wheat, Rev. S. M. Thames, Rev. T. J. Newell, Hon. G. D. Shands, Captain D. L. Sweatman, and Mr. J. B. Streater.) This Joint Committee met in Jackson in January, 1889, and Major Millsaps offered to give $50,000 for endowing the proposed college if the Methodists of Mississippi would give a like amount This proposition was enthusiastically approved, and Bishop C. B. Galloway was invited to take charge of the campaign for raising the proposed sum. In December of the samo year, Dr. A. F. Watkins was appointed a special agent to work with Bishop Galloway, and in 1890 $25,000 was reported collected. This amount was supplemented with $25,000 from Major Millsaps, making $50,000 for the endowment. In 1893 $50,000 more was secured upon the same conditions, and the endowment stood at $100,000. In 1890 the Board of Trustees, under the presidency of Bishop Galloway, secured a charter from the Legislature of Mississippi, naming the college for its distinguished benefactor. (The following were the charter members of the Board of Trustees of the College: J. J. Wheat, S. M. Thames, T. J. Newell, G. D. Shands, D. L. Sweatman, and J. B. Streater, of the North Mississippi Conference; T. L. Mellen, W. C. Black, A. F. Watkins, C. G. Andrews, M. M. Evans, Luther Sexton, W. L. Nugent, and R. W. Millsaps, of the Mississippi Conference—and Bishop Charles B. Galloway.) The Board met on May 20, 1891, and decided to locate the college at Jackson. Flattering offers were made by many towns, but the people of Jackson contributed $21,000 for the grounds and buildings, and Major Millsaps added $15,000 to this sum. By the spring of 1892 the main building was nearly completed, and the Board of Trustees organized the first faculty. Dr. W. B. Murrah was elected president. He was at that time Vice-President of Whitworth College."



BISHOP CHARLES B. GALLOWAY,

Without whose inspirational leadership the establishment of Millsaps College would not have been possible. He was the President of its Board of Trustees from the time the institution was chartered until his lamented decease on May 12, 1909; and during that period he was the shining magnet which more than any other one influence attached the people of Mississippi to it and commanded for it a generous patronage. His name is inseparably linked with the College, and an oil painting of him appropriately hangs in its beautiful new Chapel. More than words can tell, he has been missed since he went away; but his noble spirit yet seems to pervade the halls of the institution.

The career of Millsaps College from its opening session up to the present time has been one of steady progress. It was resolved in the outset that none but high-class work should be done in its various departments, and this standard has been rigidly adhered to. The young men who have gone forth from its halls have been a credit to the institution and have taken high rank in all the walks of life. This remark applies to the graduates of the Law School, which was established in 1896, as well as to the other Alumni. The value of this institution to Mississippi Methodism has been beyond calculation.



MAJOR R. W. MILLSAPS,

The distinguished founder of the institution which bears his name. Reared a poor boy and having had to struggle to secure an education, which he had to go North to obtain, he determined to make possible the establishment of a college in his native State that would be within the reach of needy and aspiring youths. He gave to Millsaps College between $500,000 and $600,000, and what was quite as valuable, his unsurpassed business management for 24 years. He fell asleep in Jesus last June at the ripe age of 83 years, and his remains and those of his beloved wife repose in an attractive marble mausoleum that he had had prepared for the purpose on the beautiful campus.

Though one of the youngest of the colleges of

(Continued on Page 5)

LEAN HARD!

Child of my love, lean hard!
And let me feel the pressure of thy care.
I know thy burden, for I fashioned it—
Poised it in my hand and made its weight
Precisely that which I saw best for thee.
And when I placed it on thy shrinking form,
I said, "I shall be near, and when thou leanest
On me this burden shall be mine, not thine."
So shall I keep within my circling arms
The child of my own love; here lay it down,
Nor fear to weary Him who made, upholds,
And guides the Universe. Yet closer come;
Thou art not close enough. Thy care, thyself,
Lay both on me, that I may feel my child
Reposing on my heart. Thou lovest me?
I doubt it not; then, loving me, lean hard.

—Southern Churchman.

A MEANINGFUL WORD.

The Hebrew word translated "consecrate" is full of suggestion. It means to fill the hand. "Who then is willing to fill his hand this day unto the Lord?" To fill the hand is to take the most notable instrument of service and to occupy and engross it for God. The hand which is filled for God can touch nothing unclean, can be filled with nothing else, can be busy only in some service for God.—Dr. W. M. Claw.

NOT PEACE, BUT A SWORD.

Christ's statement that He had come to bring strife and a sword on earth did not mean that He wished any such results to accompany His coming and His work, but that these results were inevitable. Christ sets up a standard that arouses the antagonism of evil-minded men. He tells people to be unselfish, helpful, self-sacrificing, and because people are naturally greedy and selfish and self-seeking, they not only refuse to accept His standards, but oppose and attack those who do. Every moral reform is opposed by those who do not wish to be just and right, and whose self-interests will be injured by the triumph of righteousness. Christ has come to bring peace, but before peace can reign wrong must be overthrown, and wrong cannot be overthrown without a struggle.—Christian Herald.

HOW LUTHER FOUND PEACE.

He writes: "With a burning desire to understand, I took up the Epistle to the Romans. But in the very first chapter there opposed me the word: 'The righteousness of God is revealed in the gospel.' (Rom. 1:16, 17.) You see I hated the word, 'the righteousness of God,' for, owing to the teaching of my former professors, I held it to be that attribute of a holy God according to which He punishes the sinners. Though I lived a blameless monk, my restless conscience nevertheless told me I was a sinner before God. And for that reason I hated a righteous God punishing sinners. I rebelled against God. * * * My conscience was wounded, I gnashed inwardly, and yet ever came back to that verse, for I would by all means get the sense of Paul. At last, thinking over the matter for days and nights, God showed me mercy and the connection of these words with the sentence following: 'The just shall live by faith.' I began to understand that the righteousness of God here is the one a pious man receives from God by faith as a gift. I saw the meaning of the verse to be: 'Through the gospel is revealed the righteousness of God by which the merciful God declares the believers righteous. For that is the sense given it by the words following: 'The one justified by faith shall live.' Now I felt myself new-born and in Paradise. All the holy Scriptures looked different to me. And now I ran through them and sought similar expressions to confirm by them my understanding of the words, 'righteousness of God!' Ere this these words to me were hateful; now I embraced them with the intensest love. This passage in Paul appeared to me as the gate of Paradise."—The Lutheran.

"There is no hardship ahead of us in life that may not be made easier by our doing the hard thing of to-day with unflinching faithfulness."

A SERMON ON REPENTANCE.

(This sermon was submitted by Rev. F. B. Hill to one of the Examining Committees of the Louisiana Conference, and is published by request of a member of that Committee. Brother Hill was born and reared in England and has been in the United States for only a few years.—Editor of Advocate.)

Text: "Repent ye, for the Kingdom of Heaven is at hand." Matt. 3:2.

John the Baptist was a wilderness trained man; he lived "out in the sticks." Let us look at him: rough, rugged, dressed with a camel's hair coat, girded with a leathern girdle about his loins, fed with locusts and wild honey. When he speaks, maybe he will speak honeyed words. If so, only in his speech to self-satisfied men will there be less honey than locusts. A man who can live in the wilderness, who reads the literature of "the everlasting hills" and deciphers the poetry of the skies, asks for no favor, can stoop to receive none. His is a marvelous independence of all social patronage and help.

If one had said, "Do not offend the Pharisees—conciliate them; conceal as much as you can; they have it in their power to do great things for you"—if you had spoken thus to this man "fed on locusts and wild honey," he would have hurled the suggestion back again in shattering accents of scorn.

So the religious teacher has it in his power to lift himself high above the line of patronage, and the line of obligation. Every true teacher should have bread to eat that the world knoweth not of, so that when men who misunderstand his mission, come to him and say, "Let us hear your sermon, and then you shall have the loaf," he should be able to decline the loaf, to preach his discourse, and vanish into the wilderness.

The Gospel of Jesus Christ has never sought to make itself a popular religion in the sense of bowing down before thrones, on which were seated Kings that could confer advantages upon it. When the Pharisees and Sadducees came to the baptism of John, he said, "You are a brood of vipers." He called them by their right name. We dare not use such names now, because we live in a city. We are not clothed "with camel's hair and a leathern girdle about our loins;" we have now bands and gowns and a silken girdle about our loins; we must be complacent with the Pharisees and Sadducees, and with people who are socially tall. I knew a man, a wealthy and prosperous man, who once entered an English Church, to take offense because the preacher called some person who had acted mean and vile, "a wretch." For that reason, he left the Church and said, "I have closed my Bible." I have read of one who called the most respectable men of his day, "vipers—a progeny of serpents—a nest of evil things." I know the same man who called a king a fox; others he called "whited sepulchers"—hidden graves—hypocrites, actors, masked men. We are afraid to do that.

Though I said the Gospel has never endeavored to make itself popular in the sense of conciliating those who might confer patronage upon it, yet it has always welcomed with infinite pathos the hearts that felt their need of redemption. No broken heart was ever turned away from the Cross; no weary and overborne soul was ever discouraged by the Son of God. No poor bent woman, having nothing left but her touch of faith, was ever spurned by God's dear Son. He resents our fulness, not our poverty. It is when we are great He has nothing to say to us—not when we are little in our own esteem.

"In those days came John the Baptist saying, "Repent ye, for the Kingdom of Heaven is at hand." The cry of all widening civilization has been "Repent." Do not be startled by the word, as if it were a church term, and a Bible word only. It is a word you cannot do without. Do not sneer at the preacher when he says, "Repent." What is the meaning of this word "repent," as used in this connection? The meaning of it is "change your purpose"—alter your mind, turn round, face about; you are on the wrong road, return. It is the utterance of men who have a new proposition to make in politics, in commerce, in all the ways and processes of advancing life. He who corrects the thinking of his age, having verified his own conclusions in private, comes forth and says to his hearers, "Repent; you are wrong, change your mind—alter your standpoint.

In the sphere of religion it still continues its first significance, and enhances that signification with other meanings, deeper and grander still. When a man repents of his sin, he knows the bitterness of inward sorrow; his heart weeps blood; his soul is affected with grievous distress on account of sin. Then the repentance expresses itself in an outward change of attitude, standing and relationship, coming up out of an inward conviction wrought through infinite pain, and by ministries for which there are no words.

"'Tis not enough to say, 'I'm sorry and repent,'
And still go on from day to day
Just as I always went.
Repentance is to leave the sins I've done before
And show that I in earnest grieve
By doing so no more."

When a scholar in a Wesleyan Methodist school I learned two answers to the question, "What is repentance? One was, "Repentance is sorrow for sin, with sincere purpose to forsake it." The other was, "Repentance is a grace of the Holy Spirit, whereby a sinner from a knowledge and sense of his sin, turns from it to love and serve God." That implies that the Holy Spirit gives us the desire to repent, and that it is not merely sorrow for sin, "but a "godly sorrow that worketh repentance." In simple language, it is a turning from "sin to God."

No wonder then that John the Baptist urged his hearers to bring forth fruits "meet for repentance." John's ministry was not a very cheerful ministry, or a very popular or comfortable one. It is pleasanter for me to stand before an assembly and say, "I approve your doings; I confirm your proceedings; I endorse your policies; Heaven's blessing rest upon you like a summer day"—he who comes with a message like that to a congregation, will for the time being be the popular idol. But to come into the midst of a city, or to go up and down the land saying, "REPENT—REPENT," is to excite the most desperate prejudice. The man whose little sermon is "REPENT," sets himself against his age, and will for the time being be battered mercilessly by the age whose moral tone he challenges. There is but one end for such a man—"Off with his head." You had better not try to preach repentance until you have pledged your head to Heaven.

Consider well what it is to preach the gospel of repentance. I would rather preach the gospel of comfort; it would suit me better to say to every man who hears me, "You are altogether right; all you need is comfort; cheer up; it will be "well with you." But to stand before any man, and say to him. "Before you can do any solid work, we must begin with the fact that you are as bad as you can be," is to excite prejudice and create difficulties. Here is the disadvantage of the preacher; he has always to challenge his hearers and charge them with want of integrity. His indictment is heavy; his impeachment grave.

The lecturer comes before his audience with kid gloves and scented arrangements, and tells you how delighted he is to meet you, and to have the opportunity to stand before such an enlightened and influential assembly. The preacher stands and says, "REPENT," and who likes to listen to a man whose voice is a charge and rebuke? Yet, through the ministry of repentance, we must all pass, ere we can enter into a ministry of reconciliation, and enjoy the infinite calm of God's own peace.

Nor was John's ministry wholly negative. If he said repent, he did not leave us there. He added a reason, "For the Kingdom of Heaven is at hand." Having brought a man to his knees in penitence, and broken his heart with contrition, and left him without a peg to hang up his righteousness on, or a rag to cover the nakedness of his iniquity, he tells him, that "the kingdom of heaven is at hand," intimating that his repentance is a sorrow that brings joy—that it endures for a night, but joy cometh in the morning, ushering in a day that never needs dip into the darkness of eventide.

So this heroic preacher, so severe, so terrible in aspect, so piercing and rending in voice, has a sweet and tender tone—"The kingdom of heaven is at hand." The morning cometh, the summer dawns, the rain is over and gone, and "the voice of the turtle is heard in the land."

A challenge of moral integrity should always be associated with the presentation of a great opportunity. Tell a man to repent, and add that the kingdom of heaven is at hand, with all its light and healing and redemption, and you preach to him something like a complete gospel. Tell him to repent only, and leave him there, and you put a dart into his breast.

What was the result of this man's preaching? "There went out to him Jerusalem and all the region round about Jordan." See the power of one consecrated, burning heart. John was one. Believe in the individuality of labor—believe that you, solitary preacher, teacher, reformer, that you in your solitariness may have the power given you of God, of moving a whole age, and inspiring a whole nation! Let us take a large view of our mission; not be behind the very chief of the apostles—not in our own conceit, but in the grandeur of the Divine call, and the interpretation of its true breadth. Everywhere do I read of great results attending one man's ministry. One man is sometimes an army, is sometimes a congregation. Despise not the twos and threes. To-day we call for thousands to hear us, and if the thousands are not there, we think but little of the few who gather in the house of God. If we were in the right mood of heart, we should see in every child an opportunity for preaching with the fire that could burn in the heart of the most consecrated patriot, or twice anointed minister of God. It is my joy and privilege to proclaim that "the Kingdom of Heaven is at hand." The Word is nigh thee, even in thy mouth. Some of you are not far from the kingdom—quite near. Do the terms alarm you? There is but one road: "Repent and believe." It is in every sense a Kingdom—wealth unlimited, peace, and joy. Be wise and enter.

"Happy the man who wisdom gains;
Thrice happy who his guest retains,
He owns and shall forever own
Wisdom and Christ, and Heaven are one."

"My Jesus to know, and to feel His blood flow,
'Tis Life everlasting, 'tis Heaven below."

Patterson, La.

THE TEST OF OPPORTUNITY.

Watch the man who is facing a great opportunity! He is about to expose his real character. His sense of obligation to duty will be revealed, his value as a factor for social regeneration recorded. And this is specially true of those opportunities for the deepening and enlarging of the life, and its better equipment for fulfilling its mission. The greater the preacher, the more will he feel the bigness of his task, and the more eagerly will he seize every help to qualify himself for it. A preacher's worth to the Kingdom is measured by his effort to make himself worth all that is possible to the Kingdom.

Now look at the opportunity the preachers of Alabama, Mississippi and Louisiana have from June 26 to July 5, 1917. On one program of nine days, amid most delightful associations and surroundings, will be heard three of the Church's greatest living leaders:

Bishop William Alfred Quayle, D. D., LL. D.
Rev. Charles LeRoy Goodell, D. D.
Rev. Henry Churchill King, D. D., LL. D.

These men need no introduction to one who has ever peeped out of the window of his own little cell. To attempt to describe them in a brief article would be foolish. Theirs are world-names, and their coming together on one platform offers an opportunity unprecedented in this section.

One of the finest preachers of Mississippi said to me: "The Seashore Divinity School has a marvelous program for 1917. It can never be excelled."

Another said of it: "I could not imagine a better program for our preachers." And all speak or write in this way.

Now what will the preachers do with this "chance?" Never mind that "prices are high," that "money is scarce," that "times are hard," that "salaries are small." In this connection it might be worth while to remember that dividends come only from investments, and reaping ever follows sowing. The harder the times the more is the dividend needed. The more essential, therefore, is wise investing at this time. Times rarely get too hard for most of us to adhere to some useless indulgences—indulgences that stand as absolute contradictions to our "Can't afford it" concerning great educational opportunities of life.

But few will have to resort to such extremes; but why not put the cost of that intended excursion, or that coveted new suit, or this year's tobacco bill into the life-helps the Divinity School provides? This session of Seashore Divinity School should mark an epoch in your life and ministry. The rich program is a challenge to the intellect and heart of every Methodist preacher within reach.

The opportunity is here, and with it has come—the TEST.

Do the Methodist preachers of these Conferences really want enlarged life and increased capacity for service?

The register of Seashore Divinity School, June 26 to July 5, 1917, will answer. H. M. ELLIS.

Memphis, Tenn.

ANNUAL MEETING NOTES.

By N. B. P.

The Board of Church Extension of the Methodist Episcopal Church, South, held its Thirty-fifth Annual Meeting in the chapel of the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, May 5-7.

* * *

Twenty-eight of the thirty-seven members of the Board were present at the Annual Meeting.

* * *

The next Annual Meeting will be held in Atlanta, Georgia, immediately preceding the General Conference.

* * *

The Board, by unanimous vote, declined to request the General Conference to change the date of the close of its fiscal year, which is March 31.

* * *

The report of the Corresponding Secretary showed that about 7,000,000 pages of printed matter have been distributed during the year throughout the Church.

* * *

The second $25,000 contribution of Mr. James B. Duke, of New York, for use in North Carolina, was recognized by the Board in the form of a suitable resolution.

* * *

Rev. John M. Moore, D. D., Home Mission Secretary, while not a member of the Board, was present at all the sessions, participating in its business, having been granted, by vote, the privileges of the floor.

* * *

The pulpits of Louisville and neighboring towns were filled on Sunday by members of the Board and visitors, in the interest of Emory University, Atlanta, Georgia.

* * *

Dr. Daniel Morton, of St. Joseph, Missouri, presented to the Board a bound volume of the annual reports from 1882 to 1898, the period covered by his father's administration, the late Dr. David Morton.

* * *

The Board considered the possibility of the need of tents for the use of chaplains of the Army and Navy, and committed the work of providing same to the Executive Committee.

* * *

The plan submitted for the development of the Department of Architecture was adopted by the Board, and the Executive Committee was authorized to employ a competent man to assist the Corresponding Secretary in this work.

* * *

The Board completed its work in less than two days, adjourning Monday afternoon, May 7, about 5:30 o'clock. Arrangement had been made for luncheons with the ladies of the Fourth Avenue Church, which enabled the brethren to economize time.

* * *

Dr. W. F. Boggess, a prominent physician of Louisville, Kentucky, and the son of a Methodist preacher, was elected to membership in the Board and placed on the Executive Committee, to fill the vacancy caused by the death of Mr. Presley H. Tapp.

* * *

The new $60,000 church property in Oakland, California, will be ready for dedication by July 1. The Board unanimously endorsed every step taken by the Executive Committee during the year looking to the completion of this property.

* * *

The total receipts for Church Extension during the year is $618,206.81, which exceeds the total receipts of last year by $77,599.02; there being an increase in receipts on assessment, specials, contributions to the Loan Fund Capital, etc.

* * *

The Board from the beginning in 1882 has aided 9749 churches, with an average of $489.53 to each; and 2636 parsonages, with an average of $202.76 to each, making a total investment in churches and parsonages of $5,306,806.20.

* * *

With "great gratification" the Board noted the increase in the Loan Fund Capital for the year of $171,832.91, and congratulated the Corresponding Secretary on the near attainment to the $1,000,000 goal. The Loan Fund Capital at the close of the fiscal year was $976,161.99.

* * *

The several sections of the Corresponding Secretary's report, which was printed in pamphlet form, 92 pages, were properly grouped and referred to seven committees, as follows: (1) Memoirs; (2) Loan Funds; (3) Special Publications; (4) Organization; (5) Pacific Coast; (6) Miscellany; (7) Washington City Representative Church.

* * *

Among the distinguished visitors at the meeting were Rev. S. A. Neblett, of the Cuban Mission Conference; Rev. W. Asbury Christian, D. D., of the Virginia Conference; Rev. W. B. Beauchamp, D. D., of the Virginia Conference, the new Secretary of the Laymen's Missionary Movement, and Rev. C. C. Selecman, D. D., of the Los Angeles Conference.

* * *

Mrs. Lydia Clark, of Vinita, Oklahoma, a three-fourths blood Cherokee Indian, and a devout and influential member of our Church in Vinita, was a visitor. Her brief address to the Board touched the hearts of all present. A stenographic report of this address will appear in the Church Extension Hand Book of 1917.

* * *

The publication of a Bishop A. W. Wilson Memorial volume, which volume will contain a record of the Bishop's life and some of his greatest addresses and sermons, was authorized. The volume is to be prepared by Rev. C. D. Harris, D. D., of the Baltimore Conference, under the supervision of Bishop Collins Denny, Bishop John C. Kilgo, and the Corresponding Secretary.

* * *

The exchange of lots in San Francisco, to secure a better location for the new Fitzgerald Memorial Church, and the plan to retain the old Valencia Street lot for the use of the women about the Bay in the establishment of an institutional church in San Francisco, were approved. It is expected that the San Francisco church will be built this summer.

* * *

The sessions of the Board were presided over by Mr. T. L. Jefferson, of Louisville, Kentucky, who has filled the office of President since 1906. Mr. Jefferson is a most agreeable and efficient presiding officer. Under his guidance the business moved rapidly and harmoniously, and the four sessions were marked by the absence of all things not vital to the work in hand.

* * *

A report was adopted providing that, with the

beginning of the next quadrennium, the By-Laws of the Board be changed so as to provide for the consideration of applications by a Committee on Applications; this Committee to consist of the Executive Committee and two additional members, to be selected from the Board, and to meet for the consideration of applications in the months of January, April, July and October.

* * *

Strong ground was taken by the Board in the interest of the Colored Methodist Episcopal Church, and the Executive Committee was authorized to place on the calendar from time to time, for consideration, such applications from that Church as it deemed particularly meritorious; and to accomplish this end, if it developed that any change in the Discipline is necessary thereto, the next General Conference was requested to make such change.

* * *

The total number of applications before the Board was 512. The amount asked for in donations was $288,407.61, which was $81,072.83 more than last year; and the amount asked for in loans was $385,256.93, which is an increase of $106,838.33 over last year. The Board granted donations amounting to $142,927.96, and loans aggregating $260,025. It referred to the Executive Committee for further consideration urgent applications numbering sixty.

* * *

The Board approved the plan of Rev. C. C. Selecman, D. D., pastor of Trinity Auditorium, Los Angeles, California, to raise a fund of $100,000, to be known as the "Trinity Church Extension Endowment Fund," the income from which is to be used for paying rent on Trinity Auditorium for the time being, and ultimately, if such course becomes necessary, in building a church for the use of that congregation. The fund is to be handled by the Board of Church Extension.

* * *

Two members of the Board have died during the year: Bishop A. W. Wilson, the last of the charter members of the Board, on November 21, 1916; Mr. Presley H. Tapp, Louisville, Kentucky, for twenty-two years a member of the Board and a member of its Executive Committee, on Friday, May 4, 1917. The funeral services of Mr. Tapp were conducted from the Fourth Avenue Church on Saturday afternoon, May 5, at 3:30 o'clock, and the Board adjourned to attend the service. Suitable memoirs of these faithful servants of the Church were adopted, and will appear in the 1917 Hand Book.

EPWORTH LEAGUE ANNOUNCEMENT.

Due to the unsettled condition in the State over the war situation and the heavy drain upon the young men for war service, it was decided in a conference between Dr. F. S. Parker, General Secretary, Rev. W. E. Thomas, Conference President of the Epworth League Board, and the State Cabinet to indefinitely postpone the conference at Lake Charles, announced to convene on June 14 next. This action is taken only after deliberate consideration, but is deemed to be for the best interests of the work at this time. A large number of our leading young men are now in training camps and quite a number expect to go shortly, thus drawing heavily on our working force. It is planned to hold a general cabinet meeting at an early date, to be announced later, at which time it is expected to meet in a central place and have officers present from each chapter. This meeting will be more in the nature of a cabinet advisory meeting, and will be comprised principally of persons officially connected with the Leagues.

The condition of the Leagues throughout the State continues to improve, and had it been possible to hold the meeting in Lake Charles, it might have been the greatest conference ever assembled in Louisiana. The Leaguers must realize now the increased burden placed upon them by the war. Conscription will take from our midst the very best of our young manhood, while those of our young ladies of the same age will doubtless be engaged in the Red Cross branch of the National Service. This war, if won, must be on spiritual grounds, and all Christians are called upon to attend more closely to their religious duties. Our officers in authority, especially President Wilson, need more than ever Divine guidance, and we should "pray without ceasing," asking God, in his wisdom, to lead us safely through such a crisis. Plans are being made for increasing the activities of the First Department, but until we are working collectively on this matter, each Leaguer must feel his own responsibility and do his "bit." American ideals must be preserved, and that means that the Christian young people must begin in earnest to uphold the principles of our Church and adhere closely to our daily devotions.

JNO. D. SAINT.

New Orleans, La.

THE CENTENARY CAMPAIGN RESULTS.

The short-term campaign for raising an endowment for Centenary College, which was conducted by Rev. A. E. Clement of Nashville, Tenn., closed on Tuesday, May 15. The original proposal was to raise $50,000 in Shreveport, but it was decided to estimate the value of the Louisiana Conference educational pledge at $25,000, and by including this amount to make the goal $100,000. On the closing day the figure of $82,000 had been reached. A Commencement barbecue on the college campus is now being planned, at which time it is hoped that the full amount asked for will be realized.

Considering all the circumstances, the campaign has been a glorious success, and while there is much more hard work to be done, the future of Centenary is now assured.

Dr. Geo. S. Sexton gave much valuable assistance in the work, as well as Rev. W. W. Drake, our Conference Educational Secretary, and others.

Shreveport, La. R. H. WYNN.

PRESIDING ELDERS, PASTORS, EPWORTH LEAGUE PRESIDENTS AND EPWORTH LEAGUERS OF THE MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

My Dear Fellow Workers: This is to remind you that the fifteenth Annual Session of the Mississippi Conference Epworth League will be held at Columbia, Miss., June 7-10. We are very anxious to have as many of our presiding elders and pastors and League Presidents to attend as possible and would like to have two or more representatives from each local chapter of both Senior and Junior Leagues.

We not only ask pastors, who have no leagues, to attend, but also to bring as many young people as they can from their charges.

I wish to urge all local chapters to pay their $2.50 assessment to the General Office, Nashville; also their $2.50 for Conference assessment; both may be remitted to Rev. L. F. Alford, Treasurer, Enterprise, Miss.

Please see that the pledge of the African Special is paid as soon as possible, at least by the time the Conference meets. This is very important.

We will have with us at Columbia Dr. C. G. Hounshell and A. C. Tippins, from Nashville. Rev. W. B. Hogg will conduct the devotional periods. Dr. W. G. Henry will have two Bible periods. Rev. J. R. Jones will administer the communion, and Rev. H. B. Watkins will give us "the social message of the Bible."

The above is a part of the good things we are to have besides the very royal entertainment that is being provided by the local League chapter at Columbia.

I covet your prayers and co-operation to make this the best Conference we have ever had.

Yours fraternally,
W. D. HAWKINS,
Pres. Miss. Conf. Epworth League.

COME ALONG!

Were it practicable, I should like to load on a special train the entire membership of the North Mississippi Conference, together with a sufficient number of active, intelligent laymen for chaperons, and take them in a body to a mountain assembly or a seashore resort for a month of study and recreation. But purses are thin, the time is short, the summer revival season approaches with its weeks of strenuous service for pastors, and we cannot avail ourselves of the coveted privilege. However, we can all come together on a lovely spot that is all our own and within our own bounds, hang up our hats, pull off our coats, feel perfectly at home and have four days of instruction, inspiration and good fellowship at the Efficiency Conference in Grenada College, June 5-8.

Here we can attend a conference not given to committee meetings and cabinet sessions, nor filled with the tedium of business and trying routine. What a joy to grasp the hand and feel the heart-throb of our fellow laborers at this noon-day hour of the Conference year! The planting and sowing has been done, round by round cultivation has proceeded, and exactly six months have passed since our fields were assigned us. We face trying times fraught with tremendous possibilities. Come along, let us spend a few days together in prayer and communion, and go out with renewed courage to toil till the November shadows shall call us from our reaping. Surely every pastor will wish to come, and surely many laymen will find it in their hearts to bring or send their pastors.

Brothers Woollard and Duren have provided for the intellectual and spiritual interests of the conference by securing Bishop Murrah and Drs. DuBose, Howard, Stuart, Chappell, and Pinson as speakers. My own part on the Program Committee is to supply the wants of the physical man. To that end, I have provided a practical demonstration against the H. C. L. nightmare by arranging for the members of the Conference to browse from the College gardens three times a day and sleep under a good roof at night for the sum of $2.25 for the entire session. Single meals will be 25 cents. Guests must provide their own towels and toilet articles, as the College is not equipped with these.

Brethren, let us rally at least 150 strong and try so to spend our time that we may go back to our places strengthened in mind, refreshed in body and with hearts aflame for the salvation of men. As the foundations of human society are being broken up, many souls are turning to serious things. May we prove faithful and efficient guides! Send your name now for a room.

Fraternally,
Grenada, Miss. J. R. COUNTISS.

THE CORINTH DISTRICT CONFERENCE.

The Corinth District Conference will convene at Rienzi, Miss., on June 19 at 3 o'clock p. m., and will close on the night of the 21st. A full attendance is expected. The following Committees are appointed:

License to Preach and Recommendation to the Annual Conference—S. L. Pope, J. D. Simpson, J. A. Goad.

On Orders—J. E. Cunningham, J. J. Baird, J. M. Wyatt.

Local Preachers—L. A. McKeown, A. L. Davenport, C. A. Northington.

T H. DORSEY, P. E.

OPIUM IMPORTATION PROHIBITED.

His Excellency, Dr. V. K. W. Koo, Minister from China to the United States, says that beginning April 1, 1917, the importation of opium from India into China has been entirely prohibited, in accordance with the agreement made by the Chinese government with the British government some years ago.

HOUSE ON CAMP GROUNDS FOR SALE.

Located on Tabernacle square; has advantage of sea and land breeze; in full view of Gulf; 10 rooms with sanitation, gas, electric lights; furnished throughout. Price $500. Address Mrs. T. E. Seale, 1914-23d ave., Gulfport, Miss.

SONG EVANGELIST AND PIANIST.

Fifteen years' experience with revival singing. Best of reference furnished. Ready to give date at once. Address Mr. and Mrs. W. Annan Bassett, 23 Ashland ave., Asheville, N. C.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

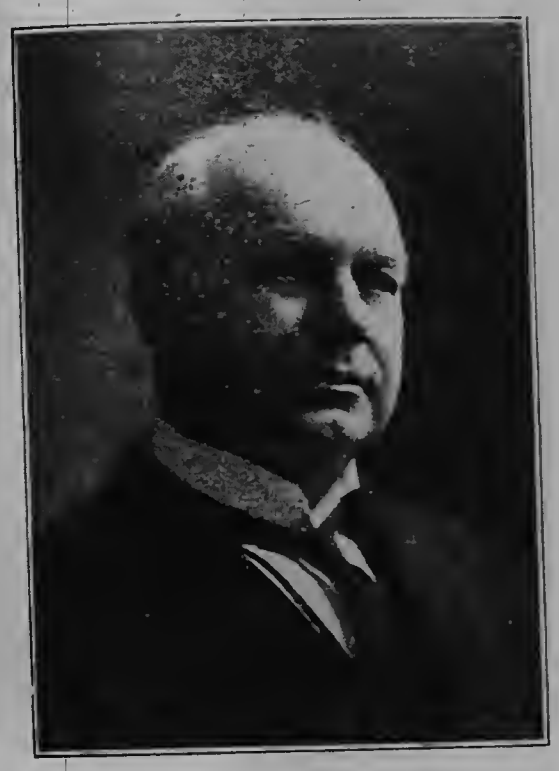
The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

THE MILLSAPS QUARTO-CENTENNIAL.

(Continued from First Page)

Southern Methodism, Millsaps stands next to Trinity College in the amount of endowment actually in hand, the total of this being $552,000; and besides this, the value of its other property is set down at $280,000, bringing its total holdings up to $832,000. The endowments of the other leading colleges of the Church are as follows: Randolph-Macon (Virginia), $405,445; Hendrix College



BISHOP W. B. MURRAH, D.D., LL.D.,

Who was the first President of Millsaps College, serving in that capacity for eighteen years. His fine judgment and admirable administrative ability contributed largely to its success. Bishop Murrah is now President of the Board of Trustees of the College.

(Arkansas), $287,515; Central College (Missouri), $280,000; Wofford College (South Carolina), $204,436; Southwestern University (Georgetown, Texas), $272,890; Trinity College (North Carolina), $1,600,306. (These figures are from "The Minutes of the Annual Conferences of the M. E. Church, South, for the year 1916"—the latest.)

Having been cradled under the watchful care of Bishop Galloway, Major Millsaps, and Bishop Murrah, and having for years had their masterful leadership in all its affairs, Millsaps College has been favored as have but few institutions in the land. Nobly these wise and strong men wrought, and well have they laid the foundations of this splendid educational plant. Its future administration, and the duty of carrying it forward to yet larger things, constitute for the Methodists of Mississippi a solemn and most weighty responsibility. If kept thoroughly true to apostolic Christianity and loyal to the lofty ideals cherished for it by its founders, this institution, which has so auspiciously begun its work, will doubtless grow with the passing years, blessing increasingly succeeding generations until the end of time. It is one of the few colleges of the Church with trustees that are entirely selected by the two Annual Conferences that own it, without any restrictions whatever from an outside source. This is a valuable feature of its government, upon which no encroachments of any kind should ever be permitted.

May we say that, in our humble judgment, the two things that Millsaps College now most needs are some facilities that will make possible the lessening of the expenses of students, and a helpful course of Bible instruction for all young ministers attending it? The campaign for a new $60,000 dormitory, which is now under way, and for which the citizens of Jackson recently pledged $30,000, is a movement which has as one of its aims the meeting of the first of these needs, and we think that steps should be taken to provide for the other with the least possible delay.

We congratulate Millsaps College upon the twenty-five years of noble history which it has made, and we earnestly pray that it may accomplish vastly more for God and humanity in the decades to come.

FIRST CHURCH, ALEXANDRIA.

Dear Dr. Meek: The pastor has been too delightfully busy to say much about what has been going on in the Methodism of this growing city. But, believing that our people are doing some things worth mentioning, he is hurriedly writing these lines.

We are having large congregations. I was informed that some came yesterday and turned away because they saw no room; but more seats could have been provided.

The growing interest in the Sunday school has been constantly making the necessity of building additional rooms more evident until, notwithstanding the war conditions, our brethren recently purchased a very valuable corner lot adjacent to the church at a cost of about $5000, thus giving us the entire front of the block on which our church stands. And at our regular monthly stewards' meeting last Monday evening they decided to raise immediately the amount to pay for the lot and to procure plans for a model Sunday school building, to be erected on said lot as soon as conditions warranted the raising of the necessary funds. Whereupon one of our big-souled laymen, Dr. W. D. Haas, endorsed the plan and offered to help pay for the lot and to contribute $10,000 toward the erection of the building. Therefore, we are planning to go right ahead until the entire enterprise is completed.

At our recent Children's Day celebration our superintendent asked for an offering of $100, but received only about half that amount. A good man who is not a member of our Church, but whose sweet little girl is a member of our Beginners' Department in the Sunday school, asked the superintendent if he received the amount asked for. Upon learning that he had not, he wrote his check for the remaining $50. The superintendent says that this is a good illustration of the Scripture, "A little child shall lead them."

Our people here are a noble, big-souled people, and the pastor is very much in love with them. They are surrounded by much that is sinful and evil, but they are growing in grace and more and more becoming an effective phalanx for God in this city, and we are expecting to see His cause gloriously triumph over every foe.

Dr. Thurston B. Price, of St. Louis, is to help us in a revival from June 10 to 24. Pray for us.

We are to have a banquet in the interest of our Sunday school building proposition on the evening of Friday, May 25. Come and be with us.

W. H. COLEMAN, Pastor.

REV. A. F. WATKINS, D.D.,

President of Millsaps College, who was elected in 1912. He was a charter member of the Board of Trustees, and has been connected with the institution from its earliest incipiency.

ENDOWMENT STARTED FOR WHITWORTH.

On yesterday the Board of Trustees of Whitworth College held its annual session previous to the Commencement exercises of 1916-17. There were present T. B. Lampton, P. H. Enochs, C. S. Butterfield, W. D. Davis, L. L. Roberts, J. M. Morse, J. T. Leggett, W. M. Williams, M. B. Sharbrough and C. W. Crisler, the latter representing the Mississippi Conference Committee.

At the meeting, notable in the history of our great educational institution, a plan for a $100,000 endowment was inaugurated and a committee to confer with the Mississippi Conference with regard to it was appointed as follows: T. B. Lampton, P. H. Enochs, J. M. Morse, L. L. Roberts, W. D. Davis.

A change was made in the lease system under

REV. W. L. DUREN,

of the class of 1902, who will be the principal speaker for the Alumni of Millsaps College during the Quarto-Centennial Celebration. He is the gifted and popular pastor of the First M. E. Church, South, of Columbus, Miss.

which Dr. I. W. Cooper, President, has administered the affairs of the College. Dr. Cooper was again elected President. He guaranteed all running expenses of the institution and was given a salary.

This places Whitworth on the same basis with respect to its relation to the Church as Millsaps College and insures an absolutely safe position.

Dr. Cooper has distinguished himself by his able service for Whitworth College during the past fifteen years. In that time more than $75,000 has been expended upon new buildings and equipment.

There is no doubt in the minds of the Trustees that the endowment can be raised. That it should be is certain.

Mr. W. M. Buie was elected to succeed Major R. W. Millsaps, deceased, on the Board of Trustees. —Brookhaven (Miss.) Leader of May 16.

MINISTERS, HAVE A SONG REVIVAL.

If you would have your music revived secure the services for a specified time of Mrs. Rebekah Ellison Johnston, 1465 North West St., Jackson, Miss. She will co-operate with your local musicians, organize your work, and improve the congregational singing.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Great Battle

NOTES.

The Florida State Senate has passed a memorial calling upon Congress to enact a national prohibition law to be effective during the war.

The Southern Baptist Convention, lately in session in New Orleans, unanimously declared for immediate prohibition throughout the United States.

We notice as a flaming headline above a press dispatch in a local paper the following: "American brewers at Wilson's Service." The best service that the brewers could render the nation would be to shut down their plants.

THE MAILS AND LIQUOR ADVERTISEMENTS.

The following press dispatch deals with a matter of much interest:

"Washington, May 16.—Postmaster General Burleson has announced that the territory to which it will be unlawful to mail letters, postal cards or publications containing liquor advertisements under the so-called Reed amendment embraces at least twenty-four States in their entirety and portions of two others, while data is incomplete as to four more. The ban is effective July 1, except where otherwise stated.

"The absolutely barred States are: Alabama, Arizona, Arkansas, Colorado, Georgia, Idaho, Indiana, Iowa, Maine, Michigan, Mississippi, Montana, Nebraska, New Hampshire, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Utah, Virginia, Washington, and West Virginia. The area also includes Kent County, Delaware, and 91 towns in Connecticut. The ban is effective in Utah, August 1, next; Indiana, April 3, 1918; Michigan, April 30, 1918; New Hampshire, May 1, 1918, and Montana, December 31, 1918."

THE TEXAS SITUATION.

Texas, in spite of unusual obstacles, seems at last destined to achieve the State Prohibition which the majority of its citizens have long desired.

A provision in the Texas constitution orders the regular submission to the counties and lesser units of the State of the question of prohibiting the liquor traffic. Because the vote is on prohibiting and not on licensing many able dry lawyers in Texas believe this constitutional provision would not prevent the enactment of statutory prohibition by the Legislature, but other able lawyers think not. The only sure way to get State prohibition, therefore, has been to fight for the submission of a prohibition amendment to the constitution.

The Democratic party is supreme in Texas, but a peculiar provision of law forbids a political party recommending any specific legislation unless a majority of the party has first endorsed it at the primary. A petition from 10 per cent of the last gubernatorial election strength of a party may force the submission of such a specific legislation proposal in the party primary.

Last summer the drys in the Democratic party secured such a petition on the question of submitting a State prohibition amendment in the Democratic primary. In the primary the drys mustered a majority of 2000 votes and so instructed the Democratic members of the Legislature to vote for the submission of such an amendment. Amendment proposals require a two-thirds majority in both Houses of the Legislature. Enough Democrats bolted the party's instructions to make two votes less than the required two-thirds in one House, and so defeated the submission.

But the drys did not give up. Taking advantage of an agitation already on for a State constitutional convention, they put themselves behind that project and carried the submission of such a call to the people; and this fall the people of Texas will vote both on calling a constitutional convention and on electing delegates nominated to it. It will only take a majority on the floor of the constitutional convention to put prohibition into the document the convention drafts, and a majority of the voters can adopt it. The drys of Texas have shown themselves well able to take care of mere majority problems in the State.—The American Issue.

SHOULD WE HAVE UNION?

(Apparently an effort is beginning to be made to start an agitation for the union of the Northern and Southern Presbyterian Churches. Dr. Summey, the brilliant editor of The Presbyterian Journal, of this city, discusses this issue in his paper of May 16 in a plain and straightforward manner, and we give below his somewhat extended utterance both because it deals with a matter of interest to all Southern people, and because it shows how a distinguished leader of another Church views questions closely akin to those which for some time have been disturbing Southern Methodism.—Editor of the Advocate.)

Ought we just now consent to or seek a union between the Southern and Northern Presbyterian Churches? That is putting the question plainly, but not improperly. That is the precise matter before us. However much we may try to cover it up with words and praises, that is the issue.

It is an intensely practical question. Many think we should unite. Many think we should not. The question ought to be faced squarely, and plainly. There is no need for beating about the bush. Nothing will be gained by evasion. Diplomacy on either side will do no good. It will lead to insincerity and concealment or suppression which may be regretted later. Regardless of the accusation of boldness of treatment, let us deal with the matter with exceeding plainness. It is better at times to speak out just what is in the mind and heart directly and frankly. If it is wrong, it will thereby be the sooner corrected. If it is right, it will thereby be the sooner effective. The time is past for over-delicate treatment of a sharp issue.

Let us love our brethren of the same name on the other side. Let us give them full credit for their splendid achievements, their testimony, their power. Let us feel genuine pride in them. But let us ask them to help us in this love and credit and pride by carefully watching against anything that will cause our side to think differently of them.

The following may be given as practical barriers in the way of union between our two Churches:

Union is not necessarily unity. It does not make unity. It takes hold upon externals. It pays slight attention to the philosophy or the internal principles of organization. Neither does true unity necessarily demand union.

Union depreciates witness-bearing. It is itself testimony to oneness, if the latter exist, and makes it more effective perhaps, but it does not take into account or uphold cardinal principles for which separate existence stands. It exalts bigness, large names, spectacular effects.

Union would pronounce wrong and unjustified all the distinctive principles for which our Church has stood, and would depreciate them, and would dishonor the historic position and testimony of past years. True, our testimony may not have been uniform. Here and there lapses may have been made. But in the main our body has kept herself sound as to the principles of the spirituality of the Church, the Church's direct control of her agencies, her obligation to maintain her standard of doctrines.

Union would compel our acceptance of a revised Confession. The present doctrinal position of our sister Church is not such that we may be sure of it. With a confession so revised that the strongest advocates of the Cumberland belief could say that its modification brought it to their views, and unable to stay the tide without its own bounds setting in towards a denial of the integrity, authority, and infallibility of the inspired Word, of the virgin birth of the Incarnate Word, of the veritableness of the Lord's resurrection, that church might not prove a safe refuge for those who wish to stay anchored by the truth as we believe it.

Union would take no account of the homogeneity in our Church's constituency, of the harmony in its organization, of the unusual unanimity in its principles and testimony. All these would be jeopardized by it.

Union would not help our efficiency but tend to lessen it. Our Church is unparalleled in its activity. Its separate existence has seemed to stir it to a most vigorous life. It gives more per capita to foreign missions, and at less cost of administration, than any church but one, and that one not the Northern Church, in all the land.

The Southern Church has sentimental and temperamental conditions of its own. They are not sinful. The projection of work upon such lines is not evil. On the contrary, they conduce to denominational loyalty, solidarity, and efficiency. They help the work for the one great cause. The Northern Church would simply swallow ours, and it knows it. The bigness would be helped. The numbers would be swollen, and that is what is wanted. Union without unity is better, according to the creed of most of the unionists, than unity without union.

And now for another class of objections, all of a very practical nature:

Our Northern sister Church has not shown herself kind in her methods of propagandism. She has been far more ready to push in where our Church is already occupying the ground than to go to her own most destitute and crying fields in the North and Northeast. She has fostered disaffection amongst us here and there. She has made quick use of the needs of the struggling churches to open the way, always so speciously as never to be thought to be initiating it, to make the disaffected and the struggling know that they will find refuge and substantial aid. She invites in disgruntled ministers and congregations, fosters them, and uses them as far as she can to push herself further into territory already well occupied and faithfully served by our Church, and knowing that the aggressive work produces unhappiness and friction. She joins in comity agreements and then ignores them. As one of her own papers lately put it, "the teeth" of her agreement with our Church last year were drawn, by herself, while our Church was innocently and unsuspectingly accepting the agreement in the form in which it was delivered to us. For every one of these statements specific cases and facts can be given.

Our Church has, by her history, proved her right to a separate existence. All she asks is to be let alone in her work and in the territory she is trying faithfully to serve, asking that her sister go to the fields elsewhere which are crying for aid. She resents the cry of "nationalism" as a warrant for intrusion and un-neighborly acts, for fostering of complaints, for making refuge for renegades and ecclesiastical tramps. She resents the charge lately reiterated, renewing the worst features of the obnoxious deliverances and ipso facto acts of fifty years ago, that she was guilty of schism and disloyalty and irregularity in her legal and well principled separation from the larger church.

If there were anything great for the Kingdom to be gained by union, or anything in the way of unity beyond what has already been provided for in the federation made in the Council, we might be willing to lay aside many of the difficulties named above and to pardon the unfriendliness and encroachments that have been made. But who will show any such gains sufficient to warrant the total setting aside of our Church's historic position, testimony, and effective lines of work, and executive organization?

THE EDITOR COMMENDED.

Dear Dr. Meek: I want to commend you for giving to the Church a splendid paper in the Advocate. I have been taking it for some thirty-five years, and, in my humble opinion, it was never better (if as good) than at the present time and since you have had charge. I endorse your position on unification, and also your course in the Vanderbilt matter.

I spoke to our quarterly meeting last Monday, urging the importance of all Methodist families taking our Church paper. (We have two stewards, Doctor, who do not take it, and they are both heads of families.) I told Brother Harmon since, that I think our preachers ought to bring the matter of taking the Church paper before their people from the pulpit.

I am your friend and brother,

B. F. GOZA,
Treasurer Board of Stewards.

Magnolia, Miss.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

The Home Circle

THE RABBIT.

By Elenor Allen Schroll.

I have a pretty rabbit,
With fur as white as snow;
Of course it isn't "really,"
It's just a toy, you know.

It holds a tiny carrot
Between its teeth so white,
It looks so like a real one
You'd like to take a bite.

Its head keeps nodding, nodding,
As cunning as can be,
As if to say, "Good-day, good-day,"
To all the company.

—Presbyterian Journal.

A CASE OF CONSCIENCE.

"He's paid me too much."

Ned's fingers were rapidly turning over two or three bills.

"Yes—three dollars too much. He must have thought this five-dollar bill was a two."

The boy sat for a few moments in deep thought.

"I don't care. It's no more than my rightful due—only I don't get it. Twelve dollars a month for my whole time out of school. It doesn't begin to pay for all I do, and I wouldn't stand it if I could help myself. Everybody says Curtis is a real grind. Of course, I'll keep this. He gave it to me. If he has made a mistake, that's his own lookout. That matter is all settled; what shall I do with this lucky windfall? I'm to have a half-holiday the last Saturday in the month. This would give me a run down to the shore. I never get out of the city. It seems as if this had come just to give me a chance."

Carefully laying the money in a safe place, Ned quickly absorbed himself in study. All the week he took little time for thought. It was easy to avoid it, for between work and study few boys were so busy as he. Night found him so "dead tired" that the sound sleep which blesses labor was his rich reward. There came a night or two in which he had to fight hard against a troublesome intrusive thought.

"Ned Harper, you're a thief."

Pausing for a moment, as if to familiarize himself with the sound of his self-accusation, he resumed:

"You are, and you know it; that is, you are as long as that money is in your hands. It is not yours, and all your fine talk can't make it yours. You're on the right side now, but in one day you would have been on the wrong side. You would have been a thief, thief, thief in your life. Nothing could ever have put you back where you are now by the grace of God."

"You made a mistake in your last payment," said Ned, going with the money to his employer.

"Ah, did I? When did you find it out?"

He looked keenly at the boy's painful flush as he asked. Ned had hoped he would not ask. For a moment he thought of evading the question by half-truth. Then came the thought: "Because I came next door to being a thief I needn't come next door to being a liar."

"I—saw it soon after," he said.

"Like enough he'll discharge me," was Ned's conclusion in the matter.

He was not discharged. Little by little, Mr. Curtis placed more important work in his hands, and by slow degrees led him to a position of trust and confidence.

"I have kept him," he explained to a friend, "because I like a young fellow who has a conscience."

—Southern Churchman.

THE HIGHER LAW.

The young man who had been examining the row of shining instruments that lined the operating room turned abruptly to the great surgeon:

"Of course, you do not believe in the foolishness of prayer," he said.

"And why not?" the surgeon asked, as he held a delicate instrument critically to the light.

"What! A man with your scientific training," the younger man exclaimed in surprise.

"And why not?" the keen-faced elderly man repeated.

"Oh come now, doctor," the young man said, smiling. "Surely you cannot believe that God would upset all the laws of nature to grant the request of some one of his creatures. You know how inexorable are the laws of nature.

"That's exactly why I believe so strongly in the efficacy of prayer." The words were spoken quietly, but with evident seriousness.

"Explain the riddle, please," the other demanded, and his manner was grave now.

"Why, that's easy enough to do," the surgeon said. "Prayer—or rather faith, which is the motive of prayer—is just as much a force of nature as gravity. The skeptics seem to think that if a prayer were answered all the laws of nature would be smashed to pieces. That is not necessarily the case. Let me illustrate. Why does this instrument that I hold in my hand not fall to the floor?"

"Why, because you are sustaining it."

"Exactly. And yet the law of gravity is not wrecked or denied. It is merely superseded for the moment by a higher law—the law of life.

"Now, as we ascend in nature we find this—the basic laws of a higher plane have just this power of overruling some of the laws of a lower plane.

"Gravity is a great law in the inorganic world. It is still a law in the organic world, but the great law of the organic world—the law of life—is superior to it. The plant thrusts its stem upward in the face of gravity; man walks about in defiance of it.

"Then why may there not be a law in the next plane of nature—the spiritual—just as naturally, superseding some of the laws of the organic world? The plant reaches down into the inorganic world, and, grasping the dead atoms there, endows them with life and the ability to rise superior to the force of gravity. May not the spiritual world do as much for the material world without outraging a single law of nature?"

"Why—why, I guess it could," the young man stammered.

"It not only could—it does," the surgeon declared, emphatically.

"Then there is something in prayer after all?"

"The effectual, fervent prayer of a righteous man availeth much," the doctor quoted. "I tell you, my friend, prayer changes things." And the young man knew from the light on the older man's face that here was one man at least for whom prayer had changed things—many things.—The Presbyterian Journal.

THE SAVING HAND.

A five-year-old boy, Ivan Ashcraft, whose home is in Folsom, a little hamlet in Delaware County, Pa., is hailed as a true hero. He and his playmates were sporting about the edge of a pond covered with thin ice, when little Davy Ward, aged three, saw some object upon the ice which he desired, and reached out to get, and, losing his balance, he fell and broke through the ice. When his older brother saw it, he began to cry. A larger boy hastened to the rescue, but broke in himself and barely escaped with his life. Then it was that the little hero with great skill and caution crept out to his little friend, and, using his own words, "When I saw Davy bobbin' up and down I jes' reached out my hand and grabbed his'n." Thus a life was saved, and thus honor was gained. We may not all have opportunity or ability to save a boy from drowning in a deep pool, but there are boys and girls, men and women, perishing all about us, and their going down means an eternal ruin. What is needed in those who would rescue is a mind to appreciate the peril, a heart of compassion for the perishing, and a hand ready to reach out and save. The words of this little child tell it all: "When I seen Davy hobbin' up and down I jes' reached out my hand and grabbed his'n."—Presbyterian.

"He that serves God with gladness in the morning will find in God his peace when the day is far spent."

THE MISSISSIPPI CONFERENCE SUNDAY SCHOOL WORK.

No one questions but that we are living in the day of marked Sunday school advancement. And next to pulpit ministration, the Sunday school is undoubtedly the field of the most far reaching service.

Here we are trained in righteousness. War Commissioners say that to place untrained men in the trenches is criminal! The purpose of the Sunday school is to bring the pupils to Christ, then, through instruction in His Word, train them to effectively use the spiritual forces He places at their command.

In order to assist the schools of our Conference in accomplishing this laudable purpose, the Sunday School Board has our efficient secretary, Rev. J. L. Neill, constantly in the field. He does a prodigious amount of work, and deserves the sympathy and co-operation of all our people. However much he is doing, the task is too large for any one man.

To maintain the work on the high plane we have placed it, and even make the progress necessity demands, our resources must be increased. The Sunday school cause is worthy, and not infrequently does the flower of success in the Missionary or Educational cause have its source in the germinal soil of the Sunday school.

To neglect the interests of this department of the Church is calamitous. Here the purpose of other interests is placed at the very center of unfolding life and gives the Kingdom a life-product which has all along been nurtured in the powers and privileges of the Church in all its departments.

I mean to say that Missions, Education, Church Extension, or any other cause fostered by the Church, as great and worthy as they are, have no more claim on an adequate and appreciative provision for their support than has the Sunday school. Too long for our good, we have left this generic interest to a single annual Children's Day exercise, which, at its best even, has been insufficient.

Such a high-souled and generous layman as Hon. P. H. Enochs, who caught the vision of Sunday school possibility from the International Sunday School Association, has rescued and saved this interest to the Church more than once. He now, with another godly layman, Hon. James Hand, are so supplementing the Children's Day offerings as to make our present work possible. These brethren ought not to be expected to keep this up, and they should not, through their generosity, garner all the blessings that the extra work produces. Think on these things ere we come to Vicksburg.

Our Board's policy has been a strenuous effort to make our work worth while, with appreciative recognition of the good others were doing—with a good will to all and ill will to none. We hope for unity of purpose and harmony of action in the great work committed to our hands.

J. LOYD DECELL,
Treasurer Miss. Conf. S. S. Board.

Dr. Tichenor's Antiseptic
WELCOME RELIEF
Follows the use of Dr. Tichenor's Antiseptic on the face after shaving.
Mix with five parts water and bathe the face well each time—and your shaving troubles will all be over.
No more Chafing, Stinging, Chapping or Soreness if you will do this.
"It's soothing coolness is delightful."
ALL DRUGGISTS • 25 AND 50 CENTS
ASK ANY ONE WHO HAS EVER USED IT!

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

IMMEDIATE ACTION NEEDED.

"SHALL THE DENOMINATIONAL PAPER LIVE? IF SO, HOW?" These words were stretched across the platform of the hall in which the Southern Baptists held their late convention in New Orleans. All denominations recognize this question as a pressing problem. **Brethren, in these depressing war times, the New Orleans Advocate needs your help.** Subscriptions are expiring in every charge, and unless these are renewed disaster will overtake us next fall, if not sooner. This is not a mere cry of "wolf," when there is no "wolf." We are stating sober facts. Will you not AT ONCE take this matter up from your pulpit and in your pastoral work, and lend us a helping hand? **It will be too late to retrieve the situation if things are allowed to drift along for the next two or three months.** DO YOU THINK IT A MATTER OF NO CONSEQUENCE TO HAVE THE NEW ORLEANS CHRISTIAN ADVOCATE CRIPPLED AND WEAKENED AT THIS CRITICAL TIME? Let us hear from you, brethren and friends.

THE SOUTHERN BAPTIST CONVENTION.

The Southern Baptist Convention, which met in this city Wednesday of last week, adjourned last Monday, after what was pronounced to be one of the most satisfactory sessions of this organization ever held. Dr. J. B. Gambrell, of Dallas, Texas, who is well known in Mississippi, where he resided for many years, was elected President, and presided skilfully over the deliberations of the body, though he is 78 years of age. He is still remarkably strong physically, is alert and capable, and possesses a quaint humor that served him well in meeting the tense situations that sometimes arose in the proceedings of the convention. It was stated that 1706 regular delegates to the convention were registered, and that, including the delegates to the Woman's Missionary Union and visitors, the number of persons brought to the city by this gathering was about 6000.

The convention impressed us as being much more loosely organized than our Methodist General Conference; hence business was transacted with much less order and dispatch. But, on the other hand, there may be some compensation in the probability that the body is more truly deliberative and representative of the people. It seemed to us, however, to be unwieldy to a considerable extent, and we thought that we could detect in the reports submitted a decided trend toward giving the various boards and committees a larger measure of power—toward a general tightening up of the supervisional machinery of the Church. We make this statement notwithstanding the fact that the movement to consolidate the several boards failed, a nexus, instead, being established between them.

Some of the most notable things done were the following: The starting of a plan to raise a $4,000,000 pension fund for retired ministers; the conclusion to establish a Bible-training school in New Orleans, somewhat on the type of the Moody institutions; the enactment of a provision to see that all General Boards are legally chartered and operated, and the launching of a movement to strengthen and better equip the numerous schools of the denomination, which have surprisingly little endowment.

The Southern Baptists are a wonderfully virile, aggressive, and evangelistic people. Though we do not see some things as they do, we cannot but honor them for their great earnestness and their ardent loyalty to the common fundamentals of Christianity. They apparently have no notion of surrendering to the pernicious unbiblical teaching called Christian, which is so widespread in this day, and which constitutes, in our opinion, the greatest existing menace to the Church of Christ.

A REMARKABLE PREACHER.

Learning that Dr. L. G. Broughton, the well known Baptist minister, was to preach at the First Methodist Episcopal Church, South, of this city, last Sunday afternoon at 3 o'clock, we resolved, if possible, to be present. Many of our readers doubtless know that Dr. Broughton was instrumental in having erected the famous Baptist Tabernacle in Atlanta, Ga., the pulpit of which he occupied for some time; and that subsequently he was called to Christ Church, London, succeeding Dr. F. B. Meyer as pastor of that noted congregation. Two or three years ago, because of the unsatisfactory state of his health, Dr. Broughton returned to the United States, and, amid a number of calls, accepted one to Knoxville, Tenn., hoping that the climate there would prove beneficial to him physically.

When we reached First Church, though Dr. Truett, of Dallas, Texas, who is said to be a man of unusual pulpit gifts, was to preach in the Athenaeum (just across the street), where the sessions of the Baptist Convention were held, we found a great audience gathered for the service. Dr. Broughton soon made his appearance. He is tall, anguiar, and thin—his presence being very striking and impressive. One would never take him for an ordinary man. There seemed, however, to be a lack of physical robustness about him which one could not hut note.

After a number of spirited and helpful songs, the speaker's text was announced. His theme was "The Two Judgments"—that of "assignment," which, it was affirmed, places one in heaven or in hell immediately after death (irrevocably), according to whether one has faith in Christ or not; the other being the "general judgment." which will fix the measure of one's reward or punishment at the end of time.

Dr. Broughton had not spoken long until it was evident that he is a master of assemblies. His voice—rather a deep tenor—was clear and well modulated; his gestures were appropriate and most expressive, but not showy; his language was chaste and concise—not a word being wasted; his manner was earnest and direct, but never stormy; his experiences were frequentiy referred to, hut always with a beautiful but not paraded humility; there were a few flashes of humor, but not enough to weaken the speil of seriousness that had taken possession of the audience. Everything about the speaker was natural, simple, and straightforward—what we might term a realizable genuineness seemed to be outstanding. The plan of the discourse was well wrought out; the propositions were clear-cut, there being no overlapping; they followed in orderly succession and were cumulative in their effect. There was an impact about the preacher's utterances that made them grip and move his hearers—a subtle power which, without any straining, brought all under its magnetic influence.

Before we were aware that the end was near, the sermon was closed, and the choir director was told to lead in singing "When the roll is called up yonder." No proposition was made, but many pressed forward to speak to the minister. Throughout this song they came; then through a second, and a third. It was much like an old-time Methodist handshaking service; and if the discourse that had been delivered had been preached at an Annual Conference there would likely have been much shouting.

We count it a rare privilege to have heard Dr. Broughton; his searching message will go with us to our grave. Such preaching—so ohviously sincere and artless—awakens in one a disposition to despise the wretched pedantry that struts far too much in the pulpits of to-day. Clerical peacocks can never be true ambassadors of Christ.

It may seem to some who heard him years ago that we have not correctly described the preaching of Dr. Broughton; but he is said to have undergone a considerable change in the style of his pulpit work within the last decade. A Baptist minister sitting in front of us made this ohservation, and Dr. Broughton himself remarked in his discourse that some one had lately said to him, "You are not like you used to be," to which affirmation he stated he replied, "No, I am not; one could not pass through the great Welsh revival (which he had described in his sermon that morning, with his companion in the audience), and remain the same." There was something in the quiet, spiritual power that seemed to emanate from Dr. Broughton that reminded us of Dr. F. B. Meyer, his distinguished predecessor in the pastorate of Christ Church, London; but we think the personality of the American is such as to make him the much more effective preacher of the two.

To the readers of the Advocate we would say, hear Dr. Broughton if you should ever have an opportunity.

THE EXTRA SESSION AND "THE JUNE ROSES."

In reporting the proceedings of the Northern Methodist Book Committee, at its recent meeting, the Western Christian Advocate of Cincinnati says:

"On Thursday morning the question of providing for a commission for the special or adjourned session of the General Conference of 1916, to he heid in 1918, if the movement for unification between the two Episcopal Methodisms should warrant it, was discussed, but because of the discouraging situation in this movement it was not deemed advisabie to make any provision at the present time. However, according to established custom, the commissiou on entertainment of our next General Conference, 1920, was elected with the following men honored with a place on the list: Joe Bell, W. F. Conner, Ezra Tipple, Silas Peirce, E. E. Shipley, Joseph Ulland, Herbert Scott."

So the wild notion of an extra session, held simultaneously with the General Conference of our Church in 1918, for the consummation of unification, seems to have been exploded. "Organic union before the June roses fade" seems to have been a sort of "pipe dream." Men are awake now.

How could our Church have organic union with a body whose Bishops talk like Bishop Quayle fumed at the anniversary of their Freedman's Aid Society on April 10? How can we harmonize with such utterances as the following from the Central Christian Advocate (Kansas City), whose editor, commenting upon Bishop Quayles eruption, said:

"The Negro certainly will not be bound to the altar of fagots and sacrified to any god of caste. No cords, no chains, will tie him hand and foot to throw him on any such pyre, even though the stake bears a very popular name. The Methodist Episcopal Church will not entertain any motion that will sacrifice the Negro simply because he is weak, because he is hlack, hecause he cannot stand alone, because we are his superiors. To us personally is beyond understanding a Christian logic, a Christlike ethic, which would force the colored membership out of the Church, on the ground that it is weak and not fully developed, thus making it swim or drown, crawl or fall, hecause in our superiority we do not wish the race to learn to stand and climb, and achieve, by its fel-

lowship with a stronger and more developed and clearer visioned race."

Who wishes to sacrifice the Negro? Does giving him a church of his own and giving him brotherly aid in maintaining his church sacrifice him?

How about keeping him in a white church for his quadrennial vote in the General Conference, but always denying him election to the office of a Bishop?

How about setting him off in Colored Annual Conferences? Does that sacrifice him to any god of caste?

PERSONAL AND OTHER NOTES.

Rev. J. R. Jones, presiding elder of the Seashore District, is assisting Rev. J. E. Gray in a revival at Logtown, Miss. The meeting will continue through the present week.

Governor Pleasant, of Louisiana, has placed Rev. J. L. Sutton on a Commission to establish for the State an institution for the training of deaf, dumb, and blind Negroes.

Mrs. B. E. Meigs, wife of our pastor at Saucier, Miss., is at home again, on the way to health, after a serious operation and a four weeks' stay in the King's Daughters' Hospital at Gulfport, Miss.

We acknowledge ourself indebted to two of the students of Millsaps College, Rev. Claude A. Parks and Mr. Rufus G. Moore, for a beautiful invitation to the Commencement exercises of that institution. They will both receive the B. A. degree at the close of the present session.

Rev. C. A. Battle, of Baton Rouge, La., spent a portion of last Thursday in New Orleans en route home from Amite, La., where he had been attending the Baton Rouge District Conference. While here, he took time to look in on the great Baptist Convention in session at the Athenaeum.

We make grateful acknowledgment to Rev. W. F. Rogers, of Oakland, Miss., for 3 subscriptions from his charge and some commendatory words. Though a quiet and unostentatious toiler, Brother Rogers always gives a good account of himself in the Master's service. Blessings on him and his flock!

Rev. F. W. Tinnin, the Baptist pastor at Natchez, Miss., was a pleasant caller at our office Monday. He was an employee of the Advocate a number of years ago. Rev. and Mrs. S. A. Smith, of Vidalia, La., also did us the kindness to call while they were in New Orleans attending the Southern Baptist Convention.

Rev. H. N. Harrison, our pastor at Franklin, La., visited New Orleans last week, and while in the city favored our office with an appreciated call. He spoke encouragingly of the work of his charge, and commended highly the work that his presiding elder, Rev. H. W. May, is doing on the Lafayette District.

We make grateful acknowledgment to the following friends, whose kindness has not been elsewhere mentioned, for two or more subscriptions, received within the past few days: Rev. T. B. Cottrell, Mt. Olive, Miss., 6; Rev. Melville Johnson, Hernando, Miss., 5; Rev. S. E. Flurry, Philadelphia, Miss., 2.

Dr. Isaac L. Peebles, of Meridian, Miss., has lately had issued another pamphlet, entitled "The Love of God—Its Meaning, Nature, Regulation, and Greatness." It is a strong and vigorous discussion of a great theme, and is well worth a careful reading. It may be had of the author at 10 cents a copy.

Rev. John L. Carter, pastor of the Americus charge, Mississippi Conference, and Miss Lillie Olivia Wilkerson were married on May 8, at the home of the bride's parents, at Daisy, Miss. The bride is an accomplished young woman. Brother Carter is one of the promising young men of the Mississippi Conference.

The article entitled "Et Tu Brute," which appeared in last week's number of the Advocate, was written by Dr. S. A. Steel. The unaccountable omission of his name from his communication was discovered before our paper was off the press, and a statement telling who the writer was was inserted in the latter part of that issue.

Rev. J. R. Countiss, President of Grenada College, preached the Commencement Sermon of the Water Valley (Miss.) High School last Sunday, and is booked to make the Annual Address for the Byhalia (Miss.) School on Thursday of this week. Brother Countiss has lately spoken at three other schools on the occasion of flag raisings.

Rev. H. W. May, presiding elder of the Lafayette (La.) District, sends us the following note: "May I state through the Advocate that the Lafayette District Conference will convene at Rayne, La., on June 12, instead of on June 9, as was stated in a former announcement. Rev. J. D. Harper, of Opelousas, will preach the opening sermon."

In a letter renewing his subscription and ordering the address of his paper changed, Rev. S. R. Steele says: "I have been transferred from the Montana to the Baltimore Conference and stationed at Waynesboro, Va. Your paper is of interest to me because of your editorials and your loyalty to Southern Methodism. I do not know many of your constituency."

Rev. Felix G. Hocutt, an esteemed superannuate of the Louisiana Conference, has the sympathy of many friends in the loss of his beloved wife, Mrs. Elizabeth Bryan Hocutt, whose death occurred at Biloxi, Miss., some weeks ago. We have in hand a tribute to the deceased which will appear in the next issue of the Advocate. May the Heavenly Father comfort the sorrowing ones!

Rev. E. N. Evans, who for some time past has been financial agent for Henderson-Brown College at Arkadelphia, Ark., has returned to New Orleans, where he will spend the summer. Brother Evans is a forceful and able preacher, and while he is in these parts the brethren should use him as much as he will permit them. His present address is 1628 Milan Street, New Orleans, La.

The friends of Rev. J. E. Sampley, pastor of the Ingleside Methodist Church, Macon, Ga., who reside in the Advocate's territory, will be pleased to hear the following cheerful message from him: "I am about acclimated to Georgia, but I still have a very warm place in my heart for Mississippi. I have about regained my health and am doing my best for the Church and our Lord."

Brother H. S. Swayze, of Benton, Miss., in renewing his subscription to the Advocate, says: "My little granddaughter handed me the mail today, and said: "Grandfather, here is a letter from the Advocate. Are you going to take it again?" I replied, "I would do without all my papers before I would drop the Advocate." Such an attachment to the Church paper is by no means as general as it should be.

The Commencement exercises of Meridian College, Meridian, Miss., will be held May 25-29. The Commencement Sermon will be preached on Sunday, May 27, by Rev. J. A. Smith, and Dr. Marvin F. Beeson will deliver both the Alumni and Baccalaureate addresses. President J. W. Beeson states that this is to be a "Home-coming Commencement," and that a large number of the Alumni are expected to attend.

Miss Ellen Portia Bradley, whose address is 412 McTyeire Street, Jackson, Miss., would like to make some engagements for singing and playing in revival meetings this summer. Miss Bradley is a graduate in voice and a splendid pianist. She will gladly furnish references upon application. We trust that many brethren will find it practicable to use this accomplished musician in their evangelistic work.

We have noted in the Memphis Commercial Appeal a criticism of Rev. H. M. Ellis, Field Secretary of the Methodist Hospital, for refusing to accept for that institution $100 donation secured by means of a dance. Brother Ellis is to be heartily commended for the position that he has taken. The acceptance of money raised by wrong methods would be a reflection upon the Church and hurtful to its interests.

Through the kindness of Rev. R. O. Brown, the popular pastor, we have received a copy of the "Directory of the First Methodist Episcopal Church, South, at Clarksdale, Miss., for the year 1917." The matter is finely arranged and it is in every respect an interesting and attractive publication. The frontiespiece is a beautiful picture of the new $65,000 house of worship which this congregation is now erecting.

We have learned with regret that Mrs. Dora Costley Guice, widow of the late Rev. George Guice, died at the residence of her son-in-law, Mr. Bell, in Brookhaven, Miss., on May 11. We have in hand some resolutions from the Woman's Missionary Society at Brookhaven concerning the death of this faithful servant of the Master, which will appear in the next issue of the Advocate. We extend sympathy to the hereaved.

From a letter from Rev. W. S. Lagrone, of Drew, Miss., bringing us 5 subscriptions, we take the following items: "Next Saturday, May 19, our second quarterly conference will be held at Sandy Bayou, with dinner on the ground—you know what that means. The Winona District Conference will meet in Drew, June 12-14, and on the Sunday following, June 17, Bishop Murrah will dedicate our handsome church here."

Rev. S. L. Pope, our pastor at New Albany, Miss., was recently in a revival with Rev. J. E. Stephens at Coahoma, Miss. While there, Brother Pope wrote us as follows: "We are having a very pleasant meeting here. Brother Stephens is in good favor with his people. Brother Curtis, the presiding elder of the Greenville District, was with us yesterday. He is certainly 'on to his job.' The whole district is on his heart as if it were his pastorate."

Rev. J. R. Countiss, President of Grenada College, writes: Owing to the disturbed condition of the public mind, and the desire of parents to get their daughters home early, we will close our school rather informally on Monday, May 28." The Commencement sermon will be preached on Sunday, May 27, by Rev. G. A. Stoves, and, by request of the graduating class, which this year numbers 10, Brother Countiss will deliver the Annual Address.

According to a statement in a New Orleans paper, the St. Charles Street Methodist Church (Northern) has been sold for $16,000, with a view to erecting another house of worship in a more eligible part of the city. There was some talk of such a project three or four years ago, but for some reason it was abandoned or deferred. We are not yet informed where the new church will be situated, though the paper stated that it would be located "up-town."

Guntown, Miss., where Rev. J. D. Simpson is the efficient pastor, has just had an excellent revival meeting. The opening sermons of the campaign were preached by Rev. T. H. Dorsey, presiding elder of the Corinth District, after which Rev. J. H. Bell, of Columbus, Miss., one of the evangelists of the North Mississippi Conference, did the preaching. Great good was accomplished. Brother Simpson's note concerning these helpful services will be published next week.

Rev. A. C. Searcy, of Mullin, Texas, sends us a copy of a paper issued there, from which we extract the following: "A revival is now in progress at the Methodist Church, being conducted by the pastor and Rev. R. H. Bamburg, of Louisiana. Mr. Bamburg is quite an interesting talker and his messages are soul-stirring and effective." Brother Searcy says that he has a very fine people to serve and that he is much pleased with the progress that his work is making.

From a column in The Panolian (Batesville, Miss.), conducted by Rev. E. H. Mohler, we take the following: "We had a splendid district conference at Hernando, spiritual and well attended. Brother Holder had planned, and planned well. His wise and patient hand was on the conference from beginning to end. * * * The work of the district was gone carefully over, and for the remaining months greater activities and more honest work was planned. In every heart there was a determination to achieve victory this Conference year."

Rev. H. M. Whaling, of the Southern Methodist University, Dallas, Tex., writes: "Major Ira H. Evans, of Austin Texas, a Congregationalist and descendant of the Pilgrim Fathers, has made a handsome donation to the Library of the School of Theology of the Southern Methodist University for the purchase of books dealing with the early history of New England. No study of American Christianity is complete without a thorough investigation of the influence of the Pilgrim Fathers and of the Puritans on the life of the American Republic. This gift is greatly appreciated."

Rev. F. L. Applewhite, of Sharon, Miss., writes as follows: "Mrs. M. P. Muse, who for many years has been a faithful worker in the Sharon Church, has been confined to her room by serious sickness the greater part of this year. Many Methodist preachers who have come this way and received her ministries in the past, will doubtless be interested to know this, and will unite with us in our supplications in behalf of this devoted servant of Christ." We pray that the blessings of the Heavenly Father may be vouchsafed to this stricken one, whose illness we regret to chronicle.

Rev. T. M. Bradley, of Cleveland, Miss., writes: "Bishop Murrah preached the Commencement sermon of the Agricultural High School here on May 13. His discourse was a masterpiece. We let the contract for a $20,000 Methodist church at this place last week. It will be a convenient and beautiful structure. Brother Curtis, our presiding elder, was here on May 6, and his sermons elicited much favorable comment. Indeed, his stirring messages aided me greatly in getting the new church enterprise started. He is the right man in the right place." We heartily congratulate Brother Bradley and his worthy flock upon this forward movement.

Through the courtesy of the presiding elder, Rev. W. W. Mitchell, we have received a copy of the program of the Durant District Conference, which will be held in Kosciusko, Miss., May 29-June 1. It is a most interesting order of exercises, and we dare say that the occasion will be a highly instructive and profitable one. In this day, when there are so many meetings, we have been forced to adopt the rule of not printing detailed programs, since what we do for one body, we have to for all Church gatherings if requested to do so. We are moved, however, to give the members of the following committees: On License to Preach and Admission into the Annual Conference—S. A. Brown, W. M. Langley, Chas. D. McGehee; Deacon's and Elder's Orders—C. P. Moss, B. P. Jaco, J. T. McCafferty. The presiding elder urges a full attendance.

Sunday School

GO-TO-SUNDAY-SCHOOL SUNDAY IN MERIDIAN, MISS.

A grand total of 6867 men, women and children attended Sunday school in Meridian last Sunday (Go-to-Sunday-School-Day) and the number, while under that of last year, is regarded as excellent, owing to unsettled conditions, change in weather and other adversities with which those at the head of the movement were not compelled to combat last year.

Total attendance last year was 7626, which was the greatest in the entire State, and while there is some disappointment as to the result of Go-to-Sunday-School-Day yesterday, superintendents were well pleased at the manner in which everybody turned out. A mark of 10,000 was set and worked for faithfully, and had it not been for the concerted efforts of workers, especially members of the men's federated Bible classes, the attendance Sunday, in all probability, would have been considerably less.

A great deal of interest centered about the Baraca classes of the Central Methodist and First Baptist churches, as these two organizations have always entered into a friendly contest on this day. The Central Methodist Baracas had an attendance of 377, against 273 at the First Baptist Church. Figures for Sunday's attendance were as follows:

Methodist—	
Central	1320
Hawkins Memorial	460
Fifth Street	435
East End	431
Seventh Avenue	143
Poplar Springs	141
Total	2930
Baptist—	
First	965
Fifteenth Avenue	505
Forty-first Avenue	289
Eighth Avenue	252
South Side	238
Oak Grove	186
Highland	159
Poplar Springs	85
Total	2679
Presbyterian—	
First	385
Twenty-second Avenue	179
Second	89
Fourth	81
Third	62
Total	779
Christian Church	192
Episcopal Church	120
Meridian College	150
Grand Total	6867

FREE TO

ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort of Loss of Time

We have a New Method that cures Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method breathing, all wheezing, and all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON

FRONTIER ASTHMA CO., Room 420S Niagara and Hudson Sts., Buffalo, N.Y.

Send free trial of your method to:

.....

.....

.....

Epworth League

NEW EPWORTH LEAGUE OFFICER.

By action of the Epworth League Board at its recent meeting in Dallas, Tex., Miss Phala Hawkins, of Charleston, Mo., was invited to the Junior Secretaryship made vacant by the resignation of Miss Trawick. It is announced by the General Secretary that Miss Hawkins has accepted the office, and will begin her work June 1.

Miss Hawkins is an accomplished young lady, the daughter of the Rev. C. M. Hawkins, of the St. Louis Conference, and a granddaughter of the late Dr. John Mathews, in his day without question the greatest pastor in Southern Methodism. It may be expected that Miss Hawkins' contribution to the work of the Central Office will be of great value.

NEW ORLEANS DISTRICT EPWORTH LEAGUE CONFERENCE.

The New Orleans Epworth League Conference, comprising the Leagues of the Methodist Churches, South, in the New Orleans Presiding Elder's District, including Covington, Bogalusa, Slidell, Plaquemine, Donaldsonville, etc., in addition to the city churches, will hold a district meeting at the Parker Memorial Church, this city, May 25 and 26, consisting of three sessions. On Friday night Mr. W. O. Hart will speak on "Patriotism and Love of the Flag," and Mr. W. H. Black, the District Lay Leader, will talk on Missions, especially in connection with Africa. On Saturday afternoon Rev. A. W. Turner, Superintendent of the Anti-Saloon League of Louisiana, will talk on "Prohibition." On Saturday night, Col. Fegley, of the Volunteers of America, will discuss Rescue Work, and Mr. J. D. Saint, State President of Epworth Leagues, will talk on League Work, emphasizing the work of the First Department.

The meeting will be opened with a communion service in charge of Rev. W. W. Holmes, the presiding elder. Each League and pastor in the city will have some part in the program and there will be an elaborate display of helps along all lines of League activity. The Christian Endeavor Societies of the city have been extended an invitation to attend the sessions, which has been accepted, and an exceptionally large attendance is expected.

L. R. BOCK,
President New Orleans Epworth League Conference.

HOSPITAL—HOI

Dear Brother Meek: Did you ever have an unexpected thing to happen to you? If not, I am ahead of you. I am in a hospital. I didn't mean to do it, but did it anyhow. I never expected to be a patient in one, but am now, nevertheless. It happened on this wise. Having grunted a good deal for several weeks, my physician concluded, I presume, that the best way out of trouble for him was to get me away, so he advised me to go to Allison's Wells for ten or twelve days. I promised him that I would go after the work of the second Sunday. Sunday school, two sermons, receiving five members by certificate, two members by vows, and administering two adult baptisms made out a busy Sunday yesterday.

This morning at 9:40 I boarded the G. & S. I. train en route for Allison's Wells. Having to wait about an hour and a half for the I. C. train, and feeling uncomfortable, I went to Dr. ———'s office. He asked me a whole lot of questions, which I answered promptly and candidly, and proceeded to ask him a few questions. He told me not to ask him "leading questions." That struck me as not altogether fair. I have always thought that "turn about is fair play."

The doctor said he proposed to examine me for about three days, so as to make a complete and good job of it, but that it would do no good if I would not promise to carry out every direction of his for the rest of my natural life. Now, Doctor, I am not a promising man. I am mighty careful about making promises. I hate awfully to break them. However, the doctor took me on faith, jumped me into a jitney, and rushed me to a hospital. The lady manager met me as I entered, having been notified that a very sick man was being sent, and with a great deal of tenderness got hold of my arm and was just about to assure me of her support while I ascended the stairway to my room, when I emphatically asseverated that I was not a decrepid invalid, and she immediately withdrew her support. I wanted it distinctly understood that my presence at the hospital was to settle a little controversy between Dr. ——— and myself. He thinks that I am a very sick man, and I want him convinced that I am not as sick as he thinks I am.

But the climax was capped, Doctor, when I was shown to my room, and my nurse asked me if I was able to undress myself. I was tempted to yell with laughter. The thing struck me as funny. Can you imagine anything more incongruous? It reminded me somewhat of the joke on me at Hattiesburg. In one of the Court Street homes there is a bright little girl, a little more than two years old. One Sunday morning, her mother, in coaching her for Sunday school, said, "Now, who was the first man God made?" The little one quickly answered, "Brer Adams."

This is my first night in a hospital, and the sensations are uniquely queer. I can't sleep a wink. I feel like I am in the wrong pew. I have already become familiar with all the chairs, curtains, curtain-poles, etc. It is a mighty nice room and everything is mighty comfortable, but I am persuaded that I wouldn't like to stay here indefinitely. They gave me a good supper, but the doctor informed me that the pabulum would be cut off abruptly, and that they would treat me tough. I told him that they had a tough patient to handle.

Doctor, I'll drop you a card later and tell you who was right about my being a very sick man, Dr. ——— or I.

Cordially,
T. W. ADAMS.

Jackson, Miss., May 14, 1917.

Protection Against Infection.

If you bruise, cut, or burn yourself or get a splinter in your flesh, do not neglect the wound just because it is slight. Many deaths from blood poison have resulted from neglecting just such slight wounds. For nearly a century Gray's Ointment has been used as a protection against such infection. You will find a box of this ointment in thousands of homes. It costs only 25c and will last indefinitely. You cannot afford to be without it. Get a box from your druggist to-day. For allaying pain and healing abrasions and eruptions of the skin, boils, sores, cuts, bruises, burns, etc., it has no equal. For a FREE sample write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrassment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Lafourch, at Griffin, 8 p. m., May 26; 11 a. m., May 27.
Houma Mission, 8 p. m., May 27.
Lockport Mission, 8 p. m., May 28.
Melville, 11 a. m., June 3; Simsport, 8 p. m.
French Mission, June 10.

HARRY W. MAY, P. E.

Ruston Dist.—Second Round.

Ringgold, May 24.
Minden, May 25.
Haynesville, May 26, 27.
Cotton Valley, May 30.

J. M. HENRY, P. E.

Shreveport Dist.—Second Round.

Pleasant Hill, at Williams' Chapel, May 26, 27.
Anacoco and Pickering, at Holly Grove, May 26, 27.
Mooringsport, May 31.
Ida, June 2.
District Conference will convene at Logansport Tuesday, April 24, at 10

C. D. ATKINSON, P. E.

Alexandria Dist.—Second Round.

Pollock, at Liberty Chapel, May 24.
Jena and Jonesville, at Jonesville, May 26, 27.
Trout and Good Pine, at Good Pine, May 27, 28.
Alexandria, June 4.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Mangham, May 27.
Winnsboro, at Crowville, May 28.
Eros, at Indian Village, June 3.

ALBERT S. LUTZ, P. E.

New Orleans Dist.—Second Round.

Rayne Memorial, May 27, a.m.
Carrollton Ave., May 27, p.m.
Donaldsonville, June 3.
Louisiana Ave., June 10, a.m.
First Church, June 10, p.m.
Mary Werlein Mission, June 17, p.m.

W. W. HOLMES, P. E.

Pays 25c a Month for Perfect Health

For 15 years, E. A. Little, Bessemer, Ala. has paid 25c a month to keep in perfect health. Read what he says:

"I desire to add my endorsement of Granger Liver Regulator. I have not used any other medicine for fifteen years. I know it is the best for all liver complaints, and will cure any case of indigestion known. When I first commenced to take your Granger Liver Regulator the Pegram-Patton Drug Co. was buying it by the dozen. Now I am told they buy it by the gross. I use one box each month and would not be without it for anything."

Granger Liver Regulator

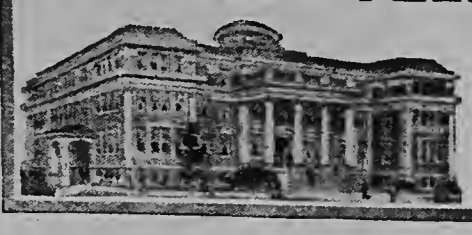
is strictly vegetable, non-alcoholic preparation, and is highly recommended for sick headache, indigestion, biliousness and all stomach and liver complaints. Your druggist can supply you—25c a box.

Granger Medicine Co., Chattanooga, Tenn.

RUB-MY-TISM

•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. •**Antiseptic Anodyne,** used internally and externally. •Price 25c.

MARION COLLEGE And School of Music for YOUNG WOMEN



An old College with a record for service. Recognized as a Junior College by the State Board of Education of Virginia.

Does four years of High School and two years College work. Teachers are specialists, trained in the best universities of America and Abroad. Mountain climate, altitude 2150 feet. Modern buildings. Spacious grounds. Freestone mountain spring water. Christian environment. Moderate expenses. Many rooms taken. Write for reservation at once.

C. BROWN COX, President Marion, Virginia.

TWO GOOD REMEDIES

WORKING TOGETHER, PRODUCE MARVELLOUS RESULTS.

For instance, Hood's Sarsaparilla, the standard blood purifier, is recommended for conditions that are scrofulous or dependent on impure blood.

Peptiron Pills, the new iron tonic, are especially recommended for conditions that are radically or characteristically anemic and nervous.

Many persons suffer from a combination of these conditions. They are afflicted with swellings of the glands, bunches in the neck, cutaneous eruptions, and sores on different parts of the body, limbs and face, and are besides pale and nervous.

If these patients take both Hood's Sarsaparilla (before meals) and Peptiron Pills (after meals) they are reasonably sure to derive fourfold benefit. These two great medicines supplement each other, and the use of both, even in cases where only one may appear to be indicated, is of great advantage. Get them from your druggist.

IT SOUNDS LIKE SAM STEEL TO ME.

Dear Doctor Meek: I have just read in this week's Advocate the article headed "Et Tu Brute." No name is signed to it. I take it that the author was omitted by oversight. But I think I can detect its ear-marks. I see it is from Shreveport. That is "circumstantial evidence." But the "style" is what makes the proof "conclusive" to me. Who but Steel could sling the ink that way? Who but him could write so pungently? There is always a vein of humor, a streak of sarcasm, a wealth of reason, and a peculiar charm accompanying what Dr. Steel writes. In this article he tells the tale in this expression: "The Northern Church insists on Negro equality." That is a barrier which can not be passed over. No use in considering the "unity" question any further. For when we come to that point, as will always be done in discussing this subject, we have "reached the end of the limit," as Mrs. Katzenjammer would say. Let us thank Dr. Steel for this article.

W. A. BELK.

Holly Springs, Miss., May 17.

COURT STREET REVIVAL.

Dear Doctor Meek: We closed our meeting at Court Street Church, Hattiesburg, on Sunday night, May 6. It continued 11 days. It was more than an ordinary protracted meeting—it was a revival. I am a poor hand at estimating the spiritual results of a meeting. The numbering of those who join the Church is an easy matter, but it is almost, if not quite, impossible to say how many were converted.

I was asked by one brother if I thought there were 75 conversions and reclamations. I answered at once "fully that many." Fifty-five were received, and eleven applied for membership who were not received, not being present on the occasion of the reception of members. Two of the latter number were baptized and received the following Sunday, and four came by certificate. Of the 55 who joined, only 6 were by certificate. Forty-nine assumed the vows, and of these 32 were baptized.

The preaching was done by Rev. J. A. Bowen and the music was led by Rev. J. S. Duke. Both the preaching and music greatly charmed all of our people. I have never seen or heard any preacher who looked after, in his preaching and work, every interest of the kingdom as did Brother Bowen. He lays himself out at his very best to strengthen the hands of the pastor. He helpfully touched and sprung every department of the work of the Church. He was sweet in spirit, and thoroughly religious in the pulpit and homes of the people. He won all of our hearts, particularly the parsonage family. He was the parsonage guest, and we shall remember always the pleasure and profit of his stay with us.

Brother Duke was not new to us, as he rendered us the same service last year. However, one of our strongest leaders remarked to me that he didn't preach and sing last year up to the level of this year.

I know of no brethren I would as soon have to conduct a spiritual movement in my charge as these two.

Cordially,

T. W. ADAMS.

Hattiesburg, Miss.

BACKACHE—KIDNEY TROUBLE.

Cut This Out—It Is Worth Money.

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.—Adv.

FROM HOUSTON, MISS.

Dear Advocate: A word from Houston Station. We have just closed a good meeting at Houston, which lasted 14 days. Brother T. W. Lewis was with us five days and did the preaching—the rest of the preaching was done by the pastor. There were 27 additions on profession of faith, and 2 by letter, making 41 this Conference year. The charge is in a good condition, and all departments of the work are moving on nicely. We have a fine body of men and many good women, and it is a real pleasure to serve this charge. The Sunday school is exceptionally good, being led by Brother P. W. Shell, the faithful and efficient superintendent. We also have a very good Epworth League composed of a fine class of young people. The Woman's Missionary Society is composed of many consecrated, good women.

The Young Ladies' Missionary Society is composed of some of the finest young ladies and girls in the land, and the Juvenile Missionary Society is very interesting and profitable to the children.

The mid-week prayer meeting is good, but not as largely attended as it should be. On the whole, we think the work is above the average, for which we thank God and take courage.

We will finish looking after the interests of the Advocate in the next few days.

J. W. RAPER, Pastor.

MARRIED.

At the residence of the officiating minister, Rev. H. Armstrong, on May 13, 1917, Mr. J. E. HARRIS and Miss MAUD HOLLOWAY, both of Oila, La.

PANAMA HATS HAND WOVEN

New Discovery Brings Costly Panama Within Reach of All.

New York, N. Y., Special.—It is now proven that the stylish Panama, up to now only worn by the best dressed people, can now be sold for $1.00. You don't have to be skeptical about the low price, as it gives service like the $5.00 and $10.00 kind, but not so fine a weave, and by this new discovery of weave one can hardly tell the difference. A Panama gives a man or woman distinction and at the same time comfort. Mr. Geo. J. Bungay, 28 South William Street, of New York City, is backing up his discovery by sending a real hand woven Panama, any size, trimmed, blocked, with silk band, to any one for $1.00 postpaid. Fitted with Russian leather sweat band 25c extra. Furthermore, his policy is that if you are not entirely satisfied he will return your money.—Adv.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

What is Anuric?

A harmless remedy that if taken before meals will carry off the uric acid lurking in the system. Most eminent physicians agree that rheumatism is caused by uric acid.

Send 10 cents with name of this paper, to Dr. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., for a large sample package of Anuric. It will convince any one suffering from kidneys, bladder, backache, that it is many times more active than lithia, and dissolves uric acid in the system as hot water melts sugar; besides being absolutely harmless, it preserves the kidneys in a healthy state by thoroughly cleansing them. Anuric sweeps from the blood the uric acid which causes rheumatism, lumbago, gout, sciatica. Anuric is an insurance agent. Send now to Dr. Pierce, for free book on Diseases of Kidneys or any disease you ask for.

AT AN END—the "female complaints" and weaknesses that make woman's life a misery. They're relieved by Dr. Pierce's Favorite Prescription. For all the derangements, disorders, and diseases peculiar to the sex, this is the only remedy certain to benefit.

It's a legitimate medicine for woman, carefully adapted to her delicate organization, and never conflicting with any of her conditions. It regulates and promotes all the proper functions, builds up and invigorates the entire system, and restores health and strength.

Are you weak, nervous and ailing, or "run-down" and overworked? Then it will bring you special help. It's the mother's friend. It lessens pain and insures life of both mother and child.

Dr. Pierce's Favorite Prescription has a record of years of cures. It is the most potent invigorating tonic and strengthening nervine known to medical science. It is made of the glyceric extracts of native medicinal roots found in our forests and contains not a drop of alcohol or harmful drugs. Sold in Tablet or Liquid form by dealers.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY

THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. **A source of help and inspiration to every one interested in religious welfare.**

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.

NEW ORLEANS CHRISTIAN ADVOCATE.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record, Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE BILOXI WESLEY HOUSE.

Through the Eyes of a Visitor.

Will Carleton said:

"God bless the men and women of noble brain and heart
Who go down in the folk-swamps and take the children's part,"

and to even the most casual or disinterested visitor at the Wesley House, Biloxi, it is evident that "the children's part" is being taken daily by those noble souls, our deaconesses, who labor among the "folk swamps" of Point Cadet.

As one leaves the street car on the beach among the numberless oyster houses, small shops, and closely crowded tenements of the foreign population who live and work there, the first glimpse of the Wesley House is refreshing indeed. Nestling on the top of a little knoll, among large oaks and elms, and surrounded by a shady, restful green lawn, it is ideally situated for the purpose it fills. Nature had already done much for the spot, and loving care and tireless work on the part of those who are interested in this grand work, have made it a veritable haven of rest—as well as work—for the cosmopolitan community among which it stands. Although there is still room for vast improvement in house and premises, the money which has been expended has been wisely used, and with the addition of a second story in the last year or two, the work has been greatly facilitated and the value and appearance of the property greatly enhanced.

On a balmy day in early January, the writer went with a party of friends to spend the morning at the Wesley House, and observe the general work of its little household, and the kindergarten in regular session. We found thirty or more little fellows, of almost as many different nationalities it seemed, in the midst of songs and games directed by Miss Hasler at the piano and a visiting teacher from Biloxi. Their lusty, happy voices rang out through the open windows as we entered the room; and their bright faces told the story of constant and loving training by those who are giving their whole time and efforts to these little foreigners.

We could see that they were handicapped for room, for during the games which took them out of the ring, the little fellows could hardly move around among the desks and seats of the schoolroom proper; and a space twice the present size would hardly be large enough for the number of children who come every day to the morning kindergarten. But a most beautiful work is being accomplished there, in spite of such drawbacks, and the training would do credit to a similar department in any city school. There was hardly a dry eye among the visitors in the room when those little Austrians, Russians, and "Dagoes" (as we Christians style them) broke forth into singing "Old Time Religion" and "Happy on the Way" with all the earnestness and enthusiasm of a Methodist camp-meeting. This enthusiasm, even in tots like them, was not hard to understand when we glanced at the face of their leader at the piano.

Reluctantly we saw them finish their songs and games and dramatized stories, and file out in order after little hats and wraps had been sorted, and good-bye waved to their teachers.

The next feature was equally interesting; for we were carried into the Day Nursery where Mrs. Pettis and her dozen or more babies were getting ready for their noonday meal. Some little ones, less than a year old, were just waking from naps in the little white beds in one room, while those who could toddle around were having a good time out on the adjoining porch. They were happy and contented, while their mothers worked in the canneries all day; but there was no mistaking the twelve-o'clock look on their faces as the tempting smell of soup from the little kitchen was wafted out in the breeze. Soon they were seated around the low tables with a bowl of soup, a glass of milk, and good, big slice of bread with butter and jam in front of them; and little heads were bowed in thanks from grateful little lips.

We were genuinely surprised at the splendid work being done among the older girls of the sewing classes under the direction of Miss Leuth, as she took us upstairs and showed the piles of garments laid out on the table in the sewing room. Middy blouses, dresses, aprons and underwear which would do credit to the home science department of a much more fully equipped school were shown, besides piles of other work cut out for the class which met in the afternoon. Many of these girls of sixteen and seventeen are mothers themselves, with absolutely no previous training in cutting and sewing the plainest garments; and the inspiration they receive here goes back into their rude homes in better and more comfortable clothes for themselves and little ones.

Miss Hasler showed us her "Exchange Closet" in one corner of the hall, where she keeps all the clothes, shoes, hats and everything sent to the Wesley House which cannot be used for the children. These she readily sells to the men and women for very small amounts, just by way of letting them feel that they are paying for what they get, and are not objects of charity.

Next we were invited into her bedroom and office combined, made large and roomy by the addition of the extra story; and the order and neatness which prevailed here were in keeping with the rest of the house and with the character of the inmate. We were glad to see a well-stocked wardrobe of towels, bed linen, etc., in neat rows on the shelves; but there could hardly be a surplus of these articles, for besides those used in the house, a supply is kept for renting to those who have sickness in the family and are too poor to buy.

Our hearts were stirred within us when we heard that the wages of the men and women who work in the canneries, and whose families live eight and ten in one room, were ten cents a gallon for shucking oysters, and that in many cases five cents of this had to go back to their employers for railroad fare from northern points to Biloxi! Think of this, in these times of the high cost of living! Miss Hasler told us, with tears in her eyes, that they buy sugar by the cent's worth, and pay a day's wage for a little flour or meal. The settlement houses and the yards around them looked fairly clean and well-kept, thanks to the influence of these noble women, but the poverty of the people is appalling.

One could hardly conceive of a community more in need of this kind of work, where the men and women—and often children—work from four o'clock in the morning until after dark in the dirty oyster and shrimp sheds, and then go home to sleep in such crowded quarters. No wonder they look on the deaconesses as angels of mercy, for such they are, as they go in and out of these homes, ministering to the sick, encouraging the downhearted, and inspiring to efforts of cleanliness and better sanitation. The work in the school, day and night, and in the day nursery is but a part of their labors; for they are ready to be called in the middle of the night if need be for sickness or other emergency.

If one is indifferent to this branch of our missionary work being carried on by the Council, through its faithful representatives, or if ignorant of the nature and need of the work in general, one needs only to go and spend part of a day watching the labors of the deaconesses as they minister to these needy ones of the Kingdom, to be convinced of its value. The result is sure to be a brighter and broader vision of what the Master meant when He said, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.—Adv.

You want to be true, and you are trying to be. Learn these two things: Never be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—George MacDonald.

YOUNG WOMEN MAY AVOID PAIN

Need Only Trust to Lydia E. Pinkham's Vegetable Compound, says Mrs. Kurtzweg.

Buffalo, N.Y.—"My daughter, whose picture is herewith, was much troubled

with pains in her back and sides every month and they would sometimes be so bad that it would seem like acute inflammation of some organ. She read your advertisement in the newspapers and tried Lydia E. Pinkham's Vegetable Compound. She praises it highly as she has been relieved of all these pains by its use. All mothers should know of this remedy, and all young girls who suffer should try it."—Mrs. MATILDA KURTZWEG, 529 High St., Buffalo, N. Y.

Young women who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion, should take Lydia E. Pinkham's Vegetable Compound. Thousands have been restored to health by this root and herb remedy.

If you know of any young woman who is sick and needs helpful advice, ask her to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass. Only women will receive her letter, and it will be held in strictest confidence.

Individual Communion Cups

Convenient, Noiseless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N.Y.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

GUARD YOUR BABY'S HEALTH

Cheerful, Chubby Children

Make the Home Happy

Weak, puny babies are a constant care to tired mothers and are subject to many diseases that do not affect healthy children.

Keep your children in good health. See that their bowels move regularly especially during the teething period. This is a distressing time in the life of every child and the utmost precaution should be taken to keep them well and strong.

By the consistent use of

Mrs. Winslow's Soothing Syrup

it is possible to avoid many childish ills now so prevalent.

It is corrective for diarrhoea, colic and many other infantile ailments. It soothes the fretting baby and permits the child to sleep well and to grow healthy. It brings comfort and relief to both mother and child.

Mrs. Winslow's Soothing Syrup

Makes Cheerful, Chubby Children

Is absolutely **non-narcotic.** It contains no opium, morphine nor any of their derivatives. It is soothing, pleasant and harmless.

Buy a bottle today and have it handy

Relieve and Protect Your Children

Sold by all Druggists throughout the world.

MURINE FOR YOUR EYES

Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust, and to restore healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain. Murine is a Favorite Treatment for Eyes that feel dry and smart. Give your Eyes as much of your loving care as your Teeth and with the same regularity.

YOU CANNOT BUY NEW EYES!

There is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Try it in your Eyes and in Baby's Eyes for Eye Troubles — No Smarting — Just Eye Comfort. Write for Book of the Eye Free.

Murine Eye Remedy Co., Chicago

From the Field

Sulphur and Vinton Charge, La. Conf.

We have just closed a very successful meeting at Vinton, where Brother M. Hebert did the preaching, and in his usual way, he presented the truth of the gospel in such a manner that it took hold of the hearts of men and women, causing the Christian people to realize their duty more fully, and the sinner to stop and think on his ways. There was a deep interest manifested from beginning to end, and at the close we received 17 into the Church, all of them on profession of faith. Twelve persons were baptized.

The preaching of Brother Hebert was of such a high order that he was unanimously chosen by the graduating class here, composed of Methodists, Baptists, and Catholics, to preach the Bacalaureate Sermon. The service will be held in the Methodist church on the fourth Sunday of this month.

The presiding elder, Brother May, came to us Sunday, and preached both in the morning and evening to large and attentive congregations, and, as our local editor said, it was a red-letter day for our Church. His visit was a blessing to our community, and we shall expect great things at each visit that he makes over here. The quarterly conference was held in the afternoon, and the elder complimented our people on the splendid report that was made. For instance, the pastor's salary was overpaid. We are serving a loyal people, and there is a tone of spirituality that makes glad the heart of him who serves them. Pray that we may measure up to our responsibility.—L. Hoffpauir, P. C.

McDonoghville, La.

Dear Dr. Meek: The work done by Rev. H. T. Young in our revival meeting held in March has proven to be lasting. At the close of the meeting the outcome seemed small, only 2 joining the Church as a result of the meeting; but a number accepted Christ, and many more received a larger vision of the Christian life and their duty as Christians. Brother Young believes the Gospel and preaches it with power and without fear. His sermons were very instructive and helpful to the Church. As a result of the meeting, the attendance at both the 11 o'clock service on Sunday morning and the prayer meeting Wednesday evening has greatly increased. Brother Young won a warm place in the hearts of the people. They want him to come again. He is in a position to do a great work for our Church and the Lord, and no pastor will make a mistake in securing his help in revival work. We have a very loyal congregation, which is a great inspiration to any pastor, as he feels that he has a force with him that he can depend on when the testing time comes. The pastor and his family are being well cared for. Just this evening the congregation came in a body to the parsonage, each one bringing something in the line of groceries, this being the time set by Dr. Coale for the city pastors to receive a pounding; but as McDonoghville is outside of the city, this pastor did not think the announcement of Dr. Coale applied to him. Any way, we appreciate the loyal spirit of our people. When it comes to doing things for the advancement of the Church work, the McDonoghville people take their place in the lead.—W. A. Mangum, P. C.

Coarse Hair

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Character is a by-product produced in the manufacture of daily duty.—Woodrow Wilson.

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

FROM BROTHER BAMBURG.

Dear Dr. Meek: I have just gotten home from a trip to the West Texas Conference, where I assisted Rev. A. C. Searcy in a meeting at Mullin, Texas. Mullin is a nice little town on the Santa Fe Railroad, surrounded with high hills and small mountains. The scenery is great, especially to one from the Louisiana Delta. The air is light and refreshing. Brother Searcy has a really nice people to serve, and he and his wife are doing a great work, and are in high favor with their flock.

Mullin has a population of about 1500—all white. It is one of the cleanest towns that it has been my privilege to see. The Baptists seem to be the stronger there, but we have a good church, a good Sunday school, and an excellent board of stewards.

Doctor, it is a mistaken idea that the people of Texas have horns—instead they have hospitality and church loyalty; and some of them have religion. Well, I like the people of Texas. This man was born there.

There are a number of German people in that part of Texas, and they seem to be loyal to the United States. They are industrious, contented, and happy.

Doctor, if the world is as big in the other directions as it is West, it is certainly a whopper.

Mangham, La. R. H. BAMBURG.

STOP! CALOMEL IS QUICKSILVER!

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

L&N Louisville & Nashville R. R

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

TO THE

WEST

The Most Romantic Railroad Journey in America

A thousand wonders to enjoy through open windows; automatic electric Safety Signals; Oil Burning Locomotives; No Cinders, No Dust; Thru Dining and Observation Cars.

Stop-over and take the marvelous auto side trip over the APACHE TRAIL of Arizona, en route to or from CALIFORNIA. Write for Apache Trail Book.

"SUNSET LIMITED"---No Extra Fare

From New Orleans Daily, 11:30 a.m.
Quickest Time to San Francisco via

Houston, San Antonio, El Paso, Tucson, Los Angeles, San Francisco

"UNEXCELLED DINING CAR SERVICE"

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass.-Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent. New Orleans, La.

La. & Arkansas Railway

IMPORTANT NOTICE.

Effective Sunday, April 15, 1917, a new passenger schedule on the Louisiana & Arkansas Railway will become effective. Through passenger service will be inaugurated between Vidalia, La., and all points on the Louisiana & Arkansas Railway, including Alexandria, La., Stamps and Hope, Ark. Train No. 101 connecting at Packton with Train No. 1 from the north and with Train No. 4 from Alexandria will run through to Vidalia, La., arriving at that point at 6:15 p. m. Train No. 104 will start from Vidalia instead of Jena as at present. This train will leave Vidalia at 11:00 a. m., and will connect at Packton with Train No. 4 for Hope, Ark., and Shreveport, La., and intermediate points and with Train No. 1 for Alexandria, La. Train No. 107 will leave Jonesville at 6:35 a. m., arrive Vidalia 8:00 a. m. Train No. 108 will leave Vidalia at 6:45 p. m., arrive Jonesville 8:00 p. m. Jena, La., will be the Eastern terminus of Trains Nos. 102 and 105 as at present. Ferry connection is maintained between Vidalia and Natchez and this service will afford the best and quickest route between Alexandria and Shreveport, La., and Vidalia, La., and Natchez, Miss. The time of the different trains at the terminal and junction points will be as follows:

No. 1	No. 3	MAIN LINE		No. 2	No. 4
7:45 a.m.	2:40 p.m.	Lv.	Hope Ar.	2:35 p.m.	9:20 p.m.
8:30 a.m.	3:28 p.m.	Ar.	Stamps Lv.	1:45 p.m.	8:35 p.m.
8:45 a.m.	3:30 p.m.	Lv.	Stamps Ar.	1:43 p.m.	8:15 p.m.
11:05 a.m.	5:40 p.m.	Ar.	Minden Lv.	11:35 a.m.	5:50 p.m.
11:25 a.m.	5:55 p.m.	Lv.	Minden Ar.	11:15 a.m.	5:45 p.m.
2:15 p.m.	8:45 p.m.	Ar.	Winnfield Lv.	8:25 a.m.	3:05 p.m.
2:15 p.m.	*7:25 a.m.	Lv.	Winnfield Ar.	8:23 a.m.	3:05 p.m.
2:40 p.m.	8:00 a.m.		Packton	8:00 a.m.	2:40 p.m
4:15 p.m.	9:40 a.m.	Ar.	Alexandria Lv.	6:25 a.m.	1:05 p.m.

*No. 5

SHREVEPORT BRANCH

No.201	No. 203			No. 202	No. 204
11:20 a.m.	5:45 p.m.	Lv.	Minden Ar.	11:00 a.m.	5:25 p.m.
12:35 p.m.	7:00 p.m.	Ar.	Shreveport Lv.	9:45 a.m.	4.10 p.m.

VIDALIA BRANCH

No. 101	No. 105			No. 102	No. 104
2:40 p. m.	8:00 a.m.	Lv.	Packton Ar.	8:00 a.m.	2 40 p.m.
4:00 p.m.	9:20 a.m.	Lv.	Jena Ar.	6:40 a.m.	1:20 p.m.
No. 107	No. 101			No. 104	No. 108
6:35 a.m.	5:00 p.m.	Lv.	Jonesville Ar.	12:20 m.	8:00 p.m.
8:00 a.m.	6:15 p.m.	Ar.	Vidalia Lv.	11:00 a.m.	6:15 p.m.

Immediate connection between Shreveport Branch and Main Line trains is made at Minden, La., and likewise immediate connection between Vidalia Branch trains and Main Line trains is made at Packton, affording continuous through service.

E. S. ATKINSON, Traffic Manager.

Secular News

Kilns for drying sweet potatoes are being built in North Louisiana. This process is said to safeguard effectively this fine Southern product from rotting.

New Orleans is to have the first aeroplane factory established in the South. The plant will be on the Orleans Canal, near Lake Ponchartrain. Experts are already at work to get the machinery for this factory set up.

Congressman Gardner, of Massachusetts, has resigned his seat in Congress to join the Army, being the first Congressman to enlist. He holds the rank of Colonel in the Officers' Reserve Corps, and has been assigned to active duty at Governor's Island, N. Y.

A $50,000 Confederate monument, provided by the United Daughters of the Confederacy, was unveiled on the Shiloh battlefield on May 17. The orator of the occasion was Bishop Thomas F. Gailor, of Memphis, Tenn. It is most fitting that there should be such a memorial.

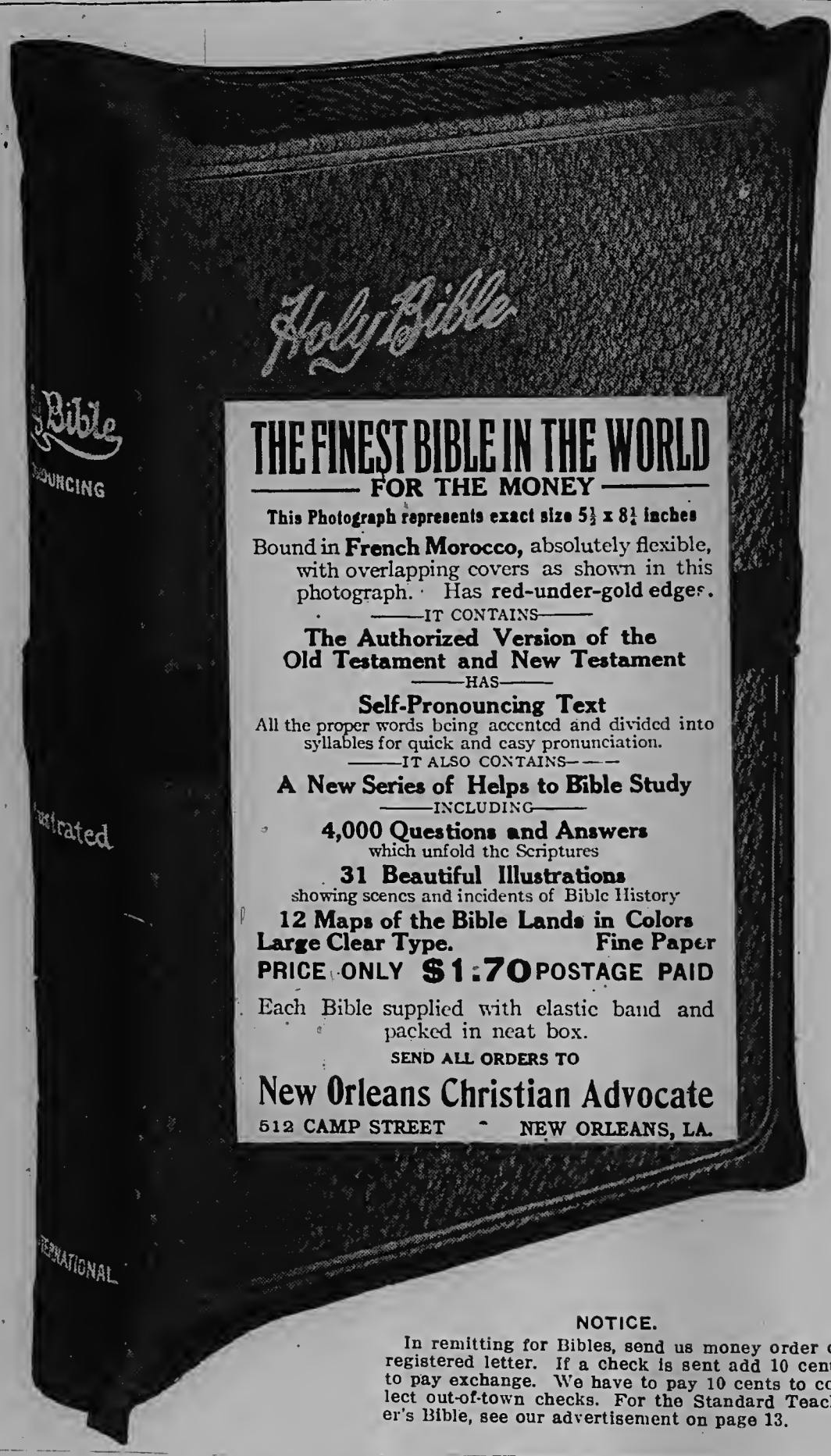
The numerical strength of the United States Navy reached the 100,000 mark on May 16. When war was declared against Germany the number of men in the Navy was 63,140, and its authorized strength was 100,657. The recent legislation, however, has advanced its maximum possible strength to 150,000.

Mr. Guy P. Clark, editor of the Clarksdale Register, was chosen President of the Mississippi Press Association during its session at Laurel, Miss., last week. Mr. Clark is a son of the late Mr. John Clark, for whom the city of Clarksdale, Miss., was named, and a nephew of the Hon. James L. Alcorn, who once served Mississippi as Governor and United States Senator.

Mr. John F. Stevens, the famous engineer, who at one time was connected with the Illinois Central Railroad, and who once was chairman of the Panama Canal Commission, is one of the men that has been designated by President Wilson to go to Russia with a view to trying to help improve conditions there. Our Government has also agreed to loan the Russian Government $100,000,000.

Two men of note died in the United States within the past forthnight: Hon. J. B. Foraker, formerly Governor of Ohio and United States Senator from that commonwealth, whose demise occurred in Cincinnati on the 10th inst., and the Hon. Joseph H. Choate, a distinguished lawyer and former Ambassador to the Court of St. James, whose death occurred at his home in New York City on May 14—aged 85 years. The latter was connected with the renowned Choate family of Massachusetts.

The following press dispatch was sent out from the University of Mississippi on May 12: "The University Faculty, at a meeting held yesterday, unanimously voted to dispense with the formal Commencement exercises. With the largest finishing class in the history of the institution—140—it was planned some time ago to have a great homecoming of the Alumni to celebrate with the class the prosperity attending the University; but when war was declared all these plans were changed. More than 150 students, including a great number of Seniors, are now in training camps or on farms preparing to do their part. It is the opinion of the Faculty and of the student body that the young men who are ready to make a supreme sacrifice for their country can best be honored by foregoing the festivities attendant upon a Commencement occasion. The diplomas will be mailed to the members of the Senior Class immediately after the examinations."


Holy Bible
Bible
OUNCING
trated
TERNATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks. For the Standard Teacher's Bible, see our advertisement on page 13.

SEWARD'S FOLLY.

It is fifty years ago since Alaska was purchased from Russia, at a cost of $7,200,000, which equaled two cents an acre. This purchase was sneeringly called "Seward's Folly." Now Secretary of the Interior Lane has issued a statement showing just what this piece of "folly" has returned to the United States. In a half-century, Alaska has yielded $750,000,000, and its wealth in minerals, such as coal, gold, copper and others, has barely been touched. Its forests, its fisheries, its fur-bearing animals, all will yield increasingly valuable supplies. Seward's Folly was, after all, one of the wisest things to which Uncle Sam has ever given consent.—The Presbyterian.

WHY THE PASTOR NEEDS A GOOD SALARY.

The demands on a minister's purse are legion. He must dress well; he must keep up with the literary and the social world; he can not, because of public sentiment, engage in common tasks which would often save expense; he must entertain and lead in many forms of benevolent offerings and charity work. All this costs. As a pastor's wife recently said: "It is hard for the membership to appreciate the demands made on a pastor's purse. In our family, all of us contribute to the church expenses and the benevolences, Sabbath school, young people's society, and two or three of us contribute to all the other organizations of the church—in this day and generation their name is legion. If there is a special collection or a public subscription, the pastor leads, or is among the first to be called upon. The pastor knows almost better than anyone else that "the poor we have always with us." A man of large experience in the financial world recently said: "I take off my hat to the pastor as a financier; he can make $1000 go further and accomplish more than any man in America." In these days of advancing prices and higher cost of everything, it will be quite timely for church people to consider the question of voluntarily seeing to it that there is about 25 per cent advance in the cost of religion in favor of the salary of their pastor.—The Lutheran.

THE PLACE OF VAST OPPORTUNITY.

"There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say 'Arise'
To dying captives, bound in chains of night;
There is a place where thou canst search the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
Where is that blessed place, dost thou ask,
'Where?'
O soul, it is the secret place of prayer."

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 64—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3197.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 31, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Christ leads us through no darker room
Than he went through before."

* * *

He must feed constantly on Christ who would be able to feed others on him.

* * *

The whole way to God, to high spiritual attainments, and to heaven is along the path of sincerity.

* * *

There are resources enough within the reach of every human being for him to fashion a good character and win a fadeless crown. God's best opportunities are withheld from none.

* * *

There is such a thing as "fool's gold" in the spiritual realm, and Satan deceives many with it. Meretricious success is the snare with which he often defeats the achievement of true success. He has ever been an artful dealer in counterfeits.

* * *

The following is from Bishop Berry: "'I never jump at conclusions,' said the preacher. 'No,' remarked the elderly member of the congregation, who is very frank, 'I have noticed from your sermons that you reach a conclusion very slowly.'"

* * *

A true and deep piety is any minister's best asset. If that be lacking, whatever may be his gifts and attainments, he is in the wrong calling. Doubtless there are plenty of Greek and Hebrew scholars and skilled metaphysicians in the land where chilling winds never blow.

* * *

It was by men who trumpeted abroad the claim that they were the evangels of progress in thought and learning that Germany was led into her present ruinous plight, and the same alluring tune is now being piped by not a few imitators of the German theologians in the United States. It is for a lack of simple, Scriptural Christianity, faithfully lived and taught, that the world is to-day suffering.

* * *

The following words of Mr. Balfour, the head of the English War Commission to this country, are worth carefully noting at this time when there is talk of having our Nation to commit itself to various kinds of compacts with the Old World powers after the present conflict is over: "I am told that there are some doubting critics who seem to think that the object of the Commissions from France and Great Britain is to inveigle the United States out of its traditional policy and to entangle it in a formal alliance, secret or public, with European powers. I cannot imagine any rumor with less foundation, **nor can I imagine any policy so utterly unnecessary.**" Since she has entered the present war, we hope to see our country nobly do her duty toward bringing it to a speedy and successful termination, but we lack much of being convinced that she should break away from the Monroe Doctrine and become permanently involved in the stormy politics of the Eastern Hemisphere.

THE IMPORTANCE OF CONGREGATIONAL SINGING.

Though a good deal is said about the importance of congregational singing—perhaps not so much now as formerly—it is doubtful whether its true significance and value are fully appreciated by many. It is a well known fact, frequently commented upon, that the great spiritual movements of the world have been signalized by impressive outbursts of sacred song; and when a revival is under way in any church the singing of the people is certain to be strikingly influenced by it. The pastor who permits a choir or any small group of persons to monopolize this indispensable function of public worship exhibits poor generalship as a leader and makes a serious and costly mistake. In looking over the volume, "Music in the Church," the Hale Lectures of the Western Theological Seminary (Protestant Episcopal), by Peter Christian Lutkin, a short time since, rather to our surprise we came across the following sound utterance which bears pertinently on this subject:

"Hymn singing is essentially and fundamentally a congregational function. It is equally deplorable whether this function be taken over by a trained choir, or whether through general apathy or indifference it degenerates into a lifeless and listless practice. Nothing is more inspiring than good, hearty congregational singing, nothing attracts and holds people so effectually, and nothing creates in so large a measure religious zeal and fervor. The hymn singing of a congregation is almost an unfailing barometer of its spiritual condition. Good hymn singing is a sure indication of a wide-awake and energetic parish, while, on the contrary, poor hymn singing is an index of spiritual indifference and stagnation. With such a powerful agency at hand for the promotion of genuine religious feeling and enthusiasm, it is singular that hymn singing is not assiduously and systematically cultivated."

BISHOP GALLOWAY PLACED FIRST.

"H. G. H.," writing in a recent issue of the Texas Christian Advocate of an Annual Conference held in Seguin, Texas, a number of years ago, says:

"An audience in Seguin has heard Pierce, Kavanaugh, Doggett, Hurst, Bowman, Fowler, Marvin, McTyeire, Key, Parker, Duncan, and Ward, but Galloway thrilled their hearts as no other man has ever done."

Bishop Galloway was undoubtedly one of the greatest orators that the South has produced. His impassioned oratory when he was from 35 to 45 years old was well-nigh irresistible. We recently heard Mr. Bryan speak on the subject of prohibition, and while listening to him we could not but think of how far short of Bishop Galloway's brilliant utterances on that subject his address was. To hear Bishop Galloway on that theme on some great occasion was to be lifted to lofty heights and given an impression that one could never forget. In his new History of Methodism, Dr. DuBose, who was a warm, personal friend of Bishop Galloway, and who pays him therein a beautiful tribute, says: "His voice matched well his frame and his eye, and, though not of unusual compass, both its undertones and full notes were extraordinarily musical and persuasive." We cannot agree to the statement that Bishop Galloway's voice was not of "unusual compass." We were present at the dedication of the beautiful new Capitol of Mississippi, on which occasion he was one of the two principal orators. It was a rainy day and the vast throng in attendance was forced into the new building, the floors of which are tiling and in the center of which there is a circular open space from the first floor to the golden dome that crowns the magnificent structure. The exercises were conducted on the second floor, facing this open space, and when Bishop Galloway spoke his eloquent voice rang through the long corridors and held the standing thousands entranced and perfectly quiet, except when they broke forth into enthusiastic applause. The other speakers, though some of them were gifted in public utterance, could scarcely be heard at all, and when they were holding forth there was confusion everywhere. We doubt when he was in his physical prime if Bishop Galloway ever faced an audience, no matter how large, over which he could not make himself heard with comparative ease.

BISHOP MORRISON'S AUTOBIOGRAPHY.

This is a volume of 256 pages, neatly printed and bound, having been issued by the Publishing House of the Methodist Episcopal Church, South. It was brought out under the superintendence of Rev. George H. Means, D. D., of Kentucky. It has as a frontispiece an excellent picture of the well known author, and the dedication reads as follows: "TO MY DEVOTED WIFE, **who has shared my labors for half a century and who has been my severest critic, and therefore my greatest help in my ministry, this volume is affectionately inscribed.**" The first nine chapters are devoted to the many-sided life of Bishop Morrison, the various phases of which are set forth in a simple, but very interesting and entertaining manner. Chapter IX, entitled "The Episcopacy," contains a concise but candid account of some of the writer's experiences as one of the General Superintendents of the Church. It refers specifically to what took place during the General Conference at Asheville, N. C., in 1910, and gives the able discussion pertaining thereto from the pen of Dr. Means, which subsequently was written for the Church press. The last hundred pages of the book are made up of "Gospel Talks," a series of bright and suggestive short sermons by the Bishop.

We are glad that Bishop Morrison has found time to give us this story of his life and these stimulating Scriptural messages, which we feel sure will be welcomed by many throughout the Church. There is not a dull page in the volume; the attention is at once gripped, and is tenaciously held as the narrative progresses. It is wholesome, heartening, and strengthening in its influence. We wish for it a wide circulation. The price is $1, and it may be had of Smith & Lamar, Nashville, Tenn., Richmond, Va., or Dallas, Tex.

THE ABIDING ROCK.

"There's naught on earth that does not change;
All things are shifting on the stream;
Whatever comes within our range seems
Just as fleeting as a dream.
There is no rest but in thy Word,
No settled hope but in thy Name;
Root thou our souls in thee, O Lord,
For thou art evermore the same."

THE WAY TO WIN.

"A Church which does not go out, in the spirit of the Master, to save the lost cannot become a spiritual power. It may win the applause of a few easy-going conventional souls, but it will never gain even the respect of the masses, who will wander farther and farther away from the things of God."

THE GREAT PROOF.

When old Samuel Wesley lay dying in 1735 he turned to his illustrious son John, saying: "The inward witness, son, the inward witness! That is the proof, the strongest proof of Christianity!" It is ever true. The strongest proof of the resurrection is the risen life we live in Christ.—New York Christian Advocate.

THE BEST SUSTAINING POWER.

Fellowship with Jesus Christ is the best possible means of preventing depression, discouragement or worry. "They that wait upon the Lord shall renew their strength." When a man's mind and heart are full of faith he is in a healthy condition. It is a matter of common observation that despair and suicide prevail more among the utterly irreligious and the infidel than among those who with all their short-comings still have trust in Christ.—Presbyterian Journal.

MAKE ME A HELPER.

Son of Man, let me join the league of pity. Let me take the place of the angels in the ministry of human souls. I have borne the heat and burden of the day; I have been tried in the furnace of pain. I have trod the dusty plain, I have descended the deep valley. I have climbed the arduous steep. I know the path of the weary, I can guide where the celestials never go. Make me a helper in Thy ministrant band.—G. Matheson.

HOLINESS NOT ALL SWEETNESS.

Sometimes when holy men are urged to do things of a doubtful character they are found to be very stubborn for the right. This quality of character is likely to make the person who wants them to join in questionable things very uncomfortable. The next step is to discourse on the sweetness and affability of real holiness, and follow this by accusations against the professor of holiness who will not yield the point and do doubtful things. The fact in every such case is that holiness is not entirely sweetness. There are other elements in it, or it would not be worth anything. There is backbone in it, strength of character and tenacity of purpose in it, vigorous opposition to sin and to all questionable things in it. The flabby or soft character which never differs from any one is not the holy man or woman. Holiness would do a mighty work of improvement for such soft and worthless persons.—Central Christian Advocate.

LITTLE DEEDS.

Little deeds of kindness
All along the way,
Mark the shining pathway
To the perfect day.
Little deeds of kindness,
Little duties done,
Will make a mighty showing
In the world to come.

—Mary Everly.

PAINE COLLEGE FOR NEGROES.

Paine College, at Augusta, Ga., is the only school owned and operated by the M. E. Church, South, for the training of Negro teachers and preachers. Besides, it gives courses in farming, gardening, cooking, sewing, laundering, etc. It has been in operation thirty-three years, and has sent out in round numbers 500 graduates. These are exemplary citizens wherever they live. They are never involved in inter-racial troubles, court scrapes, and the like. They fill acceptably all the walks open to them, from the gospel ministry to the cook pot. No money spent to redeem a race at home or abroad has ever gone so far or done so much in the achievement of its end. The graduates of this institution have been, in many instances, leaders of their race. One, Rev. R. A. Carter, is a Bishop of the C. M. E. Church. Another, Rev. C. H. Tobias, is one of the International Y. M. C. A. Secretaries. Another accompanied Bishop Lambuth on the pioneering trip into Congo, Africa, to establish the Mission at Wembo-Niami. Many others are filling, or have filled, several general offices in the C. M. E. Church, not to mention scores of leading preachers, pastors, and teachers throughout the connection. More than 50 are now studying for the ministry, and some are preparing for the work in Africa. Two of our graduates are missionaries in English missions in South Africa. They graduated and returned before our Mission at Wembo-Niami was opened. The women graduates are engaged in all sorts of honorable work suited to their sex and are the makers of some of the purest homes in the land and mothers of some of the best children in their respective communities.

But this great work for my race is on the verge of ceasing altogether for the lack of $15,000 wherewith to meet its indebtedness. I do not believe that the great M. E. Church, South, will let this, the only school it has for Negroes, a school second to none in the results of its labors for a lowly people, go out of existence because of its need of only $15,000. If so, my faith in our parent Church, which used to give $100,000 per year before the Civil War for the maintenance of "Missions to the Slaves," has been misplaced. I refuse to believe it. I feel that if the Church knew our condition it would come readily to our rescue. Hence, I am making a canvass, asking that any individual, church, Sunday school or missionary society, send at once any sum, however small it may be, to keep life in a worthy institution. It would be a sad reflection upon the white Southern Church, as it seems to me, to abandon this great work, which was born of such Christian saints as William Capers, Atticus G. Haygood, Morgan Calloway, George Williams Walker, Moses U. Paine, and very many others. We colored people have ever counted it our good fortune to have those who were once our masters and their descendants show the operation of the grace of God upon their hearts by helping this needy, lowly race to a knowledge of God and the true life. But what has seemed our good fortune becomes our misfortune and operates against us to our grave hurt when our boasted school must fail because of the lack of a little money wherewith to conduct it. Our good fortune (that of being a product of Southern white Christians) operates against us when we ask, as we have often done, Northern whites to help us. They tell us to let the Southern white Christians help us, that the Northern whites have many Negro institutions throughout the land to support, etc.

Now, as Commissioner of Paine College, elected by the Board of Trustees and endorsed by the College of Bishops of the M. E. Church, South, I make this appeal. God grant that it may not find an unresponsive heart. I, who was the first one to matriculate in Paine thirty-three years ago, still have faith. Yours most fraternally,

JOHN W. GILBERT,
Commissioner Paine College.
1516 Central Ave., Augusta, Ga.

"When you bid sin good-bye don't shake hands with it."

UNITARIAN DOGMATISM.

Recently, Dr. Charles W. Eliot has given himself to creed-making, and this in the face of the cry of liberalism against creeds and against definitions. His creed begins: "We believe in a living God who inspires and vivifies the Universe." It closes with this intense dogmatism: "We believe that mankind would get along better than they do now, if it were positively known that the heaven of Revelation had been burnt and hell quenched." This is "the full corn in the ear" of Unitarianism and liberalism, and it is well to see the nature of the crop in its full growth. Thus it appears that full-fledged Unitarianism as set forth by this representative scholar and man of culture, with one fell sweep strikes out all immortality, destroys all hope, and takes away all sense of final accountability, and thus returns to the barren desert of heathenism—"Eat, drink, and be merry, for tomorrow you die." Every man who turns away from the infallible revelation of God sets his face toward this awful conclusion. It is only a matter of drift and degree, unless there be an absolute conversion, an about-face. The man who says he believes all the evangelical facts, but they can either be ignored or regarded as subsidiary, joins this company, and is rushing toward the precipice beyond which there is no stop, save at the lowest bottom. Utterances like Dr. Eliot's which have been spread over all the nation warn Christian people to the effect that they must stand, and stand by their testimony, in order to save themselves and others.—The Presbyterian.

THE BISHOPS' MESSAGE TO THE CHURCH.

(No copy of this address was sent us. We are late in publishing it, and the time designated as a day of prayer has passed, but we think the general matters touched upon therein merit attention.—Editor of Advocate.)

To the Ministers and Members of the Methodist Episcopal Church, South.

Dear Brethren:

Moved by the sore distress which has come into our own land, as it has come into all the earth, we, your brethren in Christ and chief pastors, set to watch over the souls of those for whom we must give an account, address to you a message of admonition and exhortation, and we trust you will receive our words in the name of our Lord Jesus Christ whom we endeavor to serve with unfeigned faith and love.

With you we give ceaseless thanks unto God for the great grace with which He has at all times and in manifold ways blessed our Church. By many infallible signs He has set His seal upon the faith and labors of our fathers and upon our labors even until this day. Truly He has been pleased to make us a great people who were not a people, and we call on all our people to join with us in giving unto Him continual thanks for His marvelous mercies unto us and to our nation. With true repentance we make confession unto God of all our misdoings, out of our hearts acknowledging that we have been too prone to indulge a sense of self-sufficiency, not looking unto Him as the only giver of good gifts.

We are happy when we recall the record of our own Church in all the strains and burdens which hitherto have come to our nation. In every instance our people have illustrated patriotic devotion and faithful service to their country, and now that we are forced into war with a foreign nation we feel certain that they will follow the heroic example of their fathers.

Americans had vainly hoped that wars had ceased in the earth, but against all the efforts of our rulers we have been driven to take up arms. Out of the homes of our own people many sons will go into the military service of their country, and we have good hope that they will do well their duty to the nation. We exhort all our ministers and people that continual prayers be made unto God in behalf of these young soldiers and seamen, as for all their companions in service, that their faith in the Lord Jesus Christ fail not amid the temptations of the camp and perils of the field,

and the dangers of the deep. And likewise we commend to the earnest prayers of the Church the homes out of which these sons may go forth to the service of their country.

While it becomes us as Christian citizens to obey loyally our rulers, and render our service in the physical preparation for warfare, we wish to remind you that upon the Church of Christ rests the supreme duty of leadership in making that religious preparation without which no people is fitted for the ordeal of war. Some trust in horses and some trust in chariots, but our trust must be in the Lord our God. Yet there are many unmistakable proofs that our age is weakened by widespread worldliness and the unrestrained lusts of the flesh. Material prosperity and ease, we fear, have silenced the voice of God in the consciences of men and made them forgetful of God. The Holy Scriptures and the universal experience of mankind show that the sin of forgetting God has brought upon such sinning nations divine judgment.

Again we exhort you to labor with all diligence and prayer to bring not only our own people, but all the people of the land, into the knowledge and reverent fear of God. We insist with all possible urgency that this is the supreme need of our nation at all times, whether in seasons of ease and prosperity, or in times of distress and warfare; and we call upon all our people to join us in constant and prayerful efforts to turn the thoughts of all men unto God. Let our people turn away from frivolity and worldliness and ungodliness, and let them live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Let all our homes become scenes of devout worship, fervent prayer and simple living; and let them be adorned with holiness that God may have mercy upon us and abundantly pardon us.

We remind you that a sound and vigorous faith in God is the one vital necessity in personal and national life; and that when it decays, every other force in a civilization must degenerate, and hence, all the virtues which give solidity, strength, and steadfastness to individual and national character have their beginning in that type of evangelical faith which establishes a real and intimate fellowship with God. Nations are strongest when their faith in God is soundest.

Let us not forget that patriotism is not a political passion or a passing enthusiasm, but a virtue which grows out of a holy fear of God and a living faith in our Lord Jesus Christ. Israel was strongest when David was on its throne and Nathan was the prophetic guide of the nation. When in captivity the remembrance of Mount Zion was the soul of their devotion to their deserted land.

As shepherds of the flock of Christ, we should exert ourselves with all faithfulness and diligence to preach the Word of God in all plainness and sincerity, setting aside the vain philosophies of men and the empty wisdom of the world, and showing ourselves in all things true ensamples of faith and consecration.

We would remind you further that during a time of war, morality and religion decline more rapidly than at any other time. In such a day vice becomes bold, and shameless; men and even women become degraded; the weak are overthrown and some of the strong are led astray. Let us therefore strive more earnestly, pray more importunately, warn more lovingly, yet more faithfully against drunkenness, gambling, licentiousness, and the whole black brood of sins which so often in the history of mankind have dishonored nations and defeated armies. Let us keep before our people and all our fellow-countrymen those wise words of our Revolutionary fathers which were written in our fundamental laws and which are still retained therein: "No free Government, nor the blessings of liberty, can be maintained by any people but by a firm adherence to justice, moderation, temperance, frugality and virtue, and by a frequent recurrence to fundamental principles." Let us keep our hearts free from hate; for hate blinds intellect, hardens sensibility, and deflects the will from paths of righteousness. Let us deal firmly but kindly, lovingly and unsuspiciously, with the multitudes of our fellow-Christians and fellow-citizens of foreign birth and descent. They should receive our sympathy and our brotherly kindness in this trying hour; for their hearts are torn by the woes that have fallen on their friends and kindred in other lands. Hate and passion do not inspire courage, but they nourish weakness and cowardice. In this dreadful war, our country can be victorious, our liberties can be defended, our civilization can be preserved, and our Christianity can be promoted only by the maintenance of the highest Christian manhood, whose crushing hand is reserved for all that is wrong, while its healing touch is given to those who are sorely wounded in spirit. Let us leave in our hearts no smallest place for unholy bitterness which would plague us at the end. Let an astonished world look upon a people whose courage rises above calamity, coming off from the conflict conquerors but without the smallest loss in Christian character.

For these reasons, as your chief pastors, we earnestly request our ministeres and people to observe as a season of special prayer unto God, May 27. On that day let us make special and frequent supplication for the President and all associated with him in the Government and for all public servants of every relation and degree that God may guide them with His unerring counsel in these days of perplexity and anxiety. At that time let us also examine our own hearts whether we be in the faith. May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you, and love be with you all in Christ Jesus.

EUGENE R. HENDRIX,
JOSEPH S. KEY,
WARREN A. CANDLER,
HENRY C. MORRISON,
E. EMBREE HOSS,
JAMES ATKINS,
COLLINS DENNY,
JNO. C. KILGO,
WILLIAM B. MURRAH,
WALTER R. LAMBUTH,
RICHARD G. WATERHOUSE,
EDWIN D. MOUZON,
JAMES H. McCOY.

A BEAUTIFUL EARTHLY LIFE ENDED.

Mrs. Elizabeth Bryan Hocutt was born in St. Landry Parish, La., in 1855, and died at Biloxi, Miss., in 1917—a few weeks ago. In early childhood the family moved to Baton Rouge, where Mrs. Hocutt attended Miss Reed's school for young ladies, graduating from that institution at the age of 18.

Mrs. Hocutt was always a great worker in the Master's vineyard. At the early age of 10 years she united with the Church, and when only 7 or 8 years old she would visit the sick, carrying them flowers or some dainty token of her tender sympathy. As soon as she could read, she would call regularly upon a number of old ladies who enjoyed hearing her read the Scriptures, or the sweet, childish voice praying to the Father. She seems to have belonged to his kingdom always; and had no recollection of her conversation.

She came early in life for many years to the Seashore Campground. It was here that she first met her husband, whom she helped through the forty years of his faithful ministry. Though she had no children of her own, she mothered and loved all children. They ever found in her a true friend. In fact, her large pockets were as endless as her generous heart, and always held something for the children.

For fifteen years Mrs. Hocutt lived near the campground—a place she dearly loved. During those fifteen years, no family ever came to the grounds that she did not speak with them, visit them, and take them flowers. She loved flowers, and no service was ever held at the tabernacle that she did not bring some to the church of God. In fact, we seldom saw her that she was not carrying flowers to some one to help brighten life. None of us who live on the campground ever think of her without thinking also of beautiful flowers. We called her "Our Lady of Flowers."

Many good deeds were strewn along the pathway of her life. She was never known to fail in her duty. She organized the Campground Woman's Missionary Society, and was a great worker in the Ladies' Aid, and also the missionary society of her church in Biloxi. Every summer she gathered the little folks of the campground together and had Sunday school. Hers was an active, busy life, full of noble self-sacrifice, good deeds, and lasting achievements.

She leaves a brother, Mr. W. Robert Bryan, of Nashville, Tenn., and her devoted husband, Rev. F. C. Hocutt, who, with other relatives, and many, many friends, will sadly miss her.

Our friend dear has gone to a far, far country,
But her message ever will come back to me;
Whenever a neighbor needs another's tender care,
Her messages whisper, "Take my place, my place, there."
Yes, she has left us—her own mission complete,
For she has taught us we can make life very sweet.

Think you of her and not think of love?
Hers reached out like the Father's above,
Seeking, ever seeking for something to do
That would cause you to love her Father, too.
And should a soul from sin turn away
And come to you for help to-day,

Her message would come silently through the air:
"Here in my place plead with God in prayer."
Weary travelers, finding the way too long,
A soft message says, "For me sing a song.
Were you here and I there I'd sing one for you.
Ah, friend, it's not much for some one to do."

To-day tired eyes may need a long rest;
Her message comes with a thought that's blest:
"Be eyes and read in my place to-day,
Then they'll forget I am so far away."
And so I am reminded thro' the sunshine hours
Of something to do for "Our Lady of Flowers."

LURLINE BENNETT.

CHURCH SCHOOLS AND SUNDAY SCHOOLS.

By Rev. T. B. Holloman, D. D.

In the May number of the Bulletin of the Board of Education of our Church, I find a most excellent and suggestive article by W. E. Hogan in which, under several heads, he presents the need of the Church college. Paragraph 9 emphasizes the study of the Bible and says, "Much is now being said and written about Bible study and courses in religious education having a more important place in our schools and colleges." That such has not always been the case with our Church schools has seemed almost a contradiction to me, for, as the writer says further on, it has been clearly apparent that the State schools can not and have not given this branch of training the place it should have, and only the denominational college can avert this peril; therefore says the writer, "Not for sake of tradition and sentiment, but to meet a definite present need, must our Church colleges be maintained."

It is a fact greatly to be deplored that the State institutions give emphasis to the intellectual and utilitarian above the spiritual in education. The bread and butter question must be answered, but it remains ever true that "Man does not live by bread alone." From the county high schools to the universities of this day, we have the specialists for music, expression, and domestic science, and farm instructors, but where do we find the instructor for Bible study or more efficiency in the Sunday school work? For lack of funds the Sunday school can not keep pace with these departments of education, but in the matter of importance it occupies first place—being the chief corner-stone in character building. There seems to be a shrinking from the idea that because a college is denominational, it must, therefore, be sectarian; and, while I would deplore as much as any one the pressing of sectarian teachings in the narrow conception of the term, I fail to see why a school should not stand squarely for the tenets of the Church from which it seeks its support and patronage.

In the face of the present day custom of letting the children go home after the session of the Sunday school, thereby depriving them of the teaching that comes from the study of the Bible by the ministry, it is, at least to this pastor, a question of vital importance as to who shall teach our children the great truths of Christianity, and how far they are capacitated for this most important work?

On my desk is a slip headed, "Pointed Questions," in which, under the division, "What of the Teachers of the Future?" I find the following:

1. Are the teachers of the Sunday school being selected with care, such as becomes so IMPORTANT an office and ministry in the Church? To this my answer, after much thought, must be, "No, for lack of material."

"2. Are they being selected in advance and given the preparation that they ought to have before entering upon their work?" Again, I must answer in the negative, because of inadequate provision for preparation.

"3. Is the Sunday school policy in the selection and training of teachers adequate to insure a sufficient number of prepared teachers for the future work of the school?" To this I must give like answer, in the negative, because I do not believe that the teacher-training classes can meet the demand, be they ever so faithful.

Then what must be done? Let every institution of learning under the control of the Church put into its curriculum a course of Bible Study of equal units with other branches, and impress the pupils that their preparation is to fit them for Church work in the Sunday school.

At the recent Commencement of Port Gibson College, it was my pleasure to give a medal to some member of every college class for proficiency in Bible Study during the session, which I verily believe will mean more than any other study in the years to come as a preparation for greater usefulness.

DR. BLAKE'S PROPOSED REGIONAL CONFERENCES IN THE UNIFICATION OF METHODISM.

By Judge E. V. Hughston.

From the recent contributions to the Church papers on the question of unification, there appears to be a general impression that the greatest and almost sole difficulty in the way of agreement is the Negro question. Almost all of the communications have treated of some phase of the relation the Negro should bear to the unified Church, whether he should be organized into a separate Church, or retained in the Church either with full or limited representation in the General Conference and on the General Board of the Church. The General Conference of the Southern Church has spoken its views on this question, and this view is an expression of the entire Church, whose membership would be unwilling to enter into any agreement as to union until the Negro is eliminated.

While the foregoing is a great problem, and one that will be difficult of solution, the attitude of the two sections of the country being so diametrically opposed on it, it is not the only question involved—in fact, it is not the one most difficult of solution, since it is not basic, but dependent on a deeper cause for its foundation, and before this or any other problem can be solved it is necessary to find out the primary cause underlying the difficulty and lay the ax at the root. The two Churches stand to-day as they did in 1844, with the same causes dividing them, and the same obstacles in the way. The Negro was not then the primary cause of difference, but the question relating to him was only the outgrowth of a deeper cause, and that was a difference in construction of the powers vested in the General Conference and in the Bishops. The rock on which they split was then governmental in its character—it was whether supreme power in all branches of government should be vested in one central body.

The same is true of the two Churches to-day, as can be gathered from the pronouncements of their General Conferences and the expressions of the leaders. The chief difficulty in the way of unification is not the Negro, and what shall be done with him; it is where the various powers shall be vested for the government of the Church both generally and locally, and what kind of government should be organized. All points of difference lie in a difference of ideas and ideals. One section desires a strong centralized government, with the legislative, executive, and judicial powers vested in one body, under constitutional restrictions; while the other insists on giving to this central body only full legislative power in matters connectional, and upon vesting full power of local legislation in a more local body.

Again, there is a difference of view as to the extent of the power of the Church as re-organized, whether it shall be world-wide in its power, having dominion over all peoples of every clime and race who come under its care and protection, or whether it shall be only local in its government, with a world-wide influence and service. One wants world-wide power and dominion, while the other only aspires to world-wide service; one is imperialistic, the other is democratic; one is Hamiltonian in its government, the other is Jeffersonian.

This difference in ideas of government is accentuated in the suggestion of the General Conference of each Church of the number and kind of regional conferences and their representation in the General Conference. The Southern Church suggested as one of the bases of unification, in effect, that in the new Church the two Churches maintain their autonomy and constitute each a regional conference, with equal representation in one chamber of a two-house General Conference, while the Northern Church insisted that the General Conference consist of only one house, and suggested that the number of regional conferences be increased so as to provide more adequately for the needs of the work at home and abroad.

Dr. Blake, in his Boston address, throws considerable light on the Northern view and the expression, "To provide more adequately for the needs of the work both at home and abroad." In this address he offered a solution to the Negro question, but his suggestion has been repudiated by the other leaders of his Church, including its Negro contingent. In addition, he offered a suggestion for the division of the Church into Regional Conferences, which, having taken well in certain quarters, requires a more careful study than seems to have been given it. He adopted the suggestion of the Saratoga Conference, and says:

"While the fixing of the number and boundaries of the Regional Conferences may not be as difficult of adjustment as some of the other problems that the Joint Commission must consider, it is doubtful if there is any phase of the whole question that will be more crucial in its outcome than this one. The success of reorganization will depend in a large measure upon our ability to arrange the Regional units so that they shall not become a divisive factor, but shall make for real unity. Success here means everything. Failure is fraught with peril. "How many Regional Conferences should there be and what should be their boundaries? Two or three principles should be kept in mind—first, the regional unit should, as far as possible, represent a homogeneity of interests; second, it should be sufficiently compact to facilitate successful administration; and, third, it should do away with sectional solidarity. If you divide the territory east of the Mississippi into four jurisdictions, a northeast, a southeast, a north-central, and a south-central, and then divide the territory west of the Mississippi river into two jurisdictions, a northwest and a southwest, you will have six regional conferences, each reasonably homogeneous, fairly compact in area, and with sectional solidarity eliminated. The advantage of such a regional arrangement as I have suggested is in the fact that the two Churches are placed on a parity in the control of the reorganized Church. Sectional solidarity is eliminated, and we have one great, united Church, knowing no North, no South, no East, no West. You have an arrangement that would make for mutual confidence and for genuine unity."

It will be noted that the Doctor here gives no definite boundaries of his proposed regional units; he asserts, however, in this connection that the Southern Church would have the majority of membership in three, and the Northern Church would have the majority of membership in the other three of these regional units. Before accepting this assertion as true, it would be necessary for him to give the boundary lines, since a division, properly meeting the principles laid down by him, would give the Northern Church a majority of the membership in three of the four units east of the Mississippi, and in one west of the river. According to the census of 1910, the population of the States east of the river was 65,000,000; of these 48,000,000 were in the territory occupied by the Northern Church, and only 17,000,000 in that territory occupied by the Southern Church. If the territory of each section should be divided into two sections, there would be a population of 24,000,000 in each of the two Northern units and only 8,500,000 in each Southern—a ratio of practically 3 to 1, and with the Negro eliminated the ratio will be greatly increased. To give to each of these units equal representation in the General Conference and on the Official Boards of the Church would be unjust and unfair, and would likely engender a deeper-seated prejudice in the mind of the North than now exists. This would strengthen the cry of the North so frequently heard in national campaigns, "The South is in the saddle again." If this territory is to be divided under the principles announced, the proper and just division would be as follows: The New England States and New York, having a population of 16,000,000, to constitute the Northeast unit; Pennsylvania, New Jersey, Delaware, Maryland, Virginia, West Virginia, and North Carolina, with a population of 17,000,000, the Southeast unit; the States north of the Ohio, with a population of 18,000,000, the Central-North unit; and the other States south of the Ohio, with a population of 13,000,000, the South-Central unit.

It will be observed that this division meets all three principles announced by Dr. Blake. It represents, as far as possible, a homogeneity of interests; it is sufficiently compact to facilitate successful administration; and, ignoring sectional lines as they now exist, it does away with sectional solidarity; and, in addition thereto, it does not subject one section to the charge that it has too large a representation. A division of this eastern territory in any other way would not accord with the above principles, and would be open to the charge that the division was the result of a gerrymander in order to give one section more power than it was entitled to.

But we must not deceive ourselves or the brethren of the North. Such a division will not be, and ought not to be, approved by Southern Methodism, especially when the avowed purpose is to break up the solidarity of the South. **Why this intense desire to destroy sectional solidarity?** If there were true unity between the two sections, there would be not only a sectional solidarity, but a national solidarity. If there were such a unity between the two Churches as would justify unification there would be no cry against sectional solidarity, but such a condition would be welcomed, and the two Churches would be welded together by the fires of holy love and form one complete whole. Solidarity means an entire union or consolidation of interests and responsibility. Sectional solidarity in matters spiritual should not be condemned, but should be commended and encouraged. It is only when such a consolidation is effected in an unholy cause that it deserves the condemnation of a just people.

Besides, homogeneity of interests produces solidarity. The first and third principles stated by the Doctor are, therefore, antagonistic and cannot exist together; for, when homogeneous interests exist in any section there will necessarily follow a solidarity in that section on every question affecting those interests. Such has been the case with the South—when its interests have been touched it has been a practical unit. In matters of doctrine and religion it has always been divided; so in matters of local interest. In only one field has it solidified, and that is in national politics. It seems that her attitude in that particular has been misunderstood by the North, and that section has time and again fought the South most bitterly, and has solidified under the "bloody-shirt" banner. The last instance that we had of this was only in the last national campaign, and is not yet ancient history. The political solidarity of the South is the result of conditions affecting her social and institutional life, which has been endangered. Rev. J. H. Light has most admirably stated the cause of this solidarity, in saying "The truth is, the solidarity of the South is not due to a crust of aristocratic sentiment; it is due to the pressure of several thousand atmospheres of racial, moral, and institutional danger that surrounds us at every turn." Such being the case, it is evident that the South will never consent to a destruction of this solidarity until this danger is removed. Yet brethren of the North propose to break up this solidarity not by removing this pressure, but by dismembering the Southern Church, and rendering it unable to resist this danger.

Again, this condition exists only in party politics, and the Southern Church has never, as a church, taken part in party politics, and has never had anything to do with this solidarity, and should she now consents to unify with a Church whose avowed purpose is to enter politics and break up the solidarity of the South, as it now exists, she would reverse the principles by which she has heretofore been governed and be untrue to her traditions. If she does so consent, the good white people of the Southern States will reject her and cast her out of the land, and Methodism will have no influence with them.

It is to be hoped that the Southern Church will not be an Esau, selling her birthright of purity, liberty, freedom from politics, and of service to the people of this land, for a mess of pottage, consisting only of dismemberment, for the purpose of attacking the social, political and institutional life of our Southland. **"Eternal vigilance is the price of liberty."**

Greenwood, Miss.

TO THE MEMBERS OF THE MINISTERS' RELIEF ASSOCIATION, NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: The Rev. R. M. Davis, who passed to his reward on last Saturday, May 9, was a faithful member of the Ministers' Relief Association of our Conference. Assessment No. 17 is now due. Send to JOHN PARK, Treasurer.

Starkville, Miss.

HOUSE ON CAMP GROUNDS FOR SALE.

Located on Tabernacle square; has advantage of sea and land breeze; in full view of Gulf; 10 rooms with sanitation, gas, electric lights; furnished throughout. Price $500. Address Mrs. T. E. Seale, 1914-23d ave., Gulfport, Miss.

SONG EVANGELIST AND PIANIST.

Fifteen years' experience with revival singing. Best of reference furnished. Ready to give date at once. Address Mr. and Mrs. W. Annan Bassett, 23 Ashland ave., Asheville, N. C.

M. & M. ICE CREAM COMPANY

Ice Cream and Ice Cream Bricks

1921 CAMP PLACE, : : : Phone Jackson 1883

PICNICS AND FESTIVALS OUR SPECIALTY

RELIEF FOR THE VANGUARD.

Rev. W. W. Pinson, D. D.

Contributions are coming in for War Relief for Missionaries. It is not to be wondered at that people respond to so worthy an appeal. It would be strange if they should fail to do so. The $20,000 asked for should be in hand in thirty days. The rate of exchange and the high prices in China have stopped building enterprises. These must wait. They have waited long already. They are sadly needed, but they do not suffer hunger, nor cold, nor embarrassment, and distress. We are pleading now for men, women and children, who, though far away in space, are very near to our hearts. There are 351 Americans involved, besides many native workers. The usual allowance has been made them, up to the limit of available resources. This is barely sufficient under normal conditions. Under the extraordinary war conditions, it is hopelessly inadequate. Missionaries in the Baptist Convention recently declared that even bare necessaries of life were beyond their reach. As for clothing, they must needs go without, except for making over and sometimes turning the old ones inside out. A missionary of another Church who has seen service and endured untold suffering in the war area, wrote me the other day: "Our allowance is about half sufficient. We must have relief, and are trying to raise it." One of our own missionaries on furlough offered to resign his salary and remain at home for the relief of his brethren in China. Another said to me: "I have spent $1500 savings—all I had. I do not know how I am to manage now." This same missionary wrote some time ago from Mexico: "I have just paid $10 for a box of soda crackers," and added with characteristic missionary spirit, "I do very well on oats and crackers." One of our missionaries wrote from China that work would have to be closed unless relief came soon, though he knew not where to begin and it was like breaking one's heart to think of doing it.

With the relief we are asking, promptly furnished, the missionaries can manage till we can increase our regular appropriations or conditions change. But the pinch is on now and relief must come, and come at once. If each one will do his "bit" and do it now, the remedy will be quick and easy. "Every man as he purposeth in his heart, so let him give—not grudgingly or of necessity, for God loveth a cheerful giver."

Send contributions to J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tennessee.

THE NEWTON DISTRICT CONFERENCE.

The Newton District Conference convened at Montrose, Miss., May 15, 1917, under the presidency of Rev. W. L. Linfield, presiding elder. Dr. Rolfe Hunt, President Mississippi Conference Training School, was elected secretary, and Rev. W. A. Hays of the Decatur charge, assistant secretary. Brother Linfield opened the services by reading the recent address of the Bishops.

The Preaching.

The introductory sermon was preached by Rev. J. C. Chambers, of Newton. He dealt in a practical way with the sacrament of the Lord's Supper, after which the sacrament was administered to the large congregation present.

At eleven o'clock on the 16th, Rev. J. H. Grice, of Bay Springs, preached thoughtfully and effectively on the mission of the Church to the local community. At 3 p. m., Rev. H. R. McKee presented a carefully prepared sermon on the "Claim of the Church on the Individual." At 7:45 p.m., Rev. M. L. White of Homewood spoke directly to the unsaved on "The Value of the Soul." He gave an opportunity for penitents to come forward for prayers and a number came.

At eleven o'clock on the 17th the preaching was done in a humble and devout spirit by Rev. M. R. Jones, of Raleigh, on "The Divinely Called Ministry of the Church." Rev. W. A. Hays had been announced for a sermon at 3 p. m., on "Christ the Savior of the Church;" but, owing to pressure of business, that service had to be dispensed with, to the regret of all. The closing sermon was by Rev. J. M. Corley, of Lake, on "The Prodigal Son." The discourse was especially directed to the unsaved and showed careful preparation, as well as prayerful delivery.

The Connectional Interests.

Rev. Robert Selby, who was reared in the bounds of the Newton District and is held in high esteem by our people, made an address and took a collection in behalf of the Lamar School of Law of Emory University.

Prof. G. L. Harrell of the Millsaps Faculty, who is Conference Lay Leader, spoke concerning Millsaps and the work of the laymen.

Rev. M. M. Black, Commissioner for Millsaps, spoke in behalf of the dormitory fund for that institution, saying some illuminating things on kindred matters as well.

Rev. J. L. Neill, Sunday School and Missionary Secretary, who is a native of Montrose and an alumnus of the Mississippi Conference Training School, was present with his valuable helpmeet, with his abounding vitality and energy, and of course handled well the interests of his two departments.

Mrs. J. C. Clark of Laurel, representing the woman's missionary interests of the district, spoke briefly but impressively, and she was followed by Mrs. Walker, president of the local society at Laurel.

At the request of the presiding elder, the President of the Mississippi Conference Training School spoke briefly of that institution. He was followed by Rev. W. B. Hogg of Laurel, who spoke eloquently of the work already accomplished and especially of the possibilities of the institution if present plans are carried out. He was thanked by Mr. P. L. Blackwell and Mr. C. F. Neill, who are zealous members of the Board of Trustees. These were followed by Rev. J. L. Neill, who made an appeal for subscriptions to the institution, which met with a hearty response, notwithstanding hurried conditions, and resulted in a subscription of $337.

Rev. J. B. Randolph, superintendent of the Orphanage, looked well after the interest he so nobly represents; and our brotherly Rev. H. M. Ellis of Memphis was present to remind us of the Hospital which he hopes we will get nothing out of. His appeal was impressive and sound.

Boards and Standing Committees.

As the record had been lost for some time, the offices of District Trustees were, by resolution, declared vacant, and the presiding elder appointed as successors to the old board, J. L. Crawford, C. L. Neill, and J. R. Mitchell. G. R. Nobles of Raleigh was elected District Lay Leader. G. R. Nobles, W. C. Mabry, P. L. Blackwell and R. C. Pugh were elected lay delegates to the Annual Conference, with W. A. Lewis and C. M. Langford as alternates.

The presiding elder appointed as a Licensing Committee: Revs. J. C. Chambers, H. J. Moore, J. G. Galloway, and J. M. Corley.

Bay Springs won out as the place for the next meeting of the Conference.

A resolution of thanks was offered to the pastor and community and also to the officers of the Conference. Messrs. J. T. Gammage and P. J. Abney rendered appreciated service in getting delegates and visitors about in their automobiles. There was manifested a general feeling that the presiding elder carries his people on his heart and strives to advance their interests fairly and impartially. In fact, good fellowship abounded to a rare degree and all feel that lasting benefits will follow the meeting of this Conference.

ROLFE HUNT, Secretary.

Montrose, Miss.

A CASE OF SELF-RESPECT AND RESPECT FOR THE CHURCH.

Dr. J. A. Macdonald, editor of "The Globe," Toronto, will deliver the "Cole Lectures" at Vanderbilt College, beginning April 29. There was a time when the announcement of these lectures was of great interest to Methodism. But since being kicked out, the Church has been too busy "building a better one" to care very much what goes on at the institution that so dishonored the Church that gave it birth.—Alabama Christian Advocate.

Our Bishops were right in taking steps to sever their relation to the Cole Lectureship. Respect for the Church requires such a course. We can not see how any loyal Methodist preacher, to say nothing of a faithful Bishop, can have any color of participation in the Vanderbilt immorality of robbery of the Church.

A. METHODIST.

CAN THEY DO IT?

The Methodist Episcopal and the Methodist Episcopal Church, South, at Poplar Bluff, Missouri, have decided not to wait on the results of the joint commission for getting together. They have already agreed to unite and decided on the name for the united Church—"Methodist Church"—and have referred the matter of adjusting property rights, etc., to Bishops Quayle and Hendrix. Bishops have very great power in Methodism—some people think they have entirely too much—but it is doubtful even if two Bishops can change the name of a Methodist Church or settle property matters where two of them unite. Of course, any number of people have the right, if they see fit, to form a church, and we suppose they can call it by whatsoever name they wish; but whether they can take the property of the Methodist Episcopal and of the Methodist Episcopal Church, South, and use it for the new church, is very questionable. Nor have the Bishops the right to dispose of property in either of the Churches named; certainly, our Bishops have not that right so far as our Church property is concerned. What right will the Bishops of either Church have to appoint ministers of our Church to "Methodist Church"? It looks very much like the enthusiasm for union on the part of the Missouri brethren has got them into a right bad fix. We sincerely hope that the Methodists nowhere else will undertake what the brethren at Poplar Bluff have tried to do.—Wesleyan Christian Advocate.

THE POPLAR BLUFF FEDERATED CHURCH.

It is due to state that the two Methodist Churches of Poplar Bluff, Missouri, have sought counsel of the two Bishops concerned, Bishop Quayle and myself, and have been visited by both. They simply gave their blessings without consenting to pass on the property question, waiting until such time as the two General Conferences shall act. One of the church buildings, much out of repair, has been sold and the two congregations are worshiping together, each contributing to the benevolences and the pastoral support of its own Church, under a purely private understanding which has thus far proved quite satisfactory, so reported, and they seem willing to continue the present arrangement indefinitely while the two pastors are seeking to develop the work of the kingdom in a neglected part of the city. They are not calling the present work a United Methodist Church, but simply a Federated Church, after the example of many communities where there is not room for two or more Churches.

EUGENE R. HENDRIX.

FROM THE TEXAS CHRISTIAN ADVOCATE.

However, we wish to say in the second place, it requires a rather liberal interpretation of our General Conference provision for "federation" if we would justify the procedure at Poplar Bluff. The General Conferences of the two Churches have made provision whereby one Church may not enter the territory of the other and erect a church where the sister Church is already meeting the demands of the situation. And under this provision exchange of properties has been made possible and such exchanges actually have been made, as when the Church, North, surrendered its work in Cuba and we surrendered our work in the Philippines. * * *

Should the example of Bishop Hendrix be followed by our College of Bishops, and should "federated Churches" be organized in every community where real unification is demanded, the result might be the disintegration of large sections of our own Church. And should unification fail these "federated Churches" would constitute a new family in our already too largely divided Methodism, or else one or the other of the parent Churches would suffer the loss of such organizations. We are opposed to "federated" Churches after the order of the Poplar Bluff Church, and we appeal to our Bishops, not for "their blessing," but for strict conformity to the law and usages of our Church.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Great Battle

A COLLECTION OF BREWERY OBITUARIES.

(From the American Issue.)

In the obituary section of the American Brewer for May is a striking commentary on what beer and the brewery business do to their devotees. The article contains obituaries of five brewers. Note the ages at which they died.

Frederick Max Huber, 41 years old; died from apoplexy after an illness of nearly two years.

Gustave Mostler, 53 years old.

John Pope, one day after reaching his 55th birthday.

Arnold Schoenegg, 41 years old, dropped dead in his home from heart trouble.

Christian Schmidt, aged 59 years.

(This obituary collection leads us to recall the words of Henry Ward Beecher: "What harlot weeps for a harlot? What debauchee mourns for a debauchee? They who join with you in evildoing, will shed few tears when disaster and ruin overtake you."—The Editor)

THE LIQUOR DEALERS IN ERUPTION AGAINST METHODISM.

"The Menace of Methodism" is the title under which the Liquor Dealers' Journal in its current issue pays its respects to Methodism in general. Methodists have long suspected that they were not in favor with the liquor folks. It seemed that nothing Methodistic was just right—allowing the periodicals and organizers of the liquor forces to be the final arbiters in morals and religion, as well as in law and social life.

The Journal seems at last to have made the discovery that there is some sort of connection between Methodism and the Anti-Saloon League, and the favorite alibi of the liquor men is upset by this discovery. Too slow-witted to be aware that the anti-saloon propaganda, under whatever name, is simply the Church in action against the saloon, their contention has been that the temperance movement is carried forward by a set of designing politicians, only remotely connected with the Churches and in the pay of wealthy men to advance certain isms to the detriment of legitimate business.

They have persistently contended that the Churches would not stand for the methods and the work of the Anti-Saloon League, and it gives them a distinctly rude jolt to stumble on the fact that the Churches are the wicked partners in the business, the Methodist Church in particular, being even something worse—a kind of deus ex machina.

Listen to this particular howl:

So flushed is the Methodist Church with its domination of affairs in the United States that at last it has come out from under cover and openly flaunted itself in the faces of the people and the churches which still believe that this should be "the land of the free," that citizens should have liberties and that there should be no unison of Church and State.

The "menace" is to be met by stirring up the other denominations against the Methodists, after this fashion:

What think ye of this, ye Roman Catholics, Episcopalians, Lutherans, Unitarians, Jews, and members of other liberal churches and denominations? * * * Are you all ready to bow down and acknowledge the Methodist Church as the supreme power in the United States to-day * * * and supinely permit it to rob you of your rights and liberties * * * and impose upon you the results of its Puritanism and fanaticism, such as will be the case if it is permitted to go on and establish here the Methodist idea of Eden?

The Journal man has got one eye open, but the miracle is recent and he is confused. By and by he will get the other eye open and will be still more astonished. He will see what has been going on for years past—Roman Catholics, Episcopalians, and all the rest, sitting in the innermost councils of the Anti-Saloon League, taking prominent a platform part in the great conventions, and being officially appointed to this work by their respective Churches.—The American Issue.

No man can produce great things who is not thoroughly sincere.—Lowell.

DISTRICT SUNDAY SCHOOL INSTITUTE, MISSISSIPPI ANNUAL CONFERENCE.

Second Session.

Dear Brethren: I give below the dates and places for holding the Second Annual District Sunday School Institutes for our Conference. The enrollment last year was indeed very creditable, but it should be more than doubled for this year. Let's make it not less than 1500.

The universal consensus of opinion last fall was that the first sessions of these Institutes were by far the best Sunday school meetings of any kind ever held in our State. Certainly this was true for Methodist workers. They each dealt with the practical, every-day problems of the local schools.

The program for this year will be superior to the one of last fall in every respect. I say this before you have heard it, and I feel that after you have heard it you will say more, and in stronger terms.

Cut out this schedule and keep it before you so that no other engagements will be allowed to interfere.

Places and Dates.

Port Gibson District, Fayette, Miss., September 3 and 4. Time of sessions: Monday night, Tuesday morning, afternoon, and night, and Wednesday morning. Hon. J. G. Parham, Rolling Fork, Miss., chairman. Rev. J. O. Ware, Fayette, Miss., host.

Jackson District, Flora, Miss., September 6 and 7. Rev. M. F. Adams, Flora, Miss., host. Hon. Virgil R. Howie, Jackson, Miss., district chairman. Time of sessions, Thursday morning, afternoon, and night, and Friday morning and afternoon.

Brookhaven District, Brookhaven, Miss., September 10 and 11. Rev. C. W. Crisler, Brookhaven, Miss., host. Mr. J. M. Wood, Brookhaven, Miss., district chairman. Time of sessions, Monday afternoon, and night, and Tuesday morning, afternoon, and night.

Newton District, Newton, Miss., September 12 and 13. Rev. J. C. Chambers, Newton, Miss., host. Mr. G. W. Mars, Philadelphia, Miss., district chairman. Time of sessions, Wednesday morning, afternoon, and night, and Thursday morning, and afternoon.

Meridian District, Meridian, Miss., September 13 and 15. Rev. H. B. Watkins, Meridian, Miss., host. Dr. T. K. Barefield, Meridian, Miss., district chairman. Time of sessions, Thursday night, Friday morning, afternoon, and night, and Saturday morning.

Hattiesburg District, Hattiesburg, Miss., September 17 and 18. Rev. P. D. Hardin, Hattesburg, Miss., host. Hon. W. F. Cook, Hattiesburg, Miss., district chairman. Time of sessions, Monday afternoon, and nigbt, and Tuesday morning, afternoon, and night.

Seashore District, Biloxi, Miss., September 19 and 20. Rev. H. F. Tolle, Biloxi, Miss., host. Mr. W. H. Wainwright, Gulfport, Miss., district chairman. Time of sessions, Wednesday afternoon, and night, and Thursday morning, afternoon, and night.

Who Shall Attend?

The presiding elder, each pastor, Sunday school superintendent, departmental officer, other officers, and all teachers and others interested in better Sunday school work. Every presiding elder, pastor, officer and teacher will be expected to be present.

The Speakers and Workers.

Each district officer will have charge of that department under his or her care. (See list of District Officers in Conference Journal, page 91.)

Mr. C. J. Nugent, Louisville, Ky., Divisional Secretary for the Middle Division.

Mr. A. L. Dietrich, Meridian, Miss., Divisional Secretary for the Gulf Division.

Mr. E. E. French, Nashville, Tenn., successful Sunday school superintendent, and manager Supply Department of our Publishing House, Nashville, Tenn.

A representative of the General Board of Missions. (Not yet selected.)

Rev. J. C. Chambers, Newton, Miss., member of Conference Sunday School Board, and successful Sunday school pastor.

Other Board members for part time, if not all time.

Note to Pastors and Sunday School Workers.

Your Field Secretary will appreciate it very much if you will send him list of subjects that you would like to hear discussed at your district meeting. Do this right away, please.

Pray, plan, and work that these meetings may be for more efficient Sunday school work in the bounds of our Conference, and altogether for the glory of God. Sincerely your servant.

J. L. NEILL, Field Secretary.

810 West Capitol Street, Jackson, Miss.

WHITWORTH COLLEGE CLOSING EXERCISES

Interesting and Creditable Exercises End a Successful Session for 1916-17.

Bishop J. H. McCoy, D.D., of Alabama, preached the Commencement sermon for Whitworth College Sunday, May 20, to a congregation which completely filled the lower floor of the Auditorium and overflowed into the balcony.

Rev. C. W. Crisler, pastor of the local Methodist church, presided at the service, which was an ideal Commencement occasion. In addition to hymns, the Creed, Scripture reading and prayer, special musical numbers were given as follows: Violin solo, Miss Adele McNair; vocal solo, Miss Cordelia Brister; voluntary and recessional by the entire student body of Whitworth. Miss McVoy served as accompanist. The musical portion of the service was directed by Miss Shannon, Whitworth's able teacher of vocal music.

The procession of white-clad students which entered the auditorium singing Faure's "Sancta Maria," and at the close of the service departed singing "Hark! Hark! Angelic Songs," was beautiful and impressive. On the stage were seated the Seniors and leading singers.

Bishop McCoy preached from Isaiah, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." He said that the great heroism of life was shown, not in single acts of courage or generosity, but in faithful discharge of prosaic daily duties and adherence to Christian principles under the constant temptations of weariness, financial distress, etc. He cited the strength, bravery and trials of the man who finds his salary hardly equal to the support of his family in these days of heavily increased expenses.

Bishop McCoy told the graduates that they were now going into a school whose reward would not be a visible diploma, but a strong and well-rounded character, if they did their parts well in the struggle. He spoke of famous characters, among them of Paul the Apostle, and John Wesley, whose faith and determined effort had given them power to overcome the effects of infirmity and trials, and to develop extraordinary strength of character because of them, and said that no material disad-

(Continued on Page 13)

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

SEED TIME.

Dig a bit and rake a bit,
And then we use our hoes,
Until we mark the garden out
In little beds and rows.

Here a seed and there a seed,
Each in its proper place,
And never mind the garden earth
That gets on hands and face.

Bury well and cover well,
And pat the place again;
And then we'll leave the rest of it
To sunshine and to rain.

Here a look and there a look,
As spring days come and go;
And won't it all be wonderful
When plants begin to grow?

—The Youth's Companion.

HOW MARIAN SHARED.

By Paul V. D. Hoysradt.

"I don't like Mary Gray one bit," said Marian, coming into the house one day with a big pout on her small face.

"Why, what is the trouble now with my little daughter?" asked mother.

"She plays with all my dolls just as if they were her own. She does just as she pleases with the dishes in my play-house. I won't ever play with her again!"

Marian brought her little foot down with an angry stamp, and mother at once looked up from her sewing.

"I guess my little girl doesn't know very much about Mary," she gently said.

"Why, mother, what do you mean?" Marian's eyes were wide open with surprise.

"You didn't know dear, did you, that your playmate's father and mother were too poor to even buy their little girl a doll?"

"Mary has no doll at home!" exclaimed Marian. "Why, how awful that must be."

"Yes, dear, it is. She hasn't any of the nice toys you have, and she can't cuddle any lovely dolls in bed with her like you do Susy and Jane."

When Marian heard this she was almost ready to cry. She thought of the unkind things she had just said about her little playmate, and she made up her mind to go back to the play-house right away and tell Mary she could play with anything she liked.

Without saying a word to mother she started on a run for where she had left her little friend playing happily by herself. In a few minutes she came back, however, with a very long face.

"She's gone home," wailed Marian to her mother almost crying, "and I never had a chance to tell her how sorry I was for being so unkind. She won't be back to-day."

"Gone home!" exclaimed her mother. "Why that makes it all the better. Listen, dear, if you really want to share your nice things you might give Mary one of your dolls. There's Mary Ann that Uncle Tom gave you, and you've never had time to play with. Don't you want to give that doll to Mary?"

"Why, that will be perfectly lovely, mother," cried Marian, "you always do think of the best plans."

Both mother and Marian then became very busy. Mary Ann was brought down from the nursery upstairs, looking as beautiful as new. Mother then wrapped her up in tissue paper and brought out a little card.

"What message do you wish to send with Mary Ann?" asked mother.

"Tell her that I send her to be Mary's very own doll, and she must bring her over to-morrow to take tea with my dolls in the play-house."

The card was written, and with a happy face, Marian watched Tad, the errand boy, start out with the soft parcel.

The next day brought more joy. After the tea party was over and Mary had at last gone home with Mary Ann, her new treasure, hugged tight in her arms, Marian told her mother, "She's the happiest little girl I've ever seen, mother, and just think how happy I am too, now."—Christian Intelligencer.

A BIRTHDAY TOWN.

One day, about three years ago, Dick and Dorothy paused at the railway crossing while on their way home from down the street. Old Uncle Hiram, the gateman, whom everyone in Belton knew and loved, was sitting at the door of his little house as they came along.

"My," said Uncle Hiram, "what big parcels for little folks to be carrying!"

"Well, you see," Dick explained, "we have been shopping for the birthday party."

"What birthday party?" asked Uncle Hiram, as he looked up and down the track.

"The baby's," spoke up Dorothy. "Our little Billy, you know. He's three to-morrow, and we're going to give him the finest birthday party that ever was."

"Yes," said Dick, "we have a lot of toys, and there's going to be a big frosted cake with three candles."

"Think of that, now!" cried Uncle Hiram, slapping his knee. "It makes me wish I could have a birthday party myself."

"Why can't you have one?" asked Dorothy. "Everyone in town would love to come, I know."

"Yes," added Dick, "of course everyone would. Don't old folks—I mean, don't grown-up folks have birthdays?"

"Oh, yes, we old folks have lots of birthdays," chuckled Uncle Hiram. "We have them much more often than you young folks, too; but somehow we get out of the habit of having parties."

"That's too bad," said Dorothy. "What fun you miss! Now, if you will just tell us when your next birthday comes, we'll plan a real party for you."

Uncle Hiram did not laugh this time, but looked down hard at the bright eyes raised to his.

"I can think of something better than that," he said at last. "Do you know Aunt Lizzie Wheeler, who lives almost out at the North Road schoolhouse, with only a housekeeper for company? Well, she will be eighty years old next Monday. She has been too lame for years to get out of the house. If you want to make an old person happy with a birthday party, just take her up some flowers or a cake, or any little thing, to show her that some one remembers and cares."

"We'll do it!" cried Dorothy. "And I know that Bessie Fuller and her brother Joe, and Madge Bowman, and Ted Rust, and a lot of others will go with us."

Then she and Dick hurried home, so full of the idea of a birthday surprise for Aunt Lizzie Wheeler that they almost forgot the morrow's party for little Billy.

That was how it began. Dick and Dorothy and a dozen of their young friends promptly formed a sort of birthday club, and their parents have gladly helped them in their plans. Uncle Hiram seems to know, or to have ways of finding out, every time any old person or sick person in the village is going to have a birthday, and no one can measure the happiness of the bright days that the birthday club has brought into the lives of such persons in the past three years. That is how Belton came to be known as "a birthday town."—Irving Palfrey, in Youth's Companion.

THE DRINKING MAN.

The drinking man is the first man to get sick and the last man to get well.

He is the first man to lose his friends and the last man to appreciate them.

He is the first man on the toboggan to poverty and the last man to get on his feet to find his way out.

He is the first man to get hit by accident and the last man to recover.

He is the last man to get a job and the first man to lose it.

He is the first man to die and the last man to provide for his family.

He is the first man to wail in the resurrection and the last man to find hope in the darkness of his endless night.—Western Christian Advocate.

RECENT GIFTS TO EMORY UNIVERSITY.

Rev. J. B. Trawick, of the Upper South Carolina Conference, has given to the School of Theology of Emory University a rare relic. It is a chair made by Robert Walker of Chester District, South Carolina, in the year 1795, for the special use of Bishop Francis Asbury. Robert Walker was a devout Methodist and a well-beloved friend of Bishop Asbury. His son, Robert Walker, Jr., received the chair from his father and in turn gave it to his daughter, Mrs. Elizabeth Hardin, with whom he made his home during his last years. In 1914 she died at the advanced age of 92 years. From his grandmother, Mrs. Hardin, Mr. Cauthen Simpson inherited the chair and he gave it to Rev. J. B. Trawick. It is a stout hickory chair, with arms, and was always occupied by Bishop Asbury when he visited the Walker home. The chair will be placed in the beautiful new chapel of the School of Theology, along with the pulpit made for and used by John Wesley in his open air preaching at Winterbourne, Wales.

Dr. C. C. Woods, Editor of the St. Louis Christian Advocate, has sent to the Library of the School of Theology at Emory University several very rare volumes of early Methodist literature. Among the volumes are the "Wesley Banner," "Primitive Methodist Magazine for 1838," and "The Minutes of the Methodist Conferences held in America from 1773 to 1813, inclusive."

Mrs. T. J. Dodd of Covington, Ky., has presented to the library of the School of Theology of Emory University some most interesting and valuable manuscripts left by her distinguished husband, the late Dr. Thomas J. Dodd. Among them are "A New Course in Hebrew and Aramaic," and "Vocabulary to Prometheus Vinctus." Along with these books, Mrs. Dodds sends also a collection of interesting letters, among which are letters of Dr. Abel Stevens and Dr. T. N. Ralston.

Rev. E. E. Wiley of the Holston Conference, at the request of Bishop Candler, has presented to the School of Theology of Emory University an excellent portrait in oil of his distinguished father, Rev. E. E. Wiley, D. D., who so long served as the President of Emory and Henry College. In connection with the School of Theology is to be a portrait gallery of great Methodist preachers. This collection of portraits is already large and is growing rapidly.

Misses Mary and Mattie Reynolds of Booneville, Miss., have presented to the "Lamar School of Law" of Emory University the fine law library of their distinguished father, who passed away some years ago. It is an unusually fine collection of legal authorities including many of the Reports of Supreme Courts of several States, the United States and the Reports of the Appellate Courts of Great Britain.

The library of the Law Department of Emory University is easily in the front rank of the law school libraries of the country. That Department of the University is well equipped and is doing excellent work.

A SICK MULE
A SICK MULE
Needs Dr. Tichenor's Antiseptic.
It relieves and cures COLIC and BOTS promptly and permanently.
At all Druggists.
25 and 50 Cents
Also in quart bottles.
Dr. Tichenor's Antiseptic

Christian Advocate

OFFICE 24 S. CAMP STREET, NEW ORLEANS

ROBERT A. WEBB, Editor.
DANIEL T. DALLAS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Price: One Year $1.50; Six Months 75c. To Superannuates and Widows of Preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. A. Beam, D.D., Rev. W. T. Watkins, Rev. A. J. Sigler.

Mississippi Conference—Rev. J. W. Hooper, D.D., Rev. C. Arthur Rea, Rev. J. L. Kellar.

North Mississippi Conference—Rev. W. W. Woolard, Rev. J. L. Decell, Rev. J. E. Lancaster.

TO CORRESPONDENTS.

All copy intended for publication should be neatly written on one side of the paper with pen and ink, or typewritten. Letter writers will please send their manuscripts as early as possible. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss of manuscript. Articles—be writers should send notice of them. We do not publish matter of any kind.

Editorial

A WORD FROM BISHOP MURRAH.

It unfortunately be often it be Lord's decision make an observation to the busy ministers he does han the text of prayer increasing be observation of our Church papers. This a subject matter of paramount importance. It a people, interests all who involves all of the other enterprises of the Church. We are not going to succeed as we ought unless we

Our people must be informed. The success of the Church at such an important time, and of the assistance of the masses with respect to many things that in our doctrines and polity is unattainable. However, we do not suffer as the matter in comparison with other sections. The condition referred to is widespread.

Many of our people are misinformed about matters of the gravest moment. The sources from which they derive instruction often supply inadequate and misleading information. We are now within less than a year of the General Conference session. There are reasons to believe that this will be one of the most influential Conferences in the history of our Church. We simply cannot overestimate the importance of clearing sentiment that will save us from the effects of unwise legislation.

The New Orleans Christian Advocate admirably meets our needs throughout the bounds of the territory embraced in the two Conferences in Mississippi. Its influence is recognized in all parts of our widely extended Connection. A large increase in its circulation just now would add greatly to its efficiency in promoting our interests. Let me, therefore, urge our presiding elders, pastors and official members to improve every opportunity to bring about this result. I trust that emphasis will be given to this in a way that will yield immediate fruit.

V. S. MURRAH.

Memphis, Tenn.

ANOTHER BEARING OF BISHOP CANDLER'S UTTERANCE.

We hope that the article from the pen of Bishop Candler, entitled, "The Devil Perceived," which we published in the Advocate some weeks ago, was carefully read and considered by all who receive our paper. Bishop Candler is easily one of the ablest men in the South and has had large experience as an educator. Very few have so accurate an insight into things and so far-reaching a vision as to their significance as has he. What he says is, therefore, entitled to great weight."

There is no reason to doubt that the Carnegie and Rockefeller Foundations have exerted a large influence upon the State schools and secular education in general. But to state it as fact that we believe the Church institutions have yet their largest field in which to work. Because of their greater power, they are perhaps more susceptible to criticism from this quarter. As a well-known writer, a number of denominational colleges have as a secondary function, preparing men who enter the ministry. A study of the relation of the religious bodies in the United States is better and more discriminate manner than that conducted by the struggle of these institutions to break away from the obligations and moorings of the past and stabilize new and different relations.

This question which Bishop Candler has so instructively brought to the public attention has a new pertinency now, by reason of the recent announcement of Rockefeller endowment. The Methodist Episcopal Church, South, has not recently emerged from a great conflict to determine whether the instruction of her youth should be conducted in institutions which she herself owns and controls, or in schools owned by independent agencies. That struggle took the Church from border to border, and the spirit it evoked and the interest it aroused is challenged the admiration of high-minded men throughout the nation. Stripped of its many accretions, the issue was just about building up there to form centers for our educational system, and the success that has been achieved in this undertaking has surpassed the expectations of the most sanguine. On the other hand, the Northern Methodist Church has allowed her institutions of learning to be much influenced by these foundations and other sectarian agencies, and to pass very largely from her control, and the question is, in the event of the union of the two bodies, what part of an educational system would the Church then have? It is now but we are not at all misrepresenting matters in this connection, we quote the following statement made by Rev. Thomas Nicholson, D.D., Secretary of the Board of Education of the Methodist Episcopal Church, in address at the Uniting Conference of the Union of American Methodism, held at Evanston, Illinois, in February, 1916 (italics ours):

"There is another question of rather serious import. It arises out of the somewhat different ideals of college government in the Northern and Southern half of the country. The question of the government and control of these Church institutions is a very large one. The present speaker recently interpreted the Methodist Episcopal Church, South, has been quite noticed within recent years to raise from a very loose denominational control of its colleges. **The Methodist Episcopal Church has been inclined more and more to the liberal policy. MANY OF THE COLLEGE BOARDS ARE ENTIRELY SELF-PERPETUATING BODIES.** We recently examined the charters of all the colleges of that body. We found in uniformity. There are almost as many forms of charters as there are colleges. * * * It is the judgment of the present speaker that no form of government and control yet devised a entirely satisfactory * * * **in many cases there is not sufficient permanent guarantee for that liberty of thought and academic freedom which are indispensable to higher education.** On the other hand, it is our conviction that in many colleges founded and fostered by the Church there are not adequate safeguards in the matter of control and direction. There are no proper assurances that when these colleges become fairly rich and amply endowed they will not utterly secularize and almost entirely lapse from the high purpose for which they were created.

"The proper procedure would appear to be to have a representative commission appointed which should study with care the charter of every existing institution, note the differences and similarities, the strength and the weaknesses, and which should report, if possible, in what forms of charter seem to be producing the best results, and give the Church such further suggestions as they could gather in the study of every available fact. But of that study we might hope to evolve TWO OR THREE, POSSIBLY FOUR OR FIVE, DESIRABLE FORMS OF GOVERNMENT AND CONTROL. In my judgment, there must necessarily be flexibility. I do not think it would be wise to place all our colleges in all parts of the country under exactly the same form of direction and control. * * * These, however are measures or administrative policy to be settled from within after union rather than antecedent to it."

We will not at this time discuss this important utterance of Dr. Nicholson, but it may be well for Southern Methodists to consider it in the light of the unification proceedings. Whether in the light of the past history of their Church, they are willing to reopen the question as to what the relations of its educational institutions are to be. In most of the schemes that have been submitted it has been proposed to let each Annual Conference decide for itself. Differences in this quite possible that some denominational may follow that would not be altogether pleasing to some of the brethren who have been moving with a seeming willingness to risk the almost any kind of union. And certainly our Commissioners need to be on watchful guard in this point.

The following press dispatch may prove of interest in this connection: "New York, May 24.—A new donation by John D. Rockefeller of $37,000,000 to the endowment of the Rockefeller Foundation was announced last night by Dr. George E. Vincent, formerly president of the University of Minnesota, who assumed the presidency of the Foundation at a meeting of the Board of Directors. The new gift increases the resources of the Foundation to $185,736,000." Dr. Vincent, the new President of the Rockefeller Foundation, is a Northern Methodist.—Editor of the Advocate.

CALLED TO THE CHURCH TRIUMPHANT.

On Wednesday, May 23, after our paper was off the press, we received from Rev. A. J. McKelvie, our pastor at Byhalia, Miss., the following note bearing date of the 21st inst.:

"Rev. R. M. Davis died Saturday morning, May 19 at 4 o'clock, after a long period of suffering well-nigh. He was buried from the church here yesterday afternoon at 3 o'clock, the funeral service being conducted by Rev. J. W. Dorman, Rev. R. A. Tucker, and myself."

It is with a deep sense of personal bereavement that we send forth this brief message. Brother Davis was on the "Honor Roll" of the North Mississippi Conference, and was one of its most loved and appreciated members, having been connected with that body almost from the date of its organization in 1870. He was in every respect an unusual man—impressive in personal appearance, large in intellect, and great in heart. His mind was naturally metaphysical in its bent. He had a wonderful grasp of theology, and possessed a most remarkable philosophic insight into men and things. He was truly a thinker, original, profound, masterful. If he had had ambition and self-assertion, we do not doubt that he would have become widely known, but these elements were conspicuously lacking in the make-up of his personality. Probably nothing appealed to him less than the glamor and applause of the world—he preferred the quiet to be found in the modest charge, with the opportunity it furnished for communion with the high priests of thought, to larger places that would have annoyed him with their exactions. We dare say that no one ever heard him complain of an appointment. His thinking and preaching were upon too high an intellectual plane for the average man and woman—hence he could not be called a minister of popular pulpit gifts; but we have never known his superior as a conversationalist, and his charms in the social circle were irresistible.

But, best of all, Brother Davis was a man of deep piety—pure in heart, clean in thought, reverent in spirit, high-minded, noble, and honorable. There was about him no trace of envy, foolish pride, or littleness of any kind. He was outstandingly good-natured, and there ever beamed forth from him, like light from the sun, a sincere love for his fellow-men. In him there was a marvelous blending of strength and gentleness. The fragrance of the Rose of Sharon hung all about him.

It grieves us to think that we shall see him on earth no more, but we shall cherish the hope of renewing fellowship with him in the skies, where the pang of separation will never more pierce kindred hearts. We assure the bereaved loved ones that they have our sympathy and prayers.

BLOWING DOUBLE BLASTS.

Only a few days ago Zion's Herald was almost furiously inveighing against "racial Conferences," proclaiming them to be unchristian, divisive, and hurtful; but now it is arguing in favor of creating and perpetuating them all over the earth. This in less than a fortnight is some somersaulting! The Northwestern Christian Advocate also has done a pretty good reversal "stunt." Well may Southern Methodists beware of forming an alliance with a Church whose leading representatives hold to what they affirm to be their principles and convictions so loosely that they can be taken on or thrown off "in a jiffy," as they may think expediency demands. They might change again after we were involved so that we could not retreat. A constitution would be a very unsatisfactory protection against a capricious and discordant majority, which could at least keep up a continual disturbance. The record of the Northern Church as a "treaty-keeper" is not one to inspire confidence.

Organic union, unless the two Churches were really in accord as to their true convictions concerning all important matters, would likely prove a curse instead of a blessing. What is worse than a wrangling household?

PERSONAL AND OTHER NOTES.

Rev. Theo. Copeland, D.D., has just closed a fine meeting in his church at Pine Bluff, Ark., in which there were 30 additions.

Bishop Morrison has stated in his "Autobiography" that he will request to be relieved from active service at the next General Conference.

Rev. S. H. Caffey asks that the address of his Advocate be changed from University to Victoria, Miss., as he has returned to his charge for the summer.

Rev. and Mrs. T. S. Randle, after an absence of six years, are again in Louisiana, and they desire their friends to know that their address is Farmerville, La.

We acknowledge with thanks the reception of an invitation to attend the Commencement exercises of Trinity College, Durham, N. C., June 3-6. The program is an inviting one.

The proposal to raise $100,000 endowment for Whitworth College is a movement in the right direction. Good for Dr. Cooper and the Board of Trustees of that historic institution!

Dr. Newell Dwight Hillis, of New York, delivered an address in the Athenaeum, this city, last Friday night in the interest of the "Liberty Loan."

From McCall Creek, Miss., Rev. T. M. Ainsworth writes: "The spiritual interest of our charge is growing, and we are looking for a great revival of Christianity in the near future."

Rev. R. I. Collins, of Courtland, Miss., has been active in the interest of the Advocate, he having just sent to the Publisher eight renewal subscriptions. He reports that his work is doing well.

Brother B. C. Lee, of Coushatta, La., sends us 2 subscriptions from his community, and adds the following note: "The paper makes its visits regularly and meets with a glad welcome in our bomes."

We are grateful to Rev. H. P. Lewis, Jr., of Madison Station, Miss., for 6 subscriptions to the Advocate. Brother Lewis may be depended upon to take care of all the interests of the Church in his field.

Rev. Paul H. Grice asks us to state that his address in the future will be Wiggins, Miss. He writes that he is giving his best efforts to the circulation of the Advocate. The prospects for a good year are bright.

Our congregation at Macon, Miss., observed the "Day of Prayer" designated by our Bishops last Sunday, having arranged therefor a special service. Rev. E. Nash Broyles is the brilliant young pastor of this church.

On next Monday evening, June 4, at 8 o'clock, Mrs. Kato Davis Raymond, organist, assisted by Mrs. T. O. Adams, soprano soloist, will give a recital in the Carrollton Avenue Church, this city. The public is cordially invited. An offering will be taken for the music fund.

The Annual Address of Whitworth College was delivered by Rev. R. H. Harper, pastor of the Parker Memorial Church of New Orleans. The Brookhaven papers referred to Brother Harper's message as a scholarly and polished one that was highly creditable to the occasion.

The meeting just closed at West Point, Miss., resulted in great blessing to the church there. Rev. L. P. Wasson writes: "More than a hundred people were definitely touched for a better life. There will be at least fifty to go into the different churches. Brother Culpepper was with us. He is a great preacher and evangelist."

The Bulletin of St. Mark's Hall (this city) for May shows continued activity and gratifying achievements in the service of the Master. The new workers there, Miss Ruth Byerly, Miss Emma Vogel, and Miss Frances Denton, are in place and busy with their respective duties.

Read the appeal in behalf of Paino College by Dr. Gilbert, which appears in this issue of the Advocate. Let our pastors, congregations, and Sunday schools AT ONCE lend a helping hand to this worthy cause. Southern Methodism cannot afford to let this institution suffer for a lack of funds.

Rev. O. S. Lewis, pastor of the Gibson Memorial Church of Vicksburg, Miss., sends us 4 subscriptions, appending in his letter the following note: "We are making gratifying progress at Gibson Memorial. All departments of the church are growing. The Sunday school especially is showing a marked gain."

We acknowledge the reception of an invitation to the marriage of Miss Alma Whitehead to Rev. James Frederick Sparks, at the residence of the bride's parents, Rev. and Mrs. H. Whitehead, in Birmingham, Ala., at 8:30 o'clock on June 6, 1917. We extend to the happy couple congratulations and all good wishes.

Rev. A. O. Evans, D.D., a prominent member of the Little Rock Conference, died at Arkadelphia, Ark., on the 23d inst. Dr. Evans was a cousin of our Brother E. N. Evans of Louisiana, and had succeeded him as financial manager of Henderson-Brown College. His death is a great loss to that institution and to the Church.

The Center Point (Miss.) Church recently gave Rev. W. W. Murray a pounding, and he writes that his "pantry looked like a little grocery store." Brother Murray has a teacher-training class of 15 at the Pleasant Valley Church, and the work in general in his charge is prospering. He has our thanks for three subscriptions.

We are indebted to Rev. Francis R. Power, our pastor at Pelican, La., for a printed invitation to the Commencement exercises of Centenary College, which will be held June 3 and 4. The Graduating Class this year numbers five, and Brother Power's name is included in the list. We sincerely wish that we could be present.

Under date of May 21, Rev. E. Nash Broyles, of Macon, Miss., writes: "Rev. Robert Selby was with us yesterday in the interest of Emory University, and he delivered, I believe, the greatest educational address that I have ever heard. I have for Brother Selby, both as a man and as a Commissioner, a very high appreciation."

Rev. W. N. Dodds, our faithful pastor at Verona, Miss., has our thanks for 6 subscriptions from his charge. From Brother Dodd's letter, we take the following: "Things are progressing nicely with us. We have a choice people to serve. Rev. T. H. Lipscomb, our new presiding elder, is moving about much and doing his work well."

We are indebted to Rev. James M. Lewis, of Prentiss, Miss., for 5 subscriptions to the Advocate. Brother Lewis reported that a gracious revival was in progress among the people at Prentiss. He was being assisted in the services by three of his brothers—B. W., H. P., and O. S. Lewis. This quartet make a fine team in evangelistic work.

Rev. W. T. Woodward, our pastor at Oak Grove, La., has, we regret to state, lately been ill. We trust that he will soon be quite himself again. Brother Woodward's letter brought us 3 subscriptions, for which he has our thanks. He will be the host of the Monroe District Conference, which will be held at Oak Grove, June 19-21. He states that this occasion is being looked forward to with much interest.

Rev. C. A. Northington, pastor of the New Albany (Miss.) Circuit, sends us a notice of the death of Miss Maggie Tate, which occurred on April 28, after an extended illness, along with a copy of her farewell message to her home church. These will appear in the next issue of the Advocate. We have learned with sorrow of the demise of this faithful servant of the Master, who in her lifetime exercised a wide influence for good. The bereaved loved ones have our sincere sympathy.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere for two or more subscriptions, sent in within the past few days: Rev. J. Hendrix Mitchell, Boyle, Miss., 6; Rev. S. N. Young, Satartia, Miss., 4; Rev. T. B Cottrell, Mt. Olive, Miss., 2; Rev. C. H. Ellis, Lintonia charge, Miss. Conf., 2; Rev. D. W. Babb, Crawford, Miss., 6; Rev. C. H. Herring, Harrisonville, Miss., 3; Rev. J. G. Galloway, Forest, Miss., 7; Rev. A. B. Barry, Meadville, Miss., 3; Rev. W. S. Selman, Olive Branch, Miss., 4.

The Course of Study of the Northern Methodist Church, recently discussed in the Advocate by Dr. Ridout, of Taylor University, has been approved by the College of Bishops of that denomination, with the exception of Prof. Soares' book, which Dr. Spencer, of the Central Christian Advocate, declared to be as "rationalistic" as Renan's life of Christ. This last volume was endorsed, being put out merely "in the interest of peace." This action seems to have practically committed the Church, North, to the new theology. This alone is, in our opinion, reason enough for opposing organic union with that body. We shall have more to say on this subject in the near future.

At its recent meeting in Birmingham, the General Assembly of the Southern Presbyterian Church adopted a resolution declaring that it considered union with the Northern Presbyterian Church as "impracticable," but named a committee to hear the representatives of the latter body. There was in the resolution a suggestion about "federation" that looked as if the Southern Church would like to stop, if possible, the wastage of men and money that is being caused by the efforts of the Northern Church to invade the South.

Rev. N. L. Loftus, our energetic pastor at Perth, Miss., writes us as follows: "Our quarterly conference met to-day, May 23, and I reported 6 new and 2 renewal subscriptions to the Conference organ from the Nebo charge." Brother Loftus is resolved to see that the Advocate is circulated among his parishioners, and we highly appreciate what he is accomplishing in that direction. We trust that our paper will prove a blessing to the homes into which he is enabling us to send it. There are many good people within the bounds of his work.

The following telegram from Dr. James Cannon, Jr., Chairman of the National Legislative Committee, should put every friend of national prohibition on the alert: "The great effort being made to put the country on a beer and wine basis is exceedingly dangerous, being calculated to retard real national prohibition many years. If the prohibition leaders and the people press upon Congress complete national prohibition, without compromise, urging the abolition of the liquor revenue, the victory is near and the future is assured. It is no time for compromise."

Rev. J. B. Randolph, of Jackson, Miss., was awarded the B.D. degree at the recent Commencement of Millsaps College. Brother Randolph was graduated from the Iuka (Miss.) Normal College with the A.B. degree in 1897, and subsequently attended Millsaps for a time. Later he went to Vanderbilt University, and there brought up his academic standing sufficiently to secure the B.D. degree. The filing in which he has done at Millsaps this year has been accomplished without interfering with his duties as Superintendent of the Mississippi Methodist Orphanage.

Rev. John L. Williams, of Shreveport, La., has been appointed by Governor Pleasant on a commission, composed of five members, to consider the advisability of establishing an institution for the instruction of the deaf, blind, and dumb of the Negro race. Brother Williams is the Superintendent of the Louisiana Child Finding and Home Society. He informs us that he will attend the National Children's Home Convention, to be held at Pittsburg, June 4-6. While away, he will also visit St. Louis, Philadelphia, and New York, to study the institutions in those cities which care for homeless waifs.

In referring to some articles that he has lately been printing, Dr. T. N. Ivey said in the Nashville Advocate of last week: "In all this there is much to strengthen the Southern Methodist conviction that the Negro should have his own separate General Conference, as well as separate Annual Conferences." We beg to remind our distinguished confrere that the conviction of Southern Methodism, as it was expressed by its General Conference, was in favor of an "independent Church." Dr. Ivey may have meant this, but it is rather noticeable that he did not say this—especially at this particular juncture.

We have regretted to learn of the death of Mrs. Emily Clower, which occurred at the home of her daughter, Mrs. M. R. Gadberry, near Black Hawk, Miss., some three weeks ago, at a ripe old age. She was the widow of Mr. Green B. Clower, an uncle of Major R. W. Millsaps, who preceded her to the grave many years ago, and a daughter of the Rev. Stephen Johnson, of Carroll County, Miss. She was a devoted Christian and was ready for the Master's summons when it came. Among her surviving children is Mr. G. B. Clower, of Morgan City, Miss., who is well known for his faithful service to the Church in his community.

Dr. Edgar Blake, of the Northern Methodist Church, has submitted through the press what is termed a new plan to arrange for the colored contingent in the proposed unified Church. It leaves the Negroes IN the Church, on all the General Boards, with a proportionate representation in the Supreme Court of the Church, and with a vote on all questions of a constitutional character affecting the entire new organization, and, along with this, it would entangle the Southern Methodist Church in a world-wide arrangement in which it would be literally overwhelmed. It would merely take the Negroes out of the white General Conference (this was proposed in Dr. Blake's other plan), leaving the way open for the political Northern Methodist Church to carry on its intermeddling work among the colored people of the South upon a still larger scale. That Southern Methodists will fall in with any such plan, we do not for one moment believe.

Muller-Walle Summer School of Lip-Reading

A Summer School of Lip-Reading for Deaf and Hard-of-Hearing Adults or Children will be held in Sewanee, Monteagle, and Bersheba, Tenn., during July and August, if a sufficient number of persons enroll before the opening, July 1st. For particulars address **Miss Arbaugh's Private School for the Deaf, Macon, Ga.**

CAMP JUNALUSKA

Finest Camp in the South for girls. Lake Junaluska, N. C., in the "Land of the Sky." Boating, Bathing, Tennis, Basket Ball, Mountain Climbing, Nature Study, Hand Craft, Folk Dancing, Music and Dramatics, Red Cross Class, Good board, Experienced Councillors. The best place for a happy, healthful and wholesome vacation. Season June 5th to September 5th. Write for booklet. **MISS ETHEL J. McCOY, 169 Charlotte St., Asheville, N. C.**

Laugh When People Step On Your Feet

Try this yourself then pass it along to others. It works!

Ouch! ? ! ? ! ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callous from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Kill All Flies! They Spread Disease

Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for

Daisy Fly Killer
Sold by dealers, or 6 sent by express, prepaid, $1.00.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Our Foreign Advertising is in Charge of

Jacobs & Co., Clinton, S. C.,

SOLICITING OFFICES:

New York—118 E. 28th St.....E. L. Gould
Chicago—420 Advertising Bldg...W. B. Porcher
Detroit—Hotel Tuller.....C. L. Winn
St. Louis—1500 Central Natl. Bank Bldg., M. E. Gammon
Nashville—161 8th Ave. N.....J. M. Riddle, Jr.
Atlanta—Wesley Memorial Bldg...J. B. Keough
Asheville, N. C.—421 S. Main St.....G. H. Ligon
Philadelphia—1421 Arch St.....A. O'Daniel
Richmond, Va.—Murphy Hotel...J. W. Ligon

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SARAH LOUISE, daughter of the Rev. C. M. Crossley, pastor of our church at Philadelphia, Miss., was born on July 23, 1896, and departed this life on April 6, 1917. Louise was converted and joined the Methodist Episcopal Church, South, when eight years old, and ever afterwards exemplified the power of Jesus Christ to save, and to keep that which she had "committed unto Him against that day. Following a severe spell of typhoid fever in early life, she was left afflicted and grew worse until the end came. For eight years I have known the family, and for three years was a frequent visitor in the home, and during all this time I never knew her to murmur or complain about her lot in life; but she was ever bright and cheerful. She was always anxious about the progress of church work, the salvation of the lost, and had a deep interest in everything that pertained to the Master's Kingdom. Her voice is hushed, her roller-chair is empty, her place in the family circle is vacant—Louise has gone to be with Jesus. May God bless the bereaved father, mother, and each of the children, who did all they could to make life worth while to a "shut-in."

Her friend,
J. E. SAMPLEY.
Ingleside Church, Macon, Ga.

The subject of this sketch, Miss SARIAH AMANDA PIERCE, was born in the year of our Lord, 1833, and was married in early life to Mr. William Isaac Hilton. Of this union there were born 11 children. They were blessed with a large family and many close relatives, having 48 grandchildren and 68 great-grandchildren. Mrs. Pierce was converted in childhood, and joined the Methodist Episcopal Church, South, at Harrisville, Miss., of which she was ever afterwards a faithful member. Her children are all Christians and they rise up and call her blessed. Two of her sons are superintendents of Sunday schools on the Harrisville charge. The father and six of the children had preceded her to the better world. She died on January 26, 1917, at the home of one her sons. The funeral was conducted the next day at the M. E. Church, South, by her pastor, in the presence of a large congregation of friends and relatives, after which the body was laid away in the family cemetery to await the resurrection of the just. So, dear friends, let us not weep as those who have no hope, but let us commit our ways unto the Lord, and trust also in him, and He will bring it to pass. Then will He say unto us at the resurrection of the just, "Come unto me—inherit the Kingdom prepared for you from the foundation of the World."

C. H. HERRING, Pastor.

The subject of this sketch, Mrs. T. W. HOLMES (nee Lulu R. Conerly) was born on September 10, 1855, and was married to T. W. Holmes on December 22, 1882. To this union were given seven children, now grown, who, with the devoted husband, are left to mourn her absence. On April 18, 1917, in her home at Tylertown, Miss., after several months of suffering and patient waiting, she fell peacefully on sleep to wake in a better world. Sister Holmes was converted and joined the Methodist Church in youth, and lived a consistent Christian life. She loved her Church and responded willingly and gladly to its calls and demands. The writer received much good by association with her as her pastor for three years. It was her own request, as he bade her good-by on leaving for his present pastorate, that he write a tribute to her memory when the end came, which she felt was near. Her devotion and faithfulness in service to her husband and children were beautiful. Their attachment to wife and "Mamma" was tender and noticeable by all. Her quiet, gentle, unassuming disposition and faithful service won for her many friends. A good woman of many virtues and a strong character has gone. The home, the community, and the church will miss her, but their loss is her eternal gain. May God bless and sustain the sorrowing ones! T. B. COTTRELL.
Mount Olive, Miss.

RICHARD T. BAILEY was born in Lexington, Miss., on May 4, 1850, and fell on sleep at his home in this place on May 14, 1917, after a distressing illness of several weeks. He was married to Miss Addie F. Bailey on May 30, 1882. To them were born two sons and four daughters, all of whom are living, save one daughter who died in infancy. His wife and three daughters were with him when the end came. One son, Prof. Bailey, of Charleston, Miss., came at once. The other son was with the U. S. Army in the Philippines. Brother Bailey joined the M. E. Church, South, when quite young, and enjoyed its fellowship, attended its services, and aided in its work to the close of his life. My first meeting of this good man was upon the occasion of a visit to his Sunday school class, whose recitations he enjoyed richly. He was a good citizen, doing well his part in building up his community. He was a faithful companion and father, and thus secured the devotion of his family, every member of which delighted to minister to his wants in his illness. His patience under suffering was beautiful. He expected to die at almost any moment and was not surprised, I am sure, when he tried to take a step in his room and instead moved into the other world. After appropriate services at the church, his family and a host of friends accompanied his body to the cemetery, where it was placed beneath a flower-covered mound.

BEN P. JACO, P. C.

IN MEMORIAM.

Whereas, God in His wisdom has seen fit to call from her earthly walks, to walk with Him and His redeemed, one of our beloved members, Mrs. DORA COSTLEY GUICE, relict of the late Rev. George Guice, who died on May 11, 1917, at the residence here of her son-in-law, Mr. Bell, we, the Brookhaven Methodist Missionary Society, offer the following resolutions:

1. That we give expression to our feeling of sorrow in the removal from us of this gentle, refined, Christian coworker.

2. That we shall miss her kindly greeting and the influence of her consecrated life.

3. That we extend to her children and the members of her family the earnest, heartfelt sympathy that springs from communion in sorrow in this bereavement.

4. That a copy of these resolutions be sent to the family of our deceased sister; also that copies be furnished the New Orleans Christian Advocate and our local papers for publication, and that these resolutions be spread upon the minute book of our Society.

Signed: Mrs. Charles W. Crisler, Miss Carrie B. Terry, Mrs. L. S. Prohy.
Brookhaven, Miss.

"Unless the mind of a child is fed with that which is good and wholesome, it will be as sure to go astray as a starving sheep."

Christianity means one thing, and one thing only: eternal life in the midst of time, by the strength and under the eyes of God.—Harnack.

If we believe where we cannot see; if we continue patient and if we endure to the end, that end will make it clear "that God is light, and in Him is no darkness at all."—Christian Intelligencer.

TAKE YOUR MEDICINES

REGULARLY—Hood's Sarsaparilla Before Meals—Peptiron Pills After.

This combination is having wonderful success everywhere.

It is sweeping poor health and fear of mental and physical breakdown out of many homes.

It is restoring lost appetite, giving the glow of health to the cheeks, making faces bright and complexions clear, and literally giving worn-out, brain-fagged people the strength of iron.

For it combines that most useful of all metals—iron—in a course of medicine that is peculiarly effective.

Hood's Sarsaparilla is made from an unsurpassed formula of blood-purifying and stomach-toning remedies, including sarsaparilla, mandrake, dandelion, yellow dock, wild cherry, gentian and other valuable alteratives and kidney and liver remedies.

Peptiron Pills, named from pepsin and iron, include these with nux and other blood and stomach tonics—just what physicians prescribe.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO

New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Telephones, Main 3442 and Main 4792
J. R. WELLS, Division Pass. Agt.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

ECHOES FROM OXFORD AND ELSE.

By Mrs. A. F. Callaway.

Dear Dr. Meek: Perhaps some of your readers would be interested in a message from Oxford, Miss., at this time. Our people here are not unlike others all over our great country, in that they are somewhat disturbed over the war situation. Several Oxford boys and a number from the University have volunteered. Some have gone to training camps, and others to the farms, according to their several ideas of patriotism; while the older and more conservative of our citizenry are "staying by the stuff," and lifting their hearts daily to God for an early and comforting end to these distressing times, which we believe would never have come to pass had all the leaders of all the nations concerned been meek and lowly followers of Jesus, "the Prince of Peace," who came into this battle-scarred world "that men might have life, and that they might have it more abundantly," his very advent being ushered in by a legion of angels singing as no earthly choir can ever hope to sing, "Glory to God in the highest and on earth peace, good will toward men."

Our pastor, Rev. E. S. Lewis, has just closed a very successful two weeks' meeting at our church here, under the leadership of Rev. J. O. Hanes and Mr. Waltermire, of Birmingham, Ala., with all the churches of Oxford co-operating; and we feel that much and lasting good was accomplished. Brother Hanes preaches the old-fashioned gospel in the old-fashioned way—a way that has never been improved upon. His simplicity and earnestness touched the hearts of the people. Christians were edified—numbers joining in public prayer and testimony, who had not hitherto tasted such sweetness in religion. We received into our Church twenty-odd persons on profession of faith, and several by letter. In all, we have received this year up to date more than forty.

Mr. Waltermire is being gloriously used of God in the singing of the gospel. Like David, "the sweet singer of Israel," the harmonious melody of his divinely musical voice arrests all who come within its reach.

The meeting closed with an old-fashioned love feast, in which hundreds participated, regardless of creed or social standing, and the atmosphere that pervaded the auditorium, from the rear pew to the chancel, was permeated with a refreshing sweetness akin to heaven.

Brother Lewis is pushing the work of repairs upon the church building, making ready for the Annual Conference this fall, which we are all looking forward to with a deal of interest and pleasure, while mingled with it is also a feeling of sadness over the separation at that time from our pastor, who has served us capably and faithfully for four years, and endeared himself not only to his own flock, but to every one whose life he has touched. God has certainly rewarded his consecrated walk and Christ-like conversation in Oxford, and though his person will be removed from her midst in a few short months, his influence will linger as a fragrant aroma, silently whispering of Jesus whom he has so earnestly preached through the years. We felicitate the people who shall have him for their pastor in the future.

It was my great privilege a few weeks since to attend for the first time the State Sunday School Convention in the city of Jackson, and to me it was a season of religious instruction and helpfulness. What a feast to the soul to touch lives with such characters as constitute the interdenominational workers,—the cream of all denominations gathered together for the glory of God and the extension of His Kingdom in the earth!

As I sat in the beautiful auditorium of the Galloway Memorial Church and listened to the messages of faith and hope, and rich experience from the lips of men and women who have given their very lives unreservedly in the Master's service, I could but exclaim in my heart with David, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Dr. Meek, I love the Methodist Church, and am just as loyal to it as I know how to be; and I think this is the true reason why I appreciate genuinely all Christian endeavor, regardless of denominational lines. Usually those who love their own the best have great capacity for loving others too, for the brighter and steadier the light, the farther out it will shine.

The Sunday school business is a big business and is receiving the attention of our greatest men and women the world over, who have found out the secret, that the majority of our most consecrated Church supporters come into the Church through its influence. Words are inadequate to express, and money could not buy, my Sunday school experience—what it has meant for me and what I have seen it do for others through the years. It is indeed and in truth, as some one has expressed it, "The Church in swaddling clothes," "The recruiting station of the Church," etc. God's richest blessings have been profusely showered upon it, and to-day it is recognized as the Church's fairest child. If I had a thousand lives to live, I'd give them all in active Sunday school service, and if I had a thousand children to rear, I'd place them all under its influence, and confidently expect them in due time to line up in the Church and develop into useful Christian men and women. So here's a glad hand and an admonition of good cheer to all Sunday school workers everywhere: Many of you are giving your very best service for Christ and humanity's sake, regardless of monetary consideration. May I whisper in passing, "God bless you?"

"Let's labor on; spend and be spent—
Our joy to do the Father's will;
It is the way the Master went;
Should not His servants tread it still?

Let's labor on; tis not for naught;
Our earthly loss is heavenly gain;
Men heed us, love us, praise us not;
The Master praises — What are men?"

"The secret Christian will either fail to be a secret, or he will fail to be a Christian."

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve-force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of incstimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerveforce, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions, which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

If Your System Is Poisoned

with acids, you cannot know what it is to be healthy. Acids poison the blood and are the source of many diseases affecting the heart and arteries, skin and mucous surfaces, joints and muscles, and the brain and general nervous system. Some of these diseases are Rheumatism in various forms, Catarrh, Eczema, Pimples, boils, rashes, and other skin diseases, Malaria, Scrofula and general blood troubles. In order to restore yourself to a healthy condition, you must drive these acids from your system and purify your blood.

S. S. S. has been purifying and revitalizing the blood of thousands for fifty years. It is a purely vegetable remedy, and is the most efficient agent known for cleansing the blood and building up the system.

Ask for it at your druggist's, and don't accept a substitute. For special medical advice write to Medical Department, Swift Specific Co., 308 Swift Building, Atlanta, Ga.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.
617 CAMP STREET. PHONE MAIN 2196

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea (hot)	*1 cupful (5 fl. oz)*	*1.54*
Green tea (cold)	*1 glassful (8 fl. oz. exclusive of ice)*	*2.02*
Coca-Cola (fountain)	*1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)*	*1.21*
Coca-Cola (bottlers)	*1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)*	*1.12*

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

J1

MRS. CATHERINE MILLSAPS.

The passing of dear ones whom you have known always makes this old world feel very poor and makes the world beyond very near. Such have been my thoughts as, one by one, the faces in a splendid oid circle in old Cane Ridge Church have passed beyond.

The latest of these to go was Mrs. Catherine Millsaps, affectionately known to us all from childhood as "Aunt Catherine." She was born on March 11, 1825, at Clifton, in Jefferson County, Mlssissippl, being the daughter of Mr. and Mrs. Thompson B. Shaw. She was reared and educated among the simple but refining scenes of the old plantation days and came to a splendid young womanhood with those graces of culture, dignity, and religion that marked our mothers of the "old South."

On January 5, 1848, she was marrled to Mr. Armstrong E. Flowers, who died on March 31, 1859. In 1860 she was married to Judge Jackson Millsaps, who had moved from Copiah into Jefferson County, and who was for many years one of the stanchest citizens and best men of the "Clifton" community. He was an uncle of the late Major R. W. Millsaps, of Jackson, Miss., and was very much loved by him. For more than forty years their home was the center of a delightful hospitallty, and they themselves were the beloved recipients of the affection of the community. Happy memories come to me now of "spending the day" at their house and of the cluster of beloved forms in a circle totally transferred to the great beyond. I am sure no "drawing room" scenes in all the earth ever knew a more joyous fellowship. These home scenes, multiplied many times, characterized the old church gatherings, where in the happy services and in the fellowship of the churchyard this couple were enthusiastic participants.

With no children of her own, Mrs. Millsaps' home was the home much of the time the children of kindred, who revere her memory now, and who tenderly ministered to her needs in old age.

On March 29, 1904, Judge Millsaps, in his ninetieth year, passed from earth, and now side by side the husband and wife sleep in the old churchyard, hallowed by so many sacred associations. She died on February 21, 1917, in the home of Mr. and Mrs. T. Frank Baker, where her last years were spent—not far from the old homestead. I say died, but I simply mean going home where the loved ones of long ago are the loved ones forevermore—Mrs. Mary Watkins, Mrs. Georgie Arnett, Mrs. Esther Jones, Mrs. Katherine Millsaps, and a hundred others! "What a gathering that shall be." Mrs. Millsaps, of Harriston, her niece, writing of her, says: "This is the last one of the dear old ones we loved from Cane Ridge." Yes, but if we are faithful we shall see them all in the sweet bye and bye.

H. B. WATKINS.

Meridian, Miss.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

FROM REV. D. W. BABB.

Dear Brother Meek: We had our new church dedicated by Bishop Murrah last Sunday. He preached a fine sermon. The Bishop looks well. We are glad indeed to have him preside over our next Conference.

Brother Woollard was with us, holding our second quarterly meeting, Saturday last. He was at his best. Brother Woollard grows in efficiency as he grows older. So ought we all to do.

We are living in perilous times from many standpoints—but little money in circulation, and foodstuffs unreasonably high. In consequence of the signal failure of almost all crops in this prairie country last year, and the ravages of the boll wevil the two years preceding, we are facing serious times. However, our people are working as never before and economizing, so that if we make a good crop this year the outlook will be more hopeful. Our financial success depends on the kind of crop we make.

Our people, as a rule, are loyal to the Church. Spiritually, we are in as good condition as we have been in for years. Our Sunday schools promise well, and we are proud of our new church, which we hope will stand 50 years and more.

I see that our dear Brother R. M. Davis is dead. It will not be long until we, too, will have to answer the summons.

We had a splendid district conference last week at Shuqualak. All of our preachers were there. A good delegation of laymen was elected to attend the next Annual Conference. The war prospect looks threatening for us. May we live to see the nations of the earth made free from tyrannical oppression!

Doctor, we are glad you are at the head of our paper. We will do all we can to sustain you. Very cordlally,

D. W. BABB.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

(In part)

Bonita, at New Hope, June 9, 10.
Lake Providence, June 16, 17.
District Conference at Oak Grove, June 19-21.
Monroe (11 a. m.), June 24.
West Monroe (8 p. m.), June 24.
Seashore Divinity School at Biloxi, Miss., June 26-July 5.

ALBERT S. LUTZ, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

(In part)

Forest and Morton, at Forest, June 3, 4.
Laurel, First Church, June 10, 12.
Laurel, Kingston, June 10, 11.
Laurel, 14th Ave., June 13.
Montrose, at Read's Chapel, June 16, 17.
Newton, June 24.
Lake, at Hickory, July 7, 8.
McDonald, at Scotland, July 13.
Decatur and Union, at Good Hope, July 14, 15.
Bay Springs, at B. S., July 21, 22.
Chunky, at Chunky, July 28, 29.
Philadelphia, August 3, 5.
Neshoba, at Mar's Hill, Aug. 4.
Homewood, at Gasque Chapel, Aug. 9.
Raleigh, at Boykin, Aug. 10.
Trenton, at New Prospect, Aug. 11, 12.
Clarksburg, at Lodebar, Aug. 15.
Shiloh, at Forest Hill, Aug. 16.
Rose Hill, at Hopewell, Aug. 21.

W. L. LINFIELD, P. E.

NORTH MISSISSIPPI CONFERENCE.

Corinth Dist.—Third Round.

Corinth, First Church, June 2, 3.
Corinth, South Side, June 3, 4.
New Albany Station, June 10, 11.
Iuka Station, July 17, 18.
Wheeler, at Hebron, June 22.
Shannon, at Chesterville, June 23, 24.
Dumas, at Jacobs Chapel, July 7, 8.
Ripley and Blue Mountain, at B. M., July 9.
Myrtle, at Friendship, July 10.
Hickory Flat, at Palestine, July 11.
Rienzi, at Edgar Chapel, July 12.
Booneville Ct., at Blythe's Chapel, July 13.
Marietta, at Palestine, July 14, 15.
Chalybeate, at Mt. Pleasant, July 22, 23.
Kossuth, at Kossuth, July 27.
Mooreville, at Andrews Chapel, July 28, 29.
Mantachie, at Hebron, July 30.
Guntown and Baldwyn, at Pleasant Valley, July 31.
Golden, at New Hope, Aug. 3.
Tishomingo, at Paradise, Aug. 4, 5.
Corinth Ct., at Green's Chapel, Aug. 7.
New Albany Ct., at Mt. Olivet, Aug. 11, 12.
Ripley Ct., Aug. 18, 19.
Booneville Station, Aug. 21.
Iuka Ct., at Salem, Aug. 23.
Silver Springs, at Paul's Chapel, Aug. 25, 26.
Burnsville, at Burnsville, Aug. 28.

The Corinth District Conference will be held at Rienzi June 19, 21.

T. H. DORSEY, P. E.

Grenville Dist.—Third Round.

(In part)

Leland, June 10, preaching 11 o'clock a.m.; June 20, preaching and business session, 8 o'clock p.m.
Boyle, June 10, preaching 8 o'clock p.m., at Boyle; June 17, preaching 8 o'clock p.m., at New Salem; June 18, business session, 10 o'clock a.m., at Boyle.
Greenville, June 17, preaching 11 o'clock a.m.; July 18, business session, 8 o'clock p.m.
Shaw, June 24, preaching 11 o'clock a.m., at Litton; June 25, business session, 4 o'clock p.m., at Shaw.
Merigold, June 24, preaching 8 o'clock p.m., at Alligator; June 25, business session 10 o'clock a.m.

V. C. CURTIS, P. E.

Durant Dist.—Third Round.

Lexington, preaching, June 3.
Kosciusko, preaching, June 10.
Sallis charge, at McAdams, June 16, 17.
McCool charge, at Bowle, June 23, 24.
Ackerman charge, at Ackerman, June 24, 25.
Sidon and Cruger, at Sidon, July 1.
Tchula, July 1, 2.
Vaiden and West charge, at Bowling Green, July 7, 8.
Pickens charge, at Richland, July 10.
Noxapater charge, at Mt. Pleasant, July 14, 15.
Louisville charge, at Rocky Hill, July 17.
High Point charge, at White Hall, July 21, 22.
Chester charge, at South Union, July 23.
Ebenezar charge, at Ebenezar, July 28, 29.
Kosciusko charge, at Ethel, July 31.
Hesterville charge, at Shady Grove, Aug. 4, 5.
Poplar Creek charge, at Popiar Springs, Aug. 11, 12.
Kilmichael charge, at Tomnolen, Aug. 12, 13.
Beliefontaine Ct., at South Union, Aug. 14.
Slate Springs Ct., at New Hope, Aug. 15.
Eupora and Maben, at Maben, Aug. 18, 19.
Mathiston Ct., at Providence, Aug. 24.
Black Hawk Ct., at Popiar Springs, Aug. 25, 26.
Acona, Aug. 30.

Let every pastor be ready with written report on Education at the third quarterly conference.

W. W. MITCHELL, P. E.

"Christ ventured His all on love."

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Valiette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, Donaldsonville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

Safeguard Yourself

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven, well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Freedom is not the right to do as you please, but the liberty to do as you ought.—George Eliot.

"God sets no lesson that cannot be learned."

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitarium treatments, and what it did for me, why should it not do the same for others? Should anyone doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

Killed by Poisons

All scientists agree that poisonous products in the blood are eliminated by the kidneys. The kidneys act as a kind of filter for these products. When the kidneys are changed or degenerated, by disease or old age, then these poisons are retained in the body. If we wish to prevent old age coming on too soon, or if we want to increase our chances for a long life, Dr. Pierce of the Invalids' Hotel, Buffalo, N. Y., says that you should drink plenty of water daily between meals and with your meals to flush the kidneys. Then procure at your nearest drug store Anuric. This Anuric drives the uric acid out.

If we wish to keep our kidneys in the best condition a diet of milk and vegetables, with only little meat once a day, is the most suitable. Drink plenty of pure water, take Anuric three times a day for a month. Anuric is many times more potent than lithia and dissolves uric acid as hot water does sugar.

YOU'RE AN EASY PREY, with your flesh reduced below a healthy standard, for Consumption and other Scrofulous and dangerous diseases. And it's for just this condition that Dr. Pierce's Golden Medical Discovery is especially valuable.

If you're thinner than you ought to be, whether from wasting diseases, defective nutrition, or whatever cause, the "Discovery" will surely bring you up to the healthy standard. By restoring the normal action of the deranged organs and functions, it arouses every natural source and means of nourishment. A strength-restorer and flesh-builder. It can be had in tablet or liquid form. Ingredients printed on wrapper.

Dr. Pierce's Pleasant Pellets are the original little liver pills, first put up over 40 years ago. They regulate and invigorate stomach, liver and bowels. Much imitated but never equaled. Sugar-coated and easy to take as candy.

WHITWORTH COLLEGE CLOSING EXERCISES.

(Continued from Page 6)

vantage or weakness could hinder spiritual growth and power.

Bishop McCoy's sermon was eminently appropriate to the occasion, and illuminating and inspiring to all in an unusual degree. Whitworth College was indeed fortunate in having so able and distinguished a gentleman to preach the Commencement sermon.

In the evening Bishop McCoy preached a magnificent sermon to a second large congregation for the Y. W. C. A., of which Whitworth has a flourishing organization.

Special musical numbers were a trio by Misses Louise Butterfield, Sharbrough and Woodward, a solo by Miss Hettye Taylor, and a violin solo by Miss Esther Zwirn. Miss Florence Collins played the piano accompaniments.

Whitworth's Graduating Exercises.

Whitworth's graduating exercises, which occurred Monday evening, were attended by a large and interested audience in spite of the unfortunate conflict of the Chautauqua and Commencement.

The closing exercises were impressive, and worthy in every way of the institution's fine traditions.

The first number was the March from Tannhauser, played by Misses Virgie Cooper, Lucile Cassedy, Gus and Blanche Ferguson, to which the seniors in cap and gown entered the auditorium and took their places on the stage.

After a prayer by Rev. J. L. Decell, the program was continued with a two piano selection by Misses Chadwick and Carruth, a beautiful solo by Miss Cordelia Brister, an address by Rev. R. H. Harper, a piano solo by Miss Edith Pearson, delivery of diplomas, certificates and medals, announcements and benediction.

Seated upon the stage, in addition to the graduates, were Dr. I. W. Cooper, President of Whitworth; Miss Janie Drake, Dean of Whitworth; Dr. C. W. Crisler, pastor of the local Methodist Church; Rev. R. H. Harper, of New Orleans; Rev. Mr. Randolph, of Jackson; Dr. Mounger, of Port Gibson, and other prominent members of the Methodist ministry.

In introducing Rev. R. H. Harper, pastor of the Parker Memorial Church, New Orleans, Dr. Cooper stated that Mr. Harper was a splendid student at Centenary College, La., when he was president there, and Mr. Crisler a professor, and Mr. Harper referred in his acknowledgment to the strong and inspiring influence of these gentlemen during his college days.

Mr. Harper's address was polished and scholarly, and in closing he made complimentary mention of Whitworth's well established reputation for high Christian character and thorough scholarship.

Dr. Cooper, assisted by Miss Drake, presented the diplomas and certificates as follows:

A. B.—Nattye Bell, Rusie King, Mabel Potter, Lucile Sauls, Myrtis Woodward; B. L.—Flora Mae Grafton, Marjo Hawkins, Nellie Magee, Evie Lee White; Diploma in Stenography and Typewriting — Frances Decell, Ciara Douglas, Winnie Greer, Hattie Hoffman, Virginia McNeil, Maud Walker, Nell Vann; Diploma in English—Flora Mae Grafton, Lucile Higdon, May MacDowell, Nell Vann, Eugenia Erwin, Maud Kittrell, Sue Beth Sullivan, Evie Lee White; Diploma in Piano—Florence Collins, Alma Sauls, Leslie Rush, May Vardaman; Diploma in Expression—Marjo Hawkins; Diploma in Domestic Science—Ruby Morgan; Certificate in Piano—Ethel Brazil, Mary MacDonald, Ruby McGehee; Certificate in Stenography and Typewriting—Fay Bailiss, Beulah Jones; Certificate in Stenography, Typewriting and Bookkeeping—Christine Doty.

Dr. Mounger awarded the scholarship medals as follows: First year preparatory, Alice Malone; second year preparatory, Ruby Powell; third year preparatory, Gladys Fly; fourth year preparatory, Virgie Cooper.

Dr. Cooper expressed his appreciation of the fine service given by the faculty this session, and praised Miss Drake, dean, and Mrs. Pond, matron, in particular, while the students applauded. He complimented the student body upon their good conduct and earnest work, and stated that the session just closed had been a very satisfactory one. Dr. Cooper stated that denominational schools could not compete much longer with institutions supported by the State unless well endowed, and that in recognition of this an endowment fund of $100,000 would be raised for Whitworth.

Dr. Cooper's administration of Whitworth has been conspicuously successful, a fact due in an unusual degree to his extraordinary executive ability, business judgment, high Christian ideals, sound scholarship and altruistic spirit. It is no flattery to state that Dr. Cooper is one of South Mississippi's greatest assets, and friends of Whitworth in particular and Christian education in general should rejoice that there is a prospect of his obtaining in the next few years the material resources needed to extend Whitworth's usefulness.

* * *

GIRLS, do you like pretty Nails? You will be delighted with **DAINTY GIRL NAIL GLOSS.** Beautiful polish in half a minute. Does not wash off. Guaranteed to please or money refunded. Prepaid 25c. Agents wanted. Address M. K. Schilling, New Orleans, La.—Adv.

MONROE DISTRICT NOTES.

The Monroe District Conference will be held at Oak Grove, in West Carroll Parish, from June 19 to 21. The opening sermon will be preached by Rev. I. T. Reames, of Rayville, at 8 p. m., June 19.

The pastor, Rev. W. T. Woodward, will have the brethren from Oak Grove to meet the trains at Delhi on June 19 at 2:23 p. m., in order to take the delegates to the conference in automobiles, which will drive you thirty miles up the Mason Ridge, giving you a view of some of the most fertile lands to be found anywhere; also passing some of the famous Indian mounds, around which cluster many sacred traditions. Much of this country has just recently been settled and in a few years will be adorned, beautified, and made to blossom as a roso.

Those who do not go by auto may reach Oak Grove through Tallulah, La., by way of Eudora, Ark. Let the pastor know how you are coming.

The various interests of the Church will be considered and special emphasis will be placed on evangelism, with thorough preparation for our campaign in July.

All pastors who have formerly served in this district, and men representing connectional interests, are cordially invited to meet with us.

The district is moving on splendidly and an advance over last year is to be noted. In many instances the salaries have been increased and are being kept up better than ever before. Some new churches will be built, and an earnest effort is being made to cover all parts of the territory with the Gospel as proclaimed by the Methodists.

This should be the time for a deep spiritual awakening in every community as a preparation for meeting the most trying times in the world's history. The voice of the prophet should call the land back unto God as in the days of old. The era of a new democracy will only come after great suffering. The revival will make the good results permanent.

Monroe, La. ALBERT S. LUTZ.

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from
SHUPTRINE COMPANY, SAVANNAH, GA.

A careful school for careful parents. Located in the healthful pine hills of Mississippi. One of the Nation's leading private boarding schools. A standard college with fourteen entrance units. Offers four years college work. Preparatory course for lower grades. The **Conservatory of Music** ranks among the highest in the South. The aim is to educate Spiritually and Physically as well as intellectually. The most careful **homelike supervision,** and a beautiful **Christian atmosphere** for its students. **Write for catalog and views. J. W. BEESON, A.M., LL.D., President, Box 106 Meridian, Miss.**

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY
THE MAN AND HIS MESSAGE
By William T. Ellis, LL.D.
AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. **A source of help and inspiration to every one interested in religious welfare.**
Published by special agreement for the use of copyrighted material and photographs.
Cloth 496 Pages Illustrated
PRICE $1.00, POSTPAID.
NEW ORLEANS CHRISTIAN ADVOCATE,

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.
50c and $1.00 at all Drug Stores.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record, Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiitz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

"But, Lord, this ceaseless travail of my soul!
This stress! this often fruitless toil!
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling tempest-tossed—
They are not mine.

He looked at them—the look of one divine;
He turned and looked at me: 'But they are mine!'" L. R. M.

SOME FACTS ABOUT AFRICA.

Nearly one-fourth of the earth's land surface is comprised within the continent of Africa. It is as far around the coast of Africa as it is around the world. Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years, and the whites every eighty years.

There are 843 languages and dialects in use among the blacks of Africa. Only a few of the languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and it has undeveloped iron ore amounting to five times that of North America.

Africa has 40,000 miles of river and lake navigation, and water powers aggregating ninety times those of Niagara Falls.

One area in Africa unoccupied by missionaries is three times the size of New England; a second would make four States like New York; a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is one missionary for every 133,000 souls.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States.—World Outlook.

THEN AND NOW.

Twenty-six years ago there was not a man in all the region of Luebo that had heard the name of Jesus. Now there are over 15,600 believers.

Twenty-six years ago there was not a man that knew a letter in any alphabet. To-day there are 15,400 in day schools and 32,000 in Sunday schools.

Twenty-six years ago there was not a man, woman or child in all that vast region that could utter a word of intelligent prayer. When Bishop Lambuth was there a few years ago, he estimated that at six o'clock every morning 20,000 people gathered in the various villages for morning prayer.

THE NEGRO AT HOME.

Miss Sara Estelle Haskin, who for some years has been working for the uplift of the Negro, putting into practice at the Bethlehem House, in Nashville, her high ideals of Christian love and common justice for this needy race, has written a strong leaflet in which she sets forth clearly and forcibly our duty in this special field. The leaflet contains many pertinent statements which furnish food for careful as well as prayerful consideration. We give a few extracts from the leaflet:

"The so-called Negro problem is a sword with a double edge, cutting in two directions. If it were merely the problem of helping upward a race just beginning its journey on the road of civilization, it would be comparatively simple. There is, however, in addition to this the still more intricate attitude of our own people toward a diverse people living as our closest neighbors and the reflex influence of that attitude upon our own race. In this delicate question of the white man's attitude is found for the white man really the crux of the whole matter. It is the supremest test of the power of Christianity for his own redemption.

"We need first of all to cultivate an appreciation for God's creatures. We need to learn to know and to feel in the very depths of our souls that wherever we see a personality, be that personality ever so humble or obscure, there is a gift from God. A realization of the sacredness of all human life, regardless of state or condition or race, is the surest and only curb to the natural tendency to race prejudice.

"The sentiment of the best Negro people is just as strong for race integrity as is that of the white man, and in this sentiment lies an opportunity for the Christian white man. An appreciation on the part of the white race of the characteristic talents of the Negro and a faith in the possibility of his future, based on an adequate knowledge of his rapid advancement in the past, will help marvelously in solving the problem of race integrity. * * * Believe in the Negro, and it will help him believe in himself.

"Believe in your heart that there is no ignominy in being born a Negro and that God has set his seal upon him for a noble purpose, and you will help him to a legitimate racial pride. With this realization in his soul, he can no more desire to be an Anglo-Saxon than an Anglo-Saxon desires to be a Mongolian.

"There is every reason for hope that this race, which has meant large things to the nation in its material development, will not only continue to do this, but will also add its part in the growth of the higher national life. Even where there is discouragement we still face the command of Jesus Christ, and the vision is set before us of a redeemed world which must include all men, of all races and all climes."

FROM THE FAR WEST.

Some of your readers will be glad to hear that we had a very successful union meeting in Fresno, Cal., recently in which nearly 5000 people went forward to line up for Christ. Fully two-thirds of these had never before confessed Christ. All of the Protestant Churches had large additions and the town was moved religiously as never before. Rev. Charles Reign Scoville of Chicago was the evangelist and did splendid work in every way. During the meeting, we had with us one who is well known to many of your readers, Rev. J. L. Futrell, now of Navalencia, Cal. Brother Futrell was born near Paducah, Ky. He joined the Memphis Conference in 1868 and after two years went to Mississippi and became a charter member of the North Mississippi Conference, where he remained for more than twenty years. He then spent two years in the Indian Mission Conference and from there was sent by Bishop Hendrix to the Columbia Conference, where his health failed, and he came down the Coast to California seeking health and served a charge for a time in the mountains here. He has been a very useful man to the Church, having had nearly 3000 conversions, and having built 17 churches and 3 parsonages during his ministry.

Brother Futrell and his good wife are well stricken in years now and are in need of a helping hand to save their little home to shelter them in the evening of life. They have some land which will be very productive if they can only develop it. If the friends and former parishioners of these dear people will make them small loans of money to enable them to develop their little place it will be a godsend to them and they will gladly give notes bearing interest to secure the return of the money later on. What is done should be done quickly, as the case is very urgent. Let them hear from you at once in any amount, at Navalencia, Calif.

W. R. THORNTON, P. E.
M. HODGSON, P. C.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

RESOLUTIOONS.

(The following resolutions were adopted in the Report on Sunday Schools at the late session of the Hattiesburg District Conference.)

Whereas, we are duly appreciative of any degree of inspiration that the State Interdenominational Association may have supplied in the past, but believing its day of usefulness is gone; and

Whereas, we believe that the Churches are abundantly able to take care of all the Sunday school work of the State; therefore, be it

Resolved, 1, That the time has come when we must line up with the Sunday school work of our own Church.

Resolved, 2, That as pastors and laymen here assembled, we appeal to our people to cease to divert their money and interest into other channels, and to maintain loyally our own Sunday school work.

Resolved, 3, That we appeal to the Conference Sunday School and Mission Boards to give some definite expression as to their attitude on this vital question.

Resolved, 4, That the Secretary of this Conference be requested to send these resolutions to the New Orleans Christian Advocate for publication.

Signed: J. W. Ramsey, Jas. M. Lewis, Committee.

Parasitic Germs

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers,

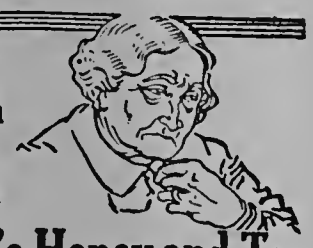
SHUPTRINE COMPANY, SAVANNAH, GA.

It is hypocrisy to pray "Thy kingdom come," and then not do anything, or give anything, or sacrifice anything, for the sake of promoting that kingdom.—The Bishop of Carlisle.

"If God made no response except to perfect faith, who could hope for help?"

Our boat is small and His sea large, yet not so large as His love.—Dr. W. L. Watkinson.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago



Don't Cough Until Weak

Foley's Honey and Tar

HELPS COUGHS QUICKLY

FOLEY'S HONEY AND TAR takes right hold of an obstinate cough and gives quick relief.

It puts a healing coating on the inflamed membranes that line the throat and air passages. It stops the tickling, loosens and raises phlegm easily. It is just splendid for bronchial and la grippe coughs and tight, wheezy breathing.

Mrs. W. S. Bailey, Lancaster, Ky., coughed almost continuously day and night, until she took Foley's Honey and Tar. After taking half a bottle, her cough began to slow up, and seven bottles entirely cured her cough.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

WIFE TOO ILL TO WORK

IN BED MOST OF TIME

Her Health Restored by Lydia E. Pinkham's Vegetable Compound.

Indianapolis, Indiana. — "My health was so poor and my constitution so run down that I could not work. I was thin, pale and weak, weighed but 109 pounds and was in bed most of the time. I began taking Lydia E. Pinkham's Vegetable Compound and five months later I weighed 133 pounds. I do all the housework and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy."—Mrs. WM. GREEN, 332 S. Addison Street, Indianapolis, Indiana.

There is hardly a neighborhood in this country, wherein some woman has not found health by using this good old-fashioned root and herb remedy.

If there is anything about which you would like special advice, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

From the Field

Guntown and Baldwyn Charge, N. Miss. Conf.

Dear Brother Meek: We have just held a splendid meeting at Baldwyn, which greatly revived our people and added 8 names to our membership roll. Brother Dorsey, our presiding elder, preached two soul-stirring sermons in the beginning of the meeting, and two sermons were preached hy the pastor, after which Rev. J. H. Bell, one of the Conference evangelists of the North Mississippi Conference, came, with his singer, and took charge of the services. Brother Bell did us good work. His preaching is clear and Scriptural, and goes to the heart. Brother Templeton sings well and is religious. The influence of this meeting in Baldwyn promises to last.

We have just held our second quarterly conference on this charge, which was very fine. The stewards made perhaps the hest report in the history of this work. We are now pressing an "every member canvass" for missions, and we hope to be able soon to pay that assessment in full. We are now looking to God to give us a great victory during the year.—J. D. Simpson, P. C.

Logansport, La.

My Dear Doctor Meek: After several weeks of enforced absence from the field I am again hard at work, much to my satisfaction. Since May 11 we have been engaged in a revival campaign here in Logansport with Rev. H. B. Perritt. The pastor will probahly tell your readers something of the work later. Logansport is a splendid community and we have here a good, suhstantial congregation. Brother Perritt is making fine progress with his work and is most generally heloved and appreciated. He is said by his parishioners to be far above the ordinary as a preacher. He is certainly a most delightful man to he associated with in the work of the church. From Logansport I go to Plain Dealing, and later to Longstreet; then we will be in Mississippi for a number of meetings. I am back in the work with all my heart and will gladly receive such invitations as I can find time to accept. My address is Yazoo City, Mississippi. Yours sincerely,

THOS. J. NORSWORTHY.

FROM BROTHER McINTOSH.

Dear Dr. Meek: Perhaps our friends would like to know where we are. We are now in the midst of an old-time revival in Throckmorton, Texas. We are holding the meeting under a big tabernacle. Throckmorton nestles among the hills, close to the foot of the plains. It is largely made up of rich ranchmen. We have just recently closed a great meeting at Austin Avenue Church, in the city of Waco, Texas. Dr. Culver is our pastor there. He is a great preacher, and a man of wonderful leadership. While there we had the pleasure of spending much time with Rev. R. A. Burroughs. I find Brother Burroughs to be the same consecrated and loyal man to the Church that he was when in Mississippi. He is a man that has grown in the deep things of grace, and it was a great pleasure to be with him. Brother Burroughs is doing a great work for the orphans of Texas.

We will close our services here in a few days, and go to Wichita Falls for a meeting. After that meeting we expect to turn our faces back toward old Mississippi. I am ahly assisted in my work by Mr. Lloyd P. Bloodworth, who is my chorister, and my wife, who has charge of the women's and young people's work.

Success to you. I greatly enjoy the reading of the New Orleans Advocate. It grows hetter all the while.

Yours fraternally,

W. M. McINTOSH.

A GREAT DAY AT EUPORA.

Dear Dr. Meek: Sunday, May 13, was perhaps the greatest day in the history of the Methodist Church in Eupora, Miss. We were honored with the presence of Bishop James H. McCoy, of Birmingham, Ala., whose coming had been looked forward to with the greatest interest, by not only the Methodist Church, but hy the whole town.

The membership of the Methodist Church worked very faithfully to make possible this occasion. On January 1 of this year there was a debt of $1636, of almost three years' standing, hanging over this church. Early in January a committee of three (ladies) was appointed to begin collecting money with which to pay this debt. This committee, upon their own request, was met by the pastor for a short prayer service before beginning this work.

For several days the committee worked very earnestly, until it seemed as if they had done what they could," when the work was taken up by a committee of men, and carried to a successful end. When the church was free from debt, Bishop McCoy was invited to come over and dedicate it. May 13 being the only Sunday that the Bishop had open, we asked him for that time and he gave it to us.

Bishop McCoy arrived in due time and preached a really great sermon at 11 o'clock, after which he dedicated our church. Having been invited on behalf of the graduating class of the Eupora High School, the Bishop preached another great sermon at 8 p. m. before the graduating class and hundreds of others. The town was well prepared and anxious to receive the Bishop, as it had never been honored with a visit from one of our "chief pastors" before.

Bishop McCoy made many friends here, even during his brief stay, and "those who know him best, love him most."

We were glad to have with us on this occasion Rev. J. T. McCafferty, our pastor at Durant, Miss., and a former pastor of this splendid charge. Brother McCafferty is much loved hy all of the people of the town.

We were also fortunate in having with us our presiding elder, Rev. W. W. Mitchell. Brother Mitchell is in high favor with the people of this charge and throughout the entire district. He is doing a great work, and I am sure that under his leadership our district will he second to none when the Bishop calls for the reports from the Durant district.

Our second quarterly conference was held on May 12, and, despite the talk about "hard times," our good people raised the pastor's salary from $945 to $1000, and we are indeed praying for, and looking forward to, a good year.

THOS. H. MILLS. P. C.

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

L&N Louisville & Nashville R. R.

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES

—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10
Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily to September 30 Inclusive
Limit October 31, 1917

CALIFORNIA

Tickets will be on Sale June 15 to Sept. 30, Inclusive; Limit Oct. 31, 1917

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

Write for Booklet on the Wonders of the "Apache Trail" of Arizona

L&A RAILWAY

La. & Arkansas Railway

IMPORTANT NOTICE.

Effective Sunday, April 15, 1917, a new passenger schedule on the Louisiana & Arkansas Railway will become effective. Through passenger service will be inaugurated between Vidalia, La., and all points on the Louisiana & Arkansas Railway, including Alexandria, La., Stamps and Hope, Ark. Train No. 101 connecting at Packton with Train No. 1 from the north and with Train No. 4 from Alexandria will run through to Vidalia, La., arriving at that point at 6:15 p. m. Train No. 104 will start from Vidalia instead of Jena as at present. This train will leave Vidalia at 11:00 a. m., and will connect at Packton with Train No. 4 for Hope, Ark., and Shreveport, La., and intermediate points and with Train No. 1 for Alexandria, La. Train No. 107 will leave Jonesville at 6:35 a. m., arrive Vidalia 8:00 a. m. Train No. 108 will leave Vidalia at 6:45 p. m., arrive Jonesville 8:00 p. m. Jena, La., will be the Eastern terminus of Trains Nos. 102 and 105 as at present. Ferry connection is maintained between Vidalia and Natchez and this service will afford the best and quickest route between Alexandria and Shreveport, La., and Vidalia, La., and Natchez, Miss. The time of the different trains at the terminal and junction points will be as follows:

No. 1	No. 3		MAIN LINE		No. 2	No. 4
7:45 a.m.	2:40 p.m.	Lv.	Hope	Ar.	2:35 p.m.	9:20 p.m.
8:30 a.m.	3:28 p.m.	Ar.	Stamps	Lv.	1:45 p.m.	8:35 p.m.
8:45 a.m.	3:30 p.m.	Lv.	Stamps	Ar.	1:43 p.m.	8:15 p.m.
11:05 a.m.	5:40 p.m.	Ar.	Minden	Lv.	11:35 a.m.	6:50 p.m.
11:25 a.m.	5:55 p.m.	Lv.	Minden	Ar.	11:15 a.m.	6:45 p.m.
2:15 p.m.	8:45 p.m.	Ar.	Winnfield	Lv.	8:25 a.m.	3:05 p.m.
2:15 p.m.	•7:25 a.m.	Lv.	Winnfield	Ar.	8:23 a.m.	3:05 p.m.
2:40 p.m.	8:00 a.m.		Packton		8:00 a.m.	2:40 p.m.
4:15 p.m.	9:40 a.m.	Ar.	Alexandria	Lv.	6:25 a.m.	1:05 p.m.
	•No. 5					

SHREVEPORT BRANCH

No. 201	No. 203				No. 202	No. 204
11:20 a.m.	5:45 p.m.	Lv.	Minden	Ar.	11:00 a.m.	5:25 p.m.
12:35 p.m.	7:00 p.m.	Ar.	Shreveport	Lv.	9:45 a.m.	4:10 p.m.

VIDALIA BRANCH

No. 101	No. 105				No. 102	No. 104
2:40 p.m.	8:00 a.m.	Lv.	Packton	Ar.	8:00 a.m.	2:40 p.m.
4:00 p.m.	9:20 a.m.	Lv.	Jena	Ar.	6:40 a.m.	1:20 p.m.
					No. 101	No. 103
No. 107	No. 101					
6:35 a.m.	5:00 p.m.	Lv.	Jonesville	Ar.	12:20 m.	8:00 p.m.
8:00 a.m.	6:15 p.m.	Ar.	Vidalia	Lv.	11:00 a.m.	6:45 p.m.

Immediate connection between Shreveport Branch and Main Line trains is made at Minden, La., and likewise immediate connection between Vidalia Branch trains and Main Line trains is made at Packton, affording continuous through service.

B. B. ATKINSON, Traffic Manager.

THE NEWTON DISTRICT CONFERENCE ON EDUCATION.

At its recent session at Montrose, Miss., the Newton District Conference adopted unanimously the following resolutions which were presented by the Committee on Education:

Be it resolved by this Conference:

First—That we appreciate having had with us the representatives of Millsaps College and of Emory University; and that we reaffirm our interest in these and the other educational institutions of our Church.

Second—That we heartily favor making all our Church schools intensely religious and practical training institutions that will develop a people fervent and godly in spirit and wise and skilful in action.

Third—That we think it unnecessary for the Church to maintain schools which do no more than duplicate the work of the State schools.

Fourth—That we especially commend the Mississippi Conference Training School, which is located at the seat of this Conference; that we are gratified that the President is already making some headway in the campaign for improvements, and we invite him to continue to occupy our pulpits and present this worthy cause to our charges; that we are gratified that our General Board of Education at its recent meeting at Nashville saw fit to make an appropriation to this institution for this year, and we trust that they may make a larger one next year; that we urge our Annual Conference Board to recommend an assessment at the next session of at least $500 for this school—we would strongly urge more, rather than less, than this minimum amount; that we urge the members and friends of the Church to patronize this institution, rather than secular schools of a more worldly character; that we invite those who have means to contribute, to do so without waiting to be solicited; that we pledge ourselves to do what we reasonably can to increase, in every way possible, the success and efficiency of the institution.

Fifth—That we tender our thanks to Rev. W. B. Hogg for his impressive plea for the Mississippi Conference Training School and for his voluntary donation; that we also tender thanks to Rev. J. L. Neill for his speech and donation and call for subscriptions; also that we tender thanks to those who so graciously responded with subscriptions totaling, notwithstanding other calls, $337.

The above is a true and correct copy.

ROLFE HUNT, Secretary.

WINONA DISTRICT CONFERENCE TO BE HELD AT DREW.

The District Conference for the Winona District will meet at Drew on June 12, 13, and 14. Our people will be disappointed if there is not a full attendance. They are making preparations for a great meeting and the members of the district conference will help to make it if they all come, and the Editor of the Advocate will be an actual necessity to make it go.

On Sunday, the 17th, following the district conference, Bishop W. B. Murrah will dedicate our new church at 11 o'clock a. m., and we earnestly request all the presiding elders and pastors who have served this good people to be present at the dedication. These brethren will please write me that they will be here. Our people are anxious to see these good brethren, who have helped to make them what they are, and they will be delighted to see every one of them. We desire to make a great occasion.

Now, Dr. Meek, you must come to the district conference. We want to show you what we have up here, and it may be you can arrange to come here some day.

Fraternally,

W. S. LAGRONE.

"The only man who never misses the mark is the man who never shoots."

Physicians Explain Why They Prescribe Nuxated Iron So Widely

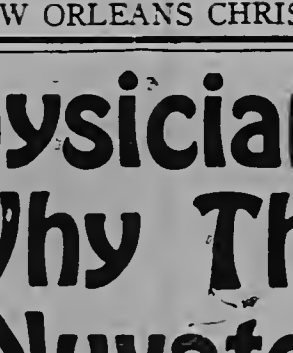
For Creating Red Blood, Building Up the Nerves, Strengthening the Muscles and Correcting Digestive Disorders—Often Increases the Strength of Delicate, Nervous, Run-down Folks 100 Per Cent. in Two Weeks' Time.

CHICAGO'S FORMER HEALTH COMMISSIONER SAYS IT SHOULD BE USED IN EVERY HOSPITAL AND PRESCRIBED BY EVERY PHYSICIAN

Opinions of Dr. Howard James, late of the Manhattan State Hospital of New York, Dr. A. J. Newman, Former Police Surgeon, City of Chicago, Dr. Schuyler C. Jaques, Visiting Surgeon, St. Elizabeth's Hospital, New York and Other Physicians Who Have Tested Nuxated Iron in Their Own Private Practice.

NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY.

New York, N. Y.—It is conservativeiy estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron. Extracts from some of the letters are given below. A special messenger was sent to interview the Former Health Commissioner of Chicago, Wm. R. Kerr, as it was known that he had personally used Nuxated Iron. Commissioner Kerr said



William R. Kerr, Former Health Commissioner, City of Chicago

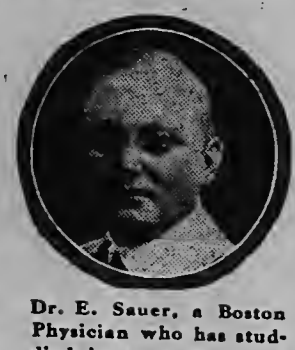
"As Health Commissioner of the City of Chicago I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving, strength-building effect, and in the interests of the public welfare I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe my own great physical activity is due largely to-day to my personal use of Nuxated Iron, and if my endorsement shall induce anaemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

Dr. A. J. Newman, Former Police Surgeon, City of Chicago, and Former House Surgeon, Jefferson Park Hospital, Chicago.

In commenting on the above Dr. A. J. Newman, Former Police Surgeon of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, said: "I heartily endorse everything Former Health Commissioner Kerr says about this remarkably efficacious preparation. It has been my particular duty during the past six years to assist in keeping Chicago's five thousand bluecoats in good health and perfect fighting trim so that they would be physically equipped to withstand all manner of storms and the ravages of nature's elements. Recently I was prompted through an endorsement of Nuxated Iron by Dr. Schuyler C. Jaques, Visiting Surgeon, St. Elizabeth's Hospital, New York, to give it a trial. This remedy has proven through my own tests of it to excel any preparation I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders."

Dr. Howard James, late of the Manhattan State Hospital of New York, and formerly Assistant Physician, Brooklyn, State Hospital.

Dr. Howard James, late of the Manhattan State Hospital of New York and formerly Assistant Physician, Brooklyn State Hospital, said: "Nuxated Iron is a most surprising remedy. A patient of mine remarked to me after having been on a six weeks' course of it: 'SAY, DOCTOR, THAT THERE STUFF IS LIKE MAGIC.' Previous to using Nuxated Iron I had been prescribing the various mineral salts of iron for years, only to meet complaints of discolored teeth, disturbed digestion, tied-up, hardened secretions, etc., when I came across Nuxated Iron, an elegant, ingenious preparation containing organic iron, which has no destructive action on the teeth—no corrosive effect on the stomach, and which is readily assimilated into the blood and quickly makes its presence felt in increased vigor, snap and staying power. It enriches the blood, brings roses to the cheeks of women, and is an unfailing source of renewed vitality, endurance and power to men who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day."



Dr. E. Sauer, a Boston Physician who has studied both in Medical Institutions.

Dr. E. Sauer, a Boston physician who has studied both in this country and in great European Medical Institutions, says: "As I have said a hundred times over, organic iron is the greatest of all strength builders. Not long ago a man came to me who was nearly half a century old, and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of twenty and as full of vigor, vim and vitality as a young man—in fact, a young man he really was notwithstanding his age. The secret, he said, was taking iron—Nuxated Iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in—now at 50, after taking Nuxated Iron, a miracle of vitality and his face beaming with the buoyancy of youth.

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good, and as a consequence you become weak, pale, and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well: you owe it to yourself to make the following test: See how long you can work, or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Many an athlete and prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down in inglorious defeat simply for lack of iron."

Dr. Schuyler C. Jaques, Visiting Surgeon, St. Elizabeth's Hospital, New York.

Dr. Schuyler C. Jaques, visiting Surgeon, St. Elizabeth's Hospital, New York, said: "I have never before given out any medical information as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not double your strength and endurance in ten days' time. It is dispensed by all good druggists

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3198.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 7, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

The high liver is generally a short liver.

* * *

The teaching that the Church has always most needed is that of example.

* * *

The old way is the only way. With all their inventiveness, men can construct no new route to heaven.

* * *

There is such a thing as being broader than the truth, which is frequently very narrow. One may well beware of such a breadth.

* * *

There are some who talk about "thinking in terms of continents" who think chiefly in the thoughts of other men—sometimes forgetting to make the proper accrediting.

* * *

Not all the Jesuitism in the world is shut up in the Roman Catholic Church. Most of the other denominations have at least a few sprouts of it. Like all the other vices, it has a spreading tendency.

* * *

No one can measure this side of eternity the influence of a holy, Christian life, obscure though it may seem. From it go forth a light and power, which cannot but impress and help others. It is when it is thus bodied forth that Christianity makes its mightiest appeal. And every one, whether possessed of one or ten talents, may thus faithfully witness to the saving and keeper power of Jesus. To what extent are YOU doing this?

THE SECRET OF TRUE SUCCESS.

In the concluding words of the Gospel according to St. Mark is contained the following statement: "And they (the disciples) went forth and preached everywhere, the Lord working with them." This was immediately after the Master's triumphant ascension.

These words, "the Lord working with them," explain the secret of the marvelous achievements of the early Christians. And herein is set forth a truth that should never be forgotten. "Without Me, ye can do nothing," declared our Lord. All the human machinery and methods that well-meaning men may bring into existence, whatever other results of a praiseworthy character they may produce, can not of themselves impart spiritual life to the souls of men and build up a truly vital and conquering Christianity. A reasonable amount of organization is necessary, but too much of it, especially if it is relied upon, may become a hindrance. Bishop Wilson's concluding speech at the last General Conference contained a warning at this point.

It may be well to note, in this connection, that the promise of our Lord's presence and co-operation is predicated upon our teaching men to observe ALL THINGS THAT HE HAS COMMANDED US. The whole Gospel of Christ is needed to save mankind. There is nothing superfluous in it.

DR. ABBOTT VS. ST. PAUL.

In The Outlook of May 30, Dr. Lyman Abbott has an article on "The Pernicious Habit of Self-Examination," in the course of which he says: "Adopt this method. Read and re-read the life of Christ. Familiarize yourself with his teachings and spirit. Do not ask yourself whether you have obeyed his teachings. Do not ask yourself whether you possess his spirit. Forget yourself."

This counsel of Dr. Abbott, whatever else may be said of it, certainly is not Pauline. In Second Corinthians, chapter xiii, and verse 5, the great Apostle exhorts as follows: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not yourselves, how Jesus Christ is in you, except ye be reprobates?" Paul also declared, "The Spirit himself beareth witness with our spirits that we are the children of God." Dr. Abbott does not seem to think it needful to listen with the ear of consciousness for this Inner Voice, or to introspect the heart to see if there be in it the fruits of the Spirit. Without this subjective knowledge, we do not believe that one can be confident of his sonship and a really happy Christian. To disregard the experiences within the soul and to make religion wholly objective would be to strip it of its highest certitude and rob it of its sweetest joys. True Christianity is both subjective and objective, manifesting itself both within the soul of man and in his outward conduct, and he needs to have regard to both of these spheres of its disclosure.

There may possibly be such a thing as overdoing the matter of self-examination, but we are inclined to think that there is little likelihood of that in this busy, bustling age, when there is so little time taken for mediation and prayer. We doubt if there has ever been a period when Dr. Abbott's warning against heart-searching was less needed than it is now. Better theology than that of the Editor of The Outlook is that set forth by Walter Malone, the most brilliant of the South's later poet's, in the following lines:

"He who is man indeed never must yield
To that which turns him from the Inner Voice;
Obeying that, he needs to fear no foe."

"WHEN A MINISTER SETTLES."

Under the above caption, the Western Christian Advocate (Cincinnati) contained a few weeks ago the following editorial:

"Bishop Henderson recently held the Philadelphia Conference at one of the churches in that city. The Philadelphia North American gave the Conference wide and sympathetic publicity. There was the finest spirit of enthusiasm manifest, and patriotism ran high, while the temperance feeling, with its optimism, became at times almost a tempest. The fact is, if one is to judge by the reports in the daily press, it was a 'big and uproarious Conference.' There were, however, frequently some very human touches reported, especially as to the appointments. The pastors in the city of Philadelphia, as in other cities, become rooted, set, and grounded. They do not want to move out of the metropolitan districts. They shift round the circuitous windings of the groove until they get deeper and deeper into the staid and unchangeable ways of a settled pastorate, differing in the fact that they are moved to another church once in a quadrennium. (We do not understand this last clause, since a Northern Methodist preacher may be appointed to the same charge indefinitely.—Ed. Ad.) The effect is narrowing and deadly upon the spirit and vision of the pastor. He fails to see the Kingdom of Christ in the large, and unless some Bishop has the moral courage to lift him into an entirely new field, the round upon round in the same territory brings him to the valley of dry bones. This was one of the situations Bishop Henderson met in making the appointments. The day of adjusting had passed and the time had arrived for some radical changes, as the daily press reports. When the difficulty was faced it presented a formidable task. The Bishop begged 'the brethren to be considerate,' adding that 'a protest against a change as a hardship, just because it is eighty miles distant, is not worthy of consideration. You must remember that portions of God's Kingdom are outside Philadelphia.' When men in the ministry come to that place in their life-work where they feel there is only one field for them, and contemplate that as their chiefest joy, and beg not to be removed, they deny themselves the opportunity to renew their ministry and to reinforce their spiritual and intellectual lives by undertaking new tasks under unfamiliar conditions. Every pastor, to avoid the dry rot of provincialism and parochialism, must keep ever before his mind the fact that large portions of the Kingdom of Christ are outside his present parish and the city in which he would willingly ground his life and spend the rest of his earthly ministry."

In view of the fact that there are those among us who are continuing to insist that the limit as to pastorates should be removed, this editorial utterance is well worth reading and pondering. For our part, it has always been our conviction that the effect of taking away the time limit would be to weaken and impair the itinerancy, and possibly ultimately to destroy it. This and other descriptions that we have seen of conditions in the Northern Methodist Church, which some years ago took this action, have, we think, been strongly confirmatory of the view that we have held.

In one of our Southern cities, at least, the unlimited pastoral term has been pretty well tested, namely, in New Orleans. For a long time the churches here were excepted from the time limit, as the old Disciplines will show (this regulation being repealed in 1871), and during that period some congregations in this city were served by the same pastors for many years. We feel sure that it cannot be shown that during that regime our Church here had a larger degree of growth and prosperity than it has since enjoyed. There was recently a gentleman in our office who lived here while the unlimited pastoral provision was in force, and he told us how very weary one of the New Orleans congregations became of a pastor who had served it for twelve or fifteen years, though he was a man of considerable ability, and what vigorous and roundabout expedients had to be brought into requisition to secure a change.

It is to be hoped that our people will have the good sense to know when they are well off. An optional itinerancy would be certain not to work effectively. If the time limt is too short, let us lengthen it. To remove it entirely would inevitably lead to such conditions as those described by our distinguished contemporary across the Ohio, and other very objectionable things not mentioned in the editorial quoted, such as calling preachers, advertising for an exchange of pastorates, etc.

A LITTLE THING

'Twas planted a seed—'twas a little thing
To sow in the fields of his farm and field—
A grain of mustard. It grew and grew
Till it sheltered the weary fowl and bird,
And in its branches green coolness knew.
Sang hymns of praise in their resting here
And he who planted the tiny seed
Forgot his shame at the humble deed.

'Twas gave his life—'twas a little thing
Twas all he had to give to the King.
The Master sent him where darkness dwelt.
Where the blind and lame to doom knelt.
'Twas a lonely land, but he loved to go
As he brought to the hopeless the message of love.
And many whose longings had been in vain
To the life of the Spirit was born again
And his life poured out to a world in need.
Was multiplied as the mustard seed.

COLERIDGE'S TRIBUTE TO THE BIBLE

On the margin of a copy of Thomas Adams "Private Thoughts," now preserved among the treasures of the British Museum, Samuel Taylor Coleridge wrote these penciled lines:

"For a great part of my life I did not know that I was poor, naked, and blind, and miserable. And even after I did know that, I did not feel it aright. But I thank God I feel it now somewhat as it ought to be felt. Stand aside, my pride, and let me see that ugly sight, myself. I have been deceived all my life by sayings of philosophers, by songs of poetry, but most of all by the pride of my own heart, into an opinion of self-power, which the Scriptures plainly tell me, and my repeated failures tell me that I possess not. It is the design of the religion of Jesus Christ to change men's views, to change their lives, and to change their very tempers. Yes. But how? By the superior excellence of its precepts? By the might of its exhortations, or by the promise of its rewards? No. But by convincing men of their wretchedness, and guilt, and blindness, and helplessness. By meekly making the necessity of the remission of sin, and the necessity of supernatural light and assistance, and by promising to the penitent sinner, and by actually conveying to him these evangelical blessings."

Well might Charles Lamb say, "Reader, lend thy books to S. T. C., for he will return them to thee with usury. He will enrich them with his annotations, and thus tripling their value." I have had experience, and I counsel thee, Shut not thy heart, nor thy library, against S. T. C."—Southern Churchman.

VENEERS.

Hark to a parable. Once upon a time there were two balls. One was made of wood, covered with very bright, new gilt. He was shining and handsome. The other was made of solid gold clear to his heart, but he hadn't been polished up much and he looked a trifle dull. They were put together in the same box. The gilt ball was placed on a soft bed of cotton in one corner, but the gold ball was left free to roll about. Pretty soon he began to explore the box, rolling from side to side and from corner to corner. The more he traveled about the brighter he grew. Soon, in his journeys about the box he began to roll across the bed of the gilt ball. "Don't do that," exclaimed the gilt ball in terror, "Don't touch me! You'll rub it off!" "Rub what off?" asked the gold ball in surprise.

It is hard for people conscious of integrity in life and purpose to understand how thinly spread are the virtues that some other people assume. They never quite learn that all is not gold that glitters. They do not realize that the bright surface that looks so beautiful will rub off under rough handling.

Whether it be true or not that beauty is but skin deep, it is true that much politeness is. Parlor tricks and rules of deportment vanish under the stress of some crucial occasion. Shipwrecks and theater fires have been hard tests of the "After you, my dear Gaston" philosophy. It is then generally each for himself. The native instinct for self-preservation surges up through all [illegible] veneer that covers it, and the glorious behavior of [illegible] men of the shining T hand.

There is at present profound depression in many minds over the [illegible] result of all our centuries of training in humanity, morals and religion. The war has brought nothing to the fore we had supposed the race had long since outgrown. Underneath the smiling surface of civilization have smoldered [illegible] of hate and cruelty that need but the appropriate occasion to burst into flame. The step from orderly and respectable citizenship at home to bloodthirsty savagery in the field has proved to be a long one. In a few short months [illegible] of thousands of men in Europe have taken [illegible] millions who a little while ago would not [illegible] of making a too inconsiderate move might [illegible] their highest civil and spiritual privilege to kill as many as possible of their fellow-men—and by any means at hand. How quickly the veneer disappears under the first test of war.

One need not cross the water to find the situation. He can find it in his own nature. Few of us realize how close we are to savagery till some unforeseen temptation or peril swoops down on us. At such times we may discover the call of the wild to be very strong. We feel that we have much in common with people whose deeds, in our better moments, we deplore and condemn. "Let him that thinketh he standeth take heed lest he fall." There is peril of casting stones at other people while we live ourselves in glass houses. Kipling touched the sore spot in his remark that

The governor's lady and Susie O'Grady
Are sisters under the skin.

The unhappy person we find at one of the great human worries—that of keeping up appearances. He has no appearances to keep up, being all the way through that which shows on the surface. He walks through life as a fact and not as a sham.

Life proceeds from the center outward and not in the other direction. Character is first of all integrity of soul. The prayer of the Psalmist is for every one who wants to be genuine: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord my strength and my redeemer."—St. Louis Christian Advocate.

THE CHURCH'S OWN.

"If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." 1st Tim. 5:8.

The above Scriptural principle applies to the Church as well as to the family, with equal or greater force.

It is the undenied and undeniable duty of the Church to provide proper support for her ministerial servants, active and retired.

These servants are the Church's own—her own employees and faithful workers, her spiritual servants, her indispensable financial agents, her successful builders, her history-makers, her beloved wards. Their care is her responsibility, her absolute and unavoidable obligation, and that, too, as long as they abide in the sacred relations of the ministry.

If the Church provide not for her, who will? And if the Church provide not for her own, is she not in grave danger of denying the faith and acting toward her beloved children as an unbeliever?

The Church's greatest danger lies in the region of forgetfulness, of mere inadvertence or oversight. And this forgetfulness applies especially to the preacher who has dropped out of the ranks, and the widow and children of the preacher who has been removed from his earthly labors. A part of the Church's obligation rests ON YOU PERSONALLY as a member of the Church.

In order to provide more adequately for her dependent servants, the Church established the Superannuate Endowment Fund. You may help the old preachers, the widows and children by paying into this permanent fund, and thus make a permanent investment in their behalf.

You may thus aid your beloved Church to treat her servants with justice and fairness. You may aid in increasing the efficiency of the ministry. You will contribute to the relief of those who are burdened with infirmities and poverty.

Old Subscriptions.

On our books are thousands of dollars in subscriptions and subscription notes given, many of them several years ago. Old subscriptions are as good as new ones if you will pay them. Every reason for your making these subscriptions at the time made, still holds good. The fund is no longer an experiment. Its steady growth is assured. Pay up your old subscriptions—do so, if you please. If impossible to do so, do us the kindness to let us know immediately.

For you to participate in this most needed and sacred work of the Church is a great privilege, of which you may avail yourself. It will be to you a joy forever.

J. R. STEWART,
Secretary.

Nashville, Tenn.

BISHOP THIRKIELD AND THE NEGRO METHODIST EPISCOPAL CHURCHES OF LOUISIANA.

Both because of the rareness of a visit from a Methodist Bishop to this rural section of Louisiana, and because of his special mission to the Negro congregations of the Methodist Episcopal Church, was a recent visit from Bishop Thirkield, of New Orleans, to the Lafourche section of South Louisiana of more than general interest to both the white and the black Methodists. To the writer, this interest was increased by the fact of the strenuous effort that is being made by some of our Southern constituents to hinder the union of the two Episcopal Methodisms of the United States because of the relation of these Negro congregations to the Methodist Episcopal Church, and the consequent propriety or impropriety of such a pastoral visit and oversight by a white Bishop. It was with special pleasure, therefore, that we accepted an invitation from the local pastor to accompany for a part of the itinerary Bishop Thirkield and Dr. Melden, President of the New Orleans University, a Negro school with an enrollment of 400 students.

In spite of the visit being on Friday in the busy season when these Negro members are employed as farm hands on the sugar plantations, full houses and an enthusiastic welcome awaited the distinguished visitors at each church. We could not help but think how this church attendance and religious enthusiasm contrasted with the "corporal's guard" of the "superior" white race that we have heard so much about in the columns of the Advocate of late), that could with no little difficulty have been mustered on this same day in this section to have met a Bishop, or any one else who represented things religious. And in this connection we thought of the fact that here in Donaldsonville, where we have had a church of white Methodists since before the division in 1844, that the Negro Northern Methodists outnumber the whites three to one, and give of their means to support the gospel in about the same proportion, and that from the standpoint of reverence for God, love for the Church, and attendance upon the means of grace, that the "superiority" shoe was in this case "on the other foot."

The pastors of all the churches visited by Bishop Thirkield bore the marks of genuine piety and of fidelity equal to the pastors of any race of Methodists, and at least one of them is a graduate of the Gammon Theological Institute, his education having been under Bishop Thirkield's twenty-five-year term as president of that institution. The members likewise, by their neat dress, good manners, and reverent bearing, conducted themselves "as becometh saints," and showed as much appreciation for the instructions of their recognized and honored leaders as would have been shown by the Christians of any race. Especially noticeable was their response to the educational collection that was being raised for the endowment of New Orleans University, not one congregation coming behind in the amount apportioned to it, and some went beyond the amount asked, we understand. In observing this enthusiastic church loyalty, and thinking of the progress for the last two generations of these ex-slaves, we mentally draw a comparison between them as Christians and that of the Mexicans, the North American Indians, the Chinese, the uncivilized Africans, and the other races for whom we are raising so many "specials" in our missionary zeal; and of how little we as Southern Methodists are doing for these needy Samaritans who "fell among robbers who left them half dead" at our own doors; and then that we should allow, as seems now possible, that some certain "relation" to them should hinder, at our hands, the uniting of American Methodism!

The primary aim of this visit of Bishop Thirkield and Dr. Melden was to inspire the colored members to a greater effort for an education for themselves and their children and to raise additional endowment funds for New Orleans Uni-

versity. In discussing Negro education Bishop Thirkield reminded his constituents that their first school was the institution of slavery, and that in this school they learned the lessons of law and order, the power of sustained work, the English language (the Bible being its greatest classic), and the elements of the Christian religion. And but for this providential school, these American Negroes might have been barbarians still, as are some of their kinspeople who were enslaved by other than North American white men. The American Negro's second school, said the Bishop, was "when God said to Abraham (Lincoln) 'let my people go,'" and they became free citizens of the greatest democracy of the world; and that through the M. E. Church alone Northern philanthropists have given ten million dollars for their education; but as they get farther from slavery the philanthropists are thinking that they should be doing more for themselves, and so these large gifts are harder to get, and the Negro must more and more make good of his own efforts in his educational life and Christian citizenship.

Among other things discussed by Bishop Thirkield was the question of the exodus of Negroes to the North. He reminded his congregations that nearly all of the cheap land now in America is in the South, where climatic and other conditions indicate the natural habitat of the Negro; and he believed that the better housing, better wages, better educational advantages, and justice at the hands of the courts, that the emigrants sought to correct in migrating, would more and more be guaranteed them by the justice and fairmindedness of the Christian citizens of the South. That when the Negroes could realize all of these blessings in their own Southland, as he was sure in time they would, that no power could draw them away. (Aside, to the white members of the party, the Bishop said that the exodus so far was largely from Mississippi, South Carolina, and Georgia, where the Vardaman-Tillman-Blease-Hoke Smith type of politician has inspired race hatred and injustice to the Negroes at the hands of the baser sort of white people.)

Altogether, the occasion was a happy and profitable one, and their white friends extended a most cordial hospitality to the distinguished guests of their Negro Methodist neighbors, and the writer appreciates the privilege that this opportunity gave him of studying at first hand the church relation question of the white and black races as it is in the Methodist Episcopal Church.

En route down Bayou Lafourche we passed a congregation of Negro Catholics, near Napoleonville, that had a white priest, and although the church is in the heart of the South Louisiana cane fields where there are but few whites and many blacks, and we have been preaching in the same community for upwards of two years, and off and on for the last twelve years, we never knew before that this priest was white and his congregation black; and there seems to be no more thought of a "social equality" in this than a "social equality" among the white and black laborers in the surrounding cane fields, or in the near-by saw mills. And why should there be? The physicians minister to whites and blacks alike, as do merchants, lawyers, and other public servants, and no question of race equality is thought of. Why should administering the sacrament to a colored Christian indicate social equality any more than giving a dose of medicine to a black consumptive? And why should the ministry of a white Bishop to a congregation of Negro Methodists be any more a "social equality" than the presidency over a civil court of a judge in settling the disputes of colored citizens, and especially since they not only by their suffrage elected him, but are by every guaranteed right of the constitution of their country eligible to the same high office? And more to the point, what social difference is there in Dr. Wm. Walker or Dr. J. D. Hammond of the M. E. Church, South, being president of our Paine College in Georgia, and Dr. Melden of the M. E. Church being president of their New Orleans University for Negroes in New Orleans? Or how can our brethren who almost have convulsions at the thought that uniting with the M. E. Church would bring us into social equality with the Negroes give us a difference socially between Bishop Thirkield of the M. E. Church in company with one of his colored district superintendents visiting the Negro Methodist churches in Louisiana, and Bishop Lambuth in company with Prof. John Wesley Gilbert establishing churches among the uncivilized Negroes for the M. E. Church, South, in Africa? And what do those brethren who have various types of fits at the thought of having Negro representatives in the General Conference of the united American Methodist Church propose to do with these new churches in Africa that we are with so much zeal raising so many "specials" to establish? As Americans, remembering the "Boston Tea Party," we can't under any circumstances "tax" them without "representation," and we could not think of a work so auspiciously begun being carried on without making converts and the consequent Negro members, and the resulting African Conference, M. E. Church, South, with delegates in the General Conference, and if these brethren should still maintain that they could not under any circumstances sit in Church Council with Negro Christians, by what logic could they be willing to live with them forever in heaven?

In spite of the most charitable constructions that can be put on such "social" quibbles as are being aired in this connection to defeat the uniting of the Church of God at the expense of a dependent and defenseless race, the method seems to us of near kinship to the methods of selfish scheming of the demagogic politician who seeks to ride in to public office at the expense of race hatred and social discord, after he fails by logical argument and brotherly methods to gain his point.

"Now we that are strong" in knowledge, in wealth and the methods of producing it, in health and how to preserve it, in morals, in piety -"ought to bear"- in instruction, in leadership, in fair and impartial courts of justice, in dividing wealth and influence- "the infirmities of the weak, and not to please ourselves." Rom. 15:1.

Donaldsonville, La. P. O. LOWREY.

THE LOVE OF GOD.

Recently a gentleman remarked that he had "quit his Church" and affiliated himself with another, because the minister preached too much on the love of God. The reason for his action was so surprising that we made an inquiry for particulars. If the report of our informer is correct, the love of God was preached by his former pastor as if it were a soft sentiment merely, a sort of doting amiability which had no regard for the sinfulness of sin. It is possible to misrepresent the love of God. Rightly understood, it cannot be preached too much.

God's love is holy. It does not overlook or condone sin. It squares with justice. It is a love which went to the utmost to win the lowest for the highest. The measure of the love of God is the gift of His Son. We are told in Scripture that God spared not His only begotten Son, but freely delivered Him up for us all. There is, as it were, a suggestion of struggle in the Bible way of putting this truth. The thought is that God's holiness put upon His love this demand of the supreme sacrifice of which even the Almighty God is capable in order that it might be possible to forgive and receive sinful men.

God's love devised the plan of salvation. It is a love which cannot save man in his sins. It saves him from his sins. It is because God's love is so pure that it is so stern in its demands and so exalted in its purpose. The blood-red line of sacrifice runs through the entire Old Testament and culminates in the New, in the one final sacrifice for sin. No one who reads the Scripture with grace-washed eyes can fail to see there the high holiness of the love of God. We meet with very stern judgment on sin and almost ruthless penalties, so great and so pure is God's love.

God's love is redemptive and sacrificial. It cost God His dearest and best. The whole purpose of revelation goes to show that the wages of sin is death. It was to save men from this inevitable doom that God sent His Son to taste death for us, that we might have life through His death. Nowhere does Scripture give the impression that sin does not matter and that its guilt makes no difference to His love. The very opposite is the case. God gave up His Son to the bitter and shameful death of the Cross in order that sinful man might be justified. All light views of sin and all flippant notions of the love of God are forever condemned by the awful fact of a crucified Savior.

No one who understands what it was that God gave up His Son to, can ever make light of sin. Those who realize the glory of the person of Christ and the depth of His voluntary humiliation will never presume on the love of God. The costliness of the divine sacrifice attests the terrible nature and consequences of sin. Many who speak glibly about the love of God and about His Fatherhood owe their assurance of these facts to the very fundamentals of Christianity which they deny. It is because the Jesus of history is also the Eternal Son of God that His revelation of the love of God has authoritative value for the world. And it is because one such as He died a death of absolute and voluntary obedience to the holy and loving will of God that man has the perfect guarantee that God is love. A mere man could not give man the guarantees the soul craves. Only God Himself can do that. And this God has done by sending forth His Son for our redemption.

God loves man, but hates sin. God's love seeks the sinner's salvation and sin's destruction. God's love made an infinite sacrifice to save man from sin. God's love cannot be divorced from His righteousness and justice. Indeed God's love is the explanation and action of His wrath against sin. When we think Scripturally about the love of God, we can appreciate that our God is a consuming fire to sin and to the sinner who chooses to identify himself with it.

How can anyone preach the love of God without coming to the Cross with its darkness and horror? How can one escape the costliness of the love when we hear those words of the Divine Sufferer, so mysterious with the sense of awful desolation, 'My God, my God, why hast Thou forsaken me?" God's love passeth knowledge for this very reason that it dealt with the appalling fact of sin with a finality which makes possible for all who repent and believe a rich forgiveness and the priceless inheritance of eternal life.

The doctrine of the love of God, rightly understood, makes holy men, heroic men and Christlike men. It challenges the best in the believer. It makes him the eternal foe of sin. He has done with it forever as a willful practice. The love of God, when it becomes a personal spiritual experience, impels to all noble sacrifice, to the sublimest courage, to the most militant enthusiasms. The true sense of the love of God makes every trial sweet, every cross a joy, every duty a pleasure, and unswerving loyalty a passion. When the soul is inwardly assured that God is love with an assurance born at Calvary, life is transfigured and made dynamic with all the fulness of God. No greater prayer can be offered than that which Paul prayed for the Ephesians, that they might "be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge."—Christian Intelligencer.

THE BREVITY OF LIFE.

Rev. W. S. Harrison

Like birds, gigantic, weird, on wings of fate,
The awful centuries are flying by,
And dropping human lives both soon and late,
Till scarce one centenarian lives to sigh
One sweep of wing, with reach of fifty years,
Leaves few for laughter's mirth or bitter tears.

The centuries in grand, majestic flow,
Are freighted with the precious lives of men,
Most surely borne to ends they do not know,
They trust that all is plain to Heaven's ken.
On running board of Heaven's car we stand,
From which we drop at last in earthly sand.

Two generations of the human race
Will not suffice to span the hundred years,
And yet so rapid is the running pace,
And short the time, men's truest work appears,
Each decade has its own commanding force
Ten classes rule successive through the course.

The present century, yet young and strong,
May seal the fate of all alive today,
May God be patient with the giddy throng,
They know but little of the doubtful way
They feel the surge of time's most rapid course,
And know they soon must yield to mortal force.

The passing time in centum rounds but tells
The click of second hand on dial face
Of God's eternal clock, that sadly knells
The dying millions of the human race,
And shows that human life is but a gleam,
A single stroke on time's recorded realm.

The boundless, vital, never failing source,
Controlling Wisdom, perfect and Divine,
Most surely gives, innate, the driving Force,
That keeps secure all things in proper line,
And in this Wisdom's perfect oversight,
Each human life completes its rapid flight.

Starkville, Miss.

NOTICE.

The Lafayette District Conference will meet in Rayne, La., June 12-14. The local preachers will please be prepared with their reports. Rev. J. D. Harper will preach the opening sermon.

Lafayette, La. HARRY W. MAY, P. E.

A SUPREMELY IMPORTANT AND URGENT MATTER.

By Bishop W. A. Candler.

Our country has entered upon a war with one of the strongest powers in Europe. In order that it may bear well its part in this conflict for human rights and freedom, a multitude of our best and most brilliant young men will be called to the colors; and when they enter the army their school days will end, whether they do or do not survive the diseases of the camp and the dangers of the field. This is scarcely less than a calamity to the nation.

But a greater calamity will befall us if we allow the youth who are not of age for the army to be uneducated. As many as possible of these must be sent to our colleges and universities this fall, or we shall suffer disastrous consequences in the years at hand.

The leadership of mankind will come to the United States, if indeed it has not come already to our country. This leadership involves grave responsibilities in this time of war, and it will involve even more serious obligations when peace comes.

If we fail to educate the youth who are of the age just behind that of the young men who will go to war, we will not have enough educated young men in the country to meet the responsibilities of the new era which will come upon us with the coming of peace. The welfare of our own country, and the welfare of the world in so far as we affect it, will suffer if we incur any lack of educated men.

The South must bear its part in the period of great opportunity and obligation which is at hand; but the South is not now prepared to do so. Our colleges and universities must be speedily made stronger, if we are to do what we ought. Both contrihntions and patronage must be directed to our institutions of learning this year as never before.

Let no parent or guardian entertain for a moment the thought that the conditions which confront us justify the keeping out of college this fall any youth who is prepared to enter upon a collegiate course. If sacrifices are necessary in order to send to college the young men who will be left to us, then the sacrifices must be made cheerfully and willingly. It is better for us to sacrifice material interests and personal comforts than to sacrifice the higher moral and intellectual interests involved in the speedy education of as many young men as possible.

It is to be hoped that the pastors of our people will consider this supremely important matter, and bring it to the attention of parents and guardians without delay. It would be nothing less than unfaithfulness to the solemn responsibilities of the pastoral office for any man to neglect this duty at the present crisis in the history of our church and our country.

QUARTO-CENTENNIAL COMMENCEMENT AT MILLSAPS.

By Rev. T. B. Holloman, D. D.

Because of their very bigness some things are hard to do, and so it may be written of the recent Commencement occasion at Millsaps College. For twelve months it has been the plan of the institution to celebrate at the same time both the quarter centennial of the College and the eighty-fourth birthday of its generous founder, Major R. W. Millsaps, which event fell upon the 30th of May. Because of the plans involved, the exercises were one day longer than usual, and everything was so perfectly executed that only the one word, GREAT, can rightly express the occasion. Despite the depression produced by the hovering war-clouds, there was an atmosphere of gladness everywhere about the college, and extending even to the city of Jackson.

Beginning with the class contests for medals on Friday, May 25, to the closing exercises on Wednesday, May 30, the enthusiasm was at high tide. Both Drs. Lee and Steel were at their best on Sunday; the former preaching the Commencement sermon at 11 o'clock in the College chapel, and Dr. Steel speaking to the Y. M. C. A. in the Galloway Memorial Church at 4 p. m., as only Steel can.

Monday, the 28th, was Alumni Day. Rev. W. L. Duren, of Columbus, Miss., of the class of 1902, had been chosen as orator of the day, and right well did he vindicate the wisdom of the selection. At 6 p. m. the chief social event of the season (the Alumni banquet) was held in the large dining-hall of the Edwards House, where there sat, at the long tables prepared, more than a hundred old pupils gathered from all sections of the State, and from Louisiana and Alabama, to respond to toasts, which ran far past midnight, and were replete with reminiscences of college escapades and adventures—and many were the secrets of long-hiding that were revealed that evening.

While Tuesday was designated on the program as Quarto-Centennial Day, it might with equal suggestiveness have been known as Education day. Dr. E. M. Melvin, Superintendent of Presbyterian Schools in Mississippi; Prof. David H. Bishop, of the University of Mississippi; Dr. Stonewall Anderson, of Nashville, Tenn., and President Wm. A. Webb, of Randolph-Macon College, delivered addresses on some features of Education of such merit that there was a suggestion that they be put in pamphlet form for general distrihution. While these addresses occupied more than two hours, they were inspiring and graciously received. Eighteen colleges and universities were represented in person or by greetings, including our last great enterprise, Emory University, which sent Dr. Muckenfuss, who for a number of years was teacher of Sciences in Millsaps.

On Wednesday, Founder's Day, the exercises of the occasion were closed. After a great address by Dr. John A. Rice of St. Louis, Bishop Murrah paid just and pleasing tribute to the memory of Major R. W. Millsaps, whose generous offer twenty-five years before had made possible the College, and whose munificent gifts since have placed it among the first institutions of our Southland. The first class to graduate, in 1895, was composed of three members; that of 1917 numbered forty-seven—so greatly has grown the influence of the college during its quarter-century life, which may be likened to its days of infancy. The administration has studiously avoided the conferring of honorary titles, but in response to a unanimous conviction, it was thought well to bestow the degree of Doctor of Letters upon Prof. R. S. Ricketts, who has been connected with the teaching force of the college almost from its beginning, and who had just completed his fiftieth year as an instructor of the young in the schools of the State. The prolonged applause by the large audience confirmed the action of the Board as one which honored the College, as well as the professor, in this first digression from its established rule.

The importance of the occasion was fully appreciated by the Board of Trustees, as was attested hy presence of every member save one, and a willingness of most of the Board to remain on the grounds the three days, giving attention to the business affairs of the institution. That a Board composed of bankers, lawyers, and ministers should give this time to this interest is suggestive of their high apprecation of the College as an asset to the Methodism of Mississippi. The Committee on Improvements reported the grounds and buildings in better condition than at any former session of the Board. For neatness and attractiveness the campus is becoming a place of beauty. Several valuable gifts were made to the library during the year, and one scholarship, $1000, to be named for Marvin Galloway, a former student of the College was established.

The growth of the institution had been such as to demand a strengthening of the teaching force, and to meet this demand Professor Alfred P. Hamilton, a graduate of the Southern University at Greensboro, Ala., an A.M. of the University of Pennsylvania, and a member of the faculty of the Woman's College of Montgomery, Ala., was added to the faculty. Prof. D. J. Savage, an alumnus of the College, who has been connected with the Missouri Military Academy for several sessions, was elected to the position of Head Master of the Preparatory Department. With these additions, under the wise administration of President Watkins, the friends of the College feel sure of a greater usefulness for it among the institutions of the State. While the report of Commissioner Black was very encouraging, it was thought best on account of the unsettled condition of the country to defer for a time the erection of the new dormitory which has been projected. Through the patriotic spirit of Mr. W. M. Buie, a flagpole 70 feet high has been planted on the campus, from which "Old Glory" is to float to the breezes as occasion demands. Judged hy every token, Millsaps College is in first-class condition.

PRESIDING ELDERS AT THE DIVINITY SCHOOL.

Rev. W. W. Holmes.

The presiding elders of the Mississippi and Louisiana Conferences will meet together in their second quarterly meeting at the Seashore Campground, June 28 and 29. The presiding elders of the North Mississippi and Alabama Conferences may also be present. "The Efficient Presiding Elder," "Some Problems of the Presiding Elder," and like subjects will be discussed.

The Divinity School, June 26 to July 5, never offered a finer program. Bishop William A. Quayle, "one of the greatest men of American Methodism," will speak at 11 a. m. and 8 p. m. daily from June 27 through Sunday, July 1. Rev. Chas. Goodell, of New York, will begin his lectures Monday, July 2. His subjects are: "The Methods of Jesus;" "Jesus at Emmans;" "The Finality of Jesus;" "The Supreme Task of The Christian Church;" "Heralds of a Passion;" "The Price of Winning Souls." Dr. Goodell is said to be the greatest pastor evangelist in the country. The opening address on Tuesday night, June 26, will be given by Dr. Henry Churchill King. Every pastor as well as every presiding elder in our four Conferences ought to be present this year at the Divinity School. The program is such that we can not afford to miss it.

"HOW TO INCREASE THE EFFICIENCY OF THE COUNTRY CHURCH."

Three prizes of $25, $15 and $10 respecitvely, are offered for the first, second and third best essays of not less than three thousand nor more than five thousand words on the above subject by the Directors of the Seashore Divinity School, June 26-July 5, Biloxi, Miss.

This contest is open to any one who pays the fee of $2.50 and sends in the essay to Rev. W. W. Holmes, Secretary, on or before the opening day of the School. With a subject of such tremendous interest and of so vital importance there should be not less than fifty men and women writing on this subject for contest.

You readily see that the prize offered is a mere bagatelle compared with the good that will come from an intelligent, suggestive and enthusiastic discussion of this question, especially so since the eyes of the whole world are now upon the farmer and his development in efficiency.

There are but a few weeks in which to write and do your bit in advancing the interests of the Country Church. On the efficiency of the Country Church rests the success of Christ's cause for the future. In fact, the proper solution of the Country Church problem will settle all other questions.

Your paper, if a prize winner, will be read before the School on the last day and published in our Church papers for the benefit of the entire Church. Please let me know whether you purpose to enter this contest. What are you going to do about it? Get busy and do it now.

CHARLES W. CRISLER,
President, Seashore Divinity School.
Brookhaven, Miss.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

SOME WORDS OF COMMENT.

By the Editor.

We are publishing this week an article from the pen of Rev. P. O. Lowrey, which we trust will be given a careful reading. His utterance is, as we see it, an impressive illustration of how purblind one may become when seized with the strange infatuation for Church union. It is not our purpose to review fully Brother Lowrey's remarkable deliverance, but there are a few things that we feel constrained to say (as briefly as possible) concerning some of the questions that he has raised.

1. How Brother Lowrey ever got the idea that Southern Methodists are opposed to white ministers preaching to Negro congregations, or administering the sacraments of the Lord's Supper and baptism to them, is quite beyond us. We do not remember ever having attended one of our Annual Conferences at which on the Sabbath our ministers did not fill the pulpits of the colored churches in the community, and we have frequently heard them exhorted to preach to the Negroes as often as possible in their charges through the year. Nor is the Southern Church opposed to Christian white teachers doing a work of instruction for the religious betterment of the colored people. On the contrary, the Northern Churches have been given this opportunity largely through the influence upon State Legislatures of Southern religious denominations, ours included. Within the past two or three years an effort was made to have a law passed in Georgia and Mississippi forbidding white teachers to engage in such work, and no voices were more outspoken against it than those of the Wesleyan and New Orleans Christian Advocates. It is quite noticeable that in his inveighing against race discrimination, Brother Lowrey, in his illustrations at least, keeps on the safe side. He tells us about white preachers and teachers in charge of colored congregations and classes, but not a word does he say about reversing the process and having colored clergymen and pedagogues for the whites. With his views, why should he object to this—especially since he has told us, that there are communities in his section in which the colored Methodists are "superior" to the white Methodists?

2. Brother Lowrey does not seem to know that the establishment of the mission in Africa to which he refers was the joint work of our Church and the Colored Methodist Episcopal Church. He is the first man that we have ever heard suggest that our Church has any notion of admitting delegates from this mission into the General Conference or of taxing its members. On the contrary, our Church has ever maintained that she could not afford to sustain any relation to any body of colored Methodists differing from that which she sustains to the C. M. E. Church. The problem which our brother has tried to conjure up in this connection seems to us to be wholly imaginary.

3. We are told that "through the M. E. Church alone (presumably since the Civil War) Northern philanthropists have given $10,000,000 for the education of the Negroes. **We wonder if our brother knows that the Southern people are taxing themselves more than $10,000,000 A YEAR for this purpose.** It is getting to be quite the fashion nowadays to try to depreciate by implication, if not otherwise, what the Methodist Episcopal Church, South, has done for the Negroes. The fact is overlooked that through the Civil War and the work of the carpetbaggers and scalawags the minds of the Negroes were greatly poisoned against the white people of the South. Even after the C. M. E. Church was set up as an independent body its members were ridiculed and scoffed at because of their relation to our Church. Moreover, the war left the South prostrate and ruinously impoverished, and, following in its awful wake, came the carpetbaggers, of whom Judge Jeremiah S. Black said: **"Their felonious fingers could reach even into the pockets of posterity."** But notwithstanding all this, the C. M. E. Church has 240,000 members, and is in every respect a worthy and highly creditable body of Methodists; and it is our information that they are not hankering after union. The Church, South, ought to do much more for them in the future than she has done in the past, and that she will, we entertain no sort of doubt. With all her boastings, what the Northern Methodist Church has done for her Negroes, in comparison with what has been accomplished by the independent Negro bodies, shows up to a very poor advantage.

4. Brother Lowrey apparently regards Bishop Thirkield as quite a Christian hero. We are not averse to "hero worship" within reasonable limits; but in this instance, though we would not impeach the Bishop's good intentions, we cannot share our correspondent's enthusiasm. Bishop Thirkield is seeking to build up congregations among the white people of this section, in harmony with the plan which seemingly his denomination has to invade the South (alluded to elsewhere in this issue of the Advocate), and we cannot be unmindful that his work in this respect is in plain violation of solemn compacts made by his Church with ours. We were disposed for a time, however, to hope that among the colored people at least he might do a good work in these parts; but we confess that we are beginning to have misgivings even as to that. We feel sure that he will not help conditions in the South (which in some particulars need improvement, as indeed is the case everywhere) by a general indictment of her courts as to their dealings with the colored people and the attacking of her public men, faulty though many of them may be. With the latter, we are frank to say we do not by any means always agree; but Bishop Thirkield is scarcely in a position to serve as an effective reformer among us. Why he should be held up to Southerners as an oracle on the exodus question, we do not know. That the treatment of the Negroes in the South, though far from ideal, has played any considerable part in causing this migration, we do not believe. Every one who is informed knows that the abnormally high wages in the Northern States, due to the European war, and labor solicitors started this movement; and it is but natural that Georgia, Mississippi, and South Carolina should be most affected by it, since they are more thickly settled with Negroes than any other of the States.

The wrong treatment of Negroes, which we always deplore, is not by any means confined to the Southern States; even the comparative few who have gone North within recent months have been sufficient to start the fires of persecution to blazing in that section, in a way that causes one to wonder what would happen if, instead of a few thousands, the colored population there numbered millions. Note the following account of a recent outbreak in an Illinois town, in the State of "Abraham (Lincoln)," which we take from the Times-Picayune of June 4:

"Some minor incident, rumors of an insult by a Negro to a white woman, precipitated the riot, and the mob fury was let loose. As we have said, the casualties were comparatively few because there was no opposition to the mob. The Negroes fled out of town or were hustled to the jail as a protection from violence. The mob started to storm the jail, but, fortunately, was dissuaded from it. Had the attempt been made, a wholesale slaughter as at Springfield and other Illinois towns would probably have followed. Instead, the mob amused itself marching through the back districts and burning the Negro homes. The firemen were kept busy two days in checking the flames and a big conflagration was thus prevented, but a number of houses were destroyed."

One remarkable thing about this union agitation is that it is thought a consolidation should be effected by having the Church, South, to do all the surrendering, even to the extent of committing hara-kiri in its interest, if necessary. Possibly this is because she has been generous enough to offer to make practically all the concessions that have been proffered up to this time.

A few words more: We do not think that in all our writing we have ever referred to the Negroes as an "inferior race," an expression that has been considerably used in the Northern as well as the Southern Church press. In our judgment, the attitude of the white people of the South toward the Negroes is not due to contempt or hatred, but to race instinct and a desire for the maintenance of race integrity. If there were as many representatives of the Mongolian or Malay race in the Southern States as there are of the African race, the attitude of the white people toward them would, in our opinion, be the same that it is toward the colored population. For instance, some of these States have already enacted laws forbidding marriages between the Chinese and white persons. This we consider wise and wholesome legislation.

We have noted with unruffled composure Brother Lowrey's characterization as demagogues those of his Southern brethren who think that the race problem is a factor of large importance in the proposed unification of American Methodism. Even if all that he says were true, we might solace ourselves with the reflection that there are worse things in the world than demagogues.

MISS MAGGIE M. TATE.

By Rev. C. A. Northington.

Maggie M. Tate was born on March 29, 1852, and died on April 28, 1917. She joined the Methodist Episcopal Church, South, when a child and was a member of it some sixty years. Miss Maggie was confined to her room for over a year, and, as her pastor, I am glad to say that I never visited her but that I came away a stronger man. She always had a word of cheer and never complained, but was always talking about the goodness of God and how he had been so mindful of her. She gave me one of her Bibles, and I had never had my hands on as well studied a Bible in my life. Miss Maggie gave her life for her fellow-beings. She was once connected with Grenada College, being there in 1887. Subsequently she taught in the Memphis Conference Female Institute at Jackson, Tenn.; in her later life she was an instructor in Blue Mountain College, rendering such service there that she made it possible for the Methodist Episcopal Church, South, to be represented in that noted institution. We have a nice church in the town of Blue Mountain with a membership of nearly one hundred.

I give you Miss Maggie's farewell address to her church, old Mount Olivet, which she joined when a child—this exhortation was written by her on her deathbed:

Dear Brother Northington: Please give the people this message from one who is forced to wait on the borderland. The time is coming to every one of you when you will come to this land, and some of you may have to wait as I am doing, and there may be hours of pain that nothing earthly can help you bear, and possibly long hours of wakefulness at night when all the world around you is wrapped in slumber, while you in a restless, feverish way try vainly to sleep. These hours are many, but I never feel lonely. I never feel that I want any human being awake with me, because in the quietest solitude I can hear my Savior so much more plainly than I can in the noisy, nervous crowd.

Now, what I want to beg every one of you to do in this: commit God's Word to memory while memory is active; learn all his precious promises by heart; get some old Christian's Bible where the precious thoughts are marked and mark your own Bible. Then memorize some verses every day, and repeat all you know by heart every night. Then when eyes grow dim and strength fails, when the little exertion of reading throws you into a fever, when nerves are on the rack and you cannot listen—at such times, how comforting to your soul will be the sweet promises the Holy Spirit brings you from memory's treasures.

Here are some that sustain me and make my apparently lonely hours jubilant with echoes from the better land. "As thy days so shall thy strength be." "The eternal God is thy refuge and underneath are the everlasting arms." "When thou passeth through the waters, I will be with thee and through the rivers they shall not overflow thee. When thou walkest in the fire it shall not consume thee, neither shall the flames kindle up on thee; fear not, be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee, yea, I will uphold thee by the right hand of my righteousness." "Thou will keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." "Cast thy burdens upon the Lord, for he careth for you." "Like as a father piteth his children, so the Lord piteth them that fear him." "Come unto me all ye that labor and are heavy laden and I will give you rest." "In my Father's house are many mansions—I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "As my Father loveth me, so continue ye in my love." "Lo, I am with you always even unto the end of the world." "I will never leave thee nor forsake thee." "Eye hath not seen, nor ear heard * * what the Lord hath prepared for them that love him." "And God shall wipe all tears from their eyes. And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." There are hundreds of others just as precious. Learn them.

And memorize many of the sacred hymns, such as "Jesus, lover of my soul," "Just as I am, without one plea," "How firm a foundation," "Amazing grace, how sweet the sound," "Rock of Ages;" "When I survey the wondrous Cross." (Get these by heart.)

The greatest legacy my Father left me was his teaching of the Bible, and getting me to commit it to memory. Learn the Bible; learn the Bible. Take this as a farewell exhortation from one who loves you. Signed: MAGGIE M. TATE.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Great Battle

BEER AND WHISKEY.

The campaign of the beer interests to exempt beer from war restrictions or prohibitions and also the use of grain for the manufacture of beer ought not to deceive the well-informed. Beer is intoxicating liquor, and so is whiskey. It takes more beer than whiskey to intoxicate or make one drunk, but one gets drunk just the same. A beer drunk and a whiskey drunk are both harmful and dangerous.. Generally the beer drunk costs more.

In London, in 1916, Lord D'Abernon, Chairman of the British Board of Control, found that out of 903 cases of drunkenness, 40 per cent had become drunk on beer or stout alone.

Massachusetts tried a beer experiment in 1870-73. In 1869 the State was under prohibition. In 1870 beer was allowed. Dunkenness and crime rose at once. In New Bedford, in 1872 (the year in which beer saloons were opened), the number of crimes increased over 68 per cent; cases of drunkenness over 120 per cent.

Professor von Struempell, Germany's noted physiologist, says: "Nothing is more erroneous from the physician's point of view than to think of diminishing the destructive effects of alcohol by substituting beer for other alcoholic drinks."

Professor Moblus of Leipsic says: "I know little of whiskey or wine drinkers. With us it is beer that ruins the people. The beer drinker is living only a small part of his normal life. His beer is not a stimulant; it is degrading his powers, not increasing them. It is doing to him exactly what alcohol in any and every form is doing to man—poisoning him from the top downwards.

All of these claims that beer is harmless in the light of history is mere buncombe. The plea that the beer by-product is needed to feed cattle is ridiculous. Brewers do not make cattle food. They destroy it. They take good barley, destroy the best of it and leave the worst for the cattle and hogs. It is poor feed even for animals. The Copenhagen dairies, the best in the world, will not use it. If brewerles are necessary to furnish a market for grain and a by-product to feed hogs and cattle, why have nearly all the great stock and cattle States of the West abolished both the manufacture and sale of liquor?

Save Food—Not Liquors.

About $101,000,000 worth of grain and foodstuffs are used in making beer, and $44,000,000 worth in making whiskey. The supreme need in this emergency is to save food for our army, our supporting popuiation and our Allies. Every one is being urged to practice economy. The correct policy for the government and people is to treat both of these evils alike. The program of the brewers would encourage the drink that is most expensive to the drinker for the same amount of alcohol consumed and which wastes the larger amount of foodstuffs. On the other hand, any program that simply stops the use of grains and food material in the manufacture of distilled liquors and does not prohibit the sale of intoxicating liquors or provide for the commandeering of such liquors already manufactured for redistillation to get ethyl alcohol needed in such enormous quantities for munitions and thus save new grain to that extent for food, will not conserve our food supply, but would tend to drive the drinker from beer to whiskey.

As between the two courses, Congress should do the sensible thing and choose NEITHER!

NO GOOD REASON CAN BE GIVEN: Why whiskey grain should be saved and beer grain be wasted. Why half the grain that is needed for food should be destroyed by exempting beer. Why an equivalent of 5,000,000 pound loaves of bread should be wasted to make beer. Why we should starve women and children in order to furnish beer which is considered to be an intoxicant and a harmful beverage. Why we should set aside the experience of history and make another beer blunder.

NOR, ON THE OTHER HAND: Why we should prohibit beer and allow the sale of distilled liquors out of vast quantities in bond and storehouse.

A Dangerous and Vicious Compromise.

The brewers and wine growers are putting forth tremendous efforts to save the beer and wine traffic from destruction. They are willing to desert the distillers and to sacrifice them utterly if they can save themselves, and exempt beer and wine from the proposed war prohibitory law. For prohibitionists to accept any compromise of this nature would be disastrous to the cause of temperance and saloon suppression. The States have not exempted beer and wine in their prohibition laws. For Congress to enact a prohibition law which exempts beer and wine would seriously retard the national prohibition movement.

Beer is an intoxicating liquor. The British Board of Control reported that 40 per cent of the cases of drunkenness were caused by beer or stout alone. Beer drinking decreases the efficiency of the drinker. It produces disease, brutality and drunkenness.

We also desire to emphasize the necessity for stopping the sale of all intoxicating liquors during the war or else commandeering the distilled liquors now manufactured. There is enough distilled liquor in bond or in private warehouses and stock to supply the normal trade two years. Any prohibition which does not take this into account will not prove an effective measure for grain conservation—in view of our need of alcohol in munitions—but will play directly into the pockets of the distillers. Prohibitonists can play no favorites among the different branches of the beverage traffic. We cannot see how any genuine prohibition worker can consider with favor for one moment such a dangerous and vicious compromise.

JAMES CANNON, Jr.,
ARTHUR J. BARTON,
WAYNE B. WHEELER,
National Legislative Committee.
EDWIN C. DINWIDDIE,
Legislative Superintendent.

FIRST METHODIST TO PREACH IN NEW ORLEANS.

By Rev. Payton A. Sowell.

While Methodists are "not a large company" in New Orleans, and Methodism has not flourished as its friends have desired, nor as its genius would indicate, the slowness of growth has not been due to any lack of earnest and capable preachers. Neither has it been for lack of an early beginning, for the wide field of Methodism has been drawn upon for its pulpits. Southern Methodism has made levies upon nearly every Southern State, from Maryland to Mexico, for preachers to hold forth there the peculiar doctrines believed and taught by Methodists. Over a century ago, the itinerant Methodist missionary sounded in New Orleans the notes of a "full salvation and free will."

Somewhere between 1800 and 1805, when Bishop Asbury "called for volunteers" for Louisiana, one young man offered himself to the Bishop, and came on the long, lonesome, dangerous journey, through the trackless (or almost trackless) wilderness, and planted the vine of "Methodism" in Opelousas; and it is thought that he was the first Methodist preacher to "blow a blast of the gospel trumpet" in New Orleans. Rev. Elisha W. Bowman, who in his day was recognized as a prominent and valiant pioneer Methodist preacher, has the distinction of being that heroic volunteer. He was born in Virginia ,and was the son of a worthy local preacher. When the son was only a lad, his father moved to Kentucky. Here, in the morning of his life, he was converted and was licensed to preach in the Methodist Church.

In 1801, he entered the "Western" Conference. He began his ministry in the far "Northwest," and in two or three years, volunteered to come into Louisiana, and gave a year's service to the people of this State and city. Leaving here, his next work was "French Broad," in the Holston country; then in Middle Tennessee, and then in Kentucky. His health failing, he became an eminent physician in Kentucky, and died in 1815.

It means much in 1917 to do the full work of a Methodist preacher, in the midst of the peculiar environments of this State and city; but it is impossible to realize in the midst of the present physical comforts and luxuries of this great State and city, the difficulties and hardships encountered by Rev. Elisha W. Bowman, when in 1803 or 1804, he rode, possibly from Ohio, on horseback, to Opelousas and New Orleans and opened his hymn book and Bible, and preached "Free Salvation" in these places. Methodism should not forget her heroes.

UNIFICATION—ILLUMINATING THE SITUATION.

My Dear Dr. Meek: In a lengthy discussion, under the above title, the Editor of Zion's Herald makes a statement which I have not seen in any other paper. He says: "Both North and South there are those who are holding that the instructions of their respective General Conferences are the irreducible minimum of negotiations. * * * The fact is that we are facing a proposition for unification by reorganization. That means that the entire polity of the Churches is negotiable."

It is not my understanding that the polity of the Church is under consideration, or that the Joint Commission is authorized to take it under advisement.

If unification is to be brought about by the upheaval of the foundation of Methodism, then I am through with it. I am not willing to disfigure or weaken my Church. Much less am I willing to destroy it. JOHN W. BOSWELL.

Nashville, Tenn.

FROM A NEIGHBOR.

The New Orleans Christian Advocate is the organ of the Methodist Episcopal Church, South, in Louisiana and Mississippi. Dr. R. A. Meek is its able editor, and has in no way more signalized his ability than in the defense he has made of his Church against organic union with the Northern Methodist Church. His paper honored us last week by inserting in full the Journal's recent utterances on the organic union question. In the judgment of Dr. Meek, the problems in his own Church and ours involve many of the same general principles.—Presbyterian Journal (New Orleans).

Opinions may easily become dangerous idols.—E. J. Brown.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

OUR SOLDIER BOY.

By Mrs. Lee M. Lipscomb.

I did not raise my boy to be a soldier,
For the future I could not foresee;
But if his country needs him,
Then a brave soldier he must be.

I did not train him for a soldier;
'Tis nobler that his life be given
To save instead of kill his fellows,
And help make earth a little heaven.

But if by wicked, unjust nations,
Our peaceful country is oppressed;
Then my boy must shoulder arms
And go forward to do his best;

And, tho' I cannot stop the heartache,
Nor banish from my eyes the tears;
Yet I too must give my treasure,
In spite of anxious grief and fears.

Our flag is fluttering in the breeze,
Proclaiming to the whole wide world
Its emblem of truth and liberty,
Where'er its colors are unfurled.

So, mothers all o'er this fair land,
Let us bid our sons be true,
For Faith and Hope are gently whispering,
"God will send them back to you."

Winona, Miss.

A VALUABLE BOY.

Jim Carson came rushing into Professor Winton's room at the little mountain hotel without even the formalities of knocking.

"Do you know what's happened?" he gasped. "Get ready right away. We've got to ride up to your place as fast as we can go, and we'll be too late at that. Put on your hat, I tell you. The driver mixed up the boxes out there, and took two of my boxes of dynamite and took them along up with the stuff that was to go to your place. He'll be careful enough. He's used to handling dynamite. But suppose the folks at your camp try to open that stuff with a hatchet and chisel! Come on, quick! It makes me sick to think of what's probably happened by this time."

Professor Winton hurried, but he did not look as disturbed as Carson.

"If the driver gets in there safely I've an idea that it will be all right," he said. "The boy that helps me will take charge of those boxes. I told him a lot of specimens and supplies for laboratory work was coming, and he was not to open any of the boxes, but set them away carefully in an outside shed. I believe we'll find them there."

"Do you mean to say that the boy will do just as you told him when there's no one there to boss him? If he does he's a new breed of boys. Of course he'll thump some of those boxes down. And the chances are that he'll want to peep into them while he's there alone. And there's three other camps right close to you, and no one knows how many of the women and children will be wandering around there when the explosion takes place. Oh, come on, ride faster! I suppose we ought to take a doctor along to look after the injured, if there's any of them left."

"If I were a betting man I'd lay a wager that everything is all right," said Professor Winton.

"Professor!" said Carson, disgustedly, "you may know bugology and a lot of such things, but you don't know boys. All boys meddle."

They rode up on the trail toward the place where the Professor had his summer camp. This year his sole assistant besides the cook was a boy who was a native of the mountains. The Professor had met him one day in the spring, and had hired him after one conversation. The boy was an orphan, and brought no recommendation. But he had been very eager for the job, and, for reasons known to himself, the Professor felt sure of him. Three of the Professor's friends were camped near him, and they had their families along.

When they came in sight of the camp they saw that no catastrophe had occurred. A tall, thin boy in overalls came out to meet them. He was a very ordinary-looking boy, but there was something likable about his straightforward eyes and firm mouth.

"Where are the boxes, Dave?" said the Professor.

"In the shed, where you told me to put them, sir," said Dave, with just a hint of surprise at the question.

"You didn't open any of them?"

"Why, no, sir, you told me not to. I hope nothing's taken any harm, sir."

"Oh, no!" said the Professor, smiling.

They walked to the shed and opened it. Carson drew a long breath when he saw his two boxes standing there.

"You didn't roll them down-hill, I see," he said to the boys. He, too, could smile by this time.

"No, sir; Mr. Winton told me to handle the boxes very carefully. Besides, I would know enough not to do that when they might hold cases of butterfiles or beetles or a collection of eggs."

"Well, I wouldn't hardly have believed it, but I'm mighty glad to know there's one boy in the world who can obey orders exactly, and who doesn't meddle."

Dave looked somewhat puzzled at this.

But when Mr. Carson went on to tell him what the two boxes contained, he merely said: "Well, I couldn't have handled them gentler if I had known what was in them. You see, butterfly wings are awfully fragile. And when Mr. Winton gets a good butterfly he doesn't want to lose it."

The two boxes were removed to a safe place until Mr. Carson could arrange to have them taken away.

"If you haven't any use for that boy when you leave the camp send him down to me," said Carson to the Professor, as he was taking his leave. "I could use a boy like that. I'll pay him well and be good to him."

"A good many people could use a boy like that," said the Professor. "A boy who is absolutely faithful never goes begging long for a good job. In fact, I can use him myself. I'm going to take him home with me. He's anxious for an education, and he shows an unusually intelligent interest in my own line. I'll give him a chance to go to school, and he can help me out of school hours. If he makes as much use of his opportunities as I expect him to, you will hear of him in the future."

The boy Dave was back in the shed carefully opening the boxes that the Professor had pointed out. He did not yet dream what an important thing it was to him that he had learned to be quite trustworthy. But if he had been just a little careless when he was sure no one was looking, he would certainly have lost his great opportunity, and it might have cost him his life.—Junior World.

A RECENT SUNDAY FIGHT.

By Rolfe Hunt, D.D.

I have wondered why so many of the great battles of the world have been fought on Sunday, a day set apart to be holy and typical of peace and rest. Is it because the god of war would manifest his contempt for the sacred day while robbing, destroying and murdering?

On a recent Sunday morning, as I sat on my front porch in a Mississippi town, enjoying the breezes that blew softly, and looking out upon the sunshiny landscape, suddenly there came a whirring of wings around the corner. I glanced up and saw an angry mocking-bird in swift pursuit of a crested blue jay. The jay seemed to be flying at his best; but the mocking-bird, scolding as he pursued, gradually gained on the jay. Seeing that he would be overtaken, the jay decided he might as well rest his wings a second or two by alighting on the fence. The mocking-bird swept by him, striking angrily as he passed. Then, with a sudden and graceful curve, the mocking-bird turned and struck at him with his bill again. The assault was so vigorous that the jay descended to the ground, in which lowly position he evidently thought the adversary would be at less advantage. There he would duck his head as the mocking-bird circled about and descended upon him. There was no effort to strike back. In a short time the attacking bird was joined by two other mocking-birds, and the lonely jay had to shift his position at a lively rate, but he kept to the ground. Finally, the jay noticed that all the mocking-birds had alighted for a breathing spell a few feet away, all to the north of him. As suddenly as the discovery was made, old jay rose on his wings and struck a bee-line for a clump of trees to the southward. The mocking-birds gave a look of surprise, but seemed content merely to be rid of him.

I am sure the jay enjoyed his rest and the consciousness that the war was over, and the mocking-birds scattered out contentedly in the several directions from whence they had come.

I never discovered the cause of the hostilities; but the blue jay has a reputation for being rather careless of property rights. He not only feeds upon nuts, berries, and insects, but at times robs other birds of their eggs and even their young. So I suspect that the blue jay had been prowling around the mocking-bird's nest that Sunday morning, and thus provoked the attack. The ties of close kinship and the recognition of a common enemy led the neighboring mocking-birds to join the army.

Montrose, Miss.

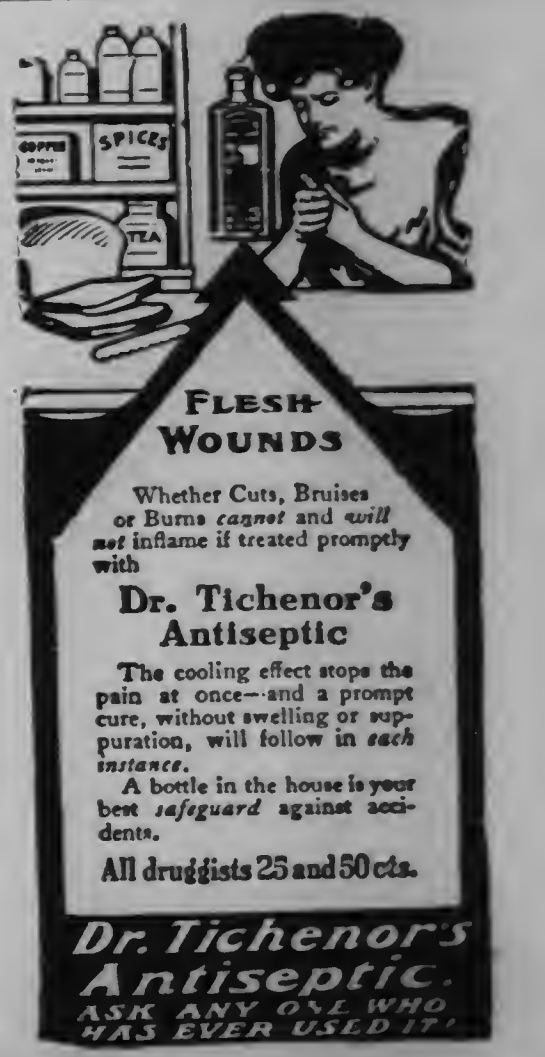
A BEREAVED CHURCH.

Dear Brother Meek: Our church at Black Hawk, Miss., has sustained a very great loss recently in the death of one of our most loyal and most thoroughly consecrated members, Mrs. J. B. Streater, who for more than sixty years was a faithful member of our Church, and was loved and honored by all. She lived the Christlike life and could say at all times, "For me to live is Christ and to die is gain." Her body was never strong, but hers was a living faith, and when she came to the last river she found it as she had thought, not dark and boisterous, as some have described it, but light with a Savior's love and stilled by His matchless voice. For many days she knew that the end was near, but to her death brought no fear, for long since she had made ready for this journey, and she knew that all was well.

Her home was the home of the preacher, and, like one of old, she had prepared for him a room, and her going away has brought sorrow to many who have rested in that room.

May the loving Heavenly Father give comfort to the sad hearts of husband and children until they shall be united with their loved one in that land where sad parting comes no more!

Her pastor, J. G. JOHNSON.


SPICES
COFFEE
TEA
FLESH WOUNDS
Whether Cuts, Bruises or Burns cannot and will not inflame if treated promptly with
Dr. Tichenor's Antiseptic
The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in each instance.
A bottle in the house is your best safeguard against accidents.
All druggists 25 and 50 cts.
Dr. Tichenor's Antiseptic.
ASK ANY ONE WHO HAS EVER USED IT.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

HOW ABOUT IT IN YOUR CHARGE?

How about the renewals in your charge, brother pastor? This is a matter of the most urgent importance. A numher of other papers in the face of present conditions have either reduced their size or considerably raised the price of subscription. The New Orleans Advocate has done neither; it has kept its usual numher of pages, and has only done away with reductions from its standard price of $1.50. It is stated that $8,904.82 was lost on the Nashville Advocate, the Methodist Review, and Epworth Era during the past fiscal year. These periodicals have the Publishing House behind them to meet these deficits. The New Orleans Advocate has no strong financial concern back of it to make good its losses—**it must sink or swim, as best it can.** Much depends upon the assistance of our friends within the next few weeks. The prices of printing materials are mounting higher; it seems that our advertising is to be taxed, and the increase of letter pastage will add considerably to our expenses. The situation is serious. Most of the Church papers in the South had to shut down during the Civil War, and some of those now in existence may have to do so before the present conflict is over. WE ARE COUNTING ON YOU, BRETHREN!

SOME FORGOTTEN POINTS ABOUT UNIFICATION.

We fear many of our people have forgotten some things with reference to the whole movement of unification which should by all means be remembered and kept clearly in view. We revert to some of these things and put them down in the order of their occurrence:

1. The plan of unification was agreed upon by a Joint Commission of the Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Euiscopal Church (North) at a meeting held in Chattanooga in the year 1911. On that Commission Bishop Earl Cranston was the leading member from his Church and warmly supported the plan which was adopted.

2. Bishop Cranston wrote the Episcopal Address which was read to the Northern Methodist General Conference held at Minneapolis in May, 1912; and in that Episcopal Address he made no allusion to the plan of unification which had been agreed upon, which he had warmly supported at Chattanooga one year before, and which the Joint Commission directed should be submitted to each General Conference. Why did Bishop Cranston thus omit to mention so important a matter? Why did he not lay the plan before the General Conference of his Church?

3. The General Conference which met at Minneapolis, followinig the lead of Bishop Cranston in the Episcopal Address, utterly ignored the action of the Joint Commission which framed the plan of unification in the year 1911 at Chattanooga.

4. This General Conference, which met in Minneapolis in 1912, did, on May 20 of that year, adopt the following preambles and resolution:

"Whereas, it is evident that many thousands of the members of the Methodist Episcopal Church emigrate from the East and North and West to the Southland, unadvised by their pastors as to where they may find our churches in the cities and country of the South; and,

"Whereas, it is an uncontrovertible fact that a very great per cent of such members, emigrating from the East, North, and West to the South, drift into other Churches to the great loss and detriment of our own beloved Church; and,

"Whereas, our Church in the Southland is able and anxious to minister unto their spiritual wants, in the English, German, and Swedish tongues; therefore, be it

"Resolved, That our pastors are most earnestly admonished to take due cognizance of the aforesald facts, and to advise and direct such members, when they reach the South, to be loyal to the Methodist Episcopal Church, to the honor of the Church and the glory of God."

This action was obviously directed toward preventing any of their members from uniting with the Methodist Episcopal Church, South, and probably toward calling out therefrom any Northern people who, moving to the South, had entered into our Church. And evidently this action looked to the further invasion of the territory mainly occupied by the Methodist Episcopal Church, South. No other interpretation can be placed upon it. Clearly the drift Southward was alarming our Northern brethren.

5. This General Conference, which met in Minneapolis in May, 1912, did also increase the number of Bishops of the Northern Church stationed in the South. They put one in Atlanta, one in New Orleans, and one in Chattanooga. Evidently these Bishops were expected to lead the invasion of the Methodst Episcopal Church, South, which was contemplated, and they set about their work promptly and vigorously. If they have not succeeded very well, we are ready to bear witness that it has not heen for any want of effort and energy upon their part.

6. When the General Conference of our Church met in Oklahoma City in 1914 our Commissioners placed before it the formulated plan of unification, and the Conference adopted it with one amendatory suggestion.

Our Commissioners carried out the agreement of the Joint Commission that the plan of unification should be reported to the three General Conferences. They kept faith with their Northern brethren, although their Northern brethren had failed to lay the matter properly before their General Conference at Minneapolis in 1912.

7. When the Northern Methodist General Conference met in Saratoga in 1916 it was constrained hy the action of our General Conference, taken at Oklahoma City in 1914, and proceeded to take up the plan of unification, which it had ignored in 1912. With many glowing, but vague sentences, the subject was set forth by them; but the original plan of unification was utterly changed by their action at Saratoga. The resolution of their General Conference at Saratoga amounted really to the repudiation of the acts of their own Commissioners in consenting to the plan of unification adopted at Chattanooga in 1911, and they virtually suhstituted a new plan, which was entirely at variance with everything that had gone before.

When all these facts are taken together and calmly considered in the light of recent discussions in the papers of the Northern Church, it seems manifest that our Northern brethren have never been favorable to any form of unification which did not amount to "the disintegration and absorption" of the Methodist Episcopal Church, South. We do not wish to write unfairly or unkindly about them; but it is clear to our mind that they have gotten ready for an invasion of the South and that they expect, when unification fails, to make an attempt to throw the blame of failure upon our Church, and thereby be able to call out of our membership any who have come to us from the North. In 1912 they evidently planned to invade the South, and in 1917 they seem to he prepared to carry forward the plans framed at Minneapolis in 1912. The words of many of them are smoother than butter, but the absorption of the Southern Church is, in our opinion, manifestly in their hearts.

Our people will he utterly unwise not to take account of the facts which we have set down in order in this article.

Is it not about time to close the irritating and divisive meetings of the Commissioners on Unification and go on with the great work of our prosperous and powerful Church without further distraction and debate? Why not?

A FINE SUGGESTION, BUT—

The Western Christian Advocate in a recent issue says:

"One of our pastors in his frequent visits to the public library discovered that a number of the denominations were placing their church papers on the tables among the daily and weekly papers for perusal by the casual reader. It occurred to him that it might be of value to have his own church paper there also. He found the Christian Science Sentinel and the New Thought paper and two or three others; but the Methodist Church, with all of its big business for the kingdom of God, was not represented there by any kind or sort of literature. He mentioned this fact to his people, and at once contributions were taken among a half-dozen and the Western Christian Advocate was ordered placed in the reading-room of the public library. Brother pastors, that was a wise move. Did you ever think of following the example? Keep your church as much before the public as you possibly can. The official paper of your denomination will be eminently worth while if you will only lead your people to give it proper consideration and have them place it in your public library."

That this suggestion of our contemporary is an excellent one, we haven't the least doubt; hut it has been our observation down this way that when a pastor makes such a discovery as the one referred to, he immediately proceeds to write the Publisher of the Advocate and request that the paper be sent free to the institution that he has in mind. But is it fair to seek to put such an expense on the struggling Church paper? We do not think so. Every paper that we send out for a year actually costs us a good deal more than $1, and if such requests were generally acceded to, the hurden of this outlay would be considerable. Would it not be a good idea for every congregation to raise a small sum to place the Church organ in public places in the community where it would do good and in the homes of poor and needy members? We believe that in most of our churches it would he easy to secure such a fund if attention were brought to the matter, and that not a little good might he accomplished in this way.

PERSONAL AND OTHER NOTES.

The second rouud of Rev. J. M. Morse, presiding elder of the Jackson Dstrict, appears in this issue of the Advocate. The work in his field seems to be going forward in a gratifying manner.

Rev. C. C. Miller continues to have a successful pastorate at Lake Providence, La. He is one of the true and strong men of his Conference, and may always he counted upon to take care of the interests of the Church.

Rev. A. W. Turner, Superintendent of the Anti-Saloon League work in Louisiana, is one of the live wires of that organization. He is alert and faithful in promoting the interests of the great cause committed to his hands.

We have regretted to note that Dr. W. J. Young, of Emory University, lost all of his household effects in the recent Atlanta fire, his residence having been burned. Dr. Young has many admirers in this portion of the Church.

Rev. L. A. McKeown, of Iuka, Miss., as is usual with him, is having a fruitful pastorate in his present field. On May 27 he received 5 members into the Church on profession of faith and baptized 5 infants. We rejoice in his success.

Rev. H. E. Carter, of Magee, Miss., is having success in his work. He recognizes the importance of having the Advocate come into the homes of his people and is seeking to make it possible for it do so. We appreciate his kindly interest in the Conference organ.

Rev. H. B. Perritt, of Logansport, La., says: "My work is moving on nicely and the prospects are for a good ending of the year's work. Brother Perritt's letter brought us 2 subscriptions, for which we are grateful to him.

In forwarding his appointments for the third round, Rev. L. M. Lipscomb, presiding elder of the Winona District, says: "My second round is winding up with things in good order. All the preachers are hard at work and doing well."

Seminary, Miss., has recentiy been blessed with a gracious revival, in which the pastor, Rev. J. H. Joliy, was assisted by Dr. H. F. Tolie, of Biloxi, Miss. A fuller account of this meeting from the pen of Brother Jolly will appear in the next issue of the Advocate.

The Commencement Sermon of the High School at Greensburg, La., was preached on Sunday, May 27, by Rev. H. W. Bowman, presiding elder of the Baton Rouge District. The St. Helena Echo, the local paper, speaks of Brother Bowman's effort in enthusiastic terms.

Rev. D. W. Babb, of Crawford, Miss., is attending the Confederate Reunion in Washington, D. C., this week. He was a good soldier of the Confederacy, as he also is of the Master's Kingdom. May a kindly Providence watch over him while he is away from home and bring him safely back!

From a card from that noble veteran, Dr. John W. Boswell, we venture to take the following: "Referring to the paragraph regarding Dr. Blake in the Advocate of May 31, I am glad to say you 'ring true'—clear as a bell." We know of no one whose endorsement we had rather have than that of Dr. Boswell.

The Editor was out of his office several days last week, having gone to Jackson, Miss., to attend the meetings of the Board of Trustees of Millsaps (being a member of that body), which were held during the recent Commencement. His work and correspondence have suffered somewhat in consequence of this absence.

Dr. S. A. Steel, the brilliant pastor of our First Church at Shreveport, La., has rented a farm near that city and given it a literary name—"The Bonnie Briar Bush Farm." One of his chief objects in this venture was the improvement of his health, and he states that in the achievement of this end it has been quite a success.

We take off our hat to Rev. J. J. Baird, of Ripley, Miss., who on June 1 sent us 8 subscriptions, with a check to correspond. Brother Baird is one of the most promising young ministers in the North Mississippi Conference. He stated in his letter that he expected to attend the "Efficiency Conference" at Grenada this week.

Rev. W. L. Graves, of Montpelier, Miss., gives us some subscriptions from his charge, for which we extend to him our thanks. Brother Graves, in his letter, speaks of having recently been in a fine meeting at Artesia, Miss., and states that Rev. T. J. Halfacre, our pastor there, is doing an excellent work and is much beloved.

Rev. O. L. Savage, of Webb, Miss., who has done so much for the Advocate this year (as well as in other years), sends us an additional subscriber, and makes the following remark: "If each pastor would help now, we could soon relieve the situation." We wish that there were in our territory many such "Savages" as this one.

Among the visitors at the recent Commencement of Millsaps College was Rev. T. H. Lipscomb, the capable presiding elder of the Aberdeen District, North Mississippi Conference. We have heard from many sources that Brother Lipscomb is showing himself to be a notably efficient leader of the forces of Zion in his "diocese."

Dr. U. G. Foote, pastor of the Rayne Memorial M. E. Church, South, of this city, preached the Commencement sermon of Tulane University, in the Newcomb College Chapel, last Sunday at 11 o'clock a. m. His text was: "I am come that they might have life and have it more abundantly." The attandance was reported to be large.

Rev. J. W. Ramsey, our pastor at New Augusta, Miss., says: "Beaumont, one of my appointments, has just had what was pronounced the best revival ever held there. It resulted in a general uplift of the Church's life and 8 accessions. I did my own preaching, with the exception of an occasional sermon by Rev. J. S. Duke, who led the singing."

Mr. H. L. Johns, of Baton Rouge, La., has issued to the press an announcement that, because of conditions incident to the state of war now existing, the meeting of the State Epworth League of Louisiana, which was to have been held at Lake Charles, June 17-20, has been revoked. It will be remembered that we have already carried in the Advocate a statement to this effect from the State President, Mr. John D. Saint.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions lately sent in: Rev. G. L. McNeece, Chunky, Miss., 5; Rev. J. H. Joliy, Seminary, Miss., 3; Rev. D. W. Babb, Crawford, Miss., 2; Rev. J. A. Biffle, Horn Lake, Miss., 2; Rev. H. J. Moore, Montrose, Miss., 2; Rev. W. C. Lester, Tutwiler, Miss., 4; Rev. J. M. Corley, Lake, Miss., 4.

Rev. J. H. Mitchell, our faithful pastor at Indianola, Miss., has our thanks for several subscriptions to the Advocate. He finds Indianola a pleasant place to live, and thinks the town has great possibilities; but the work of the church is not making as rapid progress as he would like to see. Brother Mitchell has the conviction that organic union with the Northern Church would result in great harm to Methodism in the South.

Through the courtesy of Dr. James Cannon, President, we have received an invitation to the Commencement exercises of the Blackstone College for Grls, at Blackstone, Va., June 1-3. The announced speakers for the occasion were Dr. R. C. Stearns, of Richmond; Dr. W. B. Beauchamp, of Portsmouth, Va., and President Cannon. The graduating class in the Academic Department this year numbered 42, and that in the College Department, 12.

The Commencement of Southern Methodist University will be held June 8-12. The Baccalaureate Sermon is announced to be preached by Bishop F. J. McConnell, of the Northern Methodist Church, on June 10, and the address at the Senior Vespers Service will be delivered on the same day by Dr. Hoyt M. Dobbs. We regret to note the following announcement in the program: "Monday, June 11, 5 p. m., Presentation of Shakespeare's "Twelfth Night" on the campus. We are sorry to see this institution beginning its career with theatricals.

The Summer Term of the Candler School of Theology, of Emory University, will begin on June 21, and continue ten weeks. The courses offered have special value for men in the pastorate, who may attend for the half-term of five weeks, if they cannot be present through the entire fall term. For students who are prepared to enter as candidates for certificates from the school, these courses have full credit value. Scholarships are available for men who are unable to attend without financial assistance. For detailed information address Rev. P. T. Durham, D. D., Dean, Emory University, Ga.

We are in receipt of an attractive brochure, giving the farewell address of Bishop A. W. Wilson to our last General Conference at Oklahoma City. This publication was brought out under the superintendence of Dr. Chas. D. Bulla, to whom we are indebted for our copy. In Bishop Wilson's address occur these words: "The Churches are getting to gether, consolidating their forces, determining the issues of all their joint work." The great Bishop was a fraternal and broad-minded Christian who believed in co-operation with other denominations: but it is well known that he regarded the Oklahoma plan for union with the Northern Methodist Church as practically "an irreducible minimum."

Rev. T. J. Halfacre, of Artesia, Miss., sends us 3 subscriptions, and in his letter appends the following note: "My charge is in good condition spiritually, and in a fairly good condition otherwise. We are serving some of the best people in the world; they know how to treat a preacher. I am delighted with my work, and am happy on the way. We have just closed at Artesia one of the best revival meetings that I have ever been in. Brother W. L. Graves did the preaching. He is a power as a preacher and revivalist. His oratory, earnestness, and sweet spirit would capture any congregation. He is one of our strongest preachers. Our people have invited him to hold their meeting again next year, and we shall look forward to his coming with great interest."

Rev. Henry T. Young, of Jena, La., Conference Evangelist of the Louisiana Conference, writes: "Brother L. E. Havens, of Ellisville, Miss., who has recently been working with me as choir director, has returned to his home, with the intention of taking up a work that I believe to be very worthy—that of training singers for our smaller or even larger churches. He will use in giving this instruction the books of our own Church. Those of us who have had experience with some singing teachers and their books know what a problem this singing business is, especially in the rural sections. Brother Havens is a consecrated, cultured man, who is thoroughly competent for the task he is undertaking, and I believe that he merits the consideration of those desiring some one to render such a service as I have mentioned."

A correspondent writes us as follows: "The Holly Springs District Conference, which convened recently at Coffeeville, Miss., was a really fine occasion. The delegates and visitors were charmingly entertained by the people of that excellent community. Rev. J. H. Felts, presiding elder of the district, brought up his part with helpfulness and great satisfaction to all in attendance. The reports were generally encouraging and contributed largely to the interest of the meeting. That devout and consecrated minister, Rev. E. R. Smoot, of Holly Springs, was the Secretary. A number of prominent visitors were present. Rev. W. L. Storment, the enterprising pastor, will soon be assisted in a meeting by Rev. J. A. Bowen. Some splendid improvements upon the house of worship were in contemplation, the money for this purpose being already largely in hand."

Rev. B. T. Crews, of Vivian, La., says: "We hope to get into our new church by the fourth Sunday in this month. It will be a beautiful structure, which will do credit to our congregation."

Rev. C. B. Powell is in the midst of a gracious spiritual awakening at Plain Dealing, La. The preaching is being ably done by Rev. T. J. Norsworthy, of Yazoo City, Miss. Brother Powell has promised us a fuller report later.

Rev. J. E. J. Ferguson, of Anguilla, Miss., has our thanks for a list of 6 subscribers. He states that his work is making steady progress, and that he is serving a people whose kindness cannot be surpassed. He was recently given a fine "pounding."

Rev. C. H. Strait, of Johns, Miss., writes: "We have just closed a fine revival at the log camps near Johns, having with us in the meeting Rev. D. C. Kelly. Fifty-two members joined the different Churches. Some of the best work that I have ever witnessed was done."

The Joint Commission on Methodist Unification will meet in Traverse City, Michigan, on June 27. The carrying of this meeting to the Far North will place Southern Methodist editors at a considerable disadvantage. We should like to be there to sniff the atmosphere and report to our people; but alas, the leanness of our purse will not permit us to make the trip.

The Presbyterian Journal pithily says: "There was a little more of sarcasm than of humor in a man's answer to the question, 'Have you been studying the science of efficiency?' 'Yes,' he replied, 'but I had to quit reading about it; I got so interested in it that I found it was interfering with my regular work.' So it is with the modern fad of 'leadership.' So much is said and thought of leadership, and so many are seeking it, that 'fellowship' has sadly declined both in numbers and effectiveness."

RELATIVE TO THE COUNTRY CHURCH.

The country church has many physicians ready to prescribe for its ailments. But the old-time country doctor with his saddle-bags is not the one that most often offers his advice. We sometimes wonder how the pastor of a large city church would go about putting into operation in some small country church, situated in a thinly-settled community, the suggestions which he is sure will cure it of all its ills and will make it a strong, active, and growing church. The pastor of one of the largest city churches in this country, with a membership running up into the thousands, gives the programme for Bible study in his church and says that it can be adapted to any church, in city or country. Here are some of the features of that program: "On Sabbath morning at 8:45 Bible study begins. Throughout the day lessons are taught. The last lesson is about ten o'clock Sabbath night. Beginning Monday afternoon at two o'clock classes are taught from two until four, and from eight until ten. This is the programme every day except Saturday. In addition, from 3:30 to 4:30 p. m., every day, classes are open for public school, high school, and university pupils. The laymen and the good Bible women give their time at least one day in the week to these classes. In addition, we have organized classes to be taught just before the prayer-meeting. At six o'clock we have a workers' dinner, where one hundred or more of the workers assemble. At seven o'clock the Bible classes open. There are several classes taught in the church before the prayer-meeting hour. At eight o'clock all the people come into the prayer-meeting service." What an admirable plan! But imagine it being tried in a small country church. We hear a great deal about training teachers for the Sabbath school. It might be well to establish a training school for writers and speakers on the country church. It is a question whether the small country church is not doing as good work in proportion to its numbers and means, as many of the larger churches.—Presbyterian of the South.

SONG EVANGELIST AND PIANIST.

Fifteen years' experience with revival singing. Best of reference furnished. Ready to give date at once. Address Mr. and Mrs. W. Anman Bassett, 23 Ashland ave., Asheville, N. C.

GINNERS GET THIS!

Coming time a matter of Decision s the error on which all success turns. Decide NOW [illegible] and put n

Munger System Outfit

—the outfit that 'runs like cock-work' produces A LARGE OUTPUT n the lay t mill, keeps lown operating cost, reduces possibility of breakdowns to the minimum, and gives your customers A BIG TURNOUT of fine and A FINE SAMPLE.

Write to the nearest Continental Sales Office, giving the facts about cotton grown in your section and we will begin at once to plan a special MUNGER SYSTEM OUTFIT for you with gins best adapted for the cotton you will handle and otherwise adjusted to your individual needs. And we will have it ready for you ON TIME.

CONTINENTAL GIN COMPANY

SALES OFFICES

Atlanta, Ga., Birmingham, Ala., Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

It Works! Try It

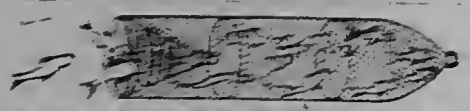
Tells how to cement a new, tender corn so it lifts out without pain.

Soon here treads trouble and misery with an corn may darken threshold, the other discovered it a Hindoo man, which said o loosen any corn so it lifts out with he fingers.

Ask at any Pharmacy for a quarter ounce of freezone, which will cost very little, and a few drops to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply the a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.



Catch Fish,

[illegible]

Individual Communion Cups

Convenient, Noiseless and Sanitary

[illegible]

SANITARY COMMUNION OUTFIT CO., [illegible] ROCHESTER, N.Y.

Obituaries.

Obituaries not over 50 words each will be published free of charge. All over 50 words must be paid for at the rate of one cent a word. Send in your obituaries as soon as you can after the death occurs. Have all the facts at hand before writing the obituaries. Then write without unnecessary delay. Do not wait for letters to come before writing. Obituaries will be published in the order in which they are received. Do not write on both sides of the paper. Write plainly and use black ink. Send in only one obituary at a time. Mail to the editor at once after writing. Do not fail to do this.

[illegible]

[illegible]

[illegible]

A STATEMENT.

Certain of the leading newspapers of the United States reported a few weeks ago that men in the guise of Bible sellers were visiting the Negroes in the Southern States and endeavoring to stir up a revolution among them in order to give assistance to Germany and the Central Powers. Telegrams were immediately sent from the Bible House in New York to the Secretaries of the American Bible Society in Richmond, Va., Cincinnati, O., Dallas, Tex., and Atlanta, Ga. All of these Secretaries have under their care colporteurs distributing the Scriptures in the Southern States. They were instructed to make investigation and report at once if these charges could be laid at the door of any one of their workers. Word has been received from every one of them, and we can report with assurance that no one in the employ of the American Bible Society has been in any way open to such a charge. The Society's work is purely missionary, and in no sense commercial, and has been conducted to meet the approval of the neighborhood in which it is carried on.

THE SECRETARIES.

A MODERN FAIRY STORY, BUT TRUE.

The following incident, in connection with the dedication of First Methodist Church, Oakland, deserves publicity which it will find in your columns. As the vast audience dispersed at the close of the service, an aged and crippled lady, prevented from giving her offering by the crowd in which she stood, handed to the usher a nickel, saying, "I don't want to go away without giving something, and this is all I can afford." The usher took it courteously with thanks and handed it to Dr. White. He, with the fine appreciation and insight which characterizes his work, said, "This appeals to me so much that I am going to give five dollars for this nickel."

In the evening he happened to relate the incident, and Mr. A. H. Trathen rose and said, "I've got to have that bit of money, and here is a twenty dollar gold piece for it." Dr. White felt obliged to part with it, under the circumstances. Mr. Trathen, however, was not allowed to call it his own for very long, for Mr. George J. W. Stark, on hearing the story, instantly offered fifty dollars for it, and he is now the possessor of the lucky piece. That humble nickel was multiplied fifteen hundred times and it might be said of the donor, "Verily, she hath given more than they all." Would that she might have the joy of knowing of these results.—Mrs. J. R. Scupham, in California Christian Advocate.

THE BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference convened at Amite City on Tuesday morning at 8:30 o'clock, May 15. It was opened by Rev. H. W. Bowman, presiding elder, who followed with a stirring speech, showing the progress and needs of the district and urging the preachers to press the battle along all lines and raise the district to a standard of efficiency second to none in the Conference.

Rev. S. S. Bogan was elected Secretary, and the conference began at once to consider the work of the district.

The reports of the several charges in the district indicated progress and general advancement in the different phases of the work. There were 53 Sunday schools reported, and all were stated to be doing good and effective work, with but very few exceptions. There were 16 prayer meetings reported, and most of them were active and well attended. There were also 16 Epworth Leagues reported in the district and the League work was represented as increasing in interest and efficiency.

Our Church property—churches and parsonages—were reported to be in a good state of repair and several new churches had been or were being built. Of course, we have a few churches and parsonages that need to be replaced with new structures.

All the preachers seemed to be optimistic and hopeful, and mean to press on; and our laymen seemed tuned to the same key.

The preaching during our sitting at Amite City was done by Revs. C. B. Carter, presiding elder of the Alexandria District; J. B. Fulton, pastor at Baker; N. E. Joyner, Conference Missionary Secretary, of Lake Charles; A. J. Coburn, pastor at Clinton; and Rev. C. A. Battle, pastor First Church, Baton Rouge. It is needless to say these brethren delivered a strong and instructive gospel.

The visiting brethren were Revs. C. B. Carter, N. E. Joyner, R. W. Vaughan and C. V. Breithaupt. The conference heard all these brethren with delight and edification. Their respective fields of labor represent a very important part of our Church life and are worthy of the hearty and generous support of our preachers and people. The State President of the Woman's Missionary Society was with us and needs honorable mention. The women are doing a great work. May God speed them on to greater things!

The Baton Rouge District will lose a wise and generous leader and an untiring and efficient worker in the removal of Rev. H. W. Bowman at the next Annual Conference, as he rounds out his four years on the district. Brother Bowman is much loved and respected by the preachers and laymen of the Baton Rouge District. We shall pray God's richest blessings upon him in his new field of labor. A resolution to the same effect was adopted by the conference.

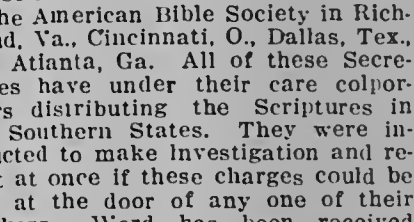
The good people of Amite City vied with each other in giving the conference the best of entertainment and good cheer and many courteous expressions of good-will and attention.

Brothers W. S. Holmes, I. D. Wall, J. R. Abels, and H. C. Murphy make up the personnel of our lay delegation to the Annual Conference, with Brothers D. H. Rody and Judge R. R. Reid as alternates.

The District Conference will go to Hammond, La., next year.

There had been a goodly number of conversions and accessions to the Church during the year. The revival season will soon be upon us and meetings will be the order of the day. The brethren are determined to press the fight, and by Divine aid will win the victory. Let every man do his best.

S. S. BOGAN.



Knox Sparkling Lemon Jelly Dessert

Soak 1 envelope Knox Sparkling Gelatine in 1 cup cold water 5 minutes and dissolve in 2 cups boiling water. Add ¾ cup sugar and stir until dissolved. Then add ½ cup lemon juice. Strain into molds first dipped in cold water, and chill. Add dates, nuts, berries, oranges, bananas, fresh fruit—or canned fruit. *If fruit is added to the jelly it may be served as a salad on crisp lettuce leaves, accompanying with mayonnaise or any salad dressing.*

I KNOW every woman wants distinctive *clothes* and *hats*. Every woman *should* want distinctive table dainties. By using Knox Sparkling Gelatine you can combine your own *personal* ideas with our *tested* recipes. Each package makes *four pints* of jelly. Besides jellies you can make original and different Salads, Puddings, Candies, and other good things.

Mrs. Charles B. Knox, *President*

KNOX SPARKLING GELATINE

FREE RECIPE BOOK

A copy of "Dainty Desserts for Dainty People" sent on receipt of your grocer's name. Enclose 4c in stamps if you wish a pint sample.

Charles B. Knox Gelatine Co., Inc.
201 Knox Avenue Johnstown, N. Y.

WORK WINS — STARKE'S UNIVERSITY HOME SCHOOL — NEARLY $10,000 WON IN SCHOLARSHIPS

Individual attention—Intensive and thorough.

The University Home School (*Founded 1887*)

Steam Heated Dormitory; Ample Playgrounds.

If you believe in "Books First—Athletics Second," write now for catalogue.

J. M. STARKE, Montgomery, Ala. *Session opens Sept. 12.*

1793 1917

PRESIDENT WILSON speaks of Bingham Military School, Box B, Asheville, N. C., Col. R. Bingham, Supt. as follows:—THE WHITE HOUSE, Washington, June 29, 1916.—It gives me great pleasure to express my admiration for Bingham School. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it. (Signed) WOODROW WILSON.

125th year begins September 12th, 1917.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses A. B. and A. M. Four laboratories, library, astronomical observatory, modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool; large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 624, from 35 states and foreign countries. For catalogue and book of views illustrating student life address WILLIAM A. WEBB, President, Box 23.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

The PERUNA Family

has three members you should know if you desire to enjoy life.

1. The popular liquid form of Peruna—the reliable tonic of the American household, with a long history of success in treating all catarrhal difficulties.

2. The tablet form, which is made after the same formulary and is more convenient for many.

3. Manalin, the ideal laxative, by the regular use of which constipation may be overcome and natural action restored. Manalin has no habit forming drug, but is an aid to nature.

Your druggist has all three. So many thousands have received benefit from the use of one or both these remedies that they are a recognized part of the equipment of every careful household.

THE PERUNA COMPANY Columbus, Ohio

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician, who has studied widely both in this country and in Great European Medical Institutions, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver, or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach, on the contrary, it is a most potent remedy in nearly all forms of indigestion, as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 years who lacks iron and increase their strength 100 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

PLEASANT HILL, LA.

Dear Doctor Meek: We have had a gracious revival at Pleasant Hill. Brother R. A. Bozeman did the preaching, with the exception of three sermons. He is a strong, consecrated gospel preacher, full of the Holy Spirit. He knows how to trust God and calls mourners, and they come to the altar and pray through in the good old way. There were many bright conversions, some reclamations, and a great deal of shouting. More than 60 professed conversion in the full sense—22 united with our Church, and another bright convert has united since. Six children and five babies were baptized. Brothers Jeffery and Moll led the singing. While Brother Jeffery is not as strong as he used to be, he still sweetly sings the gospel with power. Brother Moll is splendid help. He is fully consecrated and filled with the spirit. He is a good personal worker. Some other good helpers were with us a part of the time. A great many people said this was the greatest revival in the history of this church and town.

While passing through this revival, we were reminded of what we knew and have often said: "That where the gospel is preached in the fullness of its power sinners are convicted, mourners are converted, and believers are sanctified and baptized with the Holy Ghost.

The mourners' bench should be fully revived and fearlessly defended. The devil hates the altar or mourners' bench, for he knows that it is a sure place for people to find God.

We will be in another revival at Robeline, with Brothers Bozeman and Moll to assist, before this goes to press, as we begin there June 3. These brethren are safe and fully consecrated. Much of their time is spent upon their knees—hence the secret of their success. Finally, brethren, pray for us. T. D. LIPSCOMB, P. C.

Why Take Risks?

Many cases of gangrene and blood poison result from the neglect of small sores, cuts, bruises, skin abrasions, etc. Numerous deaths occur from blood poison due to infection of slight wounds. Whether the wound is painful or not, treat it immediately with Gray's Ointment which, for ninety-six years, has been an indispensible family remedy. It allays pain, heals the wound and frees you from all danger of troublesome after-effects. It is invaluable for treating abrasions and eruptions of the skin, boils, ulcers, burns, bruises, cuts, sores, etc. Mrs. N. E. Coleman, Mt. Jackson, Va., writes: "I have used it in my family for 15 years and have not found any ointment equal to it." Only 25c a box at druggists. For FREE sample, write to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

(In part)

Bonita, at New Hope, June 9, 10.
Lake Providence, June 16, 17.
District Conference at Oak Grove, June 19-21.
Monroe (11 a. m.), June 24.
West Monroe (8 p. m.), June 24.
Seashore Divinity School at Biloxi, Miss., June 26-July 5.

ALBERT S. LUTZ, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Mendenhall, at D'Lo, June 3.
Rankin St., Jackson, June 3, 8 p.m.
Brandon and Pelahatchie, at Brandon, June 9, 10.
Edwards, at Clinton, June 10, 11, p.m.
Benton, at Midway, June 16, 17.
Yazoo City, June 17, 18.
Fannin, at Drake's Chapel, June 23, 24.
Sharon, at Lone Pine, July 7, 8.
Canton, at Canton, July 8, 9.
Camden, at Melville, July 14, 15.
Vaughan, at Fletcher's Chapel, July 16.
Eden, at Coxberg, July 17, 18.
Satartia, at Wesley Chapel, July 21, 22.
Lintonia, at Anding, July 22, 23.
Floyd, at Dover, July 23, 24.
Madison, at Pocahontas, July 28, 29.
Jackson, Millsaps Memorial, July 29, 8 p.m.
Florence, at Richland, Aug. 4, 5.
Harrisonville, at Mt. Pisgah, Aug. 11, 12.
Bolton, at Brown's Wells, Aug. 18, 19.
Terry, at Forest Hill, Aug. 25, 26.
Jackson, Galloway Memorial, Aug. 29.
Jackson, Capitol St., Aug. 28.

J. M. MORSE P. E.

Newton Dist.—Third Round.

(In part)

Laurel, First Church, June 10, 12.
Laurel, Kingston, June 10, 11.
Laurel, 14th Ave., June 13.
Montrose, at Read's Chapel, June 16, 17.
Newton, June 24.
Lake, at Hickory, July 7, 8.
McDonald, at Scotland, July 13.
Decatur and Union, at Good Hope, July 14, 15.
Bay Springs, at B. S., July 21, 22.
Chunky, at Chunky, July 28, 29.
Philadelphia, August 3, 5.
Neshoba, at Mar's Hill, Aug. 4.
Homewood, at Gasque Chapel, Aug. 9.
Raleigh, at Boykin, Aug. 10.
Trenton, at New Prospect, Aug. 11, 12.
Clarksburg, at Lodebar, Aug. 15.
Shiloh, at Forest Hill, Aug. 16.
Rose Hill, at Hopewell, Aug. 21.

W. L. LINFIELD, P. E.

NORTH MISSISSIPPI CONFERENCE.

Winona Dist.—Third Round.

Winona Ct., at Marvin, June 16, 17.
Winona, June 17, 18.
Carrollton, at Longview, June 23, 24.
Greenwood, June 30, July 1.
Sunflower, at Fasonia, July 7, 8.
Indianola, July 8, 9.
Moorhead, July 14, 15.
Itta Bena, July 15, 16.
Swiftown, at Loftus, July 21, 22.
Belzoni, July 22, 23.
Isola, at Caile, July 28, 29.
Duck Hill, at Goar Springs, Aug. 4, 5.
Lambert, at Marks, Aug. 11, 12.
Tutwiler, at Mattson, Aug. 18, 19.
Webb, at Sumner, Aug. 19, 20.
Drew, at Sandy Bayou, Aug. 25, 26.
Ruleville, at Ruleville, Aug. 26, 27.
Dublin, at Parchman, Sept. 1, 2.
Valley Mission, at Fairview, Sept. 8, 9.
Minter City, Sept. 15, 16.
Schlater, Sept. 16, 17.

L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Third Round.

Tupelo, June 10, 11.
Algoma Ct., at Palestine, June 16, 17.
Pontotoc Station, June 17, 18.
Amory and Nettleton, at Nettleton, June 24, 25.
Aberdeen, June 28.
Okolona Ct., at Union, June 30-July 1.
Okolona, July 1, 2.
Tremont Ct., at Mt. Olive, July 4.
Prairie, at Strongs, July 8, 9; preaching, Muldon, July 7.
Nettleton Ct., at Carolina, July 14, 15.
Fulton Ct., at Van Buren, July 15, 16.
Shannon, at Pleasant Grove, July 21, 22.
Verona, at Palmetto, July 22, 23.
Houston Station, July 29, 30.
Houston Ct., at Thorne, July 29, 30.
Calhoun City, at Pine Ridge, Aug. 3.
Vardaman, at Young's Chapel, Aug. 4, 5.
Houlka, at Van Vleet, Aug. 11, 12.
Buena Vista, at Boone Chapel, Aug. 18, 19.
Montpelier, at Woodland, Aug. 19, 20.
Smithville, at Smithville, Aug. 25, 26.
Greenwood Springs, at Friendship, Sept. 1, 2.
District Conference, at Amory, June 19-21.

T. H. LIPSCOMB, P. E.

Corinth Dist.—Third Round.

New Albany Station, June 10, 11.
Iuka Station, July 17, 18.
Wheeler, at Hebron, June 22.
Shannon, at Chesterville, June 23, 24.
Dumas, at Jacobs Chapel, July 7, 8.
Ripley and Blue Mountain, at B. M., July 9.
Myrtle, at Friendship, July 10.
Hickory Flat, at Palestine, July 11.
Rienzi, at Edgar Chapel, July 12.
Booneville Ct., at Blythe's Chapel, July 13.
Marietta, at Palestine, July 14, 15.
Chalybeate, at Mt. Pleasant, July 22, 23.
Kossuth, at Kossuth, July 27.
Mooreville, at Andrews Chapel, July 28, 29.
Mantachie, at Hebron, July 30.
Guntown and Baldwyn, at Pleasant Valley, July 31.
Golden, at New Hope, Aug. 3.
Tishomingo, at Paradise, Aug. 4, 5.
Corinth Ct., at Green's Chapel, Aug. 7.
New Albany Ct., at Mt. Olivet, Aug. 11, 12.
Ripley Ct., Aug. 18, 19.
Booneville Station, Aug. 21.
Iuka Ct., at Salem, Aug. 23.
Silver Springs, at Paul's Chapel, Aug. 25, 26.
Burnsville, at Burnsville, Aug. 28.

The Corinth District Conference will be held at Rienzi June 19, 21.

T. H. DORSEY, P. E.

Grenville Dist.—Third Round.

(In part)

Leland, June 10, preaching 11 o'clock a.m.; June 20, preaching and business session, 8 o'clock p.m.
Boyle, June 10, preaching 8 o'clock p.m., at Boyle; June 17, preaching 8 o'clock p.m., at New Salem; June 18, business session, 10 o'clock a.m., at Boyle.
Greenville, June 17, preaching 11 o'clock a.m.; July 18, business session, 8 o'clock p.m.
Shaw, June 24, preaching 11 o'clock a.m., at Litton; June 25, business session, 4 o'clock p.m., at Shaw.
Merigold, June 24, preaching 8 o'clock p.m., at Alligator; June 25, business session 10 o'clock a.m.

V. C. CURTIS, P. E.

Durant Dist.—Third Round.

Kosciusko, preaching, June 10.
Sallis charge, at McAdams, June 16, 17.
McCool charge, at Bowie, June 23, 24.
Ackerman charge, at Ackerman, June 24, 25.
Sidon and Cruger, at Sidon, July 1.
Tchula, July 1, 2.
Vaiden and West charge, at Bowling Green, July 7, 8.
Pickens charge, at Richland, July 10.
Noxapater charge, at Mt. Pleasant, July 14, 15.
Louisville charge, at Rocky Hill, July 17.
High Point charge, at White Hall, July 21, 22.
Chester charge, at South Union, July 23.
Ebenezar charge, at Ebenezar, July 28, 29.
Kosciusko charge, at Ethel, July 31.
Hesterville charge, at Shady Grove, Aug. 4, 5.
Poplar Creek charge, at Poplar Springs, Aug. 11, 12.
Kilmichael charge, at Tomnolen, Aug. 12, 13.
Bellefontaine Ct., at South Union, Aug. 14.
Slate Springs Ct., at New Hope, Aug. 15.
Eupora and Maben, at Maben, Aug. 18, 19.
Mathiston Ct., at Providence, Aug. 24.
Black Hawk Ct., at Poplar Springs, Aug. 25, 26.
Acona, Aug. 30.

W. W. MITCHELL, P. E.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains; and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

Diet, Exercise or Death!

An eminent medical authority writes that most of our city folks die of a thickening of the arteries or of kidney disease. The kidneys become clogged and do not filter the poisons from the blood, and one trouble follows another, high blood pressure damages the heart, arteries and kidneys. Usually its danger signals are backache, pain here or there, swollen feet or ankles, rheumatic twinges or spots appearing before the eyes.

"The very best remedy is this: Eat meat but once a day, or not at all. Plenty of outdoor exercise, and drink pure water frequently. Before meals take a little Anuric, the great uric acid neutralizer that is easily obtained at the drug store. When you have dizziness, chills or sweating, worry, or dragging pains in back, try this wonderful enemy to uric acid, which Dr. Pierce of Buffalo, N. Y., discovered and named Anuric. Anuric, more potent than lithia, dissolves uric acid as hot water does sugar."

HEALTHY CHILDREN come from healthy mothers. And mothers will certainly be healthy if they'll take Dr. Pierce's Favorite Prescription. Nothing can equal it in building up a woman's strength, in regulating and assisting all her natural functions, and in putting in perfect order every part of the female system. It lessens the pains and burdens, supports and strengthens weak, nursing mothers.

It's an invigorating, restorative tonic, a soothing and bracing nervine.

Castor oil is good for children or adults, and especially good for aged people. A pleasant form of a vegetable laxative that is to be had at any drug store, was invented by Dr. Pierce, who put together May-apple (podophyllin), aloes, jalap. Ask at any drug store for "Pleasant Pellets," and they can be had for little money. They contain no calomel and are of vegetable constituents, therefore harmless.

TWO WILSONS.

Dear Dr. Meek: There are two Wilsons that I know of who are doing things, namely, President Woodrow Wilson, and Wilson, La. You and the readers of the Advocate have been reading about President Wilson for some time, but I am afraid there is little known about Wilson, La., especially along the lines I wish to tell about.

I am happy to report that the church here has grown, and is growing, financially, in attendance, and, last but not least, spiritually. With reference to the finances, I would like to give the reason for the growth. I told the brethren at our district conference how it was done, but I want it to go further than the Baton Rouge District. I want it to reach the ears of the laymen. Here it is: the Board of Stewards are doing their duty; they are behind the church with their prayers, money and enthusiasm. My! but it is fine to have such a bunch of men to work with. Now as to the growth in attendance and spirituality, all I can say is that the enthusiasm the stewards have is abroad in the church, and we are praying for a deeper experience spiritually. As Italy was the coveted goal of ancient Europe, so Wilson is fast becoming the coveted goal of the Louisiana Conference. Now, don't think this is a burst of youthful enthusiasm and nothing else. We realize that the world has not been turned over in these parts, and we also realize that there is lots to be done yet. Pray for us, that we by the help of the Lord may do more.

Yours for a banner Conference year,
J. L. EVANS.

HOOD'S SARSAPARILLA AND PEPTIRON PILLS

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron Pills, one taken before eating, the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

FASER'S PYORRHEA PREPARATION

ANTISEPTIC MOUTH WASH

For the Prevention of Pyorrhea, Chronic Uiceration, Soft, Spongy, Bleeding Gums. Prescribed by both Physicians and Dentists. For sale by Druggists at twenty-five cents a bottle, or mailed direct from my laboratory upon receipt of order with five cents extra for postage. Address

H. M. FASER, Prof. of Pharmacy,
University of Mississippi,
Oxford, Mississippi.

Recommended by Doctor Cothram

Dr. T. E. Cothram is a well known pharmacist of Alexis, Ala. And when he gets bilious or needs a purgative medicine, what do you suppose he does? Out of his whole big stock of liver medicine he selects and uses Granger Liver Regulator. He says "There is none better." That's a pretty strong endorsement, don't you think, from a man who knows all about the merits of the different medicines on the market? Granger Liver Regulator is purely vegetable, does not gripe nor irritate the delicate lining of the stomach and bowels and always gives quick and pleasant results. It is the best system purifier known. Your druggist can supply you —25c for large box. Accept no substitute.

COLUMBUS DISTRICT CONFERENCE.

The members of the forty-seventh District Conference of the Columbus (Miss.) District met in the Methodist Church at Shuqualak on Tuesday evening, May 15, and, after an inspiring sermon by the Rev. J. C. Park, our pastor at Starkville, proper organization was effected.

At nine o'clock on Wednesday morning, after devotions and the administration of the Lord's Supper, the Conference convened for business, and sessions were held each morning and afternoon until adjournment for the ten o'clock train Friday morning. The Conference was very helpful. Goodfellowship was everywhere in evidence, nor were there any tense moments to break the splendid harmony.

We were fortunate in having with us Brothers Selby and Black, Commissioners for Emory and Millsaps, respectively; Brother Randolph, of our Orphans' Home, Brother Ellis, representing the Methodist Hospital at Memphis, and Brother Gladney, our Sunday school Field Secretary. These brethren ably presented their work and the conference enjoyed their presence.

The good feeling and harmony of the conference was the subject of considerable comment and the several spiritual services were uplifting and helpful. The preaching was done by the Rev. J. C. Park, Rev. W. L. Duren, Rev. J. M. Guinn, Rev. I. F. Holland, and Rev. Robert Selby, while the Revs. W. W. Woollard, D. W. Babb, T. E. Gregory, J. W. Robertson, and W. V. Shearer conducted the devotional openings of the several sessions.

During the afternoon session Wednesday, Brother Wm. O. Hunt, a fine young man from the Sturgis charge, was granted license to preach.

The lay delegates elected to the Annual Conference are: Dr. S. M. Rainey, Prof. Dabney Lipscomb, Brother W. E. Stokes, and Brother W. C. Futvaye, with Brothers L. C. Anderson and G. D. Harris as alternates.

Before adjournment, attention was called to the fact of this being Brother Woollard's fourth year on the district, and, in appreciation of his efficient service and wholesome fellowship, a fitting resolution was passed by the Conference to become a part of its records and history.

Never has a Conference met with more hospitable entertainment than was accorded by the pastor and people of Shuqualak, and with hearts full of gratitude the Conference ordered spread upon its minutes a fitting resolution of thanks.

Next year the Conference will go to Starkville. Respectfully,
E. NASH BROYLES, Secty.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

JUNALUSKA TRAINING SCHOOL.

The next session of the Junaluska Training School for Sunday School Leaders will begin at 9 a. m., July 24, 1917, and will continue until 10:45 a. m., Sunday, August 5. The Southeastern Passenger Association has granted a fare of three cents per mile one-way distance plus thirty-five cents for the round trip; limit of ticket seventeen days, not including date of sale; tickets to be sold on July 21, 22, 23, 24, and 25. Buy your tickets, check your baggage, and address mail and telegrams to Lake Junaluska, N. C. For the convenience of delegates to the Training School it has been arranged to have hotel reservations made through the office of the Superintendent of Teacher-Training. To insure reservation for the Sunday school period, delegates should therefore write in advance to Rev. J. W. Shackford, 810 Broadway, Nashville, Tenn.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.—Adv.

Items of Interest Concerning
WHITWORTH COLLEGE

IT MAY INTEREST YOU TO KNOW THAT

The enrollment of session 1916-1917 was..... 220
The number of officers and teachers was..... 21

Fourteen units required to enter Freshman class.
Teachers are graduates of leading Colleges.
Literary standard is excellent.
Few colleges offer superior advantages in departments of Piano, Voice, Art, Expression and Commercial.

Two of the students in the Music Department this past session received awards as offered by State organizations. One young lady received a medal, the prize offered by the Mississippi Federation of Women's Clubs, for the best Junior Composition in Piano. The second student received the scholarship prize presented by the Mississippi Music Federation Women's Clubs, for the best all-round musicianship as exhibited in a Professional Piano Contest. For Catalogue address:

WHITWORTH COLLEGE, Brookhaven, Miss.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY
THE MAN AND HIS MESSAGE
By William T. Ellis, LL.D.
AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. • Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. **A source of help and inspiration to every one interested in religious welfare.**

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.
NEW ORLEANS CHRISTIAN ADVOCATE,

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by .....Mrs. E. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. Willis Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi: Mrs. S. H. Thompson, Meridian, Miss.
North Mississippi..... ...Mrs. E. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

A GOAL TO BE MET.

Miss Bennett's message to the Council recommended a continuation of aggressive work in trying to interest all the women of the Church in the activities of the Woman's Missionary Society. Those of you who read the Council Daily know that this suggestion was embodied in the report of the Committee on Home Base and was adopted by the Council as its objective for the year. This report contained items urging the prolonging of the campaign and an increase of ten per cent in auxiliaries, membership and finances.

Progress in North Mississippi.

The plan as outlined by the Council in session must be carried out by the Conference organizations. In order to do this it is necessary to find what the existing conditions are and definitely determine what shall be our part in the proposed advance. Last year and the preceding year we had placed before us the ideal of a missionary society in every congregation and every woman and child a member. Great success attended our efforts; yet there is still unoccupied territory more than sufficient to make the ten per cent increase.

The district is taken as the basis of operations. The Home Base Committee recommended that each district secretary, after a careful survey, set forth for herself the nearer goal of as many adult societies as pastoral charges. As a Conference society, we have passed this goal, having on the roll twenty more adult societies than pastoral charges in the Conference.

Five months of the current year have passed. The first quarter's report gave evidence of the work of the new organizations. The corresponding secretary's report showed six new auxiliaries and 341 new members. There was a gain in finances over the first quarter of 1916 of over $500. This marked success, to my mind, is only a call for a redoubling of our efforts.

In order to meet the requirements of a ten per cent increase it will be necessary for us to gain 29 new auxiliaries, 622 new members, and $1262. Each district will be expected to meet its pro rata share. Do all in your power to help your district come up with a clean record at the end of the year.

Under normal conditions this goal would not be hard to reach. Our workers in the home and foreign fields are depending upon us. The cost of living is increasing for them also. If the cause of missions lags during these crucial times, let it not be through the failure of North Mississippi to do her part.

Mrs. J. W. CONGER,
Pres. N. Miss. Conf Society.

HOW AN INDIAN BECOMES A CITIZEN.

The annual report of the Department of the Interior relieves the dullness of its statistics by an account of the picturesque ceremonial that is followed when a native Indian is released from the paternal care of the Indian Bureau and admitted to the full responsibilities of American citizenship. The representative of the Department, calling upon him by his Indian name, hands him a bow and arrow, and instructs him to shoot the arrow. When he has shot it he is told: "You have shot your last arrow. That means that you are no longer to live the life of an Indian. You are from this day forward to live the life of a white man. But you may keep that arrow. It will be to you a symbol of your noble race and of the pride you feel that you come from the first of all Americans." The new citizen is then addressed by the white name he is henceforth to bear, and is asked to take hold of the handles of a plow. This act is interpreted to him as signifying that the white man lives by work. A purse is next given to him as a reminder that the money granted from labor must be wisely kept, and, lastly, there is put into his hands "the flag of a hundred million free men and women, of whom you are now one." He repeats a promise to be faithful to the requirements of American citizenship, and there is placed upon his breast the badge of his new status.—The Expositor.

FOREIGN WORK AT HOME.

The work among foreigners of the Woman's Missionary Council is found among Latin-Americans, Orientals, and Europeans. There have been 85 teachers, missionaries, preachers, and deaconesses engaged in this work during the past year. The cost of this work to the Board has been $45,547.76, to which we add the $29,314.85 expended by the City Mission Boards in foreign settlement work, making a total of $75,162.61 expended for immigration and institutional work among the foreign-born.

A GROWING MISSION STUDY CLASS.

"Inspiration for missions comes only from the knowledge of conditions gained in Mission Study."

As a proof of the above, we cite the mission study class of the Woman's Missionary Society of First Church, Baton Rouge, La. Under the efficient leadership of Mrs. Shelby Taylor, superintendent of study and publicity, it has grown from twelve to twenty-two members; and this splendid increase has been attained in less than a year. The class meets once a month and has just completed the study of "The King's Highway."

At the June meeting they will begin a study of that illuminating book of Dr. John M. Moore's, "The South To-Day." So enthusiastic have the members become that some few who are unable to attend the meetings have ordered the book and will pursue the study of same in their homes. Such an earnest craving for a closer and more thorough study of the conditions which retard or promote our Master's great work will not go unblessed or unfilled; and we know that a more efficient service will be rendered to Him, not only in the missionary work, but in all other avenues of Church work.

Mrs. J. E. WALTER,
Baton Rouge Dist. Secty.

ATTENTION, AUXILIARY OFFICERS!

The second quarter is drawing to a close and reports will soon have to be sent to the Conference officers. A few changes have been made in these officers since your last reports were sent in, for annual meetings have been held and some new officers elected. In the Mississippi Conference we especially call your attention to the new women filling the following offices:

Second Vice President—Miss Kate Drake, Port Gibson.

Supt. Study and Publicity—Mrs. G. H. Thompson, Meridian.

Supt. Social Service—Mrs. Byron Le Noir, Laurel.

Treasurer—Mrs. William Hemingway, Jackson.

Send your reports promptly and make them as full and explicit as possible, so that these new officers may feel greatly encouraged as they enter upon their new duties. Make them feel that every auxiliary officer is standing back of them, ready and willing to help in every way possible.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid disease, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby **preventing** the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was cured."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from rheumatism, or from any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the
Shivar Spring,
Box 17-D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)—Adv.

GOOD TEACHERS WANTED. The demand for college and high school specialists along literary, scientific and industrial lines far exceeds the supply. We have some very choice openings **now.** Write for booklet. **SOUTH ATLANTIC TEACHERS' BUREAU,** Geo. J. Ramsey, M.A., L.L.D., Pres., **Raleigh, N. C.**

YOU CAN AFFORD A NEW SONG BOOK. **FAMILIAR SONGS OF THE GOSPEL.** No. 1 or 2 Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs; words and music. No. 1 and 2 combined $5 per hundred, 1c a copy. **E. A. K. MACKETT, Fort Wayne, Ind.**

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

RUB-MY-TISM
Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

HELP FOR WORKING WOMEN

Some Have to Keep on Until They Almost Drop. How Mrs. Conley Got Help.

Here is a letter from a woman who had to work, but was too weak and suffered too much to continue. How she regained health:—

Frankfort, Ky.—"I suffered so much with female weakness that I could not do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I recommend it to any woman suffering from female weakness. You may publish my letter if you wish."—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

MURINE FOR YOUR EYES

Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust, and to restore healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain. Murine is a Favorite Treatment for Eyes that feel dry and smart. Give your Eyes as much of your loving care as your Teeth and with the same regularity.

YOU CANNOT BUY NEW EYES!

There is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Try it in your Eyes and in Baby's Eyes for Eye Troubles — No Smarting — Just Eye Comfort. Write for Book of the Eye Free.

Murine Eye Remedy Co., Chicago

From the Field

Chunky and Meehan Charge, Miss. Conf.

Dear Editor: If I were to try to tell what we have not done in the work of the Church this year, it would take too much space; so I will tell what we have done, as that will not take so much room. Rev. H. A. Gatlin of the Mississippi Conference assisted the pastor in a meeting at Meehan, April 22-29. Brother Gatlin's messages of love and warning, backed by his strong personality, found their way to many hearts, and the result was a revival in the church that spread out over the entire community, bringing others into the great "sheepfold" of God. The earnestness with which he pleaded with the unsaved appealed to the church members, causing many to think of their duty as "soul-winners." We consider ourselves fortunate in having had Brother Gatlin with us.

The regular appointments at some of the churches have been marked by the demonstration of the Holy Spirit and souls have been saved.

The number of prayer meetings in the charge is increasing. The Sunday school at Meehan observed May 27 as Children's Day; the program was enjoyed by all. We ask all of the brethren to remember us in their prayers. —G. L. McNeece, P. C.

Logansport, La.

Dear Dr. Meek: We began our meeting at Logansport on Friday, May 11, with Rev. T. J. Norsworthy, of Yazoo City, Miss., to do the preaching. The weather was ideal, and conditions generally were favorable. The meeting continued thirteen days and the interest increased from day to day to such an extent that the people did not want us to close out when we did. The congregations were good, especially at night. There were 21 accessions to the Church, all on profession of faith. Yesterday we observed Children's Day and had six more accessions, making a total of 27.

The whole town and community were spiritually uplifted by our meeting. Brother Norsworthy is indeed a great evangelist. He is a thoughtful, earnest, enthusiastic preacher, and has a passion for souls. He preaches the plain, simple gospel with the power and demonstration of the Holy Spirit. His presentation of the Word is convincing and almost irresistible. His arguments for righteousness are unanswerable, and his condemnation of sin is merciless; yet withal he is tender, sympathetic, and most helpful to those who are seeking salvation. He did us a great service and we love him for his work's sake. He is the pastor's friend and keenly and delicately appreciates his relation to the pastor and his flock and seeks to strengthen the pastor's influence in his church and in the community. I heartily recommend Brother Norsworthy to any pastor in need of an earnest, orthodox preacher.—H. B. Perritt, P. C.

Oak Ridge, Miss.

Dear Advocate: On Sunday, May 20, we observed Children's Day at Oak Ridge, and viewed from most any standpoint it was a success. Thirty-nine children and young people participated in the exercises and every one did his part nobly, for which we feel very thankful to the children and those who instructed them. The collection was $24.45. A large crowd attended, dinner was served on the grounds, and Rev. R. E. Selby, who is visiting his relatives near here, preached in the afternoon. We were glad to have Brother Selby with us and to preach for us. He is the successful principal of the high school at New Augusta, Miss.

In this connection, I might say there are some prospects of an Epworth League here in the near future. On the night of May 10, a large crowd of young people gathered at the parsonage and signified their desire and willingness to organize one. I ask prayer for the undertaking.

There are those who will read these lines who will be glad to know that Sister Williams (who resides in our midst), the wife of our lamented brother, Rev. F. M. Williams, is in fairly good health and is holding up fine considering her advanced years. Her prayers, benedictions, and presence mean much to this little preacher!

While the Kaiser is seeking to be a dominating world-ruler, we are seeking the unquestioned audience of Heaven's host in the behalf of our desired goal for this charge. God grant that it may be realized! "In the Haven of Rest." J. A. WELLS.

Gunnison, Miss.

Dear Advocate: We had engaged Rev. J. H. Bell to do the preaching in our meeting which began the second Sunday in May. Brother Bell not being able to come at the beginning of the services, sent Rev. W. V. Shearer, pastor of our Central Church at Columbus, Miss., who gave us some strong, able and effective gospel sermons. Brother Bell reached us on Wednesday, and his clear, simple, incisive, tender, loving sermons gripped our people from the start. The revival tide rose from then until the close Sunday night, the 20th. The whole town was stirred and revived as it has not been for years. While there were but few conversions, the work done was deep, far-reaching, and abiding. I know of no man in the evangelistic work who surpasses Brother Bell in the Scripturalness of his preaching, in tactfulness of application, completeness in winning the confidence and love of men, and successfulness in leading them to higher and better things. The brethren who secure him for revival work will not be disappointed. And the "powers that be" in the Church will render a great service to the Kingdom of God by keeping him in his present field of work. Brother Bell had with him to lead the singing Brother Paul I. Templeton, of Meridian, Miss., who won the hearts of our people and added greatly to the success of the meeting by his splendid management of the song services. We pray God's blessing on these faithful workers as they go to other fields, and cordially invite them to come this way again.—R. W. Evans, P. C.

"Dependableness is the finest trait that one can have when it comes to the matter of one's relations either to God or to man."

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no billousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of **vigor and ambition.**

L&N **Louisville & Nashville R. R.**

THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES

SOUTHERN PACIFIC LINES

— TO —

GALVESTON, TEX.	$16.10		
Kingsland, Tex. .	$23.30	Alpine, Tex. .	$38.40
Comfort, Tex. .	25.60	Marfa, Tex. . .	39.50

Tickets on Sale Daily to September 30 Inclusive
Limit October 31, 1917

CALIFORNIA

Tickets will be on Sale June 15 to Sept. 30, Inclusive; Return Limit of 90 Days from date of sale, not to exceed Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent or Write

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

Write for Booklet on the Wonders of the "Apache Trail" of Arizona

L&A RAILWAY **La. & Arkansas Railway**

IMPORTANT NOTICE.

Effective Sunday, April 15, 1917, a new passenger schedule on the Louisiana & Arkansas Railway will become effective. Through passenger service will be inaugurated between Vidalia, La., and all points on the Louisiana & Arkansas Railway, including Alexandria, La., Stamps and Hope, Ark. Train No. 101 connecting at Packton with Train No. 1 from the north and with Train No. 4 from Alexandria will run through to Vidalia, La., arriving at that point at 6:15 p. m. Train No. 104 will start from Vidalia instead of Jena as at present. This train will leave Vidalia at 11:00 a. m., and will connect at Packton with Train No. 4 for Hope, Ark., and Shreveport, La., and intermediate points and with Train No. 1 for Alexandria, La. Train No. 107 will leave Jonesville at 8:35 a. m., arrive Vidalia 8:00 a. m. Train No. 108 will leave Vidalia at 6:45 p. m., arrive Jonesville 8:00 p. m. Jena, La., will be the Eastern terminus of Trains Nos. 102 and 105 as at present. Ferry connection is maintained between Vidalia and Natchez and this service will afford the best and quickest route between Alexandria and Shreveport, La., and Vidalia, La., and Natchez, Miss. The time of the different trains at the terminal and junction points will be as follows:

No. 1	No. 3		MAIN LINE		No. 2	No. 4
7:45 a.m.	2:40 p.m.	Lv.	Hope	Ar.	2:35 p.m.	9:20 p.m.
8:20 a.m.	3:28 p.m.	Ar.	Stamps	Lv.	1:47 p.m.	8:35 p.m.
8:45 a.m.	3:30 p.m.	Lv.	Stamps	Ar.	1:43 p.m.	8:15 p.m.
11:05 a.m.	5:40 p.m.	Ar.	Minden	Lv.	11:35 a.m.	5:50 p.m.
11:25 a.m.	5:55 p.m.	Lv.	Minden	Ar.	11:15 a.m.	5:45 p.m.
2:15 p.m.	8:45 p.m.	Ar.	Winnfield	Lv.	8:25 a.m.	3:05 p.m.
2:15 p.m.	•7:25 a.m.	Lv.	Winnfield	Ar.	8:23 a.m.	3:05 p.m.
2:40 p.m.	8:00 a.m.		Packton		8:00 a.m.	2:40 p.m.
4:15 p.m.	9:40 a.m.	Ar.	Alexandria	Lv.	6:25 a.m.	1:05 p.m.

•No. 5

SHREVEPORT BRANCH

No. 201	No. 203				No. 202	No. 204
11:20 a.m.	5:45 p.m.	Lv.	Minden	Ar.	11:00 a.m.	5:25 p.m.
12:35 p.m.	7:00 p.m.	Ar.	Shreveport	Lv.	9:45 a.m.	4:10 p.m.

VIDALIA BRANCH

No. 101	No. 105				No. 102	No. 104
2:40 p.m.	8:00 a.m.	Lv.	Packton	Ar.	8:00 a.m.	2:40 p.m.
4:00 p.m.	9:20 a.m.	Lv.	Jena	Ar.	6:40 a.m.	1:20 p.m.
					No. 104	No. 108
No. 107	No. 101					
6:35 a.m.	5:00 p.m.	Lv.	Jonesville	Ar.	12:20 m	8:00 p.m.
8:00 a.m.	6:15 p.m.	Ar.	Vidalia	Lv.	11:00 a.m.	6:45 p.m.

Immediate connection between Shreveport Branch and Main Line trains is made at Minden, La., and likewise immediate connection between Vidalia Branch trains and Main Line trains is made at Packton, affording continuous through service. E. B. ATKINSON, Traffic Manager.

THE KNIFE.

By Rev. Bob Shuler.

Our streets partake of vandeville,
  Our lanes are lined with lust,
The animal with whip and spur
  Commands us and we must;
Behold the virtue of the world
  Is trailing in the dust!

Who knows but from this sea of blood,
  That washes Europe red,
Shall come a shaft of light and hope
  To those whose sons have bled,
And women lift aloft ideals
  Above their sacred dead?

And once again first things be first,
  And truth and merit reign,
And men go forth to face their tasks
  And women bear their pain?
Then shout aloud, America,
  Though yours, a million slain.

'Twill recompense, if lightness, ease,
  If pleasure's sensual lure,
If avarice, greed and selfishness
  Can find a lasting cure;
If blood can heal, thank God we bleed
  To make the nations pure!

If war be hell, perhaps its heat
  Will burn away the dross,
Will leave the gold of high resolve
  To pay us for our loss;
And we who worshiped gods of dirt
  May anchor at a cross.

Besotted London sobered stands
  About her malmed and dead;
The night owl of Parisian lust
  Displaces vice with dread;
The sensual, voluptuous,
  Are purged where Europe bled.

And thus we tread the path of death,
  To learn the way of life;
To purchase peace that will endure
  We pay the toll of strife;
For thus the cancer of the world
  Must feel the surgeon's knife.

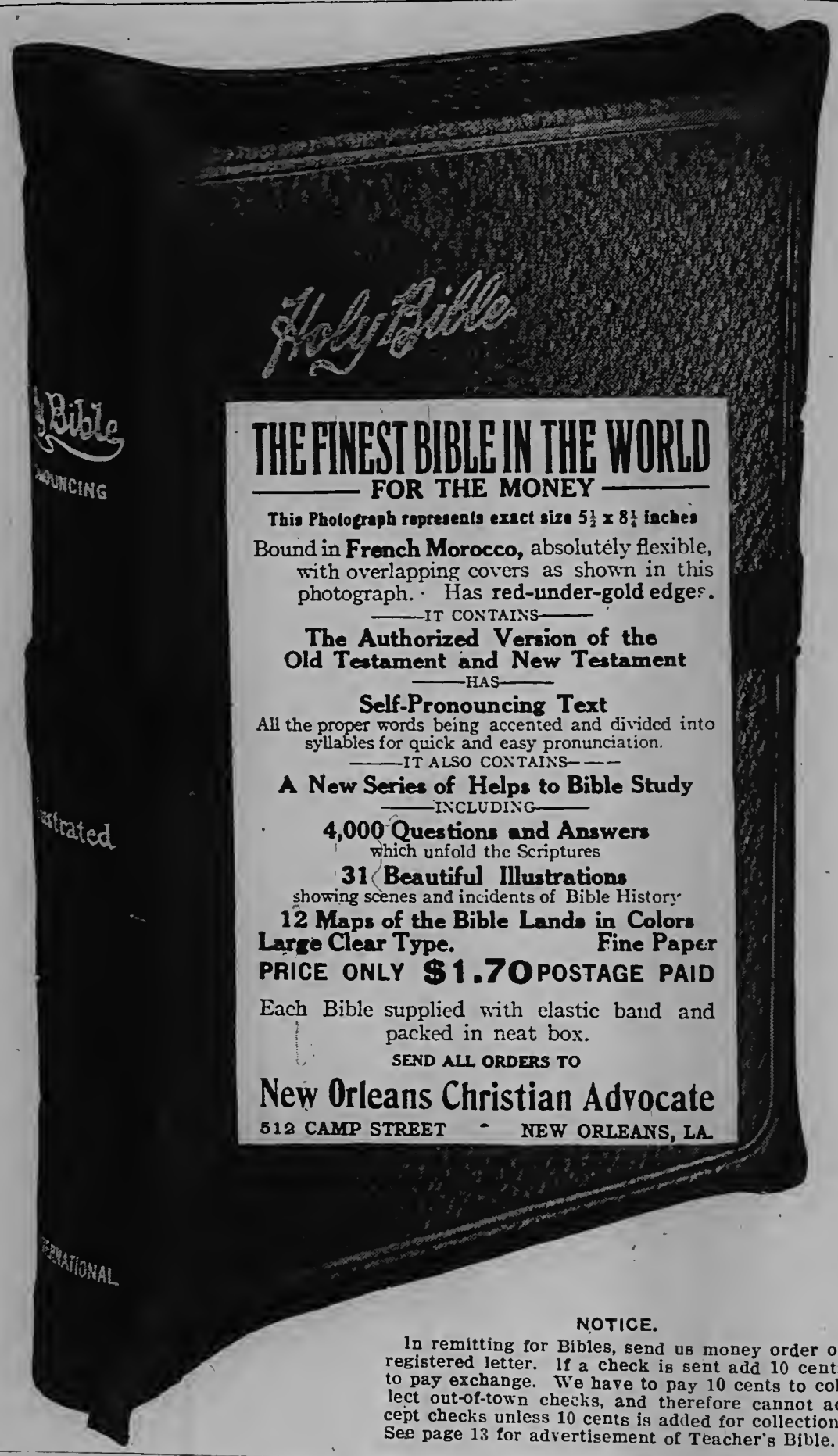
Paris, Texas.

EPWORTH LEAGUE PROGRESS.

The Epworth League work of the Church made a good showing during the past year. The report of the General Secretary shows a net increase of 144 in the number of Chapters, and in membership of 5299. Twenty-nine Annual Conferences show gains in the number of Chapters and twenty-eight in the number of members. The Central Office had chartered during the year 445 Chapters, with a membership of 10,111, which surpasses the record of last year by 55 Chapters. Gains were shown in every item of finance except the amounts contributed by the Epworth Leagues on the assessments for missions, which fell below the figures of last year by $2078.37; but this was more than offset by an increase of $5958 in the amounts contributed for missionary specials, making a total for missions of $33,946. The sum given for other purposes was $77,825.99, making a grand total of $111,771.99, an increase of $11,179.77. Interest in the Congo Mission, the Epworth League's special field, was evident in gifts for that field of $12,942.03 and in the assumption by the Leagues of Texas of the building of a missionary steamboat at the cost of $10,000 to ply on the Upper Congo in connection with our mission.

OUR PUBLISHING BUSINESS.

At the recent meeting of the Book Committee our Publishing Agents made the most satisfactory report of the business of the House for the year ending February 28 ever made by them. The exhibit of the Publishing Agents shows: Sales at Nashville, $742,030.50; at Dallas, $260,622.43; at Richmond, $138,826.98. Total sales, $1,141,479.91. This total compares with $1,029,906.31 for the year ending February 28, 1916, a gain of $111,573.60. As compared with the 1914-15 figures, the gain is nearly $150,000. The profits for the year, not counting losses on periodicals and depreciation of stock and machinery, were: Nashville, $113,838.53; Dallas, $20,545.34; Richmond, $19,030.77. Total gain, $153,414.64. This compares with a gain of $121,171.80 for the previous year, a most gratifying showing for the year's business. The losses on the Methodist Review, Epworth Era, and Christian Advocate were $8,904.82, as against losses of $11,353.97 for the year ending February 28, 1916. The deficits on the House periodicals are below the figures the Agents had reason to expect at the beginning of the year. And our Publishing Agents say: "Each of these publications has due it a considerable number of unpaid subscriptions which, if collected, would decrease the deficits shown." Deducting the losses mentioned, the amount charged for depreciation, and the amount of the subsidy to the Pacific Methodist Advocate, the net gain for the year is $112,474.58. This compares with a net gain of $100,715.83 for 1915-16. In each case there is another deduction of $15,000 for dividends paid to the Conference claimants of the Church, leaving a net balance added to the capital as follows: 1917, $97,474.58; 1916, $85,715.83. For the first three years of the present quadrennium the sales have been $3,164,522, as compared with total sales of $2,637,068 for the first three years of the preceding quadrennium.


Holy Bible
Bible
NOUNCING
trated
ERNATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET - NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection. See page 13 for advertisement of Teacher's Bible.

PERSONAL.

Rev. C. E. Fike, of Rayne, La., sends us a list of the post-offices in his charge, and requests a copy of our mailing files for those places. He proposes to do what he can to place the Advocate in the homes of his people. We do not need to say that we appreciate Brother Fike's kindly interest in the Conference organ.

President Wilson has made Dr. J. C. Ballard, of Biloxi, Miss., a captain in the Medical Reserve Corps and ordered him to report at Honolulu for duty. Dr. Ballard was recently in New Orleans, and called at the Advocate office, but the Editor, being out, missed seeing him. He wrote us a brief good-by message and promised to write us upon his arrival at the Hawaian metropolis. May a favoring Providence bring him safely to his destination and shield him from harm in that far-away land!

It was Mr. C. W. Blair, who lately died at Shreveport, La., who some months ago gave to the Loan Fund of the Church Extension Board $10,000, the annual interest on which is to go to Granbery College, Brazil, and $50,000, the interest on which is to be yearly applied to the superannuates of the Louisiana Conference. These were noble benefactions, which will flow forth in blessings through the coming decades. We desired to tell whence these gifts came while Brother Blair was living, but were not permitted to do so.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3199.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 14, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

However much he may decry them, every normal human being has a creed.

* * *

The path of duty is the only upward way. It leads to the highest, both in time and in eternity.

* * *

There is a sweet peace that out-breaking conflicts cannot disturb—the peace of God in the soul. And all who will may have it.

* * *

A contemporary says: "The weakness of to-day is due to the loose ideas of right and wrong. Half the people mean by right only that which they think will help them." We fear that there is much truth in this observation.

* * *

Culture is desirable, but there is peril in it. Far too often it brings with it a feeling of superiority and aloofness which unfits one for the world's rough and commonplace work. Men prepared to grapple effectively with the heavy tasks of life have been the crying need of every age. There is something wrong with any kind of education that sets those receiving it to clamoring for soft and inviting places. Oh, that we had among us more of the spirit of John Fletcher who, with rich congregations seeking to engage him, toiled on in the taxing and unremunerative parish of Madely! God's best gift to any child of his is the opportunity to serve truly his fellow-men.

* * *

We frequently hear a person commended for "seeing nothing but good in any one." Such a commendation will scarcely bear analysis. A man should not be suspicious and unjust in his judgments, and he ought not to be blind to any good qualities that a fellow-man may possess; but it is a weakness not to be able to discern the deficiencies of people. These need to be known in order that we may intelligently strive to help them, and if we happen to be the guardians of important trusts, in order that we may not make the mistake of committing them to unsafe hands. The ideal thing is to see men as they truly are, along with the possibilities that may be in them. That was the way the Master saw them.

SOME WORDS OF A METHODIST SEER.

In 1905 there was issued from our Publishing House a small volume, entitled "The Christianity of Christ and the Apostles," which came from the pen of the late Bishop J. J. Tigert, who as a thinker and scholar was one of the foremost men that our Church has produced. In that interesting publication appeared the following statement:

"The primary redemptive movement of divine love manifested itself in the incarnation. Here lies the heart of the question in our day about the nature of Christianity. The dignity, the beauty, the purity, the intellectual originality and force, even the moral uniqueness and sinlessness, of Jesus are freely, nay gladly, recognized. All that realm, the Galilean has conquered. **On this plane there seems the opportunity of reconciliation of the religion of Christendom with the science of Christendom, preparatory to universalizing Christianity.** If the reality of the incarnation be surrendered, for theology itself, as well as general knowledge and common intelligence, there seems to be great relief: all the puzzles of the dual nature of the incarnate Person, all the mysteries of the Trinitarian existence of the Godhead, are eliminated at one stroke; and Jesus, as the fairest flower of humanity, diffuses his fragrance throughout the world. It is a tempting suggestion. If Christ and Christianity can be reduced within the limits of the human, amalgamation with all else that is human—**science, ethics, social reform, political advance**—immediately follows. Moreover, in many minds—let it be frankly acknowledged—the suggestion is not born of the spirit of compromise, but of dire necessity. The modern mind is really for Christianity, **without miracle and dogma**; but sophisticated by the conception of the universality and uniformity of law, by the reign of causality, and by the brilliant generalization that most men have agreed to style evolution, without raising further hard questions, it revolts fundamentally and almost instinctively at the notion of the incarnation—the living of the life of God within the limits of the life of even the wisest, purest, and most Godlike man. It is, therefore, not so much a proposal of compromise and surrender, a price to be paid for the allegiance of aliens, as it is a condition and demand created by the modern spirit, without which it seems unable to enter upon the path of religion. As such, we may sympathize with it. (Italics ours.)

"But let us reflect. Christianity without the incarnation ceases to be religion. It surrenders its distinction. Jesus, however, unique in the ethical realm, is no more a bond and mediator than Socrates, with whom he has often been compared. * * * Unitarianism may be comprehensible; it may be acceptable to the scientific spirit; as a simplification it may seem the better adapted to diffusion; we may even forgive the tortuous exegesis of professional theologians like Wednt, George Holey Gilbert, and others who, in this interest, would exclude the pre-existence from the sayings of Jesus recorded in the Gospel of John, or, what amounts to the same thing, reduce it to a purely ideal significance; but, when the last concession is made, the witness of the New Testament, of Christian consciousness, and of history is uniform, that without a Divine Christ his religion is powerless and dead. It might survive as ethics or as a program of social progress; hut the satisfaction of the scientific demand, thus conceived, is the denial of religious need; and Christianity is asked to survive by a sacrifice that involves its death."

In the light of much that is now going on about us, do not these strong words show that Bishop Tigert was a seer, as well as a philosopher? It certainly seems so to us. Well we may in this day when the spirit of concession is so widespread and insistent, and is seemingly on the increase, carefully meditate upon this remarkable utterance made more than a decade ago. As we see it, it is not necessary to go to the extent of actually denying the incarnation and Deity of Christ to strip Christianity of its vitality and power—merely to ignore, or cease to emphasize adequately, these essential truths and the recovering agencies that spring from them must have, proportionately at least, the same effect.

THE SUMMER REVIVAL SEASON.

Within the next two or three months revival meetings will be held in hundreds of our rural churches. This is a season of much interest and of vast possibilities for good. The saving and building up in Christ of human souls is still the chief work of the Christian Church. Other forms of benevolent activity are well enough, but none of them are so important and so far-reaching in their influence as this. If we were asked to name our greatest need as a nation, we should answer without hesitancy, a genuine and sweeping revival. It would do more toward correcting the many evils that are prevalent in our country than any other possible agency that might be brought into requisition.

The churches in the interior have long been the strongholds of Christianity, and still are. In such congregations, as a rule, there is found the least amount of worldliness, and hence more faith and more experimental religion. From them the town and city churches usually get their best members, and they also give us most of our preachers. But our rural churches are not generally as prosperous and vigorous as they once were. They have been affected adversely by the drift of population away from the farms, and the lack of spirituality that is so widespread in this materialistis age has also in some measure extended to them.

We wish our brethren on the circuits a large measure of success in the evangelistic labors that will soon be engaging them. Many of them have a number of churches and their work will be quite taxing. It would be a fine thing if our station pastors would volunteer, in so far as their circumstances will permit, to lend them a helping hand. Methodism needs to recover the aggressive evangelistic spirit, which was once alike her most outstanding characteristic and her crowning glory. A number of times before he passed from us, we heard Bishop Galloway express, with profound concern, the fear that our ministers were losing in ardor and effectiveness as soul-winners. This is the service in which we can least afford to have a declension in efficiency.

The present situation, both as respects the Nations and Churches, looks to us more like Armageddon than any other period in human history with which we are familiar. Corresponding to the mighty world-war between the powers of the globe is the vast conflict that is beginning to rage between a true and a counterfeit Christianity. Trojan horses have brought the enemy within the gates of Zion, and, while posing as her friends, they are seeking to undermine as rapidly as they can her foundation. But the living Christ will not forsake his Church. Still standing is his glorious promise, "**The gates of hell shall not prevail against it.**"

THE BURDEN-BEARER.

Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

O the blessed promise given
On the hills of Galilee
To the weary heavy-laden.
Still is made to you and me.
Many a heart has thrilled to hear it.
Many a tear been wiped away.
Many a load of sin been lifted.
Many a midnight turned to day.
Many a broken, contrite spirit
Lonely, sorrowing and sad,
For the mighty consolation,
Heard the heavenly tidings glad
And the lyre gazed with rapture,
Trusting in the Savior's name
On the land of rest and refuge
When the Burden-Bearer came.

Lazarus lies untied and fainting.
Peter sinks beneath the wave,
Loving Mary lingers sadly
Near the Savior's planted grave.
Bartimeus by the wayside
Begs his bread disconsolate.
For the moving of the waters
At the pool the suffering wait.
In the wilderness the lepers
Wander outcast in their pain.
Paul and Silas in the prison
Bear the fetter and the chain;
Mary Magdalene is weeping,
Friendless in her sin and shame;
But their burdens all were lifted
When the Burden-Bearer came.

Every phase of human sorrow
Fills the path we tread today.
Harps are hanging on the willows,
Souls are fainting by the way;
But there still is balm in Gilead.
And though here on earth we weep,
God, within the many mansions,
Giveth his beloved sleep.
On the cloud his rainbow glitters,
Shines the star of faith above;
God will not forsake or leave us,
Let us trust his truth and love
And beyond the shining river
We shall bless his holy name.
That to bear our sins and sorrows,
Christ the Burden-Bearer came.

—American Tract Society.

WHICH?

The flower has its fragrance, the object has its shadow, the lamp sends forth its light, the flame has its heat, the magnet its attraction; so every personality has its influence. It is a part of you and can neither be assumed at will nor cast aside at pleasure. It belongs to you, and with it you are helping to drag down to hell or lift up to heaven. Are you radiating death or life? Which?—Alabama Christian Advocate.

THE CHANGELESS CHRIST.

What fathomless reassurance and heartening there is in God's blessed revelation of the changeless Christ—the one fixed point among earth's ceaseless mutations! "We change, He changeth not." And how many driven, baffled weary souls have responded to His loving invitation, "Come unto Me and rest." Time hurries us onward relentlessly, but Christ is there to meet us and love us and help us at each successive stage of our almost breathless advance, and by His aid one learns the quiet lesson of trustful calm and serenity in the midst of life's hurry.—Christian World.

ONLY SAFE ON YOUR KNEES.

Principal George Adam Smith tells a tale of how, in his early Alpine-climbing days, he was climbing one of the Swiss Alps on the sheltered side. Though they did not know it, a great wind was blowing, and as they climbed to the topmost crag, the guide, who had been leading the way upwards, stepped back, as was his wont, that the traveler might have his foot first upon the top. Doctor Smith sprang to the top of the peak, and was almost blown back over the edge by the wind. The guide seized him and brought him down to his knees, crying in his ear: "Down! Here, on the summit, you are only safe on your knees." So with the heights of our gladness, when life is at its end, and the world is full of glory—we are only safe upon our knees.—Pittsburgh Christian Advocate.

WHEN IS A REVIVAL TO BE EXPECTED?

From the Bible To-day.

A revival may be expected when Christian people unitedly pray in faith for a revival. Prayer which brings a revival has back of it much yearning of heart. Agony of desire is God's preparation of our hearts. Our Lord cried over Jerusalem. In Gethsemane He sweat great drops of blood. He was touched with the feeling of the infirmities of those whom He came to save. He spent whole nights in intercession.

When our hearts yearn for the salvation of souls so that we cry out to God in their behalf with tears and passionate pleading, there will be a revival and souls will be won to Christ. Jeremiah cried out, "Oh, that my head were waters, and my eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people!" What fervor, what zeal, what quenchless desire were shown by John Knox! He cried, "O God, give me Scotland or I die." Welch of Ayr, the son-in-law of Knox, had such a passion for the salvation of souls that he would rise from bed in the night, and wrapping his plaid around him, spend hours in prayer. Though the nights were wintry the perspiration stood out on him like beads.

God revives those who greatly desire to be revived. If we are content to be spiritually dead we will stay spiritually dead. If we are not deeply concerned because we are not the means of the conversion of souls, we shall not be used in bringing about conversions. It is those whose hearts are breaking for the salvation of others that the Lord uses to break the hearts of others.

Great revivals grow out of the vigorous prayer life of the church, as naturally as trees grow strong and straight by the water courses. Keep the tree of your life planted close to the water course of God's Spirit and you will be in a state of constant revival.

Expect definite answers to definite petitions. When you pray for a revival expect a revival. Pentecost came after eight days of definite prayer. Jacob prayed for one thing: "Deliver me, I pray Thee, from the hand of my brother." Elisha prayed a short and definite petition: "Lord, I pray Thee, open the young man's eyes that he may see."

Prayer for a revival, like some remedies prescribed by a physician, may not show results at once, but if continued, will work the desired cure. When the apostles began meeting in the upper room there were no visible proofs that a revival would come. But our Lord had said that He would send His spirit in power and soon great showers of blessing fell. Believing prayer is a seed that always brings forth a harvest.

When may a revival be expected? When the Lord's people are so filled with His spirit that they bear joyful witness to Him. A professing Christian who is without baptism of the Holy Spirit is like a Zeppelin without an engine.

It is the will of our Lord that His church shall be in a constant state of revival. He made no provision in the early church for stopping the revival.

True witnesses are indispensable to Christ. Our Lord wants to revive and save His Church through you. Every Christian disciple is a gospel herald: That is our Lord's purpose for each of His disciples.

Where must a revival begin? In you. Pray and speak and act as though there were no other Christians in the world but yourself. You are not accountable to God for the response others make to His demands. You are accountable to Him for your own response.

Has a revival started in you? If you are eager to tell others the story of Jesus' love and saving power, the revival fires are kindling in you.

It was when the Lord started a revival in Savonarola that all Florence was moved.

It was when a revival of the true faith blazed up in Luther, that the Church was saved from spiritual death.

It was when the revival fires broke out in Wesley and Whitefield, that all England was stirred.

If the revival spirit is in you, you will be used to convey it to others.

UNDER THE FLAG.

Dear Dr. Meek: It has been suggested in M. E. Church quarters that the M. E. Church and the M. E. Church, South, should "unite under the flag" and enter upon a "reconstruction." These expressions applied at the finish of the civil war, about the year of our Lord, 1864. The flag is all right and reconstruction is sometimes needful—specially so in the event of a breakdown—but this proposition would seem to carry an intimation that the people of the M. E. Church, South, are something less than "under the flag" and below the full meaning of a place "in the union."

Such a statement must be taken with a degree of mental questioning and awakens a suspicion that "under that chip" is a wrong impression and a defective type of ordinary politeness. The Master said, "My Kingdom is not of this world." The triumphing banner of the Divine Redeemer is supposed to be unfurled above every Militant Church of all the hosts of the Kingdom of God, and the angels are no doubt enlisted spectators, and also the millions without number in Heaven solicitous, as the army of Israel invests in the conquest of the salvation of the race, recognizing the fact that through this agency the kingdoms of the world are to become the Kingdom of Christ; but in every government under the sun these valiant and aspiring soldiers of the Cross render always unto Caesar the things that are Caesar's, and unto God the things that are His.

Bishop Doggett, of the Southern Church, once said. "The Church needs the protection of the State and the State needs the blessings of the Church." No people of all the earth are more devoted to the flag of their own country than are these same adherents to the royal household of the King, wherever they have planted the standard of the Cross. Through these, in a very high sense, and the religion which they represent, it has become to be recognized that "righteousness exalteth a nation," and in Christian America it is imprinted upon the coin of the country that "in God we trust." These Christians and Christian churches have had vastly to do in promoting the best type of citizenship in many lands and most powerfully have they wrought for the good of humankind and for national upbuilding and safety, and always the true member of God's militant forces stands ready for the defense of his country and to die, if need be, in the last ditch rather than to see his nation dishonored or the flag of its army to trail in the dust.

By all signs it is less than a compliment to any self-respecting Christian to be invited to "unite under the flag" and to enter upon a commitment for "reconstruction," as though a sort of second "blood of sprinkling" was counted needful to make a good citizen and patriotic soldier of a member of the M. E. Church, South. Such people have a misleading impression of real conditions and certainly have misread the handwriting of history for the last sixty years, and speak without mature reflection in seeking to unite the Churches by calling up the experiences of 1864.

In this intimation would look to be found one reason at least for respectfully remaining apart. They are our people and good Americans, of course; and we are their people, supposedly, and we hope citizens alike of the big United States commonwealth, but the suggestions indicated are tinctured with the belated orders of post-bellum times 50 years ago.

Fortunately the great body of the wondrously successful and triumphant second Methodist Church of the world are by no means in distress on the question of union, nor even specially concerned for unification. A few deeply interested individuals, perchance, may cross the dividing Rubicon and take position with the M. E. people "under the flag;" but God has most compassionately sustained the workers of the M. E. Church, South, even from the experiences of "44" unto the present, and has assured that in the seventh time of distress the really faithful and true need fear no danger; and long since it has been learned by the individual Christian and by the different departments of the universal Church of Christ that "if God be for us, who can be against us? Even the smallest Christian has a mission to fulfil which an angel would covet, and to which no other agent in the domains of creation has been assigned. Much more must this be true of a great Church which has been sent of God and mightily instrumental as a factor in constructing a prosperous and powerful civilization, and selected also of Him as an agency in peopling Heaven with royal personages—many multitudes for number—who are to grace the household of the King and to enjoy the mansion city forever. Such a church has nothing to fear except grave mistakes and the things that are wrong.

Satan, of course, must confuse and antagonize the forces of God, and since we are human and not yet in heaven, even a Christian Church of the saints in fact might wish the "dismemberment" of the God-honored department of the Methodist movement known as the M. E. Church, South, and the greater the number of "regional sections" into which divided, the more certain the prospect of a speedy break-up, so far as goes Church identity and freedom of action in the great business of the kingdom.

Go teach all nations, "baptizing," was the command at the first and the marching orders for every division of the Church of Christ, and long will it be before this commission from "the Captain of Salvation" shall change so as to read, "Go teach" and capture whole Churches." Rather should the prophecy of the Savior prevail when he said his Kingdom should be as the mustard stalk and "shoot out great branches," the latest branch of the Methodist Church stalk being the "Japanese Methodist Church." And no special provisions were made in the commission for alliances at the top. Fraternity is good and neighborship Scriptural; co-operation is also "OK" at times, no doubt, but liberty of action must be guaranteed unto Churches just the same as to nations, and a union at a price so costly and doubtful could scarcely be God's chosen plan for the extension of his kingdom and the world's salvation

Water Valley, Miss. A. H. WILLIAMS.

A DAY AT THE MOODY BIBLE INSTITUTE.

A trip to Chicago would no doubt be considered incomplete by many people interested in active Christian work without visiting the Moody Bible Institute. This institution, founded by the world-wide Evangelist, D. L. Moody, in 1886, is located about eight blocks north of the center of the city, near the corner of Chicago Avenue and North La Salle Street. The main building faces on Institute Place, named in honor of the school.

The visitor finds a cordial welcome at the Institute, and is furnished with a guide who directs him about the building and explains the different departments and the daily life of the student body.

Upon entering the main building, the visitor is impressed with the stained-glass window at the head of the first landing, illustrating the sower striding across the plowed field sowing broadcast the seed. This is intended to be an object lesson to the students of what is expected of them during the time of their training and throughout their lives.

On the main floor the visitor is shown the library, the missionary museum, the lecture hall, and the accounting and printing departments. On the west wall of the corridor he finds the names of over 750 students who have gone to foreign mission fields—a roll of honor. Passing down-stairs, he next visits the power and heating plant, and the steam laundry, where all the laundry of the students is done at half price.

Through an underground tunnel, across Institute Place, the visitor reaches the Men's Building, with its gymnasium and dormitories. Then comes the Women's Building, with its large dining hall and kitchen, the Massey Chapel, reception room and dormitories for women. Visitors are impressed with the warm, homelike atmosphere of the Institute. The students, with the faculty, constitute one big family. Over 500 are seated in the dining hall at each meal—the women students occupy one side, the men occupy the other, and the faculty are seated in the center.

In the early morning, before breakfast, each student observes "The Quiet Hour" in personal Bible reading and prayer. After breakfast, while still gathered at the tables, a heart-to-heart talk or a Bible exposition is given by some member of the faculty or some visiting pastor, evangelist or missionary.

At 9 o'clock on Tuesday morning of each week the first general class convenes, and the entire forenoon of each day is devoted to lectures and classroom work. Some lectures are given in the afternoon, but a good part of the time each afternoon and evening is devoted to study and practical Christian work according to assignments made. Following the evening meal, fellowship meetings are held in the different buildings.

Proper consideration is also given to wholesome recreation. Monday is always taken as a rest day. The gymnasium in the winter and the tennis courts in the summer, with an occasional excursion on Lake Michigan, or a visit to some park, afford proper exercises for those who feel the need of it. At the beginning of each term a reception is given for new students. In these and other ways, the students at The Moody Bible Institute find themselves continually in a wholesome Christian atmosphere, which is conducive to physical, intellectual and spiritual development.

As the visitor watches the 700 or more students of the day classes and the 300 or more of the evening classes, and then thinks of over 3000 men and women taking the Correspondence Courses, with residences in all parts of the world, he begins to realize that Dwight L. Moody, the founder of the Institute, was a man of faith, vision and purpose, and that those who follow in his steps are following in the right direction. The visitor leaves the Institute with fresh courage for his own life, and the conviction that life is really worth while if spent in the right way. A VISITOR.

Church News

Hon. Asa Candler, Mayor of Atlanta, delivered the address at the Georgia Normal and Industrial College on June 4.

The Fifth Avenue Baptist Church of New York City will construct a new house of worship to cost $1,000,000. This is the Rockefeller church.

Dr. W. F. McMurry, Secretary of our General Board of Church Extension, will dedicate a new church at Montgomery, Mo., on Sunday, June 17.

The Southern Presbyterian Church now has in foreign mission fields 38,169 members. The gain in membership during the past year was 5256, the largest ever reported.

Rev. Eugene Blake, formerly President of Hiwassee College, has been elected to the presidency of Weaver College (North Carolina), succeeding Rev. J. R. Walker.

The Candler School of Theology, Emory University, is to have a portrait gallery of great Methodist preachers, a number of such portraits having already been secured. This is an admirable undertaking.

Lord Bryce, formerly the English Ambassador to the United States, is quoted as having said: "Thousands of Armenians have been as truly martyrs to the Christian faith as those who died under the persecutions of Nero."

Principal James Denney, of Glasgow, Scotland, the well known theologian and author, has lately delivered at Edinburgh a series of lectures on "The Christian Doctrine of Reconciliation," which will be published.

The Sunday schools of the South Georgia Conference of the M. E. Church, South, are raising $10,000 as their donation toward the construction of the Young J. Allen Memorial Church in China. It is their expectation to complete this task within two years.

General Julian S. Carr, of North Carolina, is back at home after a visit of several months to the Orient. He went with a commission of business men, but is said to have shown much interest in our mission work in the Far East. General Carr is a leading layman of our Church in the Old North State, and has been a liberal giver to various worthy causes.

Dr. Henry Van Dyke, who recently resigned as Ambassador to the Netherlands, arrived in New York a few days ago. Dr. Van Dyke is a distinguished Presbyterian minister and one of the foremost of American poets. He stated, upon his arrival, that after resting a few days, he would offer himself to the United States Government for any desired service in connection with the war with Germany.

Bishop Collins Denny has written to the Alabama Christian Advocate a letter calling attention to the importance of our churches in the State of Alabama taking a collection for the equestrian statue of Francis Asbury which is to be erected in Washington, D. C. Our churches everywhere should take an offering for this cause and send it to Dr. A. J. Lamar, Nashville, Tenn., who is the appointed treasurer of this fund for the Church. All branches of American Methodism are co-operating in this movement.

"THEY HAVE NO PRAYERS AT THEIR HOUSE."

By Rev. C. [illegible]

This was the reason which a boy gave for the wickedness of his schoolmate, than which nothing could be more philosophically correct. He was himself a proof of the truth of it, for he had felt the restraining power of family religion.

What a tremendous responsibility do we here discover resting upon professedly Christian parents! They have consecrated their children to God from their birth, and are under the most solemn obligation to use every available means for their conversion. There is no means more effectual than this. God has ordained it and blessed it. It was in the family that he first planted his Church, and it is by the family relation that he has extended it.

Family worship is the nucleus which gathers around itself all other means of grace. Where there is family worship there will be family instruction, parental authority, regular attendance upon the Sabbath school, and children seated with their parents in the house of God every Sabbath day. Thus, from the hour of their birth until they go out into the world they are brought up in the nurture of the Lord.

Such parents can confidently commend their children thus leaving them, even if still unconverted, to a covenant-keeping God. They feel that they have endeavored to train their children for his service to whom they have been given, and cannot but hope that to his service they will be called. Such children God will take and use for his own glory. They have been educated for him, and he appreciates the gift.

The Baron Rothschild said he could not allow his children to think of religion: it would be fatal to their success in business, because, to get and keep a fortune required all of one's time and efforts. What a horrible consistency is this! Yet consistency it is. He had dedicated his children to the service of Mammon, and Mammon they must serve. They could not be allowed to think of, much less to worship, any other god. Where are the Christian parents who act with equal consistency concerning the dedication which they have voluntarily made of their children to the Lord? If we may argue from our own observation, it is to be feared they are lamentably few. It is a fact, that multitudes of Christian parents are so much engaged in making money, or self indulgence, that they have no time to attend to their children.

The neglect of family worship is the real source of all other neglect of parental duty. If this were attended to at stated seasons, in a proper manner, the effect would be most salutary upon parents as well as children. It is this which has distinguished the families of the pious amid abounding wickedness, from the earliest times. It is by this means that the worship of the true God has been preserved in the world, while the families of unfaithful professors of religion have degenerated, generation by generation, into utter godlessness, though surrounded by all the other means of grace.

Christian parents, do not think that the maintenance of family worship is simply a privilege, which you may forego, because your own piety is at so low an ebb that you can get along comfortably without it. It is a duty which you owe to God, in your children's behalf a means of grace to them, which you are doubly bound to use: God requires it of you, and they themselves require it of you. It is that solemn, habitual appeal in behalf of your household, in the name of the Redeemer, to Almighty God, which furnishes the most powerful motives to filial obedience and affection, as well as to their conversion. If you neglect it, you cannot complain if your children not only remain unconverted, but even bring your gray hairs with sorrow to the grave.

DR. EDGAR BLAKE'S REVISED PLAN OF UNIFICATION.

By Rev. C. A. Battle.

With the next meeting of the Joint Commission on Unification scheduled to take place June 27 at Traverse City, Michigan, the Northern Methodist press is carrying much matter bearing upon the subject of unification with the apparent intention of concentrated influence upon the Commissioners that they may be spurred into an agreement upon some plan to bring the Churches together, and all the suggestions are made, of course, from the view-point of the Northern Methodist Church. An article written by Dr. Edgar Blake, entitled "The Unification of Methodism," has received widespread and simultaneous publication throughout Northern Methodism, attended by editorial comments which show sympathy with Dr. Blake's attempt to put through some sort of scheme, or which, by guarded remarks, indicate that Dr. Blake may have overstepped Northern sentiment in even suggesting a separate jurisdiction for the Negro. Among the papers falling under the writer's observation which bore, at the same time, Dr. Blake's article are Zion's Herald of Boston, the Northwestern Christian Advocate of Chicago, and the Christian Advocate of New York. Now is the time for those who do not favor unification from the Northern Methodist view-point to express themselves, for these powerful publications of the North are a solid and an aggressive phalanx in their endeavor to consummate such an end. The Northern Church is nearly twice the size of the Southern Church, has nearly three times the number of Annual Conferences, is shot through with the Negro and Negro sentiment, and has nothing to lose and everything to gain in an amalgamation movement, hence the expression of the Northwestern's editor falls smoothly from his pen: "We are confirmed in our belief that now is God's time to bring his severed people together in one Church;" and that of the Herald's editor is equally easy of remark: "We look to Traverse City confident that the statesmanship of the Churches as represented in that gathering will find a way out of the difficulties that confront us and present to American Methodism a plan upon which the family may be reunited." The New York periodical is insistent upon full and free discussion of the question in its pages, and states: "The Christian Advocate invites discussion from every point of view, and, so far as space will allow, will print representative articles from now until June 27, when the Joint Commission reassembles at Traverse City, Mich." Surely no loyal Southern Methodist could wish this discussion, from the Southern Methodist view-point, at this momentous time, curtailed when all the concentrated fire of pro-union artillery is being trained on the Joint Commission. Zion's Herald's words, making unification a matter of great "statesmanship" on the part of the Commissioners, may be taken for what they are worth; but it is rather a matter of possibilities standing for agreements, or impossibilities standing for disagreements, from the Christian view-point, instead. In referring to the Southern Methodist position of eliminating the Negro, at a previous time the Herald remarked: "As Bishop Berry declared in his address (at a recent meeting of the Board of Bishops), we will still hold to the doctrine of the Fatherhood of God and the brotherhood of man." This is a demonstration of the rock-ribbed sentiment of the North to incorporate the Negro into the proposed unified Church, or to go to the extent of letting unification fail.

Dr. Blake on the Status of the Negro.

In the revised plan of unification which Dr. Blake offers to Methodism he seemingly contemplates the use of his former scheme, embracing the establishment of six Regional Conferences for whites, but in addition stipulates two jurisdictions, with the Negro occupying one of these and the whites the other. Dr. Blake says:

"The Negro can never reach his highest estate so long as he is kept in an inferior relation with his white brethren. I believe that there is a solution of the problem much more honorable to the Negro and much more promising for his future. It is the logical outcome of the suggestion made in my Boston address:

"a. Create two general jurisdictions, one composed of the colored membership in the United States and Liberia, and the other made up of the remaining membership in America and the foreign field.

"b. Give each general jurisdiction a General Conference of its own, which, under the provisions and limitations of the constitution, would have full control of the affairs of its jurisdiction, without interference from the other.

"c. Create a constitution which would be the fundamental law of both jurisdictions and which would define and fix the powers of each, which constitution could be altered or amended only by a reasonable majority of the Annual Conferences or the membership thereof of the entire Church.

"d. Create one set of connectional boards or societies, which would have supervision and control of the missionary and benevolent work of the whole Church, and upon which each of the two general jurisdictions would have representation proportionate to its membership and interests.

"e. Create one supreme court as the final authority on all connectional matters, upon which each of the two jurisdictions would have representation proportionate to its membership and interests.

"f. Create one Board of Bishops, in which the Bishops of both jurisdictions would sit together for conference on all connectional matters.

"In such a plan we would have one Church, one constitution, one supreme court, one set of connectional organizations, one Board of Bishops, and two general jurisdictions, each having its own General Conference, which, under the limitations of the constitution, would be supreme in its jurisdictional affairs. Such an arrangement would give us one Church—inter-racial, international, world-wide in its activities and sufficiently flexible in its form to provide for the requirements of every racial and national unit that may arise in the future."

1. Dr. Blake proposes to leave the Negro in the Church, which plan is out of harmony with the views of the General Conference of the Church, South, expressed at Oklahoma City in 1914. The representatives of the Southern Church in that General Conference acted upon the suggestions of the report of the Joint Commission which included the Negro, but they foresaw the impossibility of any such plan ever being successfully consummated, realized its undesirableness, and expressly stated that any steps on unification must be made with the Negro forming an independent organization. So forcibly has the Southern Church realized that the Negro must be in an independent organization that even those Negroes most closely allied to it, which now form the Colored Methodist Episcopal Church, were set up, both at the will of the Negroes and the white people, in a separate body. All the traditions of the South point to the fact that any plan with even the suggestion of social identity between the two races, which must characterize all proposals of union where the Negro is included, cannot be acceptable to the Southern Church. The Baptist Church, which is the only other denomination in the South with a large Negro constituency, operates upon the principle of complete separation of the Negro and white races. The white people of this denomination form their conventions, and the Negroes meet in their separate assemblies with absolutely complete autonomy.

2. Dr. Blake's plan of including the Negro in the one Church is out of accord with independent race organizations, which is the only line of procedure yielding good results. The Negro Year Book, edited by Monroe N. Work, of Tuskegee Institute, is authority for the statement that in the United States of America there are only 5,375 Negro churches and only 477,720 Negro members of white denominations; while there are 32,985 Negro churches and 3,779,681 Negro members in independent Negro denominations. Those prounionists who are continually referring to the fact that the Roman Catholic Church includes the Negro within its folds, and accordingly desires the proposed unified Church of Methodism to follow this example, may be interested to know that the Negro Year Book states that there are only 38,235 Negro Roman Catholics in the United States, while this great organization claims a constituency of about 15,000,000 members. These statistical references are proof that the Negro does not flourish in an organization dominated by whites, and that Christian work in his midst only finds true expression when he is allowed the freedom to govern his own organization. There are only 350,000 Negroes of the Methodist faith in white organizations, while the membership of independent Methodist denominations reaches the high mark of 1,437,021. After the gigantic labor of the Northern Methodist Church in the South, including its spending of vast sums of missionary money among the Negroes, that denomination has only about 340,000 Negro members. The plan for the amalgamation of all the Negro denominations with the white organization would be calculated to kill effectively the Methodist Church among the Negroes.

However much Dr. Blake may desire his scheme of race jurisdiction to give the Negro freedom to develop race consciousness, the fact that he would be in the same organization with the white people is evidence that his Church affairs would be under white supremacy. Besides thus hindering the religious development of the Negro, for the same Church to shelter both races would render social conditions intolerable in the South.

3. The situation of infeasibility in Dr. Blake's idea of two jurisdictions instead of complete separation is augmented by the proposal to "create one set of Connectional boards, which would have supervision and control of the missionary and benevolent work of the whole Church, and upon which each of the two general jurisdictions would have representation proportionate to its membership and interests." The boards would naturally be composed of more Northern members than Southern members because of the preponderance of membership of the Church in the North, and when their views were re-enforced by the Negro members siding with them in politics relative to activities in the South, the unified Methodist Church would stand for procedures in the Southern portion of the organization which would be ruinous. Methodist boards are powerful organizations; they practically shape the policies of the Church in missionary activities, Church extension labors, educational matters, and, in the Northern Church, the work among the Negroes. In the interim of the General Conference they plan and conduct the great causes committed to their charge, and at the meeting of this important legislative body the action upon the recommendations of the various boards for modifications in policy constitute a large portion of the business. For the Southern Church to commit itself wholly into the hands of an organization which could have no appreciation of its delicate social problems, and whose policies would be shaped by boards the majorities of which would be composed of Northern and Western and Negro members, would be Church suicide.

4. So closely has Dr. Blake identified the Negro with the new organization he is endeavoring to form that he actually proposes to place Negroes upon the bench of the Supreme Court of Methodism. There must be, he says, "one supreme court as the final authority on all connectional matters, upon which each of the two jurisdictions would have representation proportionate to its membership and interests." Such a body would have the power to pass upon the constitutionality of all legislation coming before the two General Conferences of Methodism, and the Southern portion of the organization would have the knowledge that every piece of legislation shaped by the General Conference which controlled it must necessarily have had the positive, or passive at least, approval of a high judiciary composed of a vast majority of Northern and Western members, with a good sprinkling of Negroes. Those who know Southern conditions will realize the impossibility of such a plan. Perhaps the part of the constitution of the United States most jealously guarded by Northern sentiment is that comprised by the Fourteenth and Fifteenth Amendments, and the laws which some of the Southern States have been forced to conceive to save themselves from being dominated by Negroes are well known. A church cannot become a political machine; it is impossible to think of the Southern portion of the organization being put to it to concoct schemes to save its moral and social life; and Southern Methodists may well be thankful that they cannot be forced into a union which would be so ruinous.

5. The Negro, according to Dr. Blake, would be

upon the Board of Bishops of the unified Church. This Board of Bishops would not be merely an aggregation of individual Bishops met together for the purpose of discussing problems and advising with one another; but the Board controls the actions very largely, and fixes the responsibility, of the individual Bishops; it appoints the members of the Board to the various fields of activities, and doubtless could change the plans of individual Bishops at its will. The Southern portion of the Church would be helpless in the hands of a Board of General Superintendents whose policies would be completely dominated by Northern and Western sentiment, assisted by a large number of Negro Bishops.

6. Though planning a separate jurisdiction for the Negroes, Dr. Blake says: "Create a constitution which would be the fundamental law of both jurisdictions and which would define and fix the powers of each, which constitution could be altered or amended only by a reasonable majority of the Annual Conferences or the membership thereof of the entire Church." **"There could be no question of a constitutional nature, then, settled, no matter how trivial, without the Negroes having a vote upon the matter.** If a proposal for a constitutional change, arising out of social necessity in the South, met with the disapproval of the Negro element and was fought by the Negro vote, very likely the Negro sentiment would be backed by the great Northern vote, and Southern necessity would go begging unnoticed. Upon serious reflection this condition is found untenable, and the objection will doubtless appear reasonable even to some Northern folk who have some inkling of Southern conditions.

The Regional Conference Plan.

It is remembered that Dr. Blake's former plan, of which his latter proposals relative to the Negro are modifications, provided for six Regional Conferences among the whites in the United States. These regional divisions were called the Northeastern, Southeastern, North-central, South-central, Northwestern, and Southwestern Conferences, with a General Conference composed of equal representation from these great sections. According to Dr. Blake's revision, this formation is to compose a jurisdiction, while the Negro is to form a separate jurisdiction with the close relationships between the races that have been noticed above. Relative to the white jurisdiction, Dr. Blake states that Southern identity in that portion of the Church would be protected by his proposal of equal representation of the Regional Conferences in the General Conference. In the first place, democracy demands equal representation according to numbers, and the plan would not continually hold without change, because the Regional Conferences extending into the South would contain far less numbers than others. In the second place, the Regional Conferences spreading throughout Northern sections would be solid in Northern sentiment and would always send men to the General Conference with a strong Northern bias; while in Southern sections many Northern and border folk would be found whose vote would weaken the protection of Southern interests in the General Conference. A Regional Conference embracing portions of the South would extend over sections where sentiment has been warped by Northern ideas, and nothing short of a political machine organization, which is unthinkable in Church polity, could send a solid delegation true to Southern ideals to the General Conference for proper protection. The great North and West would send men stamped with their life, knowing nothing and caring less about Southern protection relative to the Negro and other problems, while the South, coupled with territory of varying sentiment, would be compelled to have some representation—not all, of course—out of harmony with its problems. The territory of the Southern Church is not bounded by hard and fast lines of a definite nature, but they often wind about among people who are not in sympathy with its conditions, and in many instances sections of Northern Methodism overlap into Southern territory, which would render a Regional Conference containing a portion of the Southern Church helpless to remain true to essential conditions. Dr. Blake's plan of dividing the strength of the Southern Church among several Regional Conferences, nearly all of which would contain a large number of Northern people and Northern sympathizers, would soon, if put into operation, wipe out the control of the Southern Methodists living in the heart of the South.

But granting that Dr. Blake's proposition of equal representation from each Regional Conference in the General Conference would, without other consideration, give opportunity for the conservation of Southern ideals—which, of course, could not be true in fact—his plan would utterly break down as a means of guaranteeing the South equality of strength and protection, because of the foreign vote, which would naturally take sides with the North, for the representatives from the vast mission fields in Asia, Europe, and South America, would know nothing of the acute and perplexing problems of the South and could have no proper appreciation of them. This great element alone, combined with the delegates in the General Conference from the North and West, would so outnumber the representatives from the South that the Southern portion of the organization would have no identity whatever.

It has been stated by several Northern Methodist periodicals that if the Negro problem could be agreed upon by the Joint Commission the two organizations would be brought together "to-morrow," inferring that the other divisive factors are of minor importance or have been settled by the Commission; but the writer is prepared to say that the Committee of the Joint Commission upon the Regional Conferences and their powers have reached no conclusions of consequence, and the problems of these divisions do not directly bear upon the Negro question. There are many weighty and vital matters to be settled before unification is probable or possible.

The Tendency to Break Down Denominationalism.

While it is noted that only a few in the North have endorsed either Dr. Blake's former or revised scheme of unification, yet it is safe to say that the Northern Church is heartily in favor of unification according to the plan put forth at Saratoga. Many of that denomination will not be willing to lessen connection with the Negro, even upon the compromise basis of some of its leaders, for the sake of unification. Dr. Blake's proposal to incorporate the Negro in the unified Church will meet the unqualified disapproval of the conservatives in the Southern Church, and must also endure the frown of a great element in the North for the reason of the apparent curtailing of the Negro's powers. The view-point of the Northern Church is more in accord with that utterance of Dr. Blake which evidences a tendency toward the breaking down of all denominational lines and the incorporation of all denominations and races into one organization. Dr. Blake says: **"And if the Methodists and Presbyterians and Baptists can unite among themselves, they can all unite together and ultimately will unite.... Eventually the major evangelical bodies must and will come together. Ultimately the prayer of Jesus that they all may be one will find its fulfillment.... I am profoundly convinced that God has made it possible for the Methodist Episcopal Church and the Methodist Episcopal Church, South, to pioneer the way in a most far-reaching movement, not only in American Methodism, but in evangelical Christianity as well."** Such discussion, which this unification movement has instigated, has caused men to dream wild and fanciful dreams, involving earthly power and glory. In this the effect has been evil and, perhaps for a time, irremediable. It may be the beginning of a discomfort, or the initial expression of a deep-seated disease, which means a dark period in the history of the kingdom of the Father, and which only time and great suffering can efface. Bishop Candler, in a powerful sermon which recently appeared in the Christian Advocate (Nashville), said: "The unity for which he (Christ) prayed is oneness of life in all Christians, not sameness of ecclesiastical organization. The thought of any sort of organization does not appear even remotely at any point in his sublime intercession. He pleads for the experience of an invisible life, not for the realization of a visible system of any sort whatever.....The world can be saved, and doubtless will be saved, by a Church divided into many distinct ecclesiastical bodies; but the world will never be saved by Christians who substitute unity of organization for union with Christ. Nor does this Scriptural view of the subject contravene the catholicity of the Church. The catholicity of the Christian Church is not so much a matter of its geographical extension as it is of its genuine participation in the life of its risen Lord and its uninterrupted enjoyment of the communion of the saints."

Dr. Blake on Wastage.

The Northern view-point seems to be that the matter of "erecting altar against altar," of "occupying the same territory," of "unholy rivalries," must be settled only by the Southern Church turning over to the larger organization its field of operation, and thus terminating any conflict between the denominations. Some blame for friction may be attached to the Southern Church, but the facts show that most of the trouble, and all of the very serious trouble, is due to the activity of the Northern Church. Dr. Blake states that "these Churches are now competing with each other in an unholy rivalry for territory and members in literally hundreds of neighborhoods in the South and West." The West was never partitioned between the two organizations, but the South is the just and equitable territory of the Southern Church, or else it must move out into the Atlantic Ocean to operate. The work of the Southern Church in Illinois came to it under exceptional conditions and we are not spending missionary money to extend it.

For Dr. Blake and other Northerners to speak of "unholy rivalry for territory and members" without lifting a finger to prevent such in the South by their own Church is almost a sacrilege. The New York Christian Advocate of May 31, 1917, contains the following notice: "Nine new white churches in Alabama, Georgia, and Florida have recently been dedicated by our (Northern) Bishop. The total value of these churches is in the neighborhood of $50,000, all provided for within $2,000." **This is brotherhood with a vengeance. These figures might lead one to believe that the Northern Church may be insincere in its offerings along the lines of unification, having known all the while it would not succeed, and is laying the basis for calling out of the Southern Church any who favor unification when the negotiations terminate.** A Northern Methodist Bishop is in Atlanta, in the heart of the South, the very center of Southern Methodism, furthering Northern Methodism there among the white people with much missionary money, when the Southern Church would gladly and could more easily take care of the field. A Northern Methodist Bishop is actively circulating in and about New Orleans among the white people, in direct opposition to the Church, South, furthering the Northern Church's interests there. These are only illustrations of a general status quo. **For men of the Northern Church to talk about "unholy rivalry" with a view to bringing about union, when they themselves are consciously, purposefully, and aggressively prosecuting a mission of conquest in the South, in the very bosom of the South, far away from the borderland, is enough to stir up a resolution upon the part of the Southern Church never to unite with the Northern organization.** Let the Northern Church leaders never mention the subject of "unholy rivalry" until they purge their souls of Southern propaganda made in the name of that unworthy shibboleth, "A World-wide Church," let them hide their heads in shame when they think of using such argument (knowing the present positive character of their activities) to bring about the union of God's sacred organizations, let them spend some time in sackcloth and ashes and in rectifying Southern Church wrongs before extending the hand of welcome in the name of a united organization, and then, and not until then, can they find a gracious and full response in the warm-hearted Southern denomination. The Church of God should be no power to crush a foe; it should be no force for a career of worldly satisfaction; it must ever be a House of Righteousness and Brotherliness to labor with like organizations to spread the teachings of a crucified Lord.

These "unholy rivalries" may be eliminated at the moment that it is determined to take advantage of the Church machinery already provided for such purposes. The Joint Commission on Federation in 1910 organized the Federal Council of Methodism, which action was approved by the General Conferences of the Southern and Northern Churches, and "it is charged with advisory powers in regard to world-wide missions, Christian education, and the evangelization of the unchurched masses; and it also has power to hear and finally determine, without appeal from its decision, all cases of conflict or misunderstanding

(Continued on Last Page)

The Great Battle

A SALOONLESS STATE.

(We Need You to Help Us Make Louisiana Such.)

By "Evelyn."

Somebody said that it couldn't be done,
But he with a chuckle replied
That maybe it couldn't, but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed, Oh you'll never do that,
At least nobody ever has done it;
But he took off his coat and he took off his hat,
And the first thing he knew he'd begun it,
With the lift of his chin and a bit of a grin.
If any doubt rose he forhade it;
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot he done;
There are thousands to phophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That cannot be done, and you'll do it.

NOTES.

Have you written your Congressmen and Senators in favor of stopping the manufacture and sale of all liquors during the war? If not, it would help the cause if you would do so at once.

Hon. William J. Bryan said the other day in Washington: "I am in hearty sympathy with the effort to conserve the food supply by not allowing the bread supply to be shortened in order to lengthen the supply of alcohol. It is not wise to starve the people in order to make them drunk."

For a second time in a little more than a year a Philadelphia jury awarded damages to the wife of a man injured as a result of liquor sold him, taxing the keeper of the saloon at which he obtained it to pay the sum adjudged to be proper. Having accompanied a fellow-workman to a dramshop, the man in question drank to excess, and, falling upon the street, fractured his skull and died. The widow was given $5000 by the jury.

The Alabama Advocate says: "A Washington saloon has in its window the following sign: 'In This Saloon John Wilkes Booth Took His Last Drink.' Booth went with that drink in him to kill a President. If every saloon whose drinks have fired men to crime would confess it, as does the brazen sinner in Washington, there would hardly be a one in the land that would not he bulletined with the badge of some heinous offense. And yet some so-called Christians will vote to retain these dens of iniquity."

IS THIS THE DRIFT?

President Charles M. Melden, of New Orleans College, in a communication to Zion's Herald says among other words these:

"The Methodist Episcopal Church has conceded about everything else that the Southern Church has demanded—Regional Conferences, a Supreme Court. But this, it seems, is not sufficient—the Negro must be degraded or excluded. We are to have an ecumenical Church with a great division of the human race unrepresented in our highest council. Negroes in America may well refuse to be a party to such an unholy arrangement. Negroes in Africa may well turn from missionaries who are sent to them from such a Church. Not until the Bible is rewritten and the Great Commission to make disciples of all nations is withdrawn, will the majority of us consent to it.

"That the advocates of separation are moved by an unselfish motive to do what is best for the Negro is difficult for one who has lived in the South to believe. We have seen too much of the unselfish and self-sacrificing toil of the Southern people for the elevation of the Negro to be much impressed by this argument. The opposition to the Negro is based upon an unchristian race prejudice, which is a survival of slavery. It refuses to see in him a man and a brother, but considers him an inferior and an underling who must be kept in "his place. If unification fails, whose is the responsibility?"

By reference to the recommendations adopted by our General Conference at Oklahoma City and those adopted by the General Conference of the Methodist Church at Saratoga Springs, it will require a curious sort of mental performance to see what concessions the Methodist Episcopal Church has made to our Church for the sake of unification. If that Church has made one single concession, we would be glad for President Melden or any other to point out what this concession is.

The intimation of insincerity on the part of the Southern Methodist Church in what it has stood for as regards the Negro membership in the reorganized Church is hardly gracious. It certainly is not, according to the facts, in so far as the record of our acts can show the spirit of our Church.

The question which closes President Melden's article as quoted above, we answer with perfect candor and faithfulness, to the records of the two Churches. If unification fails the responsibility for the failure will not rest upon the Methodist Episcopal Church, South.

The ardent advocates of union among us may see in the drift of what President Melden has written what at least some in the Methodist Episcopal Churches are striving to do. And that is just what we have for some time been inclined to believe, namely, put the responsibility for failure, which now seems certain, on our Church.—Wesleyan Christian Advocate.

By the Editor.

Dr. Lovett is eminently correct in his position. The Northern Methodist Church has made no concession of consequence in the interest of union. Dr. Melden's effort to cite such concessions is puerile and pitiful. Apart from the union negotiations, the Northern General Conference has two or three times declared by a large majority in favor of establishing a tribunal with power to veto unconstitutional acts; so it can hardly he contended that the suggestion of their Commissioners that they might he willing to have such a court, thus going as far as two or three of their General Conferences have gone, was a great concession. What have they proposed as to how this court is to he constituted? Nothing that would not give them the domination of it. The latest proposition of Dr. Blake, who is said to be about the most liberal man among them, is to bring the 1,750,000 colored Methodists into the proposed new Church and give them a proportionate representation on this tribunal—an arrangement that would be utterly out of harmony with the spirit of the South, and which it would likely ruin our Church to accept. There is not a colored judge in any Southern State; nor is there, for that matter, one on the Supreme Bench of the United States. And the Northerners want practically all legislative power centered in one General Conference, which they would inevitably control.

Neither has the Church, North, come to the position of the Church, South, respecting the matter of Regional Conferences. The plan of the original Joint Commission, which our Church endorsed, was to have only three such Conferences for the whites, each of these being largely autonomous, electing its own Bishops and being served by them, and the Southern Methodists in the South proper being kept together in one jurisdiction. The proposal of the Northern Church is to have six white Regional Conferences, which would cut the Church, South, into four or five segments; these Conferences having a very small measure of self-government and being served by a general episcopacy—the avowed object of this arrangement being to shatter "sectional solidarity." Such are the facts.

Dr. Melden's statement (which many are given to ringing the changes upon) that the status of the Negro in the suggested new Church is the only barrier to unification is not justified by the existing conditions. WE HAVE IT ON DEPENDABLE AUTHORITY THAT, ENTIRELY APART FROM THE NEGRO QUESTION, EXCEPT AS HIS RESIDENCE IN THE SOUTH MUST INDIRECTLY AFFECT NEARLY ALL PHASES OF THE ISSUE, THE COMMITTEE ON REGIONAL CONFERENCES MADE PRACTICALLY NO HEADWAY IN ITS MEETING AT ATLANTA LAST SPRING. Is it not about time to quit talking recklessly and tell the truth? If unification fails, as now seems probable, the colored people will not be to blame in any culpable sense, and such talk is a gross injustice to them. There is no good reason to believe that anything they could do would make union possible, unless they should migrate to some other country; and surely no one can reasonably demand that they sacrifice their homes and other property and make aliens of themselves in the interest of this cause.

POWER IN DEEP CONVICTIONS.

There is a marvelous power in a message that comes out of a deep conviction on the part of him who delivers it. Even those who may not agree with such a speaker can not fail to he impressed by what he says. Joseph Hume, the infidel, was fond of going to listen to John Brown, the godly Scotch minister of Haddington. Being charged by some of his free-thinking friends with inconsistency in so doing, he replied: "I do not believe all he says, but he does, and once a week I like to hear a man who believes what he says. Whatever I think, that man preaches as if he thought the Lord Jesus was at his elbow." More conviction on the part of the preacher would mean more interest on the part of those to whom he preaches.—Unidentified.

IS THIS COMING?

A writer in the "Christian Register" advocates "Sunday school clubs" instead of Sunday school classes. There is, he says, a vast difference between these. The class meets only once a week for religious study. The club includes educational, social, recreative, and character-building activities during the week. The programme of one such club includes Bible study, educational work, Boy Scout activities, hikes, picnics, socials, entertainments, father-and-son banquets, missionary work, social service, etc.—"the real stuff," as one boy put it.—The Outlook.

Conditions in China still seem to be quite unsettled, and there is some talk of the restoration of a monarchical government.

Features of

The Holmes Store

¶ Merchandise of highest merit ¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

No sadder spectacle this life affords
Than it shows us when some good weak man
Sends under the anger of some bad strong man
—Masefield.

A HINT FROM JAPAN.

Baron Sakatani, one of the leading merchants of Japan, is visiting in this country. He said in Philadelphia, "The cause of the great war now raging in Europe was caused by nations putting too much weight upon the material, and forgetting the spiritual. Japan has been making the same mistake for the last sixty years, but now leading Japanese are feeling the necessity of emphasizing the spiritual."—Christian Intelligencer

BIRDS THAT NEVER GET TIRED.

Perhaps you have read about the birds that make their summer home far up in the north around the Arctic Ocean and then, when the summer is over, fly out to the southward and scarcely stop until they have reached lands that are only a few hundred miles from the South Pole. In making this wonderful journey they each and each travel in a year more than half around the world, or about 11,000 miles. These are the terns or sea-swallows and they are the greatest long-distance travelers among all the birds. So much do they like the long bright days that they have been called the "summer birds."

Another of the tireless bird travelers is the storm petrel, which sailors call "Mother Carey's chicken." These birds fly so close to the water that at times they seem to be walking on and down the waves. An interesting story is told about a storm petrel that followed a steamer all the way across the Atlantic. One of the passengers had brought the bird on board and put a ribbon around its neck, and released it. So soon was it out of sight of the passengers, who could easily distinguish it among others of its kind, when only a few miles from New York, the little petrel was neared, perhaps to follow another steamer back again to the other side.—Our Dumb Animals

BOBBY'S CONFESSION.

Willie Conger Page.

It was Eleanor's duty after school had been dismissed, to water the flowers feed the chickens and fasten them up for the night, for which her mother paid her thirty cents every month for her own use.

One afternoon Annie Wills, Eleanor's dearest friend, called for Eleanor to ride in her new cart.

The children had named their Shetland pony and he knew his name. Annie waited at the gate while Eleanor ran home to do her work.

She took the watering-pot from the hook, ran to the hydrant and soon every flower had a refreshing drink.

She scattered some food in the coops and it was not long before every hen and downy chick was safe and secure for the night.

Almost through called Eleanor to Annie, as she ran across the yard into the orchard where Lady Gray the motherly hen, and her brood stayed during the day.

Eleanor looked behind the hedge, under the raspberry bushes, and peeped over the fence but not a trace of the little turkeys could be found.

"Hurry Eleanor," called Annie, "it's getting late."

Eleanor went to the little house that had been built for the turkey family. In the corner of the yard. There she found Lady Gray, cooing and calling as if her throat and heart would break.

Eleanor went quickly to the house where her mother was sewing. "Oh mother I can't find the little turkeys at any place. They were all there at noon. Bobby helped me to feed them, and I left him watching them so!"

"Bobby, do you know where the little turkeys are? Tell sister."

Bobby crawled under his mother's bed and would not answer.

"Mother," said Eleanor, "I believe that Bobby knows something about them. He was [illegible]."

Bobby" [illegible] away the sewing. "Tell me [illegible] little turkeys are."

"He feels very [illegible] sad."

"Yes, mother, [illegible] mother."

"Now, [illegible] and feel [illegible] looking as he can."

"He washed [illegible] sorry tears."

"He put [illegible] by the [illegible]."

"What [illegible] washed their feet [illegible]."

"He [illegible] Eleanor [illegible] so angry."

"Now we will [illegible] Christmas [illegible]."

"We will [illegible] long [illegible]."

"You can," replied Eleanor [illegible] heart."

"Run along for your [illegible] Bobby."

"Son," said mother taking the little [illegible] arms, "you did wrong, but you are sorry, and [illegible] and were truthful about it. When [illegible] that you will never be anything [illegible] but feel everything will [illegible] and good."

"We will," said Bobby sobbing. [illegible]ington, Mass.

THANK YOU.

This story comes from the battle-front in France. A young officer was brought into the base hospital, shot in the throat, and with other serious wounds. After long treatment in France he was ordered home for the journey to England. In what it was in readiness the nurse noticed, that he still bore signs of uneasiness. She drew from his piteous eyes that he wished to say something. His right hand was wounded and his left was so helpless that it could not point a pencil. So the nurse questioned him, for he was [illegible] and understood. The doctor [illegible] asked and had an inspiration. "Is it Thank you?" he whispered. The boy's eyes gleamed, as he tried to nod, and he lay back [illegible] for the journey to another hospital.

This story reached the home of the mother in Scotland, and a loving sister went at once to their old nurse who lived near the "Big Wigan" mines. "Isn't it lovely, Nannie, that it was 'Thank you' Dick wanted to say?" she asked. But Nannie was not at all pleased. "Deserve ma bonnie man like that, an him the weak' ane to a', Missy." "Ah dinna think much [illegible] common sense. Gin I had bin there I wid ha kent fine what he wuz meanin'. Ay, it's true it will be 'Thank ye.' Thank ye' wuz the [illegible] first learnt. Maister Dick ever said in ween he left [illegible] them iver since."

Expression of appreciation had [illegible] the rule of life with the young officer. Even in the midst of suffering he was not unmindful of kindnesses shown.—Presbyterian Journal.

THE BANANA TREE.

The banana tree is a wonderful thing. Every part of it serves some good use. The long leaves work up into a fine excelsior. The juice, rich in tannin, furnishes a fine indelible ink and a good shoe polish. The stems yield a fine-grass quality of hemp from which can be made fine handkerchiefs, cords and ropes to any number of mats and brushes. The oil is used for giving banana flour, of nutritious quality, a taste by grinding the dried fruit. In fact, it is said that the natives of Jamaica could scarcely exist without the banana tree.—The King's Own.

Secular News

[illegible]

[illegible]

[illegible]

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

NO SUCH CONSTRUCTION ADMISSIBLE.

The view is now being put forth in certain quarters that our General Conference at Oklahoma City did not declare in favor of having the Negroes, in the effort to unify American Methodism, placed in an independent Church, but merely in some kind of separate organization within the new ecclesiasticism. A weaker piece of special pleading than this we do not remember ever to have seen.

Here is the language used by our General Conference: "We recommend that the colored membership of the various Methodist bodies be formed into an independent organization, holding fraternal relations with the reorganized and united Church." Obviously there are two things here: (1) "The reorganized and united Church; (2) an "independent organization, holding fraternal relations" with it. By no fair rule of construction can it be held that this "independent organization" was meant to be WITHIN the "reorganized Church." The fact that only "fraternal relations" are mentioned clearly excludes any connection of an organic character. The whole setting of the clause sustains this view.

This language of our General Conference has until now been universally interpreted, both in the North and in the South, as a declaration in favor of an independent CHURCH for the Negroes. There had not been, so far as our watchful observation has extended, a single variation from this construction, with the exception of a few cryptic expressions that have lately crept into some of our Southern Methodist papers, until this new interpretation blazed forth a few days ago. **Can any one believe that the whole of American Methodism has been blundering up to the present time as to the meaning of this pronouncement?**

But, after all, the best interpreter of the intent of any statement is the man who wrote it. The author of this declaration was Dr. James Cannon, Jr., and in discussions of it he has clearly shown that he designed it to mean an "INDEPENDENT CHURCH." He affirmed it to be a pronouncement for a relation like that sustained toward the Negroes by the Southern Baptists, which he set forth as follows: "The Southern Baptists have a clear-cut division. .....There is no mixing ecclesiastically among the white and Negro Southern Baptists." He also likened the suggested relation of the new Negro "organization" to the entirely independent Negro Methodist bodies. Again he thus asseverated: "We believe that it would disrupt our Church to change our policy. We set the Negroes apart in 1870 in a SEPARATE CHURCH, because we believed it was best for them and best for us, and we are satisfied that we did right. We hold exceedingly sympathetic relations with them. We visit their schools and their Conferences and do all that we can to help them. We do not think it wise to change our policy;.....a change in that policy would disrupt our Church." (See Dr. Cannon's recent address before the Laymen's Association of the Philadelphia Conference.) Similar statements have also been made by him as to the meaning of this provision in his own paper, the Baltimore and Richmond Christian Advocate.

If there be those on our Commission who see little else in the Oklahoma plan except the word, "TENTATIVE," and who feel that they are at liberty to disregard the expressed will of our Church, let them do so and take the consequences; but let them not try to write into a clear, unequivocal pronouncement what is not there, and was never intended to be. By the way, it would be interesting to see a statement by some of these loose interpreters of what they conceive to be the "basic principles" in the Oklahoma plan beyond which they may not go.

But why worry now about anything that the Commissioners may do? Will it not all have to come back to the Conferences? To be sure, this is true; but this lacks much of being an adequate safeguard for the welfare of our Church, for the reason that a controversy over a plan that would not keep our own people united would be exceedingly harmful, if not positively ruinous. **One of the ablest and most practical of our connectional officers made substantially this statement to us a few months ago.** The agitation of this union issue has been going on for over six years, and during the past twelve months it has been extremely harmful. It has revived old differences that were being allowed to rest, and has brought to the fore again the South's delicate and vexatious race problem in a way that has been not a little injurious. In the present unsettled conditions of things all the disaffected elements in the Church are breaking forth into activity and are making their vicious influence felt. Disintegrating forces are at work both from within and without. Our people are becoming disturbed and restless. Some presiding elders have lately told us that there are members of the Church in their districts who have stated that they will not contribute a dollar to any Church enterprise, local or connectional, until this movement has come to an end. If this agitation should go on and it should become manifest that there is really a possibility of our Church becoming disintegrated and absorbed (**and all the plans that have been proposed except the Oklahoma scheme amount to that**), the property question is certain to bulk increasingly large, and our schools, hospitals, and other interests may find it necessary to call in their agents and await the outcome of the terrific struggle that will follow.

Well may our Commissioners beware of precipitating such a storm and thus paralyzing the activities of Southern Methodism. The matters involved in this project are too vital and precious to imperil them in fanciful experimentations to see whether this or that scheme would command support. There has already been upon the part of Commissioners too much campaigning of this sort through the Church papers. Unless there is good reason to believe that it would keep our more than 2,000,000 members substantially united, no plan of union should be submitted. As is well known, the Oklahoma plan, in all its essential features, is utterly unacceptable to the Church, North; and the action of the General Conference does not require that some other kind of scheme be formulated, regardless of its effect upon our Church. We are not afraid that our people would not stand for the preservation of the integrity of Southern Methodism and defeat the entangling arrangements that are being proposed by vagarists; but the contest that would inevitably take place would, in our opinion, do great damage. It is for this reason that we hope our Commissioners will take steps to terminate these irritating negotiations, without kindling further the flames of discord among American Methodists, and especially among our own communicants.

SOME UNDERPAID WORKERS.

In an editorial on the need of a better support for the ministry, a contemporary gives out the following figures: "The pay-rolls of 1915 show that engineers of passenger trains received an average of $1796 for the year, and that engineers on freight trains received an average of $1526. According to the United States religious census taken in 1906, the results of which were published in 1910, an estimate on reports from 20,000 churches showed the average salary of a minister of the gospel in our country to be $663. In cities from 50,000 to 100,000 it was $1062; in cities of 25,000 to 50,000 it was $972, and in the remainder of the United States it was $573. There doubtless has been some appreciable increase in the average salary of our ministers within the past decade, but it is undoubtedly yet painfully small and inadequate.

There is only one other class of useful workers who are in the same category with ministers respecting the matter of insufficient pay, and they are the school teachers. According to the New York Independent, the average salary of all the school instructors in the United States is $525 per anuum. Which of these two occupations is least remunerative is a matter of some doubt. The ministers have the advantage in that most of them have homes furnished them and that they receive some perquisites; but, on the other hand, school terms seldom last longer than eight or nine months and teachers perhaps have more opportunity to pick up side earnings.

No class of toilers contribute more to the real upbuilding of society than thoso engaged in these two callings, and by every token the indispensable service which they are reudering should be more generously rewarded.

WISE AND TIMELY WORDS.

Bishop Candler's article in last week's issue of the Advocate in which he pointed out that the student bodies of our institutions of learning will be heavily drawn upon for soldiers in the great European war, and showed the importance of getting all our young people who are prepared to enter college to matriculate this fall, thus filling up this gap, was certainly wise and timely. In full accord with the Bishop's utterance is the following statement by Dr. P. P. Claxton, United States Commissioner of Education: "When the war is over there will be such demands upon us for men and women of knowledge and training as have never before come to any country. There will be equal need for a much higher general intelligence for citizenship than has been necessary until now. The world will have to be rebuilt and American college men will have to assume a large part of the task. * * * To what extent and how well we may be able to do this will depend upon the young men and women who are this year graduating from our high schools, and upon those who will follow in the next few years, to a larger degree than upon any other like number of people."

So, it behooves us as Methodists to see that our institutions of learning are well attended this fall. Nothing possible should be left undone toward filling their dormitories with students. Parents should be willing to make any reasonable sacrifice to educate their sons and daughters in this most crucial period, and our schools should strive to open the way for them to do this at the minimum cost. This is a work which cannot be neglected without irremediable loss.

TWO DANCES AND FIVE THEOLOGUES.

The "Commencement Program" of Vanderbilt University, which lies before us, shows two dances, and five theologues on the class roll for this year. Two dances and five preachers! What a perversion of the toils of McTyeire and the gifts of the Church! The sacrificial things which devout souls laid on the altar of the Church are used to serve the dancing devil! Hophni and Phinehas never did worse! And yet some would have our Bishops countenance the immorality by appoint-

ing Methodist preachers as professors to Vanderbiit. Why should they thus dishonor themselves and degrade the Church?

PERSONAL AND OTHER NOTES.

Rev. Hugh K. McKee, of Foxworth, Miss., has brought us under obligations to him for a good list of subscribers from his charge. His work is progressing favorably.

Rev. T. L. Oakes, of McCool, Miss., in a letter bringing us several subscriptions, thus refers to his charge: "All is going well with us. Our people are kind and loyal."

Rev. E. G. Wood, of Standard, La., reports that his work is in fine shape, but that he finds quite enough to keep him busy. The Editor appreciates his generous words of commendation.

Rev. H. T. Carley requests us to state that his postoffice address during the summer will be Satartia, Miss. He expects, however, to be at the Seashore Divinity School, June 26-July 5.

At the recent Commencement of Mississippi College, at Clinton, Miss., the degree of LL.D. was bestowed upon President W. H. Smith, of the Mississippi A. & M. College, one of the most distinguished educators of this section.

Rev. G. W. Warren, Lefay, La., in a business communication to our office, makes the following reference to his field of labor: "My work is moving along nicely. The general interest is increasing and the people are getting closer to God."

We have in hand a program of the Aberdeen (Miss.) District Conference, which will be held at Amory, June 19-21. Obviously the presiding elder, Rev. T. H. Lipscomb, has planned well for this occasion, which promises to be an interesting one.

Among those who have lately sent us encouraging lists of subscribers is Rev. J. H. Grice, of Bay Springs, Miss. Brother Grice may always be counted upon to take care of all the interests of the Church. He is a workman that needeth not to be ashamed.

Mrs. M. B. Dottery, formerly of Okolona, Miss., is now sojourning in Carbondale, Illinois; but she is still true to the South and her Church. She writes us most interestingly of matters pertaining to Southern Methodism. We dare say that she is much missed in Okolona.

Mr. W. A. Mouldin, of McCool, Miss., in renewing his subscription, says: "I like your paper. Your stand on the Vanderbilt and union questions has been all that we could ask. I am a Southern Methodist, first, last, and all the time. No union for me on any conditions."

We have learned with sincere regret that Mr. L. P. Brown, of Meridian, Miss., has been in rather feeble health for some weeks. Brother Brown is one of the most devout and useful laymen in Mississippi, and we earnestly pray that his health may soon be fully restored.

Rev. W. W. Nelson, the energetic pastor of the Scotland Circuit, Mississippi Conference, is leaving nothing undone to keep the Advocate going into the homes of his people. His work is making good headway, and he expects a satisfactory rounding out of his labors this fall.

Dr. S. A. Steel, of Shreveport, recently visited Minden, La., where he addressed a large audience under the auspices of the Wesley Bible Class. Referring to Minden in his monthly paper, "The Messenger," he says: "What a pretty little city it is, with its clean streets, smooth lawns, and green parks."

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, writes as follows: "Brother J. J. Baird, of the Ripley and Blue Mountain charge, is the first this year to send in the money to cover his educational assessment." Good for Brother Baird!

Dr. J. W. Beeson writes that Meridian College, Meridian, Miss., has had one of the most successful session in its history, and that the recent Commencement occasion was one of great interest. Having already announced the speakers who took part in the exercises, we will not repeat them in our crowded columns.

We are in receipt of an attractive card which reads as follows: "Mr. and Mrs. Percy Saunders announce the marriage of their daughter, Lucy Virginia, to Mr. Allen Strong Weissinger, on Monday, June 4, 1917, Greenville, Miss. At home after June 12 at Hillhouse, Miss." We congratulate the happy young couple and wish them much happiness.

The many friends of Gov. G. D. Shands, formerly of Mississippi, but who now resides in New Orleans, will regret to know that his health of late has been far from good. He is at this time undergoing treatment in the Presbyterian Hospital of this city. As we understand it, his condition at present is not considered serious and his recovery is expected.

Rev. James W. Rogers, of Tahlequa, Oklahoma, who formerly was a North Mississippian, has received 76 new members during the first five months of the Conference year, an average of four each Sunday. A new $3000 parsonage has also been constructed under his efficient leadership. We rejoice in the success of our worthy young friend.

Rev. C. T. Barton, of Ansted, W. Va., who is known to some of the Advocate's readers, is having a great pastorate in his present field. He has recently held four revival meetings in which there were 100 conversions and 64 additions to the Church—55 on profession of faith, and 9 by letter. He has also lately organized three Epworth Leagues.

In a "personal" concerning Rev. J. B. Randolph, of the North Mississippi Conference, recently carried in the Advocate, there was an error. It was the A.B., not the B.D., degree that he received at the Millsaps Commencement. The latter degree was awarded him by Vanderbilt University in 1909, when that institution was thought to belong to the Church.

Mr. B. C. Lee, of Coushatta, La., was in New Orleans Monday of this week and paid the Advocate office an appreciated call. Brother Lee had attended the Confederate Reunion in Washington and was en route home. He stated that he had greatly enjoyed his visit to the National Capital. He is a reader of the Conference organ and is interested in its circulation.

Be sure to read Rev. C. A. Battle's masterful analysis of Dr. Blake's latest proposed entanglement concerning unification. He shows what a ruinous mistake it would be for the Church, South, to enter into such an arrangement in a manner so clear that not "a peg or loop is left for the hanging of a doubt." Yet we dare say that there are some so blind that they will not see.

We are informed that Bishop E. R. Hendrix was present at Vanderbilt University when the Cole lectures were recently delivered and introduced the lecturer. It may be well, in this connection, to remember that our College of Bishops last fall refused to exercise longer the accorded privilege of confirming the men chosen to lecture on this foundation. More than this we do not care to say now.

Rev. C. B. Powell, of Plain Dealing, La., writes: "We are having a great revival here which has been in progress about a week. Rev. T. J. Norsworthy, of Yazoo City, Miss., is doing the preaching. He keeps in touch with God and is a power in his hands. I will write you more fully of our meeting later. We ask the readers of the Advocate to join us in praying that the revival fire may sweep this town."

Miss Elizabeth Streater, who for some years has been doing mission work at Guadalajara, and who has remained continuously there in spite of the Mexican war, passed through New Orleans a few days ago en route to Meridian, Miss., where she now is visiting her sister, Mrs. L. P. Brown. She will later go to Black Hawk, Miss., to spend some time with her brother, Mr. J. B. Streater. This gifted Christian worker is a woman of unusual consecration and has long been accomplishing much for the Master.

Brother B. S. Elliott, of Holcomb, Miss., sends us $4.50 to extend his subscription to 1920, remarking that many laymen might do this if they would. Brother Elliott is one of the livest district lay leaders of whom we have any knowledge. He refers in his communication most interestingly to the late session of the Holly Springs District Conference, complimenting highly the wide-awake presiding elder, Rev. J. H. Feits. We will let our readers see what he has to say in the next issue of the Advocate.

We make grateful acknowledgment to the following friends, whose kindness has not elsewhere been mentioned, for two or more subscriptions sent in within the past few days: Rev. C. A. Schultz, Gallman, Miss., 4; Rev. J. H. Smith, Carrollton, Miss., 4; Rev. W. W. Hartsfield, Rienzi, Miss., 2; Dr. B. F. Jones, Moss Point, Miss., 3; Rev A. J. Gearheard, La. Ave., New Orleans, 3; Rev. Paul M. Grice, Wiggins, Miss., 7; Rev. J. B. King, Florence, Miss., 4; Rev. C. A. Battle, Baton Rouge, La., 10; Rev. T. J. Warlick, Columbia, La., 9.

Rev. W. W. Drake, Secretary of Education of the Louisiana Conference, has sent us a paper of much interest dealing with recent educational events in the State, which reached us too late for publication in this number of the Advocate, but which will appear in our next issue. The late Commencement of Centenary College was a great occasion in every respect. The $100,000 Endowment Campaign is in fine shape, and never was the outlook for this historic institution so bright as it is now. Dr. R. H. Wynn, the gifted President, has a right to feel happy over the situation.

In last week's issue of the New York Christian Advocate Dr. E. B. Chappell, of Nashville, Tenn., had a strong article on unification, in which he ably argued for an Independent Negro Church. Obviously the Doctor does not think that the Oklahoma plan of union, that was so laboriously wrought out by some of the strongest men in American Methodism, is "a mere scrap of paper." That able utterance was worthy of a Bishop, and who knows but that it may help to bring its distinguished author to that position? Southern Methodists are casting about in this unsettled time for leaders of strength, conservatism, and courage. The Church is getting tired of men in high places whose "natural gait is a runaway pace."

Dr. Munhall, Editor of the Eastern Methodist (Philadelphia), who had been urging the Negroes in the Northern Methodist Church to withdraw and open the way for union, now that the Northern Bishops have approved the new rationalistic Course of Study for young preachers, writes in his paper as follows: "But if our colored members would withdraw from us, yet would we remain apart. I have twice incidentially in our columns called attention to an insuperable obstacle to unification, viz.: Our new Course of Study that the propagandists have illegally foisted upon us. Our Southern brethren are not in darkness as to the facts in the case, nor insensible to the revolutionary character of the Course itself." Dr. Munhall is right; Southern Methodists would be utterly foolish to enter into organic union with a much larger Church committed to the rotten "new theology." Yet it must be said that there are many among us who do not seem to care what kind of theology is taught our ministers and people. They appear to be utterly indifferent to this awful peril. For instance, the Editor had some time since a letter commending him for his vigorous defense of our doctrines, yet finding fault with him for opposing union. **How strikingly inconsistent!** The worst blow that could be struck the doctrinal soundness of Southern Methodism would be to unite with the Church, North.

SPURGEON'S CONVERSION.

As is very generally known, Dr. Charles Haddon Spurgeon, perhaps, with the exception of John Wesley, the greatest preacher of modern times, was converted under a sermon by an obscure Methodist minister whose name no one knows. Dr. Spurgeon thus describes this interesting event which exercised so far-reaching an influence in the world:

"I sometimes think I might have been in darkness and despair until now, had it not been for the goodness of God in sending a snowstorm, one Sunday morning, while I was going to a certain place of worship. When I could go no further, I turned down a side street and came to a little Primitive Methodist chapel. In that chapel there may have been a dozen or fifteen persons.....At last a very thin-looking man, a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach.....The text was, 'Look unto me, and ye shall be saved, all the ends of the earth'.....The preacher began thus: 'My friends, this is a very simple text indeed. It says, Look. Now lookin' don't take a great deal of pains. It ain't liftin' your foot or your finger; it is just, Look. Well, a man needn't go to college to learn to look. You may be the biggest fool on earth and yet you can look'.....Then, lifting his hands, he shouted, as only a Primitive Methodist can shout, 'Young man, look to Jesus Christ. Look! Look! Look! You have nothing to do but look and live.' I saw at once the way of salvation.....There and then the cloud was gone, the darkness had rolled away and that moment I saw the sun; and I could have risen that instant and sung, with the most enthusiastic of them, of the precious blood of Christ and the simple faith which looks alone to him."

THINK OF WHAT THE WORLD MIGHT HAVE LOST IF THE PEDANTS OF THAT TIME HAD MADE IT IMPOSSIBLE FOR THIS SIMPLE, EARNEST, UNEDUCATED METHODIST PREACHER TO STAND IN THE PULPIT AND IN HIS ARTLESS WAY POINT THE UNSAVED TO JESUS!

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped
Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Telephones, Main 3442 and Main 4792
J. R. WELLS, Division Pass. Agt.

LOUISIANA RAILWAY
and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT

Electric-lighted Pullman Buffet
Sleepers.

Through Tickets to all Points in the
West and Northwest.

All Trains Arrive at and Depart from
Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

YES! MAGICALLY!
CORNS LIFT OUT
WITH FINGERS

You simply say to the drug store man, "Give me a quarter of an ounce of freezone." This will cost very little but is sufficient to remove every hard or soft corn from one's feet.

A few drops of this new ether compound applied directly upon a tender, aching corn should relieve the soreness instantly, and soon the entire corn, root and all, dries up and can be lifted out with the fingers.

This new way to rid one's feet of corns was introduced by a Cincinnati man, who says that, while freezone is sticky, it dries in a moment, and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin.

Don't let father die of infection or lockjaw from whittling at his corns, but clip this out and make him try it.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. LOVICY ANN REBER, better known in this community as "Grandma Reber," died on Wednesday afternoon, May 30, having been confined to her bed six weeks. Sister Reber was born on November 13, 1835, and joined the Methodist Episcopal Church, South, at the age of 18 years. She was married to George Reber in 1866, and immediately moved to Covington, which had been her home up to the time of her death. The death of Sister Reber was the fourth in point of age of four of the old members of our church who have died in the past twelve months, Sister Wilson's age being 99 years; Sister Lacroix's 92, and Sister Clark's 82. The interment took place on Thursday afternoon in the Covington Cemetery, Rev. T. J. Embree, of Slidell, assisting the pastor in the burial service. Those who are left to mourn Sister Reber's going are two daughters and one son—Miss Mary Reber of Covington, Mrs. M. J. Carpenter of Slidell, and Mr. G. T. Reber, of Hattiesburg, Miss.—a number of grandchildren and a host of friends. My prayers are for those who are left behind. Sister Reber is safe, I have no doubt. J. M. BOYKIN.
Covington, La.

GUY E. FORMAN, son of Hon. Ed. J. Forman, was born in Amite County, Miss., on Oct. 31, 1875. He joined the Methodist Church when 16 years of age, and married when about 21. He finished the public school course of Amite County, and attended Johnson Institute, Greensburg, La., one session. He farmed and taught in public schools for a number of years, after which he took a course in law at the University of Mississippi. He was admitted to the bar in 1912, and was rapidly moving toward the front in his profession. He was stricken with paralysis, as a result of a brain tumor, on November 23, 1916, and, after lingering four months, died on March 23, 1917. As a layman in the Church, he was serving as a steward, Lay Leader, and Sunday school superintendent at the time of his death. In all of these offices he was both loyal and efficient. He was devoted to his family, being a good husband and a noble father. He belonged to one of the noblest families in Amite County, and was a good citizen. He died in the faith and hope of a child of God and we all expect to meet our friend in heaven. He leaves a wife, four daughters, an aged father, five brothers and a sister and many loved ones and friends who expect to join him again in the better land. His friend, J. E. WILLIAMS.
Sumrall, Miss., May 30, 1917.

SARAH LOUISE CROSSLEY was born on July 23, 1896, and on April 6, 1917, our Heavenly Father, in his wisdom, called her to come and dwell throughout eternity with Him. Her sweet nature was indeed one fashioned after His own image. There was not an object of the asthetic kind that did not appeal to her responsive nature; never did a flower, a bird-song or a beautifully colored sunset fall to bring to her bright face a responsive smile of recognition. Her remarkable life, though short, was unmistakably one of the most beautiful and finest of God's creations. She was an earnest Christian; and, though she is sorely missed from her earthly home, we are happy to know that our Lord loved her enough to take her early to a home so beautiful that her admiration and sweet smiles need never end. How God must have loved and trusted her when he deprived her in early childhood of an active life such as most of us enjoy; yet, with this affliction, she was an inspiration to her loved ones and many friends. Her appreciation of any kindness shown her by her friends and the daily blessings sent her by her Savior, was far beyond ordinary. Though she could not render service requiring activity, she was always thoughtful of others and ever found a way to help some one. She loved her Sunday school class and was a regular attendant both at Sunday school and on the Church services. We are happy to know that the beauties and joys of Heaven must grow constantly more beautiful to our loved sister, Louise. HER SISTERS.

IN MEMORIAM.

Whereas, God in His wisdom has seen fit to call from our midst to live with Him and His redeemed one of our beloved members, Mrs. A. J. Graves, on the night of April 1, 1917, we, the Woman's Missionary Society of Main Street Methodist Church, Hattiesburg, Miss., do hereby adopt the following resolutions:

1. That we sorrow greatly because of the going away from us of this gentle, refined, consecrated Christian woman and co-worker.
2. That we shall miss her kindly smile and goodly influence.
3. That we extend to her husband, children, and others of the family our sincere sympathy in this great bereavement, and pray God's blessings upon them.
4. That a copy of these resolutions be sent to the family of our deceased sister, a copy forwarded to the New Orleans Christian Advocate for publication, and a copy spread upon the minute book of our Society.

Signed: Mrs. A. A. Foote, Mrs. V. E. Hobgood, Mrs. H. Stuart Stevens.

HOLLY SPRINGS DISTRICT CONFERENCE.

The Holly Springs District Conference was convened on March 3 at Coffeeville, Miss., in that district made delightful by its rolling plains, its historic associations, and its genial folks. The memories of Lamar, Walthall, and that gallant company of Mississippi lawyers of the Coffeeville Bar who were wounded and killed in the Battle of Shiloh, have conspired to make association with the people there a genuine joy and their hospitality a refreshment.

Rev. Ed. S. Lewis, of Oxford, preached the opening sermon from John 3:16 on Tuesday night, and on Wednesday morning, after the communion service was held, Rev. J. H. Felts, presiding elder, took the chair, and Rev. E. R. Smoot of Holly Springs was elected Secretary.

The Conference was a supreme benediction from start to finish. Brotherly love, Christian fellowship, and deep spirituality were manifested in all reports, prayers, sermons, and especially so in our presiding officer, who, by the way, is a genius of the deepest dye and a star of the first magnitude.

I have never attended a Conference where all got closer together and where we so well understood each other's problems, and rejoiced more in each other's successes. It was a great Conference — great in attendance, great in enthusiasm, great in reports par-excellent, and great in the stamp of God's approval. May God give us another when we come together again!

Brothers J. R. Countiss, T. M. Brownlee, Hicks Ellis, J. B. Randolph, R. H. B. Gladney, and Dr. Black were all present and gave an account of their stewardship, which was all full of success, teeming with optimism.

In order that the work of the Sunday school might progress still more the Conference elected the following district officers: Prof. J. R. Brinsom, President; Mrs. Chas. Partee, Secretary and Treasurer; Miss Lizzie Horn, Missionary Superintendent; Mrs. Lester G. Fant, Elementary Superintendent; Mrs. W. S. Tunnage, Superintendent Home Department; Julian S. Duncan, Superintendent Teacher-training Department; Mrs. F. E. McCutchan, Superintendent Wesley Bible Class Department.

Brother B. S. Elliott of Holcomb, our Lay Leader, made his report, which showed that he had conscientiously done all in his power to assist the brethren in their charges, and at the conclusion of the report he was unanimously elected to succeed himself.

The following lay delegates to the Annual Conference, and alternates, were elected: Delegates: R. M. Sharp, Judge J. G. McGowen, D. H. Bishop, J. N. Balley. Alternates: J. R. Brinsom and R. X. Williams.

The preaching of the Conference was done by Brothers E. S. Lewis, T. H. Porter, E. R. Smoot, A. H. Williams, and Dr. Black, of the Mississippi Conference.

Brother Julian Smith Duncan, of Oxford, was granted license to preach the Gospel and was extended the good-fellowship of the fellows.

Resolutions of high regard and esteem and deep gratitude were extended to the pastor, W. L. Storment, and his church, and also to the whole of Coffeeville, who so graciously opened to us their hearts and homes.

E. R. SMOOT, Secretary.

GIRLS, do you like pretty Nails? You will be delighted with **DAINTY GIRL NAIL GLOSS.** Beautiful polish in half a minute. Does not wash off. Guaranteed to please or money refunded. Prepaid 25c. Agents wanted. Address M. K. Schilling, New Orleans, La.—Adv.

"Life is sweet, but other things have been proved sweeter by the experience of the noblest souls. Faith, truth and patriotism all have their rejoicing martyrs."

Muller-Walle Summer School of Lip-Reading

A Summer School of Lip-Reading for Deaf and Hard-of-Hearing Adults or Children will be held in Sewanee, Monteagle, and Bersheba, Tenn., during July and August, if a sufficient number of persons enroll before the opening, July 1st. For particulars address **Miss Arbaugh's Private School for the Deaf, Macon, Ga.**

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1548 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Ligon

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

DAISY FLY KILLER placed anywhere, attracts and kills all flies. Neat, clean ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 sent by express prepaid for $1.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N.Y.

PARKER'S HAIR BALSAM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and appiy a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Sunday School

ENROLLMENT OF TEACHER-TRAINING CLASSES,

Gulf Division, April 20 to May 20.

During the month above indicated there were enrolled from the Gulf Division tho following teacher-training classes:

Alabama Conference—six classes, 59 students, at Clio, DeFuniak Springs, Headland, Montgomery (2), Myrtlowood, and Newton. Also one individual student.

Little Rock Conference—two classes, 26 students, at Hampton and Little Rock.

Louisiana Conference—one class, six students, at Amite.

Mississippi Conference—one class, ten students, at Monticello.

North Alabama Conference—five classes, 63 students, at Alexander City, Anniston, Covin, Holt, and Rockford.

Total from the Division, fifteen classes, 165 students. Aggregate from the whole Church, 56 classes, 571 students.

During the same time diplomas were granted to students in the Gulf Division as follows: Nineteen complete Standard diplomas in Montgomery, Alabama Conference; nine incomplete Standard diplomas in Athens and Trade, North Alabama Conference.

A. L. DIETRICH.

WESLEY BIBLE CLASS ENROLLMENT.

I have recently received notice of the enrollment of the following Wesley Bible Classes from the States of Louisiana and Mississippi, arranged by Conferences:

Louisiana Conference—Adult Classes: "Volunteers" class, certificate No. 6293, from Keener Memorial Sunday school at Baton Rouge, Mrs. J. D. Doyle teacher, Miss Katie Thell president; "Comrades," 6306, at Natchitoches, Prof. E. C. Peters teacher, Mr. Meady Armstrong president; "R. J. Harp," 6353, in Noel Memorial Sunday school at Shreveport, Rev. H. M. Carley teacher, Mr. J. T. Pearce president; "Willing Workers," 6358, at Longstreet, Mr. G. R. Moncrief teacher, Mr. H. C. Nash president; "Wesleyan," 6367, at Gibsland, Mr. J. P. Nelson teacher, Mr. C. A. Beery president; "Buds of Promise," 6384, at McDonoghville, Mrs. T. P. Clapp teacher, Miss Thelma Hasling president. Senior: "Knights of Honor," 1285, at Jena, Miss Ella Boddie teacher, Mr. Edgar Coleman president; "R. F. White," 1297, at Alexandria, Mr. R. F. White teacher, Mr. Arial White president. Intermediate: "Wesley," 1890, at Plain Dealing, Mrs. Webb Martin teacher, Master Alton Keown president; "Earnest Workers," 1892, at Harrisonburg, Mrs. Kirby teacher, Miss Elizabeth Prichard president; "Earnest Workers," 1913, at Many, Mrs. J. G. Brown teacher, Miss Nellie Addison president; "Willing Workers," 1927, at Alexandria, Mrs. W. V. Thompson teacher, Miss Juanita Ray president; "Pathfinders," 1929, at Lockport, Miss Ruth Clay teacher, Miss Edith Summersgill president.

Mississippi Conference — Adult: "One Rule," 6341, at Collins, Mr. W. U. Corley teacher, Mr. D. D. Cameron president; "Welcome," 6342, at Collins, Mrs. W. U. Corley teacher, Mrs. D. D. Cameron president; "Business Men's," 6368, in Galloway Memorial Sunday school, Jackson, Judge J. M. Stevens teacher, Mr. J. W. Crisler, Jr., president; "Millsaps College Young Men's," 6370, in Galloway Memorial, Jackson, Mr. W. H. Watkins teacher, Mr. Nathaniel Golding president. Intermediate: In Galloway Memorial Sunday school, Jackson, "Friendship," 1921, Mr. Thos. B. Lampton teacher, Master Sidney Leverett president; "Blue Flower," 1922, Mrs. John Rumph teacher, Miss Belton Johnson president; "Knights of Wesley," 1923, Prof. B. E. Mitchell teacher, Master Robert Henry president; "High-Y," 1924, Prof. J. L. Roberts teacher, Master Mack Swearingen president; "Blue Bird Girls," 1925, Mrs. D. W. Bufkin teacher, Miss Marguerite Vaight president; "Daughters of Ruth," 1926, Mrs. B. E. Green teacher, Miss Annie Crisler president; in Coker's chapel Sunday school at Vimville, "Hustlers," 1931, Mrs. H. C. Castles teacher, Master Mansel McInnis president.

North Mississippi Conference — Adult: "Progressive Bible Searchers," 6399, in North Main Street Sunday school at Water Valley, Mrs. Fannie Sartin teacher, Mrs. E. Tatum president. Senior: "Comrades," 1317, at Ripley, Mr. Fred B. Smith teacher, Mr. Lamar Stanford president. Intermediate: "Sunbeams," 1933, at Valden, Mrs. E. B. Allen teacher, Miss Muzette Huffman president; "Ever Ready," 1934, at Ripley, Mrs. S. W. Fryar teacher, Miss Elizabeth Richey president; "Sunshine," 1935, at Ripley, Miss Sallie E. Brown teacher, Miss Onada Alvis president.

A. L. DIETRICH.

THE INTERNATIONAL SUNDAY SCHOOL LESSON COMMITTEE.

By Charles D. Bulla.

The total circulation of Sunday school literature in the United States and Canada is about twenty-five million copies annually. In the light of this statement it may be said that no other body of similar size exercises a greater influence in the program of Protestantism than the International Sunday School Lesson Committee.

The new International Sunday School Lesson Committee met in Washington, D. C., December 29, 1914, at which time a permanent organization was effected. Membership on the committee is composed of three classes: (1) Eight members elected by the International Sunday School Association; (2) eight members elected by the Sunday School Council of Evangelical Denominations; (3) one member selected by each denomination represented in the Sunday School Council and having a lesson committee. The membership at present is forty. The officers of the committee are: Chairman, Elson I. Rexford; Vice Chairman, Henry H. Meyer; Secretary, Ira M. Price; Treasurer, W. O. Fries. Dr. E. B. Chappell is a member of the Subcommittee on Improved Uniform Lesson Courses, and Charles D. Bulla is a member of the Subcommittee on Graded Lesson Courses.

Members of the International Sunday School Lesson Committee.

Prof. Walter S. Athearn, Malden, Mass.; Mrs. J. W. Barnes, New York City; Rev. Theodore Bayles, New York City; Rev. Edgar Blake, Chicago, Ill.; Rev. Lester Bradner, New York City; Rev. Charles D. Bulla, Nashville, Tenn.; Dean Hall Laurie Calhoun, Lexington, Ky.; Rev. W. E. Chalmers, Philadelphia, Pa.; Rev. E. B. Chappell, Nashville, Tenn.; Rev. S. D. Chown, Toronto, Ontario; Rev. E. C. Dargan, Macon, Ga.; Rev. J. M. Duncan, Toronto, Ontario; Prof. F. C. Eiselen, Evanston, Ill.; Mr. Hermon Eldredge, Erie, Pa.; Rev. W. S. Ellington, Nashville, Tenn.; Rev. John T. Faris, Philadelphia, Pa.; Rev. W. O. Fries, Dayton, Ohio; Prof. Walter L. Lingle, Richmond, Va.; Pres. W. Douglas Mackenzie, Hartford, Conn.; Justice J. J. Maclaren, Toronto, Ontario; Rev. Henry H. Meyer, Cincinnati, Ohio; Rev. J. E. Miller, Elgin, Ill.; Rev. R. J. Miller, Pittsburgh, Pa.; Rev. Rufus W. Miller, Philadelphia, Pa.; Prof. S. D. Press, St. Louis, Mo.; Prof. Ira M. Price, Chicago, Ill.; Principal Elson I. Rexford, Montreal, Quebec; Rev. J. C. Robertson, Toronto, Ontario; Prof. John R. Sampey, Louisville, Ky.; Rev. Chr. Staebler, Cleveland, Ohio; Mr. Marion Stevenson, St. Louis, Mo.; Rev. Wilbur K. Thomas, Roxbury, Mass.; Principal H. E. Thompson, Roxbury, Mass.; Rev. I. J. Van Ness, Nashville, Tenn.; Rev. David S. Warner, Chicago, Ill.; Rev. George T. Webb, Philadelphia, Pa.; Prof. L. A. Welgle, New Haven, Conn.; Prof. Amos R. Wells, Auburndale, Mass.; Rev. William C. Whitford, Alfred, N. Y.; Rev. C. E. Wilbur, Pittsburgh, Pa.; Rev. B. S. Winchester, New Haven, Conn.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.—Adv.

"The man who is doing little or nothing to help to support missions is hindering God's work in his own heart.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

MARION COLLEGE And School of Music for YOUNG WOMEN

An old College with a record for service. Recognized as a Junior College by the State Board of Education of Virginia.
Does four years of High School and two years College work. Teachers are specialists, trained in the best universities of America and Abroad. Mountain climate, altitude 2140 feet. Modern built rooms. Spacious grounds. Freestone mountain spring water. Christian environment. Moderate expenses. Many rooms taken. Write for reservation at once.
C. BROWN COX, President, Marion, Virginia.

The Woman's College of Alabama

Standard courses leading to B. A. degree. Certificates and diplomas awarded in Music, Art, Expression, Home Economics, Library Science.

Standard "A Grade" College for Young Women

Scholarships, to graduates of all high schools in Mississippi, Tennessee, Arkansas, Louisiana, Kentucky and Georgia. A scholarship to each Alabama high school and other liberal scholarships. Finest swimming pool and gymnasium under competent instructors in the state. New $50,000 dormitory. Tennis, Basket Ball and other athletics. Session opens Sept. 13. *Write for catalog and view book.*

M. W. SWARTZ, President, Montgomery, Ala.

Meridian College Conservatory

A careful school for careful parents. Located in the healthful pine hills of Mississippi. One of the Nation's leading private boarding schools. A standard college with fourteen entrance units. Offers four years college work. Preparatory course for lower grades. The Conservatory of Music ranks among the highest in the South. The aim is to educate Spiritually and Physically as well as intellectually. The most careful homelike supervision, and a beautiful Christian atmosphere for its students. Write for catalog and views. J. W. BEESON, A.M., LL.D., President, Box 106 Meridian, Miss.

Southwestern Presbyterian University

CLARKSVILLE, TENNESSEE

Established 1875. An institution which offers unusual advantages to young men for the acquirement of a broad and liberal education. Ample equipment and a very strong faculty, non-sectarian, yet under denominational control.

THE DIVINITY SCHOOL.

Separate and distinct from the college work, there is a department of Theology. A student of Theology is enabled to acquire the degrees of Bachelor of Arts and Bachelor of Divinity in five years.

Beautiful Campus, excellent gymnasium. For Catalogue and full information, address

REV. GEORGE LANG, D. D., President.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Third Round.

Haughton, June 17.
Alberta, June 24.
Simsboro, July 8.
Dubach, July 14, 15.
District Conference, July 17-19.
Winfield, July 19.
Bernice, July 21, 22.
Plain Dealing, July 28, 29.
Ringgold, Aug. 4, 5.
Ruston, Aug. 6.
Gibsland, Aug. 12.
Jonesboro, Aug. 15.
Bienville, Aug. 19.
Elmore, Aug. 24.
Sibley, Aug. 26.
Minden, Aug. 26.
Cotton Valley, Aug. 31.
Haynesville, Sept. 2.
Athens, Sept. 9.
Homer, Sept. 9.
Arcadia, Sept. 10.

The District Conference will meet at 3 p. m. Tuesday, July 17, 1917, in the town of Winfield, and will probably adjourn on Thursday at noon in time for the delegates to leave on the early afternoon trains.

J. M. HENRY, P. E.

Shreveport Dist.—Third Round.

Greenwood, at Keachie, 11 a.m., June 3; Conference, Shreveport First Church, 10 a.m., June 12.
Vivian, at Trees City, June 10.
Logansport and Longstreet, at Logansport, June 17, 18.
Coushatta and Lake End, at Hannah, June 24.
Bayou La Chute, at Taylortown, a.m., July 8.
Bossier City and Wesley, at Bossier City, p.m., July 8.
Noel Memorial, p.m., July 11.
Cedar Grove and Blanchard, at B., July 15.
Queensboro, p.m., July 18.
Zwolle, at Prospect, July 21, 22.
Many, at Many, July 22, 23.
Shreveport, First Church, a.m., July 29.
Texas Ave., p.m., July 29.
Noble, at Benson, a.m., Aug. 4.
Grand Cane, at Keithville, Aug. 5.
Anacoco, at Neame, Aug. 11, 12.
Pelican, at Bethel, Aug. 18, 19.
Leesville, p.m., Aug. 22.
South Mansfield, at Ebenezer, p.m., Aug. 26.
Mansfield, p.m., Aug. 26.
Belcher, at Dixie, Sept. 2, 3.
Ida, at Ida, Sept. 9.
Pleasant Hill, at Beulah, Sept. 15, 16.
Mooringsport, Sept. 23.

Monroe Dist.—Third Round.

(In part)

Lake Providence, June 16, 17.
District Conference at Oak Grove, June 19-21.
Monroe (11 a. m.), June 24.
West Monroe (8 p. m.), June 24.
Seashore Divinity School at Biloxi, Miss., June 26-July 5.

ALBERT S. LUTZ, P. E.

NORTH MISSISSIPPI CONFERENCE.

Winona Dist.—Third Round.

Winona Ct., at Marvin, June 16, 17.
Winona, June 17, 18.
Carrollton, at Longview, June 23, 24.
Greenwood, June 30, July 1.
Sunflower, at Fasonia, July 7, 8.
Indianola, July 8, 9.
Moorhead, July 14, 15.
Itta Bena, July 15, 16.
Swiftown, at Loftus, July 21, 22.
Belzoni, July 22, 23.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scieutific inventiou, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

SELF-POISONING.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

Isola, at Caile, July 28, 29.
Duck Hill, at Goar Springs, Aug. 4, 5.
Lambert, at Marks, Aug. 11, 12.
Tutwiler, at Mattson, Aug. 18, 19.
Webb, at Sumner, Aug. 19, 20.
Drew, at Sandy Bayou, Aug. 25, 26.
Ruleville, at Ruleville, Aug. 26, 27.
Dublin, at Parchman, Sept. 1, 2.
Valley Mission, at Fairview, Sept. 8, 9.
Minter City, Sept. 15, 16.
Schlater, Sept. 16, 17.

L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Third Round.

Algoma Ct., at Palestine, June 16, 17.
Pontotoc Station, June 17, 18.
Amory and Nettleton, at Nettleton, June 24, 25.
Aberdeen, June 28.
Okolona Ct., at Union, June 30-July 1.
Okolona, July 1, 2.
Tremont Ct., at Mt. Olive, July 4.
Prairie, at Strongs, July 8, 9; preaching, Muldon, July 7.
Nettleton Ct., at Carolina, July 14, 15.
Fulton Ct., at Van Buren, July 15, 16.
Shannon, at Pleasant Grove, July 21, 22.
Verona, at Palmetto, July 22, 23.
Houston Station, July 29, 30.
Houston Ct., at Thorne, July 29, 30.
Calhoun City, at Pine Ridge, Aug. 3.
Vardaman, at Young's Chapel, Aug. 4, 5.
Houlka, at Van Vleet, Aug. 11, 12.
Buena Vista, at Boone Chapel, Aug. 18, 19.
Montpelier, at Woodland, Aug. 19, 20.
Smithville, at Smithville, Aug. 25, 26.
Greenwood Springs, at Friendship, Sept. 1, 2.
District Conference, at Amory, June 19-21.

T. H. LIPSCOMB, P. E.

Corinth Dist.—Third Round.

Iuka Station, July 17, 18.
Wheeler, at Hebron, June 22.
Shannon, at Chesterville, June 23, 24.
Dumas, at Jacobs Chapel, July 7, 8.
Ripley and Blue Mountain, at B. M., July 9.
Myrtle, at Friendship, July 10.
Hickory Flat, at Palestine, July 11.
Rienzi, at Edgar Chapel, July 12.
Booneville Ct., at Blythe's Chapel, July 13.
Marietta, at Palestine, July 14, 15.
Chalybeate, at Mt. Pleasant, July 22, 23.
Kossuth, at Kossuth, July 27.
Mooreville, at Andrews Chapel, July 28, 29.
Mantachie, at Hebron, July 30.
Guntown and Baldwyn, at Pleasant Valley, July 31.
Golden, at New Hope, Aug. 3.
Tishomingo, at Paradise, Aug. 4, 5.
Corinth Ct., at Green's Chapel, Aug. 7.
New Albany Ct., at Mt. Olivet, Aug. 11, 12.
Ripley Ct., Aug. 18, 19.
Booneville Station, Aug. 21.
Iuka Ct., at Salem, Aug. 23.
Silver Springs, at Paul's Chapel, Aug. 25, 26.
Burnsville, at Burnsville, Aug. 28.

The Corinth District Conference will be held at Rienzi June 19, 21.

T. H. DORSEY, P. E.

Durant Dist.—Third Round.

Saliis charge, at McAdams, June 16, 17.
McCool charge, at Bowie, June 23, 24.
Ackerman charge, at Ackerman, June 24, 25.
Sidon and Cruger, at Sidon, July 1.
Tchula, July 1, 2.
Vaiden and West charge, at Bowling Green, July 7, 8.
Pickens charge, at Richland, July 10.
Noxapater charge, at Mt. Pleasant, July 14, 15.
Louisville charge, at Rocky Hill, July 17.
High Point charge, at White Hall, July 21, 22.
Chester charge, at South Union, July 23.
Ebenezar charge, at Ebenezar, July 28, 29.
Kosciusko charge, at Ethel, July 31.
Hesterville charge, at Shady Grove, Aug. 4, 5.
Poplar Creek charge, at Poplar Springs, Aug. 11, 12.
Kilmichael charge, at Tomnolen, Aug. 12, 13.
Bellefontaine Ct., at South Union, Aug. 14.
Slate Springs Ct., at New Hope, Aug. 15.
Eupora and Maben, at Maben, Aug. 18, 19.
Mathiston Ct., at Providence, Aug. 24.
Black Hawk Ct., at Poplar Springs, Aug. 25, 26.
Acona, Aug. 30.

W. W. MITCHELL, P. E.

Grenville Dist.—Third Round.

(In part)

a.m.; June 20, preaching and business session, 8 o'clock p.m.
Boyle, June 10, preaching 8 o'clock p.m., at Boyle; June 17, preaching 8 o'clock p.m., at New Salem; June 18, business session, 10 o'clock a.m., at Boyle.
Greenville, June 17, preaching 11 o'clock a.m.; July 18, business session, 8 o'clock p.m.
Shaw, June 24, preaching 11 o'clock a.m., at Litton; Juue 25, business session, 4 o'clock p.m., at Shaw.
Merigold, June 24, preaching 8 o'clock p.m., at Alligator; June 25, business session 10 o'clock a.m.

V. C. CURTIS, P. E.

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Buckatunna, at Clara, June 17, 18.
Meridian, Central, June 24.
Meridian, Fifth St., June 24.
Porterville, at Union; June 30-July 1.
Dalevilie, at Linwood, Tues, July 3.
Lauderdale, at Lockport, July 14, 15.
Vimville, at Toomsuba, July 15, 16.
Waynesboro Ct., at Pleasant Grove, July 21, 22.
Waynesboro, July 22, 23.
Meridian, at Poplar Springs, July 29, 30.
Meridian, at East End, July 29, 31.
Enterprise and Stonewall, at Concord, Aug. 4, 5.
Pachuta, at Porto Rico, Aug. 6.
DeSoto, at Hopewell, Aug. 11, 12.
Clarke Ct., at State Line, Aug. 13.
Scooba, at Wahalak, Aug. 15.
DeKalb, at Marvin, Aug. 26, 27.
Moscow, at Shiloh, Sept. 2, 3.
Shubuta, Sept. 9, 10.
Matherville, at Salem, Sept. 9, 10.
Meridian, Seventh Ave., Sept. 16, 17.
Meridian, Hawkins Memorial, Sept. 16, 18.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Americus, at Harlston, June 20.
Coalville, at Beaula, June 22.
Logtown, June 24.
Bay St. Louis, 8 p.m., June 24.
Vancleave, at Glen Chapel, July 6.
Gulfport, First Church, July 8, 9.
Biloxi, Main St., 8 p.m., July 8-10.
Columbia, 8 p.m., July 18.
Hub, at Spring College, July 19.
Lumberton, 8 p.m., July 20.
Poplarville, July 22.
Moss Point, 8 p.m., July 25.
Escatawpa, at Orange Grove, 11 a.m., July 26.
Back Bay and Wolf River, at Finly, 11 a.m., July 27.
Carrier and Picayune, at Picayune, July 28, 29.

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron Pills taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron Pills are the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

Gulfport Seaman's Bethel and Mission, at Wesley House, 8 p.m., Aug. 1.
Saucier and Lyman, at Poplar Head, 11 a.m., Aug. 2.
Mentorum, at Pine Grove, Aug. 4, 5.
Brookiyn and Bond, at Brooklyn, Aug. 12.
McHenry and Howison, at Howison, Aug. 19.
Wiggins, 8 p.m., Aug. 22.
Poplarville, 3 p.m., Aug. 24.
Long Beach, Aug. 26.
North Gulfport and Mississippi City, at ———, Sept. 2.
Pascagoula and Ocean Springs, at ———, Sept. 9.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Benton, at Midway, June 16, 17.
Yazoo City, June 17, 18.
Fannin, at Drake's Chapel, June 23, 24.
Sharon, at Lone Pine, July 7, 8.
Canton, at Canton, July 8, 9.
Camden, at Melville, July 14, 15.
Vaughan, at Fletcher's Chapel, July 16.
Eden, at Coxberg, July 17, 18.
Satartia, at Wesley Chapel, July 21, 22.
Lintonia, at Anding, July 22, 23.
Floyd, at Dover, July 23, 24.
Madison, at Pocahontas, July 28, 29.
Jackson, Milisaps Memoriai, Juiy 29, 8 p.m.
Florence, at Richland, Aug. 4, 5.
Harrisonville, at Mt. Pisgah, Aug. 11, 12.
Bolton, at Brown's Welis, Aug. 18, 19.
Terry, at Forest Hill, Aug. 25, 26.
Jackson, Galloway Memorial, Aug. 29.
Jackson, Capitol St., Aug. 28.

J. M. MORSE P. E.

Newton Dist.—Third Round.

(In part)

Laurel, 14th Ave., June 13.
Montrose, at Read's Chapel, June 16, 17.
Newton, June 24.
Lake, at Hickory, July 7, 8.
McDonald, at Scotland, Juiy 13.
Decatur and Union, at Good Hope, July 14, 15.
Bay Springs, at B. S., July 21, 22.
Chunky, at Chunky, July 28, 29.
Philadelphia, August 3, 5.
Neshoba, at Mar's Hill, Aug. 4.
Homewood, at Gasque Chapel, Aug. 9.
Raleigh, at Boykin, Aug. 10.
Trenton, at New Prospect, Aug. 11, 12.
Clarksburg, at Lodebar, Aug. 15.
Shiloh, at Forest Hill, Aug. 16.
Rose Hill, at Hopeweli, Aug. 21.

W. L. LINFIELD, P. E.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

"He who fails in trying to do something worth while hasn't failed."

It was Jesus' sinlessness that made Him capable of perfect sympathy.—Nash.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

OLD TRUTHS.

They talk foolishly who prate about the discovery of new religious truths. Deeper insight into the meaning and reach of revealed truth there probably will be as the Church gains more of the life which flows from her union with the person of the living Christ. But the truths by which she is to attain to higher purity, and by which the world is to be saved, are as old as the time of Christ. What the age needs is not new truths, but the old, old truth earnestly spoken in the language of the present time. There is eminent suggestiveness, therefore, in these words of Professor Shairp: "The deepest truths are always becoming commonplaces until they are revivified by thought. And they are true thinkers and benefactors of their kind who, having thought them over once more and passed them through the alembic of their own hearts, bring them forth fresh minted and make them tell anew on their generation."—Eastern Methodist.

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

INTENSITY IN PREACHING

Intensity of feeling, which is something different from explosive utterance or rhetorical pyrotechnics, is the really moving element in all good preaching. In Yorkshire, England, there are many keen sermon-tasters among the Nonconformists, and they are not averse to expressing their opinion of "pulpit performances." One of these pious appraisers of homiletic efforts said to an occupant of the pulpit on a certain occasion: "Ah, say, Mister, you preached a goodish sermon to-night, but if it had been cut short at beath ends and set afire in the middle, it wad a dean ns mare good." It will be noted that the critic said "fire," not "noise." What he wanted, with a sure intuition of the excellent in Gospel pleading, was heat—as well as light. Not all pulpit themes may, of course, induce in the speaker this intense emotional mood, but, when it comes to appealing to men to give their hearts to God—and all sermons should have that end in view—the very soul of the preacher should burn itself through the tissue of his discourse.—Zion's Herald.

"Difficulties are things that show what men are."

"Some people believe in nothing—or, at least, in only what they can understand, and it may amount to the same thing."

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

Former United States Senator Mason

Pioneer in Pure Food and Drugs Legislation, Father of Rural Free Delivery System

Takes Nuxated Iron

to obtain renewed strength, power and endurance after the hardest fought political campaign of his life in which he was elected Congressman from the State of Illinois. The results he obtained from taking Nuxated Iron were so surprising that

SENATOR MASON NOW SAYS

Nuxated Iron should be made known to every nervous, run down, anaemic man, woman and child.

Opinion of Dr. Howard James, late of the Manhattan State Hospital of New York, and formerly Assistant Physician Brooklyn State Hospital, who has prescribed and thoroughly tested Nuxated Iron in his own private practice.

Former United States Senator Wm. E. Mason, recently elected Member of the U. S. Congress from Illinois.

WHAT SENATOR MASON SAYS:

"I have often said I would never recommend medicine of any kind. I believe that the doctor's place. However, after the hardest political campaign of my life, without a chance for a vacation, I had been starting to court every morning with that horrible tired feeling one cannot describe. I was advised to try Nuxated Iron. As a pioneer in the pure food and drugs legislation, I was at first loath to try an advertised remedy, but after advising with one of my medical friends, I gave it a test. The results have been so beneficial in my own case I made up my mind to let my friends know about it, and you are at liberty to publish this statement if you so desire. **I am now sixty-five years of age, and I feel that a remedy which will build up the strength and increase the power of endurance of a man of my age should be known to every nervous, run-down anaemic man, woman and child.**"

Senator Mason's statement in regard to Nuxated Iron was shown to several physicians who were requested to give their opinions thereon.

Dr. Howard James, late of the Manhattan State Hospital of New York, and formerly Assistant Physician Brooklyn State Hospital, said: "Senator Mason is to be commended on handing out this statement on Nuxated Iron for public print. There are thousands of men and women who need a strength and blood-builder, but do not know what to take. There is nothing like organic iron—Nuxated Iron—to give increased strength, snap, vigor, and staying power. It enriches the blood, brings roses to the cheeks of women and is an unfailing source of renewed vitality, endurance and power for men who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day."

Dr. Ferdinand King, a New York physician and medical author, said: "I heartily endorse Senator Mason's statement in regard to Nuxated Iron. There can be no vigorous iron men without iron. Pallor means anaemia. Anaemia means iron deficiency. The skin of anaemic men and women is pale; the flesh flabby; the muscles lack tone; the brain fags and the memory fails and often they become weak, nervous, despondent and melancholy.

In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn-meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked are responsible for another grave iron loss.

Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron—Nuxated Iron—just as you would use salt when your food has not enough salt."

Dr. E. Sauer, a Boston physician who has studied abroad in great European Medical Institutions said: "Senator Mason is right. As I have said a hundred times over, organic iron is the greatest of all strength builders.

Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was, notwithstanding his age. The secret, he said, was taking organic iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in—and now at 50 after taking nuxated iron, a miracle of vitality and his face beaming with the buoyancy of youth. Iron is absolutely necessary to enable your blood to change your food into living tissue. Without it no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly-looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of dyspepsia, liver and all symptoms of other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless. Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron.

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said: "I have never before given out any medical information or advice for publication as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach, on the contrary, it is a most potent remedy in nearly all forms of indigestion, as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take an ailing man or woman under 60 who lacks iron and increase their strength 100 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

From the Congressional Directory, published by the United States Government—"Wm. E. Mason, Senator from Illinois was elected to the 50th Congress in 1887, to the 51st Congress in 1891—defeated for the 52nd Congress 189 —Elected Senator to the 55th Congress 1897 to 1903."

Senator Mason is now Congressman from the State of Illinois.

Senator Mason's championship of Pure Food and Drugs legislation, his fight for the rural free delivery system, and his strong advocacy of all bills favoring labor and the rights of the masses as against trusts and combines, made him a national figure at Washington and endeared him to the hearts of the working man and the great masses of people throughout the United States. Senator Mason has the distinction of being one of the really big men of the nation. His strong endorsement of Nuxated Iron must convince any intelligent thinking reader that it must be a preparation of very great merit and one which the Senator feels is bound to be of great value to the masses of people everywhere, otherwise he could not afford to lend his name to it, especially after his strong advocacy of pure food and drugs legislation.

Since Nuxated Iron has obtained such an enormous sale—over three million people using it annually—other iron preparations are often recommended as a substitute for it. The reader should remember that there is a vast difference between ordinary metallic iron and the organic iron contained in Nuxated Iron, therefore always insist on having Nuxated Iron as recommended by Dr. Howard James, Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York, and other physicians. In this connection Dr. Howard James says:

"Iron to be of the slightest value to the human system must be in a combination which may be easily assimilated. In the case of metallic salts of iron, iron acetate, etc., it is very doubtful if sufficient actual iron can be taken up and incorporated into the blood to be of any service, especially in view of the disadvantages entailed by its corrosive action upon the stomach and the damaging effect upon the dental enamel. When, however, we deal with iron in organic combination, such for instance as albuminate, or, better still, Nuxated Iron, a far different story is told. We will observe no destructive action upon the teeth; no corrosive effect upon the stomach. The iron is readily assimilated into the blood and quickly makes its presence felt in increased vigor, snap and staying power."

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE DUTY OF THE CHURCHES IN THIS HOUR OF NATIONAL NEED.

A Message from the Federal Council of the Churches of Christ in America in Special Session assembled at Washington, D. C., May 8-9, 1917.

The following message on the duty of the Church in this hour of national need has been issued by the Federal Council of the Churches of Christ in America now in special session in Washington:

After long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the President has called upon all the people for their loyal support and whole-hearted allegiance. As American citizens, members of Christian Churches gathered in federal council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us, therefore, rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord who gave His life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation, we abhor war. We have long striven to secure the judicial settlement of all international disputes, but since, in spite of every effort, war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all people, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which every one of us may lay down our all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred or bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What is the mission of the Church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

That mind, upon one point, we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciples of Christ to engage in war under any circumstances. Most of us believe that the love of all men, which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in layalty to our country, and in steadfast and whole-hearted devotion to her service.

As members of the Church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and selfishness.

To steady and inspire the nation.

To keep ever before the eyes of ourselves and of our allies the ends for which we fight.

To hold our own nation true to its professed aims of justice, liberty and brotherhood.

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ.

To unite in the fellowship of service multitudes who love their enemies, and are ready to join with them in rebuilding the waste places as soon as peace shall come.

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit to which, as Christians, we are especially committed.

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God.

To hearten those who go to the front, and to comfort their loved ones at home.

To care for the welfare of our young men in the army and navy that they may be fortified in character and made strong to resist temptation.

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies.

To protect the rights of conscience against every attempt to invade them.

To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God.

To guard the gains of education, and social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through war.

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray.

Above all, to call men everywhere to new obedience to the will of our Father, God, who in Christ has given himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with Him his ministry of reconciliation.

To such service we would summon our fellow-Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolate earth the commonwealth of mankind, and make of the kingdom of the world the Kingdom of Christ.

FACTS WORTH NOTING.

A distinguished American visitor to Siam, inquiring about the government schools, was told by the Viceroy that the only schools worth seeing were those conducted by the missionaries.

The extreme of fatalistic Moslem belief in the decrees of God is shown in the reply an Arab chief made to a missionary's advice about precautions against cholera: "Cholera is from God."

About 1500 Chinese students, the future leaders of their country, are in American institutions of learning today. Christians in America have a great opportunity to make an impression on their lives.

One hundred and fifty alumni of Chinese colleges recently met in Shanghai to discuss how they could build up the Christian Church in China.

C. T. Wang, the Yale alumnus who resigned as General Secretary of the Young Men's Christian Association of China to become Vice-President of the Senate, conducts a weekly Bible class in Peking, made up of government officials.—Missionary Review.

Sunday is not rightly observed in the home in which the children hate to see it come.—E. Brown.

The reason why the children of God are so frequently overpowered by difficulties and trials is because they attempt to carry their burdens themselves, instead of casting them upon God.—Mulier.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

The Blood and the Brain.

Among the many important physiological facts that should be as well known by people generally as they are by physicians, is the dependence of the brain for its proper action on the vitality of the blood. If this is impaired, the blood affords an imperfect stimulus to the brain, and, as a necessary consequence, languor and inactivity of the entire nervous system follows, and a tendency to headache or faintness makes its appearance.

It is probable that no other medicine ever produced has done more in the way of revitalizing the blood, making it pure and rich, than Hood's Sarsaparilla, which should certainly be given a trial where there is any reason to believe that the blood is defective in quality or deficient in quantity.—Adv.

A REMARKABLE STATEMENT

Mrs. Sheldon Spent $1900 for Treatment Without Benefit. Finally Made Well by Lydia E. Pinkham's Vegetable Compound.

Englewood, Ill. — "While going through the Change of Life I suffered with headaches, nervousness, flashes of heat, and I suffered so much I did not know what I was doing at times. I spent $1900 on doctors and not one did me any good. One day a lady called at my house and said she had been as sick as I was at one time, and Lydia E. Pinkham's Vegetable Compound made her well, so I took it and now I am just as well as I ever was. I cannot understand why women don't see how much pain and suffering they would escape by taking your medicine. I cannot praise it enough for it saved my life and kept me from the Insane Hospital."—Mrs. E. SHELDON, 5657 S. Halsted St., Englewood, Ill.

Physicians undoubtedly did their best, battled with this case steadily and could do no more, but often the most scientific treatment is surpassed by the medicinal properties of the good old fashioned roots and herbs contained in Lydia E. Pinkham's Vegetable Compound.

If any complication exists it pays to write the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special free advice.

Rheumatism Should Be Nipped In The Bud

Rheumatism in its early stages may delude you into believing that it is a disease of a purely local and temporary nature. Beyond a slight numbness of the limbs and pains in the joints or back, there may be no outward indications of it, but if you do not heed these warnings, or if you rely upon liniments to cure you, it will grow rapidly worse until you have Rheumatism in its most violent form.

These symptoms, mild in the beginning but growing steadily worse, indicate that your blood is impregnated with Uric Acid, which, if not eradicated, will contaminate your entire system. The results will be racking pains in the joints, muscles and limbs, chronic stomach troubles ,and a sluggish liver.

The only relief is in the restoration of the blood to its normal, vigorous condition, which can be accomplished by taking S. S. S., the unfailing remedy for rheumatic troubles. Our Medical Department is at the disposal of all users of S. S. S. Swift Specific Co., 303 Swift Building, Atlanta, Ga.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of
GUATEMALA BLEND
Just Phone Main 2196 and it will be delivered direct to your residence
GUATEMALA-AMERICAN COFFEE CO.
617 CAMP STREET. PHONE MAIN 2196.

What Is Uric Acid?

Everyone has uric acid in the system, but naturally in small quantities. Excessive amount is caused by eating too much meat and foods that ferment in stomach. The kidneys, being the filters of the blood, are supposed to separate and throw the poisons out of the system. Weak, tired and overworked kidneys fail to do this, hence the uric acid accumulates and the urate salts are carried by the blood to the solid tissue structure, causing backache, lumbago, rheumatism, dropsy, drowsiness, and tired feeling.

To overcome the trouble is only a matter of toning up the kidneys, and this is best done by a treatment with Anuric, three times a day. Anuric is a recent discovery of Dr. Pierce of Buffalo, N. Y., and can be obtained at any drug store.

Experience taught Doctor Pierce that Anuric is a more powerful agent than lithia in dissolving uric acid, and it is then carried out of the system.

THE ONWARD MARCH of Bronchitis, and deep seated Coughs is arrested by Doctor Pierce's Golden Medical Discovery.

In those scrofulous conditions of the blood which invite Consumption; in severe, lingering Coughs, and Weak Lungs, which threaten you with this fatal disease, and when other help has failed—this medicine is a *proved* remedy.

As a blood-cleansor, strength-restorer, and tonic it is sure to benefit. In all lingering Bronchial and Throat affections, and in every disease that can be reached through the blood, it never fails to benefit or cure. In tablet or liquid form.

The machinery of the body needs to be well oiled, kept in good condition just as the automobile, steam engine or bicycle. Why should the human neglect his own machinery more than that of his horse or his engine? Yet most people do neglect themselves. Clean the system at least once a week with Dr. Pierce's Pleasant Pellets.

From the Field

Mantachie, N. Miss. Conf.

We have written nothing about the Mantachie charge this year. We are out here in the quiet, old-time country, where people live in the old-time way. We have as fine a type of people as can be found anywhere. "Times are hard," they say; and I really believe it. We have filled and supplied all our appointments except two this year. I have had good health, being able to meet all calls except at one time, when I had a chill in the early spring. Our church work is not as "booming," as some of the preachers report; but we are praying, preaching and working hard, and we truly hope to be able to make a good report at Oxford. We are seeking to put on an "every-member" canvass for our benevolent claims. We have never tried this before, and we should be glad to hear from some of the brethren as to methods that they have found effective. Our revival campaign will soon commence. We will begin at Mantachie on the fourth Sunday in July.—A. J. Henry, P. C.

Seminary, Miss.

We have just closed one of the best meetings that has been held at our church here at Seminary for several years. The meeting began on the third Sunday in May. Rev. W. B. Jones, our presiding elder, preached for us at both services on the opening day. On Monday, Dr. H. F. Tolle of Biloxi, came to us, and stayed through the fourth Sunday in May. Dr. Tolle certainly brought us great messages. He is one of the best revivalists in our Conference. All pleaded with him to stay and run the meeting another week. There were two features of the meeting that deserve special mention: One was the co-operation of the other denominations, who joined in with us and helped as true Christians. The other feature was the real awakening that took place among the cold, backslidden church members. Dr. Tolle preached the entire week to the church, only opening the doors of the Church once, and then by request. He said that he felt his mission was to the church. We certainly had a good meeting.—J. H. Jolly, P. C.

Bucatunna, Miss.

Brother Thompson, our presiding elder, assisted us in an enjoyable meeting at State Line some weeks ago. Brother Thompson captured all of us by his faithful and very safe work during the meeting, especially with his good, clear and deep theological preaching. Good was accomplished that will abide.

Rev. J. M. Smith, of Rose Hill, Miss., a local preacher in our church, was with us in a meeting at Chicora last month for eight days and he proved to be the very man for that place. Brother Smith is a very strong preacher, especially for a young man (he is not much more than a boy). He captured the people from the beginning and our attendance was very gratifying at each service. Likely 200 or more were definitely touched for a better life and 50 came for membership in the different Churches; and the revival continues. More have come for membership, and we have begun a prayer-meeting, the attendance at which has grown to over 100. Quite an interest is manifested at each meeting. These good people have made arrangements for a car to transfer me over to Chicora to attend the prayer-meeting, and I am always glad when the time comes to go to this prayer-meeting—not on account of the car ride, which is by no means unpleasant, but to worship God in a mid-week prayer-meeting with so many good people.

We have a new cover on our parsonage and hope to make more improvements soon. We are very glad that it has fallen to our lot to labor in a field where there are so many good people.—D. E. Vickers.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

MARRIED.

On June 6, 1917, at the home of the bride's mother, Mrs. Mary Furr, by Rev. W. M. Young, Mr. L. E. PRICE and Miss VERA NELL FURR, both of Pontotoc, Miss.

On May 27, 1917, at the home of Mr. W. G. Johnson, in Pontotoc, Miss., by the Rev. W. M. Young, Mr. JIM ROWLAND, of Marks, Miss., and Miss ANNIE MAY RODGERS, of Pontotoc, Miss. The young couple will make their home at Marks, Miss.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, Donaldsonville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES

—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10

Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily to September 30 inclusive
Limit October 31, 1917

CALIFORNIA

Tickets will be on Sale June 15 to Sept. 30, Inclusive; Return Limit of 90 Days from date of sale, not to exceed Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.
Write for Booklet on the Wonders of the "Apache Trail" of Arizona

L&A RAILWAY

La. & Arkansas Railway

IMPORTANT NOTICE.

Effective Sunday, April 15, 1917, a new passenger schedule on the Louisiana & Arkansas Railway will become effective. Through passenger service will be inaugurated between Vidalia, La., and all points on the Louisiana & Arkansas Railway, including Alexandria, La., Stamps and Hope, Ark. Train No. 101 connecting at Packton with Train No. 1 from the north and with Train No. 4 from Alexandria will run through to Vidalia, La., arriving at that point at 6:15 p. m. Train No. 104 will start from Vidalia instead of Jena as at present. This train will leave Vidalia at 11:00 a. m., and will connect at Packton with Train No. 4 for Hope, Ark., and Shreveport, La., and intermediate points and with Train No. 1 for Alexandria, La. Train No. 107 will leave Jonesville at 6:35 a. m., arrive Vidalia 8:00 a. m. Train No. 108 will leave Vidalia at 6:45 p. m., arrive Jonesville 8:00 p. m. Jena, La., will be the Eastern terminus of Trains Nos. 102 and 105 as at present. Ferry connection is maintained between Vidalia and Natchez and this service will afford the best and quickest route between Alexandria and Shreveport, La., and Vidalia, La., and Natchez, Miss. The time of the different trains at the terminal and junction points will be as follows:

No. 1	No. 3		MAIN LINE		No. 2	No. 4
7:45 a.m.	2:40 p.m.	Lv.	Hope	Ar.	2:35 p.m.	9:20 p.m.
8:30 a.m.	3:28 p.m.	Ar.	Stamps	Lv.	1:45 p.m.	8:35 p.m.
8:45 a.m.	3:30 p.m.	Lv.	Stamps	Ar.	1:43 p.m.	8:15 p.m.
11:05 a.m.	5:40 p.m.	Ar.	Minden	Lv.	11:35 a.m.	5:50 p.m.
11:25 a.m.	5:55 p.m.	Lv.	Minden	Ar.	11:15 a.m.	5:45 p.m.
2:15 p.m.	8:45 p.m.	Ar.	Winnfield	Lv.	8:25 a.m.	3:05 p.m.
2:15 p.m.	•7:25 a.m.	Lv.	Winnfield	Ar.	8:23 a.m.	3:05 p.m.
2:40 p.m.	8:00 a.m.		Packton		8:00 a.m.	2:40 p.m.
4:15 p.m.	9:40 a.m.	Ar.	Alexandria	Lv.	6:25 a.m.	1:05 p.m.

•No. 5

SHREVEPORT BRANCH

No. 201	No. 203				No. 202	No. 204
11:20 a.m.	5:45 p.m.	Lv.	Minden	Ar.	11:00 a.m.	5:25 p.m.
12:35 p.m.	7:00 p.m.	Ar.	Shreveport	Lv.	9:45 a.m.	4:10 p.m.

VIDALIA BRANCH

No. 101	No. 105				No. 102	No. 104
2:40 p.m.	8:00 a.m.	Lv.	Packton	Ar.	8:00 a.m.	2:40 p.m.
4:00 p.m.	9:20 a.m.	Lv.	Jena	Ar.	6:40 a.m.	1:20 p.m.
No. 107	No. 101				No. 104	No. 103
6:35 a.m.	5:00 p.m.	Lv.	Jonesville	Ar.	12:20 m.	8:00 p.m.
8:00 a.m.	6:15 p.m.	Ar.	Vidalia	Lv.	11:00 a.m.	6:45 p.m.

Immediate connection between Shreveport Branch and Main Line trains is made at Minden, La., and likewise immediate connection between Vidalia Branch trains and Main Line trains is made at Packton, affording continuous through service. E. B. ATKINSON, Traffic Manager.

DR. BLAKE'S REVISED PLAN.

(Continued from Fifth Page)

between the two branches of Methodism." Harmony upon a vaster scale, brotherliness with a more serene basis, unity with a greater meaning, will be the characterization of that day when the two denominations determine to "deal gently" with one another, "in honor preferring one another." But it cannot be one-sided. Let the difficulties be settled, let the problems of the other be studied, and let love and unity prevail.

Baton Rouge, La.

SPECIAL DAYS.

By Rev. John W. Ramsey.

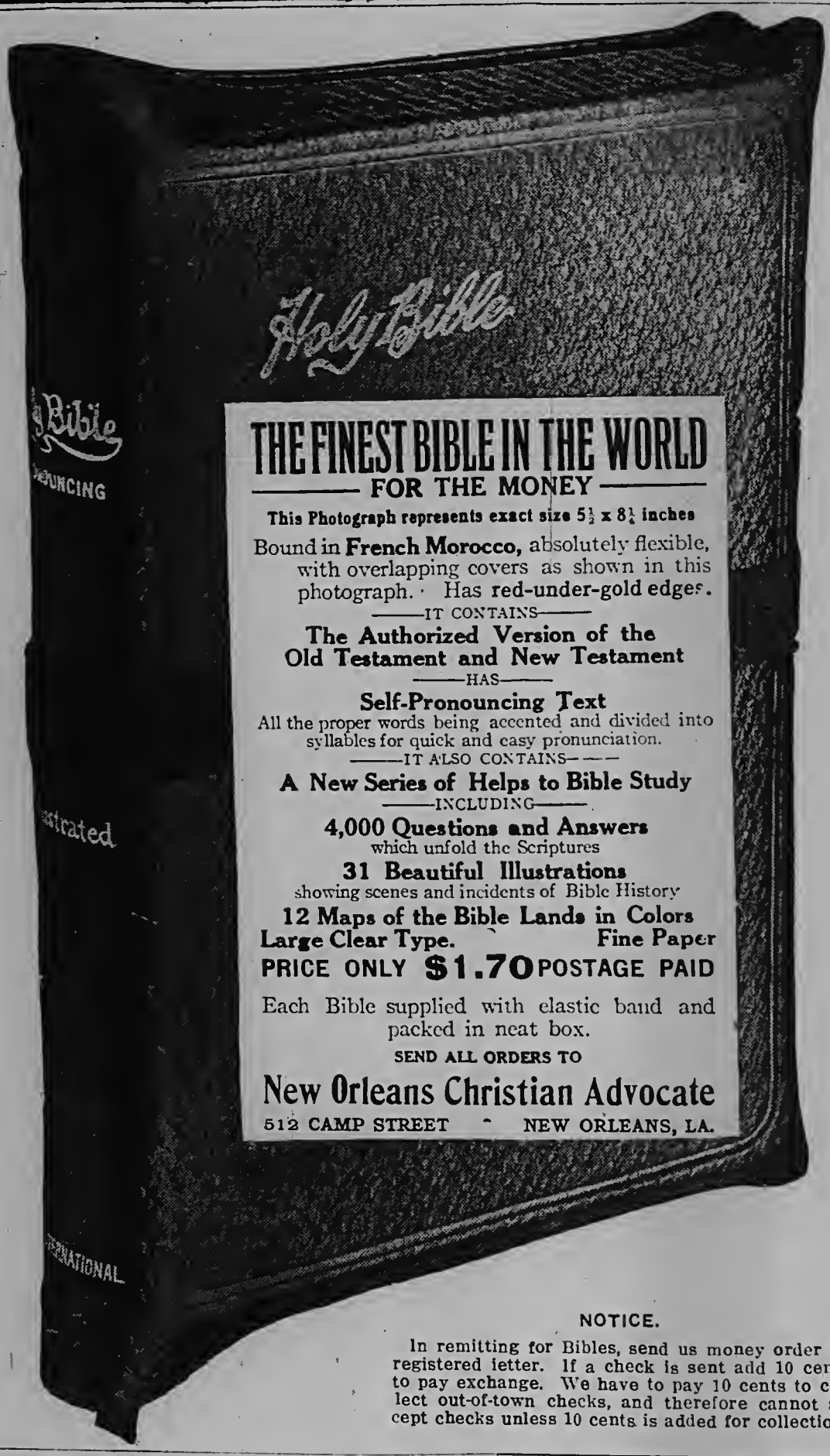
The subject indicated in the above caption is one which, in my candid opinion, deserves not only serious consideration but some adverse criticism as well. We are overdoing the thing in our Church. There is, Missionary Rally Day, Decision Day, Children's Day, Temperance Day, Father's Day, Mother's Day, Go-to-Church Day, Go-to-Sunday School Day, and a score of others. Take the calendar as announced by the Mississippi Conference Boards at the last annual session and you will find that nearly every Board and some of the committees are asking for the observance of a day for some special interest. Yes, even the committees are beginning to ask for Special Days. Looking over the reports of the committees and Boards of the Mississippi Conference, I find the Hospital Committee asking that the fourth Sunday in January be observed as Hospital Day. Next on the calendar is the Board of Education setting apart the fourth Sunday in February as Vocation Day. The Board of Missions recommends the observance of Easter Sunday as Missionary Rally Day. The Epworth League Board, determined that it will not be outdone by the other Boards in asking for Special Days, names certain dates as Quiet Hour Covenant Day, Epworth Era Day, Fellowship Week, Anniversary Day, Education Day, Epworth League Rally Day, and Missionary Study Rally Day.

Other interests are also calling for Special Days. For instance, there is Anti-Tuberculosis Day, and last year the A. & M. College sent out a circular asking the pastors to observe Home-Water-Works Day, inclosing an outline sermon, prepared by a Methodist preacher, as a model for other preachers. Thus it goes—**ad infinitum, ad nauseam**; and the patient pastor who, of course, is expected to see that all Special Days are observed, has to keep his mouth shut because those "higher up" have decreed that it shall be done. In the meantime, the pastor silently groans under the burden of it all.

Now, let me ask, Whereunto shall this thing grow? May we not expect, after awhile, to have Don't-Lie Day, Be-Honest Day, Don't-Gossip Day, and, while we are at it, why not have Poor-Overburdened-Pastor Day, and Preach-the-Gospel Day?

There is another feature about this Special Day business that I must not overlook: Every one of these Boards, committees, and various interests has its secretaries to send a circular letter to all the pastors, calling special attention to its particular Special Day, innocently ignorant of the fact, apparently, that the pastors toss all such letters into the waste-basket unread. This must involve, in the matter of postage, a considerable expenditure of money which, being diverted from its legitimate channel for which the donors intended it, is wasted. The secretaries of some of these Boards and committees have the courage to ask the pastors to reply to their communications without the courtesy of inclosing postage.

Well, what are the pastors going to do about this Special Day craze? I can speak for myself—I am going to do precisely what I have been doing: cast all such communications into the waste-basket unread, and let the Special Day pass unobserved; and I suspect that is what all other pastors are doing. The truth is, the Boards have multiplied these Special Days until there are two or three for every Sunday in the year, and if the pastors were to try to observe them all they would have left not even one Sunday for preaching the gospel. The multiplicity of these Special Days has resulted in making them so common that but few of them receive any attention. They have passed into boredom, where, I trust, they will receive a decent burial.


Holy Bible
Bible
NOUNCING
trated
TERNATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

AN IMPORTANT MEETING.

At a joint meeting of the presiding elders of the Louisiana, Mississippi, and North Mississippi Conferences, held at the Seashore Camp Ground in 1916, it was agreed that a like meeting be held, during the session of the Divinity School at Biloxi, Miss., in 1917. As chairman of the meeting of 1916, I have been requested to announce that the meeting this year will be held June 28. The presiding elders of the Alabama Conference are cordially invited to meet with us.

Brookhaven, Miss. J. T. LEGGETT.

SONG EVANGELIST AND PIANIST.

Fifteen years' experience with revival singing. Best of reference furnished. Ready to give date at once. Address Mr. and Mrs. W. Anman Bassett, 23 Ashland ave., Asheville, N. C.

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3200

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 21, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Be thy duty high as an angel's flight,
Fulfill it, and a higher will arise,
Even from its ashes. Duty is infinite,
Receding as the skies.
Were it not wisdom, then, to close our eyes
On duties crowding only to appall?
No; duty is our ladder to the skies,
And climbing not, we fall."

* * *

Times of depression or upheaval are seasons of great danger. People are peculiarly susceptible to being misled when such periods come, and even the noblest institutions are liable to be undermined and destroyed. Such a time is now upon us, and all kinds of wild theorists are abroad in the land with their preachments. The would-be saviors of civilization are numerous, and many are the priceless things that they would tear up and mold into something else in their experimentations. Well may we pray for common sense now, when the reign of hysteria is so widespread.

* * *

How many of us believe that the human soul is "the thing of greatest price the whole creation round," according to the testimony of our actions? Are we as Christians making the salvation of the lost the flaming passion of our lives? Oh, in ministering to the needy bodies of men, which is a good work, let us not forget their far more needy spirits, to which such service may in many cases give us access. This is one of the perils of the present age. Physical ministrations are comparatively easy and the results are visible and cheering; but spiritual ministries are exceedingly difficult and often the fruits are not discerned by human eyes in the present life. But it is the latter that count for most in far-reaching effects, both in time and in eternity.

THE CHURCHES AND THE GREAT WAR.

Have the Christian Churches of the United States a part to perform in the vast world-war into which our Nation has entered? Of this there can be no doubt, and the service which it is incumbent upon them to render is a large and important one. It is not to become recruiting camps to bring men to the colors, not to stir up from the pulpit a feeling of bitterness against the Germans, that they are, in our opinion, called, though the atrocities committed by the armies of the Central Powers are enough to make the feelings of every civilized man flame forth in indignation. In a quiet and orderly way, we think that the Churches should stand emphatically for loyalty to our Government and support it with the full weight of their influence; but we do not believe that in this appalling hour their chief function has ceased to be a ministry of love to the spiritual and physical needs of men. In many congregations there are persons that were born in the countries that are now at war with our land; their kindred are in the armies on the other side, and, though they are obedient to the mandates of our Government, their hearts are anxious and weighted down, and it partakes of the nature of cruelty when they go to the house of God seeking comfort, for a minister to pour out fiery philippics of a kind that cannot but sting and wound them at a time when they need the tender messages of the Gospel. Surely our commission is to strengthen and help all the needy sheep of the great Chief Shepherd, whatever may be their nationality and natural ties. To speak in accord with the feeling of the majority and appeal to the popular sentiment may win applause for the present; but the question really to be considered is, What would the Master have us do?

Moreover, our own American people never needed to have the great spiritual truths of the Gospel faithfully proclaimed to them more urgently than they do in this oppressive and painful crisis. Our young men may soon be bleeding and dying upon cruel battlefields, and our young women and others will be ministering to the wounded in hospitals. Should we not, therefore, drive home, as never before, the fact that the greatest of all questions in war, as in peace, is that of one's personal relation to Christ? Valor, however splendid, cannot save the soul of the soldier—faith in the crucified but living Lord alone can do that. This is the witnessing that the followers of Jesus should faithfully speak out as our brave sons go forth to face the awful storms of shot and shell, from which many of them will never emerge. And oh, how the anxious and suffering ones that are to be left behind need to be led into a more conscious touch with the all-sufficient Savior, that he may sustain them amid the trials and sorrows that are to come! Certainly if any conditions could incite ministers to break away from the formal and transient things of time, and set them to dealing in dead earnest with the awful realities of this earthly life in its relation to eternity, the appeal which the present situation makes to them should have this effect.

But there are other duties of a specific nature that are now incumbent upon the Churches. One of these is to look after the religious welfare of the soldier-boys while they are in camp, both here in the homeland and when they go abroad. We are glad to see the different denominations bestirring themselves to provide in adequate numbers chaplains for the great army that is in the process of being made. We trust that many of our best young preachers—men who are not only physically fit, but who are also strong spiritually—will find their way into this service. Should we not pray that God may guide in their selection?

The Christian people of the Nation should also see that our troops, wherever they may be quartered, are surrounded by wholesome influences. This they should demand at the hands of our legislators. The dramshop and the scarlet woman should be absolutely barred from any contact with any portion of our army. The Churches should co-operate heartily with the Young Men's Christian Association in its efforts to be of helpful service to our soldiers and make their camp life more pleasant and attractive. And, of course, the matter of providing Bibles and good literature for those in the ranks must not be overlooked.

Still another thing that we think should have the immediate and energetic attention of the Churches, is the task of raising funds for the Red Cross work. In our opinion, every Christian congregation in the land should insist upon having a part in this needed and nobly benevolent movement. Here is a great opportunity also for our Sunday schools and adult Bible classes. Undoubtedly it is eminently fitting that the followers of Christ, in whose teachings philanthropy had its birth and has found its chief inspiration, should contribute largely to the service of caring for the sick and wounded wherever our flag may be borne. We would urge our pastors to get into touch with those charged with the promotion of this cause in their various sections and lend it a strong helping hand. The amount to be raised at present for this purpose in the United States is $100,000,000.

AN ILLUMINATING ARTICLE.

We trust that none of our readers will overlook the article entitled "Japanese Methodism and Unification," from the pen of Prof. Arthur D. Berry, which appears in this issue of the Advocate. Prof. Berry analyzes the wild dream of a world-wide Methodism under one government, and shows how utterly impracticable and absurd it is. The truth is, there is no likelihood of any such scheme ever being wrought out, and in our opinion the parading of it is being done with the hope that it may tend to dazzle Southern Methodists and lure them into the net which has been spread for them. Note how amazingly illogical the advocates of such an arrangement are. In one paragraph of an utterance they will plead earnestly for the building up of a closely related and enduring Methodism all over the world, and in another they will affirm that the day of religious denominations will soon be at an end, and that all the Protestant Churches will be merged into one—the two programs being completely contradictory. The "great" Dr. Blake did precisely this thing in his latest deliverance, which some of the ultra-unionists in our Church have been making such an ado over.

The following words of Prof. Berry especially deserve careful consideration: "Should we not frankly admit that the realization of an imperialistic dream of a world-wide Methodism by means of the Methodist Episcopal Church and its foreign missions is an impossible thing? In its place should we not encourage the formation in each of the mission lands of a strong, united national Methodist Church? And then we can get at the imperial, world-wide Methodism by strengthening and deepening the Ecumenical Methodist Conference (already in existence), which alone is entitled to be called world-wide." (The first of the above statements would apply equally to a united Methodist Church in America.)

A Methodism under one constitution, extending into various lands, but largely governed by the people of one country, would be a new ecclesiasticism of the Romish type, and would doubtless soon be animated by a like spirit. Such a scheme is thoroughly unworthy of the followers of the spiritual and apostolic Wesley.

"IF I COULD ONLY SURELY KNOW!"

If I could only surely know
That all these things that tire me so
Were noticed by my Lord—
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife—
What peace it would afford!

I wonder if he really shares
In all my little human cares—
This mighty King of kings!
If he who guides through boundless space
Each blazing planet in its place
Can have the condescending grace
To mind these petty things.

It seems to me, if sure of this,
Blent with each ill would come such bliss
That I might covet pain;
And deem whatever brought to me
The loving throb of Deity
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord! my heart shall no more doubt
That thou dost compass me about
With sympathy divine!
The Love for me once crucified
Is not the Love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

—Unidentified.

A WISE PRAYER.

"Guard me when I am off guard," prayed one the other day. It was a wise prayer, for it is not the danger against which we have fortified ourselves, the temptations which we know and are watching, which are so likely to compass a fall as some unthought-of point where no peril was suspected.—J. R. Miller.

TRUE SUCCESS.

"St. John the Baptist did no miracles." And he died, apparently midway in his work. He died in prison. Murdered! A failure! No, as God lives, no! For what says the Master above that butchered corpse? "Verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." And why, O Lord? "Because fidelity is success! Fidelity is success."

A CITIZEN OF HEAVEN.

A Christian does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, no taste for them, but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is not anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods, and thus he declares plainly what he is seeking.—From "My Mother's Scrap Book."

A REMARKABLE TREE.

There is a singular tree in Cuba—the yaguey tree—that affords a striking illustration of the progress and fatality of sin. This tree begins to grow at the top or midway of another tree. The seed is carried by a bird, or wafted by the wind, and, falling into some moist branching part, takes root and speedily begins to grow. It sends along a kind of thin string-like root down the body of the tree that is occupied, which is soon followed by others. In course of time these rootlings strike the ground, and growth immediately commences upward. New rootling continue to be formed and get strength, until the one tree grows as a net with the other inside. The outside one surrounds and presses the inner, like a huge girdle of snakes, strangling its life and augmenting its own power. At last the tree within is killed, and the parasite, that has taken possession becomes itself the tree. What a picture of the enslaving and fatal power of sin as it attaches itself to a man, and with his consent is allowed! It may have a small beginning, but soon binds him as with cords, gains increasing mastery, and presses upon his very life. He is held in fetters by its powers, till at last the tyrant overcomes the victim and triumphs over its prey. —Reformed Church Messenger.

EMORY UNIVERSITY COMMENCEMENT.

By Bishop W. A. Candler.

The scholastic year at Emory University has just closed with the Commencement of the Collegiate Department.

The reports made to the Board of Trustees by the Chancellor and the Deans showed that the year had been quite successful. The number of students enrolled was 654, and the students came from many quarters. The following States were represented in the student body: Alabama, Florida, Georgia, Tennessee, North Carolina, South Carolina, Kentucky, Virginia, Mississippi, Arkansas, Missouri, West Virginia, Texas, California, Connecticut, Kansas, Illinois, and Wisconsin. There were also students from Brazil, Porto Rico, Korea, China, Japan, and Egypt.

Emory University is not local in its influence, but is already world-wide in its relations and service. A student in Emory University contracts friendships and establishes connections of the most interesting and advantageous character by reason of this fact.

Four departments are in operation, namely, the School of Liberal Arts, the School of Theology, the School of Medicine, and the School of Law.

The School of Liberal Arts is Emory College, located at Oxford, Ga., where it will remain until suitable buildings have been erected on the campus in Atlanta. It is an old and well established institution, and was never more prosperous.

The School of Medicine was founded in 1854, and was given to the University two years ago. During the past year it had an enrollment of 156 students, and graduated a class of 63. It goes without saying that it is an A-grade school of medicine. It holds membership in the Association of American Medical Colleges. For its use four new buildings are approaching completion, and will be ready for use with the opening of the next session in September. These buildings, together with the buildings which it has had heretofore, make it one of the best equipped medical schools in the South. Among the new buildings is the "J. J. Gray Clinic," which competent authorities who have inspected it recently say is the best arranged clinical building in America. Besides this clinical building, the School of Medicine has teaching privileges in the Wesley Memorial Hospital, which is a part of the University system, and the Grady Hospital, which is the municipal hospital of the city of Atlanta. A new Wesley Memorial Hospital will be erected soon on the grounds of the Medical College, near the center of the city, and it will be as nearly perfect in its appointments as it can be made.

The School of Law was opened in the fall of 1916, and has been in operation only one scholastic year. It is housed in a magnificent building, and has a superb library. Among its most attractive features is a portrait gallery of celebrated Southern lawyers. In this gallery may be seen portraits of Judge L. Q. C. Lamar and Judge Jos. R. Lamar of the United States Supreme Court, Chief Justice Jas. R. Dowdell of the Supreme Court of Alabama, Chief Justice Jos. H. Lumpkin of the Supreme Court of Georgia, Judge Wm. M. Byrd of Alabama, Judge J. A. McCullough of South Carolina, Colonel Spain of South Carolina, Hon. S. S. Dibble of South Carolina, Hon. Albert W. Biggs of Tennessee, Judge J. E. Cockrell of Texas, Hon. R. W. Peatross of Virginia, Chief Justice Hiram Warner of Georgia, and Judge Richard H. Clark of Georgia. The faculty of the School of Law is composed of nine able men, every one of whom has won with distinction his literary and legal degree in some one of the great universities of the world. The case method of instruction is used, and the splendid library makes this method of work at Emory University extremely successful. During the first year of the School of Law there has been but one class, namely the first-year class, and in it has been enrolled 27 students. The promise of a very much larger enrollment during the next year is bright, despite war conditions.

In the School of Theology during the past year there was an enrollment of 134 students, 117 of whom had enjoyed advantages of college training, and 59 of whom held degrees from the leading colleges of the country.

Besides these ministerial students in the School of Theology, there were above 40 young preachers taking courses in the School of Liberal Arts. It thus appears that during the year there were something like 175 ministerial students in these two departments of the University, and several medical students who are getting ready for service in the Church as foreign missionaries. This record of ministerial education surpasses anything of the kind made in any school of our Church.

The Commencement exercises of both the professional schools and collegiate department were extremely interesting. Among the speakers were Rev. Henry Churchill King, D.D., of Oberlin College, Ohio; Dr. Victor Clarence Vaughan, of the University of Michigan; Bishop Wm. B. Murrah, Dr. M. M. Parks, and Dr. E. B. Chappell. The discourses of these eminent men were of the highest order, and gave great satisfaction to the audiences who heard them.

In all the departments of the University, there were 199 students receiving degrees. There were three to receive the degree of Master of Arts, 13 who won the degree of Bachelor of Arts, 9 who were given the degree of Bachelor of Philosophy, and 6 who were given the degree of Bachelor of Science. In the School of Theology there were 15 graduates, and in the School of Medicine there were 63.

Besides these degrees in courses, the University conferred upon Bishop Jas. H. McCoy the degree of LL.D., and upon Rev. Wm. B. Taylor of Nashville, Tenn., the degree of D.D.

The Board of Trustees of the University have established the Emory University Academy, to fill a place in the South something like that occupied by the Phillips-Exeter Academy in Massachusetts, and this new institution has started well. It is possible to do this in view of the fact of the splendid plant already in existence at Oxford, Ga., for such an establishment. It was felt that there was a need of such an institution, which was not being met by the municipal high schools of the country. Municipal high schools, being supported by public funds, naturally and rightly adapt their courses of study and methods of instruction to the needs of the majority of their patrons, and the overwhelming majority who enter them do not expect to enter college at all, but to enter commerce and other lines of livelihood when their courses in these high schools are completed. Such being the case, the minority who expect to enter college are at a disadvantage, being forced to take some work which they ought not to carry if they are to enter a college or university, and being denied the advantage of other courses, which they ought to have as a preparation for their college or university work. Hence the need of just such institutions as Emory University Academy.

The buildings and other equipment of the Academy are of such a high order, its location so admirable, and its surroundings so wholesome, it cannot fail to render high service and receive a very large patronage. With the opening of the fall term, military training will be included in its scheme of instruction, in addition to the well-arranged courses of study which have already been fixed.

The Mississippi Diocese of the Protestant Episcopal Church is to have a Bishop Coadjutor as soon as the necessary funds have been provided to maintain this additional official.

JAPANESE METHODISM AND UNIFICATION.

Prof. Arthur D. Berry,
Dean of the Theological Department of Aoyama Gakuin.

In Dr. Edgar Blake's very interesting address on "The Unification of American Methodism," printed in your issue of January 31, the following remarkable statements in regard to our Methodist work in Japan are found:

When the Japanese Methodists requested to be set apart as an independent Church, if they could have been given home rule in Japanese matters through a Japanese Regional Conference, they would doubtless have been satisfied with such an arrangement and would have remained an integral part of the denomination. And there are few who will deny that Japanese Methodism would have been far stronger to-day had it remained in the Methodist Episcopal Church. There have been few greater mistakes in our history than the erection of Japanese Methodism into an independent Church.

The first two sentences I have quoted are based upon an ignorance of the facts surprising to be found in Dr. Edgar Blake. How could "Japanese Methodism" have remained in "the Methodist Episcopal Church" when only a portion of it was ever a part of our Church? The Japanese Methodists who "requested to be set apart as an independent Church" were made up not only of members of our Church, but also of members of the Methodist Church of Canada and of the Methodist Episcopal Church, South. It is manifest, then, that an arrangement of a Regional Conference in the Methodist Episcopal Church would not have met the situation at all.

It seems impossible to make some of our leaders at home realize the simple fact that the erection of Japanese Methodism into an independent Church was as much a matter of Methodist union as a matter of independence. The two main motives in the whole movement for the formation of the Japanese Methodist Church were the desire for Methodist union in Japan and the desire for a national Church. The mere wish for "home rule in Japanese matters" had little, if anything, to do with the movement.

I suppose that Dr. Blake has a right to his own personal opinion, expressed in the last sentence quoted above. But over against his opinion so positively expressed I will state the fact that I do not know of a single Methodist missionary in Japan who feels that the erection of Japanese Methodism into an independent Church was a mistake. Judged from the standpoint of the evangelization of Japan and the success of our Methodist share in that evangelization, it cannot be too emphatically stated that the formation of the Japan Methodist Church was not only not a mistake, but a piece of necessary and wise Christian statesmanship.

In regard to the imperialistic vision of a world-wide Methodist Episcopal Church, so fondly held by many of our leaders at home, as a foreign missionary I would submit the following comments:

1. Much of the imperialistic vision seems to depend upon a provincial confusion of Methodism with the Methodist Episcopal Church. In the address quoted from above Dr. Blake says:

Through the Regional Conference with its provisions for home rule we may hope to hold all of our fields intact in one world-wide aggressive Church. Without such an arrangement, Methodism will eventually disintegrate as a world movement.

He means, of course, Methodist Episcopalianism. This is a very common mistake of our imperialistic brethren. They seem to think that if only the Methodist Episcopal Church can hold its scattered missions throughout certain parts of the world loyal to itself, then we shall be a "world-wide Methodism." But a "world-wide Methodism" which cannot enter the British Isles, Australasia, South Africa, Canada, not to speak of Japan and other smaller Methodist portions of the earth's surface is a ragged vision which needs a change of terminology.

2. How much does the foreign missionary zeal of the leaders of our Church at home depend upon the ambition to extend the world-wide membership and prestige of the Methodist Episcopal Church? In the quotation above Dr. Blake expresses the judgment that "Japanese Methodism would have been far stronger to-day had it remained in the Methodist Episcopal Church"—he means, remained attached to the three home Churches. Upon what does Dr. Blake base such a judgment? Our Methodist work in Japan has prospered as much and more since the formation of the new united Church than it ever did before. Does Dr. Blake mean that there would have been a greater warmth of sympathy in America toward our work in Japan and a better support if our share of Japan Methodism had remained in the Methodist Episcopal Church? Does he mean that our missionary passion toward the people of Japan, for whom the Savior died, has grown cold because we can no longer extend the membership and prestige of the Methodist Episcopal Church in Japan? If the missionary passion of our Church at home is entangled to any such vital extent with the imperialistic vision of a world-wide Methodist Episcopal Church, then the sooner we lay aside that vision the better.

3. The insistence upon the realization of the imperialistic vision of a world-wide Methodist Episcopal Church seems to put a perpetual obstacle in the way of a united Methodism in our various mission lands. The Japanese Methodists withdrew from their relation to the three home Churches in order that they might become one in Japan. How else could they have become one? Shall we insist that there shall remain a divided Methodism in China and in India in order that our Methodists in those lands may be kept a part of the Methodist Episcopal Church? This imperialistic vision of a world-wide Methodist Episcopal Church threatens to be a permanent divisive force throughout all our mission fields.

4. Do our imperialist brethren really mean what they say when they talk about a world-wide Methodist Episcopal Church? Or are they really thinking of a Methodist Episcopal Church in America with big foreign attachments throughout the world?

In a few years, if our prayers are answered, there will be millions of members of our Church in India. And if our faith is great enough and our prayers are answered, there will be millions in China. There may be millions in Africa. When that time comes the vast majority of the membership and the ministry of our Church will be outside the United States. Do our imperialist brethren contemplate with pleasure the holding of the General Conference of the Methodist Episcopal Church in a city in China or in a city of India? In such a General Conference the language would properly be Chinese or a language of India, and the delegates from the Conferences in America would listen and speak only through interpreters. Do our imperialist brethren contemplate giving to a General Conference in which the majority of the delegates are Chinese or Indian or African Methodists the rights and powers which Dr. Blake has suggested—for instance, as property belonging to the General Conference? Would the Methodist Episcopal Church in the United States be cheerfully governed by such a supreme legislative body?

In his address Dr. Blake suggests an arrangement whereby our colored membership in the United States shall be organized into a Regional Conference and shall not form a part of the General Conference of the whole Church. Is some such permanent arrangement as that in the back of the minds of our imperialist brethren for our foreign membership—the beneficiary group, as Dr. Blake calls them? By such an arrangement, soberly proposed for our colored membership in America, extended to our foreign membership abroad, the white portion of the membership of the Church at home could keep its fond dream of a world-wide Methodist Episcopal Church and still retain the supreme authority of that Church in their own hands.

Is this the nature of the imperialistic dream of a world-wide Methodist Episcopal Church? Or, on the contrary, do our imperialist brethren really face the problems involved in the realization of their dream in a profounder, more Christian, and more democratic way?

5. Should we not frankly admit that the realization of the imperialistic dream of a world-wide Methodism by means of the Methodist Episcopal Church and its foreign missions is an impossible thing? In its place should we not encourage the formation in each of the mission lands of one strong, united, national Methodist Church? And then we can get at the imperial, world-wide Methodism by strengthening and deepening the Ecumenical Methodist Conference, which alone is entitled to be called world-wide.

I do not make these comments in a carping spirit. I confess to an imperialistic fang in my own blood. But before a true world-wide Methodist imperialism can be attained the considerations I have named above must be faced and answered. And as a foreign missionary, used to sitting down as a minority in the kingdom of heaven with brethren of an alien race, I feel that one of the most essential conditions in the attainment of any true and permanent world-wide Methodist imperialism is that that imperialism should be a democracy in the absolute world-wide meaning of that great Christian word.—Zion's Herald, April 11.

Tokyo, Japan.

JEWELS FOR THE CROWN OF GLORY.

I read lately of a young disciple. In her dying moments she had no doubt as to her personal interest in Christ. She had the comfortable assurance that she was just about to enter into "the rest that remaineth for the people of God." Yet a dark cloud passed over her countenance, and a heavy weight lay on her heart. What was the occasion of her grief? It was this. She had lived mainly to herself. She had not been the blessed instrument of leading one soul to Christ. She trusted that, through God's grace, she herself would be permitted to enter the kingdom, but she feared that hers would be a starless crown.

A starless crown! That I reckon to be the meanest crown in heaven; the crown that belongs to the lowest grades of the redeemed. The glory of the brightest crown in heaven consists not in its weight of finest gold. It consists in the number of its stars—in the luster of its jewels. But where are these jewels to be gathered, and when? Not on the golden pavements of heaven, when the watches of the dark night are past, but here, in this lower world, perhaps amid the dens of deepest and of darkest infancy; amid the filth and the offsprings of your very streets; amid the vilest sinks of pollution into which our poor humanity can fall.

Disciples of Christ! the jewels are there. They are lying in thick masses around you, and they are as precious as the brightest gems in heaven. But their luster is all dimmed. Gross darkness covers them. They are concealed and lost amid the dirt and mire with which they are overlaid. But they are not lost irrecoverably. If you search for them, as for hidden treasures, you may find them; and through God's grace, by means of your strong faith, your heroic efforts, and your bowels of mercy, the lost may be found, the ruined outcast may be saved.

Let that noble work be yours. Live not unto yourselves. Live evermore unto Christ, and for Christ. If there be in the neighborhood in which you dwell one poor ragged child, one homeless orphan, for whose soul no one seems to care, take upon yourselves the burden and the responsibility. If he be hungry, feed him. If he be naked, clothe him. If he be sick, visit him. If he is ignorant, instruct him. If he be far away, and ready to perish, bring him to the loving Savior, and guide his wandering footsteps into the path that leads to heaven. And verily you shall not lose your reward. What you have done to the least of the little ones for whom Christ died will be reckoned as if it had been done unto himself. And the very jewel which you have drawn from the mire and lifted from its low estate, will pass ere long to a higher destiny; and while plucked like a brand from the burning, and set like a polished gem in

the Savior's blood-bought diadem, it will add a star to your own crown, which, like the great lights of heaven, shall shine forever, and forever, and forever!—American Tract Society.

A PROCLAMATION BY GOV. PLEASANT.

Knowing that the Red Cross renders great service both in the Field and in Civilian Relief;

That it is the only experienced organization officially recognized by the International Convention as a public instrumentality for this purpose;

That the appointment by the President of a War Council consisting of some of the best known business men of the nation, and the designation of Honorable W. G. McAdoo as treasurer of the Red Cross fund, assures the people that their contributions will be properly audited and judiciously expended;

That the campaign now being carried on for the benefit of the Red Cross fund is not charitable in its nature, but is a duty which we owe to our own boys and to our allies;

That this money will be particularly to benefit our soldiers who cannot, like the soldiers of our allies, return immediately to their homes after being wounded on the battlefield and receive the comforts and sympathies of loved ones;

I, Ruffin G. Pleasant, Governor of the State of Louisiana, hereby designate the week ending June 25, 1917, as Red Cross Week, and call upon our people to generously contribute to this noble organization.

RUFFIN G. PLEASANT, Governor.

THE GRENADA EFFICIENCY CONFERENCE.

By Rev. Olin Ray.

The Annual Conference of North Mississippi, at its last session, passed resolutions perpetuating the mid-year meeting held at Grenada College in May of 1916, and the presiding elders were appointed to serve as a committee to arrange a suitable program for the occasion, with the expenses met by the Conference Boards.

The Conference met on June 5, with a decidedly larger attendance than at any previous meeting of its kind ever held in the Conference. One hundred preachers and quite a number of laymen registered for the full session of four days. Besides these, many visitors, both from within and without the Conference, dropped in for a day or so.

Through the efforts of Rev. J. R. Countiss, President of Grenada College, and his helpers, excellent board and the best of entertainment were furnished at the College at a cost of $2.25 per capita, for the full time. No other place can offer better entertainment, with such a spiritual feast, at such a nominal cost.

The spirit of the meeting was delightful throughout. The fellowship and brotherly love that prevailed among the brethren was an inspiration within itself. The preachers were in good spirits, in spite of the talk of war and hard times, and their hearty laughs, heard on the campus and in the dining hall, indicated that every care had been left behind.

The thrilling messages delivered by such speakers as Bishop W. B. Murrah of Memphis, Tenn.; Dr. E. B. Chappell and Dr. H. M. DuBose of Nashville, Tenn.; Dr. Geo. R. Stuart of Birmingham, Ala.; Dr. H. C. Howard of Atlanta, Ga.; and Dr. F. P. Manget of Hoochow, China, stirred the hearts of all who heard them. Each man was at his best and his message was deep and powerful. Every service of the day, from the 6 o'clock hour in the morning, was attended by a splendid audience.

The music rendered by Miss Grace Wright of Columbia, Miss., soloist for the Conference, and Miss Katie Lou Countiss of Grenada, Miss., was delightful and appropriate.

On Thursday afternoon, at an old-time experience meeting and Methodist hand-shaking, conducted by Rev. J. H. Felts, the Holy Spirit fell in power, and there was great rejoicing throughout the congregation.

The real value of such a mid-year meeting for the preachers and laymen was evident to those in attendance; therefore, the brethren saw fit to plan for this now permanent fixture of the Conference, and discussed methods for increasing the attendance in the future. The preachers were asked to bring their wives and to urge the attendance of laymen as far as possible, Grenada agreeing to take care of the overflow from the College.

At the evening service on Thursday, resolutions were offered expressing thanks to Rev. and Mrs. J. R. Countiss, host and hostess of the Conference, for their splendid entertainment; to Rev. R. A. Tucker, pastor at Grenada, and Rev. T. M. Brownlee, Commissioner for Grenada College, for their untiring services in arranging and caring for the visitors; to Misses Wright, Countiss, and Gibbs for their delightful solos; to the people of Grenada for supplying necessary furnishings for the guests at the College, and to the Committee for providing such a helpful and inspiring program.

The last hour of the session was spent in discussing plans for a greater Grenada College. Here the administration was commended and loyal support was pledged by the Conference.

Every phase of the meeting was a decided success. Not one thing marred the joy of it, and no greater corps of speakers could have been gotten together in the whole Church.

Dr. DuBOSE'S ASTOUNDING POSITION.

Dear Dr. Meek: I have read in the Nashville Christian Advocate of June 8 the article by Dr. H. M. DuBose and am amazed that he should regard the action of our General Conference so lightly. Dr. DuBose says the text of the resolutions adopted was "not a mandate, or an irreducible minimum," and then adds that "an ideal was indicated and a minimum of concessions implied." It seems to me the General Conference wanted the Commission and all interested to understand that there are some things too sacred to be trampled upon and some concessions that were not to be made.

Dr. DuBose says: "The General Conference at Oklahoma City said nothing about a separate Church; it only asked for an independent organization for the colored race." The Methodist Episcopal Church, by resolution at Saratoga Springs, only recommended the reverse. Now he turns on the light and says, "Many of its leaders have since shown a willingness to agree to a broader and safer basis of a General Conference for the colored membership, which, while being independent in law-making and administration, will still be an integral part of the Church."

He says further that the General Conference of our Church "did not demand a separate Church, but a separate organization." As a matter of fact, the General Conference was openly and emphatically dissenting from having the Negro Methodists kept WITHIN the united Church in a separate Regional Conference—a body which Southern Methodists then understood would be largely independent and autonomous, with its own Quadrennial Conference of extended powers, Bishops, etc.—thus rejecting an arrangement very much like that which Dr. DuBose now seems to favor. The truth is, Dr. Blake's revised plan is very largely the original scheme that was proposed for the Negroes, somewhat differently presented—the scheme upon which our General Conference put the stamp of its disapproval. About the only difference is that "Liberia" is added, and that colored men are not to sit in the white General Conference. But they are everywhere else—**on all the General Boards, in the College of Bishops, with authority to aid in the consideration of all connectional matters; on the Supreme Bench to aid in construing all legislation, for whites and blacks, and with a vote on all constitutional questions that may arise.** The powers the Negro would exercise in the General Conference would be little, if any, more objectionable than those which Dr. DuBose seems to desire to accord him.

I fail to see how "its leaders" or the Commission can set aside our recommendations when such plain language is used, and find a different basis of union without doing violence to the spirit and letter of the General Conference's pronouncements.

The duty of the Commission is thus clearly defined: "The representatives of the Methodist Episcopal Church, South, are hereby instructed and empowered to act as Commissioners with like commissioners of the Methodist Episcopal Church in elaborating and perfecting the tentative plan that has been proposed and in carrying forward such negotiations as have for their purpose and may result in the consummation of the proposed unification IN ACORDANCE WITH THE BASIC PRINCIPLES ENUNCIATED IN THE SUGGESTIONS WHICH WERE ADOPTED BY THE JOINT COMMISSION AND REPORTED TO THE GENERAL CONFERENCE."

May we be delivered from an unwise and hurtful unification, effected because "the men to whom these weighty and distracting matters have been committed" regarded the pronouncements of the General Conference simply as mere "recommendations," carrying little weight, and not as words of serious import. Our General Conference did not simply mark time, waiting to see what the General Conference of the Methodist Episcopal Church wanted. It set the metes and bounds, and, if unification which retains the colored contingent as an integral part of the new Church is consumated, the Southern Church will then soon be known only in the record of its glorious past, and thousands of the choicest spirits of earth will be scattered like sheep without a shepherd, homeless, disappointed, and despondent.

Kosciusko, Miss. S. A. BROWN.

VANDERBILT COMMENCEMENT PROGRAM.

Friday, June 8—All-University Dance.

Saturday, June 9—Senior Class Exercises.

Sunday, June 10—Commencement Sermon, 11 a. m., in Chapel.

Monday, June 11—Alumni Day. Business meeting at 4 p. m.; Alumni barbeque at noon; Alumni dinner in the evening.

Tuesday, June 12—Exhibition drill on Dudley Field, 10 a.m.; boat ride on the Cumberland, 2 p.m.; Senior german in the evening.

Wednesday, June 13—Commencement Day. Graduation; exercises and commencement; address at 10 a.m.

* * *

Biblical Department—Class Roll.

Wesley Leroy Baker, B.D.
Wiley Junius Carnathan, M.A., B.D.
Tsz Chen Chao, B.D.
Fred Griffith Rand, B.D.
Edgar Roy Saum, B.D.

(We have given above a portion of the Vanderbilt program, to which we made allusion in the Advocate last week. We submit this that our readers may see it for themselves.—The Editor.)

A NOTED CHURCH TO BE MOVED.

The Napoleon Avenue Presbyterian Church has sold its chapel property at the corner of Napoleon Avenue and South Robertson Street, fourteen blocks from its present main site and twelve blocks from the site on which it is building a splendid new church, to the Northern Methodists. The latter have sold their church on St. Charles Avenue at the corner of Calliope Street and will consolidate the congregation worshiping there with the South Franklin Street Church. The St. Charles Avenue enterprise has not flourished for many years and has run down to a membership of about sixty. It was started, we have been told, in the days of the Federal Military occupation, by Ben Butler's brother-in-law, for whom it was named, when, by Butler's order, most of the New Orleans churches were closed because they would not pray for the success of the Northern arms. Until a few years ago its name was "The Ames Memorial Church."—Presbyterian Journal (New Orleans).

Unsatisfied spiritual hunger is liable to lead people into strange temples and faiths. The lack of spirituality in churches has doubtless contributed many votaries to Christian Science and other cults.

THE ASBURY STATUE.

Dear Dr. Meek: I am informed by a letter from Smith & Lamar, Treasurer, that the sum of $250 has been assessed against the Louisiana Conference for the Asbury Memorial Statue in Washington, D. C. Of this amount, $18.70 has been paid.

May I earnestly request through your columns that the pastors and presiding elders give their prompt personal attention to the raising of the rest of it?

The sum is such a small one, when distributed among the various charges, and the cause is so altogether worthy, that I think there would be no difficulty in securing the balance by even the slightest appeal to the congregations.

E. E. HOSS.

Muskogee, Oklahoma.

ARE WE ON THE EVE OF ANOTHER HUMILIATION?

Dear Mr. Editor: When Vanderbilt University was first established we were uniformly told that it was founded and owned by the Methodist Episcopal Church, South, and that the Trustees were only holding it and operating it for her. But about 1905 Mr. Carnegie's pension fund for teachers, which was not open to Church schools, came into existence, and we began to hear from the Trustees that they were a self-perpetuating body; that the "Memphis Resolutions were mere surplusage," and that the Bishops had no charter right entitling them to be on the Board, but were only there by sufferance. The next thing that followed was that these Trustees came into court and swore to things contrary to what they had been telling the Church in official communications for forty years, and on these representations she was ejected from the institution.

A plan looking to the unification of Methodism in the United States was carefully wrought ought in 1911 by some of the ablest and best known men in America, embracing representatives of three denominations; that plan was endorsed by our last General Conference, with an amendment that the Negroes should be placed in an "independent organization, holding fraternal relations with the reorganized and united Church;" this scheme being declared to be "tentative" within the limits of the "basic principles" underlying it. All through the Church, in the discussions that arose before the Annual Conferences and other bodies, this plan was held up as if it were something which, in its essential features, the Church was expected to stand for, and under the influence of such representations the movement was very generally endorsed throughout the Connection. It was not suggested by anybody that practically the whole scheme, with the exception of a few nomenclature terms twisted into another significance, might be abandoned at the pleasure of the Commissioners, and there was not the faintest intimation that our General Conference had not stood by its historic policy and declared for having the colored Methodists placed in an INDEPENDENT CHURCH.

But it has now clearly developed that the Northern Methodist Church will accept practically none of the Oklahoma plan, and strange expressions are beginning to appear in the public prints. We are now told that our "whole economy is negotiable"—PRACTICALLY EVERYTHING WIDE OPEN; all the labors of the antecedent Joint Commission amounting to little or nothing, the "basic principles" referred to in the plan that it formulated being too nebulous to be definable, or to exercise any restraint of consequence. Furthermore, we are commencing to hear about "THE SPIRIT" of the Oklahoma plan, as distinguished from "ITS LETTER," and it is even claimed that our General Conference did not declare for having the Negro Methodists placed in an independent Church, but merely in a separate "organization" of some kind within the said unified Church.

What does all this mean, Mr. Editor? Is Southern Methodism to be again betrayed and outraged—another "stunt" similar to that in the Vanderbilt case being pulled off? The most humiliating feature of the Vanderbilt spoliation was not the loss to the Church of her rightful property, but the fact that there were Methodist preachers and laymen who were capable of standing sponsor for the unscrupulous processes by which her legitimate possessions were wrung from her. Are there others with little enough honor to invoke similar tactics in connection with the unification proceedings? Are the most important instruments of writing that the Church can put into shape to be treated as "mere scraps of paper?" What must the world think when professed ministers of Christ, who ought to stand for the highest things, exhibit such ideals and such conceptions of honesty and integrity?

May God forbid that any such developments as are possibly foreshadowed in the expressions that I have mentioned should take place! But if they do, my dear Doctor, I hope that you will hold those responsible for them unsparingly up to the public gaze, calling them by name, that the Church and all straightforward and high-minded men may fasten upon them the reproach and stigma which will be justly due them. Sincerely yours,

B. J. DODSON.

SOME OF SO-CALLED SCHOLARSHIP'S LATEST OUTPUT.

From the May-June number of The Bible Champion, we take the following:

"Here is the latest light on the Wilderness pillars. It is from Chicago, and is contained in the Biblical World of Dec. 1:

"'With what natural phenomenon can the pillar of cloud and of fire be connected? There is only one, and that is the zodiacal light. Bearing in mind that the zodiacal light is seen in the western sky after sunset and in the eastern sky before sunrise, we can understand the significance of the chronicler's statement that at night the pillar of fire encamped over against the Egyptians, that is to the west of the Israelites' camp, like a protecting screen between them and their enemies. Early in the morning, very early, before sunrise, the camp would be astir with preparations to renew the march during the morning hours, because the excessive heat of noon and afternoon necessitated rest at that time. And there, not in the west, but in the east, toward the sunrise, the pillar of cloud was seen beckoning them, as it were, to resume their march and symbolizing to them the Divine Presence and protecting care. This interpretation of a beautiful Bible idea is submitted as reasonable and true to the appearance of the zodiacal light in Arabia. I commend this interpretative note as well worthy of consideration. Should it win acceptance, we shall be justified in regarding the Book of Exodus as containing the earliest reference in all literature to this interesting spectacle of the night sky.'

"We are glad for Exodus. It is no longer condemned to pillory in the scientific expurgatory. We like this zodiac interpretation; it is such an improvement upon Prof. Kent's explanation, viz.:

"'The early Judean narrative gives a vivid picture of the way in which the Hebrews marched. The underlying historical facts are suggested by the way in which caravans still journey through the wilderness. The leader who goes in front often bears aloft, on the end of a long pole, a brazier filled with smoking coals from which rises a column of smoke. In the clear light of the desert this column of smoke can be seen by the different members of the caravan, even though they lag many miles behind. By night these glowing coals held on high, accomplish the same end and make possible the long midnight journeys. In the inimitable language of the early story-tellers, the fundamental truth that Jehovah through his prophet was ever leading them by day and by night on to their destiny is forcibly set forth.'

"The zodiac, to our mind, is far away ahead of the brazier of coals. It may be scientific in both cases, but the original story is much simpler and easier to be believed."

The Biblical World, if we mistake not, is the religious (?) organ of the University of Chicago, where some of our preachers and theological teachers go to get their finishing touches. That men who thus prate should be in theological schools and even in pulpits is a sad commentary upon the condition of some of the Churches of our time.

It was of this class of men that Dr. L. W. Munhall wrote some time since: "They are wolves in sheep's clothing. They are worse than Bob Ingersoll ever dared to be. He stayed out of the Church. He was not a hypocrite, but an infidel. These latter day men are hypocrites and infidels, too. * * * Many of them would have hard rooting if they did not live on the money of the Church."

HOW TO SHOW OUR LOYALTY?

Loyalty and patriotism may be shown elsewhere than on the battlefield. The man who works in the munitions factory is just as loyal as is the man who uses the munitions on the battlefield, if he is doing what the government wants him to do. So is the man in the mines, the man on the railroad train, the merchant, the banker, or the man in any other profession or business. The thing for the man to do is to put himself at the disposal of the Government and then do what is assigned to him, no matter whether the service be pleasant and agreeable or not. The work of every man is needed; let us all be faithful. The stoker down in the hold of the vessel shoveling coal is just as important as the captain on the bridge.—The Presbyterian of the South.

UNITARIANISM.

The Christian Register, a Unitarian paper, wonders why Unitarianism does not grow. The Unitarians number seventy-one thousand. Considering the noise they make, one would naturally think they were ten times as numerous. It does not appeal to the people because it is a gospel of self-conceit. It denies the divinity of Christ, which sane men know to be true. It denies that man is a sinner, and offers no salvation to those who want and need it. There is nothing in the doctrine to meet the needs of humanity. As there is no life in it, it fails to grow.—Herald of Gospel Liberty.

EPWORTH LEAGUE CONFERENCE.

The North Mississippi Epworth League Conference will be held at Central Church, Columbus, Miss., July 3, 4. This meeting was to have been held at Starkville, June 4-7, but was postponed on account of the Efficiency Conference, at Grenada, and has now been changed to Central Church, Columbus.

R. P. NEBLETT.

M. & M. ICE CREAM COMPANY
Ice Cream and Ice Cream Bricks
1921 CAMP PLACE, : : : Phone Jackson 1883
PICNICS AND FESTIVALS OUR SPECIALTY

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Great Battle

IF A BONE-DRY ARMY, WHY NOT A BONE-DRY NATION?

Announcement has been made by the Federal authorities that the provision of the new military law, which forbids the sale of all intoxicating liquors, including wines, beers, and ales, to officers or soldiers of the United States in uniform, is now in effect and will be enforced. Liquor dealers have been warned. Though not specified in the law, it is understood that "treating" a sailor is also a violation of the intent as it certainly is of the spirit of the law. The purpose of the law is plain—the nation wants a sober army in this war. The infamous suggestion of the president of the National Model License League that a drink of whiskey will insure steadiness of nerve in battle is in keeping with the propaganda of the traffic, but will be resented by the informed citizens of this country as an insult both to intelligence and valor. Since officers and soldiers are compelled to wear their uniforms on all occasions, the law virtually enforces abstinence upon all of them. But if abstinence is to be enforced in the case of men who give the hazard of their lives to the cause in which we are now engaged, should not prohibition be made general for the period of the war that the whole nation may be the better fitted for the mighty task before us and no discrimination be made against the men in uniform?—N. W. Christian Advocate.

A MERITED REBUKE.

Colonel Hisada, of the military college at Tokyo, visited Moscow. On his arrival he was saluted by Russian officers. Colonel Yanoff, of the Russian army, took Colonel Hisada in charge. Arrived at a hotel, Colonel Yanoff said:

"You will need refreshment after your long journey. Although vodka may not be sold now, I can get you some here."

"Your emperor has forbidden the use of vodka, has he not?" inquired Colonel Hisada.

"Yes, that is so. But there are ways of overcoming that little difficulty on occasions."

"I should not wish to disobey such an excellent rule. Japan was your enemy once, but vodka was a greater enemy still. Your emperor has made a wise order. You will do well to obey it. As for me, I do not drink."—The Presbyterian.

SOME RECENT EDUCATIONAL EVENTS.

This is the season of Educational happenings, and I should like to record several such which will be of interest to many of your readers.

Centenary Commencement.

On account of several circumstances, the 78th annual Commencement of Centenary College was attended by unusual interest. The recent campaign in Shreveport for endowment which added some $60,000 to the resources of the College, called the attention of the community more generally to its closing exercises. The program for Commencement also was an interesting one; beginning with the sermon on Sunday morning at the First Methodist Church, preached by Dr. Fitzgerald S. Parker, and said to have been a splendid effort. Dr. Parker also delivered the same evening at the Noel Memorial Church a fine and effective address under the auspices of the Y. M. C. A. on "The Call of Christ to Youth."

On Monday evening a number of the Alumni and former students of the College sat down to a banquet in the banquet hall of Noel Memorial Church, at which Rev. C. D. Atkinson, President of the Alumni, presided, and a number of brief addresses were made. In one of the toasts, attention was called to the fact that nearly $2500 of the amount raised in the campaign was contributed by graduates or former students of the institution who are local citizens, and plans were laid for appealing to all old students to add to these contributions and build up a special fund to be set apart as a former students' endowment or scholarship foundation. If all whose lives have been blessed by the work of the College will contribute to this fund, it will become a substantial part of the resources of the institution.

Following the banquet, Dr. J. M. Sullivan of the class of 1887, and now Professor of Science in Millsaps College, delivered an able and enthusiastic address. This was followed by the baccalaureate address delivered by Dr. S. A. Steel in his usual happy vein. In a few well chosen remarks, Dr. Wynn presented diplomas to five young men, calling attention to the interesting fact in reference to two of them, sons of Rev. Paul M. Brown, that their mother's father graduated from Centenary in 1853, their father's father in 1850, and their father just forty years later, in 1890. Two of the other graduates, Revs. T. J. Holladay and F. R. Power, are active members of the Louisiana Conference, while the fifth, Prof. H. J. Smith, who, though for several years a successful educator, and for the past year Principal of the High School Department at the College, had not previously completed his college course, and finished the necessary work in connection with his teaching work.

A very interesting feature of the Commencement was a barbecue, given by some of the successful workers in the endowment campaign, in the grove immediately in front of the campus, in celebration of the success of the campaign. This was given on Wednesday, immediately preceding the meeting of the Trustees, and was participated in by several hundred citizens, visiting trustees and members of the Efficiency Conference, which was in session. Short and enthusiastic addresses were made by Dr. George S. Sexton, Prof. J. M. Sullivan, and Mr. T. W. Holloman of Alexandria. The Trustees' Meeting, which followed, was by far the most successful and enthusiastic in the recent history of the College. In addition to the improved financial condition resulting from the campaign, the advertising given to the College throughout North Louisiana promises to increase considerably the attendance of students at the next session. Facing such hopeful conditions, the Board took steps toward continuing the campaign for endowment and improvement throughout the Methodism of the State. Surely Shreveport's response to the appeal of our College is a ringing challenge to the Methodists of Louisiana which can not honorably be ignored.

Another interesting development in connection with the close of this session is the opening of the Centenary Summer Military Camp and School on the campus with an enrollment of about 50. The introduction of some military training during the past session has been an attractive and helpful feature, and this summer school, during which students will live in tents, will attract to the College many boys who will seek its advantages.

Centenary Efficiency Conference.

Immediately following the graduating exercises, the first session of the Centenary Efficiency Conference was opened, lasting three days. This conference was planned with the endorsement of the presiding elders of the Shreveport, Ruston, Monroe, and Alexandria Districts. It was not designed in any sense to come into competition with the Seashore Divinity School, and does not propose to cover the same ground; but to furnish to the preachers of North Louisiana, many of whom cannot attend the Divinity School, an occasion of inspiration and mental and spiritual refreshment, in easy reach and at a reasonable cost. The sessions were held in the College Chapel, except the evening addresses, which were at the Noel Memorial Church.

Those in attendance who so desired found board in the College. One or more addresses were delivered by each of the following speakers: Dr. F. S. Parker, Rev. Emmett Hightower of the Sunday school force, Dr. W. W. Pinson, and Dr. Paul B. Kern of the Southern Methodist University, Rev. Geo. S. Sexton, and Rev. J. G. Snelling of the Louisiana Conference.

Very interesting round table conferences were held each day in which vital problems of ministerial efficiency were fully discussed. It is not too much to say that in the entire program there was not a dull or unprofitable hour and some of the addresses were of a very high order. Thirty or more of our preachers were registered as members. This first session was such a decided success that the organization of the Centenary Efficiency Conference as an annual event was effected with apparent unanimity and success.

Southern Methodist University Commencement.

Our University for the Western section has just closed another wonderfully successful session. The attendance was an increase over the unprecedented record of the opening session.

Among the graduates granted an A. M. degree was Paul M. Brown, Jr., who had practically finished an A. B. course at Centenary a year ago. He is said to have made a very fine record for himself and for Centenary in his post-graduate work. Another Louisiana student who is in attendance at the School of Theology is Rev. R. A. Bozeman, who is preparing himself there for the ministry. The University in its post-graduate departments, and particularly in the School of Theology, offers a splendid opportunity for our young men from Louisiana to pursue their studies after taking the Bachelor's degree, and the Louisiana Conference is vitally interested in its success. This institution, while it has not yet secured a large productive endowment, has an admirable location, large potential resources, and is moving rapidly into the class of "great universities."

A Helpful Article.

Before closing this article I should like to call the attention of all the preachers to a study in the May number in the Bulletin of the Board of Education, entitled "Is the Church College a Necessity in Our Present System of Education?" by Prof. W. E. Hogan, Assistant Secretary of the Board.

This article states so thoroughly and forcibly the grounds of our position in reference to the Church college, that its careful study would be very helpful to any preacher in preparing his annual sermon on "Christian Education."

W. WINANS DRAKE,
Conference Secretary of Education.

Church News

At the recent Commencement of Wofford College 60 young men were awarded the A.B. degree, five received the A.M. degree, and three were awarded department certificates.

The Southern Christian Advocate, issued at Anderson, S. C., has inaugurated a movement to acquire a building as a permanent home for that paper.

The Southwestern University, Clarksville, Tenn., has conferred the degree of Doctor of Divinity upon Rev. T. L. Haman, pastor of the Presbyterian Church at Vaiden, Miss. This honor was well merited.

Hon. W. J. Bryan is quoted as having said: "I consider Billy Sunday the strongest personal spiritual force in America to-day." It is stated that Mr. Sunday may conduct a series of evangelistic services in Atlanta next fall.

The Mississippi campaign which the Southern Presbyterians are conducting to secure an endowment for their correlated schools in that State has thus far resulted in pledges amounting to $110,000. The goal in view is $150,000.

A writer in the Woman's Department of the Central Methodist (Lexington, Ky.) states that there is only one self-sustaining Southern Methodist Church in New Orleans. This is an error. We have in this city three churches which support themselves, and several others which very nearly do so.

BUTTERCUPS.

Adelbert F. Caldwell.

Buttercups fret not nor murmur
At their lot;
Never envy they the rose
Its garen plot.
Patiently they toil and wait
Until—behold—
June places on each head
A crown of gold!

The Home Circle

THE TRUE NEED.

We know the path wherein our feet should press;
Across our hearts are written the decrees;
Yet now, O Lord, be merciful to bless,
With more than these.

Grant us the will to fashion as we feel.
Grant us the strength to labor as we know;
Grant us the purpose ribbed with steel
To strike the blow.

Knowledge we ask not—knowledge Thou has sent
But, Lord, the will—there lies our hitter need;
Give us to build above the deep intent,
The deed, the deed.

—The Spectator.

DAVID'S COCOANUT.

David was playing ball with Ralph and Charlie when his mother asked him to stop long enough to run an errand.

"I want you to take fifty cents down to Mrs. Eddy, the butter-woman, and ask her to send me in her account soon."

"May I take along that five cents I earned this morning pulling plantain weeds, and spend it just as I like?" David asked.

"Yes, if you promise not to stop at the store more than ten minutes."

So a very happy boy started whistling down the street. He wondered what he should buy. Five cents would pay for a pencil, or a tablet, or some peanuts, or a sack of candy. He might even get a small cocoanut. Yes, that was what he must have—cocoanuts were so good!

But when he inquired at the store, he learned that all the small cocoanuts were gone. How disappointed he was! He didn't know until then how much he really wanted a cocoanut.

"You couldn't break one for me, could you?" he suggested.

But Mr. Andrews was not eager to sell half a cocoanut. And David was turning sadly away from the enticing brown nuts when a thought came to him.

"You have fifty cents here. Why not borrow five cents of this, and buy the cocoannt? It wouldn't be really stealing, for you could give mamma a good half of the nut."

Now David did not like the suggestion. He said to himself that he could not do such a thing; the fifty cents was all for Mrs. Eddy, and he must take it to her.

He started to open the door. Then Mr. Andrews called after him:

"Too bad you can't take one to-day; I've just opened a crate from Cuba."

Just from Cuba! Could he resist? He must have one, even if he had to take a part of the fifty cents. So he said, quickly:

"All right. May I have my pick?"

He turned over the contents of the box, and at last selected a fine-looking specimen, and handed over the half-dollar.

It was not until the change was put in his hand that he realized what he had done. Then how he hated himself!

He was turning sadly away, when he decided he must do his best to set things right.

"Mr. Andrews," he said, "it isn't right to go back on a trade, but I'm going to ask you to take back the nut and give me the very same fifty-cent piece I gave you."

"Why, surely!" was the answer. "Don't want a cocoanut after all, hey? Well, I was young once, so here's your money, and off you go to the candy shop, I guess?"

But David did not go to the candy shop. He ran as fast as he could to Mrs. Eddy's home. But, fast as he went, he had time to think. "Thief! thief!" The word kept sounding in his ears. It was uncomfortable. He must do something to wipe out the awful thing he had almost done—the thing he had done; for didn't he take the five cents which was not his, even if he did afterwards give it back?

When he saw Mrs. Eddy he decided what he would do. He would give her fifty-five cents. That would punish him for being a thief.

When he reached home his mother asked him what he had bought with his nickel. He said he had bought nothing, and asked if he might keep still about what he had done with the money.

Wondering, his mother decided to let the matter rest. But a few days later, when Mrs. Eddy sent in her account, she was puzzled by the last item, "Received fifty-five cents by your little boy, David."

Then she called David, and asked him about the extra five cents. He colored, hesitated, then told the story of his temptation and of the atonement he had tried to make. "I thought it would make me feel all right, mamma, but it didn't. I know now there was something else for me to do, and that I couldn't feel right until I did it."

"What was that, David?" mamma asked.

"Confessing all about it, mamma," he answered. I've told you now, and, oh, I feel so much better! I feel as if I must tell you everything after this!"—Sunday-school Times.

THE FACT OF CHRIST.

Two famous scientists, who were Christians, used often to talk with each other about religious subjects. There were a great many things about Christ and His religion which perplexed them very much, and which they discussed over and over again without coming upon any explanation which perfectly satisfied them.

One day, as they were walking in the country near the city in which they lived, they came to a large boulder different in its formation from any of the other rocks in the neighborhood. The two stood for a time on the boulder, discussing the question how it came there, but without arriving at any satisfactory answer.

As they were walking homeward, one of them suddenly exclaimed: "I have it," and, in answer to his friend's questioning, said something like this: "We cannot explain how that boulder came to be in its place, but we can stand upon it and it holds us up. So in Christ there are many things which perplex us and cause us difficulty. But, after all, we can trust Him, we can rest on Him, and He does not fail us. We are not able to explain Christ, but the fact of Christ remains unshaken."—Canadian Churchman.

THE PLEDGE-KEEPER.

God is the great Pledge-keeper. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." The pledge of life is a mutual agreement of love and loyalty between God and man, and the failure of either party to keep the pledge breaks the current of fulfillment. God always keeps His pledge, whether it be based on mutual or independent grounds. He is always the same loving, loyal Pledge-keeper, while we sometimes lose our vows under the spell of worldly influence, selfish ambition, the sordid pursuit of gain, or the lure of open sin. When we thus fall away from grace we forfeit our claims upon God for the fulfillment of certain promises; but when we turn again to Him, His pledge then becomes available. —Religious Telescope.

MOTHER-LOVE.

By Rev. W. S. Harrison.

A crowd was waiting for the coming train;
A restless, nervous, moving mass of life!
The men of business, quick, alert and sane;
The children, youths, the husband and the wife—
All eager, anxious, pushing on the way,
As if life's fortunes hung on single day.

There stood among the throng a year-old bride;
She fondly held her infant in her arms;
The fairest of her chums, she was their pride;
But better far than all her other charms,
She wore the sign of Heaven's finest art—
The mother-angel born in woman's heart.

The creed attested well that angels true.
The messengers of God from world unseen,
Are kindly sent as aids to me and you,
And to our darkened night bring Heaven's sheen;
They feed our faith, bring help from world above;
But help most dear to sense is mother-love.

She first from out the shade of threatened death
Hugs baby form, and kisses velvet cheek;
She gladly notes first step with bated breath,
And first to hear when baby tries to speak.
This love is surest help in childhood's days,
And still is strength in manhood's harder ways.

This mother-love is vital force ordained
In Heaven's council wise, supremely wise,
By which the infant mind is safely trained;
Thence noble manhood's conqu'ring virtues rise.
Thus mother-love in seeming feeble hand
Holds destinies of universal man!

'Tis mother-love that gives initial bent
To infant's mind that shapes the future man;
That love, when true and wise from Heaven sent
Most surely trains the soul on Heaven's plan,
And holds the man to Heaven's noble weal
By tie of love more firm than cord of steel!

Starkville, Miss.

"TRYING TO GET BACK HOME."

Thousands of Negroes who were enticed from Mississippi by specious promises are now trying to get back to their old homes, while many others are writing piteous letters to former employers asking for sufficient money to buy railroad tickets back to Dixie. The intelligent Negroes of Mississippi realized long ago that they are better off right here than they could possibly be anywhere on earth. It has been the unthinking class of blacks who have yielded to the blandishments of labor agents. And, if it didn't contain some serious aspects, there would be a vein of real humor in the frantic appeals now being sounded by officials in Northern cities asking us not to permit any more Negroes to leave the South, and to help them to get rid of those now in their midst. We will welcome the Negroes back home, of course. They will all get their old jobs, at good wages, and we will continue to deal with all social and political phases of the so-called race problem just as we have always dealt with those questions, with full justice to the Negro, and to our own satisfaction.—Jackson (Miss.) News.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Christian Advocate

Office in the Old Post Office, New Orleans

ROBERT E. HESS, Editor

WM. C. WILLIAMS, Publisher

Entered at the Postoffice at New Orleans as Second Class Mail Matter

TERMS:

Subscription invariably in advance. Single copy 5 cents. Subscription will be discontinued when time paid for expires.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. A. Rowe, D.D., Rev. T. H. Ellis, Rev. J. A. Lazarus.

Mississippi Conference—Rev. J. W. Crump, D.D., Rev. [illegible], Rev. [illegible].

North Mississippi Conference—Rev. W. W. Hall, Rev. J. A. Bain, Rev. T. H. Lipscomb.

TO CORRESPONDENTS

All news intended for publication should be written on one side of the paper only and as concisely as possible. Notices of meetings, marriages and deaths will be charged for, unless paid in advance. Do not write anything for one paper and copy it for another. It is not fair to the editor. Be sure your name and address are given, not necessarily for publication, but as a guarantee of good faith.

Editorial

COLORED MEMBERS OF SOUTHERN WHITE CHURCHES.

As is well known most of the colored people in the South who are members of the Church are Baptists and Methodists and an overwhelming majority of these are in entirely independent Churches. The number of colored communicants in white Episcopal Churches is given as follows in the Year Book, Yearbook, edited by Rev. Morris M. Dyer, of Galveston, Texas: Southern Presbyterian Church, 1916 (the Presbyterians themselves claim a little more than 2000), Cumberland Presbyterian Church, 91 (there is an independent colored Cumberland Church numbering more than 12000), Churches of Christ (for the entire United States), 3165, Protestant Episcopal (for the entire U. S.), 11000.

Attention has lately been called in the public press to the fact that the Negro Episcopalians are within the white Church, though in separate congregations, and have been given Negro Suffragan Bishops, the suggestion being that our Church could, consistence, vary from her historic policy and adopt some similar plan in the interest of the union of American Methodism. In this connection, it may be well to note how few colored communicants the Episcopal Church has—less than 20,000 out of more than a million members. Moreover, that denomination is diocesan in its government. For instance, no man could become the white Bishop of Mississippi and serve that diocese without being elected by the Church members in that State, nor could there be any Suffragan Bishop who would not be so elected, and the latter Bishop would have to work under the direction of the former. On the other hand, the proposed united Methodist Church would be connectional, and served by a General Episcopacy, which would be liable to place any kind of a white Bishop in charge of affairs in the South. The North would dominate in everything and the Southern white people would have no adequate protection. It is well to keep clearly in mind this distinction: the question before us at this time is not what shall be the relation of Negro Methodists to the Southern Methodist Church, but what shall be their relation to the suggested unified Church, dominated by the North. We say this, carefully weighing our words, because all the schemes now being proposed would give Northern Methodism the controlling ascendency in the General Conference, on every General Board, and even in the suggested Supreme Court.

But what about the Roman Catholics? If they can keep colored communicants in their congregations, why cannot we with propriety alter to some such [illegible]. In the Methodist Episcopal Church, South, we have [illegible] Church, minister to the M. E. Church and be elder of the Annual Conference, but we cannot elect a Negro bishop to preside over the white Church. The Roman Catholic Church does not do this. It has a Negro priest in the white Catholic seminary at Amherst and the Catholic Church is the only religious body in America that has a Negro priest in a white seminary. Moreover the vicar has a Negro priest in the Catholic Church at Natchez. There was a time when the Catholic Church would receive a Negro, but not now. In St. Joseph's Church, New Orleans, a few years ago the Negroes had to sit in the rear on certain seats for the whites. The American prejudice has crept in, even in the Catholic Church.

The truth is, the white people never dare unless driven to it by the Southern Baptists and Methodists a the only straightforward and consistent one—the only one which does not keep up constantly irritating discriminations against the black man in the administration of Church affairs—and as we have many times said, that is the policy which has yielded the largest results in the way of Christian achievements among the Negroes of the United States.

In Addendum.

Since writing the above which we did last week, we have seen the following in Zion's Herald:

"In the issue of last week the Nashville Christian Advocate, official organ of the Southern branch of the Methodist Episcopal Church, South, gives attention to the action of the Southern Presbyterian Church. That body has authorized the organization into four Presbyteries under a separate synod, coordinate with the other synods, with the ultimate aim of organizing a separate and autonomous General Assembly for the colored churches. This is practically the plan advocated in these columns by Dr. Elias Blake and outlined a plan which commends itself to many as being not simply a solution of the immediate problem confronting Methodism, but as offering a means of meeting world conditions that are certain to arise with the return of peace."

This is an utter misrepresentation of the purpose of the Southern Presbyterian Church. We have it on the authority of Dr. George Summey, the distinguished Editor of the Presbyterian Journal of New Orleans, than which there is none better, that the plan of his denomination is to place the Negroes in an entirely separate and independent CHURCH, maintaining fraternal relations with them and giving them financial assistance. When this scheme is consummated, the colored contingent will have no organic connection of any kind with the white Church, but will sustain precisely the same relation to it that the C. M. E. Church does to our Church. The two Churches will not be under the same constitution; nor will the colored members have representation on any General Board, nor in any Church court, nor in any department of the white Church whatever—which are outstanding features of the Blake plan.

We suppose it would be charitable to take the view that Zion's Herald was misinformed in making the statement which it did; but it is so persistently given to distorting facts in connection with the unification movement that it is difficult for us to acquit it of culpability in so glaring a misleading of the public. And we dare say that it will not now correct its error—if it should, it would be the first time, in connection with the unification propaganda, that it has shown the moral capacity to rise to that height.

THE ITAILIAN WAR MISSION IN NEW ORLEANS.

The members of the Italian War Mission to the United States, with the exception of the Prince of Udine who was ill in Washington, spent last Thursday in New Orleans. The following composed the party of distinguished visitors: Senator Guglielmo Marconi, the famous inventor of wireless telegraphy; Signor Enrico Arlotta, Minister of Transportation, the head of the delegation; Dr. Pescarolo, Asst. Professor of Financial Jurisprudence in the University of Naples, the Hon. Luigi Barzilai, who is Baron di Petretto; Hon. Augusto Ciuffelli, General Guglielmotti, the naval builder, Cavalier G. Paris and several secretaries. A great many present were commissioners from the Italian government when they landed from their boat, committees from eighteen Italian societies in the Italian Band, and several thousand Italian people joining in the demonstration. The guests were seated in automobiles and a great procession quickly formed and wended its way to the City Hall, where an address of welcome was made by Mayor Behrman in the presence of an immense audience, to which there were fitting responses by several members of the Mission. As the party left the City Hall to be escorted to the Grunewald Hotel, where they were entertained, a number of cannons that had been massed in Lafayette Park by the Washington Artillery roared out a noisy salute, which shook the buildings in that section of the city. Many other courtesies were shown the famous party, including a boat ride around the New Orleans harbor in the afternoon, and a brilliant banquet at the Grunewald in the evening, at which Governor Pleasant was one of the speakers. One of the interesting and happy features of the occasion was the conferring by Tulane University at Gibson Hall of the degree of Doctor of Laws upon the members of the Mission: Messrs. Arlotta, Barzarelli, Marconi, Ciuffelli, and Nitti. The same degree was conferred in absentia upon the Prince of Udine, and a silver loving cup was presented to Signor Marconi by Mrs. Benjamin Saxon Story.

Altogether, it may be said that the coming of these official representatives of Italy to the Crescent City was a notable event that will long be remembered, nor was it without a practical value, since there are many Italians in this section, and it tended to bring them into closer touch with other citizens and to emphasize impressively the fact that their mother country and the land of their adoption are standing shoulder to shoulder in the present great world-war.

SENATOR GUGLIELMO MARCONI.

Of the members of the Italian Mission, which visited New Orleans last week, Signor Marconi attracted by far the most attention. This was not strange, though there were other men of unusual renown in the company. The man who gave to the world wireless telegraphy could hardly be second in any group of celebrities that could be brought together on the planet, for that was a service to mankind such as it has been the high privilege of but few individuals to render in the history of the race; and in comparison with such a distinction, inherited titles and political honors fade away into insignificance. Like our own Edison, Signor Marconi is a thinker in the true sense of that term—a pioneer in the wide-reaching fields of truth—and he belongs not to Italy alone, but to all nations.

A few facts concerning the life of this remarkable man will doubtless prove of interest at this time. He is a native of Bologna, Italy, being the son of an Italian father and an Irish mother. He is said to have begun his electrical researches in his native city under the direction of the noted Professor Righi, and soon began to evince the genius which has since won him imperishable fame. He began to experiment with wireless telegraphy in 1895 and it was put to practical use in England in 1896. Signor Marconi was made a Senator in the Italian Parliament about two years ago, and has shown unusual ability as a lawmaker, having made a number of speeches pertaining to the European war that have attracted wide attention in his own and other countries. He is about 43 years of age, and speaks fluently both English and Italian. He has only one eye, the other having been lost as a result of a motor accident, which came very near costing him his life. His wife, as was his mother, is a daughter of the Emerald Isle, and the family are Protes-

tants. He has a son and daughter in a Methodist Mission school in Rome, and a missionary is said to have referred to them in a recent letter sent to the United States as "such dear, bright children."

PERSONAL AND OTHER NOTES.

Rev. Paul D. Hardin, of Hattiesburg, recently assisted Rev. W. B. Alsworth in a good meeting at Purvis, Miss. The singing was led by Rev. A. C. Watson, of Greenwood, S. C.

Rev. C. A. Parks, our gifted young pastor on the Kosciusko Circuit, says: "We are planning big things in this charge. Our people are working and expecting a great revival season this summer. Pray for us."

In a letter bringing us 3 subscriptions, for which he has our thanks, Rev. W. B. Baker, of Sherman, Miss., thus refers to his charge: "Our work is moving along very nicely. We are planning for great revivals this summer."

A Young Woman's Christian Association building costing $45,000 was recently dedicated at Bogalusa, La. It is constructed of Southern yellow pine, of which Bogalusa is the largest producing center in the United States.

Dr. John T. Sawyer, who is "the noblest Roman of them all," did his full duty last Sunday, preaching for Brother Morris at Epworth Church, this city, at 11 o'clock a.m., and for Brother Brown at Felicity at night. There was a good service at each of these points.

Dr. U. G. Foote, pastor of the Rayne Memorial Church of New Orleans, has issued a card specially inviting the soldiers and sailors of the United States Army and Navy and their families and friends to worship with his congregation next Sunday, June 24, at 11 o'clock a. m.

The following friends, to whose kindness no reference has been made elsewhere, have our thanks for two or more subscriptions sent in within the past few days: Rev. C. A. Battle, Baton Rouge, La., 5; Rev. J. C. Ellis, South McComb, Miss., 3; Rev. J. R. Bright, Friar's Point, Miss., 6.

Dr. E. K. Guinn, an esteemed layman of the Buena Vista (Miss.) charge, at the request of his pastor, Rev. W. R. Williams, has been doing some good work in behalf of the Advocate, a recent letter from him bringing us 4 subscriptions. We scarcely need to say that we appreciate this helpful service to the Conference organ.

Rev. A. A. Sims, of Carthage, Miss., writes as follows: "The cougregations at most of my churches have been growing with every service. We are to begin our revival meetiug at Carthage on the third Sunday in June. Rev. J. V. Bennett is to be with us. We ask the brethreu to pray that success may crown our labors."

Rev. H. W. Bowman, presiding elder of the Baton Rouge District, in sending in his appointments for his third round of quarterly conferences, remarks as follows: "I am resting here at Zwolle by holding a meeting and preaching twice a day." Brother Bowman is a diligent toiler for the extension of the Master's Kingdom.

Mr. Dabney A. Thomas, who until recently has beeu in business at Gulfport, Miss., has accepted a position at the New Orleans Naval Station, thus becoming a resident of this city. He did us the kindness to call at the Advocate office last Saturday and we greatly eujoyed his visit. He is a son of Rev. J. E. Thomas, of the North Mississippi Confereuce.

Correspondents have written us most enthusiastically of the impression made by Dr. Fred P. Magnet, a returned medical missionary from Huchow, China, at the Grenada "Efficiency Conference." His presence there is stated to have done much for the cause of missions in North Mississippi, his consecration and devotion being an inspiration to the brethren.

The honorary degree of Doctor of Divinity was conferred upon Rev. J. M. Gleun, presiding elder of the Macon (Ga.) District, at the recent Commencemet of the Meridian (Miss.) College. It will be remembered that Brother Gleun conducted a revival at Meridian College this year, accomplishing a great work among the students. He took a course at Southern University, Greensboro, Ala., and has been a hard student ever since. This honor was worthily bestowed.

Rev. W. W. Woollard, presiding elder of the Columbus District, in sending in his third round of appointments, says: "The work of the Columbus District for the first half of the year is closing out in good shape. We have had a number of good revivals, with a goodly number of accessions to the Church. The pastors are all in favor with their flocks and are faithfully at work. The stewards of the district have made some advance over last year in their collections for the preachers."

"The Love of God—Its Meaning, Nature, Regulation, and Greatness," is the title of an excellent pamphlet from the pen of Dr. I. L. Peebles, of Meridian, Miss. This great theme is ably and luminously handled in this discussion, and one cannot read it without profit. Dr. Peebles knows the Scriptures as but few men do, and he is gifted in unfolding the rich truths contained in them. We wish for this little publication a large circulation. Send the author ten cents and secure a copy.

In the Bulletin of Centenary Church, McComb, Miss., of June 3, Mr. J. B. Alford, the Treasurer of the Board of Stewards, made the following statement to the congregation: "The Board of Stewards are not quite able to report in full for the first half of the year. However, this is the best financial report that we have ever made for the first six months. Let every member do his part and all our assessments will be met with ease." Rev. J. Lloyd Decell is the gifted young pastor of this flock.

A brother complained some time since that there has been so little in the Advocate in advocacy of organic union with the Church, North. The Editor has published every scrap that has come to him in favor of the movement from Mississippi and Louisiana, and also nearly all the articles that have been offered him from outside our territory. He announced in the beginning that the columns of the Advocate were wide open to all in the patronizing Conferences who had anything to say on this vexatious issue.

Rev. E. D. Fayard was in the city last Saturday and made the Advocate office an appreciated visit. He was en route to his home at Springfield La., where he is assistant pastor to Rev. H. C. Murphy. He had been on a two weeks' visit to his brother, Rev. Louis Fayard, pastor of the Back Bay and Wolf River charge, Mississippi Conference, whose home is at Biloxi. Brother Fayard stated that Rev. J. B. Williams, of Pontchatoula, La., had been stricken with illness, and that he is at the Seashore Campground trying to regain his health, which we trust he will soon do.

Our gifted young pastor at Jonestown, Miss., Rev. D. R. Wasson, sends us two subscriptions to the Advocate, and in his business letter appends the following note: "I have just closed a good meeting at Dundee. Brother J. H. Bell and his singer, Mr. Templeton, were with me. Brother Bell is a fearless preacher of the gospel, and a good, true man. He strives not only to bring men into the Church, but also to make those in the Church better praying and working Christians. He has done us great good, and we shall remember him affectionately for his work among us."

The New Orleans Epworth League Union held an interesting meeting at Rayne Memorial Church on Tuesday night of last week. We take the following item from a newspaper report of the proceedings: "Rev. W. E. Thomas made a short talk, discussing the work that the churches of the city are doing among the soldiers, in the course of which he told of a fund being raised to supply them with Bibles. The Union authorized the Treasurer to turn over to Mr. Thomas $10 for this fund, and to furnish a rubber stamp for marking the Bibles purchased "From the New Orleans Epworth League Union.'"

Prof. D. J. Savage, in sending in his subscription to the Advocate from Columbia, Mo., says: "I am now doing graduate work in English in the University of Missouri; but, as you perhaps remember, I am to be at Millsaps next session as Headmaster of the Preparatory School. Anything that you may say for the Preparatory School will be appreciated." The Editor truly wishes that he could say something that would impress the Methodists of Mississippi with the importance of patronizing this fine training school. Millsaps College is to be congratulated upon having again secured the services of Prof. Savage.

Rev. J. T. McVey, of Mayersville, Miss., writes: "This is undoubtedly one of the best charges in the Mississippi Conference. I think that at least two-thirds of the families belonging to our church are subscribers to the New Orleans Advocate. The preaching and mid-week prayer services are well attended. We have a live Woman's Missionary Society and the Epworth League has been reorganized and is doing well. This week nearly all the (white) citizens, and several people who do not reside in town, came to the parsonage and gave us the greatest 'pounding' that we have ever received. To say that we appreciated it, is hardly adequate."

A rather unusual thing happened at the Advocate office Monday of this week. Mr. and Mrs. T. D. Greenhaw and their little sons, of Clarksdale, Miss., and Mrs. Greenhaw's sister, Mrs. H. F. Rector, of Arkansas, with her little son, drove up in their motor car and paid us an appreciated call. They had been on a touring and camping trip on the Mississippi Coast and were passing through New Orleans on their way home. Brother Greenhaw stated that this outing was in commemoration of the tenth anniversary of his and Mrs. Greenhaw's marriage. Mrs. Greenhaw and Mrs. Rector are daughters of Rev. T. W. Dye, who is well known throughout North Mississippi and other sections of the Church. The Editor scarcely needs to say that he was glad to see these friends.

While recently in Jackson, Miss., attending the Commencement exercises of Millsaps College, we learned with sorrow that the Hon. Edward Mayes of that city had been forced by feeble health to give up a large part of his extended and lucrative law practice. Mr. Mayes is a son-in-law of the late Justice L. Q. C. Lamar and his brilliant biographer. In our opinion, it would scarcely be saying too much to call him the most accomplished man in Mississippi. But, better still, he is a stainless Christian gentleman, and has long been widely known as a Methodist layman. We hope that there will soon be an improvement in his physical condition.

Rev. W. W. Hartsfield, of Rienzi, Miss., thus reports concerning the work in his field: "This charge is in a good condition. Our Sunday School Field Secretary, Rev. R. H. B. Gladney, recently spent two days with us, the results being that one school was raised to the standard of efficiency, and we adopted as our goal, 'Every School up to That Standard Before the End of the Year.' And we expect to reach that goal. The artisan is beautifying the interior of our church at a cost of $125. Rev. T. M. Brownlee, Commissioner for Grenada College, was recently with us long enough to consume a few 'pimentos sandwiches.' The success he is meeting with is proof of his efficiency, but we thought it would do no harm to 'pepper him a bit.' He says he is coming again. We anticipate a year worth while."

ACCIDENT TO THE ALEXANDRIA CHURCH.

We greatly regretted to learn of the unfortunate collapse of the vestibule of our church at Alexandria, La., which occurred last Sunday night, and which was thus reported in Tuesday's Times-Picayune:

"Eighteen persons were injured, including several women, in the collapse Sunday night of the floor of the vestibule of the First Methodist Church. At least a thousand people, who had been attending revival services conducted by Evangelist Thurston B. Price, of St. Louis, were leaving the church when the accident occurred. The vestibule was crowded. The sills which held the floor gave way, precipitating about fifty people into the basement about eight feet deep. The injured are Mrs. J. L. Wilson, wife of Coroner Wilson, right ankle seriously sprained; Rivers Wilson, her son, leg injured; Mrs. J. S. Butler, leg broken; Miss Mary Tullis, severe cut in the back of the head and body bruised; Mrs. John S. Smart, of Leesville; Miss Mary Peart and Miss Tabitha Holstein, of Pineville; Misses Sadie and Ruby Haygood, of Kent Addition; Gustine Scallan, Mrs. M. C. Rigsby, Mrs. L. Lawrence, Mrs. Luke Roberts, Mrs. Homer Hirster Mrs. King Rand, Mrs. Jeff Davis, and Mr. Daspit. The accident created great excitement, and a panic was only averted by the ministers, who appealed to the crowd to be calm, assuring the people that there was no further danger. The injured were reported on the road to recovery Monday night."

LAY LEADERS, STEWARDS OF THE JACKSON DISTRICT, ATTENTION!

Dear Brethren: There was a resolution passed at our last district conference, asking that the lay leader and stewards of each charge and station send their preacher, free of expense, to the Divinity School on the 26th of June. Now, brethren, I hope you will do this. It will be a great blessing to your preacher, and I am sure you will get a blessing also. I intended writing to each one of you, but I failed to get your names, though I sought to do so. It is nearing the date for the meeting of the Divinity School, so I have decided to try to reach you through the Advocate.

C. L. RAY.

There is no evidence that egotism is on the wane.

How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is this in the light of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity?—W. L. Watkinson.

Gail Borden
EAGLE
BRAND
CONDENSED
MILK
THE ORIGINAL

Pure milk and pure cane sugar, combined under the cleanest conditions. An Ideal Food for Babies. The best milk for table and cooking purposes.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 and 2 bound in Boards, 35c. per hundred; samples, 5c each. 10 cents, words and music. No. 1 and 2 combined in one bound book, 75c a copy. E. L. E. BACKETT, Fort Wayne, Ind.

Individual Communion Cups
Convenient, Economical and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N. Y.

Over 30,000 CHURCHES use
THOMAS INDIVIDUAL COMMUNION SERVICE
The Cleanly Sanitary Method.
Send for catalog and Special offer. Cuticles on Trial.
THOMAS COMMUNION SERVICE CO., Box 477 LIMA, OHIO

Hurrah! How's This

Cincinnati authority says corns dry up and lift out with fingers.

Hospital records show that every time you cut a corn you invite lockjaw or blood poison, which is needless says a Cincinnati authority, who tells you that a quarter-ounce of a drug called freezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus.

You simply apply a few drops of freezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

This drug is sticky but dries at once and is claimed to just shrivel up any corn without inflaming or even irritating the surrounding tissue or skin.

If your wife wears high heels she will be glad to know of this.

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St.,
E. L. Gould
St. Louis, 4123 Westminister Ave.,
W. H. Valentine
Atlanta, Forsyth Building,
W. F. Hightower
Chicago, 1548 Tribune Building,
J. H. Rigour
Asheville, N. C., 421 Biltmore Ave.,
G. H. Ligon

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Uncle JOHNIE THOMASSON was born in Tennessee on February 4, 1852, and departed this life on May 31, 1917, being a little more than 65 years old. He moved to Alabama early in life and was married there. Shortly after he was married, he moved to Mississippi, where he lived until God called him to come up higher. Too much cannot be said in commendation of Uncle Johnie. He was a good man, loved by everybody who knew him. He professed faith in Christ when only 16 years of age and joined the Cumberland Presbyterian Church. He served as ruling elder in same for several years. Later he decided to join the M. E. Church, South, of which his wife was a member, and he was a consistent member thereof until death. When the Civil War broke out Uncle Johnie offered his services, and served as a private soldier in the Eastern Army until he was captured and sent to Fort Delaware, where he was kept until the surrender. As a soldier he was brave; as a neighbor he was good and true, and as a Christian he never faltered. His body was laid to rest in the Fairfield Cemetery, the services being conducted by the writer, who was his pastor, assisted by Rev. S. V. Gullett. W. B. BAKER.

Shannon, Miss.

ELLIS CLIFTON PICKETT was born near Carpenter, Miss., on Feb. 11, 1896. On May 16, 1917, the whole country was shocked to hear of his tragic death, caused by being accidently hit by a chain while hauling logs near Carlisle, Miss., and everyone came to offer what consolation he could and mingle his tears with those of the heart-broken mother and father. Ellis was the third grown son. How desolate and dreary the once happy home and how pathetic the cry of her hungry heart! "Oh, for the touch of a vanished hand or the sound of a voice that is still!" He was large and handsome, with the most beautiful blending of manly dignity and childlike simplicity. He never spoke unkindly of any one and was ever cheerful and pleasant when one met him. He leaves a father, mother, six brothers, and two sisters to mourn their loss. Surely, we live in a world where dark shadows are continually falling across our pathway, reminding us that here there is no abiding stay. How forcibly was it realized that in the midst of life we are in death. We commend the loved ones left behind to our Heavenly Father, who alone can comfort them in this sad hour. May we all live in the hope of a happy reunion in the sweet by-and-by.

AUNT MARIA.

Brother W. W. WORTHY was born at Centerville, Miss., on Feb. 2, 1849, and died on May 1, 1917, aged 68 years and 3 months. On Dec. 16, 1874, he was happily married to Miss Emma Taylor, daughter of Mr. and Mrs. J. W. Taylor, at their beautiful plantation home in East Feliciana Parish, near Jackson, La. Some years of his life were spent in Jackson, La., but most of his career was spent in Ethel, La., where he had resided continuously for more than forty years. The Methodist Church at Ethel was the object of his deep affection, where he served for 25 years as steward, 15 years as superintendent of the Sunday school, and as president of the Epworth League. He was the leading spirit in the church, and it was largely through his instrumentality that the Church work at Ethel was carried on. His home was always open to welcome any servant of God, and many preachers throughout Louisiana enjoyed the hospitality of that Christian home. It was to him not only a pleasure but a delight to give his time and money for the upbuilding of God's kingdom. He was a good citizen and an affectionate husband. The community sustained a great loss in his going, but the fruits of his good example remain. He leaves a devoted wife and a good name, which is "rather to be chosen than great riches." May the Lord raise up more like unto him! His life was above reproach. His remains were laid to rest in the old Taylor cemetery amidst a host of friends and relatives. Brother S. S. Bogan, a former pastor, assisted the writer in conducting the funeral. Brother Worthy is not dead, but still lives in the hearts and minds of those who knew him, and his influence will be felt for all time. May God comfort his devoted wife who mourns because of his going.

His pastor,
J. J. KELLY.

MEMORIAL RESOLUTIONS.

Whereas, our lamented brother, G. W. GALLOWAY, who for many years was a faithful servant of the Church in this charge, and was in every relation of life a true exemplar of Christ, left a bequest of $1000 to Millsaps College, to be known as the Marvin Galloway Scholarship, to be applied to the education of worthy young men in that institution, preferably from Madison County;

Be it resolved, that we voice the sentiment of the people of this charge in declaring that this final act of Brother Galloway was in keeping with the whole tenor of his life—a sure indication that greatness of heart, Christliness of soul, and benevolence of life which shone throughout his long and honorable career. We may well repeat the statement once made of him by his lamented nephew, Bishop C. B. Galloway, who said: "He is the salt of the earth." We sorrow that he is gone from us, but we rejoice that, by this scholarship, his memory and that of his devoted son, the late Marvin Galloway, whose name he willed it should bear, are perpetuated, and that in this substantial way the power of a good man's life will go on.

Resolved, further, that we convey to his son, Hervy Galloway, and to his daughters, Mrs. H. G. Hawkins, and Mrs. N. R. Reid, this token of appreciation of their father's bequest, of our sorrow that he has gone from us, and of our sympathy and prayers in their behalf.

Signed for the official board of the Sharon Circuit by: W. H. Coulter, W. C. Joyner, Committee.

Hair Needs Food

just as every other living thing does, and, just as every other living thing, it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only $1.00 and it will be the life of your hair. If he can't supply you, write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

"Even our adversity may prove a burning bush in the desert."

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)
DIRECT TRAINS DAILY TO
New York
Washington
Cincinnati
Birmingham
Ticket Office, 211 St. Charles Street.
Telephones, Main 3442 and Main 4792
J. R. WELLS, Division Pass. Agt.

LOUISIANA RAILWAY
and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY ON AGAIN
Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas
RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.
The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Winona Dist.—Third Round.

Carrollton, at Longview, June 23, 24.
Greenwood, June 30, July 1.
Sunflower, at Fasonla, July 7, 8.
Indianola, July 8, 9.
Moorhead, July 14, 15.
Itta Bena, July 15, 16.
Swiftown, at Loftus, July 21, 22.
Belzoni, July 22, 23.
Isola, at Calle, July 28, 29.
Duck Hill, at Goar Springs, Aug. 4, 5.
Lambert, at Marks, Aug. 11, 12.
Tutwiler, at Mattson, Aug. 18, 19.
Webb, at Sumner, Aug. 19, 20.
Drew, at Sandy Bayou, Aug. 25, 26.
Ruleville, at Ruleville, Aug. 26, 27.
Dublin, at Parchman, Sept. 1, 2.
Valley Mission, at Fairview, Sept. 8, 9.
Minter City, Sept. 15, 16.
Schlater, Sept. 16, 17.

L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Third Round.

Amory and Nettleton, at Nettleton, June 24, 25.
Aberdeen, June 28.
Okolona Ct., at Union, June 30-July 1.
Okolona, July 1, 2.
Tremont Ct., at Mt. Olive, July 4.
Prairie, at Strongs, July 8, 9; preaching, Muldon, July 7.
Nettleton Ct., at Carolina, July 14, 15.
Fulton Ct., at Van Buren, July 15, 16.
Shannon, at Pleasant Grove, July 21, 22.
Verona, at Palmetto, July 22, 23.
Houston Station, July 29, 30.
Houston Ct., at Thorne, July 29, 30.
Calhoun City, at Pine Ridge, Aug. 3.
Vardaman, at Young's Chapel, Aug. 4, 5.
Houlka, at Van Vleet, Aug. 11, 12.
Buena Vista, at Boone Chapel, Aug. 18, 19.
Montpelier, at Woodland, Aug. 19, 20.
Smithville, at Smithville, Aug. 25, 26.
Greenwood Springs, at Friendship, Sept. 1, 2.
District Conference, at Amory, June 19-21.

T. H. LIPSCOMB, P. E.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

Corinth Dist.—Third Round.

Wheeler, at Hebron, June 22.
Shannon, at Chesterville, June 23, 24.
Dumas, at Jacobs Chapel, July 7, 8.
Ripley and Blue Mountain, at B. M., July 9.
Myrtle, at Friendship, July 10.
Hickory Flat, at Palestine, July 11.
Rienzi, at Edgar Chapel, July 12.
Booneville Ct., at Blythe's Chapel, July 13.
Marietta, at Palestine, July 14, 15.
Chalybeate, at Mt. Pleasant, July 22, 23.
Kossuth, at Kossuth, July 27.
Mooreville, at Andrews Chapel, July 28, 29.
Mantachie, at Hebron, July 30.
Guntown and Baldwyn, at Pleasant Valley, July 31.
Golden, at New Hope, Aug. 3.
Tishomingo, at Paradise, Aug. 4, 5.
Corinth Ct., at Green's Chapel, Aug. 7.
New Albany Ct., at Mt. Olivet, Aug. 11, 12.
Ripley Ct., Aug. 18, 19.
Booneville Station, Aug. 21.
Iuka Ct., at Salem, Aug. 23.
Silver Springs, at Paul's Chapel, Aug. 25, 26.
Burnsville, at Burnsville, Aug. 28.

The Corinth District Conference will be held at Rienzi June 19, 21.

T. H. DORSEY, P. E.

Durant Dist.—Third Round.

McCool charge, at Bowie, June 23, 24.
Ackerman charge, at Ackerman, June 24, 25.
Sidon and Cruger, at Sidon, July 1.
Tchula, July 1, 2.
Vaiden and West charge, at Bowling Green, July 7, 8.
Pickens charge, at Richland, July 10
Noxapater charge, at Mt Pleasant July 14, 15.
Louisville charge, at Rocky Hill, July 17.
High Point charge, at White Hall, July 21, 22.
Chester charge, at South Union, July 23.
Ebenezar charge, at Ebenezar, July 28, 29.
Kosciusko charge, at Ethel, July 31.
Hesterville charge, at Shady Grove Aug. 4, 5.
Poplar Creek charge, at Popla Springs, Aug. 11, 12.
Kilmichael charge, at Tomnolen, Aug. 12, 13.
Bellefontaine Ct., at South Union, Aug 14.
Slate Springs Ct., at New Hope, Aug 15.
Eupora and Maben, at Maben, Aug 18, 19.
Mathiston Ct., at Providence, Aug 24
Black Hawk Ct., at Poplar Springs. Aug. 25, 26.
Acona, Aug. 30.

W. W. MITCHELL, P. E

Grenville Dist.—Third Round.

(In part)

Shaw, June 24, preaching 11 o'clock a.m., at Litton; June 25, business session, 4 o'clock p.m., at Shaw.
Merigold, June 24, preaching 8 o'clock p.m., at Alligator; June 25, business session 10 o'clock a.m.

V. C. CURTIS, P. E.

Columbus Dist.—Third Round.

First Church, Columbus, June 24, 25.
Macon, July 1, 2.
Artesia, a.m., July 7, 8.
Starkville, p.m., July 8, 9.
Columbus Cir., at Caledonia, July 14, 15.
Crawford, at Schafer's Chapel, a.m., July 21, 22.
Central Church, p.m., July 22, 23.
Shuqualak Cir., at Ridgeway, July 28, 29.
Cochrane Cir., at Panola, Aug. 4, 5.
Macon Cir., at Pope's Chapel, Aug. 7.
Longview Cir., at ———, Aug. 9.
Mashulaville Cir., at Middleton, Aug. 11, 12.
Cedar Bluff Cir., at Pearson's, Aug. 14.
Sturgis Cir., at Mt. Airy, Aug. 16.
Brooksville, at New Bethel, Aug. 18, 19.
Mayhew Cir., at Lebanon, Aug. 21.
West Point, Aug. 26, 27.

W. W. WOOLLARD, P. E.

"WORK WINS" NEARLY $10,000 IN SCHOLARSHIPS WON IN STARKE'S UNIVERSITY HOME SCHOOL

Individual attention—Intensive and thorough.

The University Home School (Founded 1887)

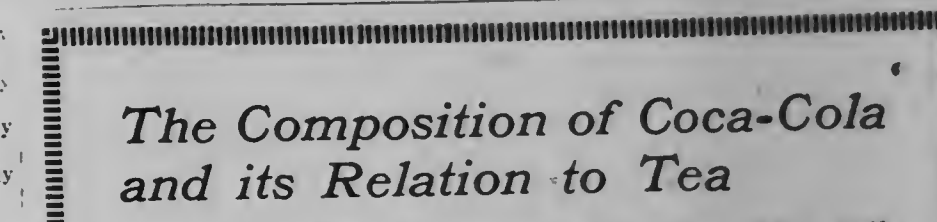
Steam Heated Dormitory; Ample Playgrounds.

If you believe in "Books First—Athletics Second," write now for catalogue.

J. M. STARKE, Montgomery, Ala. *Session opens Sept. 12.*

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses A. B. and A. M. Four laboratories, library, astronomical observatory, modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool; large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 624, from 35 states and foreign countries. For catalogue and book of views illustrating student life address WILLIAM A. WEBB, President, Box 23.



The Woman's College of Alabama

Standard courses leading to B. A. degree. Certificates and diplomas awarded in Music, Art, Expression, Home Economics, Library Science.

Standard "A Grade" College for Young Women

Scholarships, to graduates of all high schools in Mississippi, Tennessee, Arkansas, Louisiana, Kentucky and Georgia. A scholarship to each Alabama high school and other liberal scholarships. Finest swimming pool and gymnasium under competent instructors in the state. New $50,000 dormitory. Tennis, Basket Ball and other athletics. Session opens Sept. 13. *Write for catalog and view book.*

M. W. SWARTZ, President, Montgomery, Ala.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea (hot)—1 cupful (5 fl. oz)	*1.54*
Green tea (cold)—1 glassful (8 fl. oz. exclusive of ice)	*2.02*
Coca-Cola (fountain)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)	*1.21*
Coca-Cola (bottlers)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)	*1.12*

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Silver City, at Holly Bluff, June 20, 21.
Woodville Station, July 8, 9.
Woodville Cir., at Woodville, July 9.
Vicksburg, Crawford St., July 15, 16.
Fayette, at Fayette, July 22, 23.
Anguilla, at Murphy, July 26, 27.
Rolling Fork, at Carey, July 29, 30.
Port Gibson, Aug. 2.
Rocky Springs, at Carpenter, Aug. 5, 6.
Hermanville, at Sarepta, Aug. 7, 8.
Harriston, at Rodney, Aug. 12, 13.
Utica, at Cayuga, Aug. 18, 19.
Mayersville, at Fitler's, Aug. 26, 27.
Oak Ridge, at Bovina, Sept. 1, 2.
Vicksburg, Gibson Memorial, Sept. 2, 3.
Washington, at Mars Hill, Sept. 4, 5.
Nebo, at Cool Springs, Sept. 8, 9.
Roxie, at Hamburg, Sept. 16, 17.
Gloster, at Mt. Olive, Sept. 18.
Centreville, at Macedonia, Sept. 23, 24.
Natchez, Sept. 31-Oct. 1.

W. B. SHARBROUGH, P. E.

Meridian Dist.—Third Round.

Meridian, Central, June 24.
Meridian, Fifth St., June 24.
Porterville, at Union, June 30-July 1.
Daleville, at Linwood, Tues, July 3.
Lauderdale, at Lockport, July 14, 15.
Vimville, at Toomsuba, July 15, 16.
Waynesboro Ct., at Pleasant Grove, July 21, 22.
Waynesboro, July 22, 23.
Meridian, at Poplar Springs, July 29, 30.
Meridian, at East End, July 29, 31.
Enterprise and Stonewall, at Concord, Aug. 4, 5.
Pachuta, at Porto Rico, Aug. 6.
DeSoto, at Hopewell, Aug. 11, 12.
Clarke Ct., at State Line, Aug. 13.
Scooba, at Wahalak, Aug. 15.
DeKalb, at Marvin, Aug. 26, 27.
Moscow, at Shiloh, Sept. 2, 3.
Shubuta, Sept. 9, 10.
Matherville, at Salem, Sept. 9, 10.
Meridian, Seventh Ave., Sept. 16, 17.
Meridian, Hawkins Memorial, Sept. 16, 18.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Logtown, June 24.
Bay St. Louis, 8 p.m., June 24.
Vancleave, at Glen Chapel, July 6.
Gulfport, First Church, July 8, 9.
Biloxi, Main St., 8 p.m., July 8-10.
Columbia, 8 p.m., July 18.
Hub, at Spring College, July 19.
Lumberton, 8 p.m., July 20.
Poplarville, July 22.
Moss Point, 8 p.m., July 25.
Escatawpa, at Orange Grove, 11 a.m., July 26.
Back Bay and Wolf River, at Finly, 11 a.m., July 27.
Carrier and Picayune, at Picayune, July 28, 29.
Gulfport Seaman's Bethel and Mission, at Wesley House, 8 p.m., Aug. 1.
Saucier and Lyman, at Poplar Head, 11 a.m., Aug. 2.
Mentorum, at Pine Grove, Aug. 4, 5.
Brooklyn and Bond, at Brooklyn, Aug. 12.
McHenry and Howison, at Howlson, Aug. 19.
Wiggins, 8 p.m., Aug. 22.
Poplarville, 3 p.m., Aug. 24.
Long Beach, Aug. 26.
North Gulfport and Mississippi City, at ———, Sept. 2.
Pascagoula and Ocean Springs, at ———, Sept. 9.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Fannin, at Drake's Chapel, June 23, 24.
Sharon, at Lone Pine, July 7, 8.
Canton, at Canton, July 8, 9.
Camden, at Melville, July 14, 15.
Vaughan, at Fletcher's Chapel, July 16.
Eden, at Coxberg, July 17, 18.
Satartia, at Wesley Chapel, July 21, 22.
Lintonia, at Anding, July 22, 23.
Floyd, at Dover, July 23, 24.
Madison, at Pocahontas, July 28, 29.
Jackson, Millsaps Memorial, July 29, 8 p.m.
Florence, at Richland, Aug. 4, 5.
Harrisonville, at Mt. Pisgah, Aug. 11, 12.
Bolton, at Brown's Wells, Aug. 18, 19.
Terry, at Forest Hill, Aug. 25, 26.
Jackson, Galloway Memorial, Aug. 29.
Jackson, Capitol St., Aug. 28.

J. M. MORSE P. E.

Newton Dist.—Third Round.

(In part)

Newton, June 24.
Lake, at Hickory, July 7, 8.
McDonald, at Scotland, July 13.
Decatur and Union, at Good Hope, July 14, 15.
Bay Springs, at B. S., July 21, 22.
Chunky, at Chunky, July 28, 29.
Philadelphia, August 3, 5.
Neshoba, at Mar's Hill, Aug. 4.
Homewood, at Gasque Chapel, Aug. 9.
Raleigh, at Boykin, Aug. 10.
Trenton, at New Prospect, Aug. 11, 12.
Clarksburg, at Lodebar, Aug. 15.
Shiloh, at Forest Hill, Aug. 16.
Rose Hill, at Hopewell, Aug. 21.

W. L. LINFIELD, P. E.

"He who fails in trying to do something worth while hasn't failed."

Brokhaven Dist.—Third Round.

Crystal Springs, June 24, 25.
Gallman, at Tabernacle, July 7, 8.
Tylertown, at Tylertown, July 15.
Fernwood, at Knoxo, July 15, 16.
Foxworth, at Sandy Hook, July 19.
McCall's, at Bethel, July 21, 22.
East and South McComb, at Bethany, July 29.
McComb—Centenary, July 29, 30.
Monticello, at Omar, Aug. 4, 5.
Pleasant Grove, at Tilton, Aug. 11, 12.
Wesson, at Beauregard, Aug. 18, 19.
Brookhaven, Aug. 19, 20.
Summit, at Muddy Springs, Aug. 25, 26.
Magnolia, Aug. 26, 27.
Scotland, at Galatia, Aug. 31.
Topisaw, at Holmesville, Sept. 2.
Barlow, Sept. 8, 9.
Bogue Chitto, at Bogue Chitto, Sept. 16, 17.
Meadville, at Beulah, Sept. 22, 23.
Adams, at Ebenezer, Sept. 29, 30.
Bayou Pierre, at Pleasant Ridge, Oct. 6, 7.
Hazlehurst, Oct. 7, 8.

J. T. LEGGETT, P. E.

NORTH MISS. CONFERENCE.

Greenville Dist.—Third Round.

(In part)

Shelby and Duncan, at Duncan, July 15, 16.
Friar's Point, at F. P., a.m., July 22, 23.
Lula and Dubbs, at Rich, p.m., July 22, 23.
Jonestown, at Dundee, a.m., July 29, 30.
Coahoma, at Coahoma, p.m., July 29, 30.
Cleveland, a.m., Aug. 5, 6.
Tunica, at Robinsonville, p.m., Aug. 5, 6.
Gunnison, at Gunnison, Aug. 12, 13.
Rosedale, at Rosedale, Aug. 19, 20.
Clarksdale, Aug. 26, 27.
Benoit, at Winterville, a.m., Sept. 2, 3.
Glen Allen, at Avon, p.m., Sept. 2, 3.

V. C. CURTIS, P. E.

Holly Springs Dist.—Third Round.

Abbeville, at Cambridge June 23, 24.
North Main (W. V.), at N. M., June 27.
Waterford, at Harris Chapel, June 30-July 1.
Red Banks, at Mahon, July 4.
Byhalia, at Emory, July 7, 8.
Mt. Pleasant, at Marshall Inst., July 8, 9.
Lamar, at Sylvestria, July 11.
Grenada, July 14, 15.
Holcomb, at Tie Plant, July 15, 16.
Potts Camp, at Bethlehem, July 18.
Coffeeville, at Bethlehem, July 22, 23.
Paris, at Wyatt's Chapel, July 28, 29.
First Church (W. V.), preaching, July 29.
Randolph, at Thaxton, Aug. 3, 4.
Toccopola, at Salem, Aug. 5, 6.
Holly Springs, preaching, Aug. 12.
Taylor, at Forest Hill, Aug. 18, 19.
Oxford, Aug. 19, 20.
Ashland, at Union Hill, Aug. 25, 26.

More than half of the district is making a new record. There must be a reason. Will not the stewards and pastors look for that reason?

JAMES H. FELTS, P. E.

Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.—Adv.

EXTRACTS FROM JUNE LETTERS

The first college I remember hearing of in my early childhood is WHITWORTH of Brookhaven, and during the thirty-five years or more I have known the institution I have yet to hear a word disparaging of the place.

What I value most, personally, of Whitworth is the high class culture the girls receive there. They are taught to disapprove of the worldly conduct of the ordinary and to take upon themselves a dignity becoming the Godly character of the True Christian Southern Womanhood and Manhood which has for years distinguished our beautiful Southland in poetry, song, and history, as to nobility, faithfulness, virtue and chivalry. I would not exchange alone the culture my daughter has received during the four years she spent there for the time and money it cost, to say nothing of the superior literary and scientific training and general education she received.

Q. D. SAULS.

* * * *

I regard Whitworth College as an ideal educational institution for young ladies. I am highly gratified at the progress made by my daughters, and shall continue to patronize your school.

A. M. DOTY, M.D.

* * * *

I think I have never been more pleasantly impressed with the general surroundings and the influence of a school. Home life and personal attention seems to be the keynote for all that is done for the girls. This, I am sure, is what we mothers appreciate when we send our daughter away from us.

MRS. JNO. L. SUTTON.

* * * *

Whitworth College has my hearty support, and I know it is doing a great work among the girls who are fortunate enough to attend.

My daughter took the complete course at Whitworth and thinks very highly of the school. The influence for good thrown about the girls is a great factor and ought to come in for first consideration at the hands of all who contemplate placing their daughters in a school away from home.

GEO. S. WEEMS.

Emory University

ATLANTA, GEORGIA

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law

Fine Buildings **Spacious Grounds**

In School of Liberal Arts are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

School of Theology offers full and varied courses leading to degree of B.D. Library contains famous "Thursfield Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States.

The Law School offers unsurpassed advantages. Large library containing State and Federal courts reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL.B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., Atlanta, Ga.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases. A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. **Bristol, Va.**

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

"Catch Millions of Flies"
The health boards of practically every state approved and used the Universal Fly Trap which catches bushels of flies—literally bushels. Set it outside by the door and catch the flies before they enter the house. The peculiar construction of the Universal Fly Trap, and the wonderful Universal Fly Bait, which is furnished with the trap, capture the pests by millions. Nothing like it has ever been known. The bait is not poisonous.
Universal Fly Trap
at a Special Price
The regular price of this marvelous trap, which will last a couple of lifetimes, is $2.00. We will send you one at the special price of $1.50 if you will simply give us the name of your hardware dealer and his address when ordering the trap upon which the health boards have placed the seal of their approval. Be sure to give us that dealer's name and address.
Universal Supply Company
1447 Shelby St. Dept. 20 Indianapolis, Ind.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

SARSAPARILLA—
PEPSIN, NUX AND IRON

The combination of Hood's Sarsaparilla and Peptiron Pills is one of the happiest because one of the most effective and economical ever made in medical treatment. These two medicines, one taken before eating and the other after, work together, each supplementing the other. They give a four-fold result in blood-cleansing and nerve-building, and form the finest course of medicine.

Get them of your druggist today.

SILVER CITY, MISS.

Dear Brother: We closed a good meeting at Louise on June 1, with 7 accessions on profession of faith, and the church greatly revived. Rev. J. V. Bennett did the preaching and did it well. Any one needing a good helper in a meeting will not make any mistake to secure his assistance. We closed a really good meeting at Silver City last night, with 9 additions on profession of faith. Revs. O. S. and B. W. Lewis did the preaching and it was well done. They did for us good work, and we feel that it will be lasting. Our church here was most wonderfully revived. To God we give all the praise. The card table and the ballroom, we feel sure, are things of the past here—at least all our young people pledged themselves against it for all time to come. Pray for us. Your brother in Christ.

J. H. FOREMAN.

QUEENSBOROUGH, SHREVEPORT, LA.

Queensborough is a small mission station, near the Fair Grounds, in Shreveport. We have about 130 assessable members. We have received 30 this year, and have organized a Woman's Missionary Society and a Junior League. We now have on foot a program to raise our Sunday school to a 100-per cent standard of efficiency. The stewards and committees are organized. Queensborough does not afford an opportunity for pastoral work among the men during the daytime, as the men are on trains, street cars, on the road drumming, working as insurance agents, in shops, etc., in different parts of the city. Nor have the women the chance to make money that they have in most towns, as no business is done in this residential part of the city. We have only 20 grown male members, and but one of these is able to pay over $25 a year to the Church. The Fair booth, by means of which they cleared nearly $600 last year, is not open to them this year because we will not agree to the demand to run on Sunday. We owe $400 on the church and we need some Sunday school rooms badly. We have no parsonage and not enough space to build one on. The membership, with their environment, is unable to meet this need. The Baptists have put twice as much money into their plant here as the Methodists have put into theirs. They have twice the results. The Baptitsts of Shreveport take an interest in their missionary church here. I think less of the missionary spirit of our large city churches since becoming pastor of a struggling mission church under their eyes. We left a good parsonage in our preceding charge, built while we were there. Here we must both cook and eat in a small bathroom with only one window, doing this through the summer. It is hard sometimes to keep up courage under certain circumstances, but we shall refrain from mentioning these lest we appear to grumble. Mr. Editor, we shall thank you to publish this, as we no longer report in the Annual Conference, nor in the district conference, nor even in the city Methodist Preachers' Meeting. We have two new subscriptions which we will forward as soon as we collect, and we hope to get others.

H. W. LEDBETTER, P. C.

RUB-MY-TISM

•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc.•**Antiseptic Anodyne, used internally and externally.** •**Price 25c.**

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.—Adv.

A BEAUTIFUL WEDDING.

A beautiful wedding was celebrated in the Methodist Church at Nettleton, Miss., on the morning of June 12, 1917, at 10 o'clock, when Mr. W. S. Young and Miss Milledge Ried Wygul were made man and wife, the Rev. W. M. Young, pastor of the Methodist Church at Pontotoc, who is the father of the groom, saying the solemn service. The church was handsomely decorated for the occasion, and a large company of kindred and friends were present. Peter Callis, of Germantown, Tenn., was the best man, and Miss Annie Belle Quillian was the maid of honor. Mr. J. E. Wax and Mr. Sam McDuffie were the ushers. The bride is the accomplished daughter of Mr. W. E. Wygul, a merchant of Nettleton. She taught in the Durant public school this year. The young couple will make their home in Chattanooga, Tenn., where the groom is a teacher in the Baylor School.

A FRIEND.

GOOD TEACHERS WANTED. The demand for college and high school specialists along literary, scientific and industrial lines far exceeds the supply. We have some very choice openings **now.** Write for booklet. **SOUTH ATLANTIC TEACHERS' BUREAU,** Geo. J. Ramsey, M.A., L.L. D., Pres., **Raleigh, N. C.**

BIBLE TEACHERS' TRAINING SCHOOL.

The present Commencement season has closed a year of unusual prosperity at the Bible Teachers' Training School of New York. A class of 35 members was graduated, and included representatives of the four schools into which the institution is sub-divided—the School of Theology, the School of Religious Pedagogy, the School of Missions, and the School for Bible Teachers. The Commencement address was delivered by Dr. Edwin M. Poteat, President of Furman University. The School has had over three hundred students, and, in addition to its regular budget, has raised over $200,000 to apply on its realty holdings. Under its revised charter it has recommended to the Board of Regents of the University of the State of New York its first candidate for a degree of B.D. The outlook, in spite of the present international situation, is bright and the School looks forward to another great year.

A MEMBER OF THE FACULTY.

LEADERS FOR REVIVALS.

Several young preachers and song evangelists want to be used by pastors and camp-meeting managements this summer in revival meetings, either as preacher or leader of song and altar work.

These devout, faithful, efficient young ministers and singers would be a blessing to any community. Any one needing their services may apply to Meridian College, Meridian, Miss. J. W. BEESON, A.M., LL.D., President.

Perform a kind action and you find a kind feeling growing in yourself, even if it was not there before. As you increase the number of objects of your kind and charitable interest, you find that the more you do for them the more you love them.—William B. O. Peabody.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Springfield, at Red Oak, Sat., June 23.
Clinton, at C., Sat., June 30.
Ponchatoula, at Lees L., Fri., July 6.
Hammond, at H., Sun., July 8.
Amite, at A., Mon., July 9.
Jackson, at Star Hill, Sat., July 14.
Gonzales, at Carpenter, Thur., July 19.
Pinegrove, at Pine Ridge, Sat., July 21.
Kentwood, at K., Mon., July 23.
Franklinton Ct., at Fisher, Sat., July 28.
Franklinton, at F., Mon., July 30.
Denham Springs, at Palmetto, Sat., Aug. 4.
Baton Rouge, Mon., Aug. 6.
Keener Memorial, Wed., Aug. 8.
Baker, at Deerford, Sat., Aug. 11.
Wilson, at W., Sat., Aug. 18.
Zachary, at Ethel, Mon., Aug. 20.
Greensburg, at Pine Hill, Fri., Aug. 24.
Olive Branch, at Oak Grove, Sat., Aug. 25.

H. W. BOWMAN, P. E.

God has given us wonderful gifts and powers. He has given us yearnings and ambitions, property and influence, and with these He must trust us. He will not treat us as serfs and slaves, and He will not violate sacred personality.—Rev. T. A. Cheatham.

Freckles—

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY
THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. • Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. **A source of help and inspiration to every one interested in religious welfare.**

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.

NEW ORLEANS CHRISTIAN ADVOCATE.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana .....Mrs Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi .....Mrs. S. F Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NEED OF PROHIBITION AS A WAR MEASURE.

If there was ever a season when mothers of the land ought to speak through their Representatives and Senators at the National Capitol, it is now, when the question of total prohibition, or taxation of the liquor traffic, is proposed as war legislation. The auxiliaries of the Woman's Missionary Society have been requested to petition their National Representatives to vote for total prohibition as a war measure. Let each auxiliary act promptly, so that their leaders may know that there is conviction and demand for prohibition as a war measure.

DISTRICT MEETING.

The annual meeting of the Corinth District was held with the New Albany Auxiliary, May 3 and 4. New Albany proved herself an ideal hostess and every moment spent there was one of pleasure. The Young People's rally, under the leadership of Mrs. Baker, on Thursday afternoon and evening was very interesting, and it was a matter of rejoicing to note the response from the young people of this district. The report of the Council meeting, given by Mrs. Hobbs of New Albany, at this time was much enjoyed. Friday was given over to business and institutes on our department work, all of which were instructive. The Corinth District may well be proud of its women. One had but to listen, as a number of them appeared in discussion in the institutes, to realize that North Mississippi affords no ahler women. It demonstrates, too, that our educational campaign is doing quiet but effective work. Junior rallies and organization plans were discussed and decided upon, and Corinth was selected as the next place of meeting. It has never been my pleasure to attend a more interesting meeting than this one. The attendance was fairly good, about 35 delegates and visitors being present, while the attendance from New Albany was splendid. Noonday lunch was served by the ladies, with a most charming hospitality, at a down-town cafe. MRS. S. F. RILEY.

JAPANESE WOMEN LIBERATED.

"Of all the signs of progress in present-day Japan, none is more startling than the rise of woman," says an editorial in the English Japan Advertiser of July 28. "After centuries of inferiority in a country that until the last few years has always subordinated the position of woman, self-realization among the Japanese fair sex, the dream of ages, is becoming a fact among the more advanced. As yet there are no suffragettes in the land of Nippon, nor cries of votes for women; but there are many movements which show that the time has arrived for an improvement in the position of woman.

"Instances of revolt from the bondage of Old Japan are not wanting among Japanese women. A few weeks ago Miss Tokutomi, the daughter of a member of the House of Peers, joined the Salvation Army. Her father is famous in Japan as a writer, and also as editor and proprietor of the Kokumin Shimbun; but his pleadings availed nothing in keeping his daughter from leaving her home and entering active work for Christ.

"Several daughters of well-to-do families have refused to marry by the aid of go-betweens, and have asked their parents to allow them a year's acquaintance to determine whether the young men selected are satisfactory. Recently the daughter of a wealthy government official was matched to a young man whom she flatly refused to marry. She is a member of 'The New Woman,' an association which has as its organ a magazine edited hy women and known as the Joo (Queen). Although only twenty years old, she has translated a great part of the works of Ellen Key, and has imbibed her ideas."—Missionary Review of the World.

AUXILIARY SECOND VICE-PRESIDENTS, MISSISSIPPI CONFERENCE.

I have sent to the second vice-presidents whose names were given me as having Junior societies, the leaflets and report blanks for the quarter. Should there be any mistake in the names, or should there he any society failing to receive its literature, please notify me.

KATE A. DRAKE,
2d Vice-President.
Port Gibson, Miss.

RUTH HARGROVE INSTITUTE MERGED INTO A SETTLEMENT.

Because of the splendid development of the public school system of Key West, Fla., it has been decided to merge the Ruth Hargrove Institute into a settlement. The public schools now provide educational opportunities for our Methodist people, as well as for the Cubans, for whom the institute was inaugurated. Two deaconesses, or home missionaries, are to carry on the work at this place.

NEW AUXILIARY AT McCOMB.

Miss Bessie Kearney, the wide-awake Secretary of the Brookhaven District, has recently organized at Centenary Church, McComh, an auxiliary of young married women, and writes that they start out very enthusiastically in the work.

We give the names of the officers elected, thus enabling our Conference officers to secure the information sooner than they would otherwise do:

Mrs. J. A. Hart, President; Mrs. C. O. Stevens, 1st Vice-President; Mrs. W. H. Galloway, 2d Vice-President; Mrs. E. Rohinson, Corresponding Secretary; Mrs. M. B. Turner, Superintendent of Study and Publicity; Mrs. John Godbold. Recording Secretary; Mrs. Chas. Rohinson, Treasurer; Mrs. D. J. Wall, Superintendent Socisl Service. A superintendent of supplies will he elected later.

ATTENTION, MISSISSIPPI AUXILIARIES.

Have you received your Conference Annual? If so, have you read it? On page 44 you will find the report of the Committee on Finance, and the fourth recommendation from that committee reads as follows:

"That each auxiliary treasurer make a definite effort to have her membership roll and dues correspond, and pay one-fourth of the pledge and other specials assumed quarterly."

We are urged to call attention to the last clause, "Pay one-fourth of the pledge and other specials assumed quarterly." At the Council meeting in New Orleans, Mrs. Lewis, our Corresponding Secretary, pledged $5500 for our Conference. We authorized her to do it, and now it is "up to us" to see that this amount is paid in regular quarterly payments. Half of the year has passed and we should have paid into the treasury $2750 at the close of this month.

Auxiliary Treasurers, will you not put forth every effort to see that your half of the pledge is paid? If you do your part, then our Conference Treasurer can do hers, and the Mississippi Conference can meet its obligation in full. Don't let us fail at this time, for the third quarter is always a slack one as far as finances are concerned. If we fail hehind now, and fail again next quarter, the hurden will indeed he heavy for the fourth quarter. Why should we talk of failure in the Lord's work when with His help we can accomplish all things? Now let us remember this, and let every woman put her shoulder to the wheel; and when our reports go in they will show that the Mississippi women have been true to their trust..

WHY WE LOST OUR POWER.

By Billy Sunday.

We have lost our power because we have failed to insist on the separation of the Church from the world. You have lost. The Church is a separate hody of men and women; we are to be in the world, hut not of the world. Neither in your methods or impressions; the Church is all right in the world, all wrong when the world is in her, and the trouble with the Church to-day is that she has sprung a leak. The flood-tides of the world have swept it until even her pews are engulfed; yes, even the choir loft is almost submerged. No more hrilliant man ever stood on two feet than the Apostle Paul, and yet he was consecrated soul and hody to the cause of God. The world has got to see a clean-cut line of demarcation between the Church and the world.

"It is the law of this world that environment answers to need. The eye needs light and finds it; the hody seeks food, and finds it; so with the hungry soul; it can he satisfied."

1793 1917

PRESIDENT WILSON speaks of **Bingham Military School**, Box B, Asheville, N. C., Col. R. Bingham, Supt. as follows:—THE WHITE HOUSE, Washington, June 29, 1916.—It gives me great pleasure to express my admiration for Bingham School. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it. (Signed) WOODROW WILSON.
125th year begins September 12th, 1917.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Saves Doctor's Bills

Instead of calomel and other violent purgatives, which are dangerous as well as nauseating, it is better to use a reliable medicine like

Granger Liver Regulator

Under date of Oct. 27, 1916, J. W. Clark, Lafayette, Ala., R. F. D. No. 4. writes: "I have been using Granger Liver Regulator in my family for years and find it to be a fine family remedy which has saved numerous doctor's bills. I always keep it in my house and would not be without it."
Sold by druggists, 25c a box. Refuse all substitutes.
Granger Medicine Co., Chattanooga, Tenn.

PAINS IN SIDE AND BACK

How Mrs. Kelly Suffered and How She was Cured.

Burlington, Wis.—"I was very irregular, and had pains in my side and back, but after taking Lydia E. Pinkham's Vegetable Compound Tablets and using two bottles of the Sanative Wash I am fully convinced that I am entirely cured of these troubles, and feel better all over. I know your remedies have done me worlds of good and I hope every suffering woman will give them a trial."—Mrs. ANNA KELLY, 710 Chestnut Street, Burlington, Wis.

The many convincing testimonials constantly published in the newspapers ought to be proof enough to women who suffer from those distressing ills peculiar to their sex that Lydia E. Pinkham's Vegetable Compound is the medicine they need.

This good old root and herb remedy has proved unequalled for these dreadful ills; it contains what is needed to restore woman's health and strength.

If there is any peculiarity in your case requiring special advice, write the Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass., for free advice.

FASER'S
PYORRHEA PREPARATION
ANTISEPTIC MOUTH WASH

For the Prevention of Pyorrhea, Chronic Ulceration, Soft, Spongy, Bleeding Gums. Prescrihed by both Physicians and Dentists. For sale hy Druggists at twenty-five cents a bottle, or mailed direct from my lahoratory upon receipt of order with five cents extra for postage. Address
H. M. FASER, Prof. of Pharmacy,
University of Mississippi,
Oxford, Mississippi.

MURINE FOR YOUR EYES

Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust, and to restore healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain. Murine is a Favorite Treatment for Eyes that feel dry and smart. Give your Eyes as much of your loving care as your Teeth and with the same regularity.

YOU CANNOT BUY NEW EYES!

There is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Try it in your Eyes and in Baby's Eyes for Eye Troubles — No Smarting — Just Eye Comfort. Write for Book of the Eye Free.
Murine Eye Remedy Co., Chicago

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.
60c and $1.00 at all Drug Stores.

From the Field

Vernado, La.

Dear Dr. Meek: Since having taken charge of the Angie-Talisheek Circuit, on April 1, we have been devoting a large part of our time in building up the Sunday schools. The assistant Field Secretary, Miss Nell Richardson, has visited each of them and was very helpful in increasing the interest as well as the efficiency of our schools. We have observed Children's Day in each Sunday school. Viewed from almost any standpoint, these occasions were all a success. Great interest was manifested by the children, and large congregations attended each service. As a part of the program at two services, we baptized several infants and received several children into the Church.—C. A. Massey, P. C.

Plain Dealing, La.

Dear Dr. Meek: I am very happy to have the pleasure to report some things concerning the meeting which has just closed. It was a most delightful one. We began on Sunday, May 27, and closed on the following Wednesday night week. The fight continued eleven days. Rev. T. J. Norsworthy, of Yazoo City, Miss., did the preaching. In some way I felt from the very beginning of the first service that we would gain a victory. Doctor, as I write these few lines, I desire to write as I try to preach, that is, out of my heart.

First, the meeting was well attended, and beyond a doubt it was a success. Brother Norsworthy is a wonderful fellow; he undoubtedly is a man of God. He preaches with great power and is one of the most zealous men I ever saw. He won the hearts and confidence of the people and held them spellbound through every service. His sermons were simply fine, being deep and spiritual. He preached once to men only, and twice to women only—these were great discourses. Our church is small and it was packed full, including as many extra seats as we could provide. A good many people stood on the outside, and sat in their cars and listened to the man of God as he told the beautiful story of Salvation, picturing also damnation and hell for the sinner if he failed to accept Christ. It was a most wonderful meeting; people of all denominations came and were very loyal all the way through. The influence was good, for it reached the entire town. We had several accessions to the church, in all about 19; the church was built up and strengthened spiritually. I am so glad and thankful for men who are not afraid to preach the whole truth, and tell people of their sins, for be well assured that the only way to get people to God is to uncover sin. May God bless Brother Norsworthy and make him a mighty power for saving souls. If any of the brethren feel that they need a man of real ability who has a passion for souls, Norsworthy will bear the test and be found worthy. May God bless the editor, who is giving us a good paper. Pray for us.—C. B. Powell, P. E.

A LAYMAN SPEAKS.

Dear Dr. Meek: I have been reading very closely everything that I have seen on the subject of unification. I have been with you all the way through, and will be with you to the end. I cannot see how any true Southern Methodist could be otherwise. We have a great Church and cannot afford to give our all to an oppressive majority to rule over us—never! You are giving us a good paper. Our pastor, Rev. C. A. Schultz, is in fine favor with everybody.

A MISSISSIPPI LAYMAN.

Boils Disappear.

Away back in 1820 a North Carolina physician compounded an ointment for treating boils and other affections of the skin. So successful did this preparation work that its fame soon spread. To-day it will be found in a vast number of homes. If you suffer from boils, carbuncles or other skin eruptions, ask your druggist for a 25c box of Gray's Ointment. It is also an effective protection against blood poison resulting from abrasions of the skin, cuts, sores, bruises, burns, etc. If your druggist does not sell Gray's Ointment, send us his name and we will send you a generous FREE sample postpaid. Address W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

FROM BROTHER ELLIOT.

Dear Brother Meek: I am just back from our "Efficiency Conference" at Grenada. We had a great time.

I wish that you could have been with us at our district conference, recently held in Coffeeville. It was the best one that I have ever had the pleasure of attending, and I will tell you why it was so: It was because Brother Felts, our able presiding elder, stressed the spiritual side of the work. Why, he actually in the regular business sessions at times suspended business and turned the proceedings into experience meetings. Too much could not be said in praise of Brother Felts and the work that he is doing. Keep your eye on the Holly Springs District. I wish that all the people in our district who claim to think that our preachers are preaching only for money could have been at our conference when Brother Felts called for volunteers to go with him this summer and hold revival meetings in sections where they have had no such services in years. (We have many miles of such territory in our district.) I believe that every preacher stood up in response to this call, and most of them had tears in their eyes. May God bless the preachers! They are the best men on earth. May the Lord continue to guide and sustain you in your great work!

B. S. ELLIOTT,
Lay Leader, Holly Springs Dist.

MORNING IN THE HEART.

Morning in the heart is a more wonderful thing than morning in the heavens. God can give daybreak along the horizon to anybody. Indeed, day succeeds night with such clock-like regularity that we lose sense of the wonder of it. But morning in the heart is a still greater thing. It may come at midnight and amid pain. Sometimes pain is God's call-boy to "stab our spirit wide awake." But whenever it comes God always gives it. He may use human ministrants, but He is the renewer of the morning of the heart. Thank God for day, whether it comes over the hills of difficulty or mirrored in the river of doubt, or flashed back to us from the eyes of our friends. Morning in the heart is a miracle. There are few greater that God can give.—George Clark Peck.

UGH! A DOSE OF NASTY CALOMEL

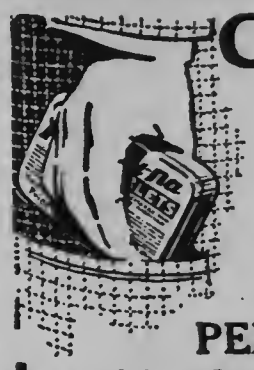
It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

DR. TICHENOR'S ANTISEPTIC FOR THE FACE AFTER SHAVING



Carry This Box In Your Pocket

Then you are fortified against colds and indigestion. Both proceed from the same cause—congestion of the mucous membrane, which becomes gorged with blood and loses its tone.

PERUNA INVIGORATES

dispels the inflammation, helps the blood circulation, drives out the waste matter and tones up your entire system. A box of Peruna Tablets in your pocket offers the opportunity to check an attack at the very start. It's a convenient way to secure regular treatment, too.

At your druggists; 50 cents.

THE PERUNA COMPANY . . . Columbus, Ohio

L&N **Take the LOUISVILLE & NASHVILLE RAILROAD**
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES
—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX.	$16.10		
Kingsland, Tex. .	$23.30	Alpine, Tex. .	$38.40
Comfort, Tex. .	25.60	Marfa, Tex. . .	39.50

Tickets on Sale Daily to September 30 Inclusive
Limit October 31, 1917

CALIFORNIA

Tickets will be on Sale June 15 to Sept. 30, Inclusive; Return Limit of 90 Days from date of sale, not to exceed Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent or Write

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.

J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

Write for Booklet on the Wonders of the "Apache Trail" of Arizona

THE ADVOCATE OF JUNE 14.

To the Editor: Whether from within myself, or from the character of the issue, I want to express my appreciation of the Advocate which came in the morning mail as one of the very best which has come from the press, even if it did lack one of Sam Steel's spicy contributions (he ought to write more). While Ramsey's article on "Special Days" occupied the last place, it is up towards the first in suggestiveness, for most assuredly have these special days been multiplied, and the pastor who regards them is so denied the right to exercise any initiative, that he can scarcely open a copy of his Minutes without recalling the sentiment of the Psalmist, "Mine enemies reproach me all the day long," and doubtless Ramsey has written the experience of nearly every pastor when he says, "most of these calls for extra days find their way into the wastebasket;" for even Daniel's "time, times, and a half time" would not suffice to provide for all these days. Whether they find their way to other parts or not, this pastor finds that calls (oftener than weekly) from Bureaus, Boards, and charities, if responded to, would exhause the treasury of most churches beyond ability to support the home fields.

Dr. Battle's contribution, whicb covers two pages, is good reading, according to my thinking; and, while it will doubtless be turned aside by some because of its length, he who does so will be the loser. I like "Under the Flag," by Williams, too. Such contributions as these two are edifying to helpfulness upon the burning question of unification. And Dr. Lovett "plows close the corn" in his suggestion that all of the concessions have hitherto been required of the Church, South, and reminds us of the admonition in Matt. 5:23 and 24. Dr. Battle's paragraph on "Dr. Blake on Wastage" would suggest that consistency which is a jewel.

Unless we can have a unification which casts out all fear, it would be better not at all. More than once in my life I have been charged with being unnecessarily candid; but, Doctor, this very delicate and momentous question demands the severest candor. I recall a statement of Bishop Turner, of the A. M. E. Church, who, when responding to a speech of welcome made by the pastor of the white church of the city, said: "While we appreciate your words of welcome, we don't want white folks in our churches; we are willing to be distinctly a church of Negroes." In explanation, he made it plain that no offense was intended, but that for the Negro's greater development they counted it a necessary position for their Church to take, and the statistics both in membership and property (they exceeding every other Negro branch) justify their position.

At this very writing there is being held in the city of Nashville a great gathering of colored Baptist Sunday school workers, which is a separate body from that of the white Baptists of the South, and which represents the only Church among the colored people that at all approaches the Methodist branches. If I have received the correct idea of the Church in any or all of its branches, it is, above all, a social organization, and through this medium is the salt of the earth; therefore, that which produces the closer bond socially will do the greater work religiously.

Last, but not least of your contributors, is Rev. C. Huntington in his appeal for the Christianity of the home in the article entitled "They Have no Prayers in Their House." The Methodism of to-day is suffering more at that point than any or all others. Other suggestions from this copy are worthy of emphasizing, but I must quit or run the risk of the waste-basket.

T. B. HOLLOMAN.

Vicksburg, June 14, 1917.

READ BIBLE IN A YEAR.

The following plan of reading the Bible through in one year has been found satisfactory and is recommended as a guide:

January—Read Genesis, Job and John.

February—Read Exodus, Romans, Leviticus, Galatians.

March—Read Numbers, Deuteronomy, Hebrews, James.

April—Read Matthew, Joshua, Judges, Ruth.

May—Read First and Second Samuel, Psalms, 1-72, Mark.

June—Read First Chronicles, Psalms 75-150, Luke, Proverbs.

July—Read First Kings 1-11, Second Chronicles, Ecclesiastes, Song of Solomon, Acts.

August—Read Jude, First Kings, 12-22, Second Kings 1-17, Second Chronicles 1-28, Jonah, Joel, Amos, Hosea, Zephaniah, Obadiah.

September—Read Second Kings, 18-25; Second Chronicles 29-36; Isaiah, Micah, Jeremiah, Lamentations, Habakkuk, First and Second Thessalonians.

October—Read First and Second Peter, Nahum, Ezekiel, Daniel, Esther.

November—Read First and Second Corinthians, Ezra, Ephesians, Philippians, Colossians, Haggai, Zechariah and I, II, III John.

December—Read Nehemiah, Malachi, Titus, Philemon, First Timothy, Second Timothy and Revelation.

Nuxated Iron Should Be Used in Every Hospital and Prescribed by Every Physician

Says Dr. Howard James, late of the Manhattan State Hospital of New York and formerly Assistant Physician Brooklyn State Hospital.

It quickly enriches the blood, strengthens the nerves and puts most astonishing youthful power and vigor into the veins of both men and women. It often increases the strength and endurance of delicate, nervous, run-down folks 100 per cent. in two weeks time.

Opinions of Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York, Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon Jefferson Park Hospital, Chicago, and other physicians who have tested Nuxated Iron in their own private practice.

In a very interesting and instructive discourse on the great values of plenty of iron in the blood, Dr. Howard James, late of the Manhattan State Hospital of New York and formerly Assistant Physician Brooklyn State Hospital, said:

" 'Say, Doctor, that there stuff is like magic.'

"Previous to using Nuxated Iron, I had been prescribing the various mineral salts of iron for years, only to meet complaints of discolored teeth, disturbed digestion, tied up, hardened secretions, etc., when I came across Nuxated Iron, an elegant, ingenious preparation containing organic iron, which has no destructive action on the teeth—no corrosive effect on the stomach, and which is readily assimilated into the blood and quickly makes its presence felt by increased vigor, snap and staying power.

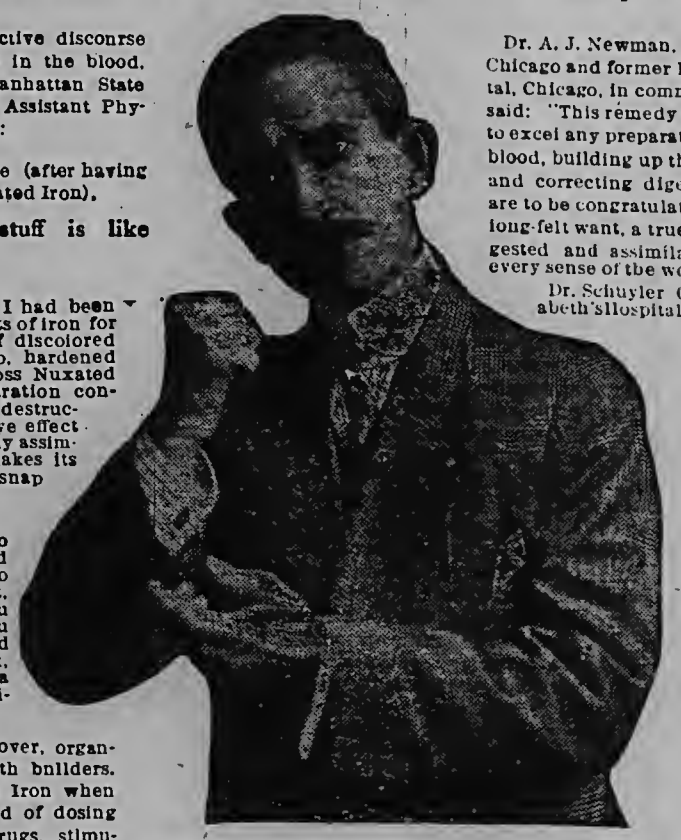
"Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron.

"As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or run down, instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages, I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by a lack of iron in the blood."

"Thousands of people suffer from iron deficiency and do not know it.

"If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of nuxated iron, three times per day after meals for two weeks. Then test your strength again and see how much you have gained. From my own experience with Nuxated Iron, I feel it is such a valuable remedy that it should be kept in every hospital and prescribed by every physician in this country."

Dr. E. Sauer, a Boston physician, who has studied both in this country and great European Medical Institutions, was asked what he thought of Dr. James' remarks. In reply, he said: "I fully agree with Dr. James. People need more iron. There can be no strong, vigorous iron men and beautiful, healthy women without iron. Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact, a young man he really was, notwithstanding his age. The secret, he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in—now at 50, after taking nuxated iron, a miracle of vitality and his face beaming with the bouyancy of youth."



Dr. Howard James, late of the Manhattan State Hospital of New York and formerly Assistant Physician Brooklyn State Hospital tells physicians he believes that more Nuxated Iron should be prescribed to meet the great problem of iron deficiency with its attendant symptoms of weakness, nervousness, lack of vitality, paleness, and generally rundown conditions.

WARNS AGAINST USE OF ORDINARY METALLIC IRON so commonly taken by most people.

Dr. A. J. Newman, late police Surgeon of the City of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, in commenting on the value of Nuxated Iron, said: "This remedy has proven through my own test of it to excel any preparation I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders. The manufacturers are to be congratulated in having given to the public a long-felt want, a true tonic supplying iron in an easily digested and assimilated form. A true health builder in every sense of the word."

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York, was also asked what he thought of Nuxated Iron. In reply Dr. Jaques said:

"I have never before given out any medical information or advice for publication as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

The next to be consulted was Dr. Ferdinand King, a New York Physician and Medical Author, who said:

"I heartily concur in all that Dr. James has said, only in some respects I would go further. Dr. James forgot to mention how foods lose their iron value by improper methods of cookery. In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked are responsible for another grave iron loss. Therefore, if you wish to preserve your youthful vim and vigor to a ripe age you must supply the iron deficiency in your food by using some form of organic iron—Nuxated Iron—just as you would use salt when your food has not enough salt."

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 26. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3291.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 28, 1917. CHAS. O. CHALMERS, Publisher.

THE BURNING BUSH.

By James M. Hayes.

(From the author's lately published volume, "The Grave of Dreams and Other Verses.")

Strange thoughts are ever in my mind,
Strange doubts that grieve me when I pray;
In faith I can not comfort find.
And God seems very far away.
In days long dead He spoke to men,
O, would that I were living then!

A rose-tree in my garden grows,
Its perfume is as incense rare;
It bends with many a scarlet rose
That speaketh of a Presence there.
O, bright red lamps, you seem to say
That God is not so far away!

And so before my rose-tree bright
My sorrows and my doubts give way;
No longer twilight, gloom, and night,
But sunrise, glory, and the day.
My garden-walk His feet have trod;
This burning bush enshrines my God.

PRESIDENT WILSON'S APPEAL TO THE SUNDAY SCHOOLS.

To the Officers, Teachers and Scholars of the Sunday Schools of the United States of America:

The present insistent call of our beloved country must be heard and answered by every citizen of the United States in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battlefield, while others will make the Nation strong by their patriotic gifts and support to the common cause. It is therefore highly fitting that the Sunday schools of the Nation should observe a special patriotic day, and on this occasion should make a special contribution to the American Red Cross for the alleviation of the suffering entailed by the prosecution of the present war. It is my earnest hope that your generosity may be unstinted in this, the hour of the Nation's need, and that this special day may mean much to you in the understanding of the cause for which our beloved land now contends.

WOODROW WILSON.

THE MOST IMPORTANT FACTOR.

There have long been many who seem to think that education and culture can transform and uplift humanity. They apparently proceed upon the theory that the diffusion of knowledge will rid a people of their vices and ills and fit them for high living and noble doing. But this is an entirely mistaken conception, which is being constantly disproven by the developments in actual life. A striking illustration of this is seen in the breakdown of German "kultur," which for decades was applauded by the whole world. Not only did it permit the millions of Germany, with all their efficiency, to become dominated by ideals of such a character as to plunge nearly the whole planet into the most colossal war of all the ages, but this highly educated people have, furthermore, shown themselves capable of perpetrating cruel and shocking barbarities, scarcely surpassed in the annals of the race. The Literary Digest of June 23 shows that among those who are intoxicated with amazingly arrogant notions of Germany's superiority and right to dominate other nations are included practically all her men of greatest distinction in the realms of art and letters, such as Wilamowitz-Mollendorf, Harnack, Wundt, Oncken, Eucken, Haeckel, Naumann, Rohrbach, Sombart, and Listz.

But we do not need to go abroad to find an illustration of the fact that learning and culture do not necessarily give rise to a high and vigorous type of religion. New England has long been the literary center of the United States, and yet perhaps we find there to-day the most anaemic type of Christianity to be discovered within the bounds of our Nation, existing side by side with more cults and unsound faiths than any other section of the American Union can furnish. The right kind of education must have respect to the three-fold nature of man—his mind, his body, and his moral powers. Hence only an education that is pronouncedly Christian can do for a human being that which needs to be done, namely, to strengthen and build him up in all his possible capacities.

But it should be kept in mind that all education that claims to be Christian is not truly so. Christianity is something more than a mere name. Many Church institutions are but feeble promoters of the Christian religion; they contribute very little toward a true and vital spiritual upbuilding of their students. Doctrines, however sound, cannot of themselves renew the moral natures of men and make them robust and vigorous. The utmost that they can do is to lead those who accept and act in harmony with them to the living, transforming agencies of redemption. These are the Father and Son, working through the Holy Spirit, whom they have sent forth into the world.

This Dynamic Power of religion is the great need of mankind—the only force that can regenerate and uplift the fallen millions of the race. Other agencies may help to make a people better, but left to themselves they can but fail, even when at their best. A Divine quickening and strengthening of the soul alone can produce noble, unselfish, Christlike men and women. The strange thing is that we are so prone to forget this fact and turn to other expedients in our efforts to help those about us. He does the most for his fellowmen who brings them into conscious touch with the living God. Any church that is a vehicle for the working of Divine power, whatever may be its human equipment and resources, will accomplish on earth results that will outlast the stars. A deep and controlling conviction that this is true would soon usher in a brighter and better day for our own land and all the world.

WE KNOW BUT LITTLE OF THE FUTURE.

It is quite the fashion nowadays for speakers and writers to tell what we shall find to have come to pass after the present mighty war has ended. It is proper for us to consider what will likely be the needs of our own country and the world after the cannons shall have ceased to roar and to try to be ready, in so far as we can, for the most important demands that we think may be made upon us. But while there are some things that may be foreseen, we have but little faith in the copious predictions that are now poured forth as to the results that will be achieved by the vast and bloody conflict now raging. The finite mind can see but dimly into the future. A few years ago we heard one of the ablest ministers in the Nation, in delivering a public address, sneer at military schools, saying that there was no need for them in this age of the world and that they would all soon go out of business. Yet to-day even all our Church colleges are having to add military training to their curricula. What the coming years have in store for humanity only God can tell. As the Wise Man said, We do not know what a day may bring forth.

THE SUBMARINE VS. THE AIRSHIP.

The Outlook of June 20 declares that if Germany wins the war, which it thinks is scarcely possible, it will have to do so by means of submarine boats, while if the Allies conquer, which it is declared they must, they will find their victory in the air. It may seem to some at the first blush that this claim is somewhat fanciful, but it ceases to appear so when one realizes that in this modern day aviators are the eyes of an army. So if one side can dominate the atmosphere above the battle lines it has two great advantages: It is able to discover the maneuvers and weak points of the opposing forces, while, on the other hand, the enemy can discern nothing and has to fight, so to speak, like a blind man. It is in recognition of these facts that the United States has set herself energetically to the task of producing a large number of air machines and the training of thousands of aviators. The Outlook advocates the spending of a billion dollars in the development of this arm of military service, which would be a tax of $10 per capita on the population of the United States. This would be money wisely expended if it would help to save the lives of the thousands of our brave boys who will soon be on the firing line. Truly, we are living in a wonderful, as well as perplexing, age.

BY WAY OF SUGGESTION.

The following from the Presbyterian Journal applies as well to Methodist as to Presbyterian pastors; so we pass it on:

"Are our Churches carefully considering the duty they owe their pastors, in these times of high cost of living, by adding something to the salaries which they are paying? Many of our noble pastors are undergoing real trial. We know this to be a fact. They are naturally reticent about the matter. They will be the last to make any request or suggestion concerning a more adequate income. Let the people take the initiative and help their faithful, uncomplaining servants."

MUCH FROM LITTLE.

The Rev. Hunter Davidson.

Just a seed—it fell to earth,
Full rich it grew and came to birth
In greening stem and gorgeous bloom—
Then beauty blessed the saddened room.

Just a thought—but power it had
To make a heart full sweet and glad,
Because it pulsed of love and life,
And sang of hope amid the strife.

Just a word—'twas sweetly said,
A downcast soul it comforted,
And then, like light, it sped along—
An echo from an angel's song.

—Southern Churchman.

THE LAW OF ENLARGEMENT.

Doing nothing for others is the undoing of ourselves. We must be purposely kind and generous or we miss the best part of existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good by doing good for others.—Horace Mann.

"KNOW THYSELF."

Here is the prayer which every Christian ought often to make: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any evil way in me; and lead me in the way everlasting." It is the part of cowardice and of criminal indifference to disregard the tendencies in our lives that are destructive. We may well welcome anything whatever that points attention to the defects and indicates the remedy.—Southern Churchman.

AN UNFAILING SOURCE OF HOPEFULNESS.

Fellowship with Jesus Christ is the best possible means of preventing depression, discouragement or worry. "They that wait upon the Lord shall renew their strength." When a man's mind and heart are full of faith he is in a healthy condition. It is a matter of common observation that despair and suicide prevail more among the utterly irreligious and the infidel than among those who with all their shortcomings still have trust in Christ.—Presbyterian Journal.

INTELLIGENT BIBLE READING NEEDED.

One of the most fruitful causes of poverty of Bible knowledge on the part of many who pose as Bible students is their study of the word in detached passages. It is a method applied to no other book. It grows out of an exaggerated way of putting the principle of plenary inspiration. That inspiration applies to the smallest parts of the Bible in their relations to their context or to the whole book of which they are a minor part. The plenary inspiration principle shows out more fully and beautifully in the reading and study of whole books than in the attention to isolated passages. An earnest plea should be made everywhere for the reading of the Bible a book at a time. Some portions of the Scriptures are so constructed that only such a reading can be truly intelligent and helpful.—The Presbyterian.

THE POWER OF PRAYER.

"Praying always." (Eph. 6:18.) The soul of man is like a kindled brand; so long as the air breathes on it, it will retain till the last its genial warmth and crimson glow; but let the air stagnate around it, and flake on flake the white ashes will gather over it, and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is to the glowing brand that prayer is to the soul. Let the man or the woman live a prayerless life, and all the light and the fire and the glow, all the wisdom and generosity and love will die from it, because these are the result of spiritual grace from above; and covered with the dead, white embers of its own selfishness and pride, it, too, will be cold and dead and hard—a useless thing, half consumed with impenitence and sin.—F. W. Farrar.

THE WAR AND THE COLLEGES OF THE UNITED STATES.

By Rembert G. Smith, D. D.

The entrance of the United States into the war which has been raging in Europe for nearly three years marks the beginning of an epoch of tremendous changes in our national life, changes which are as yet but dimly seen by many. It is of the highest importance, however, that we discern the signs of the times and draw from them the correct deductions. If the stars of our duty, which should also be the stars of our destiny, are not clearly envisaged there is no hope that the Ship of State can be safely guided through the perilous seas into which she is now sailing. We need nothing more than the clear insight of the true prophet by which he can see through the thick clouds of war the abiding principles of our national life which shine serenely on in the heaven of our steadfast hopes.

The war means vast changes in all phases of our nation's life, and these are assuredly inevitable; and while this should be faced, at the same time every effort should be put forth to see that there be no impairment of our ideals and no adjournment of any activities necessary to secure the gains of the past and to promote the progress of the future. War is waged at a tremendous material and spiritual cost; its debentures can only be defrayed by the arduous and bitter toil of our children and of our children's children; but it is a crime approaching in heinousness that of infanticide to impose upon them any heavier burden than is absolutely necessary.

One of the first as well as one of the most far-reaching changes in our life which the war will bring will be in our educational activities. For nearly three years the universities and colleges of Europe have been empty and scholars have been changed into soldiers. It is true that thousands of our college students will go into our army, indeed have already gone as the conscription bill calls for the registration of men from twenty-one to thirty years old, and the large majority of the men in the junior and senior classes in our colleges and universities are twenty-one or more years old. It is not improbable, however, that the Government, in recognition of the need for trained men, will exempt many college students from service in the army or navy. General Wood has recently said that a college student can best serve his nation, at least in the near future, by giving himself with all possible diligence to his college work. In fact, there is as yet no real reason why our colleges and universities should be emptied so that our training camps and cantonments be filled. If we have this result soon, it will probably be not because of the selective draft, but because of a kind of stampede on the part of our young men and their parents. This stampede will result in the premature enlistment in the military arm of thousands of our young collegians or in their taking the places in our commercial and industrial life made vacant by the response of men to the demands of our army and navy. It is certainly very desirable that such a stampede be prevented.

Not only our own welfare, but the welfare of the world demands that our educational life be interfered with as little as possible. In a day the United States has become the educational center of the world, and the guidance of the race into enlightenment, both scientific and religious, will devolve upon us in a large degree at the end of this war. We should shake off our spirit of subserviency to European education and assert our intellectual independence, and we have the chance to do it, but the time grows short. As it is now, even in our theological seminaries, we are drearily and dryly debating the impotent irrelevancies of German criticism while an insurgent and self-indulgent luxuriousness and a Christless commercialism ignore the Church or laugh her to scorn. In Germany the powerlessness of von Harnack as representative of German so-called Christian scholarship has resulted in the unrestrained power of von Hindenburg as he incarnates materialistic militarism. The nation that in its speculative life rejects the authority of the Decalogue, and, as it were, crucifies Christ afresh upon the cross of rationalistic doubt and sceptical criticism, will connive at the martyrdom of Armenians by Turks, tear up its own solemnly signed treaties, overrun and ravage helpless Belgium, sink hospital ships, and murder with bombs and torpedoes defenseless women and children; and call it all the program of Kultur. All of this is the result of a loss of faith. Faithlessness is the forerunner of frightfulness; error evolves into terror. A church anaemic in agnosticism and apostate from the authoritative affirmations of God's Word is a weak witness of a world rushing to ruin under the momentum of forces of darkness so mighty that only a pure and powerful Church could have restrained them.

Nor should we forget that in the long run truth alone can destroy error. It will not be on bloody battlefields or ensanguined seas that Germanism will be defeated. Evil practices proceed from evil principles, and no sort of force can prevent the tragic sequence. To the colleges and universities of the United States has come the great opportunity and the manifest duty of leading the world out into the light of a really Christian education, and there should be no cessation of our educational activities. The continuity of American culture is necessary for the crushing of Prussian Kultur. If need be, let the sacrifices of parents and of their sons be greater than ever in order that the bloodless battles against error may be waged without surcease in our colleges and universities; and while patriots buy Liberty Bonds, as well they may, let them give with patriotic liberality to our institutions of learning, which are not only our hope but the hope of a race ravaged and desolated by the bloody Myrmidons of modern error.

Marietta, Ga.

"THE CRUX OF UNIFICATION."

An Open Letter to Dr. J. J. Wallace, Editor.

(This "Open Letter" in reply to Dr. Wallace developed the recent discussion in the public prints concerning the restrictions in the Oklahoma plan of unification. We are reproducing it by request.—Editor of Advocate.)

Respected Sir: In the "Pittsburgh Christian Advocate" of April 12, 1917, of which you are the editor-in-chief, appeared an elaborate editorial on "The Crux of Unification." That number of your "Advocate" presumably at your instance, was mailed to me for my consideration, as a member of the Joint Commission, of said editorial, I assume. I have read the editorial more than once with deep interest. I make reply thereto in an open letter to you, which, if published by you, as I desire, may then be copied by other papers.

The editorial is, to my mind, more hortative than argumentative; in fact, is so cock-sure declarative, and is so bottomed on naked assumptions as to leave little room outside for argument of the "Crux," or Negro problem. No two human minds have been cast in the same mold. The differences are as multiplied as the minds, and out of these differences have originated multiplied churches, or church organizations. They are the products of diverse, not preverse, views. And it stands to reason that the various churches, fitted for and to varying minds, succeed more abundantly than if all minds had to square themselves with one iron-clad rule, or church organization. I assume that no one knows, nor can know, whether the consolidation or unification, of any two church organizations would or would not produce larger desired results than if operated independently of each other. Persuasive reasons for and against can be adduced, but knowledge not obtained. Now, if my reasoning be sound, your opening declaration—"The unification of Methodist Churches now under way is an imperative demand of the age, of the kingdom of God and of the teaching and spirit of Jesus Christ"—is a dogmatic assertion unsupported by proof. Whether the kingdom of God, if personified, is, or is not, making any demand at all as to the organic union of the two Methodist Churches, themselves not divine but human institutions, no mortal knows nor can prove; and if so, whether pro or con, no one knows

nor can prove. Your assumption is mere declaration, manifestly lacking proof. Therefore, to assume that Jesus Christ taught that the unity of the Spirit demands the unification of church bodies is a glaring perversion of the Scriptures, I maintain.

A church organization is either divine, or it is not. We know it is not, for it is human made. It is a business association and should be conducted on business principles like other lawful organizations designed for profit or pleasure, though striving for higher ideals; but in this it is made no less human, nor by it made divine. The Church of God comprises all the saints of all races, whether in a human organized church or not. Therefore, if the effort of the two Methodist Churches to unify shall fail, that the failure of these two human inventions to work as a unit instead of separately, will inflict "deep wounds in the body of Christ," is a far-fetched conclusion; is simply an "ipse dixit," unsupported by a known fact, and resembles much a product of emotional insanity.

You state that the "crucial difficulty" is "the status of the Negro membership in the United Church," then, on the assumption that the Negro should and must be an integral part of the Unified Church, you leave nothing for controversy as to that problem, but treat it as soived. Then, very consistently and in a fatherly way, you proceed to inform us "that the difficulty which involves sacrifice and painful experiences Christian people must face. It is in bravely meeting and overcoming such difficulties, in bearing the cross, that we should show ourselves to be worthy of Christ." And then you sternly notify us that any solution offered of the problem other than the inclusion of the Negro in the United Church must be "resolutely rejected," for it would be the practical denial of the fundamental fact that men are one in Christ. "But so far as the Church is concerned the races thus brought together for weal or woe must be included in the one fellowship; for in Christ Jesus there can not be white nor black, etc."

The purely ethical principles announced I am not controverting, but he it remembered, that a total misapplication of sound principles as certainly leads to error as do unsound ones. About half a century ago the Methodist Episcopal Church, South, had in her membership a large colored contingent which had just emerged from bondage into freedom and citizenship, and, logically, while retaining membership those newmade freemen should exercise all the rights of other members in church government. On account of racial differences a Negro problem arose which was solved by the separation of the colored contingent from the whites into the Colored Methodist Episcopal Church, which solution proved to be an unmixed blessing to both races. The tenor of your argument is that our Church should have remained a mongrel church; and that because of the happy solution of the problem, as it was solved, it was a "practical denial of the fundamental fact, that men are one in Christ." And you wrench the ethical principles into a misapplication to prove that the organization of that colored church, which has been one of the world's most potent agencies for the uplift and the Christianizing of the Negro race, was conceived in sin and born in iniquity; and that the act was so heretical as to cut both churches off from being "even a branch of the holy catholic Church." So runs the editorial into bald absurdity. One in Christ—in the Church of God—and a oneness in a human organization, are so different it makes me wonder why intelligent persons, not a few, use the two as meaning the same.

The Oklahoma plan for a solution of the Negro problem is grounded on racial differences and distinctions. These are recognized throughout all nations both civilized and uncivilized. They are founded on the immutable and inexorable laws of Nature. The whites and the blacks are the two racial extremes. God made them white and black, and purposely so. And while in Christ Jesus there is neither white nor black, yet on this habitable globe anywhere, everywhere, in any human organization or out of it, both races exist distinctively, polluted in part, it is true, on account of the violation of Nature's law by miscegenation.

The Oklahoma plan is not only in accord with the highest ideals of elevated social conditions, but also with the civil laws of the Southern States, where intermarriage between whites and blacks is made a felony; where mixed schools and intermingling of the races in travel on the railroads and in street cars are prohibited. Experience has taught that each of these laws is wholesome and beneficial, and as much so for the Negro as for the white person. The first conserves the purity and integrity of the races, which should be preserved, or else the index finger of Nature points in the wrong direction, and is misleading. Miscegenation, even when permitted in wedlock by local law, is revolting to the Southern mind and heart, and instinctively so.

The law segregating the two races in railroad and street car travel, derisively called the "Jim Crow" law, protects the Negro from the rude insults of the ruffian element of the whites, and saves the white women from the impudence of the insolent class of the Negroes which so often provoked conflicts in which the weaker race was always the sufferer. The racial separation in schools prevents friction and stands as a bulwark against the social equality of the two races, a thing intolerable to the typical Southerner, as well as to Caucasians generally everywhere. Every one of these laws is written in Nature's code and is founded in common sense, and is buttressed by and hedged about with a convincing experience. A colossal hybrid Unified Church might approve and teach those things at variance with the laws of God, as interpreted by the Southern folk, and hostile to the civil laws of the Southern States, but only friction would result, for it is a condition, and not simply a theory, that can no more be changed than you "can bind the cluster of the Pleiades, or loose the bands of Orion." And yet, your editorial means nothing less than to present such a dilemma. The Southern Church shall "bear the cross"—the Negro cross sought to be profanely substituted for the Cross of Christ—or is to be anathematized as not having "received the commission of the holy catholic Church, and is not even one of its branches." If that be not fanaticism gone to seed I have never witnessed a crop of that pernicious thing.

My dear sir, the Methodist Episcopal Church has taken one step towards the Oklahoma platform. That one step was to separate the Negroes of that Church into separate Annual Conferences. One more stride would put it squarely on the Oklahoma platform, and then we would be brethren in unity. The one step as clearly recognizes the racial distinction as would two. In reason how can you escape the logic of the argument? You segregate the Negro, but give him only partial liberty of action, and stunt his growth in race consciousness; we also segregate him but concede full liberty of action that would develop racial pride and manhood. But, as the lecture runs, the last is hostile to "the fundamental fact that men are one in Christ," while the first does not "wound the body of Christ!" If there be consistency or logic in such reasoning it lies so deep as to be far beneath the depth of my mental penetration.

As already stated, the Southern Methodist Church is wisely in accord with the social and civil conditions in our Southland, and so are the members of the Methodist Episcopal Church in the South; and Doctor Blake represents them as more strenuously so than are the Southern Methodists. But as a condition precedent for entrance into the Unified Church it is demanded that the Methodist Episcopal Church, South, shall stultify herself as to her action of half a century ago, and falsely and hypocritically admit that it made a sinful error in setting apart her Negro members into an independent Negro Church, and being thus qualified she will be privileged to join in organizing a mongrel Unified Church whose basic principles, or one of them, would be to antagonize the entire civil and social conditions in the South. Can any one be so insanely credulous as to believe that the great body of the membership of the Methodist Episcopal Church, South, can be duped into such a trap by the specious declaration that "God is behind the unification movement and it can not fail?" What his will is in the premises I do not know, and I guess I know about as much about it as does any one else. If the Unified Church is ever built it will have to be constructed and conducted on business principles, just as other human organizations are, or it will be a stupendous failure.

But you set the lines hard and fast and tell us what the admission terms are; and you are doggedly joined in your demands by the editor of the Northwestern Christian Advocate, who frankly and bluntly informs us that we must take the Methodist Episcopal Church just as it is, regarding the Negro, "or not at all." Very well, brethren, wo are thankful that our will is a determining factor still, and rejoice that the religion of Jesus Christ imposes no such impossible conditions, nor ever demands a sacrifice of self-respect and manhood; nor makes itself a thing to be despised and loathed, but is gentle, pure, refining and elevating, and accords with the highest ideals of our God-given natures when they are not corrupted by a vicious education that would destroy the comely order of things arranged by Omniscience on the trestle-board of Nature!

You state that the Negro can not be forced out. That is true; he must go voluntarily if he goes at all. That is your problem, not ours. Many years ago we had a similar problem and settled it beneficially to all concerned, and, therefore, wisely. In reason we can not unsettle it and stupidly involve ourselves in afflictive entanglements from which we happily extricated our Church in the long ago. I dare say, that you, like the editor of the Northwestern, do not expect the Methodist Episcopal Church, South, to comply with your demands. And you frankly say, that you will not even suggest to the Negroes a separation into an independent Negro Church. No, no, for "Ephraim is joined to (his) idols" as the body of your editorial shows.

You assert that the Commission was appointed to devise a plan for uniting two churches, and not for the construction of two. In this you err as to the Southern Commissioners, for they are under instructions not only to unify two churches, but to provide for an independent church for the colored Methodists.

I am so devotedly attached to my Church, in whose communion I have been for sixty-nine years, that no ingenuity of mortal men can ever construct another Church I will love so well. I have my prejudices, for I am human; but when I accepted a place on the Commission I got upon the Oklahoma platform which stands for unification on the conditions therein expressed. I stand there loyally, as in duty and honor bound, and will obey the instructions given me by the General Conference of my Church to the letter and in the spirit of that body as I understand them, and will aid, so far as I may be able, in the organization of a Unified Caucasian Methodist Church, and in promoting an independent Colored Methodist Episcopal Church which would foster Christian manhood in the African race and develop leaders of men and in thought such leaders by force of intellect as have been produced by the independent Colored Churches in the United States, and thus throw "wide the door of hope" to every Negro child living and yet unborn. If this offer, in the Oklahoma platform embodied in substance, be rejected by your Church, as advised by you, and by all of your church papers, so far as I am advised, I will regard the rejection as in conscience done, for I charge not insincerity of purpose to you or to your great Church. But if the two Churches reject each other's propositions, after the earnest and prayerful efforts made to unify, it will be proof conclusive that the move for unification was premature, if not indeed illogical and impossible so long as millions of people have differing minds which can not be herded into one human organization as a unit.

The foregoing are my individual views; I am not authorized to speak for any other but myself.

Most respectfully and cordially,

E. C. REEVES.

Johnson City, Tennessee.

The greatest example of faith we know is that of Jesus going away and not calling legions of angels to spread the Gospel, but leaving it to Peter and others.—Moody.

Church News

At the late Commencement of Emory University the degree of LL.D. was conferred upon Bishop J. H. McCoy. This honor was well merited.

Miss Nina Wilson, a daughter of the late Bishop A. W. Wilson, recently underwent an operation at the Maryland University Hospital. She had been ill for some time.

Rev. G. H. Crowell, formerly President of Henderson-Brown College, in Arkansas, has been elected to the presidency of Logan College for Women, at Russellville, Ky.

The Arkansas Methodist says: "Bishop Denny makes the very wise and timely suggestion that pastors carefully keep a roll of the men who may go to the army from their charges and try to keep in pastoral touch with them."

Mr. L. B. Whitfield, a Methodist layman of Montgomery, Alabama, has given $1200 to pay the expenses of some young preacher for four years at the Candler School of Theology. So reports the Wesleyan Christian Advocate.

The South Carolina Southern Methodists have a campaign on to raise $300,000 for their schools in that State. Rev. F. H. Shuler, the Commissioner leading in the canvass for funds, reports that $150,000 of this amount has been pledged.

Dr. Elam F. Dempsey, of Emory University, is gathering material for writing a life of Bishop A. G. Haygood. If any one has matter of any kind that would prove helpful in the discharging of this task, Dr. Dempsey would be glad to hear from him. His address is Oxford, Ga.

Bishop John C. Kilgo has tendered his resignation as President Emeritus of Trinity College and as Chairman of the Board of Trustees of that institution. Bishop Kilgo is expected to sail for the Orient in a few days, whither he will go on an official visit to our missions in the Far East.

Dr. S. H. Wainwright, of Tokio, Japan, has lately had issued a volume of poetry, to which the St. Louis Advocate thus refers: "The name of this new book is 'Tanka.' It introduces in America the Japanese idea of one-stanza poetry, the writing of which is said to be a national pastime in Japan."

Dr. John R. Deering, a prominent member of the Kentucky Conference, who resided at Lexington, Ky., died in Washington, D. C., on June 12, having gone to that city to attend the Confederate reunion. Dr. Deering was born in Lexington on July 2, 1842. He took the superannuate relation about two years ago. He was a well equipped and able preacher, and had rendered a splendid service to Kentucky Methodism.

THAT SOUTHERN METHODIST "ULTIMATUM."

By Bishop Edwin D. Mouzon.

Has the Methodist Episcopal Church, South, delivered an "ultimatum" to the Methodist Episcopal Church? Emphatically no! In that case all conference touching unification would have been out of place, and nothing would have remained but for the Methodist Episcopal Church to surrender. An "ultimatum" is the last word.

However, it needs to be kept in mind that the two great branches of Methodism are working on a certain plan of unification by reorganization—not just any plan of unification. Both commissions are working under instructions. They have been appointed to perfect the details of a general plan already, in its broad outlines, agreed upon by the General Conference at Oklahoma City and the General Conference at Saratoga Springs. The interpretation which the Northern commissioners put upon the action of their General Conference at Saratoga Springs was so liberal that the Southern commissioners felt greatly encouraged. The interpretation which the Southern commissioners put upon the action taken at Oklahoma City encouraged the Northern commissioners to believe that there was ground for hope.

In view of some things that have been said, it is proper that the whole Church should know just what interpretation, by unanimous vote, the Southern commissioners put upon the limits of their authority. Here it is:

Whereas, The resolutions adopted by the General Conference of 1914, under which we hold our commission, set forth certain principles as basic to a genuine unification of American Methodism,

Resolved 1, That we consider ourselves bound by the basic principles therein set forth;

Resolved 2, That we interpret these basic principles to be—

A. That neither the General Conference nor any of the Jurisdictional Conferences shall be vested with final authority to interpret the constitutionality of its own actions;

B. That the Jurisdictional Conferences shall have full legislative powers over matters distinctly jurisdictional;

C. That the colored membership of the Methodist Episcopal Church and such colored churches as may elect to take part in the reorganization of American Methodism are to be dealt with in such a manner as shall give full recognition to race consciousness while at the same time offering to them the largest possible co-operation.

The resolution bearing on the status of the colored people in the reorganized Church was framed very carefully so as to offer an opportunity to devise some plan which would satisfy brethren North as well as brethren South; and was adopted by the Southern commissioners with this very purpose in view.

Frankly, the Methodist Episcopal Church, South, does not believe that the Methodist Episcopal Church is dealing with the colored man in the wisest and most Christian way. The Southern Church does urge that a separate ecclesiasticism is best for the colored man. We have wondered how long the colored man, with developing race consciousness and with growing sense of manhood, will be content to remain in his present ecclesiastical household. We have no sort of notion that it will be "until the crack of doom." When we urge that a separate ecclesiasticism is best for the colored man, we speak as the friend of the colored man. We do not mean that we must throw the colored man overboard to sink or swim by himself alone. We desire not to do less for him, but to do more. We would offer to him the largest possible co-operation. He is our brother—either our brother in Christ, needing our sympathy and prayers, or our human brother in degradation and sin, needing the saving power of the Gospel of Jesus Christ. We are unwilling to have our brethren of the North suppose that we of the South are for casting him aside and treating him as a mere Pariah—an outcast from human society. We believe that we know the colored man and love him better than people living elsewhere who have never had our opportunities for knowing and loving him. We feel profoundly that we have not done our duty by the Negro. We seek for larger opportunity to serve him. We believe that the methods used by our brethren of the Methodist Episcopal Church must be disappointing to those of the North who have the best interests of the Negro at heart. We wonder if it has ever occurred to any of our brethren of the North that possibly certain aspects of their work among the Negroes have served to keep alive the suspicion and antagonism brought about by the terrible "reconstruction" days. One is compelled to mention these things, because every aspect of the situation must be carefully studied, else we shall not come to wise conclusions.

And let it be insisted once more that any plan of union which respects only the small number of Negroes belonging to the Methodist Episcopal Church is entirely inadequate. The call is for a broader vision and a larger statesmanship. We must find a way which promises to lead at last to the union of all the colored churches of American Methodism. Of course we must begin where we are—we must begin with the colored membership of the Methodist Episcopal Church. The problem before us is to deal with the colored membership of the Methodist Episcopal Church and such colored churches as may elect to take part in the reorganization of American Methodism in such a manner as shall give full recognition to race consciousness, while at the same time offering to them the largest possible co-operation. The two elements of the problem are: (1) race consciousness; and (2) the largest possible co-operation. Race consciousness must be respected; you can no more disregard it than you can disregard the winds and the tides. The largest possible co-operation must be given, else we shall be false to the Christ who loved us and gave Himself up for us.

But what I desired to make plain was that the Methodist Episcopal Church, South, has not delivered an ultimatum, but, on the contrary, has distinctly declined to do so.

University Park, Dallas, Texas.

Secular News

Massachusetts now has a constitutional convention in session. It is being presided over by Ex-Governor John L. Bates.

The Belgium Mission is now in the United States and is attracting much attention. The people of America feel a great interest in the scattered citizenship of this heroic little country which covered itself with glory at the outbreak of the European war.

The Wilmington Star gives the following figures pertaining to the Negro exodus from the South, showing the estimated number who have gone North, by States: Virginia, 49,768; Georgia, 48,897; North Carolina, 35,576; Mississippi, 35,291; South Carolina, 27,560; Arkansas, 23,628; Tennessee, 22,632; Kentucky, 21,835; Louisiana, 16,912; Florida, 10,291; Texas, 10,870; Oklahoma, 5,836.

The total registration of males in the United States between the ages of 21 and 30, inclusive, was 9,649,938. It must not be inferred that this represents the Nation's fighting strength, as many of these are not fit for service. But, on the other hand, there are millions not included between these age limits who would doubtless make equally as good soldiers as those who are.

The Chief Signal Officer of the War Department has requested Tulane University, this city, to add an aviation school to its several departments next fall. The letter of the official mentioned, among other things, says: "The object of these schools is to teach the students military regulations and drill in the ground work and technical end of flying, thus preparing them for further training elsewhere that will enable them actually to operate machines in the air."

The situation in Russia seems to be steadily improving, the visit of the Commissioners under Mr. Root, as well as the work of the practical engineers and specialists who have gone there from our country, apparently having had a most salutary influence. The outlook for the suppression of internal disorder, so far as one can tell at this distance, is much brighter than it has been, and there is talk of a new military offensive in the near future.

The Memphis Commercial Appeal thus refers to the new official head of Greece: "The young Greek king, Alexandros, was born in 1893, and consequently is 24 years old. He is a grandson of the Grand Duchess Olga of Russia and a nephew of the German Kaiser. With two strains like that in his blood, he is not likely to be a milksop, and hence Greece is due some marked activity from the throne. The probability is that this activity, for a while at least, will be either pro-Ally, or else directed solely to the rehabilitation of the country's condition."

The total subscription to the two-billion dollar Liberty Loan was $3,035,226,850. These figures are quickly called, but the average reader, we dare say, has but little appreciation of what an enormous sum of money this is. If memory serves us correctly, the entire Civil War in the United States cost something like $4,000,000,000; so it will be seen that our country's first call for funds in the present conflict was about three-fourths of the total expenditure in that fierce four-year struggle. New Orleans was asked for $6,000,000 toward the Liberty Loan, and she took considerably more than $11,000,000, thus leading by long odds all the cities south of Baltimore and St. Louis.

A BACKWARD GLANCE.

By the Editor.

In the Nashville Christian Advocate of June 27, among other things, Dr. John M. Moore, in referring to the report on Methodist Unification, which was handled by the Committee on Church Relations, of which he was a member, says: "After the adoption of the report of the Sub-Committee, it was presented to the Committee on Church Relations, where it was explained, discussed, and then adopted, item by item, without the change of a single word. The report contained no reference to the Negro membership involved, as it was the view of the Sub-Committee not to refer specifically to any one item of the suggestions, but to leave all to the Commission on Unification, who, by declaration, were empowered to enter negotiations and work out a plan to cover all the suggestions and were required to report in full their findings to the next General Conference for its consideration and final determination. While the report as a whole was being considered, Mr. Thomas Whitehead, of Lynchburg, Va., insisted that the report declare for a separate organization for the Negro membership. After some discussion a resolution was orally offered by Rev. James Cannon, D. D., of the Virginia Conference, and it was adopted. I was asked to formulate it and incorporate it at the proper place in the report. This I did after consulting with Dr. Cannon. Had I understood it to be an ultimatum, I would not have said, 'We recommend,' but 'We demand,' or 'We require.' Neither Dr. Cannon, nor Mr. Whitehead, nor any one else raised any objection, public or private, to the language used.' * * * What did the 'recommendation' call for? Evidently it called for a separation of the membership from the rest—and yet not absolute. Holding fraternal relations with the reorganized and united Church was meant to imply more than good will to be exhausted in fraternal phrases and courtesies. It was meant to be a link that binds, a substantial nexus."

So far so good. But let us take a glance at some of Dr. Moore's past utterances. In a letter written to the Editor from the Maryland Hotel in St. Louis on August 22, 1916, just after we had turned the light on the famous Evanston (Illinois) meeting held in February of the same year and had shown how (in the presence of the Northern brethren who had subsequently largely shaped the Saratoga action) he had dissented at every essential point from the enactment of his own General Conference, Dr. Moore wrote as follows: "By the way, do you know that I wrote the report adopted at Oklahoma City (this, though at Evanston he had dissented from it.—Ed. Ad.), and that my first draft was not changed a particle except to put in the sentence about the Negro. I was not opposed to that, but thought it might be left to the Commission to work out. * * * I believe in the Oklahoma Plan, thoroughly, of course, as I wrote it. I believe that the Negroes should be in a separate CHURCH, with a council made up of both races to administer the funds, which the white Methodists will set apart for missionary, educational, and publicity purposes."

Dr. Moore also made the following deliverance in an article which he had published in the Nashville Christian Advocate of November 3, 1911, and which he has had republished in the Texas Advocate within the past twelve months: "A union of white and Negro Methodists into one Church, however large or small the Negro element, would not be desirable, or scarcely possible, at this period of our social, political, and religious life. Any negotiations for union should proceed upon the plan of having a united Negro Methodism, as well as a united white Methodism. Any other plan will encounter grievous difficulties and fail to achieve the results for which union is contemplated."

Again, Dr. Moore, in his notable address at Evannston, Ill., declared: "The establishment of a united Negro Methodist CHURCH into which the four leading Negro Churches would be merged should have primary consideration in the thought and planning of both races. * * * Will the leaders of the two independent Churches, with their century of history, and the third, with almost a half-century of commendable development, be inclined to consider a union that will make them a part of a mixed Church whose leadership can necessarily never be of their own race? Will not the union of all Negro Methodists nearly, two million strong, into a great, vigorous body of their own, with their own leaders, Church polity, and activities, ready to stand side by side with their mighty Baptist sister, present to them a stronger appeal, a more reasonable action, and a more alluring outlook for them as a religious people?" (See "A Working Conference on the Union of American Methodism, Page 424.)

The first and last of these utterances were made by Dr. Moore since the occasion upon which he says he wrote for Dr. Cannon the pronouncement concerning the Negroes in the Oklahoma enactment in May, 1914, to which he and some of his associate liberal unionists NOW seem to give a new interpretation, holding that it was not intended to mean "a separate Church," and the second utterance was republished since that time as expressive of his views.

The Doctor goes back and quotes what Bishop Denny said about the scheme wrought ought by the original Joint Commission in 1911, before it had ever been to any General Conference, and tries to make it apply now, after our highest legislative assembly has passed upon it and it bears the stamp of its approval. This strikes us as rather limping logic for so distinguished a man as Dr. Moore.

Why, he even affirms, with much insistence, that the Oklahoma enactment is no plan at all—being just a few indefinite suggestions. Note the following statement in last week's Nashville Advocate: "The General Conference at Oklahoma City did not indorse, adopt, or propose a plan of Methodist union or unification." Now re-read the quotation from the Doctor's letter to the Editor, written from St. Louis, and you will see that he then called it "A PLAN." And when he was making his illuminating address before the Northern brethren at Evanston, he repeatedly called it "A PLAN." Note for instance the following emphatic flourish: "I have now set forth in simple terms my understanding of the Commission's suggestions and some reasons for my approval of the PLAN OF UNIFICATION which has been endorsed by the General Conference of the Church, South." (See Book "A Working Conference," etc., page 425.) We should like for some of the ultra-unionists to tell us what has happened to the Oklahoma enactment since the Evanston meeting that has caused it to lose the dignity of being "A PLAN." We crave information on this subject.

Dr. Moore seemed to have lost to some extent his usual sweetness of spirit when he wrote the following: "The resolution has never been interpreted as a mandate except by outspoke anti-unionists. They have been quite ready at all times to accept and promulgate any interpretation of any action or statement that would seem to obstruct or make impossible a union of the Churches." Col. E. C. Reeves, a member of the Commission, has publicly declared that he considers himself bound by this pronouncement of our General Conference, but making in doing so the following impressive statement: "When I accepted a place on the Commission I got upon the Oklahoma platform which stands for unification on the conditions therein expressed. I stand there loyally, as in duty and honor bound, and will obey the instructions given me by the General Conference of my Church to the letter and in the spirit of that body as I understand them, and will aid, so far as I may be able, in the organization of a Unified Caucasian Methodist Church, and in promoting an independent Colored Methodist Episcopal Church which would foster Christian manhood in the African race and develop leaders of men and in thought—such leaders by force of intellect, as have been produced by the Independent Colored Churches in the United States, and thus throw wide the door of hope to every Negro child living and yet unborn."

When so majestic, sincere, and conscientious a man makes such an utterance, we respectfully submit that Dr. Moore's asservation is scarcely courteous, or kind, or just. He should not blame others for holding to the construction of this feature of the Oklahoma plan, to which he himself seemed to subscribe, at least as to its meaning, until recently. Let him submit to us that plan perfected "IN ACCORDANCE WITH THE SUGGESTIONS WHICH WERE ADOPTED BY THE JOINT COMMISSION AND REPORTED TO THE GENERAL CONFERENCE," as they were uniformly interpreted in the beginning, and see whether or not it will be accepted by his conservative brethren, before he reads them out of the synagogue. He should not blame Southern Methodists for becoming a little apprehensive as to where he is trying to lead them, when with his own hand he set down the duty of the Southern Commissioners as that "of elaborating and perfecting the TENTATIVE PLAN that had been proposed" (according to certain basic principles), and he now faces about and tells us that there was no such thing as "a plan" passed upon or "proposed" at Oklahoma City.

Bishop Mouzon has been considered a pretty ardent unionists, but even he does not seem to be able to keep step with Dr. Moore, for he declares in the article from his pen which we are carrying in this number of the Advocate: "However, it needs to be kept in mind that the two great branches of Methodism are working on a certain plan of unification—not just any plan. Both commissions are working under instructions." (All the italics used in the foregoing discussion are ours.)

IMPORTANT NOTICE.

The Historical Society of the North Mississippi Conference wants the assistance of every one in the endeavor to secure data concerning churches which have ceased to be, or whose names and locations have been changed; also information concerning camp meetings that have been abandoned. This might be called lost history.

When we have secured this lost history, the foundation will have been acquired on which to build a more complete history of Methodism within the bounds of our Conference.

We urgently request every one who can to assist us in this work.

J. A. BOWEN, President.
T. M. BRADLEY, Secretary.

EPWORTH LEAGUE CONFERENCE.

The North Mississippi Epworth League Conference will be held in Central Church, Columbus, Miss., Thursday and Friday, July 5, 6, instead of 3 and 4, as planned, on account of special local Fourth of July public gatherings, which necessitated the change. All who will attend please send names to Rev. W. V. Shearer, 1205 College Street, Columbus, Miss. R. P. NEBLETT.

Como, Miss., June 23, 1917.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Great Battle

A CENTER SHOT.

Judge Lindsey, of Denver, was lunching one hot day when a politician paused beside his table. "Judge" said he, "I see you're drinking coffee. That's a heating drink. In this weather you want to drink iced drinks, Judge—sharp iced drinks. Did you ever try gin and ginger ale?" "No," said the judge, smiling; "hut I've tried several fellows who have."

O THOU DEMON RUM!

The Missionary Review of the World in a recent issue says: "The amount of liquor passing Maderia, a port of registry for the coast of Afrlca, in one week is reported as follows: 28,000 cases of whlskey, 30,000 cases of hrandy, 30,000 cases of Old Tom, 36,000 harrels of rum, 800,000 demijohns of rum, 24,000 butts of rum, 15,000 harrels of absinthe, 960,000 cases of gin.

"In Sierra Leone during one-fourth of a year, 250 tons of liquors were unloaded at a 'dry town' to be transported to towns of the interior."

Who is doing this devil's work? They teli us that conditlons there are worse than the old slavery days. "Slavery slew its thousands; hut the rum traffic is slaying its millions."—Central Christian Advocate.

DOCTORS HIT J. B. A BODY BLOW.

The action of the American Medical Association in ruling out alcohol from the practice of medicine and declaring that it has no drug value either as a tonic or stimulant hastens the doom of John Barleycorn. No Intelligent layman will attempt to refute the opinion of these physicians of nation-wide, and many of them world-wide, reputation.

The Association deciared that alcohol has no food vaiue in the treatment of diseases and that its only legitimate use in medicine is as a presrvative. It has already been harred from the pharmacopoeia and thus is entlrely eliminated as a legitimate remedy.

The president of the association, Dr. Charles H. Mayo, the noted Minneapolis surgeon, deciared that "national Prohibition would he welcomed hy the medicai profession."

The medical profession certainiy delivered a solar plexus blow to J. B.—The American Issue.

CHANGING PENNSYLVANIA'S MAP.

Poor Pennsylvania! How black—deeply, darkly, densely black—the temperance maps used to paint her. And how those of us squirmed wno really were whlte, but had to be black, hecause we were so few and far between, that llttle speckles on the map did not show. But now is coming a great change. Five years ago Pennsylvania had two dry counties, now she has eleven; then there were ahout 700 square miles of dry territory, now 12,300; then 60,000 of the State's population lived In no-license terrltory, to-day there are 1,500,000, or nearly one-fifth of the total population. The leopard cannot change his spots, but old Pennsylvania ls changing her color. On behalf of us tongue-tied Presbyterlans, will not some good, old-fashioned Methodist hrother shout, "Glory he to God!"—The Preshyterian (Philadelphia).

METHODIST WOMEN AND THE WAR.

Mrs. R. W. MacDonell.

Within a few weeks after the United States declared war, the Government created the Woman's Committee of the Council of National Defense, to serve as a clearing-house, to give advice and information regarding every form of woman's work for our soldiers, and for defense of home. Representatives of the General Federation of Women's Clubs, National Civic Federations, the International Council of Women, the National Suffrage Association and the Anti-Suffrage Association, and the Women's Trade Unions, constitute this committee, with Dr. Anna Shaw as Chairman.

The divisions of work of this committee, as listed so far, are the registration of women for service, food production and consumption, storage and distribution of foods; work along industrial lines to prevent injurious legislation for women and chiidren in the industries, training for special service and preserving the resources of national life, hy safe-guarding the education of chiidren, moral standards, and upholding the normai home-life. Each State ls made a division of this committee, with a chairman appointed by the generai committee. State organization can thus render war relief work without duplication.

Through the Suffrage Association, 2,000,000 women have volunteered for service for whatever line of work may be needed, and 500 different City Boards of Trade or Commerce have agreed to cooperate in securing reasonahle hours and equal pay for equal work, when women fill the places of men in offices or factories. The Trade Union women, through the Committee of Women in Industry, are planning to supervise location and condition of women and children in Industry, and to prevent legislation which will lower the standards of labor, for which we have worked a quarter of a century. That such immediate vigilance is necessary is found in the fact that "sweatshops" have multiplied since there is demand for such quantities of flags and khaki uniforms. The factories contracting with the Government for these have sub-let to factories in States where there are no child or woman labor laws, and these have sublet to home workers. Vermont has ahrogated all its laws for women and chiidren, while New York has suspended its compulsory education iaws to five months' session of schools, at the discretion of the Commissioner of Education, to permit food production on farms and gardens. It also permits its State Industrial Commission to suspend any labor laws which ohstruct, hamper or interfere with the successful prosecution of the present war.

The Bureau of Registration and Information of the National League for Women's Service is to work in conjunction with the Department of Lahor, through Miss Grace Ahhott, the recently appointed Federal Chiid Labor Commissioner. This section of the Woman's Commlttee of the Council of National Defense will dlstrihute the woman lahor supply throughout the country through public and private employment bureaus.

This magnificent work of the women of the clubs challenges the women of the Church to no less definite a program, for ours ls the douhle task of caring for our young men in the camps and at the front, and maintaining our Christian institutions and activities unimpaired, that the soul of our nation may be nourished. To neglect our social and religious safeguards at this time is to neglect a most vital element of national service. Every phase of church and missionary work which the women have enterprlsed these many years must go forward as though there were no war. The Woman's Mlssionary Council signified its determination to serve also at the front, when the deaconesses and home missionaries offered their service to the Government for assignment to works of mercy and social service, should there be need. The Committee on Chaplains of our Church has headed its work in the Home Department of the Board of Missions; therefore, the Woman's Missionary Council ls also calling upon the Woman's Missionary Societies to mobilize for specific action. This program, which outlines but the beginning of organized effort, shapes itself under three definite heads: The individual woman's personal relation; the local church and auxiliary effort; and the activities of churches and auxillaries near the mohilization camps.

The followlng plans have heen forwarded to the Woman's Missionary Societies and those churches where there are no societies:

I. **The Church Woman's Personal Relation:**

"1. In these times of strain and sorrow, keep allve the spirit of prayer, that men may be sustained by the consciousness of the presence and power of God.

2. Every woman ls urged to have membership in the Red Cross Soclety.

II. **The Church at Home:**

"1. Organize prayer circles for definite prayer, that the soldiers may be fortified in character and made strong to resist temptation.

2. List all soldiers and officers, including physicians and chaplains, who go out from the Church membership or congregation, giving name of regiment ,company, and home address, and send to Mrs. R. W. MacDoneli, Secretary Woman's Home Work, 810 Broadway, Nashville, Tenn.

3. Place scrolls with these names in the church, that they may be followed by definite prayer at ali services.

4. Appoint letter-writers to send regular messages from the church and congregation to the soldiers in camp and at the front.

5. Have the letter-writers keep the home church informed concerning these men.

6. List the trained nurses who go out from the church or congregation, and follow them with earnest prayer for their physical strength and spiritual health. Register the names of these trained nurses with the Home Secretary, Mrs. R. W. MacDoneil.

7. Let each church make an urgent cail to its membership to assist in preparation of materials needed in sickness, suffering, and travel. This to be done according to government reguiation.

III. **Activities for Churches near Mobilization Camps:**

1. There shall be a committee composed of one representative from each auxiliary of the Woman's Missionary Society, or from the churches where there are no auxiliaries, within the city in which a mobilization camp is located. This committee shall direct the work done hy the various auxiliaries or churches for the Methodist soldiers in that camp. The District Secretary, who shall be Chairman of this committee, will he furnished the names of the soldiers in the camps who are Methodists, or of Methodist affiliation.

2. This committee shall arrange for scrolls to be placed in the Methodist churches, upon which are listed the Methodist men in that camp, and those names reported hy various churches, in order that they may he known and have personal Introduction.

3. In harmony with the plans of the chaplains, arrangements may he made for "Pleasant Sunday Afternoons," where these men will be invited for a quiet social hour and definite religious messages. These occasions should be magnified.

4. Give Sunday dinners to these soldiers at the church, when practicahle.

5. Have special mid-week social occasions, in co-operation with these religious and social workers who are directing such activities at the camp.

6. Select some judicious persons of experience to send mesages to the parents and loved ones at home concerning their loved ones In the camp.

7. Endeavor to make all activities personal, and not institutional.

8. Let none forget those ministries of the Spirit to which the Christian is committed.

NORTH MISSISSIPPI LEAGUES.

Let all persons who expect to attend the Epworth League Conference, at Central Church, Columbus, Miss., July 3-4, send names, at once to Rev. W. V. Shearer, 1205 College Street, Columbus, Miss. Dr. Ralph E. Nollner, from the Generai Secretary's office, will be present and deliver several addresses. A full, interesting and helpful program has been arranged. The first session will be held Tuesday evening, July 3, at 8 o'clock, and the program will close with the evening session, Wednesday, July 4. A fuiler announcement will be published in the daily papers.

R. P. NEBLETT.

Como, Miss., June 21, 1917.

THINGS THAT COUNT.

What is it that counts here? Only that which is truly given; only that which is done for the love of doing it; only those plans in which the welfare of others is the master thought; only those labors in which the sacrifice is greater than the reward; only those gifts in which the giver forgets himself—these are the things that the King never forgets.—Henry Van Dyke.

The Home Circle

THE RAINBOW FAIRIES.

Two little clouds one summer's day
  Went flying through the sky.
They went so fast, they bumped their heads,
  And both began to cry.

Old Father Sun looked out and said:
  "Oh, never mind, my dears;
I'll send my little fairy folks
  To dry your falling tears."

One fairy came in violet,
  And one in indigo,
In blue, green, yellow, orange, red—
  They made a pretty row.

They wiped the cloud tears all away,
  And then, from out the sky,
Upon a line the sunbeams made,
  They hung their gowns to dry.

—Lizzie M. Hadley.

HOW BILLY WAS A SOLDIER.

By Kate S. Gates.

"My, hut I just wisht I was growned up so I could be a soldier!" said Billy as he and his father passed a little group of soldiers on the street. "I s'pose by the time I'm a man the war will be all over."

"I sincerely hope it will, my boy," answered his father gravely, "and that there will never he another; hut if there should he I trust you will be ready to do your duty, though you will find it far from pleasant."

"Isn't there any way little boys can hurry up and grow faster when they want to, Papa?"

"Not that I know of, but let me tell you, my son, a good soldier has a great many hard lessons to learn before he is fit for service. You can be learning many of them while you are growing up if you will, and you can find all the fighting you want to do every day of your life."

"Why Father Baker, I'd like to know how," said Billy, stopping right where he was to stare at his father in amazement.

"One of the first and most important lessons a soldier has to learn is to obey promptly and without a question. I think I know a little boy who is very apt to question why he must do things he is told to do. And very often, I am sorry to say, he disobeys father, mother and teacher."

Billy looked rather discomfited.

"That's different," he said, "If I was a soldier of course I'd obey."

"I'm afraid not unless you had learned to do so before. Suppose you hegin this very day to try to do just as you are told every time without one question or murmur, will you? You can imagine that you are in a training camp if you like."

"That will be sort of fun," said Billy, "but I don't see what chance there is for me to do any fighting."

"Don't you? Well we are all encountering enemies every hour of our lives, and either we overcome them—or they conquer us. Sometimes we have to make a pretty stiff fight if we want to come off victorious.

"Every time you are tempted to say or do anything that is not strictly true you are face to face with the enemy. Deceit. When you are tempted to think of your own pleasure first, or to keep things for yourself, and not share with others—Selfishness is trying to get the best of you. When there is work you ought to do and you try to shirk it—Indolence is the foe. Then there is Disobedience, Ill Temper and——"

"Don't tell any more, please—that is enough for once; it sort of makes me tired to think of so many things. But I guess it will he easy enough to conquer 'em. I can do most anything if I just make up my mind to it."

"Billy," said mother that very afternoon, "I want you to look after baby while I go down the street to do an errand."

"Oh, dear!" exclaimed Billy fretfully, "I was going over to Tommy's, and we were going to have lots of fun. But that's always the way; when I want to go anywhere I have to stay home to do something."

"I thought you were going to be a little soldier-hoy," said mother gravely. "Isn't this a good time to hegin fighting? Here's disohedience and selfishness trying to overcome you; are you going to let them conquer? I shall not make you stay home—go to Tommy's if you wish, but I shall he disappointed not to he able to do my errand, and I shall be even more disappointed to have my soldier-boy defeated."

Billy felt very uncomfortable. He wished that mother had not such an unpleasant way of making him decide things himself.

"I told Tommy I'd he sure to come," he said; "he will be 'specting me."

"Very well," said mamma.

Billy waited a few minutes, hoping she would say more, but she did not.

"You most generally say I must keep my promises," he continued, hut there was no reply to this.

He waited a few minutes, then he slipped out of the room, took his cap and went outdoors.

"Aren't you ashamed of yourself?" something kept saying inside of him, "You're a pretty soldier to he beaten the first thing like this. You are selfish not to be willing to give up your play when mother does so much for you. And you are disobedient because if you go you are doing what you know mother does not want you to do. You're no soldier at all unless you can fight better than this."

Billy was almost to the gate when, all at once he squared his shoulders and marched back double-quick.

"I most got heated," he said, "but not quite. You go right off, and I'll take care of haby. But I wish it was as interesting and easy to be a soldier as it is to think about heing one."—Christian Intelligencer.

"SHE WILL COME."

An exchange tells the story of a lady who went out one afternoon, leaving her little boy at his grandma's and saying she would call for him when she returned home, which she expected would be at six o'clock.

The time passed till it was nearly six, and his grandma said perhaps his mother was not coming for him that night.

"Yes, she will," replied the boy.

Six o'clock came, and grandma said, "Well, I guess your mother will not come for you to-night."

"I know she will," said the boy, confidently, and he watched patiently for her.

It was getting toward bedtime, and grandma was pretty sure his mother would not come, and he would have to stay all night with her.

"Well, I know she will come," was still his confident reply.

"Why, what makes you so positive?" asked his grandmother.

"Because," said the boy, "she said if she was not here by six o'clock she would certainly come, and my mother never told me a lie."

In a few minutes his mother came and took him home.

What a lesson for mothers in the faith of this child!—Michigan Christian Advocate.

A HAPPY HOME.

Rev. E. N. Evans.

It was not a home of "old-time family prayers" when the longest chapter in Deuteronomy was read and all knelt till their knees ached, while the head of the family prayed all over the world the same monotonous words and forms, but a modern busy home, where yet the husband-father stood each morning thanking God for his care and asking grace for each day's work. Yet it was not altogether a happy home. There were some fretting and chafing over the daily tasks and burdens to he borne; the children hurrying through their tasks to seek pleasure elsewhere—just an average home. One morning the father looked especially serious, yet smiling, as he prayed thus:

"And Lord help each of us this day to contribute our bit to the happiness of our little home. Bless our labors for the provtding of food and raiment for all our material wants and comforts here. And may we each contribute something to the pleasure and happiness of the family by word, thought, or deed to be mindful of each other and give cheerfully our bit to the common good of all. God bless our little home and help us to grow strong and good that we may help others. Make us to be helpful to this community and to thy Kingdom."

On his return in the evening the mother and daughter greeted him with a kiss and the house looked clean and cheerful.

The mother said: "My dear husband, your prayer this morning gave me a new vision of my home life and this has been such a happy day."

After supper, as they gathered in the little sitting room the daughter said "Would it give you all pleasure for me to play and sing?"

The father replied, "If you have time, we would so much love to hear you play and sing." There was a new touch on the keys of the piano, and real life in the song. Her brother stood by timing the music, as her beau was wont to do, and when she had finished, he kissed her and said, "Sister, you have improved so much." They all smiled as she rose to her feet and said, "God has given me a new purpose in life, and I am so happy to give my bit to make the home happy."

The son, with moistened eyes ,said, "I have good news for you all. My salary has been raised, and I have resigned at the club to spend my evenings at home; I want to help to make the home happy."

After they all had kissed good night, the father said, "Wait a moment, I must tell you something. I thought I had made a discovery, and now I am quite sure its true. **Happiness is not an accident.**" We make or unmake it by our words or acts. It's not hard to make, if we all do our bit. Let's thank God and try it over each day. Good night!"

New Orleans, La.

SELLING ODD BOOTS.

An English paper states that selling odd boots to sailors and soldiers who have lost a leg or a foot, has come to be a regular feature in London's retail boot shops. The one shoe dealer in Bath Street, E. C., who for years has monopolized the city's one-legged trade, now has a number of competitors. Since there are as many calls for rights as for lefts, dealers have little trouble in carrying on the odd boot business.—King's Treasuries.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

ARMENIA'S TRAGIC STORY.

It would be difficult to show in words the horrors that the Armenians and other people in Bible lands have and are now suffering. Their appeal for help is urgent.

From sections of the field come the following messages:

"In these districts one hundred thousand look to us for bread, while large numbers, which cannot yet be approximately estimated, are coming from the desert seeking food, shelter and clothing."

"For a distance of fifteen miles the road, even after a year, is strewn with all sorts of garments, shoes, headgear, bones, skulls and entire skeletons of what a year ago had been human beings."

"The poor people, for lack of funds, are unable to buy the smallest amount of food necessary to keep body and soul together, and in consequence are dying off."

"We wait in intensest expectancy for reassuring reports from America. We are in a position of terrible responsibility. Hundreds of thousands are dependent on us for a little bread day by day. We have brought these thus far. Any let up now would mean indescribable suffering, defeat and disaster. We cannot hesitate. Rather must there be larger contributions and increased activities to partially meet the needs."

The committee serves without cost so that every dollar goes for the immediate relief of the needy. Address American Committee for Armenian and Syrian Relief, James L. Barton, chairman; Samuel T. Dutton, vice-chairman; Charles V. Vickrey, secretary; Charles R. Crane, treasurer, 1 Madison Avenue, New York (formerly 70 Fifth Avenue, New York). Cable address: Layman—Telephone, Gramercy 2077; depository, National City Bank, New York.

BISHOP MOUZON ON "THE ULTIMATUM."

The Editor has been not a little amused by the discussion that has been going on in the Church press, North and South, as to whether or not our General Conference laid down an "ultimatum" as to the status of the colored contingent in the suggested new Church, this discussion being chiefly participated in by the more liberal members of the Southern Commission. It has seemed to us to be a case in which Dr. Joy, the Editor of the New York Advocate, sought to have a little fun out of these brethren, and right well apparently did he succeed. Their papers were quickly flung, face up, upon the table, even resolutions that were supposed to have been adopted in an executive session fluttering forth into print. The truth is, we have never heard of an "executive session" like this new kind that seems to have been developed by our Unification Commission. **We should think that even Dr. Cannon would withdraw his objection to it.**

But, speaking seriously, we think that Bishop Mouzon has made some very suggestive discriminations in his article which we are publishing this week. We concur in his definition, "An ultimatum is the last word." We also commend his statement: "The two great branches of Methodism are working on a certain plan of unification by reorganization—not just any plan of unification. Both commissions are working under instructions."

To our mind, there are clearly "basic principles," restrictions, beyond which our Commission may not go. Such limitations certainly exist, though there may be differences of opinion as to precisely what they are.

The resolution as to the status of the Negro in the proposed new Church that Bishop Mouzon has adduced, though unanimously adopted, falls far short of settling the question at issue. It is too indefinite—too much like the answer of the famous Oracle consulted by Pyrrhus: "**You the Romans can conquer.**" Bishop Mouzon may possibly interpret it as permitting some other arrangement than having the Negroes in a separate Church; but other members of the Commission quite his intellectual equals interpret it to mean exactly the reverse.

We think the Bishop also errs in the suggestion that the interpretation of the Commission is that of the **Methodist Episcopal Church, South.** It is the prerogative of the Commission to interpret for itself, but the two million Methodists of the Church, South, also have an equal right to construe the significance of the action of the General Conference. It is well, we think, to keep this distinction in mind. One trouble about the Oklahoma enactment is that it is poorly and muddily written. In such matters clarity of statement is of vast importance.

BIBLES NEEDED FOR SOLDIERS.

A great opportunity for distributing God's Word among our soldiers who are in camp at Jackson Barracks and Camp Nicholls, in New Orleans, is offered to us. Recruits for the regular army are coming to Jackson Barracks at the rate of 30 a day or 900 a month. These boys are from our best homes and they are deeply conscious of the peril that may await them in the not distant future. They listen eagerly to the gospel message and are most grateful to get a copy of the Bible.

The infantry and artillery are only awaiting commands to move forward. One of them only last Sunday walked up to Sister Jamieson, who was distributing Bibles, and said, "What is the price of one of these Bibles; I would like to get one?" As only a mother's heart can respond, she said, "My boy, you shall have one without cost."

These khaki-bound testaments cost 25 cents a piece—from the American Bible Society. Will not many who read this appeal send in a contribution to Rev. W. E. Thomas, 815 St. Charles Street, New Orleans, La., who has charge of this work?

PERSONAL AND OTHER NOTES.

Rev. Burke Culpepper, the well known evangelist, is conducting an interesting meeting at Meridian, Miss.

Rev. A. W. Turner has recently delivered addresses at Oak Grove and Floyd, La., in the interest of the prohibition cause.

Rev. F. P. Moss, writing from Chestnut, La., sends us two subscriptions to the Advocate, and says: "Everything is moving along nicely in the Alberta charge."

In a business letter to our office, written on June 19, Rev. T. D. Lipscomb, of Pleasant Hill, La., says: "We have just closed a good meeting at Robeline, an account of which will follow in a few days."

Rev. A. S. Lutz, presiding elder of the Monroe (La.) District, headed for the Seashore Divinity School, passed through New Orleans Tuesday of this week. He spoke optimistically of the work in his district.

Rev. R. H. Harper, of New Orleans, recently assisted Rev. B. H. Sheppard in a revival meeting at Le Compte, La. The services were well attended and there were a number of accessions to the Church.

Rev. W. W. Perry, of Glenmora, La., says: "My charge is doing well this year. We have already paid over half of our Conference collections, and the other finances are up to date." Brother Perry has lately aided Rev. R. V. Fulton in a helpful meeting at Pineville, La.

Rev. H. W. May, Rev. H. N. Harrison, Rev. R. F. Harrell, and Rev. and Mrs. C. A. Battle, passed through New Orleans last Monday en route to the Seashore Divinity School, and while in the city paid the Advocate office appreciated visits.

Rev. M. W. Porter, of Eucutta, Miss., is giving attention to the claims of the Advocate in his field, for which service we are grateful to him. It scarcely needs to be said that the other interests of the Church are not being overlooked by this faithful pastor.

Rev. T. M. Bradley, of Cleveland, Miss., writes: "Bishop J. H. McCoy will preach here on the first Sunday in July, and will officiate at the laying of the corner-stone of our new church." We thank Brother Bradley for an invitation to be present on this interesting occasion.

We are informed that Mr. R. M. Lawrence, a popular young man of Grenada, Miss., has lately come to New Orleans to accept a position with the Interstate Trust & Banking Company. We hope that he will find his new residence and work in the Crescent City in every respect pleasant.

Dr. Charles W. Smith, an eminent Northern Methodist minister, in referring to Dr. Blake's latest proposed arrangement for the colored Methodists in the suggested unified Church, says: "The proposition of a Negro jurisdiction, with a Liberian appendix, is a joke pure and simple."

Rev. W. H. Saunders, of Fernwood, Miss., has been given a vacation by his pleasant charge, which he will spend principally at the Seashore Divinity School, taking his family with him. Brother Saunders is a hard worker and doubtless a brief season of rest will prove helpful to him.

The Rayne Memorial (this city) Bulletin for Sunday, June 24, is before us. It contains as this church's "Roll of Honor" the names of its members who have enlisted in the United States Navy and Army. The eloquent pastor, Dr. U. G. Foote, thus sets a good example for other congregations.

The Corinthian, of Corinth, Miss., of June 19, contained an account of a revival that was then in progress at the South Side Methodist Church, of which Rev. J. R. James is the popular pastor. Rev. L. W. Cain was doing the preaching, which was stated to be of a high order and to be drawing large congregations.

Rev. B. F. Lewis, of Canton, Miss., writes: "We are moving along splendidly at Canton. Our congregations have been gradually increasing in interest and size all the year, and our prayer meetings have been unusually good." We make grateful acknowledgment to Brother Lewis for 2 subscriptions, contained in his letter.

Rev. and Mrs. C. D. Atkinson and their babe are at the Seashore Campground, having gone thither to enjoy the lectures given at the Divinity School and to have an outing. Brother Atkinson reported the work to be progressing well within the bounds of the great Shreveport District, in which he leads the forces of Southern Methodism.

Rev. L. C. Wilson, of Grand Cane, who is one of the choice spirits of the Louisiana Conference, favors us with 3 subscriptions to the Advocate, and comments as follows upon his field of labor: "My work is moving on fairly well. We hope to have good meetings this summer and fall, and go to Conference with a good report."

There was a fine mid-summer audience at the Parker Memorial Church last Sunday morning, and the gifted young pastor, Rev. R. H. Harper, delivered an excellent sermon which held the close attention of all present. Brother Harper reports that he has had 75 accessions to the Church during the present Conference year.

Rev. E. H. Cunningham, the efficient pastor of our church at Leland, Miss., was an appreciated caller at the Advocate office last Tuesday, being on his way to the Seashore Divinity School. He was in the best of spirits and we never saw him looking better. We were not surprised to learn that his work is prospering at Leland.

Rev. W. D. Bennett, our pastor on the Sardis Circuit, thus reports concerning his charge: "Our Sunday school work is encouraging. We have one school with an enrollment double that of the membership of the Church at that place. We have observed Children's Day at three points and had fairly good collections. The general condition of the circuit is very good."

Rev. Leland Clegg, of Harperville, Miss., forwards us 3 subscriptions, and thus refers to his pastorate: "My work is moving on well. The

congregations are growing, the attendance being larger than it was last year. Children's Day has been observed at every church (some of which had not celebrated the 'Day' in a long time). The general spiritual state of the charge is good.

We have before us a beautiful pamphlet containing the address of Rev. W. L. Duren of Columbus, Miss., who spoke for the Alumni Association on the occasion of the Quarto-Centennial Celebration of Millsaps College. It is an eloquent and highly creditable utterance, the theme of which was "Reconstruction After the War." We are pleased to know that it has been printed in this form.

Rev. J. T. Leggett, presiding elder of the Brookhaven (Miss.) District, recently went to Memphis to attend a meeting of the Trustees of the Methodist Hospital. While in the Bluff City, he was a guest of Bishop W. B. Murrah at tea. Bishop Murrah stated to us some time since that as a presiding elder Brother Leggett ranks with the very best that he had come in contact with in the Church.

We regret to learn that Mrs. Mattie McRae, of Doddsville, Miss., recently had her residence burned, losing in the fire nearly all of her household effects. As the conflagration took place at night, she feels especially thankful that all of the family escaped uninjured. A number of friends have been generous and kind, and they have her deep gratitude for their thoughtfulness and assistance.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions forwarded within the past few days: Rev. J. S. Duke, Mendenhall, Miss., 5; Rev. J. E. Cunningham, Corinth Miss., 4; Rev. J. S. Purcell, Ellisville Miss., 4; Rev. P. F. Luter, Acona Miss., 3; Rev. W. M. Langley, Pickens, Miss., 2; Rev. Waldo W. Moore, Bogue Chitto, Miss., 4.

Rev. G. F. Roberts, of Reeves, La., in a communication bringing us two subscriptions, appends the following note: "The work in this field is climbing up. Our Sunday school is a great force for good and is growing. Brothers Carter and Breithaupt were with us recently, and they said that we have the nicest church and best graded Sunday school that can be found in any town of like size in the Conference."

A card signed by Brother and Sister S. Randle, and dated at Oak Ridge, La., reads as follows: "Just a word to say that the Monroe District Conference was a delightful occasion. Brother Lutz was at his best. We have spent five happy weeks in dear old Louisiana. It has been a foretaste of heaven. May God bless our dear friends who have shown themselves to be so anxious to do all they could for their former pastor."

The Federal Bone Dry Law, forbidding the shipment of liquors into prohibition States except for scientific, sacramental, mechanical, and medicinal purposes, will take effect on July 1. Attorney-General Collins, of Mississippi, had advised the express companies doing business in that commonwealth before delivering stimulants claimed to be for medicinal purposes to demand a certificate from a reputable physician to that effect.

Rev. O. W. Bradley, of Tupelo, Miss., informs us of the death of Mr. Douglas A. Bell, a son of Rev. John W. Bell, our pastor at Okolona, Miss., which occurred in Okolona on Friday, June 15, the burial taking place at 2 p. m. on the following day. The deceased had been ill for a number of years, and had just returned from the West, whither he had gone hoping to be improved by the climate. Brother Bell and his family will have the sympathy and prayers of many friends in their great sorrow.

We take off our hat to Rev. J. E. Stephens, our capable young pastor at Coahoma, Miss., for 7 subscriptions to the Advocate, 2 of which are new. Brother Stephens makes the following reference to things in his field: "My work here is very pleasant. We have had 12 additions on profession of faith this Conference year, and 4 by certificate. The pastor's and presiding elder's salaries are up to date, and about 40 per cent of the Conference assessments have been paid. A little more than $3000 has been secured for Grenada and Millsaps Colleges in cash and good subscriptions (the cash amounting to about $1800). Our Children's Day collections brought in $60. We have two good teacher-training classes in our Sunday schools. Brother Curtis, our presiding elder, is doing splendidly." This is, indeed, a notably fine record.

A SECRET WORTH KNOWING.

Doing nothing for others is the undoing of ourselves. We must be purposely kind and generous or we miss the best part of existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good by doing something for others.—Horace Mann.

THE BIBLE WAY TO HEAVEN.

By Rev. J. C. Ryle.

Some people seem to think that there are many ways to heaven. They appear to fancy that it matters little what a man believes, so long as he is in earnest. They tell us we have no business to be so particular about doctrines. We are to be satisfied if people go to some place of worship. We have no right to doubt, then, that all must be right.

All this would be very good if we had no clear account of the way of salvation in the Bible. But we have such an account—plain, unmistakable, and easy to be understood. Let me tell you what it is.

All through the Bible, from Genesis down to Revelation, there is only one simple account of the way in which men must be saved. It is always the same—only for the sake of our Lord Jesus Christ, through faith, not for our own works and deservings.

You see it dimly revealed at first. It looms through the mist of a few promises, but there it is.

You have it more plainly afterwards. It is taught by the pictures and emblems of the law of Moses, the schoolmaster dispensation. Every Old Testament sacrifice was a confession that a Savior was expected, who should die for sinners.

You have it still more clearly by-and-by. The prophets saw in vision many particulars about the Redeemer yet to come.

You have it fully at last in the sunshine of New Testament history—Christ incarnate, Christ crucified, Christ rising again, Christ preached to the world. The gospels are Christ living, speaking, and moving among us. The Acts are Christ preached, published, and proclaimed. The epistles are Christ written of, explained, and exalted. All through, from first to last, there is but one Name above every other, and that is Christ.

But one golden chain runs through the whole Bible, no salvation excepting by Jesus Christ. The bruising of the serpents's head, foretold in the day of the fall, the clothing of our first parents with skins, the sacrifices of Noah, Abraham, Isaac, and Jacob, the passover, and all the particulars of the Jewish law, the high priests, the altar, the daily offering of the lamb, the holy of holies entered only by blood, the scapegoat, the cities of refuge—all are so many witnesses to the truth set forth in the text: all preach with one voice, salvation only by Jesus Christ.

In fact, this truth appears to me the grand subject of the Bible, and all the different parts and portions of the book are meant to throw light upon it. I can gather from it no ideas of pardon and peace with God, excepting in connection with this truth. If I could read of one soul in it who was saved without faith in a Savior, I might perhaps not speak so confidently. But when I see that faith in Christ—whether a coming Christ, or a crucified Christ—was the prominent feature in the religion of all who went to heaven; when I see Abel owning Christ in his better sacrifice at one end of the Bible, and the saints in glory in John's vision rejoicing in Christ at the other end of the Bible; when I see a man like Cornelius, who was devout and feared God, and gave alms, and prayed, not told that he had done all and would of course be saved, but ordered to send for Peter and hear of Christ; when I see all these things, I feel bound to believe that the doctrine of the Bible is this: no salvation, no way to heaven excepting by Jesus Christ.

I do not know what use you make of your Bible—whether you read it, or whether you do not, whether you read it all, or whether you only read such parts as you like. But this I tell you plainly: if you read and believe the whole Bible, you will find it hard to escape the doctrine, that there is no other name given under heaven whereby we can be saved, but only the name of Jesus. I do not see how you can consistently reject what I have been endeavoring to prove: Christ is the way and the only way; Christ is the truth and the only truth; Christ the life and the only life.

I conclude this article with words once preached by John Owen before the English House of Commons, which I commend to your serious attention: "Christ is the way; men, without Him are Cain, wanderers, vagabonds. He is the truth; men without him are liars like the devil of old. He is the life; men without him are dead in trespasses and sin. He is the light; men without Him are in darkness, and go they know not whither. He is the vine; men that are not in Him are withered branches, prepared for the fire. He is the rock; men not built on him are carried away with a flood. He is the Alpha and Omega, the first and the last, the author and the ender, the founder and finisher of our salvation. He that hath not Him hath neither beginning of good nor shall have end of misery. Oh, blessed Jesus, how sweet, better were it not to be, than to be without Thee! Better never to be born, than not to die in Thee! A thousand hells come short of this, eternally to want Jesus Christ."

Reader, may you and I be able to say Amen to the spirit of this passage, and then it will be well with our souls.

MANY WILL APPRECIATE THIS.

Writes a most faithful and liberal pastor: "I have a salary of $900 a year, a family of several children, and no house. I am besieged with letters almost every week from a relief organization, pressing and urging me to send a contribution to Mr. X. Y., treasurer of that relief fund. Mr. Y. is a millionaire forty or fifty times over, and is the great agent for millionaries. He could more easily give the whole fund needed outright, and not feel it, than I could give one dollar." It is this kind of thing that makes many good people "tired" just now.—Presbyterian Journal.

CONSERVATISM.

Conservatism is a good word we prize! Like many another good thing it has been greatly misrepresented. In times of peace and indulgence, the conservative man has been regarded as opposed to progress, or too inert or fearful to depart from well-marked ruts and to assume the heavier labor of the new progress. This is wrong. The true conservative is the true progressive. His opponents are aggressively destructive rather than truly constructive. The conservative man realizes that some things abide, like air and sunshine, truth annd right. There are laws in nature and principles in religion and morals which cannot be changed, and to violate them means not construction, but destruction. In building he realizes that the larger and more lofty the building, the stronger needs be the foundation and the unchanging granite is the best. In husbandry, he knows that soil and seed are most important, and that hard, dirty, or shallow soil and lifeless and bad seeds mean no fruit or a vicious crop, despite all enthusiasm and activity connected with it.

If ever there was a time when the whole civilized world needed to be conservative, it is now. Wild rage and mere bold dash mean nothing. Speculation must give way to evidence and hopeful dash to cautious certainty, mere vision to reality. We need to study and discern the abiding principles of God. We require to have knowledge and faith and the fear of God. The forces are accumulating slowly, but their very slowness means weight and power. Hysteria here is fatal. Lawlessness and mere dash are deadly. The powers that be must be respected as ordained of God. Right and truth must be honored as eternal and unchangeable. Says Paul: "If a man also strive for masteries, yet is he not crowned except he strive lawfully."—The Presbyterian.

IN TRIAL.

If there's remedy for trouble, just apply it;
If you fret, your trials double; then keep quiet.
There's no reason for repining—
Trouble is not helped by whining—
If there is a "silver lining," haste to spy it.

—Mrs. Frank A. Breck.

"We show our true natures in our attitude toward unpleasant truths."

Sure! High Heels Cause Corns But Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

IT IS A BURNING SHAME

That so many Churches are without sufficient insurance and not properly safe-guarded against **Fire, Lightning and Tornado.**

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

No agents. Deal direct. For applications and particulars, address

HENRY P. MAGILL, Sec'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

Our Advertising Department is in Charge of

JACOBS & CO., CLINTON, S. C.

SOLICITING OFFICES:

New York, 118 E. Twenty-eight St.,
E. L. Gould

St. Louis, 4123 Westminister Ave.,
W. H. Valentine

Atlanta, Forsyth Building,
W. F. Hightower

Chicago, 1548 Tribune Building,
J. H. Rigour

Asheville, N. C., 421 Biltmore Ave.,
G. H. Ligon

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Kill All Flies! They Spread Disease

Placed anywhere, **Daisy Fly Killer** attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap.

Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for

Daisy Fly Killer

Sold by dealers, or 6 to at by express, prepaid, $1.60.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Obituaries.

Obituaries not over 300 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM E. KELLY, on the 21st of May, 1917, peacefully passed from the activities of this earthly life to those of the beyond. Had he lived till the 8th day of the following June, he would have been 70 years old. He had been a member of the Methodist Episcopal Church, South, since early childhood, and at his death his membership was at Pelahatchie, Miss., where he was residing when the end came. He lingered in a sickness for several months before his passing, but in the midst of it all he was patient and bore his affliction without a complaint. It was my privilege to visit him frequently during his last illness and I always found him with a strong faith in God and willing to meet him. He left a wife, five sons, and one daughter to grieve because of his leaving. May the Holy Spirit comfort these sad hearts! R. P. FIKES.

CLARENCE BELL, son of Mr. and Mrs. W. J. Bell, passed triumphantly to his reward on June 7, 1917. He met with a serious accident at Canton, Miss., a few days before his passing. Immediately after the accident he was taken to the Baptist Hospital at Jackson, Miss., where he underwent an operation, but he lived only a few days afterwards. He had no dread or fear of what the end would be, but said he was ready for the going, and just before the end came he made all his plans and then calmly fell asleep. He had been a member of the Methodist Episcopal Church, South, for many years, and at the time of his death his membership was at Pelahatchie, Miss. He was tenderly laid to rest in the cemetery at Clinton, Miss., where his father was buried several years ago. He leaves a mother, one sister, and four brothers, whose hearts are deeply grieved because of his going. May the living Christ comfort each of these sad hearts!

R. P. FIKES.

Mr. ROBERT B. NEAL was born in North Carolina in 1854, and was married to Miss Mollie Saunders on Dec. 23, 1876, in Starkville, Miss. He had for many years been an esteemed citizen of Starkville, where he died in the faith, on April 21, 1917. He was converted in his early youth and joined the Methodist Episcopal Church, South. Brother Neal was devoted to his Church, and a faithful attendant upon its services. He maintained a family altar in his home, and at the mid-week prayer meeting was ever ready, when called upon, to respond in earnest and helpful prayer. His saintly wife died in August, 1914. He is survived by eight daughters, three sons, and a number of grandchildren. His immediate children are all members of the Church, and all save one daughter were present at his funeral service, which was conducted at the residence of a son-in-law, Mr. A. B. Harrington, by Rev. W. S. Harrison. The body was laid to rest in the Odd Fellows' Cemetery with the impressive service of the Order of Odd Fellows, of which Brother Neal was a member. We shall miss the kindly greetings of our ascended brother. We sympathize with the bereaved ones and sorrow for his passing away, but we sorrow not as those having no hope. T. C. WIER.

Starkville, Miss.

Brother H. B. LAUGHTER was born in the year 1835, in De Soto County, Miss. Here he grew to manhood, and when the call of his country came he enlisted in the Confederate Army in which he served faithfully as one of her sons. After the war was over, he returned and settled in the eastern part of De Soto County, where he spent the remaining days of his earthly life. On Jan. 9, 1869, he was happily married to Miss Georgia Payne, of Cockrum, Miss. Of this union were born 7 children, 4 of whom survive him, together with his wife. Like Joshua of old, Brother Laughter said to his wife when they began their happy wedded life, "As for me and my house, we will serve the Lord;" and true to this vow, they traveled life's highway happily. All the children in early life professed faith in Christ and joined the M. E. Church, South, at Cockrum — the Church of their parents. On the morning of March 20, 1916, the spirit of this good man, who had ever been faithful to the interests of the Church, heard the summons and took its flight to the realms beyond. On the following day, a host of friends and neighbors attended his funeral which was conducted by his pastor, Rev. F. H. McGee. He was buried in the Cockrum Cemetery with Masonic honors. He will watch and wait for you, loved ones. May this be an unbroken family where families never break up!

R. I. COLLINS.

ALEXANDRIA DISTRICT.

The work on the district has gone steadily on for the past quarter. Every man is at his post and giving himself to his work. Brother Brown, at De Ridder has been greatly interfered with, on account of the workmen in the house finishing it up. When it is done, the church will be more than repaid for what it has suffered by this interruption. It will be equipped for a far greater work.

The largest increase in membership this quarter is at Oakdale. A union meeting there—Methodists, Baptists and Presbyterians co-operating—resulted in 123 additions to our Church. Brother Freeman is conserving the gains and is yet adding to the membership there. Meetings are in progress in various parts of the territory, and the season has just opened. We are expecting great results from these special efforts. Brother Price is at Alexandria assisting Brother Coleman. The crowds are in excess of any I ever saw at a meeting in Alexandria. The church recently bought the balance of the block fronting on Jackson Street; so we are secure for the future, as far as a roomy location is concerned.

Our District Conference was good, but there was an element of failure shown—there were no applications for license to preach.

Methodism must not only produce her own preachers, but she must produce an overflow for other churches. This is her past; it should be her present and future.

The church at Elizabeth found it had been duped in following its self-constituted pastor and has dismissed him for sufficient reasons and requested the presiding elder to supply them a preacher. Brother E. S. Williams, formerly in the traveling connection in our church in Missouri, is now in charge.

As far as material improvements are concerned, I believe, outside of the above mentioned places, only the improvements at Bunkie are taking real shape. Some of them are still in the air. Bunkie's are being put on the ground—very decided advantages in the arrangement and enlargement of the parsonage.

The good people at Colfax are talking of a new church. Some in Colfax have awakened to a knowledge of the need. I think outside of Colfax the verdict that the Methodist people there need a better and bigger church is unanimous—specially among those people who pass by the highway. I think we will have it, some day.

The most esential thing in any enterprise is a sufficient and efficient equipment. I think this applies to the Church as well as to any other work. Gradually our people are awakening to the necessity of equipment in doing the work of the Church.

I am looking forward to a great number of accessions to the Church as a result of the special efforts during this coming quarter.

BRISCOE CARTER.

Alexandria, La.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Southern Railway System
(New Orleans & Northeastern System)

DIRECT TRAINS DAILY TO

New York
Washington
Cincinnati
Birmingham

Ticket Office, 211 St. Charles Street.
Telephones, Main 3442 and Main 4792
J. R. WELLS, Division Pass. Agt.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY **ON AGAIN**

Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
— BETWEEN —
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.

Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?

B. S. ATKINSON, Traffic Manager.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Third Round.
(In part)

Shelby and Duncan, at Duncan, July 15, 16.
Friar's Point, at F. P., a.m., July 22, 23.
Lula and Dubbs, at Rich, p.m., July 22, 23.
Jonestown, at Dundee, a.m., July 29, 30.
Coahoma, at Coahoma, p.m., July 29, 30.
Cleveland, a.m., Aug. 5, 6.
Tunica, at Robinsonville, p.m., Aug. 5, 6.
Gunnison, at Gunnison, Aug. 12, 13.
Rosedale, at Rosedale, Aug. 19, 20.
Clarksdale, Aug. 26, 27.
Benoit, at Winterville, a.m., Sept. 2, 3.
Glen Allen, at Avon, p.m., Sept. 2, 3.

V. C. CURTIS, P. E.

Holly Springs Dist.—Third Round.

Waterford, at Harris Chapel, June 30-July 1.
Red Banks, at Mahon, July 4.
Byhalia, at Emory, July 7, 8.
Mt. Pleasant, at Marshall Inst., July 8, 9.
Lamar, at Sylvestria, July 11.
Grenada, July 14, 15.
Holcomb, at Tie Plant, July 15, 16.
Potts Camp, at Bethlehem, July 18.
Coffeeville, at Bethlehem, July 22, 23.
Paris, at Wyatt's Chapel, July 28, 29.
First Church (W. V.), preaching, July 29.
Randolph, at Thaxton, Aug. 3, 4.
Toccopola, at Salem, Aug. 5, 6.
Holly Springs, preaching, Aug. 12.
Taylor, at Forest Hill, Aug. 18, 19.
Oxford, Aug. 19, 20.
Ashland, at Union Hill, Aug. 25, 26.

More than half of the district is making a new record. There must be a reason. Will not the stewards and pastors look for that reason?

JAMES H. FELTS, P. E.

Winona Dist.—Third Round.

Carrollton, at Longview, June 23, 24.
Greenwood, June 30, July 1.

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICAL CO., Elkhart, Ind.

Sunflower, at Fasonia, July 7, 8.
Indianola, July 8, 9.
Moorhead, July 14, 15.
Itta Bena, July 15, 16.
Swiftown, at Loftus, July 21, 22.
Belzoni, July 22, 23.
Isola, at Calle, July 28, 29.
Duck Hill, at Goar Springs, Aug. 4, 5.
Lambert, at Marks, Aug. 11, 12.
Tutwiler, at Mattson, Aug. 18, 19.
Webb, at Sumner, Aug. 19, 20.
Drew, at Sandy Bayou, Aug. 25, 26.
Ruleville, at Ruleville, Aug. 26, 27.
Dublin, at Parchman, Sept. 1, 2.
Valley Mission, at Fairview, Sept. 8, 9.
Minter City, Sept. 15, 16.
Schlater, Sept. 16, 17.

L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Third Round.

Okolona Ct., at Union, June 30-July 1.
Okolona, July 1, 2.
Tremont Ct., at Mt. Olive, July 4.
Prairie, at Strongs, July 8, 9; preaching, Muldon, July 7.
Nettleton Ct., at Carolina, July 14, 15.
Fulton Ct., at Van Buren, July 15, 16.
Shannon, at Pleasant Grove, July 21, 22.
Verona, at Palmetto, July 22, 23.
Houston Station, July 29, 30.
Honston Ct., at Thorne, July 29, 30.
Calhoun City, at Pine Ridge, Aug. 3.
Vardaman, at Young's Chapel, Aug. 4, 5.
Houlka, at Van Vleet, Aug. 11, 12.
Buena Vista, at Boone Chapel, Aug. 18, 19.
Montpelier, at Woodland, Aug. 19, 20.
Smithville, at Smithville, Aug. 25, 26.
Greenwood Springs, at Friendship, Sept. 1, 2.
District Conference, at Amory, June 19-21.

T. H. LIPSCOMB, P. E.

Corinth Dist.—Third Round.

Dumas, at Jacobs Chapel, July 7, 8.
Ripley and Blue Mountain, at B. M., July 9.
Myrtle, at Friendship, July 10.
Hickory Flat, at Palestine, July 11.
Rienzi, at Edgar Chapel, July 12.
Booneville Ct., at Blythe's Chapel, July 13.
Marietta, at Palestine, July 14, 15.
Chalybeate, at Mt. Pleasant, July 22, 23.
Kossuth, at Kossuth, July 27.
Mooreville, at Andrews Chapel, July 28, 29.
Mantachie, at Hebron, July 30.
Guntown and Baldwyn, at Pleasant Valley, July 31.
Golden, at New Hope, Aug. 3.
Tishomingo, at Paradise, Aug. 4, 5.
Corinth Ct., at Green's Chapel, Aug. 7.
New Albany Ct., at Mt. Olivet, Aug. 11, 12.
Ripley Ct., Aug. 18, 19.
Booneville Station, Aug. 21.
Iuka Ct., at Salem, Aug. 23.
Silver Springs, at Paul's Chapel, Aug. 25, 26.
Burnsville, at Burnsville, Aug. 28.
The Corinth District Conference will be held at Rienzi June 19, 21.

T. H. DORSEY, P. E.

Durant Dist.—Third Round.

Sidon and Cruger, at Sidon, July 1.
Tchula, July 1, 2.
Vaiden and West charge, at Bowling Green, July 7, 8.
Pickens charge, at Richland, July 10.
Noxapater charge, at Mt. Pleasant, July 14, 15.
Louisville charge, at Rocky Hill, July 17.
High Point charge, at White Hall, July 21, 22.
Chester charge, at South Union, July 23.
Ebenezar charge, at Ebenezar, July 28, 29.
Kosciusko charge, at Ethel, July 31.
Hesterville charge, at Shady Grove, Aug. 4, 5.
Poplar Creek charge, at Poplar Springs, Aug. 11, 12.
Kilmichael charge, at Tomnolen, Aug. 12, 13.
Bellefontaine Ct., at South Union, Aug. 14.
Slate Springs Ct., at New Hope, Aug. 15.
Eupora and Maben, at Maben, Aug. 18, 19.
Mathiston Ct., at Providence, Aug. 24.
Black Hawk Ct., at Poplar Springs, Aug. 25, 26.
Acona, Aug. 30.

W. W. MITCHELL, P. E.

Columbus Dist.—Third Round.

Macon, July 1, 2.
Artesia, a.m., July 7, 8.
Starkville, p.m., July 8, 9.
Columbus Cir., at Caledonia, July 14, 15.
Crawford, at Schafer's Chapel, a.m., July 21, 22.
Central Church, p.m., July 22, 23.
Shuqualak Cir., at Ridgeway, July 28, 29.
Cochrane Cir., at Panola, Aug. 4, 5.
Macon Cir., at Pope's Chapel, Aug. 7.
Longview Cir., at ——, Aug. 9.
Mashulaville Cir., at Middleton, Aug. 11, 12.
Cedar Bluff Cir., at Pearson's, Aug. 14
Sturgis Cir., at Mt. Airy, Aug. 15
Brooksville, at New Bethel, Aug. 18, 19.
Mayhew Cir., at Lebanon, Aug. 21
West Point, Aug. 26, 27.

W. W. WOOLLARD, P. E.

In the economy of God, no effort, however small, put forth for a right cause, fails of its effect.—Whittier.

"Friendship can sometimes show its strength as much by the readiness with which it accepts benefits as by the freedom with which it gives them. It proves by this its confidence in the love of the other side."

MARION COLLEGE And School of Music for YOUNG WOMEN

An old College with a record for service. Recognized as a Junior College by the State Board of Education of Virginia.

Two years of High School and two years College work. Teachers are specialists, trained in the best universities of America and Abroad. Mountain climate, altitude 2100 feet. Modern buildings, spacious grounds. Firestone mountain spring water. Moderate expenses. Many rooms taken. Write for preservation of health.

C. BROWN FOX, President, Marion, Virginia.

Meridian College Conservatory

A careful school for careful parents. Located in the healthful pine hills of Mississippi. One of the Nation's leading private boarding schools. A standard college with fourteen entrance units. Offers four years college work. Preparatory course for lower grades. The **Conservatory of Music** ranks among the highest in the South. The aim is to educate Spiritually and Practically as well as intellectually. The most careful **homelike supervision**, and a beautiful **Christian atmosphere** for its students. **Write for catalog and views. J. W. BEESON, A.M., LL.D., President, Box 106 Meridian, Miss.**

The Woman's College of Alabama

Standard courses leading to B. A. degree. Certificates and diplomas awarded in Music, Art, Expression, Home Economics, Library Science.

Standard "A Grade" College for Young Women

Scholarships, to graduates of all high schools in Mississippi, Tennessee, Arkansas, Louisiana, Kentucky and Georgia. A scholarship to each Alabama high school and other liberal scholarships. Finest swimming pool and gymnasium under competent instructors in the state. New $50,000 dormitory. Tennis, Basket Ball and other athletics. Session opens Sept. 13. *Write for catalog and view book.*

M. W. SWARTZ, President, Montgomery, Ala.

Emory University

ATLANTA, GEORGIA

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law

Fine Buildings Spacious Grounds

In School of Liberal Arts are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

School of Theology offers full and varied courses leading to degree of B.D. Library contains famous "Thursfield Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States.

The Law School offers unsurpassed advantages. Large library containing State and Federal courts reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL.B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., Atlanta, Ga.

THE DURANT DISTRICT CONFERENCE.

The Durant District Conference met in its twenty-second regular annual session in the Methodist Church, in Kosciusko, Miss., Wednesday morning, May 30, 1917. The opening sermon was preached on Tuesday evening by Chas. D. McGehee. T. H. Mills was announced to preach, hut the illness of his wife prevented him from meeting his appointment.

When our church at Ackerman, the appointed place of meeting, was damaged by storm, to the extent of making it necessary to change the seat of the conference, the good people of Kosciusko generously threw open their doors and received the Conference in their characteristic wholehearted manner, and were untiring in their efforts to entertain and make us welcome. A reception was given the conference on the church lawn, after which we were put aboard automobiles and carried over, around, and ahout the enterprising little city. Under the leadership of their popular and efficient pastor, Rev. S. A. Brown, the church at Kosciusko, moves forward. A new roof has heen put on the church and the auditorium worked over. Several new additional Sunday school rooms will soon be under construction to take care of the growing Sunday school.

The thoughtful and alert presiding elder, W. W. Mitchell, had prepared and printed, heforehand, a splendid program that was full and workable. The program was adopted by the conference and made the order of the exercises. The conference worked under the lead of sixteen committees. The reports from committees were thoughtful and carefully prepared. The work was thorough, going into all departments of the work. Ample time was given to all, and there was no haste. The presidency of Brother Mitchell was dignified, firm, and considerate.

The preaching was of a high order, being ably done by C. D. McGehee, T. H. Mills, H. M. Ellis, Roht. Selby, and C. P. Moss.

The following representatives of general causes were in attendance: H. M. Ellis for the Memphis Hospital; M. M. Black for Millsaps College; R. Selby for Emory University; J. B. Randolph for the Orphans' Home, and R. H. B. Gladney for the Sunday School Board. All of these gave ahundant evidence of the prosperity of the work committed to their hands. Mrs. T. R. King, District Secretary of the Woman's Missionary Society, in a pleasing and illuminating address gave an account of the work in the district.

The laymen attended well throughout the session. Every pastor was present except one, and their reports were full of progress, hope and enthusiasm. There seemed to he no lag at any point.

J. Lem Seawright, R. E. Wilhurn, Dr. R. C. Elmore, and Parham Willams were elected delegates to the Annual Conference; with F. A. Howell and J. B. Streater as alternates.

J. Lem Seawright was re-elected District Lay Leader.

B. P. Jaco, J. T. McCafferty, C. P. Moss, and W. M. Langley were, on nomination of the presiding elder, elected as a Licensing Committee.

The Committee on Books and Periodicals were instructed to take steps looking to a Conference Colporteur or a display of hooks from the Publishing House at the Annual Conference.

B. P. Jaco was hy resolution made District Superintendent of the Pocket Testament League to aid in providing Testaments for our soldiers in the army.

There was a hrotherly, helpful, earnest, and God-fearing spirit manifested by all. The conference adjourned to meet again in Ackerman next year.

W. M. LANGLEY, Secretary.

Pickens, Miss.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children 50c.

FROM FERNWOOD, MISS.

My Dear Brother Meek: As you know, Brother Kelly and Brother Duke are here in a meeting. Both of these brethren are measuring up to the high expectations of the people. We all knew Brother Kelly, as he had been here three times before, and knew what to look for, but notwithstanding that fact he shows that be is a student and grows in knowledge as well as grace. Brother Duke was very little known here, but he has captured the situation with his fine voice in song, and his management of the young people makes him a fine co-worker with our Dan. They match well and should be hitched up together for a year at a time. Their work is proving a blessing to the whole community and great good is coming and greater good will come by Wednesday or Thursday evening, when we expect to close.

W. H. SAUNDERS.

PERSONAL.

Brother: Accidentally discovered nature's antidote for the nasty tobacco habit. It is a pleasant-tasting root, chewed like gum; quickly and easily overcomes both tobacco habit and indigestion. Gladly send particulars. W. E. STOKES, Mohawk, Florida.—Adv.

TREASURER'S REPORT.

The following is the report of the Treasurer of the Sunday School Board of the Mississippi Conference concerning the Children's Day Fund up to June 20:

Brookhaven District—	
Summit	$5.00
McComb, Centenary	34.00
Bogue Chitto	7.60
Monticello	12.04
Scotland	24.00
Pleasant Grove	3.76
Magnolia	9.26
Hazlehurst	5.00
Adams	5.00
Fernwood (Kokomo)	5.10
Bayou Pierre	4.00
Tylertown	25.00
Total	$139.82
Hattlesburg District—	
Mount Olive	$6.00
Prentiss	6.00
Main Street, Hattiesburg	28.00
Lucedale	19.50
Hattiesburg Circuit	6.00
Ellisville	7.11
New Augusta	18.00
Ellisville Mission	3.00
Oloh	7.91
Blodgett	2.00
Seminary	7.52
Total	$111.04
Jackson District—	
Eden	$3.38
Edwards	10.00
Galloway Memorial	78.30
Brandon	12.55
Mendenhall	6.23
Capitol Street	42.35
Yazoo City	12.41
Rankin Street	2.85
Fannin	2.00
Total	$171.07
Meridian District—	
Central, Meridian	$26.25
Clark Mission	6.71
Pachuta	3.50
Moscow	4.75
Wayneshoro	6.09
Total	$47.30
Newton District—	
Laurel, Fourteenth Avenue	$2.35
Newton	13.00
Clarksburg	6.50
Bay Springs	10.00
Montrose	8.30
Shiloh	3.51
Philadelphia	6.03
Total	$49.69
Port Gibson District—	
Washington	$7.00
Carpenter	2.15
Natchez	16.37
Oak Ridge	24.35
Gibson Memorial	9.00
Lorman	12.00
Silver City	13.00
Rolling Fork	3.53
Crawford Street	15.00
Total	$102.40
Seashore District—	
Saucier (2)	$6.86
Moss Point	8.60
Bay Saint Louis	5.20
Hub	2.65
Wiggins	17.33
Lumberton	11.28
Biloxi	18.00
North Gulfport	3.52
Columbia	10.64
Wesley House, Biloxi	1.25
McHenry	4.16
Long Beach	7.02
Total	$96.51
By Districts—	
1. Jackson District	$170.07
2. Brookhaven District	139.82
3. Hattiesburg District	111.04
4. Port Gibson District	102.40
5. Seashore District	96.51
6. Newton District	49.69
7. Meridian District	47.30
Total	$716.83

Those who are interested will please keep this Advocate report on file and not write the Treasurer for an itemized record of your District preceding June 20.

The Board appreciates the interest shown in the support of our Sunday school work, and shall continue its endeavor to make the work merit your sympathy and co-operation.

H. F. TOLLE, Chairman.
W. A. HAYS, Secretary.
J. LOYD DECELL, Treasurer.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

CHILDREN'S DAY RECEIPTS, LOUISIANA CONFERENCE.

Franklinton	$ 8.74
Keener Memorial	5.00
Farmerville	15.00
Pleasant Hill	8.15
Zachary	7.73
Lake Arthur	9.50
Sicily Island	9.05
Eden	1.00
Mansfield	21.57
Jonesboro	3.45
West Monroe	8.40
Church Point	4.45
Harrisonburg	4.41
Alexandria	100.00
Rayne	7.70
Campti	5.00
St. Joseph	2.65
Noel Memorial	19.20
Houma	6.78
Rosedale	1.70
Second Church, N. O.	6.18
Haughton	9.00
Covington	2.50
De Ridder	13.57
Grand Cane	10.73
Greenwood	8.80
South Mansfield	3.00
Kentwood	6.14
Bogalusa	12.09
Palmetto	3.00
Oak Ridge	7.00
Monroe	33.73
Davis Springs	9.40
Benton	2.40
Crowley	14.00
Hico	7.35
First Church, B. R.	38.19
Jena	10.00
Crowville	2.51
Clinton	4.25
Iota	1.50
Bonita	7.00
Felicity, N. O.	17.55
Carrollton Ave.	13.25
Lake Charles	22.00
Waterproof	6.50
Boyce	5.00
Duhach	8.00
First Church, N. O.	5.00
Minden	21.09
Angie-Talisheek	11.46
	$581.27

This averages $10 per Sunday school. We hope at least 100 more schools will celebrate the day and send in their offerings.

T. W. HOLLOMAN,
Treas. La. Conf. S. S. Board.

Constipation

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot he too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the howels clean and the liver active. When constipated, take Van Lax, for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured hy Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

What Do You Know About Your Blood Supply?

Your ignorance may startle you.

Few people know of the many functions of the blood supply, and just how important it is that it be kept absolutely free from all impurities. The health of the entire body depends upon the condition of the blood. You are invited to write and obtain a booklet that gives you some invaluable information on this important subject. It tells how to keep the blood strong and free from the many impurities to which it is constantly subject.

It gives the history of S. S. S., the world's most successful blood remedy, which has been sold for more than fifty years by druggists everywhere. This book will be sent free to all who write to Swift Specific Co., Dept. A., Atlanta, Ga.

WOMEN SUFFER MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron Pills after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency. Price of each $1. Ask your druggist for them.

A NOTE OF THANKS.

Dear Dr. Meek: So many letters of sympathy have come to me in our sorrow that I could not very well answer each one of them: so please let me through the Advocate express my appreciation of them. May God bless you, brethren! You have lightened our burden and helped us on the way up the hill of life.

C. M. CROSSLEY.

Philadelphia, Miss.

THE CHURCH'S WORK.

To proclaim the Spirit of Truth—that the Spirit is verily with us and striving with us, cultivating all the faculties He has conferred, bringing us to repentance, seeking to mold us after God's image, seeking to make us helpers and not destroyers of each other—this is the work that is left to the Church, this is the one hope for the age.—Maurice.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Ellisville Mission, at Hinton, July 7, 8.
Ellisville, at Ellisville, July 8, 9.
Hattiesburg Cir., at Estabuchie, 11 a. m., July 10.
New Augusta, at Pinegrove, July 14, 15.
Eucutta, at Boyle's Chapel, 11 a.m., July 17.
Heldelberg, at Philadelphia, 11 a.m., July 18.
Blodgett, at Benmore, July 21.
Richton, July 22, 23.
Hattiesburg, Broad Street, 11 a.m., July 29.
Hattiesburg, Court Street, 8 p.m., July 29.
Hattiesburg, Main Street, Aug. 5.
Collins, at Collins, Aug. 11, 12.
Seminary, at Eminence, 11 a.m., Aug. 13.
Leakesville, at Clark's Chapel, Aug. 18, 19.
Mount Olive, at Okohay, 11 a.m., Aug. 23, 26.
Taylorsville, at Hebron, 11 a.m., Aug. 24.
Williamsburg, at Santee, 11 a.m., Aug. 29.
Lucedale, at Crossroads, Sept. 1, 2.
Prentiss, at Mt. Zion, 11 a.m., Sept. 5.
Sumrall, 7:30 p.m., Sept. 5.
Oloh, at Oak Grove, 11 a.m., Sept. 7.
Magee, at Pinola, Sept. 8, 9.
Silver Creek, at Oakvale, Sept. 10.
Purvis, Sept. 16, 17.

W. B. JONES, P. E.

Port Gibson Dist.—Third Round.

Woodville Station, July 8, 9.
Woodville Cir., at Woodville, July 9.
Vicksburg, Crawford St., July 15, 16.
Fayette, at Fayette, July 22, 23.
Anguilla, at Murphy, July 26, 27.
Rolling Fork, at Carey, July 29, 30.
Port Gibson, Aug. 2.
Rocky Springs, at Carpenter, Aug. 5, 6.
Hermanville, at Sarepta, Aug. 7, 8.
Harriston, at Rodney, Aug. 12, 13.
Utica, at Cayuga, Aug. 18, 19.
Mayersville, at Fitler's, Aug. 26, 27.
Oak Ridge, at Bovina, Sept. 1, 2.
Vicksburg, Gibson Memorial, Sept. 2, 3.
Washington, at Mars Hill, Sept. 4, 5.
Nebo, at Cool Springs, Sept. 8, 9.
Roxie, at Hamburg, Sept. 16, 17.
Gloster, at Mt. Olive, Sept. 18.
Centreville, at Macedonia, Sept. 23, 24.
Natchez, Sept. 31-Oct. 1.

W. B. SHARBROUGH, P. E.

Meridian Dist.—Third Round.

Porterville, at Union, June 30-July 1.
Daleville, at Linwood, Tues, July 3.
Lauderdale, at Lockport, July 14, 15.
Vimville, at Toomsuba, July 15, 16.
Waynesboro Ct., at Pleasant Grove, July 21, 22.
Waynesboro, July 22, 23.
Meridian, at Poplar Springs, July 29, 30.
Meridian, at East End, July 29, 31.
Enterprise and Stonewall, at Concord, Aug. 4, 5.
Pachuta, at Porto Rico, Aug. 6.
DeSoto, at Hopewell, Aug. 11, 12.
Clarke Ct., at State Line, Aug. 13.
Scooba, at Wahalak, Aug. 15.
DeKalb, at Marvin, Aug. 26, 27.
Moscow, at Shiloh, Sept. 2, 3.
Shubuta, Sept. 9, 10.
Matherville, at Salem, Sept. 9, 10.
Meridian, Seventh Ave., Sept. 16, 17.
Meridian, Hawkins Memorial, Sept. 16, 18.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Vancleave, at Glen Chapel, July 6.
Gulfport, First Church, July 8, 9.
Biloxi, Main St., 8 p.m., July 8-10.
Columbia, 8 p.m., July 18.
Hub, at Spring College, July 19.
Lumberton, 8 p.m., July 20.
Poplarville, July 22.
Moss Point, 8 p.m., July 25.
Escatawpa, at Orange Grove, 11 a.m., July 26.
Back Bay and Wolf River, at Finly, 11 a.m., July 27.
Carrier and Picayune, at Picayune, July 28, 29.
Gulfport Seaman's Bethel and Mission, at Wesley House, 8 p.m., Aug. 1.
Saucier and Lyman, at Poplar Head, 11 a.m., Aug. 2.
Mentorum, at Pine Grove, Aug. 4, 5.
Brooklyn and Bond, at Brooklyn, Aug. 12.
McHenry and Howison, at Howison, Aug. 19.
Wiggins, 8 p.m., Aug. 22.
Poplarville, 3 p.m., Aug. 24.
Long Beach, Aug. 26.
North Gulfport and Mississippi City, at ———, Sept. 2.
Pascagoula and Ocean Springs, at ———, Sept. 9.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Sharon, at Lone Pine, July 7, 8.
Canton, at Canton, July 8, 9.
Camden, at Melville, July 14, 15.
Vaughan, at Fletcher's Chapel, July 16.
Eden, at Coxberg, July 17, 18.
Satartia, at Wesley Chapel, July 21, 22.
Lintonia, at Anding, July 22, 23.
Floyd, at Dover, July 23, 24.
Madison, at Pocahontas, July 28, 29.
Jackson, Millsaps' Memorial, July 29, 8 p.m.
Florence, at Richland, Aug. 4, 5.
Harrisonville, at Mt. Pisgah, Aug. 11, 12.
Bolton, at Brown's Wells, Aug. 18, 19.
Terry, at Forest Hill, Aug. 25, 26.
Jackson, Galloway Memorial, Aug. 29.
Jackson, Capitol St., Aug. 28.

J. M. MORSE P. E.

Newton Dist.—Third Round.

(In part)

Lake, at Hickory, July 7, 8.
McDonald, at Scotland, July 13.
Decatur and Union, at Good Hope, July 14, 15.
Bay Springs, at B. S., July 21, 22.
Chunky, at Chunky, July 28, 29.
Philadelphia, August 3, 5.
Neshoba, at Mar's Hill, Aug. 4.
Homewood, at Gasque Chapel, Aug. 9.
Raleigh, at Boykin, Aug. 10.
Trenton, at New Prospect, Aug. 11, 12.
Clarksburg, at Lodebar, Aug. 15.
Shiloh, at Forest Hill, Aug. 16.
Rose Hill, at Hopewell, Aug. 21.

W. L. LINFIELD, P. E.

"He who fails in trying to do something worth while hasn't failed."

Brokhaven Dist.—Third Round.

Gallman, at Tabernacle, July 7, 8.
Tylertown, at Tylertown, July 15.
Fernwood, at Knoxo, July 15, 16.
Foxworth, at Sandy Hook, July 19.
McCall's, at Bethel, July 21, 22.
East and South McComb, at Bethany, July 29.
McComb—Centenary, July 29, 30.
Monticello, at Omar, Aug. 4, 5.
Pleasant Grove, at Tilton, Aug. 11, 12.
Wesson, at Beauregard, Aug. 18, 19.
Brookhaven, Aug. 19, 20.
Summit, at Muddy Springs, Aug. 25, 26.
Magnolia, Aug. 26, 27.
Scotland, at Galatia, Aug. 31.
Topisaw, at Holmesville, Sept. 2.
Barlow, Sept. 8, 9.
Bogue Chitto, at Bogue Chitto, Sept. 16, 17.
Meadville, at Beulah, Sept. 22, 23.
Adams, at Ebenezer, Sept. 29, 30.
Bayou Pierre, at Pleasant Ridge, Oct. 6, 7.
Hazlehurst, Oct. 7, 8.

J. T. LEGGETT, P. E.

Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

MARRIED.

On June 7, 1917, at the home of the bride's parents, Mr. and Mrs. R. W. Hinton, in Lumberton, Miss., Mr. GEORGE H. ROBERTSON and Miss RUTH HINTON, Rev. J. A. Moore officiating.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

LOUISIANA CONFERENCE.

Aleexandria Dist.—Third Round.

Campti, at Davis Springs, June 23, 24.
Merryville, July 8.
Colfax and Montgomery, at M., July 11.
Boyce, at Boyce, July 13.
Pineville, at Tioga, July 15.
Bon Ami and Carson, at Bon Ami, a.m. July 22.
De Ridder, p.m., July 22.
Longville, at Dry Creek, July 23.
Oberlin and Reeves, at Longleaf, July 25.
Bunkie, at Bay Hill, July 27.
Glenmora and McNary, at Glenmora, July 29.
Oakdale, July 30.
Standard, at Harrisonburg, Aug. 4, 5.
Provencal, at Shady Grove, Aug. 8.
Elizabeth, Aug. 12.
Natchitoches, Aug. 14.
Pollock, at Zion, Aug. 18, 19.
Lecompte and Cheneyville, at L., Aug. 21.
Jena and Jonesville, at Jena, Aug. 22.
Trout and Goodpine, at Trout, Aug. 23.
Selma and Rochelle, at Fellowship, Aug. 25, 26.
Fullerton, Aug. 27.
Alexandria, Sept. 3.

BRISCOE CARTER, P. E.

Virginia, Danville

Randolph-Macon Institute FOR GIRLS Limited to 100. College preparatory and special courses for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. C. EVANS, A.M., Principal, Box C

Muller-Walle Summer School of Lip-Reading

A Summer School of Lip-Reading for Deaf and Hard-of-Hearing Adults or Children will be held in Sewanee, Monteagle, and Bersheba, Tenn., during July and August, if a sufficient number of persons enroll before the opening, July 1st. For particulars address **Miss Arbaugh's Private School for the Deaf, Macon, Ga.**

Let none stand back as if their sins were too great to be forgiven, or their case too bad to be cured. Jesus is an Advocate who never lost a cause, a Physician who never lost a patient.—Dr. Guthrie.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record, Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

VASHTI INDUSTRIAL SCHOOL.

E. E. Bishop.

Two young girls—sisters, orphans, children of a queer little old man who had lived in a queer little old house—were found in the county poorhouse, the only life of the white race among the aged and decreplt of that inglorious institution. The overseer of the poorhouse remarked when they were heing taken away, "The young one's all right, hut the old one is a regular wildcat."

The "wildcat" was a little old-looking, freckled creature with a small bunch of paie, straggly hair tied in a wad, with a tall of it sticking out from under a little gaudy hat behind, and matched before hy a wizened face, colorless, wrinkled, and dwarfed, like the hody, by unwhoiesome food and the excessive use of snuff. She did not want to go to school. No, indeed! Education was all right for some people, but snuff was good enough for her; and if either had to be left off, she would choose the snuff and let the educatlon go. Truly, education was a trial for her and for her teacher as well, for her mind and senses, as well as her body, were dwarfed. She could nelther see well, think clearly, nor speak plainly. No one knew her age, but, on account of her small size, she was put down at fourteen. She never could do good school work, her industrial work was never extra, but she couid and did get religion clearly and "for keeps." She learned to read her Bible, to pray, to testify, and to work. She had found and improved her one talent, and from that time on, in spite of physical and mental limitatlons, she possessed the influence of a teacher. Of choice she remained two years overtime at our institution. Then she went out as a companion for a woman of means; and at spare times she carrled tracts, church papers, and held cottage prayer meetings all over the nelghborhood. Finally, she became a domestic for the wife of a financier at good wages—not because she was competent, but because she was so truthful and trustworthy.

Then came the happy inevitable for girls whom we teach and train. She entrusted her destiny to a hushand, and our records close. Was this transformatlon worth while?

OPPOSITION TO CONFUCIANISM AS A STATE RELIGION.

The proposal to establish Confuclanism as a State religion for China has again been before Parliament and failed by nine votes in five hundred and twenty-nine.

Two Christians of Kiangsi were delegated to visit Peklng, a thirty-six hours' journey to protest against the hill. It is a witness to the effectiveness of Christian missions that it is the converts and not the missionarles who are fightlng this battle.

Five members of Parliament from their province introduced into Parliament the petition of Kiangsi Protestants, numberlng 54,000, setting forth their objections:

1. A State religion is not conformable to the principles of a republican form of government.
2. It will be necessary to create an enormous item in the national budget in order to maintain a State religion.
3. A State religion is contrary to the clause which guarantees freedom of religion provided in the Provisional Constltution.
4. A State religion will tend to cause religious controversies.
5. A State religion will tend to foster hostility between Christians and non-Christians.
6. In case of trouble, it is bound to invite foreign interference.—The Expositor.

REPORT OF CONFERENCE TREASURER FOR FIRST QUARTER, 1917, NORTH MISSISSIPPI.

Dues—Adult, $1608.50; young people, $71.45; juniors, $110.50; baby enrollment fees, $8.25; life membership (Mrs. Clara Ross), $25.

Pledge—Adult, $902.15; young people, $101.90; juniors, $90.95; baby mite boxes, etc., $11.86; on day schools (Lee Rogers), $25; on Mary Black Hospital, $10; on scholarships, $120; on Bible women, $11.50.

Relief and Retirement — Adult, $67.25; young people, $7.45; juniors, $1; Scarritt Student Loan Fund, $20.

Week of Prayer—Adult, $8; young people, .50.

Total sent General Treasurer, $5201.13.

Value of supplies given locally $2754.17.

Cash to Orphans' Home, $100.70.
Cash to Co-Operative Home, $15.

Mrs. W. W. WILBURN,
Treasurer.

SOME OF THE HORRORS OF WAR.

In Europe in the stress of sudden warfare the children were for the moment forgotten.

In Great Britain, for instance, some of the first war economies were in the educational system. School buildings were taken over for military purposes, teachers enlisted, repairs, buildings, appropriations, and supplies were cut down; evening schools, medical inspection, school dentistry, and free lunches were stopped or cut down; and the age limits for schooling were changed so that three hundred thousand little children from five or under who had been in school were turned out, while thousands of children of eleven and twelve were excused from school to go to work.

The laws governing hours of labor in munition plants were broken down. Club work, settlement work, and general child welfare work were crippled or stopped.

Thousands of children in England are without teachers or schools. Juvenile delinquency in England has increased at least 34 per cent since the war began.

What Shall We Do In America?

1. Oppose all attempts to break down the school system in your vicinity either by relaxing enforcement of compulsory education laws or by cutting down school funds. "Education is the very last thing we ought to economize in."
2. Oppose all attempts to break down the labor laws of your State either by giving young children special permits to work or by exempting certain establishments from the laws limiting hours of labor.
3. Support, as usual, local and national social agencies. Do not allow settlements, recreation centers, health boards, juvenile protective associations, child welfare and child labor committees, and other organizations that it has taken years to build up to be destroyed.

PREPARATION.

A good missionary meeting does not happen—it is the result of prayer and preparation.

The first step in preparation is to decide upon what you wish to accomplish by the meeting.

An audience does not happen—it must be worked for and prayed for.—The Missionary Outlook.

That Well Known Saying

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

God wants us to have a perfect holiness; He knows we can never have it hy working for it; so He offers to give it to us, in Christ.—C. G. Trumbull.

A NOTE FROM BROTHER DUKE.

Dear Brother Meek: As you will note by this letter-head, I am at Fernwood, and the purpose for which I am here is to lead the singing in the revival meeting which will be conducted by Brother Dan Kelly. Brother Saunders and his people are expecting a great revival, and from all indications their hopes will be realized. Brother Lloyd Decell preached a great sermon here last night, and will preach tonight, Brother Kelly coming in tomorrow.

Well, the real purpose of this letter is to tell you that the Mendenhall charge is going forward, and that it is a pleasure to be the pastor of a loyal people such as compose the membership of the three churches—Mendenhall, D'Lo, and Bethany comprising the charge. They have "pounded" the pastor and his family more than once, and in all ways are trying to show their appreciation, and help to hold up the hands of their leader.

I cannot but mention the sweet spirit of loyalty and helpfulness which is manifested hy Brother W. B. Waldrop, who was pastor of the charge last year but had to ask for a year of rest. His health has not improved, as we had hoped for, hut he is contemplating a trip West, which will perhaps build him up. He has heen the pastor's friend.

We are expecting good revivals this year on the Mendenhall charge, and I hope to be able to write you of them later on. Sincerely,

June 19, 1917. JAS. S. DUKE.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WOMAN AVOIDS OPERATION

Medicine Which Made Surgeon's Work Unnecessary.

Astoria, N. Y. — "For two years I was feeling ill and took all kinds of tonics. I was getting worse every day. I had chills, my head would ache, I was always tired. I could not walk straight because of the pain in my back and I had pains in my stomach. I went to a doctor and he said I must go under an operation, but I did not go. I read in the paper about Lydia E. Pinkham's Vegetable Compound and told my husband about it. I said 'I know nothing will help me but I will try this.' I found myself improving from the very first bottle, and in two weeks time I was able to sit down and eat a hearty breakfast with my husband, which I had not done for two years. I am now in the best of health and did not have the operation." — Mrs. JOHN A. KOENIG, 502 Flushing Avenue, Astoria, N. Y.

Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

If you want advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 100% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, hut all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 100 per cent, or over in four weeks' time, provided, they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all good druggists.

From the Field

Petal, Miss.

Last Sunday night at Rawls Springs marked the closing of our Children's Day observance on the Hattiesburg Circuit, consisting of seven appointments. The services were an inspiration to all present and we feel that much good was accomplished, notwithstanding the difficuities encountered. All the children who participated acquitted themselves well; $13 was the total amount of the offering. We begin our first revival for the summer season at Lux on July 14 with Brother W. W. Moore to assist. By the aid of the Holy Spirit, we are planning for and expecting greater things ahead.—C. E. Downer.

Boyle, Miss.

Dear Doctor Meek: We have just brought to a close one of the best revivals that Boyle has had in a long time. Brother Bowen was with us, and preached with his usual effectiveness. By the sincerity and simplicity of his manner he won the respect and love of the people. The result has been, I believe, a thorough revival of all departments of the church. On Sunday we received 16 persons into the Church. Miss Juliet Featherstun, of Port Gibson, helped us in the singing, and aided materially in bringing about the successful results. Much interest was taken in the meeting, and the whole community seems to have been benefited. J. H. MITCHELL.

Eunice, La.

Dear Doctor Meek: Though we have not enjoyed the liquid showers of blessings for some time, we have been the recipients of a gracious outpouring of spiritual blessings. On June 3, Rev. W. D. Pickens, of the Memphis Conference, began our revival, which lasted for twelve days. His messages were of a high spiritual tenor—full of the pathos of one who loves souls, and the arguments of one who beseeches in Christ's stead. The conditions were propitious and the results were forthcoming. The church was lifted up, and, we hope, has caught the vision of the greater Kingdom. Many came for prayer, some were converted, some reclaimed and 25 united with the church—nineteen on profession of faith. About five of these were children under ten years. There are yet others who are to unite with the Church, so we feel that all the good done is not altogether visible. We are winding up our quadrennium here and hope to leave this field in a hopeful attitude. The people are rejoicing in the fact of having a commodious, beautiful building now, and practically out of debt, $75 remaining to be paid, which is not due till December, 1918. The building is not quite finished, but should we fail to finish it by Conference, our successor will have an unencumbered start, and can do so in the course of time. Our Sunday school here is flourishing. Fathers and mothers attend. We are endeavoring to build a church at Port Barre, and expect that by Conference we will have a church building there. Withal, things seem hopeful for Eunice, and in the near future, with a little help and encouragement, we believe that it will be a station. The Baptists think it a strategetic point enough to keep a man here on three-quarter time—why shouldn't we?—A. A. Bernard, P. C.

STOP! CALOMEL IS QUICKSILVER!

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mnasfield Drug Co., Memphis, Tenn.—Adv.

A MATTER OF IMPORTANCE.

Herbert C. Hoover, National Food Director, mailed a few days ago a letter to 200,000 pastors of individual churches, Catholic, Protestant, and Jewish, calling upon them to co-operate with him and with the Department of Agriculture in urging the largest possible production of food and the smallest possible amount of waste.

"As a minister of God," writes Mr. Hoover, "a leader of the people and a lover of liberty and of your fellow men, your co-operation is earnestly desired and greatly needed. In such a time as this the people naturally turn to the church. It will be a calamity to the nation and to the churches if their chosen ministers neglect to exercise their proper leadership in the great cause of feeding a world in need, for the world is in want of food.

"To meet the needs of the war and of the world, we must produce generously, give freely to our allies, ourselves eat as much but no more than we need, and especially save the waste. Lasting disgrace will fall upon us if lack of self-restraint should prevent us from taking our proper part in this great conflict against the doctrine of 'might makes right.'"

Mr. Hoover estimates the annual waste of food at one billion dollars. He urges a larger use of corn and cornbread in the family ration.

"The women of America," says Mr. Hoover, "have never failed to answer such a call as comes to them now. The saving of food is within their sphere, and without food conservation we cannot win the war."

All pastors are urged to preach upon Conservation of Food, Sunday July 1, which is designated as Food Saving Day, and to secure the co-operation of religious and civic bodies in a campaign for Food Saving.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.—Adv.

Honor must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

DR TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of
GUATEMALA BLEND
Just Phone Main 2196 and it will be delivered direct to your residence
GUATEMALA-AMERICAN COFFEE CO.
617 CAMP STREET. PHONE MAIN 2196.

WINTERSMITH'S CHILL TONIC
Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP
LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST
Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.
Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS & PACIFIC RAILWAY
Make Your Vacation Count!
Two or Three Weeks at
MINERAL WELLS
would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.
CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES
—TO—
SOUTHERN PACIFIC LINES
GALVESTON, TEX. $16.10
Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50
Tickets on Sale Daily to September 30 Inclusive
Limit October 31, 1917
CALIFORNIA
Tickets will be on Sale June 15 to Sept. 30, Inclusive; Return Limit of 90 Days from date of sale, not to exceed Oct. 31, 1917.
SAN FRANCISCO LOS ANGELES SAN DIEGO
$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.
Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East
PLAN YOUR VACATION NOW
For Particulars and Literature ask any Southern Pacific Lines Agent or Write
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans, La.
Write for Booklet on the Wonders of the "Apache Trail" of Arizona

THE REVIVAL, AND SOME OF ITS PRESENT-DAY PROBLEMS.

By Rev. J. Lloyd Decell.

A series of meetings wherein sinners are pungently convicted and wonderfully saved, and the children of God built up in the most holy faith, constitutes a revival. This is recognized by many to be the greatest present need of the Church. The times are perilous and life is surrounded with such material and social influences that every foot of ground gained by the Kingdom's forces is stoutly contested. We are realizing that "Zion, or the Lord's house, is established in the top of the mountains," and that in reaching it we go up contrary to worldly currents. Helping God to get humanity with its civilization up to the high altitudes of the mountain-top is no less a battle than that which is now raging in France and Belgium. This fight calls for the first lines of defense.

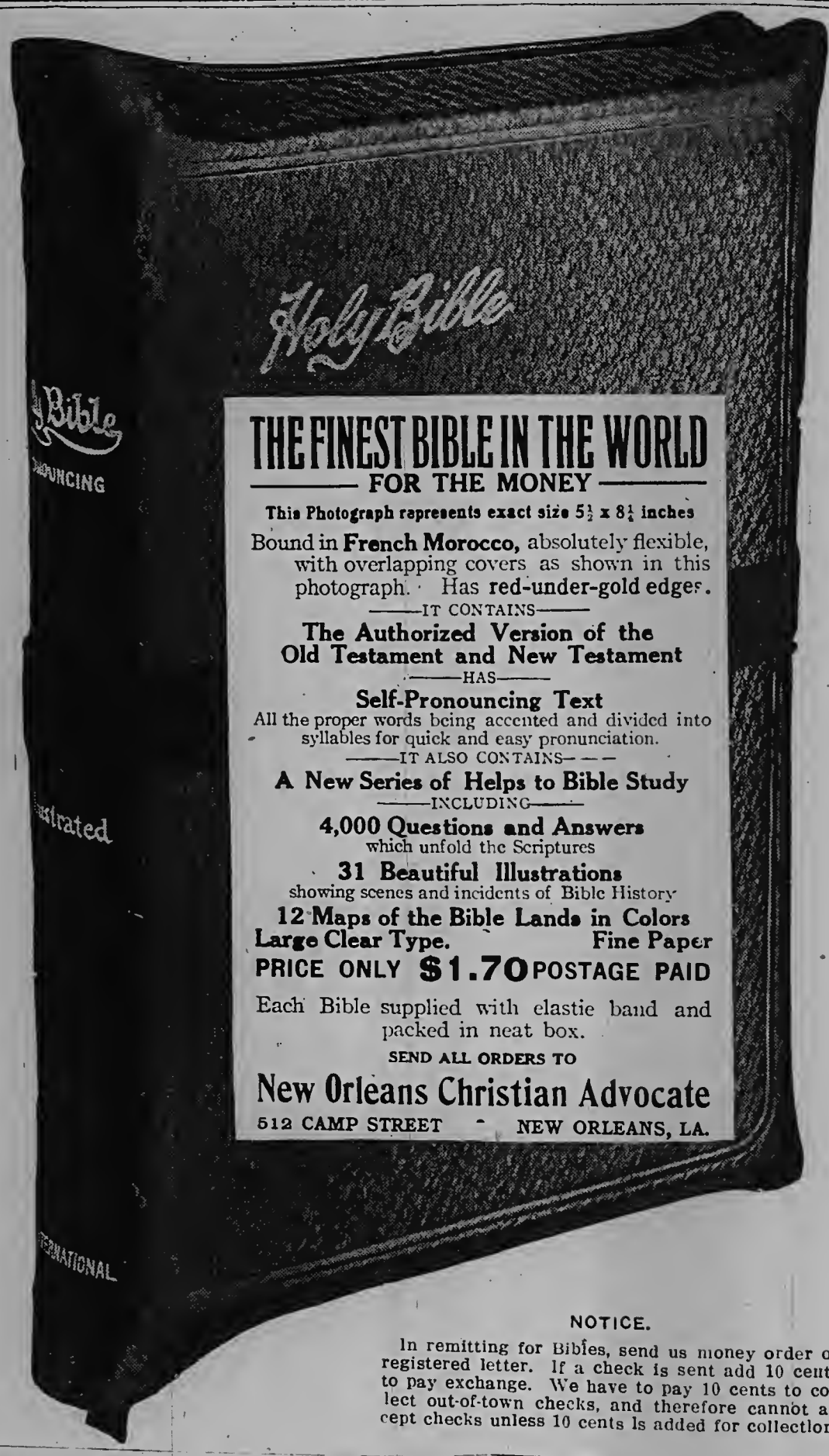
We have cried "kultur," "social service," and "recreation" loud and long until the real "first lines"—regeneration," "cleansing," and "soul winning"—have been given a secondary place in our practice, if not in our theory. Must we be shocked into the consciousness of the supremacy of spiritual foundations? A true revival of the Christian religion will not result in merely having a mission study class once a week, taking a flower to the hospital occasionally, nor so arranging the church lawn as to provide cold cream for the young ladies and a promenade for the young men of the church. The right kind of culture, social service and recreation are fruits of the true revival, and not causes. A rich personal experience in Christ, a heavy burden for lost souls, an agony of prayer for the lost, and a constant unselfish labor for them because Jesus dwells within and the sinner's need without him, joined with continual recognition of the Holy Spirit's power and leadership, will bring us a revival such as we need. With this balm from Gilead accessible, "Why then is not the health of the daughter of my people recovered? They have healed the hurt of the daughter of my people SLIGHTLY, saying Peace, peace, when there is no peace." (Jeremiah 8:22, 11.) Surface applications to the deepest needs prove failures. It will not do to accept a light recognition of serious obligations and a little discharging of great duties as assurance of genuine religious experience. To many, the attendance upon the preaching services, Sunday school, Bible class, or some other ordinance involves "satisfactory and meritorious doings," when their motive in such may be rivalry, custom, or just perfunctory habit. How we need a revival in which the deep workings of the Holy Spirit shall witness to freedom from sin, sonship in Christ, and flood the life with the hope of the eternal weight of glory in the beyond!

Beyond all doubt, to the saved soul, a life born from above, baptized with the Holy Ghost, performing a willing and loving service for Jesus' sake, the matters of culture, social service, and recreation adjust themselves without harm to self or injury to Christ or His cause. Such a life hid with Christ in God assumes a proper attitude toward these, the "second lines," looking upon them as avenues in which Christly power, translated through human personality, may exert itself. This type of life does all to the glory of God (1 Cor. 10:31 and Col. 3:17)—sets up a standard of life many of us would not dare to try to square our lives by without first putting away much that is indulged in now.

Then we need not merely a protracted meeting, but a revival in which men shall be new creatures in Christ—"created in Christ Jesus unto good works," going everywhere laboring unto the glory of God the Father, under an impelling Christly power within, which responds to the world's need without.

McComb, Miss.

"The very same Spirit whose fiery flame sat upon the twelve apostles, and whose indwelling filled their hearts, is still our only strength, our only holiness, and our only hope."


Holy Bible
Bible
NOUNCING
trated
NATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET - NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

SABBATH SCHOOLS, STAND BY YOUR COLORS.

In recent years many attempts have been made to supplant the lessons prepared by our own Boards by those produced by other publishers, the teachings of which are antagonistic to the teachings of evangelical Christianity. Recently a prominent publishing concern has been circulating a letter containing these statements:

"As you are a graduate of Union Theological Seminary, we are assuming your sympathy with the modern interpretation of the Bible, which exalts the divine Fatherhood and universal human sonship. We feel that you must be eager to have these interpretations introduced into the teaching of your Sabbath school.

"How many a child has been trained in Sabbath school in the old ultra-conservatism, only to find on growing older that many intelligent persons no longer believe these things!

"Moreover, from the standpoint of the Sabbath school the new views are not only more reasonable, but are also more effective as a dynamic for right living. They offer us a conception of God that is truly moral, and completely Christian.

"How shall these interpretations be given to children? Many teachers hesitate to tell a child that this or that Bible story is not strictly historical, lest the child think that 'the Bible is not true.' What is needed is a series of graded lesson books which will interpret the Bible in the right way from the beginning."

This not only shows that Union Seminary's friends know that her teachings are opposed to the teachings of the evangelical Churches, but that they are doing their best to introduce them into the Sabbath schools and so deprave the children.

—The Presbyterian (Philadelphia).

(This is a matter which primarily concerns the Presbyterians, but the quoted statement shows how aggressive the subtle skepticism of this age is. Well may Southern Methodists be watchful in these perilous times. As we have before stated, Dr. L. W. Munhall, the well known evangelist, has for months been showing how the Sunday school literature of the Northern Methodist Church is streaked with higher criticism.—Editor of Advocate.)

The Holy Spirit will guide us into all truth, if we have the patience to be guided.—Dean Hodges.

Jesus can touch our broken hearts with a perfectly tender touch, for He has had a broken heart himself.—Bishop Moule.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3292.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 5, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

A TIMELY GIFT.

Wherever the Gospel has been preached a simple but beautiful act has been told for a memorial of Mary, because she did what she could.

There were no savings banks in that day, where one could begin with a penny and increase the amount at a certain rate every week, and be astonished at the amount of the "Xmas Fund" by and by. But Mary had some excellent saving plan that enabled her at last to buy so princely a gift for her Lord. And it must have meant a great sacrifice to her to save the price of the precious ointment.

In distant India it is said that men and women, in the ancient time, would climb the mountain-slopes and pluck a certain kind of flower growing there. And it was the distilled sweetness of the crushed and broken hearts of a thousand fragrant flowers which Mary lavished upon her Master. It was an act colored with the purest sentiment; it was a beautiful gift. it was a sweet mixture of the fragrant flowers of the mountain-side. the work of the toilers, such as those who heard the Master gladly, and of the loving sacrifice and devotion of Mary. It was such a gift, the ointment of spikenard, very costly, which Mary selected to express her desire to give her best to her Lord.

And the devotion of Mary had the right object. There are men who dedicate their brilliant intellect and splendid genius to the satisfaction of their own ambition. We can but admire their determination and their unwavering effort to carry out their purpose. But it is sad that so many are giving their best to some image, which may have a head of gold but cannot hide its feet of clay.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne
And worship only Thee."

This expression of devotion was a timely gift. "She hath come aforehand," said the Master, "to anoint my body to the burying." Better a few kind words and helpful acts for the living than beautiful tributes and many flowers after he is dead—if he cannot have both. Too often the people have gilded the work of the prophets and garnished the sepulchres of the righteous whom their fathers had stoned. Too often the recognition of a man of genius has come when he could no longer hear.

"Seven wealthy towns contended for Homer dead,
Through which the living Homer begged his bread."

Robert Burns, like many poets and other men of genius, had a hard struggle with poverty. But after he was dead his people in their pride erected to him a splendid monument. And his aged mother came and looked on the costly marble and said: "Poor Robbie! Robbie! You asked for bread, and they gave you a stone."

So if you would give your best to your Master, give it now. If you would emulate him and heal the broken-hearted, and relieve them that are bruised, do so now. if you would make a gift to the Lord of your time and money and talents in the service of those for whom He died, bring your gift to-day. For procrastination, "the thief of time," may be also the thief of good deeds. And it may finally filch an immortal soul.

R. H. H.

TARRYING BY THE STUFF.

The present crucial hour in the life of the Nation has demonstrated the real power of the Church. There are some who do not credit the Church with much influence in the life of the people at large. But our chief authorities have not thus lightly esteemed the Church. Ministers everywhere were asked to help further the Liberty Bond issue. And last Sunday the ministers in this city, and doubtless all over the country, in response to Mr. Hoover's appeal, preached upon the conservation of food.

The Church should use its influence to inculcate the spirit of patriotism, and to further all practical plans to conserve our resources, that we may win in a cause we believe is just. This statement is no denial of the separation of Church and State.

It is to be hoped that the appeal of Mr. Hoover will not be in vain. Three thousand years ago, David gave due credit to those who tarried by the stuff. And there never was a time when the issues of a great war depended as much upon the work done behind the lines. After all, the greatest victory may be won by those who never see the enemy in battle. Let us have a care to reduce or eliminate the waste of food, which is said to be greater in America than in any other country in the world.

This task will fall largely to the women of the land. History shows no lack of frail women who rose to the martial heroism of men. Such were Deborah the prophetess, and Joan of Arc, who donned a suit of mail and took up a sword that she might crown a king. But we cannot forget the thousands of noble women of the South who, in the darkest days of the Civil War, tarried by the stuff. And our women to-day are called to the prosaic but highly patriotic task of conserving the food supplies of a nation. R. H. H.

ECHO FROM WASHINGTON.

Several years ago a preacher met, at different times, two farmers on the road. One had a jug of whiskey tied to the pommel of his saddle, and as he seemed to feel called upon to apologize for its presence, he said that he was on his way to a piece of ground he was renting, and that the negroes always expected him to bring back for them whiskey from town. The other farmer owned a great plantation on Bayou Boeuff, in Louisiana. He was known as one of the most successful farmers in the country. Every year the cane, all of a height, stretched away almost to the horizon. He was driving a span of fine horses, and he reined in the beautiful high-spirited animals to talk a few minutes with the preacher. In the course of the conversation he asked the preacher if he thought there was any possibility of voting whiskey out of the ward. He said that the saloons in the neighboring town greatly demoralized the negroes.

The preacher compared the divergent views of the two farmers and contrasted their financial standing. How did men ever believe that whiskey helped to build up the country?

Once the liquor interests were eager to show how they helped to provide a market for the farmers' grain. Now they would give much of the blood money of the people to show how little of the foodstuffs of the country they consume, for the return of nothing but redness of eyes, and sorrows, and woe, and poverty, and broken hearts, and drunkards' graves.

So war may not be an unmixed evil. And we trust that this raider, without a country, with its black flag carrying skull and cross-bones, and with its heartless crew, may be interned for the period of the war, and that its old, rotten, blood-stained hulk may go to pieces before the first note of peace. R. H. H.

A GREAT OPPORTUNITY.

Rev. G. A. Morgan has recently issued a very interesting folder concerning Houma Mission. He states that the church at Houma, La., now has seventy members, an official board of nine, a well-organized Sunday school with a total enrollment of ninety-nine, a Woman's Missionary Society with sixteen members, and an Epworth League. The church owns a good parsonage, which is free of debt, and a lot of ground in the heart of the town. It is only a short distance from the court-house, and just across the street from the site selected for the new government building. It is an ideal location for a church. The old dwelling on the lot is used as a house of worship. But there is an imperative need for a real church there which will command respect.

The pastor is a man of large vision, whose heart is in the task of paying off the debt of $2000 on the church lot, and of building upon it the house of worship that is so greatly needed. There are a few men of means in the church upon whom the pastor relies to have a large share in the work. But they must have outside help. The situation is just the kind for which the Board of Church Extension exists. And it is a situation that appeals to persons of wealth who love the Kingdom.

The writer recently visited Houma, and he was greatly impressed with the opportunity of our church there. Houma is a thriving town of 6000 people, in the rich sugar district of Louisiana. It is also one of the largest oyster-shipping points in the United States. Oil and gas have recently been discovered in the parish, and there is a prospect of the gas being piped from the Terrebonne field to New Orleans. There are residents of Houma who have gas wells in their own yards. Houma has the prospect of great development, and our church there should be in a position to exert a commanding influence. R. H. H.

A PRAYER.

Lord, make my heart a place where angels sing!
For surely thoughts low-breathed by thee
Are angels gliding near on noiseless wings;
And where a home they see,
Swept clean and garnished, with adoring joy,
They enter in and dwell,
And teach that heart to swell
With heavenly melody—their own untired employ.

—John Keble.

NOT ALONE.

When Fisher, Bishop of Rochester, came out of the Tower of London, and saw the scaffold upon which he was to be beheaded, he took out of his pocket a Greek Testament, and looking up, exclaimed: "Now, O Lord, direct me to some passages which may support me through this awful scene." He opened the Book, and his eyes fell upon John 16:32—"Yet I am not alone, because the Father is with me." He instantly closed it, saying: "Praise God! this is sufficient for me and for eternity."—The Presbyterian.

RENUNCIATION.

God is always ready to meet men more than half way. When under the constraint of His Spirit sin has been discovered, and we are willing utterly to relinquish it, we have sure and certain hope of forgiveness, based upon the fact of God's own nature. Indeed, the greatness of any sin is in persistent refusal to repent and turn from it. But let it never be thought that the restoration of an individual or of a nation which has sinned grievously against God is an easy matter. Christ has said that an offending right hand must be cut off, and an offending eye must be plucked out. Renunciation, even though it involves pain and blood, is the only pathway into the sunshine for those who have given themselves to sinful courses in the dark.—J. Stuart Holden.

UNCONSCIOUS MARKS OF TRADE.

Men carry unconscious signs of their life about them. Those that come from the forge and those from the lime and mortar, and those from the humid soil and those from dusty travel bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art come from the orchards;" if with hands full of wild flowers, "Thou art from the fields;" if one's garments smell of mingled odors, we say, "Thou hast walked in a garden." But how much more, if one has seen God, has held converse of hope and love, and hath walked in heaven, should he carry in his eye, his words, and his perfumed raiment the sacred tokens of divine intercourse!—Henry Ward Beecher.

MOTHERS IN ISRAEL.

By Rev. Theodore L. Cuyler, D.D.

When the Hebrew matron called out to Joab from the walls of the beleagured city of Abel and exhorted him to spare the town and "a mother in Israel" she originated a fine proverbial expression which has often been applied to good women who have distinguished their maternity by a beautiful and godly influence. The holy-hearted Hannah heads the roll of those model mothers—the woman who dedicated her first-born son to God in these memorable words: "For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." Samuel also heads the roll of eminent servants of God who owed an incalculable debt to wise maternal influence.

What was true in ancient times has been true ever since. At the starting-point of a vast majority of the best Christian lives stands a Christian mother. When I was a student in the seminary the chairman of the examining board requested all of us who had praying mothers to rise up, and nearly the whole one hundred and fifty leaped to their feet—living witnesses to the power of a mother's prayers, influence and example. My own widowed mother was one of the best that God ever gave to an only son. She was more to me than school, or college, or pastor, or all combined. In our early rural home, the first Sabbath school I ever attended had but one scholar, and she was superintendent; the only book studied was God's Book, committed to memory. During my infancy she dedicated me to the Christian ministry, and kept that steadily before her own eye and mine. I cannot now fix the date of my conversion; it was her constant influence that led me gradually along, and I grew into a religious life under her potent training and by the power of the Holy Spirit working through her untiring agency. If all mothers were like her, the "church in the house" would be one of the best feeders of the church in the public sanctuary.

We ministers must not take on airs. There is a ministry that is older and deeper and more potent than ours; it is that ministry that presides over the crib, and impresses the first Gospel influence upon the infant soul. Before the pulpit begins, or the Sunday school begins, the mother has already begun, and has been molding the plastic wax of character for weal or woe, for heaven or hell. A prodigious power this; it is the same power which sent Samuel out of the godly home of Hannah, and wicked Ahaziah out of the home of godless Jezebel. Each of them "walked in the way of his mother." Far be it from me to underrate the influence of fathers, for good or evil, but still the fact remains that it is mainly the mother who shapes the home influence and imparts to it its prevailing atmosphere; for the most important part of moral education is atmosphere. There is her throne; there her sway; there she can make or mar the destiny of the immortal soul beyond any one this side of the throne of God. Among eminent living ministers none preaches the great vital doctrine of the atonement more powerfully than Dr. Newman Hall, of London; he almost idolized his mother, and he has told me that the first words she ever taught him were, "God so loved that he gave His only begotten Son." That text became the key-note of his grand ministry, and of his world-known tractate, "Come to Jesus." Susannah Wesley's hand rings all the Methodist church bells around the globe to-day. Suppose that Lord Byron had been reared by such a mother as Newman Hall and the Wesleys had, the world might have escaped the moral leprosy that tainted so many of his brilliantly bad pages.

Would that I could burn it into the heart of every mother who reads these lines, that, under God, she is chiefly responsible for the moral and spiritual welfare of her household. If the mother is a frivolous fashion-worshiper, or is utterly prayerless and irreligious, or even careless of the spiritual welfare of her children, the whole home atmosphere catches the taint. The downward pull of her home preaching is quite too strong for the upward pull of the best preaching in God's house on the Sabbath. On the other hand, if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them Christward, if she follows up the effect of Sabbath gospel by the powerful influence of home gospel, then there is almost a moral certainty that God will send his converting grace into that household. Let the mothers in Israel who read this try the blessed experiment for themselves.

That eminent preacher, Richard Cecil, of London, tells us that when a youth he tried his utmost to be an infidel; but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that. Sometimes she used to talk to him, and weep as she talked. He says, "I flung out of the house with an oath—but I wept, too, when I got in the street. Sympathy is the powerful engine of a mother." Yes, there is a power in her love, when it is reinforced by the grace of God, to reach and bring down the most stubborn heart; it is a power that goes miles deeper than pulpit appeals, for it links itself with the primal instincts of our nature. If every parent were thus faithful in prayer and winsome example the home of natural birth would become the place of the new birth, and children—instead of running loose on the open common of sin to be pursued by "revival efforts" in after years—would be led early to Jesus and into his church fold.

"Take this child away and nurse it for me, and I will give thee thy wages," said the Egyptian princess to Jochebed, the mother of Moses. She got her wages in the joys a mother feels when she yields up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service which her son wrought for Israel in after years. She was paid in the heavenly coin with which God pays good mothers.

When God lays a new-born babe in the arms of a mother he says to her heart, "Take this child and nurse it for me, and I will give thee thy wages." The answer of maternal love should be, "O God, thou has put thy noblest workmanship into my hands. I accept the precious trust. I will shelter this young life under thy mercy seat. I will be truthful that it may never learn falsehood. I will nurse this soul in its infancy with the sincere milk of love, that in after years it may bear strong meat for strong service of God and righteousness. O Heavenly Father, make my life in harmony with thyself, that this young life may reflect thy blessed image in following my example!"

To such pious fidelity, God offers the highest wages; he pays the heart's claim in the heart's own coin. Faithful Hannah found her great reward in Samuel's great career. Moses on the Mount was the "wages" of the poor Hebrew mother who cradled him in her basket of rushes. St. Augustine's mighty service for the Gospel was the best reward that God could give Monica; our Washington was God's splendid recompense to Washington's good mother. The Lord never breaks his covenant with those who fulfill their covenant with him.

A GOOD INVESTMENT.

"A Good Investment." This subject ought to attract the average reader, since good investments are what a great many people are looking out for. But, my dear reader, do not let your interest in this article wane, when you find that I do not mean that you can get large money returns from the investment I am writing about. Go with me in these lines, patiently, persistently, to the end, and I will try to make it plain to you that this is really a paying proposition.

Then, as to the investment: you may put in time, personal influence, money, or property. Any or all of these may be contributed to the righteous and much-needed work of providing comfortable support for aged and disabled, retired preachers, and the widows and dependent children of those men who have died in the traveling ministry. For, of all the sad phases of our great Church work, the saddest is this, which relates to the persistent neglect or oversight of the old men and women who have done most to make our Church what it is in glorious history and large influence and usefulness to the world.

There can be no sort of question that investment in this holy work will yield large and satisfying dividends. But you inquire, "How will it pay?" First, it will pay liberally in building up Christianity and your Church by strengthening the Christian ministry. It is our deliberate opinion that the efficiency of the ministry in our Church would be increased from 10 per cent to 25 per cent were ample and adequate provision made for old age retirement. In the second place, it will bring large comfort and satisfaction to the "Veterans of the Cross" in their last days of decline and dependence. It will help to give them their just dues. In the third place, it will be a means of grace to you, personally, and will pay large returns in the consciousness that you have aided in a greatly needed work, which will be a means of

comfort to many people and a blessing to mankind in general. Then, remember that whatever you put into the Superannuate Endowment Fund, directly or indirectly, will remain there for the coming years, to be a permanent source of help and benefit to the worthy workers who have given their lives for the cause of Christ and the Church. And, so, your contribution, whether of money or influence, will be a perpetual contribution to this good interest of our Methodism.

Let me be more specific still. Some one may read this who may not know what he could do, or how he might render the aid called for. To such, we gladly furnish literature which will give the necessary information; and one of the best ways to help the cause is to distribute this literature, which we furnish from the office free. You can talk of this great work to others. You can make a personal donation to the Fund, and every dollar counts. Give to it while you are able, even though but a little at a time. You can render further assistance by buying an annuity bond, the Board paying you interest during life, you leaving the principal with the Fund after your decease. Our annuitants are happy with the arrangement. No word of complaint or regret is heard from them. Still further aid can be given by deeding property to the Board for the Fund, retaining a life interest in it. We have several cases of this class. Then, at the last, if you have not done as much for the Fund as you desired, you can make a bequest. Many would do this if their attention were drawn to the subject at the proper time. A gentleman told me he knew of a good woman of wealth who was anxious to do something of this kind, and, he said, she would doubtless have given $20,000 or $25,000 if some one had called her attention to the matter. So, if you will be persuaded to render help in any way, address the undersigned, and he will cooperate with you.

J. R. STEWART, Secretary,
Nashville, Tenn.

UNION OF THE TWO METHODISMS.

J. W. Beeson, A. M., LL. D.

It seems to me that the greatest danger to the Southern Church that could come from a union with the Church, North, is from the kind of theology that Church is teaching through its Conference Course and through its higher institutions of learning. If it does not matter what is taught our ministers, nor what they preach to our people, all other difficulties, great as they are, might be surmounted. This Church greatly predominates in numbers and would naturally set the standards of theology. One needs only to examine the books in the course for young preachers in that Church to see the danger ahead. Vanderbilt was a greater curse than a blessing to our Church because of its questionable theology the last ten or fifteen years before we lost that institution, which event was a great blessing. Since we could not reform, convert or regenerate Vanderbilt, to lose it was a blessing. It is difficult to keep the course of study for young preachers in the Southern Church as pure and free from taint as it should be. Dominated by greater numbers of the Northern Church, the modern theology would be forced upon us with increasing rapidity. This is the greatest danger of union.

The Negro problem is delicate, but not really dangerous. Social ecclesiastical mingling could never be forced upon Southern people, whatever be the legal status of affairs. But the new and dangerous theology could be forced upon us through the course of study required of young ministers. Let us beware of that danger.

We need deeper spirituality more than large numbers and greater machinery. The further Methodism gets from deep spiritual teaching and living the less of power and usefulness she will exert upon nations and individuals, no matter how rapidly she may multiply her millions in membership and in wealth.

That God may guide us safely through the breakers should be our earnest prayer.

Meridian, Miss.

A PLEA FOR THE OLD VETERANS.

By Rev. John B. Culpepper.

The world is so much wiser than the Church. If you want proof of this, only look at the by-products in the coal departments, in cotton seed oil, and nearly everywhere. What was once thrown onto the scrap-pile is now worked over, and some of it is more useful in its second and third adjustment than in the first.

Boys are making money in many cities by gathering up old paper and rags. They even gather up the cigar stumps, and old quids, and dry them out, grind them up, put salt on them and sell them to the snuff-dippers. Pursuant of this thought of gathering up the fragments let us take a look at the Methodist Church, and her thrown-away products. There are literally thousands of supernumeraries, superannuated preachers, and local preachers, who don't preach any more, and as the territory is all taken up, or included in some pastoral charge, there is no place for them to work. We have also an innumerable army of old choir leaders. Sunday school teachers, superintendents, stewards, and other members, who await one thing—Death. Then a few kind words will be mumbled over them, and that is all. God left them here, often for thirty years, after the Church pronounced them useless, or undesirable.

Germany has taken charge of all her citizens, from five years old up, and the mother, with a babe in arms, is given something to do for the empire, and as she lies there by her babe and sews for the men at the front, she knows that she is a part of the whole. The old men and women are given remunerative work, and praised when they do it well, and rebuked for shortcoming. This makes living, real life. They have men and women scourging the country for workers and none are passad over as useless. They have many wounded, old, bedridden, but none who cannot work and pay their way. If one is wounded at the front, the very best medical skill is given, so that sixty-seven per cent of them recover, and are back at the front in a few days. Every department of life has representatives from both sexes, all colors, sizes and conditions. Think of it! A nation with the motto: "No idle citizens—work for all!"

I witness, at every Annual Conference, men begging for work, and often crying and insisting that they are not worn out. These superannuates were believed, when they told the Church that God had called them to preach, but not one of them is retained because they now plead that they still feel the call. The Church which gave them work at the first, should still find a place for them. I am not pleading for a larger retiring fund, but I am opposed to the thought of retiring or even excusing anybody. I read a wail last week from a superannuate, of South Georgia, who had to cease working years ago. It was a "sure" wail. I saw a preacher at the South Georgia Conference, leaning against the fence, crying because they made him superannuate. He begged for just one more year.

When men become inefficient physically, we send for the doctor. When mother or father becomes inefficient, the children look after their diet, their room, their rest, and soon they are back on their job. When a business man becomes inefficient, they send him for a little rest, give him lighter work, or an assistant, and he rallies, and is good for years. When a Methodist preacher becomes what they call inefficient, they retire him.

What ought to be done? Make the old preachers Pastor Emeritus to some city charge. Put the old preacher in a parsonage and let him lead some of the prayer meetings; let him put a ten-cent edition of our Discipline in every Methodist home. It is sorely needed. Let him pastorate, for one man cannot do a tithe of it. Let him chase the Eddyites, the Russellites, and the quacking geese and ducks of our territory. Who is better prepared to drive strange doctrines from our midst?

We are in need of some one to lecture the classes for membership; and so to drill and instruct them that even a child can give a reason for their hope. Behold our waste, through removals and undeposited letters! Think of what one of these wise old men could do, as station and circuit colporteur. We are not using our old folks, so I propose a new church, to be called The Church of the Veterans. We should want our old, worn out and retired Bishops to make our appointments. We should take for our secretary one who had been retired from the young folks' church. We would not allow the word superannuate or supernumerate, or too old, in our Discipline or dictionary. We should report for duty, to go anywhere, as laymen or preachers. We should move, as old folks, at the wisdom of our appointing power. We should colonize, at his suggestion, only with Christ and souls in view. We would do anything but quit. We would agree to anything but being called worn-out and of no account. We have men among us who superannuated so long ago that if they happen to attend an Annual Conference and get up in a love feast, ninety per cent of the preachers now running things ask who they are. I think if they looked at the gray stuff inside a fellow's head, rather than on the outside, there would be more old preachers receiving appointments. We simply ask for work. As there is none in the Church where we gave our life, nearly to its meridian, let us seek it. We don't want an Old Folks' Home, but an Old Folks' Vineyard.

Many years ago, near Savannah, Ga., a young wife and mother who had taken charge of the old home since her parents' death, said to Sam one morning out in the garden: "Sam, I want you to dig up this rosebush here by the walk. It has run too far, it is scraggy and ugly. It is not in keeping with those younger, beautiful vines." Sam said, "Yessum." Next morning the bush was still there. She said: "Sam, you have not obeyed me about this old hush; dig it up to-day." Sam said, "Yessum." Next morning, coming into the garden, she called Sam, and said, "Sam, I am not going to run you off the place, because you have been in the family so long, but you have got to mind me. Go bring that spade, yonder." "Yessum." He brought it. "Now place it right there at the edge of that vine." "Yessum." Now, put your foot on it." "Yessum." "Now push it up to the handle." Sam twisted about, and bent over it, until his mistress said, "Sam, you are not trying to dig that vine up." Sam straightened up, and said, "Missee, I jess can't do it! My foot takes the weakest every time I goes to push. Misses, I been here long time. When Ole Mars went off to bring your mother home as his purty bride, I got roses for de table, an' de parlor. I got 'em off dis bush. When Ole Miss sent me out fer de nicest roses, fer Ole Mars button-hole, an fer de table, I come right here. Den, when you was born, I tuck a rose off dis bush, an' slip it in your cute hand when Ole Miss sent for me to see you. Den when young Mars come to see you and you send for nice flowers, I always come right here. Then when Ole Mars and Ole Miss die, the same day, the neighbors come and get the nicest flowers from dis bush. Den, when I take you to see her grave, I always gets de nicest flowers right here. Den, when your little boy die so sudden, lass year, I come here an' get a little rose an' put it in his hand. It is in dar now, I specs. Miss, I'll do anything fer you I can, but my ole boot jess naterally won't push. You'll hatter scuse me, fer not being able to dig it up."

Then the young woman cried and said: "Sam, thank you for not digging it up. We will scaffold it and fertilize it, and let it live on till it dies a natural death."

Ah me! These old preachers! They married the young men and maidens of our Church. They went with us to bury your dead. They sat up with us in our grief, and they led our sons and daughters to God, and they dedicated our homes. They preached us into temperance and morality and hope. The Church and the home, and the very graveyard, have grown up under their care and love. Yes, they are a little angular, and look a little seedy. Yes, they have "scrter" overlain these modern walks. Yes, they do look a little different; but they have been doing something. They just want a place to grow a few more roses; and since

the haughty, beautiful, up-to-date daughter insists, against old Sam's tears and entreaties, that the old bush has to come up. I beg that a place be arranged over there in that old broom-sage patch for it. We will break up that fallow ground, and fertilize the place, and bring all the old "out-of-place," and "out-of-date," and "in-the-way" bushes over here, and we will call it The Garden of Old Roses.

Here shall they put forth a new life, and shed a richer fragrance. Here will their old voices, growing young again with us, new-born of work and fellowship, and handclasp, create a new enthusiasm, such as was faintly adumbrated when the children of Israel left Egypt for the promised land, and when it was shouted throughout Chaldea that the captives were liberated, and were to return home and rebuild their broken farms and vineyards. "Their mouth was filled with laughter, and their tongue with singing. Then said they, The Lord hath done great things for them."

So it shall be with you in your renewed life. Bless your hearts, you always felt that there was work for you but could not get at it. Here it is! Come into your own, and leave outside the thought that you are old or useless. As the old cow gives the most cream, as the old palm bears the sweetest fruit; as God always set great store by age, and its wisdom and other graces, so do you come into a larger and happier life. We are no more to plan to die, but to plant, and build, and cultivate, and harvest. As I think about what you are to the world, and to God, and how he wants to use you more than ever, I almost envy you your readiness for this larger investment of your ransomed powers. But as I am only sixty-seven, I am not yet eligible, for this is to be strictly an Old Folks' Church. But, when I am seventy-five it will be the joy of my life to knock at your gates and ask for work, and communion, and fellowship.

—Pentecostal Herald.

RED RIVER LETTER.

By Rev. S. A. Steel, D. D.

I'm in a peck of trouble, Meek. Possibly you may know of some way that I may relieve the situation. I have just returned from a delightful trip to Georgetown, Tex., where I went to speak at the Summer School of Theology. While I was there, among many other friends, I met one who deliberately accused me of being a "reactionary." That is a little softer word he probably thinks than "mossback," but it means the same thing. And there is a gentleman not far from your office, whom I highly esteem, who thinks the same thing, and has had the cheek to tell me so. Now, the sole reason they assign for this derogatory opinion is that I do not accept and fall in with the new-fangled notions which they call "progress." Among these notions are many of the results of the so-called "Higher Criticism" of the Bible; Feminism, with its woman suffrage policy; the union of the two Methodisms, with its acceptance of the doctrine of the equality of the Negro with the white man; and various other things, such as the apotheosis of Lincoln, and so forth, and so forth.

I don't feel lonesome, for I am in mighty good company. If I am not mistaken, both Burke and Pitt stood firm against the French Revolution in favor of the old order, yet both were "democrats" in the best sense of that term, and champions of the rights of man. But they realized that mere change is not "progress," and that a reverence for the past is the surest safeguard against the radicalism that would change everything in the desperate hope to get something better. We are in the age of the greatest transition that the world has ever known. The two ancient principles of government, autocracy and democracy, are now in the last great and mortal combat for supremacy, and the whole world is drawn into the struggle, and will be affected by the issues.

We all admit that everything is being "shaken;" but are there not "things which cannot be shaken?" Is he to be set down as a "reactionary," "mossback," "old fossil," and so forth, who takes his stand firmly on "those things which cannot be shaken," and is not swept off his feet by the flood of fanaticism that topples so many ancient things into ruin? Of course, I may be wrong in my advocacy of certain things; but my point is that my standing for the old against the new ideas does not in itself prove that I am wrong and the champions of the so-called "new" ideas are right. If I class myself aright, I'm a "conservative." I say "so-called new" ideas. But many of them are not new; they are as old as the history of man on the planet. The devil tempted Eve to assert her supposed "rights" in the beginning, and you know what came of that. He is tempting them now with the same old bait, and people call that "progress" which Heaven condemned at the start. Any man who has read Roman history knows that this woman question is not new, and knows what it did for society under the Caesars. Is a man a "reactionary" who warns another that the bridge is unsafe and will go down under him? I do not claim a courage that others do not have, but I do say that it takes a good deal more courage to stand up against these "new ideas" than to adopt and advocate them. You say anything against woman suffrage in a public speech, and you wont get any bouquets, and will be lucky if they don't punch you with the "pointed end" of their parasols. And yet what does the average woman know of the larger aspects of the woman question? The extent of her knowledge is that there is a dead rat in the alley, and government by men is so inefficient that it is left there; let her vote, and she will see that no dead rats are left in the alley. That is very practical, and we share with her in the contempt of a government by men that allows dead rats to lie around loose. But it is not the part of wisdom to set the city on fire to get rid of a dead rat. So of other things. I still believe in a personal God, instead of the "Cosmic Force" of the New Theology which "advanced thought" has put in his place, and so on.

They had a great meeting at Georgetown, the best, they said, of any yet held. I saw Dr. Hyer's schoolhouse in the distance. Harvard, Yale, Columbia, Princeton, Cornell, Emory, SMU-t! In the name of reason can't we get them to change the name of "SMU" to Marvin, or Maury, or Lamar? Almost any name would be an improvement on the one chosen for the university at Dallas. And yet, Meek, some of the fellows who have been so "narrow" as to give a "university" a name that limits its usefulness largely to one denomination charge me with being "narrow," controlled by ancient "prejudices," and a "reactionary!"

I'm not bragging on my farm now. This drought has taken all the enthusiasm out of the case. When a man gets only ten bushels of beans where he expected to get fifty he is not in a shouting mood. Especially when his corn does not even promise respectable nubbins. At this writing there is no sign of any relief, and the food situation is a very serious one for this section. However, my sweet potatoes are fine, and I hope to make a second crop of Irish potatoes, and do my part in helping to feed the Allies and overturn Prussian autocracy.

Shreveport, La.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Great Battle

GRAIN AND GROG.

It is not right at any time, and especially at a time like this, and no one can reasonably justify it, to crush hundreds of millions of bushels of the best food products, grains that will make bread, into the stuff of which to make drink. Still less is it right at any time to turn this food product into a form which weakens manhood, lessens efficiency, impoverishes the home, curses humanity. If our country is warring for liberty, conscience and humanity, let it with a strong hand put an end to the destruction of materials needful for food. Let it stop the enfeebling of our men and the destruction of body, mind and soul which the liquor manufacturers and liquor traffic produce. Now is the time, if there ever was a time, for dealing with this matter with a strong hand.—The Presbyterian Journal.

BAR.

By Scriptor.

It will soon bar you from every skilled industry. Many of the big steel mills and factories of every kind are taking the stand against liquor. "No drinking on or off hours," is their rule, and with many, for an employe to visit a saloon is considered sufficient cause for dismissal. The big Pennsylvania Railroad, with 125,000 employes, has banished liquor and now employs an army of "spotters" to see that its prohibition rules are effective. And the Pennsylvania system is only one out of many railroads that are taking the same stand. If you drink, you can't get on the force. That settles it.

"First Over the Bars." That's the slogan and the catchy trade-mark of a famous brand of whisky. There might be blown into the bottle of every brand of whisky another trade-mark, "First Behind the Bars." Behind the bars—of a cell. It is the best stuff with which to make inmates for cells that there is made. Absolutely guaranteed. Statistics prove it. Charity organizations everywhere that make scientific study of crime are unanimous in their conclusions that the greatest single cause is drink. A judge in this Western city above mentioned makes the statement that ninety-five per cent of all the criminal business that comes through his court is caused directly or indirectly by drink.

Surely, young man, if you line up to the bar, it will bar you to the best there is in life.—Central Christian Advocate.

THE STARS AND STRIPES.

Only some strips of red and white
And some stars on a ground of blue;
Only a little cotton flag.
Is it anything more to you?

Oh, yes, indeed! For beneath its folds
You are safe on land or sea;
It stands for America, brave and strong,
No matter where it may be.

It stands for a land where God is King,
Where His peace and His truth are free.
Let us love it well and keep it pure,
As our banner of liberty.

—Christian Intelligencer.

THE WHITNEY-CENTRAL BANKS

CAPITAL, SURPLUS AND UNDIVIDED PROFITS $4,969,485,70

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL NATIONAL BANK

of New Orleans

AT THE CLOSE OF BUSINESS SATURDAY, JUNE 30, 1917.

RESOURCES		LIABILITIES.	
Loans and Discounts	$15,036,106.33	Capital Stock	$2,500,000.00
Customers' Liability Account of Acceptances	601,186.67	Surplus Fund	1,500,000.00
Customers' Liability Under Letters of Credit	272,461.06	Undivided Profits	261,905.99
U. S. Bonds to Secure Circulation.	1,520,000.00		$4,264,905.99
U. S. Bonds to secure U. S. Deposits	40,000.00	Quarterly Dividend of 3½% now declared	87,500.00
U. S. Treasury Certificates	425,000.00	Circulation	1,515,500.00
Liberty Loan Bonds	1,323,100.00	Deposits	25,619,757.59
Other Bonds to Secure Postal Savings	175,500.00	Bonds Borrowed	80,000.00
Stock in Federal Reserve Bank	120,000.00	Acceptances for Account of Customers	601,186.67
Other Bonds and Securities	830,889.54	Acceptances under Letters of Credit	272,461.06
Banking House, Furniture and Fixtures (now reduced $150,000).	1,800,000.00	Reserved for Taxes	75,000.00
Other Real Estate	39,889.41		
5% Redemption Fund.	$76,000.00		
Due from Banks and U. S. Treasurer	5,344,870.99		
Clearing House checks	1,252,678.82		
Cash in Vault and Federal Reserve Bank	3,658,618.46		
	10,332,178.27		
Total	$32,516,311.31	Total	$32,516,311.31

OFFICERS

JOHN E BOUDEN, JR. ..... President

FRANK B. WILLIAMS	Vice-President	JNO. B. FERGUSON.	Vice-President & Cashier
HARRY T. HOWARD	Vice-President	E. H. KEEP	Assistant Cashier
J. D. O'KEEFE	Vice-President	N. E. BERTEL	Assistant Cashier
MAURITZ PYK	Vice-President	S. J. McMain	Assistant Cashier
CHAS. de B. CLAIBORNE	Vice-President	W. B. ALLISON	Assistant Cashier
N. M. WHITNEY	Vice-President	LEEDS EUSTIS	Auditor

BOARD OF DIRECTORS

S. T. ALCUS
A. W. BERDON
JOHN E. BOUDEN, JR.
ALBERT BLOOM
FREDERIC CAMORS
B. C. CASANAS
CHAS. de B. CLAIBORNE
JOHN F. CLARK
DR. C. A. M. DORRESTEIN
WIL H. DOUGLAS
C. H. ELLIS
OTHO ELMER
LAWRENCE FABACHER
LEON FELLMAN
JOHN B. FERGUSON
CHARLES GODCHAUX
JEFF D. HARDIN, JR.
JONAS HILLER
HARRY T. HOWARD
ALEX HYMAN
J. L. LANCASTER
JONAS H. LEVY
GEO. B. MATTHEWS
E. W. MENTE
JOHN McCLOSKEY
J. D. O'KEEFE
W. S. PENICK
MAURITZ PYK
MAURICE STERN
W. P. STEWART
JNO. X. WEGMANN
NELSON M'STEA WHITNEY
C. S. WILLIAMS

SEMI-ANNUAL STATEMENT

Whitney-Central Trust & Savings Bank

of New Orleans

AT THE CLOSE OF BUSINESS SATURDAY, JUNE 30, 1917.

RESOURCES		LIABILITIES	
Loans and Discounts	$5,039,406.16	Capital Stock	$200,000.00
Stocks, Bonds, Securities, etc.	1,119,083.99	Surplus	400,000.00
Real Estate	243,684.19	Undivided Profits	104,579.71
Cash on Hand and With Banks	2,110,815.06		$ 704,579.71
Bonds Borrowed	75,000.00	Deposits	7,808,409.69
		Bonds Borrowed	75,000.00
Total	$8,587,989.40	Total	$8,587,989.40

OFFICERS

JOHN E. BOUDEN, JR. ..... President

HARRY T. HOWARD	Vice-President	H. L. FRANTZ	Vice-President
FRANK B. WILLIAMS	Vice-President	CHAS. W. FOX, JR.	Cashier
C. H. ELLIS	Vice-President	JNO. L. COUTURIER,	Asst. Cashier and Trust Officer
W. W. BOUDEN	Vice-President	ROGER DOHERTY	Assistant Cashier
ALBERT BLOOM	Vice-President		

MORGAN STATE BRANCH

Corner Chartres and Iberville Streets

ALBERT BLOOM ..... Vice-President V. L. BERNARD ..... Cashier

THIRD DISTRICT BRANCH

Corner Dauphine and Piety Streets

H. L. FRANTZ ..... Vice-President A. FORTIER ..... Assistan Cashier

CARROLLTON BRANCH

8132 Oak Street

J. P. ST. MARTIN ..... Manager

BOARD OF DIRECTORS

ALBERT BLOOM
JOHN E. BOUDEN, JR.
BEN C. CASANAS
CHAS. de B. CLAIBORNE
JOHN F. CLARK
JOHN C. DODT
DR. C. A. M. DORRESTEIN
WIL H. DOUGLAS
C. H. ELLIS
OTHO ELMER
H. M. FEILD
H. L. FRANTZ
CHARLES GODCHAUX
P. L. GODCHAUX
GEO. A. HERO
B. G. HOLSCHER
HARRY T. HOWARD
THOS. J. KELLY
J. D. KENNEY
FRANK J. MATTHEW
GEO. B. MATTHEWS
JOHN M'CLOSKEY
J. D. O'KEEFE
W. S. PENICK
R. ROUGELOT
G. A. SCHWEGMANN
W. V. SEEBER
MAURICE STERN
W. P. STEWART
NELSON M. WHITNEY
C. S. WILLIAMS

The Capital Stock of The Whitney-Central Trust & Savings Bank is Owned by, and Held in Trust for, the Stockholders of The Whitney-Central National Bank

Total Deposits - - - - - - - - - $33,428,167.28

TAKING AWAY THE FREEDOM OF THE CHURCH

By Bishop W. A. Candler, in the "Atlanta Journal."

[The following article expresses convictions which are becoming prevalent and which are pressing to the front for discussion.]

The churches of our country are suffering from a multiplied number of parasitic organizations which are sapping their freedom and sucking their funds. These parasitic bodies emphasize their interdenominational character and prate much about what they call, with misleading pretence of charity and broad-mindedness, "Christian unity." By their very nature they have to assume an interdenominational attitude; for one church would not be enough to satisfy their cravings for power and their lust for funds. Moreover, such an attitude appeals to the support of that class of mistaken minds who dislike all churches, and yet wish to preserve some sort of semblance of devotion to Christianity—the class of men who profess great breadth of view and have no depth of conviction, and who mistake vagueness for virtue.

These parasitic organizations might be called syndicates of syncretists, but in many instances they are too small to be called syndicates and wholly unworthy of being dignified with the name of syncretists. Yet they remind one of the syncretists who operated in the Graeco-Roman world during the first century of the Christian era. Like the syncretists of that age, they have a certain skill in the making of mosaic creeds out of all sorts of fragments of belief, and their religion presents the appearance of a Joseph's coat of many colors. They imitate the shallow-minded pro-consul, Gellius, who invited the rival philosophers of Athens to come to terms, offering himself as arbiter entirely competent to pass upon and settle their differences of belief. In like manner the committees of these parasitic organizations constitute themselves as councils to conciliate all the churches, and then control the bodies which they have conciliated.

They are thoroughly worldly in their spirit and methods, mimicking "big business" and appropriating its pompous phraseology. They rely on combinations to convert the world rather than upon Christ's power, and the consecration of the saints to His service. Such methods fall in well with a commercial age, in which "trusts" and syndicates abound, defying the laws of both God and man. But these methods are most tyrannical whenever they can be, and are injurious always.

Like the men of "big business," they claim that their organizations "save waste" and "conserve energy;" but whatever may be the justice of such a claim when made by the men of "big business," it is wholly groundless when put forth by the men of these parasitic organizations. They make waste, and they enfeeble energy. They hold manifold conventions of the most useless and expensive sort, and thereby induce the Churches to pay for their junketing journeys. In summer, the mountains are filled with their meetings, and at other seasons they fly here and there like birds of passage, now sailing over sunlit seas, beyond the chilling blasts of winter, or assembling at resorts, which otherwise they could never visit. Their offices, secretaries, stenographers, and printers' bills are even more expensive than their journeys over land and sea, and the funds required for these expenses are drawn from the churches to whom they assume to dictate plans and policies.

They carefully and frequently assert that their functions are only "advisory" to the churches, and that they have no legislative authority, but this assertion must be taken with many degrees of allowance and considerable qualification. These parasitic bodies aspire to exercise a sort of overlordship over the churches, and they realize this ambitious aspiration whenever and wherever they can.

With respect to some interests, a number of the churches have become mere appanages of these organizations of overlords; the territory in which they do missionary work, for example, is delimited for them by the overlords, and the mission fields are marked off with corn-row processes. A Methodist Board of Missions may not operate in one area, while a Baptist Board may not labor in another, and a Presbyterian Board may not plant churches in still another.

If, under providential constraint, a Methodist convert removes to the region occupied by the Baptists, he must change his church connection, or have none at all, and, in turn, if a Baptist, for any cause, takes up residence in the area in which the Methodists operate, he must change his faith or have no church membership there. Can faith be other than feeble when it thus conforms to the character of the chameleon? Hardly.

In the interest of the freedom of faith, and the sincerity of faith, it is time for the churches to throw off the yoke of these overlords. Otherwise our Christianity will become colorless and characterless.

Strength of character, in both individuals and churches, is in direct proportion to strength and definiteness of conviction. Mergers, in which men renounce their convictions, result in nothing better than forceless fusions. Good men and great men can not be made by any such process. Power for the highest and best service is not secured by throwing overboard principles. The zealous advocate for truth and right, as he sees it, is the good man, and the sincere man; and God wants such men for the work of the Kingdom of Heaven; He can not use men who believe nothing, or who care little for what they believe.

If the process of agglomeration, under the pressure of the overlords of the churches, continues much longer, the outcome will be an almost worthless amalgam in the home field, and the reproduction of the same type in the foreign field. In the end, that may mean a convictionless and compromise Christianity in what are now heathen lands which future generations will have to reform at great expense and with much difficulty.

For every purpose of a wise and brotherly cooperation, the churches of our country can deal with one another directly far better than through the mediation of the parasitic organizations which sap their freedom and suck their funds. Christian brotherhood and comity can be had without submitting the churches to the control of overlording bodies. No anti-denominational and self-constituted league of peace is necessary to constrain the churches to mutual love and respect.

WAR RELIEF FOR MISSIONARIES.

By Rev. W. W. Pinson, D.D.

The first thirty days of our effort to raise the modest sum of $20,000 for the relief of our missionaries have passed; in the meantime financial conditions with them have grown no better, but rather worse. During this time our Government has sold $2,000,000,000 worth of Liberty Bonds. The American people have given $100,000,000 for the Red Cross service. These are the responses of a patriotic people to the demands of war-ways of "doing our bit" for the soldiers that fight for us. Shall Christian loyalty and brotherhood fall short of patriotism and fail those who represent us at the front in this great spiritual warfare? One naturally would have expected that the whole $20,000 asked for would have been in hand in thirty days. Evidently our people are not taking this matter as seriously as it deserves. Letters from our missionaries continue to show great embarrassment and distress. Surely we will not delay longer to respond to this need. To fail to give this money would be to indicate a lack of sympathy with our great missionaries, which would be discouraging.

We have received to date 378 responses, ranging from 40 cents to $1,000, and amounting to $6,024.41. We have received one donation of $1,000, one for $500, two for $200, ten for $100, and eight for $50, and 356 contributions averaging a little more than $8 each. Thus the larger part has come in small amounts and the accompanying letters in many cases indicate a spirit of self-sacrifice that is beautiful and touching. We thank these friends in the name of our missionaries and their wives and children.

We need more large donations and a multitude of small ones. We wish our missionaries to know that a large number of our people have come to their relief.

What we are asking will only furnish partial relief. It will still leave the missionaries to bear the larger part of the sacrifice. But it will show our willingness to share and lighten their burdens.

Send in without delay any amount, large or small, to J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn.

REV. R. M. DAVIS.

Some Words of Love and Affection.

By Rev. Ben P. Jaco.

When I was only a lad, a sudden death of a former member of a near neighbor's family brought us all in much sorrow to a funeral service at Harmony Campground, where Rev. R. M. Davis, as the pastor of the deceased, made the talk. I shall never forget his striking appearance, his carefully measured words, and the restrained but deep emotion of the man.

To me he was a man to be looked up to, and I was never disappointed in my confidence in this noble soul. When I joined the North Mississippi Conference, I was thrown with him on my second charge frequently. This helpful association caused me to seek his company, because he always helped me to be a better man and minister. He could unravel my problems in my course of study; he could teach me more philosophy, psychology, and theology, in a week than any man I ever met. What matchless powers of analysis he possessed! What aptitude of accurate illustration! What tenderness and tact in leading a young man's thoughts!

In conversation one day he gave this illustration: "A bird can not fly in a vacuum; he must have an atmosphere to beat upon with his wings. Now, God's grace is the atmosphere for the soul of man, upon which it beats with the wings of faith and rises by the buoyancy of the divine gift."

All of his illustrations and humorous sayings were purely original—not like anything one ever heard before. I have heard his sayings used after they had gone far out into the world—far enough to be given as anonymous.

It was love's hoon each year when he would let me help him in a revival meeting, because the whole week would be a love feast, as that good man would bare his soul to me as we tried to do God's work.

I visited him twice in his days of affliction and found him cheerful each time. So bright was he, that those who went to comfort him were comforted themselves. To him, to die was to go to heaven, and heaven was home. So he talked triumphantly about going home. He has gone home—and how we shall miss him!

But the thought that we shall all go on pretty soon opens great things to us by anticipation. What joy to go where such souls as his are! Just a few such souls would make heaven great.

Lexington, Miss.

AN EVER-ENRICHING LIFE.

If we live near Christ, and draw our life from Him, then we may blend the hopes of youth with the experience and memory of age; be at once calm and joyous, wise and strong, preserving the blessedness of each stage of life into that which follows, and thus at last posessing the sweetness and the good of all at once. We may not only bear fruit in old age, but have blossoms, fruit and flowers—the varying product and adornment of every stage of life united in our characters.—A. Maclaren.

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.—Colton.

The Home Circle

MR. CAN'T AND MR. CAN.

"Oh, Mr. Can't from Mr. Can
Is a very different sort of man.
For Mr. Can he always tries,
And Mr. Can't he always cries;
Now Mr. Can gets many a blow,
But he gets the best in the end, you know,
While Mr. Can't gets nothing at all—
For he's down too low to suffer a fall.

"Oh, Mr. Can gets up with a grin,
And he says: 'I'm bound in the end to win.'
But Mr. Can't is a pitiful sight,
For he's whipped before he's begun to fight;
And he says it puzzles him quite a lot,
Why some can win and some cannot.

"Oh, poor Mr. Can't, he never knew
The secret I'm going to whisper to you—
That you can win if you only try,
And you certainly can't if you only cry,
And that is the reason why Mr. Can
From Mr. Can't is a different man."

—Southern Churchman.

A CHILDREN'S BOOK SHOP

A book shop devoted wholly to children's books has lately been opened in Boston. It is called the "Book Shop for Boys and Girls," and the books it sells have been carefully chosen from the literature of all countries. Over 4,000 volumes of story and picture books, poetry, description, and so on, are on its catalogues, and represent selections made from the books of twenty nations. The Boys' and Girls' Book Shop is housed in a beautiful home-like room, with growing plants and an open fire, and low, comfortable chairs, where the children may sit and taste the wares before buying. Then once a week there is a story hour. —East and West.

THE LEGEND OF A FLOWER

There is a beautiful legend that long ago, when Nature's great loom had ceased its spinning and the flowers blossomed, each one was assigned by the Creator its place to live and grow. Bands of buttercups trooped in yellow waves to the meadows; the silent lily's pallid cheek was pressed close to the heaving breast of the water. Everywhere bright-winged flowers took up their stations on the waiting earth—everywhere except on the lonely hills. Then He who named their places asked softly, "Who will be content to dwell in these barren spots?" A shy, unheeded blossom answered, "Where'er Thou sendest me I will abide." Then said the Creator: "Thy race shall be forever blessed, because thou art content with a lowly place." And still on the tiny, coral-tinted flower that blessing abides. Every spring many people eagerly search the hillsides for the fragrant blossoms of the humble little trailing arbutus.—Christian Intelligencer.

USE YOUR HEAD

"Get me a pail of water, son," called Jamie's mother.

Reluctantly Jamie came from the depths of his absorbing book to answer presently, "All right, mother, as soon as I can find my book-mark." With a finger between the book's pages Jamie searched high and low. Finally muttering, "Aw, I can't find the old thing," he turned down the corner of a page and left the room, where his Uncle Richard was reading.

When Jamie returned his uncle was slowly turning the pages of the pretty book he had put down. He noticed several other books on his uncle's lap also. "I've been glancing through some of your school and story books, Jamie," explained his uncle with an odd smile, "and from the turned-down corners and the number of pencil marks I find, I judge you must lose your book-mark very often."

Jamie's face reddened. He did not like to have his jolly Uncle Richard discover any of his shortcomings. He knew that some of his schoolbooks were pretty well spattered with checkmarks, words and sentences indicating what and where the lesson had been each day. "I have to mark the lesson or I won't remember where it is," apologized Jamie. "I know it makes the book look bad, and, of course, the teacher doesn't like it, but I've got to do it if she won't let me whisper and find out where the lesson is. I only turn down the corner of a page in my story books."

"Maybe that's only because you don't have a pencil handy," laughed his Uncle Richard. Then with a serious face his uncle asked: "But why use any mark at all, Jamie?"

"Why, how'll I remember where the place is?" exclaimed Jamie in astonishment.

"What's your head for?" queried his uncle. "Mark the place or lesson in your head and then the mark'll never get lost. And besides your books won't look as though the baby or the puppy had had hold of them."

"But I just can't remember the place," protested Jamie, "if I don't mark it in some way."

"All fol-de-rol, boy," cried his uncle; "I haven't used a book-mark in twenty years, yet I never have any trouble in finding my place."

"Well, I don't see how you can do it," said Jamie. "I can't."

"I just remember where it is and turn right to it, that's all," answered his uncle. "Listen, Jamie. I used to think the same as you do: that I had to have a mark. But, thank goodness, a friend opened my eyes, and I learned to use my head a little more and my pencil and fingers a little less. And I've been glad of it, many a time! At the start I stopped putting in any mark at all. Of course at first I had some trouble in remembering what the lesson was or where I had left off in a story book, but when I knew that I had to depend on my head and not on a mark of some kind, I soon learned to remember. I noted carefully, before I closed the book, just where it was and what I had read last. Now I never seem to think about it at all when I close the book, yet I turn to the right place at once the next time. You can learn to do the same if you make up your mind to it. Try it, Jamie, and no longer be one of those slaves to a book-mark that is constantly getting lost."

"I'm going to," said Jamie earnestly. "Why, I'll get a much higher mark in deportment if I don't have to whisper about where the lesson is; and then my books will look a whole lot better without all those marks."

"Right, Jamie," declared his uncle. "Just use your head."

And Jamie did. Suppose you try it.—Oscar H. Roesner, in Young Churchman.

CHURCH ETIQUETTE.

As long as there are churches there will be a church etiquette, and very many who would not think for a moment of offending at a social function, do not seem at all concerned when attending a sacred service. The following rules form a good foundation:

1. If possible, be on time. You need at least five minutes, after coming, to get warm or cool, to compose your body and mind and to whisper a prayer before the service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the congregation.

3. Be devout in every attitude. All whispering and noticing members in the congregation or choir should be studiously avoided. Find the hymn, and sing it if you can. Share the book with your neighbor. If in a strange church conform to its customs of worship.

4. If the sermon has begun take a seat near the door, no matter if you are "at home."

5. Be thoughtful for the comfort of others. Take the inside of the pew if you are the first to enter, and leave all vacant space at the end next to the aisle.

6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor or to some of the church officers. This will always insure a hearty welcome.

7. Never put on your overcoat, overshoes or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced. There should be no loud talking and jesting before the service begins, or after it is concluded. They are as much out of place at the house of God as at a house of mourning.—Southern Churchman.

THE UNBOLTED DOOR.

An aged widow sat alone
Beside her narrow hearth;
Her silent cottage never heard
The ringing laugh of mirth.
Six children once had sported here;
But now the churchyard snow
Fell softly on five little graves
Turf-covered long ago.

She mourned them all with patient love;
But since, her eyes had shed
Far bitterer tears than those which dewed
The faces of the dead.
The child which had been spared to her,
Her darling and her pride,
The woeful mother lived to wish
That she had also died.

Those little ones beneath the snow,
Not lost, but gone before,
Faith taught her all was well with them,
And then the pang was o'er;
But when she thought where Katie was,
She saw the city's glare,
The painted mask of bitter joy
Which need gives sin to wear.

Without, the snow was thick and white,
No step had fallen there;
Within, she sat beside the fire,
Each thought a silent prayer—
When suddenly, behind her seat,
Unwonted sounds she heard,
As though a hesitating hand
The rustic latch had stirred.

She turned, and there the wanderer stood,
With snow-flakes in her hair—
A faded woman, wild and worn,
The ghost of something fair.
And then upon the mother's cheek
The withered brow was laid—
"Can God and you forgive me all?
For I have sinned," she said.

The widow dropped upon her knees
Before the fading fire,
And thanked the Lord, whose loving hand
Had granted her desire.
The daughter kneeled beside her too,
Tears streaming from her eyes,
And prayed, "God help me to be good
To mother ere she dies."

They did not talk about the sin,
The shame, the bitter woe;
They spoke about those little graves
And things of long ago.
And then the daughter raised her eyes,
And said, in tender tone,
"Why did you keep your door unbarred,
When you were quite alone?"

"My child!" the widow said, and smiled,
A smile of love and pain,
"I kept it so, lest you should come,
And turn away again.
I've waited for you all the while—
A mother's love is true;
Yet it is but the shadow type
Of His who died for you."

—American Tract Society.

Her Servant--- Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

MISREPRESENTING BISHOP HOSS.

By the Editor.

When the report pertaining to Methodist unification was for a few minutes before our last General Conference at Oklaboma City, Bishop E. E. Hoss was presiding, and just before the vote was put (there had been no discussion of the report of consequence) Dr. W. N. Ainsworth of Georgia, from the floor, called upon the Bishop to make some remarks. Bishop Hoss then in a purely extemporaneous manner spoke for perhaps three or four minutes, and, in the course of his utterance, said: "I think you are moving on right lines. This is not final; nobody dreams it is final; no one man is wise enough to frame a final plan of union for all Methodism. We should go on, and after a time Almighty God will put his hand in, and this thing will come to pass."

The extreme unionists have seized upon this pronouncement made by Bishop Hoss and have tried to make it appear that it commits the Bishop to the liberal program for union which they are now seeking to work out—a program that apparently has little in common with the Oklahoma scheme (which, with the exception of the recommendation concerning the Negro Methodists, was that which had been matured by the original Joint Commission of three Methodist Churches—the Church, North, the Church, South, and the Methodist Protestants). It is well known that Bishop Hoss does not put any such construction upon his deliverance at Oklahoma City, and he affirms that he had reference to the carrying forward of the scheme to which he had devoted so much time and labor. Surely so great and good a man as Bishop Hoss should be accorded the right to interpret the significance of his own statements; and, in our opinion, while some of his detached declarations may be made to appear to place him in accord with the ultra-unionists, we do not think that there is any valid ground for endeavoring to create that impression or for alleging that he has been inconsistent. In substantiation of this view, we quote somewhat extendedly from Bishop Hoss's great address in reply to Bishop Cranston, when the original Joint Commission was in session in the winter of 1911:

"But if there is to be any closer union than now obtains, several things are necessary: 1. All the existing compacts, including those that were framed by the Cape May Commission and those that have since been framed by the Joint Commission on Federation, must first be honored, not in the breach, but in the observance of them. It is not worth while to enter into new covenants till we are ready, both in the letter and in the spirit, to observe the old ones. The Church that is faithless in one engagement will, if interest or convenience require it, be faithless in another, and does not deserve to be trusted. If it be said in answer to this dictum, that General Conferences cannot always control the actions of their agents, nor enforce the terms of their own voluntary contracts, then it only remains to further affirm that General Conferences which are so impotent are practicing a fraud when they make such contracts. This language is perfectly general in scope, and hits only those, but all those, who are in the way of it. Here I stand stubbornly, and from this position I will not budge an inch.

"2. Negotiations must not proceed upon the supposition, expressed or implied, that denominationalism as such is schismatic or sinful. Schism, in the New Testament meaning, is not separation from a Church, but a chronic and malignant quarrel inside of it. Some Protestants, including a few Methodists, have actually stolen the arguments of the Romanists and the High-Church Episcopalians concerning union, and are using it as if it were a new discovery. Do they not see that they are thereby canceling their own right to an ecclesiastical existence? If their contention be true, then it follows that Luther, Calvin, Knox, and Cranmer were all wrong, and their Roman antagonists all right. Nay, most of the pleas that are used to bolster up the plan for what is called 'the reunion of Christendom' would, if logically followed out, land us inevitably in the conclusion that Protestantism should abjure its past record and make a speedy peace with Rome. But there is nothing in the New Testament to justify any such view. Not one of the classical passages that are quoted to sustain it has any force. Our Lord, for example, never said that his sheep should all become of one fold. It was worth the revision of the New Testament to get that false translation out of John x:16. What the Lord did say was this: 'Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be (not one fold, but) one flock and one Shepherd.' The unity of the flock depends not on the unity of the fold, but on the unity of the Shepherd. It would be an impossible thing to make one fold large enough to hold all Christ's sheep. Equally fallacious is the use that is sought to be made of our Lord's high priestly prayer in John xvii, and of the great paragraph on 'the seven unities' in Ephesians iv. But I have not time to notice them now. The conception of a world-wide Church under one authoritative head, whether that head be a pope, a council, a general assembly, or a general conference, is at war with the whole genius of Protestantism. That conception was not in the primitive Church any more than it was in the New Testament. I do not believe that in the first century anybody ever dreamed of it. It came later along with a flood of other errors and heresies. Human nature being what it is, such a Church as this would inevitably grow proud of its own bulk and obesity, and in the course of time would become, first, arrogant, then persecuting, and then rotten and corrupt. Denominationalism, within due limits, which men are to determine for themselves and nobody else is to determine for them, is one of the greatest safeguards of Christian purity. Not even as an ideal to be realized in the remote future do I look or pray for the abolition of it. Where the Spirit of the Lord is, there is liberty; and where there is liberty, there is sure to be diversity.

"3. We shall make no real progress toward the goal in view as long as we insist that the past separations among the Methodists have been wicked or evil. As I look at it, the providence of God has been in them all. The separation of the Methodist Protestants in 1824-28 was accompanied, it is true, by a great deal of unchristian acerbity on both sides. That, of course, was wrong. But good came of it. We are all indebted, largely indebted, to our Protestant brethren, and we have all paid them the homage of imitation. The Methodist Episcopal Church, South, in 1866, followed their example by giving laymen an equal representation in the General Conference and effective representation in the Annual Conferences, and the Methodist Episcopal Church moved later on in the same tracks. Still more earnestly do I hold to the opinion that the separation of 1844—'which was by consent and mutual'—was an epochal incident in the history of American Methodism, and a real contribution to the growth of the Kingdom of God in these United States. The General Conference which met in that year was not, as is commonly believed, made up of angry disputants. Having read the records again and again, and with the greatest care, I declare that, in my judgment, a more serious, conscientious, and devout company of men never met together on this continent. They moved slowly, and acted reluctantly, with heartaches and hot tears on their cheeks. The anger, the irritations, the unchristian conflicts came later, and might have been avoided. But the separation was designed to promote peace and brotherhood. Not even Charles Elliot, the author of 'The Great Secession,' was ever able to answer his own able speech in favor of it. It simply could not be avoided. Conditions had arisen which would have wrecked the Methodism of the North if it had remained in alliance with the South, and, as Stephen Olin pointed out in burning words, would have wrecked the Methodism of the South if it had remained in alliance with the North. As things turned out, the two Churches were set in right alignment with their own sections. God was surely in it, in spite of the human follies which accompanied it.

"4. I go a step further still, and make bold to say that any attempt at the present time to bring about a union by pressure would be foolish and futile. The advocates of union must understand that they have no legitimate instrument but persuasion, and that even this they must use in a spirit of love. Let those who fear God and who are controlled not by a lust for ecclesiastical empire, but by zeal for the redemption of his Kingdom, beware how they try to create division in the ranks of any Church that is not willing to merge itself in a larger organization. Any such move would provoke hot and righteous indignation, and would work an indefinite postponement of a complete unification. The sad experience of the Cumberland Presbyterian Church ought surely to teach us a lesson here. The result of a premature effort to force an unwilling element in that communion —whether a majority or simply a large minority —into an alliance that it did not relish, has ended in a long series of scandals. The same thing, on a much larger scale, would occur if a similar attempt were made to rush the consolidation of our Methodisms. The Methodist Episcopal Church, South, when it moves, and whichever way it moves, will move of its own unforced accord, and not in broken detachments, but in a solid body 2,000,000 strong. The suggestion that it may become necessary to reach the laymen by going over the heads of ministers is, if serious, sinister; and if not serious, silly. Our ministers and laymen have marched together too long to split into opposing camps now. That will come to pass on the day after the Greek Calends.

"5. If a real, vital, and permanent union is to be effected, each separate Church must be ready to make concessions, and this, too, not upon trifling points, but on matters of real importance. There must be no blinking of this fact, and no policy of shiftiness or maneuvering for advantage. Those who are most eager for union ought to be the first to say how far they are willing to go to obtain it. The mere intimation that either one of the Churches should absorb the other, maintaining meanwhile all of its own prized peculiarities, would be an impertinence. If organic union ever becomes a reality, it will consist not in the mere enlargement of any existing Church, but in the creation of a new Church. The Southern Methodists do not wish to absorb anybody, and they are not going to be absorbed. Many of us, at any rate, before submitting to that, will camp under God's kindly stars."

This ringing utterance shows where Bishop Hoss stood in 1911, and he is standing upon the same platform now. And his address at Oklahoma City, rightly understood, is not at all out of harmony

with this position. Bishop Hoss believes, as did Bishop Wilson, that our Commissioners, according to the instructions of our General Conference, are restricted to the working out, the perfecting, of the plan of union to which that body gave its endorsement. That scheme, with the exception of a single recommendation, was as much the plan of the Church, North, as of the Church, South.

THE UNITY MOST NEEDED.

The article of Bishop Candler, which is taken this week from the Atlanta Journal, suggests the significant fact that real union is not to be found solely in organization. As there is a distinction to be drawn between the Church Visible, with its forms, its rules and regulations, its houses of worship, and the Church Invisible of true believers, so there is an important distinction to be drawn between unity of spirit and unity of organization. What is needed most is a unity of spirit between the M. E. Church and the M. E. Church, South, whether visible unification be accomplished or not. And in case of failure to accomplish the latter, it is to be hoped that the membership of each Church will escape the danger of being divided among themselves. R. H. H.

SUNSET AND EVENING STAR.

We thought of the beautiful words of the immortal Tennyson as the morning paper bore to us the sad intelligence that the long and noble career of Garvin D. Shands, soldier, lawyer, statesman, and Christian gentleman, had drawn to a close Sunday in the Presbyterian Hospital of New Orleans.

The notable career thus ended was linked with the history of three States. Governor Shands was born in Spartanburg, S. C., on December 3, 1884. At the age of sixteen he entered the Second South Carolina Cavalry, and he served four years under General Wade Hampton. Two years after the war he graduated from Wofford College, at Spartanburg.

Soon after his graduation he removed to Mississippi. From 1880 to 1888 he was Lieutenant-Governor of the State. Then, after practicing law at Senatobia, Miss., he entered upon a twelve-year term as Dean of the Law School of the University of Mississippi.

From 1906 to 1910 Governor Shands was professor of common law in Tulane University, New Orleans. Upon retiring in 1910, he made his home in this city, and devoted a great deal of his time to his library, reading the works of the great masters.

Governor Shands was married in 1870 to Miss Mary E. Roseborough, of Sardis, Miss., who survives him with a daughter and three sons: Mrs. P. H. Saunders, of this city; H. A. Shands, of Houston, Texas; Dr. H. R. Shands, of Jackson, Miss., and A. W. Shands, of Cleveland, Miss.

A service was held in the home of his daughter at No. 500 Walnut Street, and his remains were taken to his old home in Senatobia for interment.

These facts in the great career of Governor Shands have been taken from the daily press—the writer knew him only in later life, in the character which truly distinguished him the most, that of the Christian gentleman. His voice, which had been heard so often in the halls of state—for he was an orator of note—was also heard in God's house on the Lord's Day as it was lifted in humble but eloquent prayer. His strong personality, which had been felt in the affairs of a great commonwealth, was a blessing to the Rayne Memorial Church of this city. Within a short time of his death he was the teacher of an adult class, and he was also active in other interests of the congregation.

In appearance Governor Shands might remind some of General John B. Gordon. He was tall and striking, with the firm shoulders and erect bearing of the soldier. Age sat lightly upon his manly frame, and his large, dark eyes were still luminous with the truth and sincerity of the man.

Truly, as the Times-Picayune said of this man, "many tears will be dropped at the passing of this Christian gentleman, faithful friend and patriotic citizen." R. H. H.

IMPORTANT NOTICE.

Rev. W. W. Holmes, presiding elder of the New Orleans District, asks us to state that no camp meeting will be held this year at the Seashore Campground. The three presiding elders in charge fear that war conditions would make the attendance doubtful, and they have decided it is best to make the above announcement.

PERSONAL AND OTHER NOTES.

In response to the letter of Mr. Hoover, our Methodist ministers of New Orleans preached last Sunday on the conservation of food.

Rev. J. T. Lewis recently assisted Rev. J. M. Wyatt in a very helpful meeting at Booneville, Miss. There were several accessions to the Church.

Rev. P. H. Fontaine, of the Louisiana Conference, a former pastor in this city, is in New Orleans visiting relatives. Last Saturday he paid the Advocate office an appreciated call.

Rev. T. L. Bryson, of Haughton, La., has our thanks for a check to cover seven renewal subscriptions to the Advocate. This is a work quite as necessary as the securing of new subscriptions.

In sending his second round of quarterly conferences for publication, Rev. J. H. Holder, presiding elder of the Sardis District, North Mississippi Conference, states that the work of the district is moving on well.

Dr. John T. Sawyer preached to a large congregation last Sunday morning at the Algiers Methodist Church, in the absence of the pastor, Rev. C. C. Wier, who was attending the Divinity School at the Seashore Campground.

From Eros, La., comes the report of a gracious revival, in which the pastor, Rev. J. F. Waltman, is having the valuable assistance of Rev. R. A. Bozeman. In one service there were more than fifty penitents at the altar.

In the death last week of Mrs. Girard, an aged member of the congregation at Lafayette, La., our Church has suffered a great loss. She was truly "a mother in Israel." She was one of the oldest and most influential members of the church in Lafayette.

We thank Rev. W. V. Shearer, pastor of Central Church, Columbus, Miss., for an invitation to attend the Epworth League Conference, to be held in Central Church July 5-6. We trust the conference may result in great blessings to the young people of our Church.

Rev. O. L. Savage, of Webb, Miss., writes that in the death of Mr. R. E. Neal, on June 20, the church there has lost one of its most faithful and loyal members. He had been a steward for twenty-five years. We regret to hear of the passing of this valuable layman.

Rev. M. E. Scott, of the Marietta Circuit, North Miss., Conf., and Mrs. Anna Harris Barnett, were united in marriage on June 26 at the home of the bride's father, Mr. Oscar Harris, near Marietta, Rev. J. M. Wyatt officiating. Blessings upon these servants of the Church!

At the regular meeting of the Protestant Ministers' Association of this city last Monday Rev. R. M. Brown, of the Felicity Methodist Church, was elected Secretary. Dr. S. H. Werlein, of First Methodist Church, was named chairman of the Committee on Law and Order.

Rev. W. W. Jones, of Lula, Miss., reports a very successful meeting held at Rich, Miss., recently. Rev. A. C. McCorkle, of Byhalia, did the preaching. Brother Jones states that his charge is in a better condition than at this time last year, despite the poor crop prospects in that section.

Rev. O. P. Armour, of Coldwater, Miss., has been doing most excellent work for the Advocate. A letter from him to the Publisher brings a check for six new subscriptions and two renewals, with the promise of a larger club to follow. We greatly appreciate his faithful efforts to place the Advocate in our Methodist homes.

In a letter inclosing a check for a subscription to the Advocate, Rev. E. B. Daniel, of Ida, La., writes that he will conduct a meeting at Ida during the present month. Material improvements are now being made upon the church property in the charge. Two church buildings will be painted, and another will be thoroughly renovated.

A letter from Rev. G. W. Gordon, of Noxapater, Miss., brings the distressing news that one of the churches of his charge was recently destroyed by fire, and that the loss was complete, there being no insurance on the building. But the work of raising funds for another building was at once begun, and the pastor hopes to have the new house ready for use within a few weeks.

The Library of the Southern Methodist University is in receipt of several volumes of great importance in the study of American history. This gift comes to the University from the First Church of Beaumont, Texas, through the courtesy of the popular pastor, the Rev. Glenn Flinn. Rev. H. M. Whaling, Jr., writes that the gift is highly appreciated by the University.

Dr. Roberts and Mr. Jordan, two laymen at Cheneyville, La., on the Lecompte charge, of which Rev. B. H. Sheppard is pastor, are doing a work which might help to solve the problems of some country churches elsewhere. Every Sunday afternoon each one goes to a Sunday school five miles distant to serve as superintendent, one to Elm Bayou and the other to Lyle.

Last Sunday night at Parker Memorial Church, New Orleans, the evening hour was devoted to a patriotic service. A very interesting program was given by the Sunday school. The chief feature of the evening was the presentation of two beautiful flags to the church—the American flag from the Epworth League, and the Christian flag from the Intermediate Department of the Sunday school.

LOUISIANA EPWORTH LEAGUERS, ATTENTION!

Subsequent to notice of some weeks ago, advising of the necessity of canceling the dates of the State Epworth League Conference which was to have met at Lake Charles on June 14 to 17, and at which time it was stated that a meeting would be called within 60 or 90 days, we are requested to announce that John D. Saint, President of Epworth Leagues, has called an advisory meeting of delegates from all leagues to meet in a 2-day session in Baton Rouge on July 28 and 29, next. It is desired that a constitutional number of delegates make every effort to attend this meeting and come prepared to work. It has been decided by the State Cabinet not to ask the people of Baton Rouge to entertain the visiting delegates, due to the unusual conditions and the short notice given, but that each delegate bear his or her own expenses. A committee from the Baton Rouge Chapter will arrange with first-class people to secure accommodations at reasonable rates, and as only one night will be spent there, the burden will not fall hard on anyone. Please immediately communicate with Mr. H. Le Roy Johns, 504 Fifth Street, Baton Rouge, La., and let him know how many will attend from your league.

A special program, touching upon the vital issues of the League of to-day, has been prepared and prominent leaders secured, and those who attend will be greatly repaid for the small expenditure made.

At no time in the history of our young people's organization has the call for leaders and workers been greater, nor has there ever been presented to these a larger field of service and opportunity. The war situation will be touched upon, and efficient plans for meeting the emergency and heavy drain upon the spirituality of the Christian people of our great Nation will be discussed. We have an extraordinary demand to meet, and it is imperative that as many gather in Baton Rouge as possible to plan our working policy for the next year. Besides the regular routine of business, there will be an election of officers for the ensuing year and the selection of a meeting place for next year, and on these two points all leagues in the State are requested to instruct their delegates how to vote.

"Spirituality and Efficiency" must be the watchword for next year, and we must see that the great work is placed in the hands of the most capable leaders of the State. We, the young people of the Church, have the greatest opportunity of our lives. What will we do with it? Let the answer be heralded from Baton Rouge on July 30 (the day after adjournment), and may the whole State take notice! JOHN D. SAINT.

To be in the right place, to be doing the right work, is one of the important considerations for every Christian. It is often possible for a man who has become a failure in one piece of work, to march to an amazing success in another environment.—C. S. Cooper.

Virginia, Danville.

Randolph-Macon Institute FOR GIRLS. Limited to 100. College preparatory and special courses for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A.M., Principal, Box C.

RANDOLPH-MACON ACADEMY

For Boys **Bedford, Va.**

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $300 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. **Bristol, Va.**

Junaluska Lots For Sale

Beautifully located on Southern Assembly Grounds, Lake Junaluska, North Carolina, near tabernacle. For information write J. W. Beeson, Meridian, Miss.

FASER'S
PYORRHEA PREPARATION
ANTISEPTIC MOUTH WASH

For the Prevention of Pyorrhea, Chronic Ulceration, Soft, Spongy, Bleeding Gums. Prescribed by both Physicians and Dentists. For sale by Druggists at twenty-five cents a bottle, or mailed direct from my laboratory upon receipt of order with five cents extra for postage. Address

H. M. FASER, Prof. of Pharmacy, University of Mississippi, Oxford, Mississippi.

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1548 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Ligon

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. MARGARET A. PARSONS was born at Harrisburg, Pa., January 11, 1839, and departed this life June 5, 1917, at the residence of her daughter, Mrs. J. M. Hutchinson, near Natchez, Miss. In early childhood she gave her heart to the Lord Jesus Christ, united with the Methodist Church, and during the long years of her eventful life of more than seventy-eight years developed a beautiful Christian character. At the close of the Civil War, she and her husband moved to Natchez, Miss., where they resided until death called them, he preceding her many years ago. Mrs. Parsons leaves the following children: Mr. Will A. Parsons, of Summit, Miss.; Mr. Edward H. Parsons, of Chicago, Ill.; Miss Bessie Parsons, of Terry, Miss.; and Mrs. J. M. Hutchinson, of Natchez, Miss. She also leaves one sister, Mrs. J. A. Plunkett, of Washburn, Wis., and several grandchildren and two great-grandchildren. She was a woman of superior intelligence and possessed in a large measure the elements of leadership. She helped to organize the first W. C. T. U. in Natchez, and for many years, until prevented by failing health, was actively identified with the Woman's Missionary Society and religious work. Her husband found in her a true companion, who shared all his life and interest in his work. She was a mother of rare wisdom. Her children were devoted to her. She lived to guide her sons and daughters to a happy and strong manhood and womanhood. Their constant care and solicitude for her comfort in a very great measure repaid the years of her unwearying thought, labor and prayer for them. During her residence in Natchez she was a consistent member of the Methodist Episcopal Church, South, attending the services of the sanctuary as her health would permit. Her obituary cannot be written in words, but is indelibly inscribed in the grateful and loving memory of her family and friends. We think of hers as a life full of good deeds, as one too short for those who loved her.

"A perfect woman, nobly planned
To warn, to comfort, and command;
And yet a spirit still and bright,
With something of an angel's light."

The funeral services were conducted by her pastor from the Jefferson Street Methodist Church, which was attended by a number of her relatives and friends, and her remains were laid to rest in the city cemetery to await the glorious reunion by-and-by.

C. F. EMERY.

MRS. M. M. HAYES.

Whereas our Heavenly Father, in his infinite wisdom, has called from our midst Mrs. M. M. Hayes, our oldest and most beloved member, be it

Resolved, That we, as members of the Ladies' Aid Society of the First Methodist Episcopal Church, South, at Opelousas, La., are in profound sorrow because of the departure of our sister and fellow-laborer. In her death our society has lost a faithful member and each of us a strong personal friend.

Her nick-name, "Aunt Mag," as she was called by every one in the community, shows how dear she was to our people. Her life had been a long and useful one, her illness and death interrupting her fiftieth year as a school teacher. She was a faithful member of the church, a teacher in the Sunday school, and an active worker and contributor to all departments of the church work. She is mourned by every one, Jew, Gentile, Protestant, and Catholic, and many have been heard to testify that her life has been one of true Christian devotion. Mrs. A. C. JONES, Secretary,
Ladies' Aid Society, Opelousas, La.

J. F. GILLILAND.

Whereas God, in His wisdom, has seen fit to call from our midst, to live with Him and His redeemed, one of our beloved members, Mr. J. F. Gilliland, we hereby adopt the following resolutions:

First—That we sorrow greatly because of the going away from us of this gentle, refined, consecrated man and co-worker.

Second—That the Church has lost a strong, loyal and consistent member, and the pastor a sympathetic friend and a wise and safe counselor.

Third—That we extend to his wife and son, and other members of the family, our sincere sympathy, and pray God's blessing on them.

Fourth—That a copy of these resolutions be sent to his wife, and a copy forwarded to the New Orleans Christian Advocate for publication.

Signed by: Mrs. J. W. Miller, Mrs. E. S. Mosby, Miss Eva Carothers.

DR. DWIGHT DEAD.

The American Bible Society announces with deep regret the death of its Recording Secretary, the Rev. Henry Otis Dwight, LL. D., on Tuesday, June 19, at his home in Roselle, N. J.

Dr. Dwight was born in Constantinople, Turkey, in 1843; prepared for college there, entered Ohio Wesleyan University, but left it in 1861 and was a soldier in the United States Army during the Civil War up to 1865. Later he was ordained to the ministry of the Congregational Church and returned to Constantinople as a missionary of the American Board, his work being to a considerable extent editing publications of the Turkish language in that Mission. In 1901 he returned to this country, still continuing his general literary and editorial work, until in 1907 he became Recording Secretary of the American Bible Society. His chief life labor was literary work in the Turkish language. He was the author of several books—the first, "Turkish Life in War Time" (1881), and the last, the "Centennial History of the American Bible Society," in 1916.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or gray hair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on ou? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking our dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

When there appear men whose lives are pure as their faith, whose faith is as high as their devotion, and whose devotion is strong unto death, evil may tremble, for his hour is short.—Jeremiah Taylor.

There are two things needed these days. First, for rich men to find out how poor men live; and, second, for poor men to find out how rich men work.—Edward Atkinson.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S TIME TO GO
NORTH
—to the cool resorts of the "Land of the Sky," Great Lakes, Atlantic Seaboard, Canada, New England or wherever comfort calls.

Low Round-Trip Summer Tourists' Tickets
Long Return Limits, Liberal Stopovers
—VIA—
Southern Railway System

Ask for "Land of the Sky" or "Where to go this Summer" folder. Mail a post card to-day.

G. C. KELLEHER,
Assistant General Passenger Agent
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY **ON AGAIN**
Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

LAFAYETTE DISTRICT CONFERENCE.

A very pleasant and fairly well attended session of the Lafayette District Conference, which met in Rayne, La., on June 12, closed at noon, Thursday, June 14, 1917. Rev. H. W. May, presiding elder, presided. One superannuate, nineteen pastors, two local preachers, and seventeen lay delegates answered to roll-call during the session.

The visiting brethren who looked in and took part in the conference were: Dr. R. H. Wynn, President Centenary College; Rev. R. W. Vaughan, Superintendent of the Louisiana Orphanage; Rev. K. W. Dodson, President Louisiana Conference Board of Church Extension; Rev. C. V. Breithaupt, Conference Sunday School Field Secretary, and Rev. Briscoe Carter, presiding elder of the Alexandria District.

The preaching, which was of a very high order, was done by J. D. Harper, T. I. Beck, N. E. Joyner, F. B. Hill, R. W. Tucker, and K. W. Dodson. Wybra Mack, a son of J. C. Mack of Lake Arthur, was licensed to preach.

The following were elected delegates to the Annual Conference: A. P. Holt, J. W. Wynn, A. M. Mayo, and W. L. Doss. Alternates: John W. Faulk, and Rev. R. P. Howell.

The following telegram was by order of the Conference sent to our Senators and Representatives at Washington: "Lafayette District Conference of the Methodist Episcopal Church, South, representing forty-five thousand constituents, petition and urge you to prohibit the liquor business as a war measure, and to strike out liquor tax; and also to submit a constitutional amendment prohibiting the liquor business."

The secretary has since received a courteous and favorable reply from Senator Robt. F. Broussard and Representative L. Lazaro.

The next session of the Lafayette District Conference goes to Abbeville.

J. IVY HOFFPAUIR,
Secretary.

JUNALUSKA TRAINING SCHOOL.

Rev. E. B. Chappell, D. D.

The General Sunday School Board of the Methodist Episcopal Church, South, has for several years been conducting a Summer School of Methods at Lake Junaluska. Because of inadequate facilities for accommodating visitors, however, it has been impossible hitherto for the Board to carry on the work on a large scale. But at last the long-promised hotels and boarding houses have been built and arrangements completed for taking care of several hundred guests.

The Board has, therefore, finally arranged for carrying out a plan which it has long had in contemplation for conducting this year a "Central Training School for Sunday School Leaders." The school will open at 9 a. m., July 24, and close at 10:45 a. m., Aug. 5. The Annual Sermon will be preached Sunday morning, July 22, by Bishop W. B. Murrah. General addresses will be given by the following speakers: Rev. Edgar Blake, D. D., Corresponding Secretary of the Board of Sunday Schools of the Methodist Episcopal Church, two lectures and a sermon; Henry F. Cope, Ph. D., General Secretary of the Religious Education Association, five lectures; William Byron Forbush, Ph. D., author, lecturer and specialist in boys' work, three lectures; Bishop James Atkins, one lecture; Rev. W. F. McMurry, D. D., one lecture; Rev. W. A. Christian, D. D., two lectures; four members of the General Sunday school staff, one lecture each.

Rev. C. W. Byrd, D. D., will conduct vesper services each evening from 7:30 to 8 o'clock.

Other features are as follows: New Testament Introduction by Dr. Andrew Sledd, of the Candler School of Theology; Study of the Pupil, by Dr. Wade Crawford Barclay, Assistant to the Sunday School Editor of the Methodist Episcopal Church; Principles of Teaching, by Professor Hugh H. Harris, of the Candler School of Theology.

Courses in Elementary work will be given under the direction of Miss Minnie E. Kennedy. Miss Kennedy will be assisted by Mrs. W. B. Ferguson, Mrs. T. M. Salter and Mrs. Clay E. Smith.

Courses in secondary and adult work will be given under the supervision of Dr. C. D. Bulla, who will be assisted by Dr. William Byron Forbush and Dr. Ivan Lee Holt of Southern Methodist University.

We believe that the program thus briefly outlined will be the most interesting and profitable for those who are interested in the problem of religious education ever offered in our Church, and we trust that a large number of our pastors and Sunday school workers will avail themselves of the privileges thus brought within their reach.

In addition to the valuable courses of study, the opportunities which the occasion will afford for stimulating Christian fellowship and recreation in the midst of inspiring and delightful surroundings may be suggested as reasons for a full attendance. Many Sunday schools have already arranged to send delegates. From others will come large groups of workers. Let still others follow the good example.

For further information write at once to Rev. J. W. Shackford, 810 Broadway, Nashville, Tennessee.

To turn the wilderness into springs of water and the desert into a flowing stream is nothing compared with turning the dead, cold, dry heart of man into a mighty wellspring of love springing up unto eternal life.—Spurgeon.

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerveforce is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerveforce, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions, which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

1793 1917

PRESIDENT WILSON speaks of **Bingham Military School**, Box B, Asheville, N. C., Col. R. Bingham, Supt. as follows:—THE WHITE HOUSE, Washington, June 29, 1916.—It gives me great pleasure to express my admiration for Bingham School. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it. (Signed) WOODROW WILSON.
125th year begins September 12th, 1917.

"WORK WINS" NEARLY $100,000 WON IN SCHOLARSHIPS — STARKE'S UNIVERSITY HOME SCHOOL

Individual attention—Intensive and thorough.

The University Home School (*Founded 1887*)

Steam Heated Dormitory; Ample Playgrounds.

If you believe in "Books First—Athletics Second" write now for catalogue.

J. M. STARKE, Montgomery, Ala. *Session opens Sept. 12.*

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses A. B. and A. M. Four laboratories, library, astronomical observatory, modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool; large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 624, from 35 states and foreign countries. For catalogue and book of views illustrating student life address WILLIAM A. WEBB, President, Box 23.

The Woman's College of Alabama

Standard courses leading to B. A. degree. Certificates and diplomas awarded in Music, Art, Expression, Home Economics, Library Science.

Standard "A Grade" College for Young Women

Scholarships, to graduates of all high schools in Mississippi, Tennessee, Arkansas, Louisiana, Kentucky and Georgia. A scholarship to each Alabama high school and other liberal scholarships. Finest swimming pool and gymnasium under competent instructors in the state. New $50,000 dormitory. Tennis, Basket Ball and other athletics. Session opens Sept. 13. *Write for catalog and view book.*

M. W. SWARTZ, President, Montgomery, Ala.

Emory University

ATLANTA, GEORGIA

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law

Fine Buildings **Spacious Grounds**

In School of Liberal Arts are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

School of Theology offers full and varied courses leading to degree of B.D. Library contains famous "Thursfield Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States.

The Law School offers unsurpassed advantages. Large library containing State and Federal courts reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL.B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., Atlanta, Ga.

From His Cradle To His Grave A Mosquito Avoids Sweet Dreams

From infancy to old age, a mosquito has the utmost respect for Sweet Dreams. How the young ones know, we can't tell. The old ones—these are the experienced fellows, and doubtless convey intelligence to their young.

The interesting fact is that they all do know about Sweet Dreams, and through the use of Sweet Dreams a mosquito hasn't got a chance. The users of Sweet Dreams are counted by the million, and it is again requested that you allow Sweet Dreams to display its ability.

Your dealer has the Sweet Dreams. Any town.

BLUFF CREEK CAMPMEETING.

The twenty-seventh annual campmeeting will begin at the Bluff Creek Campground on Friday, Aug. 3, 1917, at 8 p.m. Rev. H. T. Young, Conference Evangelist, will conduct the services. All ministers in the Baton Rouge District are invited to attend, and will be entertained free. Ample accommodation for man and beast can be had on the grounds at reasonable rates. A small gate fee of 25 cents for the season will be charged. Widows and poor people will be admitted free. Everybody is invited to attend.

J. L. CADY.

THE HOUSE OF GOD.

The Board of Church Extension has lately issued a little volume of sermons, addresses, outlines, etc., of 148 pages, entitled "The House of God," which volume will be sent free on application to ministers and others in the Church desiring same. Address Rev. W. F. McMurry, Corresponding Secretary, No. 1125 Fourth Avenue, Louisville, Ky.

EXECUTION OF SYRIAN SCHOLAR AND REFORMER.

(From American and Syrian Relief Committee.)

Turkish newspapers published in Constantinople, recently received in this city, contained the news of the hanging of the Hon. Sulunian el Brestany.

No particulars have been received as to the cause of his execution. Mr. Brestany was a Syrian from the Province of Lebanon and a man of great ability and learning. He had a fondness for the classics, especially the Greek, from which he translated the works of Homer into Arabic.

He was elected a deputy from Beirut to the first Parliament under the new Turkish Constitution, and was designated to deliver the address of welcome at the opening of that body. This he did in Arabic, Turkish, Armenian, Ancient and Modern Greek, English and French. He completed the last two volumes of the Arabic Encyclopedia begun by his celebrated uncle Butrus Brestany. He was first Minister of Commerce, and later Minister of Education in the Turkish Cabinet.

GIFTS TO SOUTHERN METHODIST UNIVERSITY.

Donations of books have recently been received by the Library of Southern Methodist University from the following friends of the Institution: (1) Prof. M. Y. Stokes, of the English Faculty, a dozen volumes connected with the study of English together with several valuable periodicals; (2) the Rev. P. H. Holden, pastor of Cole Avenue Methodist Church, Dallas, ten volumes dealing with the Moral Reform Movement; (3) Rev. Robert A. Goodloe of Olney, Texas, several volumes dealing with prohibition; (4) Rev. T. A. Abbott of Cape Girardeau, Missouri, miscellaneous pamphlets; (5) Gifts of books have been received from the following students: Harry Defore, C. M. Montgomery, J. E. Bryant, Miss Beulah Denning.

Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.—Adv.

"It doesn't make any difference what you believe if your conduct is good," is a phrase often used by men who are well aware that electric cars will not run unless the power-house is in order."

Physicians Explain Why They Prescribe Nuxated Iron So Widely

For Creating Red Blood, Building Up the Nerves, Strengthening the Muscles and Correcting Digestive Disorders—Often Increases the Strength of Delicate, Nervous, Run-down Folks 100 Per Cent. in Two Weeks' Time.

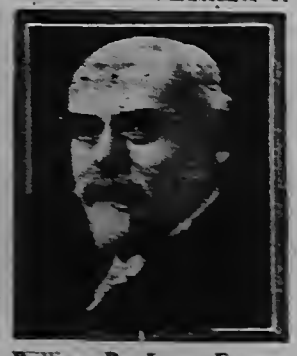
CHICAGO'S FORMER HEALTH COMMISSIONER SAYS IT SHOULD BE USED IN EVERY HOSPITAL AND PRESCRIBED BY EVERY PHYSICIAN

Opinions of Dr. Howard James, late of the Manhattan State Hospital of New York, Dr. A. J. Newman, Former Police Surgeon, City of Chicago, Dr. Schuyler C. Jaques, Visiting Surgeon, St. Elizabeth's Hospital, New York and Other Physicians Who Have Tested Nuxated Iron in Their Own Private Practice.

NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY.

New York, N. Y.—It is conservatively estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron. Extracts from some of the letters are given below. A special messenger was sent to interview the Former Health Commissioner of Chicago, Wm. R. Kerr, as it was known that he had personally used Nuxated Iron. Commissioner Kerr said:

"As Health Commissioner of the City of Chicago I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-restoring, strength-building effect, and in the interests of the public welfare I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe my own great physical activity is due largely to my personal use of Nuxated Iron, and to my endorsement that I advise anemic persons, run-down men and women to take Nuxated Iron, and receive the wonderful new health which I have received. I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."



William R. Kerr, Former Health Commissioner, City of Chicago

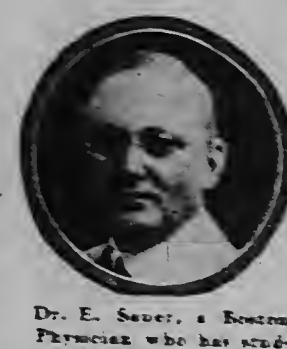
In connection with the above Dr. A. J. Newman, Former Police Surgeon of Chicago and former House Surgeon Jefferson Park Hospital, Chicago, said: "I heartily endorse everything Former Health Commissioner Kerr says about this remarkably efficacious preparation. It has been my particular duty during the past six years to assist in keeping Chicago's five thousand physicians in good health and perfect fighting trim so that they would be physically equipped to withstand all manner of storms and the ravages of nature's elements. Recently I was prompted through an endorsement of Nuxated Iron by Dr. Schuyler C. Jaques, Visiting Surgeon, St. Elizabeth's Hospital, New York, to give it a trial. This remedy has proven through my own tests of it to excel any preparation I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders."

Dr. A. J. Newman, Former Police Surgeon, City of Chicago, and Former House Surgeon, Jefferson Park Hospital, Chicago.

Dr. Howard James, late of the Manhattan State Hospital of New York and formerly Assistant Physician, Brooklyn State Hospital, said: "Nuxated Iron is a most surprising remedy. A patient of mine remarked to me after having been on a six weeks' course of the 'NAY, DOCTOR, THAT THERE STUFF IS LIKE MAGIC.' Previous to using Nuxated Iron I had been prescribing the various mineral salts of iron for years, only to meet complaints of discolored teeth, disturbed digestion, constipation, hardened excretions, etc., when I came across Nuxated Iron. An organic iron preparation containing organic iron which has no destructive action on the teeth—no corrosive effect on the stomach, and which is assimilated into the blood and tissues, makes its presence felt in increased vim, vigor and staying power. It enriches the blood, brings roses to the cheeks of women, and is an unfailing source of renewed vitality, endurance and power to men who burn up the vitality their nerves exert in the strenuous strife of the great business competitors of the day."

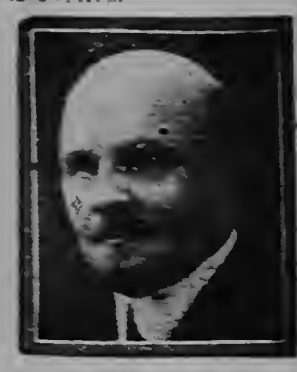
Dr. Howard James, late of the Manhattan State Hospital of New York, and formerly Assistant Physician, Brooklyn, State Hospital.

Dr. E. Sauer, a Boston physician who has studied both in this country and in great European Medical Institutions says "As I have said a hundred times over, organic iron is the greatest of all strength builders. Nuxated Iron has done more in the way of building up and strengthening the nerves and blood than any other preparation I have ever used in my practice. I have given it to my patients with most satisfactory and gratifying results. And those who want to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."



Dr. E. Sauer, a Boston Physician who has studied in great European Medical Institutions.

Dr. Schuyler C. Jaques, Visiting Surgeon, St. Elizabeth's Hospital, New York, said: "I have never before given out any medical information of any kind, but in the case of Nuxated Iron I feel I would be remiss in my duty if I did not tell my fellow men what I have learned about it. I have taken it myself and given it to my patients with most satisfactory and gratifying results. And those who want to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."



Dr. Schuyler C. Jaques, Visiting Surgeon, St. Elizabeth's Hospital, New York.

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Many an athlete and prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down in inglorious defeat simply for lack of iron."

NOTE—Nuxated Iron, which is prescribed and recommended above by a number of well-known physicians, is not a patent medicine nor secret remedy, but one which is well known to druggists and which many leading physicians have been prescribing in their private practice for years, with asserted success in building up the blood, creating strength and endurance, and in overcoming many forms of nervous troubles. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach, but on the contrary is a most powerful remedy in nearly all forms of indigestion, as well as for nervous troubles of both sexes. The Vitamine tablets have had a great deal of success in Nuxated Iron, and it is said by many druggists that when these tablets are used in connection with Nuxated Iron, they produce almost marvelous results in many cases. Ordinary readers may obtain Nuxated Iron from their druggist, and it is said that if they will take it for a few weeks they will be surprised at the results obtained, even if they do not report to their physician how much they are benefited. Nuxated Iron is sold by druggists everywhere, but if you prefer you may order it from the Nuxated Iron Laboratories, 25 Stone Building, Jersey City, N. J.

INCREASES THE STRENGTH AND ENDURANCE

Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Peptiron Pills, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves.

All druggists. Price, $1 each.

C. I. Hood Co., Lowell, Mass.

FROM BROTHER HOWSE.

Dear Brother Meek: I am in the midst of a fight for the Lord with Brother Sweeney at Fisher, La. Our congregations are growing larger all the while and interest seems to be deepening. I was with Brother H. Mellard at Talowah week before last in a revival. There were 14 accessions to the Church. We labored against disadvantages, but the Lord gave us victory. While at that point my entertainment was mostly with Brother and Sister S. F. Avery—good Baptist people. While there it was my pleasure to see Brother Mellard baptize one of Brother Avery's grandsons, who was also a grandson of our sainted Brother W. G. Backus, of the Mississippi Conference. Little Edwin Henry Avery is much like his grandfather Backus. This is my fifth revival meeting this year and the Lord has given success in them all, for which I give him most humble thanks and all of the glory.

Your Brother,
P. H. HOWSE.

Franklinton, La.

STENOGRAPHER

Christian young woman may pay expenses for course, bookkeeping, music, expression or Domestic Science by office work. Write Meridian College, Meridian, Miss.

WORTH THINKING ABOUT.

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. Every man can be his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying part of your very life.—Joseph Parker.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic. GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c

The greatest miracle that I know of is that of my conversion. I was dead and I live; I was blind and I see; I was a slave and I am free; I was an enemy of God and I love Him.—Vinet.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

RUB-MY-TISM
•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc.•**Antiseptic Anodyne,** used internally and externally.•Price 25c.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Sardis Dist.—Third Round.

Senatobia, June 25.
Como, July 2.
Courtland, at Center Hill, July 7, 8.
Batesville, July 8, 9.
Wall Hill, at Bethel, July 10.
Longtown, at Sea's Chapel, July 12.
Tyro Cir., at Emory, July 13.
Oakland, at Tillatobia, July 14, 15.
Sardis Cir., at Shiloh, July 17.
Cockrum Cir., at Hebron, July 21.
Love's, July 23.
Hernando, Aug. 5.
Sardis, Aug. 6.
Arkabutla, at Hunter's, Aug. 8.
Eudora, at Lake Cormorant, Aug. 10.
Olive Branch, at Center Hill, Aug. 11, 12.
Crenshaw, at Darling, Aug. 15.
Pleasant Hill, at Baker's Chapel, Aug. 18, 19.
Eureka, at Pisgah, Aug. 25.
Charleston, Aug. 26.

J. H. HOLDER, P. E.

Greenville Dist.—Third Round.

Shelby and Duncan, at Duncan, July 15, 16.
Friar's Point, at F. P., a.m., July 22, 23.
Lula and Dubbs, at Rich, p.m., July 22, 23.
Jonestown, at Dundee, a.m., July 29, 30.
Coahoma, at Coahoma, p.m., July 29, 30.
Cleveland, a.m., Aug. 5, 6.
Tunica, at Robinsonville, p.m., Aug. 5, 6.
Gunnison, at Gunnison, Aug. 12, 13.
Rosedale, at Rosedale, Aug. 19, 20.
Clarksdale, Aug. 26, 27.
Benoit, at Winterville, a.m., Sept. 2, 3.
Glen Allen, at Avon, p.m., Sept. 2, 3.

V. C. CURTIS, P. E.

Holly Springs Dist.—Third Round.

Byhalia, at Emory, July 7, 8.
Mt. Pleasant, at Marshall Inst., July 8, 9.
Lamar, at Sylvestria, July 11.
Grenada, July 14, 15.
Holcomb, at Tie Plant, July 15, 16.
Potts Camp, at Bethlehem, July 18.
Coffeeville, at Bethlehem, July 22, 23.
Paris, at Wyatt's Chapel, July 23, 29.
First Church (W. V.), preaching, July 29.
Randolph, at Thaxton, Aug. 3, 4.
Toccopola, at Salem, Aug. 5, 6.
Holly Springs, preaching, Aug. 12.
Taylor, at Forest Hill, Aug. 18, 19.
Oxford, Aug. 19, 20.
Ashland, at Union Hill, Aug. 25, 26.

More than half of the district is making a new record. There must be a reason. Will not the stewards and pastors look for that reason?

JAMES H. FELTS, P. E.

Winona Dist.—Third Round.

Sunflower, at Fasonia, July 7, 8.
Indianola, July 8, 9.
Moorhead, July 14, 15.
Itta Bena, July 15, 16.
Swiftown, at Loftus, July 21, 22.
Belzoni, July 22, 23.
Isola, at Calle, July 28, 29.
Duck Hill, at Goar Springs, Aug. 4, 5.
Lambert, at Marks, Aug. 11, 12.
Tutwiler, at Mattson, Aug. 18, 19.
Webb, at Sumner, Aug. 19, 20.
Drew, at Sandy Bayou, Aug. 25, 26.
Ruleville, at Ruleville, Aug. 26, 27.
Dublin, at Parchman, Sept. 1, 2.
Valley Mission, at Fairview, Sept. 8, 9.
Minter City, Sept. 15, 16.
Schlater, Sept. 16, 17.

L. M. LIPSCOMB, P. E.

There is no knowing whither God might call us, if only we would keep our minds, by His help, free and true to hear His bidding when it comes.—Dean Paget.

Individual Communion Cups
Convenient, Noiseless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N.Y.

..A Bank Statement that any man or woman can understand.

INTERSTATE TRUST & BANKING COMPANY
STATEMENT
At the Close of Business, June 30, 1917.

This Bank Owns:	
I. Cash on hand and with Banks	$2,577,945.10
II. Loans and Discounts, principally secured by Collateral	3,200,181.65
III. Bonds, Stocks and Mortgages on Real Estate	3,081,387.14
IV. Banking House, Furniture, Fixtures and other Real Estate	422,860.00
Total	9,282,374.19
It Owes to Depositors	7,856,900.84
This Leaves a Surplus of	1,425,473.35

Which belongs to the stockholders.

The dividend rate of this Bank is twelve per cent, which is paid one per cent every month.

An extra dividend of two per cent has been declared, payable during 1917

Camp and Canal Streets — NEW ORLEANS — Algiers Branch 614 Bouny St.

THE BIGGS SANITARIUM
"IN THE LAND OF THE SKY"
ASHEVILLE, NORTH CAROLINA

Twenty years successful practice of drugless methods. Located in America's most healthful region. Patients from every State. Complete Sanitarium equipment. Massage, special remedial exercises, rest, electricity in every form, high-frequency, x-ray, hydro-therapy, light baths, arc lights, psychological treatment and training in functional nervous cases, milk and other special diets. No routine treatment. Each case carefully analyzed by scientific method and treatment adapted to the case. We have no fads. Our purpose is to obtain **results.** If afflicted with asthma, bronchitis, rheumatism, paralysis, neuritis, dyspepsia, neurasthenia or other chronic ailments that drugs or particular "fads" have failed to cure, write for our FREE book. It will interest you. Ideal climate. Home comforts. Low charges.

TRINITY COLLEGE
FOUNDED 1838 DURHAM, N.C. CHARTERED IN 1859

A Southern College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

For catalogue and illustrated booklet, address

R. L. FLOWERS,
SECRETARY TO THE CORPORATION.

Martin College Pulaski, Tennessee

A TIME HONORED AND IMPROVED COLLEGE FOR GIRLS AND YOUNG WOMEN.
OPENS ITS 47TH. YEAR SEPTEMBER 19, 1917.

A school devoted to the Cultural as well as the Practical Arts. A congeniality between faculty and student body that makes for ideal home life. Located in a college town of picturesque beauty and wholesome influences.

The Junior College (Two Years) is affiliated with many of the four-year colleges and Universities of the United States. The Preparatory Department (Four Years) is fully accredited with all the Colleges and Universities of the Southern and North Central Associations and has certification privileges with Wellesley and Mt. Holyoke.

ALL DEPARTMENTS—Piano, Home Economics, etc.

New $10,000 dormitory. Campus covering an entire city block affording ample room for all out-door sports. Able faculty High Standards. Modern equipment.

RATES made low through endowment and outside income.

For free catalog write,

W. T. WYNN, President
Box J. Pulaski, Tenn.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

ELLIS ISLAND.

They come, they come! One treads the other's heel;
And some we laugh and some we weep to see.
And some we fear; but in the throng we feel
The mighty throb of our own destiny.

Outstretched their hands to take whate'er we give—
Honor, dishonor, daily bread, or bane—
Not theirs to choose how we may bid them live,
But what we give we shall receive again.

America, charge not thy fate to these!
The power is ours to mold them or to mar;
But freedom's voice, far down the centuries,
Shall sound our choice from blazing star to star!

—C. A. Price.

FOREIGN MISSIONS AT HOME.

Years ago foreign missions meant the sailing of seas and long traveling of distant lands to give the gospel to the foreign-born. Sometimes it does mean all that yet, but to-day foreign missions are traversing distant plains, native mountains, boisterous seas, to come among us and seem to sit down under our own national vine and fig tree to have a chat with us, apparently saying, "You were so long in coming to us that we have come to you, whether you want us or not." To-day it is possible to have foreign missions established in America. For in our large cities we have what they call "Chinatown," "Little Italy," and "Hungary."

We can no longer say with a spirit of self-satisfaction, "I don't believe in foreign missions," for foreign mission work exists in America. It needs to exist for our comfort and their benefit.

Listen: "One-third of our entire population is foreign-born or of foreign parentage. In thirteen of our Western States and territories from fifty to sixty per cent are foreigners, and New England is so overrun with them (forty-six different nationalities) that it is already foreign missionary ground. Some of our largest cities contain from sixty-eight to eighty per cent foreigners."

It might be good to formulate our creed like this: "I believe I must do something for foreign missions, or they will do everything with me."—The Evangelical.

THE BLACK RACE.

Several years before his death Booker T. Washington said: "A short time ago I paid a visit to Italy, and there I observed a race that has been free for hundreds of years, and yet 51 per cent of its people can not read or write. In Spain 51 per cent and in Portugal 76 per cent cannot read or write. When Mr. Lincoln freed my race only three per cent were literate. Now 65 per cent can read and write."

QUESTIONS.

Do you know that there are Indian reservations where there is not a single missionary or Christian teacher?

Do you know that a magnificent Hindu temple has been erected in San Francisco, and that 1100 Hindus entered the port of Seattle in one year?

Do you know that there are forty heathen temples under the Stars and Stripes, burning incense to false gods?

Do you know that the Moslem call to prayer has been sounded in Union Square, New York?

Do you know that a man on horseback can travel from Alberta, Canada, to the interior of Old Mexico, and stop every night under a Mormon roof?—The Expositor.

CUBAN CHARACTER.

It is not just to judge the Cuban by our American standards. Race, environment, education, religion, opportunities and possibilities of development, must all be taken into consideration in our estimate of him both in the present and the future—for he is both present and future. Four hundred years of misrule, enforced ignorance, and wrong religious teaching, have left their impress. Denied liberty of expression, there was little to develop a thinking people. Surrender of conscience to the priesthood will invariably undermine personal morals. A reverence for things because they are old will paralyze progress.

Howard B. Grose ("Advance in the Antilles") portrays Cuba as she has been formed through the four hundred years of Roman Catholic domination as follows: "By their fruits ye shall know them,' said Jesus. The Roman Catholics can hardly declare it unjust to apply this principle of the Savior to the product of their Church in Cuba. If, after centuries of complete domination over the lives and government of a people we find an appalling absence of moral and ethical standards, of educational institutions, of national and individual ideals, of honesty and chastity, of chivalry and conscience, what shall be said of the sins of omission and commission of the Church under whose instruction and dictation this came to be? And when you discover that in all the years of corruption and oppression the Church never raised its voice for relief, even not to say release or liberty; when you find that the Church had no protest against the cruel forms of sport such as the bull-fight and the cocking-main, or against the spread of gambling among all classes through government lottery; when you learn that the priesthood was shamelessly and openly corrupt, so that it became itself a source of moral rottenness, according to the confession of some of its own members, and deserted the contempt it inspired in the best men; when you know that through the greed of this Church the masses of the people were practically forced into families and bound by legal or Church ceremonial; when you read the long and terrible chapters of illiteracy, of intellectual repression, of foolish superstitions, of infamous impositions in the name of religion upon a hopelessly chained people—it is not unjust to apply the Master's test."

Amid such surroundings and under such influence was formed and developed the character of the Cuban people. Contending that they are lacking in some of the qualities we deem essential for the highest civilization, we should ask if we would be better under like conditions. The Cuban or Porto Rican at the worst has not been much worse than was the Scot when John Knox worked into the national life, through the school and the Word of God, the spirit of his prayer, "O God, give me Scotland or I die!" What the Gospel did for Scotland it will do for Cuba.—Extract from "Old Spain in New America."

Whenever you can look at yourself and be satisfied, you should begin to suspect yourself of moral blindness.—Youth's Companion.

Auto-Intoxication Causes Death

Do you know why you have sick headache, diabetes, neuralgia, rheumatism and liver or kidney troubles? It's because you are being poisoned by products of your own body. Your organs of elimination are not working properly. Waste material that should be thrown out is being retained to poison and intoxicate your system. That could not happen if the bowels were kept open with Granger Liver Regulator. This splendid preparation is purely vegetable and non-alcoholic. Demand Granger Liver Regulator at your drug store—35c a box—and take no other. There is nothing "just as good."

There are great sacrifices of self, and noble acts of heroism done every day in nooks and corners and in little households, and in men's and women's hearts.—Charles Dickens.

Over 30,000 CHURCHES use THOMAS INDIVIDUAL COMMUNION SERVICE

The Cleanly Sanitary Method. Send for catalog and Special offer. Outfits on Trial. THOMAS COMMUNION SERVICE CO., Box 477 LIMA, OHIO

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at Drug Stores

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea (infusion)	1 cupful, 5 fl. oz.	1.54
Green tea (infusion)	1 glassful, 5 fl. oz.	2.02
Coca-Cola (fountain)	1 drink, 5 fl. oz. (prepared with 1 fl. oz. Syrup)	1.21
Coca-Cola (bottles)	1 drink, 5 fl. oz. (prepared with 1 fl. oz. Syrup)	1.12

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J, Atlanta, Ga., U.S.A.

MURINE YOUR EYES

Murine is prepared by an Oculist, as used for many years in his practice, now dedicated to the public and sold by Your Druggist. Try Murine for Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust, and to relieve healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain. Murine is a Favorite Treatment for Eyes that feel dry and smart. Give your Eyes as much of your loving care as your Teeth and with the same regularity.

YOU CANNOT BUY NEW EYES!

There is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Eye Aid in your Eyes and in Baby's Eyes for Eye Troubles — No Smarting — Just Eye Comfort. Write for Book of the Eye Free.

Murine Eye Remedy Co., Chicago

From the Field

Ruleville, Miss.

We have about completed our new brick church at Ruleville. We will move into the new building as soon as we can get our new pews. They have been ordered long enough to have been here. We have eleven memorial windows in the new church. Ruleville stands next to Greenwood in the Winona District.....Our Sunday school and Ladies' Missionary Society at Doddsville are among the best in North Mississippi. Every Gentile in Doddsville attends the Sunday school, and every Gentile lady is a member of the Ladies' Missionary Society. There are no better people to be found anywhere than those on the Ruleville charge.—J. H. Ingram.

Duncan, Miss.

We have just closed a great meeting here. Brother Bell and his singer, Brother Pemperio, closed a nine days' meeting here last Friday night. It was by far the greatest meeting ever held here before. He added some 10 or 12 members to the Church, among them some of our best business men and women. We can not praise Brother Bell too highly. Everybody here, Methodists and Baptists, fell in love with him and hated to see him leave. The day the meeting closed he was presented with a purse of over $200; and the ladies fixed up a big box of good things to eat and sent it by express to his family at Columbus. We are very thankful to him for the good he did us and hope to get him again next year.—M. H. Alford.

Lauderdale, Miss.

Dear Brother: Permit me to speak just a few words in regard to our two revivals, held at Electric Mills and at Lauderdale. We had Brother W. W. Graves of Rolling Fork, Miss., and Brother George Avery, Jr., of Donaldsonville, La., as helpers at Electric Mills. Brother Graves was at his best, and the Lord crowned his work with success as he preached from day to day. Brother Avery did a most acceptable work in leading the singing. He is a good singer, sweet-spirited, and loves the children. We had eight accessions to the Church on profession of faith, and baptized four infants. We feel that the whole work of the church at Electric Mills has been given a new impulse, and that great good will come of the work done there in the meeting. Brother Graves is a great and good man; he is the young preacher's friend. I love him because he has been like a father to me.....Our meeting here at Lauderdale was quite a success. While there were no accessions to the Church, much good was accomplished. Lauderdale is one of those communities where very nearly everybody is already in some Church. As a result, the work and preaching was confined for the most part to the building up and strengthening of the Christian life of our people. Brother Deceli preached in his characteristic style of forcefulness and clear-sightedness, upon sin and Christian living. He suggested to the Church people of the Lauderdale community the proposition of this pastor going to the Divinity School, which resulted in the raising of a purse sufficient to bear my expenses. This makes it possible, for the first time, for me to attend this institution, for which we acknowledge our thanks to Brother Decell and the good people of Lauderdale. "Bless the Lord, and all that is within me, bless His holy name."—J. H. Moore.

Small Wounds Often Fatal.

It is the little cuts, bruises, sores or burns that so often prove fatal by their being neglected and resulting in blood poison. There is no use taking any risk when a 25c box of Gray's Ointment will give you protection. A little of this extraordinary ointment, if applied at once to the affected part, will allay pain and heal the wound. For nearly a century it has been in daily use in a vast number of homes and its effectiveness is attested by hundreds of letters which we have received from those who use it. For sale at most drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.—Adv.

NEED FOR DISCRIMINATION.

Dear Editor: Thirty-three Oriental beggars were released from Ellis Island, New York, on June 14, 1917, where they had been detained for two months by the Department of Immigration. Deportation is now impracticable. These professional solicitors are Chaldean Nestorians from Turkey and Persia who have collected thousands of dollars from churches and Christians throughout this country, making capital of the suffering and need in their homeland. The Federal authorities found in their possession many forged credentials, fictitious letters and rubber stamps (made in America) imitating the seals of Oriental Bishops.

This group now on parole is only a part of the horde of Orientals at large preying upon American charity. They frequently masquerade as Armenian or Syrian clergymen, deacons or relief workers, secure credentials from honorable but credulous American pastors, speak at Sunday or mid-week services, take collections, solicit at residences, and live at ease here or at home, inspiring their fellows to enter this lucrative trade upon misguided philanthropy. Unless a contributor wishes to give money to such solicitors for personal use, he should send his contributions for charity to the treasurer of a reputable organization.

This admonition concerning fraudulent solicitors should not be allowed to reflect upon other devoted and worthy natives of Western Asia who are unselfishly seeking relief for their destitute countrymen. These worthy representatives, however, will not ask to have money placed in their own hands nor will they personally accept money. They are as a rule asking only the privilege of presenting the facts, leaving the pastor to transmit the money through an accredited treasurer or committee which should be personally known to the pastor. A word in your columns concerning these solicitors will save for needed and legitimate relief much money that would otherwise be worse than wasted. Very sincerely yours,

C. V. VICKREY.

1 Madison Avenue, New York City.

"God estimates a man, not by his position, but by the manner in which he fills it."

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; **they like it.**

No More Tired Feeling

Used Manalin Now Entirely Well

Now I feel like a boy of eighteen

Mr. William Salmans, Cambridge, Ohio, writes:

"I was suffering with bad constipation and kidney and liver trouble. **I felt so worn out after working in the mine all day that I did not feel like washing myself.** After taking two boxes of Manalin Tablets according to directions, I can honestly say that my Lumbago, as they called it, is gone and I feel like a boy of eighteen years of age.

"I cheerfully recommend Manalin and can say it will certainly take away that tired feeling and you can do your work just half as easy."

Those who object to tablets can secure same in liquid form.

DR. TICHENOR'S ANTISEPTIC

FOR THE FACE AFTER SHAVING

L&N Take the LOUISVILLE & NASHVILLE RAILROAD

ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS T&P PACIFIC RAILWAY EL PASO

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES

—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10

Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40

Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily to September 30 Inclusive
Limit October 31, 1917

CALIFORNIA

Tickets will be on Sale June 15 to Sept. 30, Inclusive; Return Limit of 90 Days from date of sale, not to exceed Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.

$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent or Write

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.

J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

Write for Booklet on the Wonders of the "Apache Trail" of Arizona

If You Value Your Health

Read Every Word of This Most Remarkable Story—

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means. Accept his liberal offer as made in coupon below.

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I imagined that I could notice some improvement; at the end of the first week my appetite and digestion had returned, and I was much stronger; at the end of the third week I felt that I was completely restored. That was nine years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would restore others as it had me. During the first year I shipped ten gallons free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The others reported decided benefit or complete restoration. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***restorative power*** of the Spring. I will tell them that the water shall cost them ***nothing*** if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from ***their*** fellow sufferers. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ***ten gallons*** and I, therefore, offer gladly to give you the equivalent of a three weeks visit to the Spring by by shipping you two five-gallon demijohns on my agreement that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefitted you or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any curable disease***, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, sciatica, neuralgia, gout, uric acid poisoning, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to any one who suffers from any curable ailment.

Yours sincerely,

N. F. Shivar

Proprietor.

EVERY MAIL BRINGS ME LETTERS LIKE THESE:

Savannah, Georgia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 25 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. P. AVANT, M. D.

Blanch, S. C.

Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric trouble, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. P. GREGORY, M. D.

Chancellor, Ala.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years afflicted with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. Very truly, W. F. MATHENY, M. D.

DuPont, Georgia.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. AUGUSTUS DUPONT.

Scranton, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism and, after drinking twenty gallons of your mineral water was entirely relieved of the horrible disease. Yours Respectfully,

J. D. McLAM.

Lexington, Va.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has restored me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life.

Respectfully. MRS. HARVEY DIXON.

Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Atlanta, Georgia.

In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malicious type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

W. L. UNDERWOOD,
Pastor Oakland City M. E. Church So.

Columbia, S. C.

I suffered for 8 years with Kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effects of the trouble whatever. J. P. D.

Newberry, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with dyspepsia, but after using several gallons of Shivar Spring Water I can only realize the fact I have had any unpleasant feeling afterwards. I take great pleasure in recommending this mineral water to all sufferers of indigestion. Very truly, I. N. WHITE,
Pastor First Free Baptist Church.

Gurley, Georgia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—When I began drinking your water I was in bed with [illegible] and was [illegible] heart coming up and kidneys [illegible] was under the doctor's treatment. The first effect of your water perceptible, I noticed I had drunk the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. Appetite improving, I want every sweet potatoes, something I have not eaten for twenty years.

H. W. ERVIN
Manager Methodist Mfg. Co. Lyric, Ga.

Fredericksburg, Va.

Mrs. Carter has had enlarged veins upon her hands caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Buena Vista, Va.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing to me. I have been, for thirty years a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

Trade Mark Registered

Fill Out This Coupon And Mail It Today

Shivar Spring,

Box 17 P, Shelton, S. C.

Gentlemen:-

I accept your offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring Mineral Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Express Office.....

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 28. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3293.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 12, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the blessed are."

COMPLETE IN HIM.

Not so many years ago Newton said the fulfillment of some of the prophecies would call for locomotion at the rate of thirty miles an hour. And Voltaire said, "Poor old Newton, in his dotage, talking of men traveling thirty miles an hour!"

But despite the noted Frenchman's scoffing, it is now possible to travel twice thirty miles an hour. And this is only one of the marvels of this present age, which have contributed no less to the horrors of war than to the arts of peace.

"We are living, we are dwelling, in a grand and awful time,
In an age on ages telling to be living is sublime."

But the very wonder of man's achievements brings the thought of the incomplete. What he has done leads us to believe that he may yet do things as unimagined by us as the marvels of steam and electricity were undreamed of by Adam in the Garden of Eden.

And some day, when the step is slow and feeble, and the head is white with the drifting snows of many a winter, we shall turn away, with a bitter sense of disappointment, from all earthly things.

And worse than a sense of the insufficiency of earthly things, there will come an insufferable sadness to the man who has survived those he held most dear. The world will be the same old world, but a strange place to him.

"Poor old voice of eighty crying after voices that have fled!
All I loved are vanished voices, all my steps are on the dead.

"All the world is ghost to me, and as the phantom disappears,
Forward far and far from here is all the hope of eighty years."

Then there are so many tasks of earth never completed. The work we deem so important may be forever stopped with the setting of the sun. A master builder began a beautiful house of worship. He was a member of the congregation, and he loved the Church. So he brought, with the skill of the builder, the heart of a man who was doing a sacred task. The pastor saw him last as he left him at dusk, sitting on some building material and looking at the half-finished structure, and planning the work, as he was wont to do, long after the workmen were gone. The next morning at the break of day, Death's bright angel ushered him all at once into the presence of the Supreme Master Builder. As those who loved him sadly returned from doing him the last honor, one of them looked up to the skeleton walls which loomed above them in the twilight, and said, "The unfinished task!"

So, at the last, the world fills us with the sense of the incomplete. Its marvels become the "commonest commonplace," its friendships often fail, its dearest human ties are broken in the end, and its tasks are left unfinished. So the limitations of time and space drive our thoughts out toward the great eternity.

For this reason, the incomplete has a part in things which are complete. They answer to each other as the angle at the center answers to the arc of a circle which is infinite. The beautiful poetry is that which may be read between the lines. The masterpiece is more than so much paint, or the picture of things more beautiful in nature than on canvas. The great music makes the heart-strings to tremble.

We are brought then to believe that character only will endure. It will outlast the worlds. And man's happiness depends not upon the circumstances and objects of a material and passing world, but upon what he is. And the character he forms by his thoughts, acts and habits, will fix an eternal destiny.

How is a right character to be formed? How is it to be made complete? Some say a man's education should begin twenty years before he is born; others, that it should begin with his grandparents.

Some say that environment decides. Take the children of the most criminal parents away, and place them under refining influences, and they will not become criminal to any greater extent than average children.

And to a good environment must be added a liberal culture, and travel to the cities of our own country, and to the capitals of the Old World.

But we have seen scions of great houses go to the dogs; the stranger who went into raptures over the hills where a great statesman was born, saying that the iron of the hills entered into his blood, was told by an aged native, "These old hills have been here always, and the country aint never produced but one Dan'l Webster"; Mr. Kant, in all his life, never went further than sixty miles from his native city.

"Ye are complete in him," said the writer to the Colossians. He was writing of Jesus of Nazareth, who alone can bring the complete to the lives of men by reconciling them to God and by giving them eternal life.

Let us see, then, that life apart from Him has no meaning, and is doomed to failure. We must help to make this earthly earth a better place to live; we must have settlement homes and houses of mercy, but these, without a crucified Lord, will not bring the results we seek. And time and again we are brought back to the conclusion that our chief duty is to preach Christ as the only complete and satisfying answer to the world's need.

R. H. H.

THE UNKNOWN GOD.

In the ancient time Athens was filled with beautiful temples and crowded with the statues of gods and heroes. Paul was greatly impressed by these numerous objects of pagan worship, and he lifted up his voice with such effect that he was summoned to appear before the highest court in Athens—the tribunal charged with superintending the national religion and with punishing any attacks upon it.

Paul's defense was that he was not a setter-forth of strange gods, because, as he had passed by and beheld their devotions, he had found an altar with this inscription: "To The Unknown God." And he was the very God Paul came to proclaim.

So, long ago the philosophers of Athens, in a city of temples and statues of gods and heroes, erected an altar to the "Unknown God." But the heathen in his blindness, bowing down to wood and stone, has not been alone in erecting altars to an unknown God.

Many in Christian lands do not know God and they try to substitute their own ideas. Perhaps the man who shows least love to God and his fellow men declares the greatest confidence in the love of God. "I cannot reconcile this with my idea of God," he says. He is like the guilty old negro before the court—he doesn't want justice. The mere suggestion that men can be left to form their own views of God and make him conform to their own ideas will not do. That would mean, in effect, that every man could provide his own savior. There is only one God, eternal and unchanging, revealed in his Word.

It would seem a profane act to inscribe on the corner-stones of some churches, "To the Unknown God." But many who go in there erect altars to a God unknown to them in their own lives. They have built churches to him. They call upon his name. With simple or elaborate ritual they claim to worship him. They worship him with their lips, but their hearts are far from him. Then they go out to desecrate the Sabbath the remaining hours of the day. And on the morrow they go forth to drive hard bargains, and to oppress the hireling in his wages, and to compromise, and to pass by on the other side of the man in need.

R. H. H.

A NEEDLESS LOSS.

At the session of the Divinity School just closed at Biloxi prizes were offered for the best essays on "How to Increase the Efficiency of the Country Church." We trust that constructive helps will come from the essays submitted. There are many difficulties surrounding Christian work in rural districts. One discouraging feature is the constant drain upon the membership of country churches. Many of their people remove to the towns and cities. These losses to the country are seldom made good by the incoming of others. And the serious fact is that many of the people going from the country church to town or city are lost to the Church entirely. In the beginning of the "One-Win-One Campaign" in St. Louis three years ago it was estimated that there were 200,000 persons who had been members of the church elsewhere but had never found a church home in the city. And there is a large number of such persons in every big center.

It would be well for pastors of country charges to follow their members who move away by letters to pastors in the city where they expect to reside.

R. H. H.

THE PRISON AND THE ANGEL.

Self is the only prison that can ever bind the soul;
Love is the only angel who can bid the gates unroll.
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light at last.

—Henry Van Dyke.

A HAPPY HEART.

A happy heart transfigures all the world for us. It finds something to be thankful for in the barest circumstances, even in the night of sorrow. Let us train ourselves to see the beauty and the goodness in God's world, in our own lot, and then we shall stop grumbling, and all our experience shall start songs of praise in our heart.—James R. Miller.

LOST SMILES.

We are living now in a troubled time. War is with us—war that brings the fear and pain of parting and giving and renouncing. And it isn't as easy to smile as it has been. And for just that reason every smile that we give means a hundred times as much as it formerly did.

And so I am going to ask you, friends of mine, to try to bring one smile a day to some soul who, maybe, hasn't the courage to smile. You needn't limit yourself to one smile—if you can make ten, twenty, fifty people smile, so much the better. But be sure, at least, of that one smile!

A little old lady didn't know that she was making the way possible for a genius—that she was bringing a gift of God out of obscurity into the light. But that's what she did when she made the writer-girl's work worth while.

We don't know, any more than the little old lady did, when we give our smiles, just how much good we may be doing. Sometimes a smile, given at the right time, is worth almost as much as a word of understanding, or a loving hand, or a bit of helpful advice. And sometimes the smile that isn't given may be the weight of lead to help crush some one.

A little girl in the subway disappeared into the crowd before I could show her that I wanted to be friendly. Don't let your opportunities to bring cheer disappear, as she did, into oblivion.—Margaret E. Sangster, Jr.

THE DEATHLESS LIFE.

I feel in myself the future life. I am like a forest once cut down: the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown words. You say that the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear 'round me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. For a half-century I have been writing my thoughts in prose and verse: history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others: "I have finished my day's work." But I can not say: "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes the twilight; it opens on the dawn.—Victor Hugo.

THE CHRISTIAN GRACES.

We call faith, love, and hope the Christian graces; and we are apt to forget that the associations of heathen mythology, thus introduced, are disturbing rather than enlightening. The three Graces of the Greeks are ideally beautiful figures; but their beauty is aesthetic, not spiritual. They are lovely as a group of statuary is lovely; but though "by (their) gift come unto men all pleasant things and sweet, and the wisdom of a man and his beauty, and the splendor of his fame," their nature is utterly unlike that of the three powers of the Christian character; no one would dream of ascribing to them work, and labor, and patience. Yet the mere fact that "graces" has been used as a common name for both has diffused the idea that the Christian graces also are to be viewed mainly as the adornments of character, its unsought, unstudied beauties, set on it by God to subdue and charm the world. That is quite wrong: the Greek graces are essentially beauties. They confer on men all that wins admiration—personal comeliness, victory in the games, a happy mood; but the Christian graces are essentially powers; they are new virtues and powers which God has implanted in the soul that it may be able to do his work in the world. The heathen graces are lovely to look at, and that is all; but the Christian graces are not subjects for aesthetic contemplation; they are here to work, to toil, to endure. If they have a beauty of their own—and surely they have—it is beauty not in form or color, not appealing to the eye or the imagination, but only to the spirit which has seen and loved Christ, and loved his likeness in whatever guise.—J. Denny.

FAMILY RELIGION.

The term is a vague one. No one can define it. And yet all who know the sweetness and power of home ties, on the one hand, and the nature and claims of religion on the other, appreciate something of its meaning.

Having daily family prayer is not family religion. It is an essential expression of it, however. Family religion is not apt to thrive where the family altar has not a daily sacrifice offered to God. Having the children to spend a certain number of hours on Sudnay in the home study of the Bible and in religious reading is not family religion. It is needful to it, though. If the young and old people in the home do not take ample time to become acquainted with God's Word and to read of his works, the love of him will not be apt to dwell long in their breasts. Spending much time in religious song, concerted singing of God's praises, is not family religion. It is a wonderful stimulus, however, and the memories of afternoons and evenings given to religious singing are among the most precious and lasting as one goes down the lower end of the pathway of life.

Praying, reading, singing at home are only expressions of what may be regarded as religion permeating the family life. The ideal family is first of all one whose united head, the husband and wife, are one in the Lord as well as one in heart, mind, purpose, and life. The husband and wife sustain and encourage as well as help each other in so disposing their separate and joint affairs as to secure perfect freedom in giving to Christ all the time, effort, duty, and offering which belong to him as Savior, Lord, and Friend. Next, they regard their children as heirs to a covenant which God has made. They keep before them from the very dawn of their young lives that the duty they owe to Christ is paramount, that nothing is to come before it. They exercise their parental, God-given authority in directing the actions and making the habits of their children so that these will always accord with the children's covenant relations. They never allow them to think that they may neglect the house of God or the family altar any more than they let them think they may neglect the morning or noon-day or evening meal, or the school room. They keep them subject to themselves in discipline. They regard it as just as much their duty to train them to take their places among God's people as to educate them for taking their places creditably and becomingly in the world. They teach them, above all, the fundamental principles of obedience and reverence. A Christian father and mother, having their children in rightful subjection, diligently teaching them by precept and example the way of the Lord, and lovingly and faithfully requiring of them attendance upon and respect for the outward expression of the faith, make a home where, without defining or bounding it, "family religion" may be truly said to dwell.

Out of such a family will come the strongest characters among men. Taught to respect authority and revere those who are invested with authority, they grow up into stalwart men and women, who in knowing how to obey know also how to rule. The best citizenship, the highest business integrity, the most beautiful womanhood, the richest and sweetest domestic virtues are developed in this atmosphere. If governmental paternalism could be made to command the home with a view to its giving in the years to come strength to the nation and prosperity to business, commerce, and social life, it could not effect its end better than by making homes where "family religion" prevails, where "the heart of the fathers is turned to the children, and the heart of the children to their fathers."—Presbyterian Journal.

"A LITTLE CHILD SHALL LEAD THEM."

By Rev. Oswald S. Lewis.

In his inspiring book, "Followers of the Gleam," Dr. Charles L. Goodell has a beautiful chapter with the above title. The story is given of the christening of a child in a home of great wealth. The father and mother were not Christians. To them and their friends who had gathered in the beautifully decorated home the affair was little more than a social function. But the good man of God was not content to let the service mean no more than that. To quote his own words: "As I saw the sweet little face and realized the future, a great anxiety laid hold of my heart that that little one should be trained for God." At the first opportunity he had a quiet talk with the parents of the child, taking occasion to impress upon them more forcibly the meaning of the service, and emphasizing the need of the child being brought up in a Christian home. After one or two more interviews, both parents were led to give their hearts to God and make a public confession of Christ, and theirs became a Christian home.

This story was brought to my mind on a recent Sunday evening at the Gibson Memorial Church. A right young father and mother brought their baby to church to be baptized. At the beginning of the service I had them to come to the front, and there assume the obligation to train that little one for God. To me it was a solemn moment and I felt the responsibility of the hour. I was praying earnestly that the full meaning of the service would be realized by the parents and all present. The father was not a Christian, and I was especially anxious that he might that very night give his heart to God, and begin at once to carry out the obligation he was then assuming.

I could tell that he was very much impressed, and somehow I was able to preach with great confidence that the message was going home and that the seed was falling into good ground. I threw my whole soul into the exhortation to yield to God and accept Jesus as Savior and Lord. I had never had a closer listener than this young father, and when the call was made his response was as earnest as my call. Down the aisle he came with the singing of the first verse. In quick succession there followed two other young men, his brothers-in-law. Then came two married couples, making seven in all who came into the Church that night, three by letter, and four by profession of faith. The spirit of a revival was felt by all and everybody was rejoicing at the result of the service. We are hopeful and praying that this is but the beginning of a great revival at this place.

Yes, indeed, "a little child shall lead them." "Who hath despised the day of small things?" When I reflect on the manner in which God has blessed and used the dedicating of children to God in Christian baptism it pains me to hear any one ridicule such a service and make light of it. "Suffer the little children to come unto me and forbid them not," says the Master. Yes, and when the little ones are truly brought to him the older ones are likely to follow.

WHEELS AND CIRCLES.

By Rev. S. J. Davies.

At one time in the dim, distant past, the controlling powers in Methodism were insistent upon faithful service at the charge assigned to the preacher. The work of the preacher was to preach and to travel. Nowadays too often it is to travel here, there and anywhere. Lecture engagements, lyceums, bureaus, institutes, chautauquas, commencement occasions, mountains, seas, and lakes, are calling, calling so loudly, continuously and insistently, that I fear sometimes the call within is hushed by the call without. Why not quit assigning appointments and give every man a roving commission? Don't place responsibilities on him he is not expected to assume. If the kind of service stated is best, remove the obligation to service within clearly defined bounds.

The world is on wheels to-day. There are wheels in the streets, on the roads, in men's heads, whirring, whirling on land and sea. The race seems to scorn stability or anything stationary. They all believe nowadays that in God they live, move, and have their being; especially the "move," and if motion is the law of life and being, they are surely chasing it. It is right hard to work and so easy to travel. Motion exhilarates; work tires. New scenes stimulate new brain cells, and break the dull, monotonous round of duty and toil. Cooling breezes from the main or mountain fan the fevered brow, and cool the heated blood. The job at home can wait, it will keep, but the summer will soon be spent, and the winter winds sing through the deserted lodges and leafless trees of the erstwhile gatherjoys. I want to go there, too.

Don't you, don't you?

LEADERSHIP.

By Rev. J. Tillery Lewis.

Leadership of some kind the world will always have, because organized society can not exist without leaders. The principles dominating the life of the leaders of Church and State, rather than the announced and proclaimed principles of the creeds and constitutions thereof, determine the character of both these institutions. As all thinkers must recognize, howsoever just and righteous may be the constitutional basis upon which an organization rests, it is, after all, the principles governing in the lives of the leaders of the organization, rather than the constitutional principles thereof, that determines the character of the deeds emanating therefrom. Organizations must be classed, as to their righteousness, not by the basic and foundational principles of their written or unwritten constitutions, but by the visible and tangible output of those institutions. Since it is the leadership of an organization, rather than the constitutional principles thereof, that determines the expressed character of the institution, it can not be amiss for us to make an earnest study of the question of leadership. With no thought of making personal applications of the truths herein discussed, but wholly with the desire to help enquiring souls after truth, that they may the more clearly apprehend the same as it is related to the great question of **Leadership**, I shall discuss this subject under four heads: (1) Righteous Leadership, (2) Unrighteous Leadership, (3) Righteous and Unrighteous Leadership Contrasted, (4) The Urgent Need of Righteous Leadership.

I.

Righteous Leadership.

Righteous Leadership is concerned, alone, with the discovery and application of truth, and is therefore **aggressive** in its very nature. Righteous leadership looks to the highest interest of all people, therefore to the highest interest of the masses, as well as to that of the classes, and with equal earnestness. Righteous leadership recognizes the fact that God made all men free and equal, and therefore gladly concedes, and seeks to accomplish for all men, an equal right to life, liberty and the pursuit of happiness. In pursuance with this thought, righteous leadership applies itself to the business of effecting a just adjustment of the laws and administration of Church and State, that each individual may have assured to him the opportunity of working out his own temporal and eternal destiny upon the basis of religious and political liberty in so far as his pursuit of his chosen ideal does not infringe upon the rights of society and of other individuals. Righteous leadership knows neither fear nor favor, but exercises herself in behalf of the highest good of all alike. Righteous leadership unswervingly, but with gentle firmness, stands for her conception of truth even though said loyalty to truth lead to martyrdom. Righteous leadership is both non-egotistical and unselfish; therefore she does not exalt self, but on the other hand self-interest is forgotten in her contemplation of the larger interest of mankind. To sum up: **Righteous Leadership is unselfishly aggressive in her daily activities for mankind's political and religious redemption.**

II.

Unrighteous Leadership.

Unrighteous leadership is **selfish** and **egotistical** to the core. Unrighteous leadership is always loud in her declaration that **brains** should control, but she refuses to recognize the existence of brains, save as other individuals stoop to her leadership. Unrighteous leadership is skillful in the art of playing to the galleries, but her activity in behalf of righteousness is aggressive only in so far as her own interest is helped thereby. The life of unrighteous leadership is dependent upon the "secret caucus" and "demagoguery." "Secret caucus" manipulation is the sine qua non of machine politics. This is true because the "Secret caucus" method affords to two-faced persons abundant opportunity to ply their trade of duplicity. Demagoguery must have an uneducated constituency, to whose passions and prejudices an appeal may be made, else demagoguery will die of starvation. Unrighteous leaders have cunning head training all right, but they are without heart development, without which development it is utterly impossible for one to rise above self-interest. It is heart companionship with Jesus alone that has power to lift men out of self and lead them into self-sacrificing service for humanity's uplift. Brain power is necessary to furnish wisdom and light by which to best serve the highest interest of mankind, but heart power is the only known constraining force that is sufficiently strong to lead men into the "labor of love" for the down-trodden of earth.

III.

Righteous and Unrighteous Leadership Contrasted.

Righteous leadership is projected upon an "open and above board" basis; whereas unrighteous leadership employs "secret caucus" and "demagogic" methods. Righteous leadership is exercised in the highest interest of humanity; whereas unrighteous leadership begins, continues and ends in self, working along the line of humanity's uplift only as a means of attaining unto self-exaltation. Righteous leadership delights in serving the highest interest of others; whereas unrighteous leadership glories in the sycophantic adoration of lesser lights. Righteous leadership calls to its aid truth, justice, love, mercy, and meekness; whereas unrighteous leadership makes companions of pride, hatred, revenge, covetousness, and retaliation. Righteous leadership is always eager to recognize merit, and gladly awards accordingly; whereas unrighteous leadership handles other humans as so many men on a chessboard, and with the same end in view that dominates the mind of the chessplayer—to win. Righteous leadership joins hands with rivals in ability, and, together, they pull for the uplift of mankind, letting honors fall where they may; whereas unrighteous leadership seeks to annihilate possible competitors for positions of honor, that there may be no mistake as to where the honors shall fall.

IV.

The Uurgent Need of Righteous Leadership.

The need of righteous leadership is so patent that I can hardly afford to plead her cause before intelligent readers. A look at the civil, religious, social and commercial interests of the world will convince one of the urgent need of righteous leadership far more effectively than can I present the matter for contemplation. I beg leave to say this, however: the need of righteous leadership is so overwhelmingly urgent, while the subtlety of selfish ambition is so insinuatingly cunning, that those who contemplate undertaking the **big** business of leadership should first look to the business of both head and heart preparation therefor, that both their judgment and their motives may be projected upon the basis of righteous leadership. Because of the frailty and innate corruption of our lower natures, which is selfish to the very core, men who desire to become leaders in the Church should first look carefully to meeting God's requirement for leadership. That requirement can not be better expressed than in the words of Jesus: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The goal of universal, abiding peace is yet far in the distance. True, the close of this war may bring to the world an end of international strife for many years to come, but there is before us a period of national and international reconstruction that is going to require the loftiest and most unselfish leadership ever known to the world, that order may be brought out of chaos. What is most needed to-day is a nation of men with the Christ ideal of service, whose energies are applied to the solution of the civil, the social, the religious and the commercial problems of the world. To some it may sound visionary; nevertheless, I am convinced that God is now knocking at the door of our nation, and pleading for admission into our hearts, that He may lead the United States in world-wide **unselfish** service for mankind's redemption. Already our noble President of the United States is leading us into war against **autocracy**, that **democracy** may be assured to all the people of the earth. But our great nation, because of superior advantages every way over the rest of the nations of earth, owes a larger debt to the world than can be met through our government alone. Before we can become world-wide leaders in the redemption of mankind, however, we must first **know and apply in our individual lives** the principles of righteous leadership. As a nation we must at least have a sufficient number of persons controlled by the principles of righteous leadership, through whom to mould public opinion in behalf of righteousness, else we can never become leaders in the world's redemption. As is well known, despite the boasted democracy of our nation, **unrighteousness and all evils flowing therefrom** abound among us. In matters civil, religious, social, and commercial, we yet have much that must be accomplished before righteousness can be enthroned in our nation. It is a well known, and often remarked upon, fact that the evil of Church and State being manipulated in behalf of the classes, and for the benefit of those already in power, is not altogether unknown in our boasted free America. Just in so far as these unrighteous principles govern in the lives of our present leaders in Church and State do we need courageous, Christlike men who are willing, if need be, to suffer for righteousness' sake, that justice may be exalted to leadership and unrighteousness be dethroned. It is chiefly the masses in our great nation whose rights need to be championed until justice sits enthroned in every branch of our complex life. Until our Churches attain unto that degree of righteousness where the laboring man will no longer have occasion to say, "Give me Christ, but away with your churches," it is of little use for us to preach righteousness by word of mouth. God never intended that truth should be preached by word of mouth alone. The power of the Gospel lies not in its verbal declaration, howsoever logical, theological and brilliant that may be, but it lies rather in its demonstrated power to lift a life out of sin and unrighteousness. But if the preacher of gospel truth is himself the victim and slave of sin and unrighteousness, how is the world to know that there is power in the gospel of the Crucified One to lift one to the plane of righteousness?

Leadership that is projected upon the lofty plane of righteousness first looks within, that the leader's own life may be made to square with the principles of righteousness. Then, with his own life standing four-square to the world, he looks to the discovery and condemnation of all unrighteousness, whether found in the classes or the masses. For leaders of this lofty type recognize the fact that the ultimate result of all unrighteousness is disastrous to the one perpetrating the same, though the immediate result may be freighted with profitable returns. In view of these truths, it behooves all of us who are aspiring to become leaders that we be sure of the fact that our leadership is projected upon the basis of righteousness. It is only thus that we are laboring with God. All God's plans for time and eternity are projected upon the basis of righteousness, and just because God is the "King of kings, and Lord of lords," righteousness will one day sit enthroned upon earth. Shall we, as a nation, help to exalt God and righteousness to the kingship of this old world? If so, it is high time for great activity on our part, upon the basis of **aggressive righteousness.**

Greenville, Miss.

CHURCH UNITY.

By Prof. Henry E. Dosker, D.D., LL.D.

The Apostolic Church was characterized by a spiritual unity; its head was Christ; the common faith was the bond of union between all believers; they were one and felt themselves one, but in the outward manifestation of this common life there were the greatest varieties. The difference between the Judaizers and the Christians of the provinces, the converts of St. Paul, amounted almost to an antithesis. And yet they remained one body and the Church at Jerusalem, under the immediate supervision of the original apostles, never dreamt of cutting off the converts of the gentiles from their communion, because their practices and their whole viewpoint were so utterly different from their own.

Why? Why did not the centrifugal force swing these apparently heterogeneous elements off into the outer darkness, where many extremists among them undoubtedly claimed they belonged? Because the centrifugal force was wholly subdued and subordinated by the centripetal, and the latter was the burning love of all for the common Savior.

The Apostolic Church was as variegated as is ours, but it was less complex, less bound by tradition and form and history than ours. It was the life of the spring-time, it was the day of vision and hope and burning love. Let no man cry, "back to the apostolic days," and dream that there he would find absolute and unbroken harmony and unity. Far from it! The Church of Christ from the beginning has been absolutely free from that man-made homogeneity in which Rome has found its ideal.

Its ideal of unity was spiritual, not physical; it consisted in the unity of the essentials of faith; not in the empty forms of statement of dogma or practice of worship. And Rome has forever striven after this latter ideal, whilst inward diversity was allowed, if only the outer husk remained untouched. And for this outer husk St. Paul, the founder, under Christ, of the Christian Church, cared little or nothing, if we are to believe the collective results of his study of his epistles. "Bound under Christ, but free in Christ," seems to have been the motto of his life. A Church so absolutely Christ-centered that He was its all in all, but a faith of such startling simplicity that it never in any way obscured the open vision of the center. No one can make an intelligent study of the Pauline epistles without being forced to the conclusion—Christianity is Christ. All is centered, all is combined, all is expressed in the one divine formula, "For me to live is Christ."

In another article we will endeavor to point out false ideals of Church unity, which men have substituted for the apostolic ideal; let it suffice here to say that the ideal of Church union must ever be spiritual and can never be physical. What text has been more tortured and crucified than the sublime high-priestly prayer of the Master, "that they all may be one as Thou art in Me and I in Thee?" A little assiduous study of the context and of the words themselves will at once teach us that Jesus here never could have referred to the physical unity of believers, but that the reference, in this sublime petition, was for the spiritual oneness of all those who, through the words of the apostles, did believe or were to believe in Him.

God hates monotony. His every expression of Himself in His creative work spells variety of form and aspect, in essential unity. Thank God for his variety in nature! What a monotonous thing this beautiful world of ours would be if the creative power of our God had not expressed itself in this endless variety of form! And even in the Church of Christ the proverb holds good, "Variety is the spice of life." Rome with all her boasting can not deny that history proves that her ideal had well-nigh destroyed her at the time of the Reformation, and that only that event saved her from herself. The modern Rome, which we know but too well, has become what it is through the reaction, on its own life, of the force which broke the sleepy uniformity of that life through many ages. The true unity of the Church is spiritual, not outward and physical.—Christian Intelligencer.

THE WOMAN OF TO-DAY.

With the coming of the inevitable war, woman has at once responded to the first call of duty, and instinctively taken her place as helper in the many conditions of life in which she is situated. For many months she has rendered efficient service with the Red Cross Corps on the battlefields of France—fields stained with blood and wet by tears torn from the mangled bodies and anguished spirits of the wounded and dying soldiers.

She is there to tenderly sooth their pain, to alleviate their suffering, and minister to their spiritual needs, as only a woman can. At home, with courageous heart, she is doing her part by conserving all foodstuff, by spending wisely, by saving consistently, by eliminating all needless expenditure from her home, by dressing simply and sensibly, and putting away all modern social extravagances. While opposed to war, from her heart's depth she alone suffers the greatest sacrifice, for does she not give her sons and loved ones? Who can guage or sound the depth of anguish for a child in danger of death?

She knows this is no war of conquest, that we seek no gain, that we are fighting for right, for the sake of humanity, for democracy, for the overthrow of autocracy, for the uplift of down-trodden nations, and world-wide liberty.

The woman of to-day is efficient, capable, yet she seeks no honor save that of service, desires no recompense but the consciousness of work well done. Doubtless when peace has come, and the nations of the earth are reconstructed, women will gain suffrage. Whether it will promote her happiness and make her a better homemaker or mother remains to be seen.

The woman of to-day is willing to give her time, money, and talents to her country, be they one or ten; she is alive, and a power for good and helpfulness. WILLIAM CONGER PAGE.

Lexington, Miss.

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life.—Frederick W. Faber.

Church News

The enrollment of the Southern Methodist University at Dallas for the session just closed was 523.

Rev. Richard B. Webster has served the Westminster Presbyterian Church of Wilkes-Barre, Pa., forty-four years.

On the last Sunday in June the Eleventh Avenue Methodist Church of Birmingham, Ala., burned a canceled mortgage for $5000.

Rev. A. C. Thomson, D.D., of the Episcopal Church, has accepted his election as Suffragan Bishop of the diocese of Southern Virginia.

Approximately $150,000 had been secured by the last of June in the campaign for the colleges of the two South Carolina Conferences. This is half the amount to be raised.

Two sons of Northern Methodist Bishops have enlisted for active service. They are R. W. Bristol, son of Bishop F. M. Bristol, and James F. Cooke, son of Bishop R. J. Cooke.

"Fathers' Day" was observed in Lowman Methodist Church, Topeka, on Sunday, June 17. That was a good thing. "Mothers' Day" seems to be a discrimination which should not be made between those who unite to make a home.

Rev. John Kelman, of Edinburgh, preached in Charlotte, N. C., on the evening of June 13. The service was announced to be held in the Second Presbyterian Church, but that building filled so rapidly that it was necessary to move to the City Auditorium. Dr. Kelman's address concerned the war and its relation to Christian activity.

At the recent session of the Southern Baptist Convention that body endorsed the efforts of the St. Charles Avenue Baptist Church, this city, to raise $20,000 throughout the denomination to be applied toward the building of a church on the present site, to cost $50,000. The pastor, Dr. B. P. Robertson, reports that progress is being made in this undertaking.

The splendid new house of worship being erected by the Napoleon Avenue Presbyterian Church of New Orleans is nearing completion. The location is at the corner of Napoleon and St. Charles Avenues—a most excellent one. Intersecting car lines give easy access from all sections of the city above Canal Street. Dr. U. D. Mooney is the pastor.

The Y. M. C. A., through the leadership of Dr. John R. Mott, since the beginning of the work in 1914, has raised a grand total of $7,000,000 for relief work and work among the army camps. Wherever the soldiers go the red triangle of the Y. M. C. A. goes, with its conveniences and comforts for the troops, and with its message of clean manhood and Christian living. A large Y. M. C. A. building was recently opened at Camp Nicholls, New Orleans.

Billy Sunday's campaign in New York has closed and it has eclipsed all his previous records. Sixty thousand people heard him the last day, and the sum of $113,000 was given him in the free-will offering, all of which he gave to the Red Cross and to the Army and Navy Y. M. C. A. Mr. Sunday also gave $20,000 for Liberty Bonds, and it is said that he expects to give the free-will offering in Chicago to the mission where he was converted. No carping critic can say that Billy Sunday is preaching for money. The campaign resulted in 98,264 conversions. Bishop Luther B. Wilson spoke at one meeting and Ambassador Gerard at another. Governor Whitman sent the following message, which was read from the platform. "The people of New York recognize and appreciate the good service you have rendered the city and the State of New York."

In this age and country, no soul has a right to be lost.—Dr. Almlie.

There is nothing impossible, even in the sphere of the cleansing of a man's own life and the empowering of a man's own will to the creative power of faith.—Robert E. Speer.

Secular News

An additional war loan of $100,000,000 was made to France.

It was announced that the French had captured 63,222 prisoners in 45 days, and a vast amount of war material.

The steamship Orleans, the first American vessel to brave the German ruthless campaign, was destroyed by a submarine.

The Citizens' League has asked the new commissioner of public safety, Sam Stone, Jr., to close the restricted district of New Orleans.

The drawing of men for the National Army was expected this week. The War Department has kept the plan of drafting conscripts secret.

The German Crown Prince has been pounding at the French lines in the neighborhood of Verdun for days, but without making any important gains.

It was announced that mails and cables may be subjected to a closer watch, as a result of agitation over spy rumors that have followed the submarine attack upon the American expeditionary force.

The recent attempt of the Manchus to reestablish their power in China has seemingly come to naught. A recent dispatch from Pekin announces that Hsuan Tung, the young emperor, has abdicated.

Representative Aswell, of Louisiana, recently forced all the waiters in the dining room at the Washington Union Station to apologize to a boy whom a negro waiter had refused to serve. The boy wore the uniform of the United States Navy.

A severe electric storm in New Orleans late Saturday afternoon interfered with traffic, lights, and telephones for several hours. Street cars were not running, and scores of persons were marooned on Canal Street, unable to get home, while many houses dependent upon electric lighting were in darkness.

Last Sunday, Col. Donnelly, commanding the first regiment, Missouri National Guard, received a call to send troops from Alton to Hartford, Ill., to protect the whites there from a threatened attack of the blacks. Rioting has already disturbed East St. Louis, and more trouble is expected in Illinois towns.

Last week, Henry Hawkins, aged 98, a negro slave and servant in the family of Zachary Taylor, was buried here in the tomb of General "Dick" Taylor, son of the former President, and a noted Confederate officer. Henry followed old "Rough and Ready" through the Mexican War, and has been in the family ever since the death of his former master.

The announcement was made on July 7 that a million American women have signed pledges to follow the food conservation directions of the food administration. All will be enrolled as actual members of the food administration, and from time to time will be sent instructions on household economics. Within the next few weeks the administration hopes to enroll virtually every woman in the United States.

On the night of July 9 wild enthusiasm was shown by the 10,000 men and women who packed Madison Square Garden, New York, in honor of Boris Bakhmetieff, Russian ambassador to the United States, and his fellow members of the mission to this country. An offering of $20,000 was made to be devoted to the welfare of Russian prisoners. The banner of King David had a place beside the blood-red banner of the Russian revolution.

The correspondent of an Amsterdam paper reports that five persons were killed and a number of houses destroyed during the bombardment last Friday night of the German city of Essen, where the great Krupp works are located. A correspondent of the Telegraaf says that bombs were dropped on the Krupp works, but that reports of the damage done are conflicting. An official French statement said that one French aeroplane raided Essen, dropping bombs on the Krupp factory.

The great Russian general Brussiloff is now again leading the Slavs in a splendid showing that the Great Bear is able to "come back." General Brussiloff led the Russian armies in the recovery of much territory some months ago, and in the capture of a phenomenal number of the enemy. Approximately 10,000 have been captured by the Russians in their new offensive, and General Brussiloff is now attacking with success in the region of Stanislaus, southeast of Lemberg. The present offensive is the first Russian movement of any consequence since the Russian crisis, and there is hope that Russia may yet give valuable aid to her allies.

On July 7, the Senate went on record in favor of "bone-dry" national prohibition during the war so far as whiskey and other distilled beverages are concerned. In lieu of the House bill to prohibit the manufacture of foodstuffs into beverages of any description, the Senate substituted, by a vote of 45 to 37, a provision prohibiting manufacture and importation of distilled beverages during the war, and added a clause directing the President to take over all the distilled spirits in government bonded warehouses and pay for it on the basis of cost plus 10 per cent. Unfortunately the beer and wine industries were to be left undisturbed.

On July 7, London suffered one of the boldest and most damaging air raids of the war. Twenty German machines flew low over the city, steering a course from northwest to the southeast, dropping bombs as they went. British machines engaged them, and the roofs of houses were crowded with people to watch the thrilling spectacle. But none of the enemy machines were brought down, and they later made their escape, after causing the loss of many lives, and the destruction of much property. A red cross flag over a hospital only served as a target for bombs. Three of the raiders were later brought down into the sea. The Monday press reported that London was furious over the raid, and demanded more adequate defense for the city. Most of the raiders were slow biplanes, and the fast British machines made rings around them. Their low altitude and slow rate of speed seemed to show their contempt for the city's defenses.

TAKING STOCK.

Looking back over seven delightful years of association with the choice young women who have come under my care and instruction during that period, I thank God and take courage. I believe few men have had a finer body of girls to train, and much credit must be given to the mothers who began the molding and fashioning of these characters in the days of their childhood. Good material accounts in large measure for the stability and finish of the completed product. That high ideals and serious purpose have prevailed among the students is conclusively shown by the fact that of the 62 graduated during my administration, 61 were Christians, 55 became teachers, 22 have married and only three of the unmarried are now employed. Even these three I know to be helpers at home, sharing the duties of the household with their mothers. During the past two years but one boarder has remained through the session without becoming a Christian. To my mind no eulogy nor flaming advertisement could speak louder of the efficiency and consecration of the faculty of our Conference College for girls. Such work is the result of personal contact and inspiration possible only in the small college.

The curriculum of the school has been raised to cover a full four-year course based upon fourteen units for entrance to the freshman class, and this standard has been approved by the General Board of Education of our Church. The requirements for a degree do not take into account work in the special departments, but apply solely to the literary work done. Diplomas are given those who satisfy the requirements in music, art, expression, or domestic science, provided they complete as much as two years of the literary course, thus giving all that the junior colleges offer for two years of study, and providing for those who can only spend two years in college.

The physical condition of the institution has been greatly improved by the expenditure of more than $25,000 in repairs and the purchase of new property. Many additions have been made to the equipment of the library and laboratory, seventeen rooms have been added to the dormitory, the campus increased by two acres, and five new pianos have been placed in the studios. Commissioners Jaco and Brownlee have brought the signed subscriptions for new buildings up to more than $15,000, with tentative subscriptions for several thousand dollars more. These buildings are urgently needed, but owing to the disturbed condition of the country, the Board of Trustees deem it inadvisable to undertake their erection this year, hoping, however, to begin early next spring. We believe a memorial library will soon be erected in honor of one of the departed saints of the Church in our territory. Devoted children could hardly erect a more fitting and useful memorial to their beloved mother.

An exceptionally fine spirit prevailed in the student body the past session, more than the average number signing for rooms before Commencement. The general public recognize the fine work the school is doing, and the prospect for a full attendance is gratifying. Government authorities insist that parents shall give the largest possible opportunity to their sons and daughters who can attend college when the exigencies of war have called so many away. Vacancies must be filled and the larger opportunity for the educated woman is hastened and augmented by the present world catastrophe. I am determined that Grenada College shall do its part.

In the meantime, let the preachers and laymen of the North Mississippi Conference, to which the school belongs, rally to it with patronage and money to enable it to meet the demands made upon it in these strenuous times. If our own institution is just as good, it DESERVES our patronage and support; if it is not equal to some others, our patronage and support would soon develop it. So, send on the girls.

I close by offering board, tuition, laundry, and incidentals one year FREE to any young woman in the North Mississippi Conference who will find another college whose graduates can show a record equal to that given in the first paragraph above.

J. R. COUNTISS.

Grenada, Miss.

PASS THE HAT, DEACON.

A colored preacher had just concluded a powerful sermon on "Salvation Am Free" and was announcing that a collection would be taken up for the benefit of his own family, when up jumped a dear old colored brother and said: "Lookey heah, pahson, how am dis, anyhow? You ain't no sooner done tellin' us about dat free salvation dan 'you gets to askin' us for money. If salvation am free, I likes to know why we has to pay for it? An' I tells you p'intedly heah an' now dat I's not gwine to 'tribute nothin' until I finds out."

"Patience, brudder, patience," cried the old preacher. "I'll 'lucidate dat case sho' 'nough. S'pose you wab thirsty an' come to a riber. You could kneel right down an' drink your fill, couldn't you? An' it wouldn't cost you nothin,' would it?" It would be free drink, sho' 'nough."

"Of cou'se it would be free. Dat's my p'int, that's just what I"

"Dat water would be free," continued the preacher, "but 'spoosen you was to hab dat same water piped to your house? You'd hab to pay for dat, wouldn't you?"

"Yes, sah, but"

"Wal, brudder, so it is wid salvation. De salvation am free 'nough, but it's havin' it piped to you dat you got to pay for. Pass de hat, deacon, pass de hat."—Herald of Gospel Liberty.

To each of us there is a time set, and if by the end of that time our task is not fulfilled, it never can be fulfilled.—Keble.

The Great Battle

THE BAR.

The saloon is sometimes called a bar—that's true.
A bar to heaven, a door to hell.
Whoever named it, named it well.
A bar to manliness and wealth;
A door to want and broken health.
A bar to honor, pride and fame;
A door to grief and sin and shame.
A bar to home, a bar to prayer;
A door to darkness and despair.
A bar to honored, useful life;
A door to brawling, senseless strife.
A bar to all that's true and brave;
A door to every drunkard's grave.
A bar to joys that home imparts;
A door to tears and aching hearts.
A bar to heaven, a door to hell;
Whoever named it, named it well.

THAT IS WHISKEY.

This poem was written by a life convict in the Joliet (Ill.) prison.—Chicago American.

ONLY A MINORITY OF THE LABORING MEN.

In one of the daily papers of Washington City there appeared recently a two-page advertisement which was an appeal to the President and to Congress in behalf of the brewers. The advertisers claimed to represent the workingmen's organizations of the United States in petitioning President Wilson and Congress "against cutting off a habitual temperate beverage." The names of something like five hundred different organizations, with the number of members affiliated with them (2,062,857), filled two pages.

In the opinion of the liquor people this was a very impressive showing. They did not count on an early answer to their misleading advertisement. However, the National Temperance Society and the Commission on Temperance of the Federal Council of the Churches of Christ in America answered the statements of the liquor people in a two-page advertisement in another Washington paper. The answer says in part:

It is interesting to note that the liquor men in their advertisement had more workingmen enumerated as signers of the petition to the President in the twenty-two States mentioned than there are members in the American Federation of Labor throughout the country; also, hundreds of thousands of names were duplicated many times in the different organizations tabulated. Furthermore, only 445 local labor unions signed the petition, although there are 22,000 such labor bodies throughout the country, which means that over 21,500 local unions had failed to sign the petition. As a matter of fact no individual workingmen were asked to sign the petition which was presented to President Wilson and Congress by President Samuel Gompers. What actually happened was that a small minority of trade unionists assumed to speak for the entire membership of their various organizations.

It is argued by the liquor men that they use only one per cent of the grain in the manufacture of beer. This of course does not include the molasses and sugar and other ingredients that are employed; but assuming that what the liquor men say is true—namely, that they use only one per cent of the grain—it is obvious that this amount of grain will feed one per cent of the people. One per cent of the population of 100,000,000 means 1,000,000 people who are being deprived of the food products used in the manufacture of liquor.—Nashville Christian Advocate.

THE SECONDARY OBLIGATIONS OF LIFE.

The primary obligation of life is our obligation to God. The secondary obligations of life are our obligations to ourselves and our fellows. The second great commandment places these secondary obligations on a par. It does not command us to love our neighbors more than we love ourselves, but as we love ourselves. It does not command us to love ourselves more than we love our neighbors, but as we love our neighbors. While then these two obligations must yield the right of way to our obligation to God, yet neither may claim the right of way over the other.

But while these obligations are secondary to our obligation to God, let no one suppose that fulfilling our obligation to God excuses us for neglecting our obligations to ourselves and others. Piety, religiousness, the saying of prayers, attending the ordinances of the Church, and such like, do not excuse us for neglecting our own health or for failing to develop our mental powers; still less for being unkind or unjust or unmerciful to our fellows. No doubt in every age there have been those who look upon piety and religiousness as substitutes for righteousness and mercy. This is to be regretted the more because nothing has done more to bring religion into disrepute. The Bible teaches, moreover, that a genuine regard for God always leads to a moral life, more especially that it always leads to and is attended by a genuine regard for others. In language of the utmost vigor, it repudiates as false and unreal a piety and religiousness that does not issue in a genuine regard for others. The Pharisees exemplified this type of religion. They were exceedingly religious, very scrupulous about the observance of the rites and ceremonies connected with religion, but were forgetful of justice and mercy. And we all know the vigor of the language with which the Master condemned them. It is not merely the ancients that have been guilty of this mistake. It is to be feared that there are plenty living to-day who imagine that a regard for God atones for lack of charity in dealing with men. Who does not know of men and women who are spoken of as "very religious," and yet are lacking in kindness and generosity? Such a religion is fundamentally defective. It is impossible to fulfill our obligations to God without at the same time fulfilling our obligations to ourselves and others; and that because all our duties, including the duties we owe to self and others, are duties we owe to God. Those who are fully mindful of their duty toward God will not, therefore, be unmindful of the duties mentioned in the second commandment.

This commandment, as already intimated, points to a two-fold duty—the duty we owe to self and the duty we owe to others. When we are told to love our neighbor as ourselves, we are told that the love we have for ourselves is the measure of the love that we ought to have for others, that the duties we owe ourselves stand on a par with the duties we owe others. We must distinguish between self-love and selfishness. Self-love is not sinful. To say that self-love is sinful is to say that we are without worth in God's eyes. Such a thought, however, is opposed to the whole burden of revelation. If God considered us of such worth that He sent His Son to be our Savior and Redeemer, surely we ought to look upon ourselves as possessed of great intrinsic value. But while this commandment implies that we owe duties to ourselves, yet it throws the emphasis on the duties we owe to others. The Master takes for granted that men love themselves, that they are mindful of their own interests—though He recognizes that this love and interest is not always intelligent—and what He seeks to do is to lead them to an interest in the welfare of their neighbors similar to that which they have in their own.

Most men are ready to acknowledge that Jesus spoke wisely when He exhorted men to think not only of their own things, but also of the things of others. We say "most men," because there have not been wanting those in all ages who have advocated what is known among ethical writers as Hedonism, i. e., that the individual should be concerned only about his own happiness, that there is not, and that there ought not, to be such a thing as disinterested action. But while the advocates of this theory have always been few, the number of those who have been busy in large measure in putting it into practice has always been large. This is where our chief danger lies. It is not probable that we question the soundness of the Master's teaching, but it is to be feared that our practice lags far behind our knowledge. To what extent are we thinking and acting as those should think and act who acknowledge that they ought to love their neighbors as themselves? How prone we are to be so taken up with our own things as to be forgetful of the things of others! Is it not significant of our whole attitude that we write "I" with a capital letter, while we are content with a small letter when we write "you?" And as we look over the world and observe the actions of men, we cannot fail to be impressed by the appalling amount of selfishness that prevails, even among those who acknowledge the lordship of Jesus. Everywhere we perceive that "man's inhumanity to man makes countless thousands mourn." How many of our captains of industry are as much interested in their employees as in themselves? If they were, how long would child labor and sweat-shops continue? How many office-holders really look upon themselves as servants of the people? Do not the majority apparently look upon office as merely an opportunity to exploit the people? And then, as regards the ordinary citizen, how many are really as much interested in the welfare of the community as they are in their own welfare? Is public spirit a characteristic of the average citizen? Is an interest in the welfare and happiness of other individuals characteristic of the average person? And even where such an interest is apparent, is it not often a refined selfishness, as in the case of the Pharisee who showed kindness to those for whom they expected kindness? How many out of a genuine sympathy weep when others weep, and laugh when others laugh? How many are really concerned over the question whether others go up to heaven or down to perdition?

But while it is abundantly evident how far practice lags behind knowledge at this point, yet it is very easy to exaggerate, as do those sneering cynics who affirm that there is no such thing in this world as disinterested action and that the only real difference between virtue and vice is that the one is intelligent and the other unintelligent selfishness. Such as these do not reckon with all the facts. Notwithstanding the appalling amount of selfishness, there is an astounding amount of unselfishness. On every side there are those who, in large degree, are manifesting the spirit of Him who came not to be ministered unto, but to minister. Jesus did not live and die and rise again in vain.—The Presbyterian.

It is a matter of especial notice that in every department of applied science we have to deal with the unseen. All forces, whether in physics, mechanics, or electricity, are invisible.—A. Maclay.

Features of

The Holmes Store

¶ Merchandise of highest merit ¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

WAITING THAT PAYS.

When I am very weary
I do not try to pray.
I only shut my eyes, and wait
To hear what God will say;
Such rest it is to wait for him
As comes no other way.

—Alice E. Worcester.

MR. SIMMS' FOURTH OF JULY.

Emily S. Windsor.

Ned and Harry Waters came into the garden one afternoon where their mother was sitting sewing under a big tree. They were talking very loudly and excitedly.

"Mean old man," Harry was saying.

"He's the meanest man around. I just hate him," added Ned.

"What's the matter, boys?" asked Mrs. Waters. "Of whom are you speaking?"

"Of old Mr. Simms," answered Harry. "He's so hateful."

"What about him?"

"Why, a lot of us were playing in that field next to his house, and he chased us away."

"Why did he do that?"

"He said we annoyed him, and we weren't doing anything but playing ball."

"He said we made too much noise," explained Ned.

"Well," said Mrs. Waters, "I guess you did. Half a dozen boys with a baseball can make a good deal of noise. That field belongs to Mr. Simms. If he doesn't want you to play in it, you will have to stay away from it."

"The other boys all go," grumbled Harry.

"That makes no difference. You two boys must not," returned his mother decidedly. "I'll not have you annoying any one."

"It's the only nice place around to play in," objected Ned.

"We'll not say anything more about it," said Mrs. Waters.

The two little boys grumbled a good deal about old Mr. Simms when they were alone, and called him a good many hard names.

"I wish we could do something real bad to him," said Harry, "to pay him back."

"He ought to be paid back," returned Ned.

During the next few days, whenever the two little boys passed Mr. Simms' house on their way to do some errand for their mother, they would see the old man walking about his garden leaning on a cane.

"You know he is almost blind," said Harry.

"And his wife is lame." It must be pretty hard for them," answered his brother.

"Well, it ought to be hard for him."

When they went in to supper on the evening before the Fourth of July their mother said:

"Your uncle has just telephoned that he wants you to go over to Carthage to-morrow afternoon. There's to be a procession and the Governor is to speak. I wish your father was at home to take you. But I guess it is safe enough for you to go over by yourselves. It's only a mile and a half."

Harry and Ned danced around in glee. They hadn't expected to have any fun on the Fourth, for their father had forbidden fireworks, as he could not be at home.

"Your uncle will be waiting for you at the end of the bridge at ten o'clock."

"My, won't it be just dandy!" exclaimed Ned.

As the two boys passed Mr. Simms' house the next morning on their way to Carthage, the old man and his wife were sitting on a bench in the garden. The boys heard him say: "Here it's the Fourth of July, and I can't get over to Carthage to see the celebration. Tom Smith always drove me over, and here his horse is gone lame. And I've always gone."

And his wife answered in a soft voice: "I'm so sorry, William. It's too bad for you to miss hearing the Governor."

"It's a good thing, you mean old man," muttered Harry as they passed on.

Suddenly Ned stood still. "Say, Harry, let's take him over with us? You know he can't see to go alone."

"Why, Ned Waters!" exclaimed Harry, "take that mean old man!"

"Yes. I feel sorry for him. He is so old and it's pretty hard not to hear the Governor. Come on, let's go back and tell him we'll take him. And he can go to dinner to uncle's with us. You know uncle is always so good to every one. Come on."

Harry grumbled a good bit, then followed Ned who was already going into Mr. Simms' garden.—Pittsburgh Christian Advocate.

WHEN POLITENESS PAID.

Nellie May Pearce, Fayetteville, N. C.
(Aged Thirteen Years.)

"Good afternoon, sir," said a cheerful, boyish voice.

The shabbily dressed man turned around in surprise, but his sad face lighted up when he saw who had addressed him.

"Good afternoon, Fred," he said, "how is your mother to-day?"

After a few minutes of conversation, the two boys passed on.

Fred Norton, the younger boy, was about twelve years of age. His companion, Tom Larson, was a year older.

"Fred," said Tom, "why do you always speak to every one you meet? You don't catch me lowering myself to speak to a mill hand."

"I don't call it lowering oneself to speak to a friend, even if he is a mill hand. Anyway, my mother has always told me to be polite.

"Oh," was the sneering rejoinder, "another case of being tied to the mater's apron strings."

Fred flushed, but said quietly, "If you call obeying one's mother 'being tied to her apron strings,' then I am tied there safe and sound, and only too glad to be there."

"Well," said Tom, who certainly could not be accused of being tied to his mother's apron strings, "let every one follow his own tastes. Now, if that had been Mr. Jones, the lawyer, I would not have minded being polite, because I want that place in his office."

At this minute a stout, brisk man passed them. Both boys quickly drew off their caps. As Mr. Jones spoke to them, Fred fancied that he glanced rather keenly at Tom.

When Mr. Jones was out of earshot, Tom said, "Are you going to apply for that place in his office to-morrow?"

"Yes," was the reply, "because I need the money. I must get a job soon, and that is the kind I would like."

"Shucks," said Tom, scornfully, "I don't need the money, for I have all I need, but I want that place anyway."

When the two boys parted at the corner, Tom called out to Fred, "Now go home and help mother, dear, prepare supper."

This was just what Fred did.

After all the night work was done, and Fred and his mother were sitting before the fire, he told her about the conversation he had held with Tom Larson that afternoon.

"You did just right, my son," she said. "If you always do your duty by man and by God, your reward will surely come."

Nine o'clock the next morning found three boys in Mr. Jones' office. They were Fred Norton, Tom Larson and Sam Greene, a boy about nine years old. They had come to apply for the vacant place.

Mr. Jones told Sam that he was too young, and this left only Tom and Fred in the contest.

"Well," said Mr. Jones, with a smile, "I see that if I get an office boy to-day it will have to be one of you two. I'll take Fred."

Tom was greatly disappointed, and showed it plainly.

"May I ask, sir," he said, "your objection to me?"

"Yes," was the reply, "do you remember a certain conversation you two boys held yesterday?" Seeing by the color in Tom's face that he, at least, remembered, he continued, "Well, I was just back of you and could not help hearing what you said I want no boy in my employ who considers it beneath him to be polite to a mill hand."

This is only another case of when politeness pays.—Southern Churchman

GENERAL PERSHING.

The first American commander to lead troops in war on European soil, it is natural that General John J. Pershing should have "taken Paris by storm" last month, in the words of the newspaper correspondents. If some other American general had been charged with this highly important service, the people of France might have received him with equal enthusiasm, but it is certain that for the time being the traditions of American democracy, of American valor, as the French know them, are all embodied in Pershing. In Paris his six feet of soldierly presence means more than most of us can easily conceive, for to the French mind that well-knit figure typifies the might and the vigor of the elder Republic across the water to whose founding Lafayette gave the ardor of his youth.

At any rate, we at home know that when the Washington Administration sent "Jack" Pershing to head the American military contingent in France it selected for that responsible task a man who represents the very best that this generation has to offer as the product of our training for the soldier's profession. On the Mexican border, as successor to General Funston, he commanded the largest bodies of troops that have been assembled in this country since the disbanding of the Civil War armies. His difficult service in the Philippines was a test of his resourcefulness in the field, under hard conditions and far removed from his base. His leadership of the Mexican expedition last year was perhaps a still more trying experience—partly because he was less independent in command. Yet he obeyed orders and retained the respect of superiors and subordinates alike.

General Pershing was graduated from West Point thirty-one years ago and at once began active service in the Southwest. Since that time he has seen as much field duty as was possible for an American officer during three decades when the United States remained at peace, with the exception of the brief unpleasantness with Spain in 1898. In subjugating the hostile Moros, every soldierly quality was brought into play, and, in addition, there were administrative tasks that required the soundest of judgment and the firmest of wills.

The General is of Alsatian descent and was born in Missouri.—Review of Reviews for July.

Not Well Enough Known.

We cannot accomplish much in the treatment of dyspepsia however much we may temporarily relieve its symptoms, so long as the blood remains impure. It is a fact not well enough known by people generally that when the stomach, liver and other digestive organs are supplied with impure blood, the digestive process is impaired so as to cause faintness and loss of appetite and sometimes a deranged state of the intestines and in general all the symptoms of dyspepsia.

Hood's Sarsaparilla is of great service in dyspepsia, because it purifies the blood, making it the healthy stimulus the digestive organs must have for the proper performance of their duties. Hood's Sarsaparilla, especially if taken in a little hot water, has "a magic touch" in dyspepsia. Get it to-day.—Adv.

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Christian Advocate.

OFFICE: No. 513 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.
Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

MACHINERY.

Several years ago a terrible wreck occurred on one of the greatest railway systems in the country. An express train, running at full speed, crashed into the rear end of an excursion train, with disastrous results.

Investigation showed that the block system was working perfectly. The signals of caution and then of danger had been set, but the engineer of the fast train had not seen them. While running at the rate of nearly a mile a minute, he had concentrated his attention inside the cab, upon some piece of mechanism which had not been working properly.

A high official of the road, in commenting upon the wreck, said the company had installed every device that human ingenuity could devise, and had done everything possible to safeguard the lives of their passengers. But they could not quite eliminate the human factor; at the last they had to depend upon a man. For the finest machine ever made lacks one thing—it has no brains.

There is some machinery in the Church that is oxidizing because it is not man-controlled. There are some plans which are doomed to failure, because they are not man-worked. For no plan will work itself.

Let us use the good machinery that we have, let us try the plans by which others have achieved success. The Duplex envelopes have helped to solve the problem of regular and systematic giving in many a church: have they been tried by your stewards? The plan of the Every-Member Canvass is good. Has a canvass been made in your church? The "One-Win-One" Campaign is a good plan. It was attended by remarkable success in Saint Louis, in 1914, and it has been tried with good results elsewhere. Have you, as a pastor, tried to multiply your efforts to win souls, by calling a number of faithful men and women to your aid?

We may have too many plans and methods, despite the fact that our name is Methodist. We may have too much machinery. But we are more lacking in machinists than we are overloaded with machinery. There is certainly no wisdom in having no definite plan. Plan your work, but work your plan.

R. H. H.

SEASHORE DIVINITY SCHOOL.

The ninth session of the Seashore Divinity School closed July 5. It was said to have been one of the most successful sessions of the school. Bishop W. A. Quayle, of the Methodist Episcopal Church; Rev. Charles Le Roy Goodell, D. D., of New York City; Rev. Henry Churchill King, President of Oberlin College, and Dr. John W. Shackford, head of the Teacher-Training Department of the General Sunday School Board of our Church, were the chief speakers.

Quite a number of undergraduates of the several patronizing Conferences took their Conference work at the Divinity School this year, and at the close of the session the Dean of the school, Dr. H. H. McNeill, pastor of First Church, Dothan, Ala., addressed the graduates, and gave diplomas to W. A. Mangum and W. F. Henderson, Jr., of Louisiana; J. F. De Bardeleben and D. Y. Register, of Alabama, and C. H. Strait, H. M. Johnson, O. H. Grice, S. T. Trotter, and E. H. Cooley, of Mississippi. Certificates were given to those who had completed the first, second, and third year courses, as follows: First year, J. M. Boykin, V. G. Clifford, and G. L. McNeese. Second year, R. A. Abrams, J. L. Lay, W. H. Myrick, C. P. Roberts, J. O. Wilson, and J. H. Jolly. Third year, M. J. Boutes, M. W. David, J. L. Evans, G. P. Jones, Guy Ray, S. C. Moody, M. D. Taylor, and T. B. Winstead.

Rev. C. W. Crisler, president of the Divinity School, and Rev. H. M. Ellis, publicity agent, spoke in high terms of the work of the faculty, and the faithful work of the students.

The prizes offered for the best essays on "How to Increase the Efficiency of the Country Church" were awarded as follows: Rev. C. D. Atkinson, $25; Rev. Roy Kleiser, $15, and Rev. Frank B. Hill, $10.

Rev. F. G. Hocutt, a superannuate of the Louisiana Conference, who has lived for years near the Camp-ground, when introduced to the school, announced that it was his desire to give his beautiful home, a short distance away, on the beach, to the General Board of Missions to be used as a home for training missionaries.

Rev. W. W. Holmes spoke feelingly of Mrs. Hocutt, who recently died, saying that she had been greatly missed during the session, because she had always kept fresh flowers on the pulpit, and had extended the greatest hospitality to the ministers.

The value of the home offered to the Board of Missions is said to be $14,000.

R. H. H.

COMMISSION ON UNIFICATION.

The report of the Joint Commission on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, of their recent session held at Traverse City, Michigan, June 27-July 3, states that a tentative agreement was reached upon the following matters: The Church Conference; the Quarterly Conference; the Annual Conference; the composition and powers of the white Regional Conferences; the area, and boundaries, and powers of the Missionary Regional Conferences; the basis of representation in the General Conference, and the powers of the same, and the method of election, assignment and retirement of Bishops, together with a constitutional provision for the defining and fixing of the privileges, powers and duties of the Episcopacy. No definite action was taken with reference to the status of the Negro, and it is evident that the most difficult work of the Commission is yet in the future. The Commission adjourned, to meet in Savannah, Ga., January 23, 1918.

R. H. H.

PERSONAL AND OTHER NOTES.

The Sunday schools in Greensburg, La., joined in observing "Patriotic Sunday" in the auditorium of the new school building.

The Methodist Sunday school at Sardis, Miss., observed July 1 as Patriotic Sunday, and the offering was given to the Red Cross Society.

Forty-five young men in the army and navy are from First Church, Shreveport, La., and one of these is the son of the pastor, Dr. S. A. Steel.

The new pews of the North Main Street Church at Water Valley, Miss., have been paid for, and the church has nearly enough money to purchase carpeting.

Rev. W. W. Holmes, presiding elder of the New Orleans District, is visiting his parents at De Kalb, Miss., and will remain away from the city for three weeks.

Rev. E. R. Smoot, of Holly Springs, Miss., will assist Rev. A. H. Williams in a meeting at North Main Street Church, at Water Valley, Miss., the first week in August.

Rev. A. S. Lutz, presiding elder of the Monroe District, Louisiana Conference, called at the Advocate office last Monday. He reported his district to be in good condition.

All reports from our church at Byhalia, Miss., where Rev. A. C. McCorkle is pastor, are ahead of last year. The assessments for Foreign and Domestic Missions have already been paid in full.

Among the speakers on the program of the vacation school for preachers at the Mississippi A. and M. College, at Starkville, were Rev. E. Nash Broyles, Rev. G. S. Harmon, and Revl J. R. Countiss.

The Baird Class, First Church, Shreveport, La., has an average attendance of one hundred every Sunday. This class recently purchased a $100 Liberty Bond, and also contributed $50 to the Y. M. C. A. work.

Reports indicate that the response to Mr. Hoover's appeal was general over our patronizing territory, while many Sunday schools responded to the request of the President to make July 1 "Patriotic Sunday."

A recent number of the Magnolia Gazette announced Dr. L. W. Cooper, of Whitworth College, Brookhaven, Miss., would make an address at a Fourth of July celebration at the Progress Consolidated Schoolhouse.

Miss Wilcox, affectionately known by many as "Charlotte," who has been employed at Mary Werlein Mission for years, and was the close friend and helper of Mrs. Lily Meekins, is very sick in one of the hospitals of the city.

A very fine sacred concert was recently given at Parker Memorial Church, this city. The silver offering was placed to the credit of the intermediate department of the Sunday school, which has pledged $200 this year on the church debt.

Rev. R. H. Harper, pastor of Parker Memorial Church, delivered the memorial address of the Grand Grove of Druids of Louisiana in their recent annual meeting in this city. The Parker Memorial choir furnished the music for the service.

Rev. W. B. Hogg, who has been commissioned a chaplain in the regular army, asks us to state that, while waiting for actual assignment, he would be glad to assist his brethren in meetings, if satisfactory dates can be arranged. His present address is Laurel, Miss.

Just to make him wonder where we got the news, and to show we do get the news, the big car of Rev. W. H. Coleman, pastor of our church at Alexandria, La., broke down about three weeks ago, several miles from town. He got in touch with an automobile doctor, and waited until relief came.

Rev. J. D. Harper, pastor of our church in Opelousas, La., has recently opened up a new preaching point at a small station on the Gulf Coast Line, on the Atchafalaya River. Opelousas is historic in Louisiana Methodism, being the seat of the organization of the Louisiana Conference, seventy years ago.

Rev. N. B. Harmon, pastor of our church in Magnolia, Miss., was one of the chief speakers at a rally recently held in the courthouse of Magnolia for the purpose of raising that town's quota of the $[illegible] fund now being raised throughout the country by the Y. M. C. A. for its work in the military training camps.

The St. Helena Echo, published at Greensburg, La., where Rev. Q. R. Henry is pastor, announced that the pastor was to begin a protracted meeting there last Sunday. Rev. T. A. McCormack, the accomplished pastor at Franklinton, La., was expected to do the preaching. We hope later to hear good reports from this meeting.

A very successful revival meeting has recently been closed in the Homer (La.) Baptist Church by Evangelist B. B. Comm, of Marshall, Texas. The pastor of the Methodist Church, Rev. W. L. Doss, Jr., and his people co-operated in the meeting. There were fifteen or more additions to the Methodist Church, as a result of the meeting.

The remains of Governor G. D. Shands of New Orleans, announcement of whose death appeared in the Advocate of last week, were laid to rest in Berbesia Cemetery, Senatobia, Miss., July 2. The services were conducted by Rev. J. H. Brooks, pastor of the Methodist Church, and Rev. J. H. Holder, presiding elder of the Sardis District.

Rev. J. A. Wells, pastor on the Oak Ridge charge, Mississippi Conference, recently made announcement in the Vicksburg Herald of a meeting to begin at Porter's Chapel last Sunday, July 8, Rev. J. W. Price, of Hermanville, Miss., a former pastor on the Oak Ridge charge, and a man greatly loved by the people there, had been engaged to do the preaching.

The Daily Herald, of Vicksburg, Miss., in the issue of July [illegible] printed the sermon of Rev. O. S. Lewis, pastor of Gibson Memorial Church, on the

Sunday preceding upon the subject of conserving our food supplies. The text of the discourse, which was a very able one, was found in John 6:12—"Gather up the fragments that remain that nothing be lost."

Mrs. C. T. Noble asks us to forward the Advocate to Allen, Alabama, as she will be there some time, on a visit to her parents. Her husband, Rev. C. T. Noble, is blind, and so cannot read the Advocate in her absence. Sister Noble writes that she has been a reader of the Advocate for eight years, and that it has been such a "stay" to her that she would not be without it.

The Memphis Commercial Appeal, under date of July 2, carried the following: "Rev. J. V. Bennett, Conference evangelist of the Methodist Church, has been assigned to the pastorate of the First Church of Laurel, to succeed Rev. W. B. Hogg, recently commissioned a chaplain in the regular army. Rev. Mr. Bennett will serve the Laurel church until the end of the Conference year."

The readers of the Advocate will regret to learn that Rev. H. Armstrong, a veteran of the Louisiana Conference, living at Olla, La., recently sustained a very painful and serious accident. He fell from the porch of his house, severely injuring his left knee and foot, and bruising the left shoulder. He writes that he has suffered great pain and that he has no relish for food.

In sending in two subscriptions to the Advocate, Rev. R. G. A. Carlisle, of Longview, Miss., states that a Sunday school rally will be held at Steele's Chapel, July 14. He writes that the second quarterly conference on his charge was marked by great interest, that the material showing was good, and that the presiding elder, Rev. W. W. Woollard, did some very able preaching.

Announcement was made in the daily press that Bishop J. H. McCoy, of Birmingham, was to preach the sermon at the laying of the cornerstone of the new Methodist church to be erected at Cleveland, Miss. The material for the building has already been purchased, and is being received. It is said that the edifice, when completed, will be one of the most handsome and artistic in the Delta. The pastor of the church and leader in the movement is the Rev. T. M. Bradley.

Rev. W. J. Ferguson, of Fifth Street, Meridian, was in the city last week, and called on Wednesday at the Advocate office. He reported that a city-wide campaign was on in Meridian, under the auspices of the Y. M. C. A., of which Mr. J. B. Holland is secretary. Rev. Burke Culpepper was doing the preaching, and Prof. Coffin was leading the singing. All the churches were co-operating, and a large tent, capable of seating about 5000 people, was being used. It was the opinion of Brother Ferguson that the meeting was surpassing any ever held in Meridian.

We are greatly indebted to the following brethren for sending in two or more subscriptions to the Advocate: Rev. M. E. Scott, Marietta, Miss.; Rev. C. L. Oakes, Ebenezer, Miss.; Rev. A. L. Davenport, Corinth, Miss.; Rev. O. S. Lewis, Vicksburg, Miss.; Rev. J. M. Guinn, Brooksville, Miss.; Rev. J. Tillery Lewis, Greenville, Miss.; Rev. R. S. Lawson, Abbeville, Miss.; Rev. W. D. Bennett, Sardis, Miss.; Rev. R. M. Evans, Calhoun City, Miss., and Rev. T. E. Gregory, Caledonia, Miss.; Rev. F. H. McGee, Cockrum, Miss.; Rev. D. R. McDougall, Kossuth, Miss.

We are printing this week a very interesting article from the Lincoln County Times concerning the opening of the splendid church at Brookhaven, Miss. This costly structure is the last word in modern church building, having every convenience and facility for every department of church work. It is an imposing building along simple and classic lines. It is situated on the main street of the town, next to the government building, and just across the street from Whitworth College. The work was enterprised during the pastorate of Rev. J. M. Morse, and completed by Rev. C. W. Crisler, the present pastor.

Recently a patriotic service was held in Macon, Miss., where Rev. E. Nash Broyles is the pastor. Boy Scouts, in full uniform, and a number of little girls, each representing one of the allied countries, took part in the program, which was interesting and inspiring throughout. The subject of the pastor's address was "The United States Enters the Great World War." The Macon Beacon printed a part of the address, and spoke of the pastor and his address thus: "Rev. Mr. Broyles, who always gives the impression of being at his best, inspired by the seriousness of the situation calling for this occasion, and spurred on by the immensity of his theme, more than excelled in presenting his views, and in the earnestness of his closing appeal to the manhood of the country to rally to and stand by the flag and all that it represents."

BEYOND THE SUNSET.

I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just setting is Japan. That star is rising over China. In that direction lies the Philippines. I know all that. Well, there is another land that I look toward as I watch the sunset. I have never seen any one who has been there, but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused, but the other—that I know. And as the afternoon sun sinks lower, faith shines more clearly, and hope, lifting her voice in a higher key, sings the songs of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better, but I have done it. And in a fairer land, with finer material and better working light, I shall do a better work.—Robert Burdette.

TWO WAYS OF TELLING A STORY.

By Henry K. Oliver.

In one of the most populous cities of New England, a few years ago, a party of lads, all members of the same school, got up a grand sleigh ride. The sleigh was a very large one, drawn by six gray horses.

On the following day, as the teacher entered the schoolroom, he found his pupils in high glee, as they chattered about the fun and frolic of their excursion. In answer to some inquiries, one of the lads gave him an account of their trip and its various incidents.

As he drew near the end of his story, he exclaimed: "Oh, sir! there was one thing I had almost forgotten. As we were coming home, we saw ahead of us a queer looking affair in the road. It proved to be a rusty old sleigh, fastened behind a covered wagon, proceeding at a very slow rate, and taking up the whole road.

"Finding that the owner was not disposed to turn out, we determined upon a volley of snowballs and a good hurrah. They produced the right effect, for the crazy machine turned out into the deep snow, and the skinny old pony started on a full trot.

"As we passed, some one gave the horse a good crack, which made him run faster than he ever did before, I'll warrant.

"With that, an old fellow in the wagon, who was buried up under an old hat, bawled out, 'Why do you frighten my horse?' 'Why don't you turn out, then?' says the driver. So we gave him three rousing cheers more. His horse was frightened again, and ran up against a loaded wagon, and, I believe, almost capsized the old creature—and so we left him."

"Well, boys," replied the teacher, "take your seats, and I will tell you a story, and all about a sleigh ride, too. Yesterday afternoon a very venerable old clergyman was on his way from Boston to Salem, to pass the rest of the winter at the house of his son. That he might be prepared for journeying in the following spring he took with him his wagon, and for the winter his sleigh, which he fastened behind the wagon.

"His sight and hearing were somewhat blunted by age, and he was proceeding very slowly; for his horse was old and feeble, like his owner. He was suddenly disturbed by loud hurrahs from behind, and by a furious pelting of balls of snow and ice upon the top of his wagon.

"In his alarm he dropped his reins, and his horse began to run away. In the midst of the old man's trouble, there rushed by him, with loud shouts, a large party of boys, in a sleigh drawn by six horses. 'Turn out! turn out, old fellow!' 'Give us the road!' 'What will you take for your pony?' 'What's the price of oats, old man?' were the various cries that met his ears.

"'Pray, do not frighten my horse!' exclaimed the infirm driver. 'Turn out, then! turn out!' was the answer, which was followed by repeated cracks and blows from the long whip of the 'grand sleigh,' with showers of snowballs, and three tremendous hurrahs from the boys.

"The terror of the old man and his horse was increased, and the latter ran away with him, to the great danger of his life. He contrived, however, to stop his horse just in season to prevent his being dashed against a loaded wagon. A short distance brought him to the house of his son. That son, boys, is your instructor, and that 'old fellow,' was your teacher's father!"

When the boys perceived how rude and unkind their conduct appeared from another point of view, they were very much ashamed of their thoughtlessness, and most of them had the manliness to apologize to their teacher for what they had done.—McGuffey's Fourth Reader.

MEMORIES AND A REVERIE OF A FRIEND.

'Twas just a year ago she left us,
And no more on earth our joys and sorrows she will share;
But just beyond the shining gates of pearl she's waiting,
And from her heart the Father's hand has soothed each care.

She left us, and to-night our hearts are aching,
With loneliness and longing deep bowed down;
But oh, the tender memories that come crowding,
Wreathing our hearts with beauteous thoughts around.

She lived and wrought among us gladly, bravely,
And when the Master called she went away:
"Come home, my child; you've finished all life's lessons—
Fold up the tangled web of life to-day.

"Close up the book whose lessons sometimes saddden,
And leave your cherished garden where the buds sometimes decay.
The lesson, once so sad, to-day your heart will gladden;
The bud that faded there will bloom within your arms to-day.

"Some day the angels will the web untangle,
And show the glorious pattern that you strive for so;
But now, my child, fold up the weaving,
And know the rest and joy that only brave hearts know."

"Master, I have yet one task unfinished—one that thou gavest me;
Unopened yet within my garden lingers our fairest bud—
Its lily petals have not yet unclosed in perfect bloom;
I would stay by and tend and train and keep it pure and good!

"How can I leave unto the care of others, this bud, my youngest-born?
How leave to other eyes the golden heart's unfolding fair,
I have so watched and trained and tended through life's early morning?
Oh, Father, let me now my fairest bud's bright blossoming share!"

"Leave in my love and care this tender blossom;
Safe in my arms I will sustain and guard its blossoming."
And so, with heart serene, content, upon His bosom
She laid her cherished flowers and this tenderest bud of Spring.

And so the web of life by angel hands was folded up,
And life's book was laid beside it to await the final day;
And so she left her garden where each flower held high its golden cup;
But one bright bud, unfolded still, in the Master's kind care lay.

But one day the book of life its deepest lessons will unseal,
And the web unfolded will the perfect pattern show—
May one day her flowers, all gathered by the Master's hand, reveal
Not one missing, and her heart its deepest joy will know.

For just beyond the gates of pearl she's waiting for her blossom;
By love may it be sheltered in His arms from every blast—
Find joy and strength and shelter in his bosom,
Lift up its snowy, golden-hearted chalice safe when all storms are past.

E. P.

Gulfport, Miss.

Virginia, Danville.
Randolph-Macon Institute FOR GIRLS. Limited to 300. College preparatory and special courses for those not wishing to go to college. Vocal and Instrumental Music, Art and Expression. Attractive home life. Gymnasium. Private of the Randolph-Macon system. Rates $300. Catalogue. Address CHAS. G. EVANS, A.M., Principal, Box C.

R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

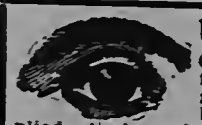
Your Greatest Problem—That Boy of Yours.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects in the men to whom it entrusts its greatest affairs, be they business, professional, religious or social.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Bellbuckle, Tenn., and the Vanderbilt University.

The boy deserves your most careful thought. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tennessee, to-day, and let him send you a catalogue and tell you what this school can do for your boy.



Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1548 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Ligon

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. H. R. CALDWELL (nee Miss Mary Anna King) was born near Holly Springs, Miss., on March 15, 1842, and died at Old Dentville, Copiah County, Miss., on June 20, 1917, at the home of her only son, Dr. J. L. Robertson. We laid her body to rest in the cemetery at Mount Olive, Miss., by the side of the body of her husband, the late Rev. H. R. Caldwell, of the Mississippi Conference. The funeral services were conducted by the writer, assisted by her pastor, Rev. T. B. Cottrell, and Rev. J. L. Neill. Sister Caldwell had been twice married. She had one son by her first marriage, Dr. J. L. Robertson, of Dentville, who lives to mourn his loss. She married Rev. H. R. Caldwell in Holly Springs in November, 1872. Sister Caldwell was a faithful itinerant preacher's wife from the day of their marriage until the death of Brother Caldwell, November 25, 1915. She was never well in mind or body after Brother Caldwell's death. She was practically helpless for several months before her death. But now she is reunited with those who have preceded her to the mansion above.

W. M. WILLIAMS.

Collins, Miss.

IN MEMORIAM.

Whereas God, in His infinite wisdom, has seen fit to call from an earthly to a heavenly home Mrs. M. M. Hayes, our oldest member, and for many years our faithful Recording Secretary, therefore be it resolved:

That we, the members of Opelousas Missionary Society of the M. E. Church, South, do hereby express our appreciation of her godly life, and our loss in the translation to a higher life of this consecrated worker.

That in our meetings we shall greatly miss her cheery presence, and words of helpfulness and inspiration. Her beautiful life is ended here, but the influence of it will abide.

That we extend to her loved ones our deepest sympathy in their bereavement, and commend them to Him who doeth all things well, and whom she served so long and faithfully.

That a copy of these resolutions be sent to the family of our deceased friend and sister; that copies be sent to the New Orleans Christian Advocate, and the St. Landry Clarion for publication, and that a copy of these resolutions be spread upon the mintes of our Society.

Signed: Mrs. J. D. Harper, Miss Emma Castain, Mrs. F. Barringer, Committee.

THOMAS JAMES REED.

A great character is the product of many forces. Chief among these is a noble ancestry. It is much to be well born: Among the earliest settlers in the Natchez country were the ancestors of Thomas James Reed. His parents were Thomas and Mary Forman Reed. Major Thomas Reed was, during his long life, a leading lawyer and citizen of Mississippi. Thomas Reed was born on December 20, 1864, in Jefferson County, Miss., and died at Natchez, Miss., May 17, 1917. In early youth he consecrated his life to the service of the Lord Jesus Christ, and united with the Methodist Episcopal Church, South, at Fayette, Miss. In 1880 he transferred his membership to the Jefferson Street Methodist Church, Natchez, of which he was a faithful and consistent member, and was for many years a steward and superintendent of the Sunday school. On April 25, 1901, he was united in marriage to Miss Estelle Ogden, the ceremony being performed in New Orleans by Rev. B. M. Palmer, D. D., a friend of the family, assisted by Dr. Dunbar H. Ogden, brother of Mrs. Reed. To this devoted couple were born three children—Elizabeth Ogden, Estelle Forman, and Thomas James. Their home life was ideally beautiful. In the truest sense of the word, it was a Christian home. All the children, though very young, are members of the Church. The hearts of the parents were gladdened when, early in the present year, little Thomas, ten years of age, volunntarily united with the Jefferson Street Methodist Church.

Brother Reed had many points of contact with the life of the community. Possessing in a large degree the elements of leadership, exhibiting courtesy, kindliness, a high sense of honor and a keen regard for all the conventionalities of life that make for refinement, his was a strong personality that made his companionship delightful and elevating. He was intensely patriotic and took an active interest in all affairs that concerned the welfare of the community and State. Broad catholicity characterized his religious convictions. While he loved the Church of his choice with an unswerving loyalty, he could say to every Christian: "Is thy heart right as my heart is with thy heart? If it is, give me thy hand." "Unity of the Spirit in the bonds of peace" guided him in all his relations in life, whether at home or in business. For many years he faithfully and zealously served his church in various capacities—as a delegate to the various Conferences, as superintendent of the Sunday school, and as a steward: and these services he continued to render until physical disability made it impossible. He had a passion for Sunday school work, and in this his zeal was not limited by denominational lines. As a counselor, he was at all times wise and safe.

For more than a year Brother Reed suffered from Bright's disease; yet he met the enemy that threatened his life with a heroic courage and habitual cheerfulness that can be accounted for only by divine grace and an unswerving faith in his Master, whom he loved. For more than a year, as his pastor and friend, I was intimately associated with him. We have had many heart-to-heart talks, and we have prayed together. I was with him nearly to the end. Just before he entered into rest, he opened his eyes, and smiled in recognition as his hand feebly pressed mine. Without a struggle, his gentle spirit passed away into the presence of Him whom he had known and loved and trusted. His genial, smiling face will be seen no longer by us here, but his triumphant faith and habitual optimism should be a constant inspiration to us all.

Brother Reed had several brothers and sisters who preceded him years ago into the better world. He leaves but one brother—between whom there existed the most devoted attachment—Hon. Richard Forman Reed, late one of the Judges of the Supreme Court of Mississippi.

His funeral services were conducted by the pastor in the Jefferson Street Methodist Church in the presence of a large and sympathetic congregation of friends. His body was laid to rest in the city cemetery.

To his beloved and faithful companion, to his loving children, and to his devoted brother, the writer tenders this inadequate expression of his love and sympathy for the irreparable loss of our honored brother in Christ.

Natchez, Miss. C. F. EMERY.

A ONE HUNDRED PER CENT PEOPLE.

It is a pleasing coincidence that the Red Cross campaign for $100,000,000, which immediately followed the conclusion of the Liberty Loan campaign resulted in an oversubscription of practically the same percentage as the oversubscription to the loan. The American people are well over 100 per cent patriotic and well over 100 per cent generous.—U. S. Publicity Bureau.

"'Tis man's perdition to be safe
When for the truth he ought to die."

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

IT'S TIME TO GO
NORTH
—to the cool resorts of the "Land of the Sky," Great Lakes, Atlantic Seaboard, Canada, New England or wherever comfort calls.
Low Round-Trip Summer Tourists' Tickets
Long Return Limits, Liberal Stopovers
—VIA—
Southern Railway System
Ask for "Land of the Sky" or "Where to go this Summer" folder. Mail a post card to-day.
G. C. KELLEHER,
Assistant General Passenger Agent
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY **ON AGAIN**
Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
—BETWEEN—
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.
The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Eucutta, at Boyle's Chapel, 11 a.m., July 17.
Heidelberg, at Philadelphia, 11 a.m., July 18.
Blodgett, at Benmore, July 21.
Richton, July 22, 23.
Hattiesburg, Broad Street, 11 a.m., July 29.
Hatticsburg, Court Street, 8 p.m., July 29.
Hattiesburg, Main Street, Aug. 5.
Collins, at Collins, Aug. 11, 12.
Seminary, at Eminence, 11 a.m., Aug. 13.
Leakesville, at Clark's Chapel, Aug. 18, 19.
Mount Olive, at Okohay, 11 a.m., Aug. 23, 26.
Taylorsville, at Hebron, 11 a.m., Aug. 24.
Williamsburg, at Santee, 11 a.m., Aug. 29.
Lucedale, at Crossroads, Sept. 1, 2.
Prentiss, at Mt. Zion, 11 a.m., Sept. 5.
Sumrall, 7:30 p.m., Sept. 5.
Oloh, at Oak Grove, 11 a.m., Sept. 7.
Magee, at Pinola, Sept. 8, 9.
Silver Creek, at Oakvale, Sept. 10.
Purvis, Sept. 16, 17.

W. B. JONES, P. E.

Port Gibson Dist.—Third Round.

Vicksburg, Crawford St., July 15, 16.
Fayette, at Fayette, July 22, 23.
Anguilla, at Murphy, July 26, 27.
Rolling Fork, at Carey, July 29, 30.
Port Gibson, Aug. 2.
Rocky Springs, at Carpenter, Aug. 5, 6.
Hermanville, at Sarepta, Aug. 7, 8.
Harriston, at Rodney, Aug. 12, 13.
Utica, at Cayuga, Aug. 18, 19.
Mayersville, at Fitler's, Aug. 26, 27.
Oak Ridge, at Bovina, Sept. 1, 2.
Vicksburg, Gibson Memorial, Sept. 2, 3.
Washington, at Mars Hill, Sept. 4, 5.
Nebo, at Cool Springs, Sept. 8, 9.
Roxie, at Hamburg, Sept. 16, 17.
Gloster, at Mt. Olive, Sept. 18.
Centreville, at Macedonia, Sept. 23, 24.
Natchez, Sept. 31-Oct. 1.

W. B. SHARBROUGH, P. E.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

Meridian Dist.—Third Round.

Vimville, at Toomsuba, July 15, 16.
Waynesboro Ct., at Pleasant Grove, July 21, 22.
Waynesboro, July 22, 23.
Meridian, at Poplar Springs, July 29, 30.
Meridian, at East End, July 29, 31.
Enterprise and Stonewall, at Concord, Aug. 4, 5.
Pachuta, at Porto Rico, Aug. 6.
DeSoto, at Hopewell, Aug. 11, 12.
Clarke Ct., at State Line, Aug. 13.
Scooba, at Wahalak, Aug. 15.
DeKalb, at Marvin, Aug. 26, 27.
Moscow, at Shiloh, Sept. 2, 3.
Shubuta, Sept. 9, 10.
Matherville, at Salem, Sept. 9, 10.
Meridian, Seventh Ave., Sept. 16, 17.
Meridian, Hawkins Memorial, Sept. 16, 18.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Columbia, 8 p.m., July 18.
Hub, at Spring College, July 19.
Lumberton, 8 p.m., July 20.
Poplarville, July 22.
Moss Point, 8 p.m., July 25.
Escatawpa, at Orange Grove, 11 a.m., July 26.
Back Bay and Wolf River, at Finly, 11 a.m., July 27.
Carrier and Picayune, at Picayune, July 28, 29.
Gulfport Seaman's Bethel and Mission, at Wesley House, 8 p.m., Aug. 1.
Saucier and Lyman, at Poplar Head, 11 a.m., Aug. 2.
Mentorum, at Pine Grove, Aug. 4, 5.
Brooklyn and Bond, at Brooklyn, Aug. 12.
McHenry and Howison, at Howison, Aug. 19.
Wiggins, 8 p.m., Aug. 22.
Poplarville, 3 p.m., Aug. 24.
Long Beach, Aug. 26.
North Gulfport and Mississippi City, at ———, Sept. 2.
Pascagoula and Ocean Springs, at ———, Sept. 9.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Vaughan, at Fletcher's Chapel, July 16.
Eden, at Coxberg, July 17, 18.
Satartia, at Wesley Chapel, July 21, 22.
Lintonia, at Anding, July 22, 23.
Floyd, at Dover, July 23, 24.
Madison, at Pocahontas, July 28, 29.
Jackson, Millsaps Memorial, July 29, 8 p.m.
Florence, at Richland, Aug. 4, 5.
Harrisonville, at Mt. Pisgah, Aug. 11, 12.
Bolton, at Brown's Wells, Aug. 18, 19.
Terry, at Forest Hill, Aug. 25, 26.
Jackson, Galloway Memorial, Aug. 29.
Jackson, Capitol St., Aug. 28.

J. M. MORSE P. E.

Newton Dist.—Third Round.

Bay Springs, at B. S., July 21, 22.
Chunky, at Chunky, July 28, 29.
Philadelphia, August 3, 5.
Neshoba, at Mar's Hill, Aug. 4.
Homewood, at Gasque Chapel, Aug. 9.
Raleigh, at Boykin, Aug. 10.
Trenton, at New Prospect, Aug. 11, 12.
Clarksburg, at Lodebar, Aug. 15.
Shiloh, at Forest Hill, Aug. 16.
Rose Hill, at Hopewell, Aug. 21.

W. L. LINFIELD, P. E.

Brokhaven Dist.—Third Round.

Fernwood, at Knoxo, July 15, 16.
Foxworth, at Sandy Hook, July 19.
McCall's, at Bethel, July 21, 22.
East and South McComb, at Bethany, July 29.
McComb—Centenary, July 29, 30.
Monticello, at Omar, Aug. 4, 5.
Pleasant Grove, at Tilton, Aug. 11, 12.
Wesson, at Beauregard, Aug. 18, 19.
Brookhaven, Aug. 19, 20.
Summit, at Muddy Springs, Aug. 25, 26.
Magnolia, Aug. 26, 27.
Scotland, at Galatia, Aug. 31.
Topisaw, at Holmesville, Sept. 2.
Barlow, Sept. 8, 9.
Bogue Chitto, at Bogue Chitto, Sept. 16, 17.
Meadville, at Beulah, Sept. 22, 23.
Adams, at Ebenezer, Sept. 29, 30.
Bayou Pierre, at Pleasant Ridge, Oct. 6, 7.
Hazlehurst, Oct. 7, 8.

J. T. LEGGETT, P. E.

The Woman's College of Alabama

Standard courses leading to B. A. degree. Certificates and diplomas awarded in Music, Art, Expression, Home Economics, Library Science.

Standard "A Grade" College for Young Women

Scholarships, to graduates of all high schools in Mississippi, Tennessee, Arkansas, Louisiana, Kentucky and Georgia. A scholarship to each Alabama high school and other liberal scholarships. Finest swimming pool and gymnasium under competent instructors in the state. New $50,000 dormitory. Tennis, Basket Ball and other athletics. Session opens Sept. 13. *Write for catalog and view book.*

M. W. SWARTZ, President, Montgomery, Ala.

Emory University

ATLANTA, GEORGIA

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law

Fine Buildings Spacious Grounds

In School of Liberal Arts are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

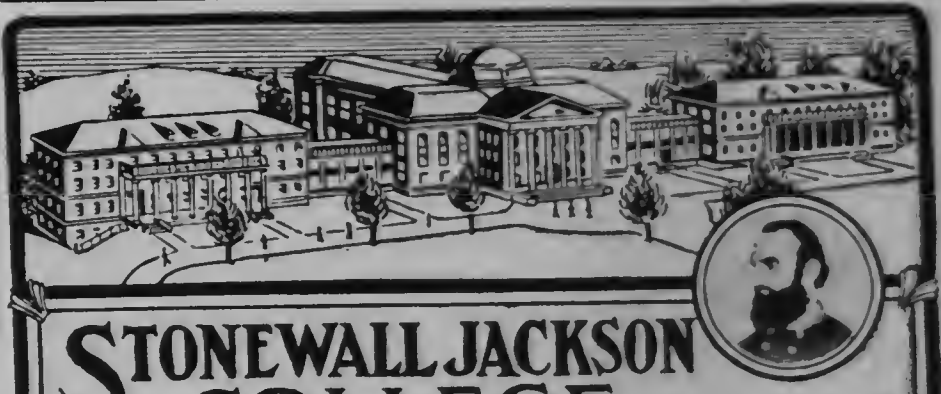
School of Theology offers full and varied courses leading to degree of B.D. Library contains famous "Thursfield Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States.

The Law School offers unsurpassed advantages. Large library containing State and Federal courts reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL.B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., Atlanta, Ga.



STONEWALL JACKSON COLLEGE

AT ABINGDON, VIRGINIA

Established in 1876. A college with a character in keeping with the name, Stonewall Jackson. Chartered an A grade college. Courses leading to A. B. Degree. Also special diplomas awarded in Academic, Preparatory, Education, Music, Art, Household and Domestic Art, Business and Physical Culture. Able faculty. Large new building rapidly being completed. Mountain views on every side. Beautiful 76 acre campus of Virginia blue grass, adorned with massive century-old trees. Mountain spring water. Fine climate. Charges moderate. Opens September 5, 1917. For further information, write

J. R. DOBYNS, President,
Abingdon, Va.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

MRS. J. M. NABORS.

Whereas our Heavenly Father, in his all-wise providence, has seen fit to take from us our beloved associate, Mrs. Mary Lee Nabors, therefore be it resolved:

1. That we, the members of the Woman's Missionary Society of Mansfield, La., bow in humble submission to His will, realizing that our loss is her gain.

2. That we extend to her stricken relatives and friends our deepest sympathy, and pray that the Holy Spirit may comfort and sustain them in their great bereavement.

3. That our Society has lost a true friend and co-worker, who was ever ready to do her part.

4. That the Church has lost a faithful and devoted member, whose service was marked all through her life.

5. That a copy of these resolutions be sent to the New Orleans Christian Advocate, The Mansfield Enterprise, to each member of her family, and that they be spread on our minutes.

Signed by: Mrs. Jno. B. Williams, Mrs. J. W. Dean, Mrs. R. E. Bobbitt, Committee.

A GOOD RECORD.

The following report of his services has been furnished by Brother E. A. Vail, 525 Howard Avenue, this city, who has been active in various forms of Christian work for many years.

From April 20, 1890, up to date, there have been 2,017,900 tracts, books and illustrated papers distributed. Visits have been made to the Prison Gate Reform, and much good has been accomplished in the country, and in this wicked city of New Orleans. Visits have been made among the sick and the poor, and they have been aided, when funds were on hand to minister to their wants. Medicine has been bought, and clothing and repaired shoes have been distributed, and much good has been done. Visits have been made to the Parish Prison, and much work has been done in a general way. The Golden Rule has been carried out, and much heart-to-heart work has been done. A room has been rented, where tracts, temperance papers, and books can be kept. Souls have been saved by distributing religious matter, and by personal work in this city and in the country.

Yours truly,
E. A. VAIL.

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrassment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

DAISY FLY KILLER placed anywhere, attracts and kills all flies. Neat, clean ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 sent by express prepaid for $1.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N.Y.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No flies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Midway, July 14, 15.
Eros, at Douglas, revival, July 19.
Oak Grove, at Floyd, July 21, 22.
Mer Rouge, at Bon Idee, July 24.
Bastrop, at Beckman, July 28, 29.
Mangham, at Little Creek, July 30.
Waterproof, at Wesley, Aug. 5.
Winnsboro, at Boeuf Prairie, revival, Aug. 7 to 12.
Brooklyn, revival, Aug. 14, 15.
Farmerville, at Marion, Aug. 18, 19.
Calhoun, at D'Arbonne, revival, Aug. 21.
Columbia, at Grayson, Aug. 25, 26.
Ouachita Mission, Aug. 27.
Richland, Sept. 1, 2.
Rayville, p. m., Sept. 2.
ALBERT S. LUTZ, P. E.

Lafayette Dist.—Third Round.

Morgan City, July 14, 15.
Patterson, 8 p. m., July 15.
New Iberia, 8 p. m., July 16.
Evangeline, at Bethel, July 20.
Opelousas, July 21, 22.
Eunice, 8 p. m., July 22.
Gueydan, 11 a. m., July 29.
Crowley, 8 p. m., July 29.
Vinton, Aug. 4. 5.
Jennings, 8 p. m., Aug. 5.
Abbeville, Aug. 12.
Lake Charles, 11 a. m., Aug. 19.
Lake Arthur, at Bell City, 8 p. m., Aug. 19.
Melville, at Palmetto, 8 p. m., Aug. 26.
Houma, 8 p. m., Aug. 30.
Lafourche, at Bourg, 8 p. m., Aug. 31.
Lockport, at Raceland, Sept. 2.
HARRY W. MAY, P. E.

Alexandria Dist.—Third Round.

Pineville, at Tioga, July 15.
Bon Ami and Carson, at Bon Ami, a.m., July 22.
De Ridder, p.m., July 22.
Longville, at Dry Creek, July 23.
Oberlin and Reeves, at Longleaf, July 25.
Bunkie, at Bay Hill, July 27.
Glenmora and McNary, at Glenmora, July 29.
Oakdale, July 30.
Standard, at Harrisonburg, Aug. 4, 5.
Provencal, at Shady Grove, Aug. 8.
Elizabeth, Aug. 12.
Natchitoches, Aug. 14.
Pollock, at Zion, Aug. 18, 19.
Lecompte and Cheneyville, at L., Aug. 21.
Jena and Jonensville, at Jena, Aug. 22.
Trout and Goodpine, at Trout, Aug. 23.
Selma and Rochelle, at Fellowship, Aug. 25, 26.
Fullerton, Aug. 27.
Alexandria, Sept. 3.
BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.

Jackson, at Star Hill, Sat., July 14.
Gonzales, at Carpenter, Thur., July 19.
Pinegrove, at Pine Ridge, Sat., July 21.
Kentwood, at K., Mon., July 23.
Franklinton Ct., at Fisher, Sat., July 28.
Franklinton, at F., Mon., July 30.
Denham Springs, at Palmetto, Sat., Aug. 4.
Baton Rouge, Mon., Aug. 6.
Keener Memorial, Wed., Aug. 8.
Baker, at Deerford, Sat., Aug. 11.
Wilson, at W., Sat., Aug. 18.
Zachary, at Ethel, Mon., Aug. 20.
Greensburg, at Pine Hill, Fri., Aug. 24.
Olive Branch, at Oak Grove, Sat., Aug. 25.
H. W. BOWMAN, P. E.

Ruston Dist.—Third Round.

Dubach, July 14, 15.
District Conference, July 17-19.
Winfield, July 19.
Bernice, July 21, 22.
Plain Dealing, July 28, 29.
Ringgold, Aug. 4, 5.
Ruston, Aug. 6.
Gibsland, Aug. 12.
Jonesboro, Aug. 15.
Blenville, Aug. 19.
Elmore, Aug. 24.
Sibley, Aug. 26.
Minden, Aug. 26.
Cotton Valley, Aug. 31.
Haynesville, Sept. 2.
Athens, Sept. 9.
Homer, Sept. 9.
Arcadia, Sept. 10.

The District Conference will meet at 3 p. m. Tuesday, July 17, 1917, in the town of Winfield, and will probably adjourn on Thursday at noon in time for the delegates to leave on the early afternoon trains.

J. M. HENRY, P. E.

Shreveport Dist.—Third Round.

Cedar Grove and Blanchard, at B., July 15.
Queensboro, p.m., July 18.
Zwolle, at Prospect, July 21, 22.
Many, at Many, July 22, 23.
Shreveport, First Church, a.m., July 29.
Texas Ave., p.m., July 29.
Noble, at Benson, a.m., Aug. 4.
Grand Cane, at Keithville, Aug. 5.
Anacoco, at Neame, Aug. 11, 12.
Pelican, at Bethel, Aug. 18, 19.
Leesville, p.m., Aug. 22.
South Mansfield, at Ebenezer, p.m., Aug. 26.
Mansfield, p.m., Aug. 26.
Belcher, at Dixie, Sept. 2, 3.
Ida, at Ida, Sept. 9.
Pleasant Hill, at Beulah, Sept. 15, 16.
Mooringsport, Sept. 23.
C. D. ATKINSON, P. E.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.—Adv.

LIBERTY LOAN BUYERS.

The oldest purchaser of a Liberty Loan Bond is Mrs. Louisa K. Thiers, of Milwaukee, Wis., who is 102 years of age and a real daughter of the Revolution, her father having served in the Continental Army which won our independence.

The youngest subscriber to a Liberty Loan Bond is Miss Florence Estelle Rogers, of Medford, Mass., whose father purchased her a bond when she was 8 hours old.

The purchaser of a Liberty Loan Bond with the longest name was Mr. Gust J. Papatheodorokoumoundurgistomichalakopulos, of Chicago.—U. S. Publicity Bureau.

MARRIED.

At Starkville, Miss., by the Rev. R. G. A. Carlisle, on June 16, 1917, Mr. GRAY BELL and Miss LOUISE McCREIGHT.

There is no one being so poor and contemptible who does not think there is somebody still poorer and still more contemptible.—Dr. Johnson.

MINISTERIAL STUDENTS

are exempt from Military Service. How important that they go to College to prepare for leadership. If in College they are exempt from war. Meridian College, Meridian, Mississippi, offers special inducements to young ministers, also sons and daughters of ministers. Write for particulars.

MERIDIAN COLLEGE,
Meridian, Miss.

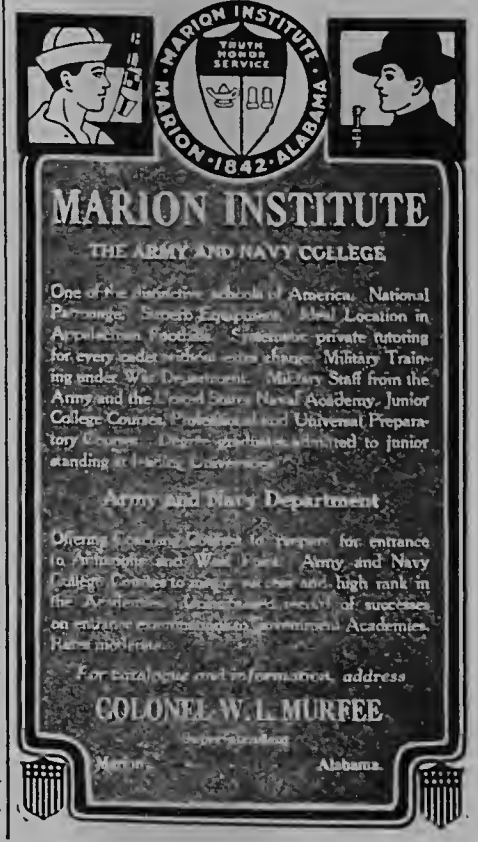
THE ATHENS SCHOOL.

An institution with an enviable record and inspiring traditions. Beautiful and healthful location. Eight well equipped buildings; good laboratories. Strong faculty. Modern courses offered in High School, Junior College, Agriculture, Commercial, Normal, Piano, Voice, Violin, Fine Arts, Domestic Science, Domestic Art, and Expression. Expenses modest. Work for limited number of boys on experiment farm. Co-Educational. For illustrated bulletin, catalog, or direct information, write DEAN RICHARD M. MILLARD, A.M., B.D., Athens, Tenn.

RANDOLPH-MACON ACADEMY
For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $300 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal



All Choked Up With Catarrh? Why Continue Makeshift Treatment?

Sprays and douches will never cure you.

Catarrh is annoying enough when it chokes up your tonsils and air passages, causing painful and difficult breathing and other discomforts. But the real danger comes when it reaches down into your lungs.

This is why you should at once realize the importance of the proper treatment, and lose no time experimenting with worthless remedies which touch only the surface. To be rid of Catarrh you must drive the disease germs out of your blood.

Splendid results have been reported from the use of S. S. S., which completely routs from your blood the Catarrh germs, for which it is a perfect antidote.

S. S. S. is sold by all druggists. If you wish medical advice as to the treatment of your own individual case, write to-day to Chief Medical advisers, Swift Specific Co., Dept. B., Atlanta, Ga.

DOING GREAT GOOD AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Peptiron Pills, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance. It will be wise to get them today.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Sardis Dist.—Third Round.

Oakland, at Tillatobia, July 14, 15.
Sardis Cir., at Shiloh, July 17.
Cockrum Cir., at Hebron, July 21.
Love's, July 23.
Hernando, Aug. 5.
Sardis, Aug. 6.
Arkabutla, at Hunter's, Aug. 8.
Eudora, at Lake Cormorant, Aug. 10.
Olive Branch, at Center Hill, Aug. 11, 12.
Crenshaw, at Darling, Aug. 15.
Pleasant Hill, at Baker's Chapel, Aug. 18, 19.
Eureka, at Pisgah, Aug. 25.
Charleston, Aug. 26.

J. H. HOLDER, P. E.

Greenville Dist.—Third Round.

Shelby and Duncan, at Duncan, July 15, 16.
Friar's Point, at F. P., a.m., July 22, 23.
Lula and Dubbs, at Rich, p.m., July 22, 23.
Jonestown, at Dundee, a.m., July 29, 30.
Coahoma, at Coahoma, p.m., July 29, 30.
Cleveland, a.m., Aug. 5, 6.
Tunica, at Robinsonville, p.m., Aug. 5, 6.
Gunnison, at Gunnison, Aug. 12, 13.
Rosedale, at Rosedale, Aug. 19, 20.
Clarksdale, Aug. 26, 27.
Benoit, at Winterville, a.m., Sept. 2, 3.
Glen Allen, at Avon, p.m., Sept. 2, 3.

V. C. CURTIS, P. E.

Holly Springs Dist.—Third Round.

Grenada, July 14, 15.
Holcomb, at Tie Plant, July 15, 16.
Potts Camp, at Bethlehem, July 18.
Coffeeville, at Bethlehem, July 22, 23.
Paris, at Wyatt's Chapel, July 28, 29.
First Church (W. V.), preaching, July 29.
Randolph, at Thaxton, Aug. 3, 4.
Toccopola, at Salem, Aug. 5, 6.
Holly Springs, preaching, Aug. 12.
Taylor, at Forest Hill, Aug. 18, 19.
Oxford, Aug. 19, 20.
Ashland, at Union Hill, Aug. 25, 26.

More than half of the district is making a new record. There must be a reason. Will not the stewards and pastors look for that reason?

JAMES H. FELTS, P. E.

Winona Dist.—Third Round.

Moorhead, July 14, 15.
Itta Bena, July 15, 16.
Swiftown, at Loftus, July 21, 22.
Belzoni, July 22, 23.
Isola, at Calle, July 28, 29.
Duck Hill, at Goar Springs, Aug. 4, 5.
Lambert, at Marks, Aug. 11, 12.
Tutwiler, at Mattson, Aug. 18, 19.
Webb, at Sumner, Aug. 19, 20.
Drew, at Sandy Bayou, Aug. 25, 26.
Ruleville, at Ruleville, Aug. 26, 27.
Dublin, at Parchman, Sept. 1, 2.
Valley Mission, at Fairview, Sept. 8, 9.
Minter City, Sept. 15, 16.
Schlater, Sept. 16, 17.

L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Third Round.

Nettleton Ct., at Carolina, July 14, 15.
Fulton Ct., at Van Buren, July 15, 16.
Shannon, at Pleasant Grove, July 21, 22.
Verona, at Palmetto, July 22, 23.
Houston Station, July 29, 30.
Houston Ct., at Thorne, July 29, 30.
Calhoun City, at Pine Ridge, Aug. 3.
Vardaman, at Young's Chapel, Aug. 4, 5.
Houlka, at Van Vleet, Aug. 11, 12.
Buena Vista, at Boone Chapel, Aug. 18, 19.
Montpelier, at Woodland, Aug. 19, 20.
Smithville, at Smithville, Aug. 25, 26.
Greenwood Springs, at Friendship, Sept. 1, 2.
District Conference, at Amory, June 19-21.

T. H. LIPSCOMB, P. E.

Corinth Dist.—Third Round.

Marietta, at Palestine, July 14, 15.
Chalybeate, at Mt. Pleasant, July 22, 23.
Kossuth, at Kossuth, July 27.
Mooreville, at Andrews Chapel, July 28, 29.
Mantachie, at Hebron, July 30.
Guntown and Baldwyn, at Pleasant Valley, July 31.
Golden, at New Hope, Aug. 3.
Tishomingo, at Paradise, Aug. 4, 5.
Corinth Ct., at Green's Chapel, Aug. 7.
New Albany Ct., at Mt. Olivet, Aug. 11, 12.
Ripley Ct., Aug. 18, 19.
Booneville Station, Aug. 21.
Iuka Ct., at Salem, Aug. 23.
Silver Springs, at Paul's Chapel, Aug. 25, 26.
Burnsville, at Burnsville, Aug. 28.

The Corinth District Conference will be held at Rienzi June 19, 21.

T. H. DORSEY, P. E.

Durant Dist.—Third Round.

Noxapater charge, at Mt. Pleasant, July 14, 15.
Louisville charge, at Rocky Hill, July 17.
High Point charge, at White Hall, July 21, 22.
Chester charge, at South Union, July 23.
Ebenezar charge, at Ebenezar, July 28, 29.
Kosciusko charge, at Ethel, July 31.
Hesterville charge, at Shady Grove, Aug. 4, 5.
Poplar Creek charge, at Poplar Springs, Aug. 11, 12.
Kilmichael charge, at Tomnolen, Aug. 12, 13.
Bellefontaine Ct., at South Union, Aug. 14.
Slate Springs Ct., at New Hope, Aug. 15.
Eupora and Maben, at Maben, Aug. 18, 19.
Mathiston Ct., at Providence, Aug. 24.
Black Hawk Ct., at Poplar Springs, Aug. 25, 26.
Acona, Aug. 30.

W. W. MITCHELL, P. E.

Columbus Dist.—Third Round.

Columbus Cir., at Caledonia, July 14, 15.
Crawford, at Schafer's Chapel, a.m., July 21, 22.
Central Church, p.m., July 22, 23.
Shuqualak Cir., at Ridgeway, July 28, 29.
Cochrane Cir., at Panola, Aug. 4, 5.
Macon Cir., at Pope's Chapel, Aug. 7.
Longview Cir., at ———, Aug. 9.
Mashulaville Cir., at Middleton, Aug. 11, 12.
Cedar Bluff Cir., at Pearson's, Aug. 14.
Sturgis Cir., at Mt. Airy, Aug. 16.
Brooksville, at New Bethel, Aug. 18, 19.
Mayhew Cir., at Lebanon, Aug. 21.
West Point, Aug. 26, 27.

W. W. WOOLLARD, P. E.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

"The man redeemed views all things in their relation to the kingdom of God."

What a Pity!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

The children of God, if they rightly take their Father's mind, are always disburdened of perplexing carefulness, but never exempted from diligent watchfulness.—Archbishop Leighton.

The greatest example of faith we know is that of Jesus going away and not calling legions of angels to spread the Gospel, but leaving it to Peter and others.—Moody.

YOUR DAUGHTER

SEND HER TO COLLEGE. Give her an opportunity to fit herself to be a useful woman, and to enjoy life.

SEND HER TO A VIRGINIA COLLEGE To the Old Dominion—the home of high ideals, noble culture, historic associations, great schools.

SEND HER TO BLACKSTONE COLLEGE. Established 1894. Has enrolled over 6,000 students; has trained more Virginia girls than any other private institution in the State. Its graduates are given certificates to teach in the Public Schools of Virginia without examination.

IT IS THE LEADING TRAINING SCHOOL FOR GIRLS IN VIRGINIA

EXPENSES { $180.00 in Academic Department / $225.00 in College Department

While other schools have greatly increased in their charges, the increase at Blackstone has been very small, in accordance with

THE BLACKSTONE MOTTO---THOROUGH INSTRUCTION UNDER POSITIVE CHRISTIAN INFLUENCES AT THE LOWEST POSSIBLE COST.

Where can a parent find better instruction, under better influences, under more experienced management, at such a moderate cost? For catalogue address

REV. JAMES CANNON, JR., M.A., Blackstone, Va.

CUMBERLAND UNIVERSITY

FOUNDED IN 1842

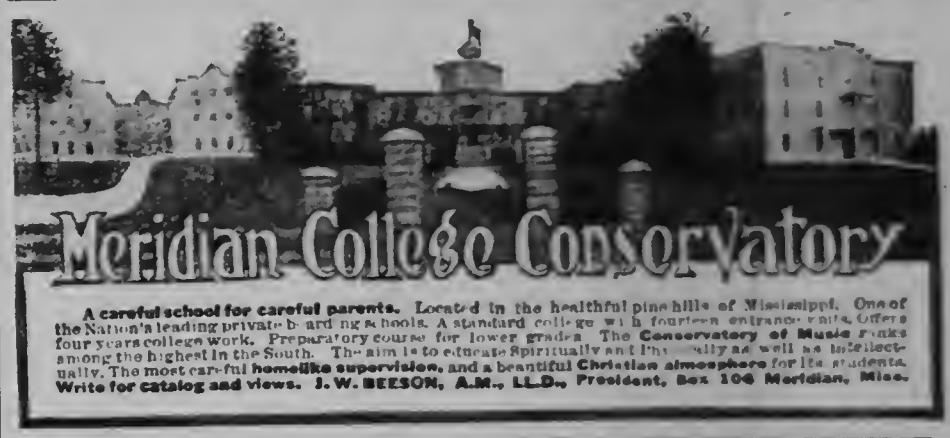
A standard college under Christian influences. Four regular courses leading to the degrees, B. A., B. S., LL. B., B. Mus. Special courses in Domestic Science and Arts, in the Commercial branches, and in Education.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Netessary expenses, low. Date of opening, September 12th, 1917.

For further information, address,

EDWARD P. CHILDS, President, or The Registrar.
Lebanon, Tennessee.



Meridian College Conservatory

A careful school for careful parents. Located in the healthful pine hills of Mississippi. One of the Nation's leading private boarding schools. A standard college with fourteen entrance units. Offers four years college work. Preparatory course for lower grades. The Conservatory of Music ranks among the highest in the South. The aim is to educate Spiritually and Physically as well as Intellectually. The most careful homelike supervision, and a beautiful Christian atmosphere for its students. Write for catalog and views. J. W. BEESON, A.M., LL.D., President, Box 106 Meridian, Miss.

TRINITY COLLEGE

FOUNDED 1838 DURHAM, N.C. CHARTERED IN 1859

A Southern College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

For catalogue and illustrated booklet, address

R. L. FLOWERS,
SECRETARY TO THE CORPORATION.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

SOUTHERN METHODIST WOMEN AND WAR.

The Woman's Missionary Council is sending a war program to the churches and missionary societies with the following outlines:

1. Every woman is urged to pray daiiy that our men may be pure and sustained by the consciousness of the presence and the power of God.

2. Every auxiliary is urged to organize prayer circies; to iist aii soldiers, officers, and trained nurses who have gone out from the Church or congregation on scroiis hung on the waiis of the church. These names are aiso to be sent to Mrs. R. W. MacDoneii, Secretary of Woman's Home Work, 810 Broadway, Nashviile, Tenn. A War Committee is to be organized in each society to attend to this work. The chairman is to see that messages are sent from the home Church and congregation to the soldiers at the front and to keep the home Church informed.

3. Actlvities for Churches near Mobiiization Camps.—A Federated War Committee, composed of representatives from each auxiiiary of the Woman's Missionary Society or the church within the city where there is a mobiiization camp, is to be organized. The District Secretary is to be chairman of this Federated Committee. A scroii with the names of the men in the camp will be piaced in the churches near these camps. "Pleasant Sunday afternoons," Sunday dinners, special mid-week social and religious meetings, in co-operation with the reiigious and social workers at the camps, are urged as activities. Above everything eise, aii of the women of the Church are urged to be much in the spirit of prayer during these days of strife.

JUNE ACTIVITIES AT ST. MARK'S HALL, NEW ORLEANS, LA.

Sewing School.

June 1 there were sixty-five present at the ciosing of the sewing schooi. The exhibitlon of work was most interesting. The models were mounted in books and given to the pupils. The crochet ciass, dressmaking department and littie mothers' ciass were aii represented in the exhibit. Mrs. Todd had the story hour. Mrs. Parker, our president, made a most interesting taik. A diploma was presented to our graduate, who wore a white dress which she had made. Ice cream cones were served.

The kindergarten class from the sewing school had their ciosing treat at the City Park. Mrs. Sanders took them in her automobiie. Their visit to the museum and the play grounds was followed by a treat of ice cream.

Vacation School.

Learning that for want of funds the pubiic school had abandoned the summer work, we have begun a vacation school for our children who have much unoccupied time during the summer months. There are classes in kindergarten work, doll dressmaking, basketry, fancy work and sewing. Boys are admitted to the basketry ciass.

Mothers' Club.

This organization has had a busy month. At a regular meeting, Miss Kate Gordon and Mrs. Schertz were our guests. The mothers were much interested in Miss Gordon's talk on tuberculosis, and her map showing local conditions. As a result, the mothers had a part in the anti-tuberculosis campaign. They canvassed twenty-four square blocks, making 424 calls and collecting $20.25, besides distributing literature. I wonder if any other mothers' club can beat this record.

In the evening of June 18 a delightful program was given under the auspices of the Mothers' Club. The chapel was filled—the entertainers came from various parts of the city. After the program was given, refreshments were served in the yard which was lighted by Japanese lanterns. As a result the Mothers' Club will have between ten and fifteen dollars to apply in the new laboratory for the clinic.

The Clinic.

This department has had a full month. There are two new afternoon clinics, Monday and Saturday, for ear, nose, and throat, in charge of Dr. Israel. Dr. Hume has the eye, ear, nose and throat clinics each Thursday afternoon; Dr. King, the general clinics on Tuesdays and Fridays. The attendance has been unusually large.

Statistics: Number of general clinics, 5; number of patients, 233; number of eye clinics, 4; number of patients, 55; number of ear, nose and throat clinics, 6; number of patients, 25. Total number of patients, 313.—St. Mark's Bulletin.

VIRGINIA K. JOHNSON HOME.

Mrs. M. L. Stone.

He who said to the woman whom sinful men thought to stone, "Neither do I condemn thee," and gave the water of life to the woman of Samaria, with power to lead many souls to Him, still displays His love and mercy in saving the lost.

Our girls come to us, each having lost faith in the man who so won her love that she cast the crown of her womanhood at his feet. Consequently they have no faith in themselves nor in mankind, and only wish to die. But the beautiful songs and the religious services soon lead them to believe that God loves them and that he offers forgiveness of sins and a chance to begin life anew. We have family worship every morning in the dining room, again at supper, and have one hour in the chapel for instruction and worship every evening except Monday. This makes such an atmosphere in the Home that in a few months the change of expression is so noticeable that we can but know the thoughts of the heart are changed.

There are some of our girls in and around Dallas who are living such pure, clean lives that a lady who knows some of them intimately said: "I am almost persuaded that their past is an ugly dream. They live so far above anything of that kind now that it seems impossible to believe that they have ever fallen." They are respected by those who know the unfortunate past. Some have married and are making happy homes; some are doing Christian work; one is a missionary in a foreign field. Shall we not make the power of the gospel here more effective by a larger equipment?

MISSION STUDY TEXTBOOKS.

Authorized by Woman's Missionary Council, 1917-18.

For Adults—"An African Trail," Jean Kenyon MacKenzie.

A book of unusual value. It is not a book of travel though it carries the reader through vivid scenes in the Kamerun country. It is the story of Bulu's approach to God. Price, paper, 37 cents. Boards, 57 cents.

How to use the Textbook, "An African Trail." A pamphlet with suggestions for programs, charts and maps, by Helen Barrett Montgomery. Price ten cents. (To be issued early in September.)

"Sons of Italy," Antonio Mangano. A home mission textbook discussing the interests of the italians in America. Price, paper, 40 cents. Cloth, 60 cents.

"Suggestions to Leaders" for classes using "Sons of Italy," by Harold E. Witman. Price, 10 cents. (To be issued early in September.)

For Senior Young People: "The Lure of Africa," Cornelius H. Patton. A foreign mission textbook giving a racy, vivid account of present day conditions in the dark continent and abounding in reliable incidents. Price, paper, 40 cents. Cloth, 60 cents.

"Suggestions to Leaders" for classes using "The Lure of Africa," by B. Carter Milliken. Price, 10 cents. (To be issued early in September.)

"Missionary Milestones," Margaret E. Seebach.

A series of life stories beginning with the great Protestant Reformers of Europe, including American religious pioneers and missionaries and finishing with thumb-nail sketches of more modern home mission workers. Price, paper, 35 cents. Cloth, 57 cents. Pampblet of Helps, 5 cents.

Watch the Baby!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

It is the doing that grows out of praying that is mightiest in touching human hearts.—S. D. Gordon.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

HEAT FLASHES, DIZZY, NERVOUS

Mrs. Wynn Tells How Lydia E. Pinkham's Vegetable Compound Helped Her During Change of Life.

Richmond, Va.—"After taking seven bottles of Lydia E. Pinkham's Vegetable Compound I feel like a new woman. I always had a headache during the Change of Life and was also troubled with other bad feelings common at that time—dizzy spells, nervous feelings and heat flashes. Now I am in better health than I ever was and recommend your remedies to all my friends."—Mrs. LENA WYNN, 2812 E. O Street, Richmond, Va.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Such warning symptoms are a sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and inquietude, and dizziness.

For these abnormal conditions do not fail to take Lydia E. Pinkham's Vegetable Compound.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

WINTERSMITH'S CHILL TONIC Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores.

NUXATED IRON Dr. Ferdinand King, a New York City physician and author says: "There can be no strong, vigorous, iron men nor beautiful, healthy, rosy-cheeked women without Iron—Nuxated Iron taken three times per day after meals will increase the strength and endurance of weak, nervous, run-down folks 200 per cent. in two weeks' time in many instances. Avoid the old forms of metallic iron which may injure the teeth, corrode the stomach, and thereby do more harm than good. Take only organic iron—Nuxated Iron." It is dispensed by all good druggists.

TEACHER-TRAINING ENROLLMENT FOR THE MONTH,

May 20 to June 20, 1917.

The enrollment of teacher-training classes from the Gulf Division for the period indicated above was as follows, by Conferences:

Alabama Conference—Two classes with thirty-two students, and one individual student, at Ashford, Mobile, and Montgomery.

Louisiana Conference—One class with sixteen students, and one individual student, at Angie, and Wright.

Mississippi Conference—One class with eight students, and three individual students, at Brandon, Jackson (2), and Purvis.

North Alabama Conference—Five classes with 110 students, and one individual student, at Alexander City, Bangor, Covin, Ensley, Lineville, and Winfield.

The total enrollment from the Division was nine classes, six individual students—172 students all told.

The aggregate enrollment from the whole Church was thirty-eight classes and 510 students.

Diplomas were granted in the Division during the same period as follows: Little Rock Conference—three Standard, at Arkadelphia. Mississippi Conference—three Standard, at Meridian, and Washington.

A. L. DIETRICH.

AN IMPORTANT JUNALUSKA CONFERENCE.

The eighth annual conference of Chairmen of Sunday School Boards and Field Workers of the Methodist Episcopal Church, South, will be held at Lake Junaluska, N. C., on July 20 to 23. Rev. Emmett Hightower, of Georgetown, Texas, is the President, Prof. C. E. Dudley, of Earlington, Ky., the Vice President, and Mr. M. W. Brabham, Richmond, Va., the Secretary.

Among some of the subjects to be discussed at this conference are the following: "Institute Programs: What They Should Cover," by Mr. J. M. Way, of the Atlantic Division; "Need of the Presiding Elder's Co-operation and How to Secure it," Mr. C. J. Nugent, of the Middle Division; "How May We Best Secure Helpful Programs for District and Sectional Institutes," by Mr. A. L. Dietrich, of the Gulf Division; "Working in Harmony With the Conference Boards," Rev. C. P. Moore, of the Western Division; "Best Plan for a Single Church One-Day Institute," Rev. J. E. Squires, of the Northwestern Division; "Which is the More Profitable, the Departmental Conference or Conference of the Whole?" Rev. C. V. Breithaupt, of the Louisiana Conference; "Is the Divisional Conference Profitable?" Rev. R. H. B. Gladney, of the North Mississippi Conference; "What Business May a Board Transact at its Mid-year Meeting?" Rev. J. L. Neill, of the Mississippi Conference; "What Shall be Our Attitude Toward the Field Work of the International Sunday School Association?" Mr. J. B. Wadsworth, of the North Alabama Conference; "Financing the District Organization," Rev. C. N. Baker, of the Little Rock Conference; "Should the Teacher-Training Course or Its Equivalent be Made a Part of the Course of Study for Young Preachers?" Rev. S. U. Turnipseed, of the Alabama Conference.

Many other topics will be touched upon, and a very helpful conference is anticipated.

A. L. DIETRICH.

OUR MISTAKES.

Sometimes they entail very serious consequences, do they not? Even though we had no bad intention when we made them, they have a perverse way of overlooking that absence of wrong motive and keep on dogging our steps long after we think we ought to have escaped them. Of course, that fact ought to teach us the necessity for greater care and wisdom. A sensible man ought to take his mistakes somewhat seriously and let them instruct him for the future. But one of the most serious mistakes we can make in life is to take our mistakes too seriously. If we are guilty of that folly then our mistakes cease to be helpful factors in our lives, and become drags and fetters, checking and hampering us at every hand. In thinking of our mistakes and their sometimes serious consequences it is well to remember that there are great reconstructive and recreative forces at work in life that are very actively on the side of the man who is determined to improve upon a bad or foolish past. And that brings hope, no matter how great the mistakes have been.—Christian Guardian.

"My Daughter!"

In these words is reflected a mother's pride. In the joy behind them is her reward for the pain and sacrifice she so willingly gave and the loving forethought she so wisely exercised.

Her daughter—now a woman—noble in character, pure in heart, charming in personality, sensible in mind and cultured in her accomplishments.

Your daughter! Don't deny her the invaluable years of boarding school life. Develop her, polish her in mind, body and character. Complete your life's work with the finished, cultured training that Martin College can impart. The years of experience of this institution, its wise administration and its splendid equipment place it in a high position among other colleges. By all means obtain a catalog of Martin College. Clip and sign the note below and mail.

Martin College, W. T. Wynn, Pres.,
Box J, Pulaski, Tenn.

Dear Sir: In the interest of my daughter, please send me full information about the following courses, (underscore those desired): Piano, Art, Expression, Voice Culture, Domestic Science, Literary Work. Give full details as to rates, etc.

Name .....

Address .....

"When you're in the right, you can afford to keep your temper, and when you're in the wrong you can't afford to lose it."

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of **vigor and ambition.**

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

DR TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES
—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10

Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA

Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.
Write for Booklet on the Wonders of the "Apache Trail" of Arizona

That diviner Night--the Night Sweet Dreams Made Possible

Sweet Dreams is a mosquito remedy, and it has made possible a night of sweet and peaceful sleep.

With a clear conscience and a bottle of Sweet Dreams a man can sleep any time.

Doesn't the idea of obtaining such sleep appeal, and don't you think that to-night would be a very good time for you to begin getting yours?

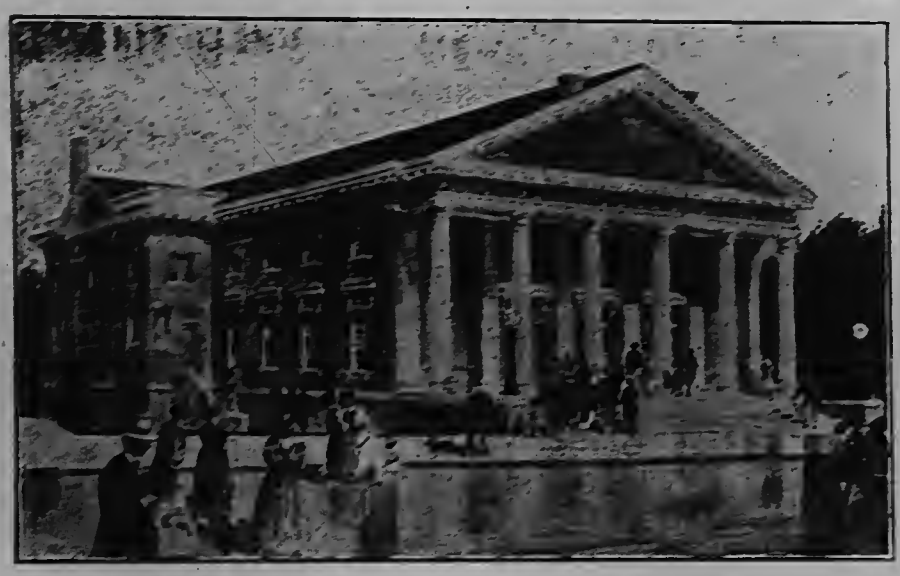
Sweet Dreams makes it possible and your dealer can supply the Sweet Dreams.

Sold by every store in every town.

BROOKHAVEN METHODIST CHURCH OPENING

Methodists of Brookhaven last Sunday, June 24, occupied for the first time as a preaching service their splendid new church home, for which ground was broken last September. An immense congregation was present, filling the great auditorium, to hear the sermon offered by the pastor, Rev. C. W. Crisler, who chose as his subject "The Vision of Isaiah." The sermon was a strong presentation of the opportunities and duties of mankind for service.

Special music was arranged for the occasion, including an anthem by the choir, a vocal solo by Mrs. Willoughby, and violin solo by Miss Adele McNair.



At night another great audience gathered, augmented by worshipers from the Baptist and Presbyterian Churches, who canceled their services in order to rejoice with the Methodist brethren in the occupancy of their new home. Rev. W. H. Morgan, pastor of the Baptist Church, preached, from the text "Have faith in God," a striking and stirring sermon. Rev. W. H. Hill, pastor of the Presbyterian Church, was present and assisted in the service. Dr. I. W. Cooper was master of ceremonies.

It is noteworthy that the Rev. Mr. Crisler was also pastor when the first brick church was opened—the building which was outgrown and gave way to the splendid new plant. He referred to the opening in 1910, and stated that he did not expect to officiate at another like event in Brookhaven, for the present plant will accommodate a great deal of growth.

This building is of dark red pressed brick, and is handsome indeed. It has been pronounced by visiting churchmen most admirably arranged. Its main auditorium will seat about 1000, with additional room in ample balconies. More than thirty rooms are furnished for the Sunday school classes, including organized classes. The choir is taken care of, and provision has been made for the installation of a pipe organ. The Women's Society is provided for; the church officers have a meeting place, the pastor a study; there is a kitchen—in fact, the church is a compact, conveniently arranged plant for the carrying on of religious work in all lines. L. E. Gaisford, of Memphis, was the architect and the Garber Construction Company, of Jackson, were the contractors. Not all the bills are in hand yet, some awaiting adjustments between sub-contractors and material men, but to date the amount expended is $43,484.11. The cost of the lot was $3500; seats, $2500; windows, $1200; lights, $530; and paid on building contract, walks, and other items, $35,754.11.—Lincoln County Times, Brookhaven, Miss., June 28.

A MESSAGE TO THE SUNDAY SCHOOLS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Arrangements are being made for a systematic appeal to the Sunday schools of the various Christian denominations of the United States in behalf of the Red Cross work. The work is to be under the general direction of the Sunday School Council of Evangelical Denominations, but is to be carried on through denominational channels. Each denomination, through its duly authorized agencies, is to receive and give credit for money raised in its Sunday schools.

Full information in regard to aims and plans will be given later to individual Sunday schools. Meanwhile schools which have already taken collections should forward them to the undersigned, 810 Broadway, Nashville, Tennessee.

Accurate accounts will be kept for charges, districts, and Conferences, and reports will be made from time to time. Remember that you will receive no denominational credit for your contributions if they are not made through the regular denominational channels.

E. B. CHAPPELL,
Sunday School Editor.

IT IS THE PEOPLE'S WAR.

The great fact that stands out above all the rest is that this is a people's war, a war for freedom and justice and self-government among all the nations of the world, a war to make the world safe for the peoples who live upon it and have made it their own.—Woodrow Wilson, President of the United States.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle Periodicals, School Books.

SOME PLEASANT FACTS.

The Liberty Loan of 1917 was a great success in whatever aspect it is considered. The Government called for two billion dollars and over three billion dollars was subscribed for by more than four million people. This large subscription and this great number of subscribers were obtained, after a short campaign, from a Nation that as a people were not accustomed to purchasing Government bonds. The spirit with which vast numbers of citizens and organizations worked to make the loan a success is not an unimportant element in making the loan not merely a success but a triumph.

It should be remembered, too, that the bond issues of other nations were sold when the foe was either on their territory or at their very gates. Our bonds were sold when danger was far from us. There was no duress, there was no hysteria, and there was but little war spirit. The bonds were bought in the calm exercise of patriotism and sound business judgment after a campaign of education and information.

Richmond, Va., the old capital of the Confederacy, bought a Liberty Bond for every five inhabitants. Montana, in the far West, largely exceeded its quota of bonds. Little villages all over the country exceeded their quotas as the metropolis of the country greatly exceeded its. There was hardly a State, city, or community that did not do the same. Poor crop conditions, a recent great fire, and other local causes resulted in two districts falling a little below their allotments, but the large oversubscription everywhere else more than made up for this unavoidable deficiency. Cities with large foreign-born populations subscribed as liberally as others.

The united spirit of the American people, the solidarity of the Nation, made up as it is of people from all nations, have been demonstrated.

A second loan is contemplated within the next few months. The same things that made the initial loan of two billion dollars a success will operate to make the new one equally successful. In fact, the information regarding Government bonds and finances now possessed by the people of the country will make the placing of the next issue of bonds less difficult. Those subscribers of the first issue who were not allotted their full subscription will give the new issue a start of more than a billion dollars, since it may be regarded as certain that they will not lose the opportunity to obtain the amount of Government bonds desired.—U. S. Publicity Bureau.

Restore that Beauty!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

GRENADA COLLEGE Standard Four-Year College Course Leading to A. B. Degree. : : : : :

Very best advantages in Piano, Voice, Expression, Art, Cooking and Sewing, with Diploma upon completion of two years of College work.

FOUR-YEAR PREPARATORY SCHOOL FITS FOR FRESHMAN CLASS

Board, Tuition, Laundry and Incidental Fees for Year. $225

GRENADA, MISS. J. R. COUNTISS, Pres.

Holy Bible

Bible

GENUINE LEATHER BINDING

FLEXIBLE

THE GREATEST VALUE EVER OFFERED AT THE PRICE

ONLY $2.75 POSTAGE PAID

HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

THE TEACHERS' BIBLE

SELF-PRONOUNCING—REFERENCE

With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.

Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE

512 Camp Street NEW ORLEANS, LA.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3294

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 19, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Our days of praise shall ne'er be past
While life, and thought, and being last,
And immortality endures."

* * *

The only way to purify one's life is to purify one's heart, and this the Holy Spirit alone, in response to penitence and faith, can do.

* * *

In dealing with any perplexing problem in life, do not forget that assistance may bo found through prayer. God can accomplish what you never could.

* * *

In Christian work true success never comes in a haphazard way; on the contrary, it is achieved in tho largest measure by him who discovers and makes the most of passing opportunities.

* * *

It belongeth not to any human being to have his own will fully realized in his life. Even Jesus was denied this. The will of the Divine Father is best for all, because back of it lies infinite wisdom, love, and strength. There is sound philosophy in praying, "Thy will, not mine, be done."

* * *

A church can get along somehow without almost anything else except the presence and power of God; but if that be wanting, it is a dead church, whatever else it may possess. And this most indispensable possession, like God's best gifts in nature, is within the reach of the poorest and most obscure congregation.

* * *

When men are shrewdly manipulating things to achieve an end, it ill becomes them to pour forth a flood of pious talk about the need of Divino leadership. God is not given to leading in any movement that is promoted by methods that are not guileless and straightforward, and calling upon him under such circumstances is nothing short of blasphemy.

* * *

Those who are without physical sight are not the only ones on earth who are blind. To be without spiritual perception is worse than be without material vision. It was of unperceiving souls that Jesus said, "Having eyes, they see not." How numerous are thoso in this class, and oh, how they need the touch of the Master that they may be given discernment! Are we striving to lead all such to Him? This is the Christian's appointed task.

* * *

It should be remembered that the Christian religion has been divinely revealed to man. In this respect it differs from the sciences which are only discoveries and formulations of finite minds. The latter are incomplete, and hence must be ever changing, though even they have fundamental principles that endure. But having been set forth by God himself, the essential truths of the Bible aro immutable. They must be tho same for all ages and for all men, until the end of time. They may possibly be seen by succeeding generations in a wider range and larger fulness, hut for them there are no substitutes. "The grass withereth; the flower fadeth; but the Word of our God shall stand forever." (Isaiah 40:8.)

THE NATION'S RELIGIOUS ACKNOWLEDGMENT.

The only flag that ever flies above the hanner of the Stars and Stripes is a pennant which bears upon it the picture of a Cross. It is hoisted to the top of the staff when the time for religious worship arrives. Thus does the mightiest power upon the globe make acknowledgment to the yet mightier Power which created and maintains the universe. However far short of exhibiting the spirit of Christ our country may fall, to this extent at least its government is Christian.

The significance of this practice is thus interpreted by The Outlook: "The flying of that pennant is the answer which such a Nation as ours gives to thoso arch-infidels who deny that tho State owes allegiance to any power other than itself. It is the answer to those who contend that might makes right. It is the answer to those who act on the assumption that there is no obligation resting on the government of any nation to observe its pledged word or to act in accord with the dictates of conscience."

UNHOLY AMBITION.

The Apostle Paul has declared that "contentment, with godliness, is great gain." Happy the man who accepts this dictum and acts in harmony with it! What awful chapters in the world's history selfish ambition has written! To it must be credited the bloody and ruinous career of the first Napoleon, and from a consuming desire upon the part of Emperor William of Germany to dominate Europe sprang the present world-war, which is the most appalling disaster known to the annals of recorded time.

Especially is a selfish seeking of high place in the Church by professed disciples of the meek and lowly Jesus incongruous and deserving of rebuke. No man ought to be chosen to such a position who aspires to it. The call of God and of the Church should conscript the men who are to be Israel's leaders. No man is fit to be a Bishop or connectional officer who nurses a desire to be such and seeks to shape things so as to effect its realization. He falls below the high standard that St. Paul set up: **"In honor preferring one another."**

The only legitimate ambition for a Christian minister is that he may accomplish the largest possible service for the Master. The spectacle of a preacher chafing and acting ugly because he has not been given a conspicuous and remunerative appointment is sickeningly humiliating. If there is before him a field in which he may accomplish good and which will provide for his necessities, he should repress any disappointment that he may feel and count it a privilege to represent the Master therein.

This passion for self-exaltation, even if measurably realized, does not bring the reward and satisfaction which many fancy it will. Lord Byron speaks of the self-seeking spirit as "a fever," and writes thus concerning it:

"This makes the madmen who have made men mad
By their contagion: conquerors and kings,
Founders of sects and systems, to whom add
Sophists, bards, statesmen, all unquiet things,
Which stir too strongly the soul's secret springs,
And are themselves the fools to those they fool,
Envied, yet how unenviable! What stings
Are theirs! One breast laid open were a school
Which would unteach mankind the lust to shine
or rule.

"He who ascends to mountain tops, shall find
The loftiest peaks most wrapt in clouds and snow,
He who surpasses or subdues mankind,
Must look down on the hate of those below.
Though high above the sun of glory glow,
And far beneath the earth and ocean spread,
Round him are icy rocks, and loudly blow
Contending tempests on his naked head—
And thus reward the tolls which to those summits led."

CAMP BEAUREGARD.

The city of Alexandria, La., has, we are glad to note, heen selected as one of the cantonments of the United States Army for the training of troops, and has been given the name of Camp Beauregard. It is estimated by some of the secular papers that not less than 25,000 soldiers will be quartered there, probably for many months, and possibly others will follow in quick succession, as quota after quota is drilled and sent to the front, for two or three years. Alexandria is an admirable place for teaching our "Sammies" the arts of war except in one particular, namely, that it is cursed with the legalized rum traffic. One of the most capable men in the State Legislature (now in session), Mr. Upton, has introduced a bill forbidding the sale of intoxicants within ten miles of Camp Beauregard, and the fight is now on for the passage of this measure. Resolutions favoring the Upton bill were adopted last Sunday by the congregations of the Methodist, Baptist, and Presbyterian Churches in Alexandria, and a Committee, composed of Judge H. H. White, Dr. W. D. Haas, and Representative Grundy Cooper, was named to go before the Committee on Military Affairs at Baton Rouge in the interest of this proposed enactment Tuesday of this week. Ordinarily we do not think that churches, as such, should take up the work of influencing secular legislation; but the question involved in this instance is wholly of a moral character, and we are glad that the churches at Alexandria have spoken out so promptly and emphatically for the suppression of the saloons in that city, that the troops to be trained near there may have in every respect wholesome surroundings. All the moral forces of the State should at once rally energetically to the support of this cause. There is not a moment for delay, as this issue will be settled within the next few days.

The miracle is not a breaking through of the law of nature on the part of God, but an activity on the part of God without the interposition of these laws of nature.—Rothe.

The sea is deep because it never rejects the tiniest rivulet.—Chinese.

A SAINT'S PRISON POEM.

(Written by Madam Guyon while a prisoner in the Bastile in Paris, France.)

A little bird I am,
Shut from the fields of air;
And in my ledge I sit and sing
To Him who placed me there;
Well pleased, a prisoner to be,
Because, my God, it pleases thee.

Naught have I else to do,
I sing the whole day long;
And He whom most I love to please
Doth listen to my song;
He caught and bound my wandering wing,
But still He bends to hear me sing.

My cage confines me round,
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty;
My prison wall cannot control
The flight, the freedom of the soul.

Oh, it is good to soar,
These bolts and bars above;
To Him, whose purpose I adore,
Whose providence I love;
And in that mighty will to find
The joy and freedom of the mind.

HOW A GREAT WORKER DIED.

(Reprinted from Frank Leslie's Sunday School Magazine.)

Cruden, the author of that invaluable book, "The Concordance," died on his knees while praying. He was a man of remarkable industry and fervent piety. His heart beat warmly for the poor and suffering. He consecrated the entire profits of the 2d and 3d editions of his book to relieve the poor. It was his soul's delight to minister to their wants. He was a fine example of that Biblical precept, "Not slothful in business, fervent in spirit, serving the Lord."

The first copy of "The Concordance" he presented to Queen Caroline, wife of George II, in 1737. The Queen was so well pleased with it that she promised to reward him; but 16 days afterward she finished her brief life. Poor Cruden's hopes were disappointed. He kept on in his back store in London, in the Royal exchange. When nearly 70 years old he was missed. Search was made in his lodgings, and the man was found kneeling by his chair with the open Bible before him, his face calm and peaceful. Thus he died, yet not alone. He who says, "Lo! I am with you always," was with him. How blessed thus to fall asleep in Jesus!

Asleep in Jesus! Oh, for me
May such a blessed refuge be!

HOW I ASCERTAIN THE WILL OF GOD.

George Muller.

Surrender Your Own Will.

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Do Not Depend on Feelings.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Seek the Spirit's Will Through God's Word.

3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

Note Providential Circumstances.

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

Pray.

5. I ask God in prayer to reveal His will to me aright.

Wait.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective.

KINDLY COUNSEL FOR YOUNG BELIEVERS.

Let your committal to the Lord Jesus be absolutely without reserve, a full and true acceptance of Jesus as Master; a surrender of your whole being; all that you are and all that you possess—of time, money, resources, or talents. "This one thing I do."

Let His service be your supreme ambition, upon which your highest energies shall be resolutely focussed—remembering that you are not your own, that you are bought with a price, and that for you to live is Christ. Only, always, and altogether His.

Maintain a constant confession of Jesus, acknowledge Him everywhere as your Lord.

If these items had been placed in the order of importance, this might have been put first: **"Seeing then that we have a Great High Priest * * * Jesus the Son of God, let us hold fast our confession."** (R. V.)

I heard of a sailor who wrote in plain letters on his bunk, "I am a Christian." This was indeed excellent; it would have been even better, however, in his confession to have made use of the name Jesus. The name of God's Son is Jesus; and this is the name at which every knee must bow; this the name which is above every name. We truly believe that the Father is satisfied with nothing less than a clear and hearty and constant confession of Jesus, His Son, as our living Lord.

Find time for frequent prayer. Commune often with your Lord. Submit your every plan to Him. Value His approval above all. At whatever cost, maintain true fellowship with Him. Let your prayer seasons be more sacredly kept than any other engagement.

Many of God's trusted ones have found it necessary to sacrifice sleep for prayer. One who would really do business for God must pray. He must reach God, and receive positive response to his prayers. Our God loves to be waited upon. The prayer of faith is still effectual. He is rich unto all that call upon Him.

Give much study to His Word. Let the Word dwell in you richly. Be able to wield skillfully this mighty sword; and measure your growth in grace by your real love and relish for the Word itself, rather than for any speculation, commentary or exposition. Eat the Word and earnestly desire its milk, so necessary for growth in grace. There can be no substitute (not even the best of other books) for the unadorned Word itself. Remember that the words of this Book have proceeded from the mouth of God Himself, and are addressed to you.

Seek constantly to win others to Jesus. He would have you feel the burden of the lost and perishing, something as He Himself felt it. If you are not deeply concerned for the salvation of sinners, take alarm; for every one who has any knowledge of Jesus is thereby "debtor" both to the wise and unwise.

Do you ask, To what extent am I debtor? The Holy Spirit answers, "As much as in you is." By all means, save some.

Give generously to God in proportion to your ability. This is vital. Take heed and beware of covetousness, which has been called the almost universal sin. Remind yourself continually that you are a steward, and not an owner; and that it is required in a steward to be found faithful. Remember that he who sows sparingly shall also reap sparingly.

It will not pay to rob God, nor will any true disciple wish to do so. He declares that every beast of the forest, as well as the cattle upon the hills, belong to God. He is the real owner of everything which may be in your hand.

Remind yourself continually of the day when this real Owner will "reckon" with His servants.

And in your giving, see to it that every penny shall be used to acquaint the perishing world with the only Savior, rather than in movements which are merely humanitarian or philanthropic.

Have no fellowship with the unfruitful works of darkness. Never make an intimate of one who is not really a lover of Jesus, even though he be otherwise most attractive.

Our God is a God of light. In Him is no darkness at all. Jesus said nothing in secret. He forbade putting light under a bushel, and He also forbade fellowship with the ungodly. Christians are separated unto God, a peculiar people, passing through the world as strangers and pilgrims, and finding no satisfaction in this present evil age. The mixed multitude are sure to fall a-lusting; therefore refuse their fellowship, lest you be also a partaker of their evil deeds.

Never joke about sacred things. Sooner bite your own tongue than pollute it with irreverence or lightness in use of His precious Word or Name. If others persist in finding the point of a witticism in Holy Scripture, you will never join in their laughter, lest you also share their punishment.

See to it that in your public testimony all the glory shall be for Jesus. It is as surely necessary for you to "decrease" as it is that He should "increase." Exalt Him everywhere, and let self be quite hid. "We preach not ourselves." Keep yourself low before God. Humble yourself under His mighty hand, remembering that He gives grace only to the humble, but the proud He knows afar off.

Remember that "in that Day" the Lord alone will be exalted. Shall we not be certain that this is always the Father's mind—to exalt that One Glorious Name?—to make that One Blessed Person conspicuous?

Give up absolutely all wrong habits or indulgence. God hates mixture or compromise. Those who bear the Lord's vessels must be clean. We cannot sit with Him and also with His enemies. We cannot touch pitch without being defiled. Watch closely against special or besetting sins.

Refuse even to look at forbidden things. Let your eyes be closed and your ears stopped from all that God hates.

Never read harmful books, nor participate in questionable conversations, lest you soon lose taste and relish for heavenly conversation and holy association.

Above all, beware of even the beginnings of impurity.

Avoid wrong emphasis in your testimony. It can be noted of almost every false doctrine that it puts something else where Jesus ought to be—in the forefront. Do you be sure to emphasize the things which the Holy Ghost has emphasized: Jesus Himself, Blood Atonement, New Birth, Separation unto Him, the Word, the Holy Spirit, the Gospel preached to every creature; glorious reward for those who love, serve and confess Jesus; eternal punishment for those who reject Him as Lord and Master; His resurrection from the dead; His return to establish a Kingdom.

Finally, stand ready and press on to the end, looking only unto Jesus. Not to self nor circumstances; not to men nor organizations; not to resources nor machinery, but—unto Jesus.

As Mrs. Mary Allbright has written:

What shall we do when things go wrong?
Just plead the name of Jesus,
Keep His dear name on heart and tongue,
The precious name of Jesus,
He who led from darkness to light
Will quickly turn the wrong to right,
And make us victors in the fight;
The solution of our problems is Jesus.

What shall we do when friends depart?
Have fellowship with Jesus,
Like Mary, choose "the better part,"
Down at the feet of Jesus.
The world must go if He would stay,
Tho' friends may "think" or "do" or "say,"
His peace, they cannot take away;
The solution of our problems is Jesus.

What shall we do when funds are low?
Just plead the name of Jesus,
To Him our Heavenly Banker go;
How safe to trust in Jesus,
He owns the "silver and the gold,"
And cattle on the hills, we're told,
Yes! there's a plenty in His fold;
The solution of our problems is Jesus.

What shall we do when suffering pain?
Just plead the name of Jesus,
Our great Physician e'er "the same."
Oh, come in touch with Jesus.
He never turned one soul away;
He heals all freely—naught to pay;
Surrender all! trust Him to-day;
The solution of our problems is Jesus.

—A. L. M. (Tract Depot, 233 Lewis Avenue, Brooklyn, N. Y.)

SHALL THE BOY GO TO COLLEGE THIS FALL?

By Rev. A. F. Watkins, D. D.

He should be encouraged to do so, and every possible sacrifice upon the part of parents and guardians should be made to enable him to do so.

He owes it to his country. If, as President Wilson seems to think, the war with Germany will last from two to five years, the boys of from sixteen to twenty-one years of age may be called into the military and naval service of their country, and, if they should be called, they should be prepared to give their country the most efficient service that culture of intellect and training of body can secure. Our political and educational leaders are advising that lower class college men should not volunteer at this time.

The United States Board of Education wisely says: "The desire to render immediate service is praiseworthy, but it is EFFECTIVE SERVICE which finally counts. Students should ever keep this goal in mind."

President Frank McVey of North Dakota University, who knows the food situation first-hand, says: "Boys and girls under 21 should go on with their training after they have completed high school. This should be done freely and as a part of a patriotic duty."

Mr. P. P. Claxton, United States Commissioner of Education, says: "All young men below the age of liability to selective draft, and those not recommended for special service, should be urged to remain and take full advantage of the opportunities offered by the Colleges, Universities, and Technical Schools, to the end that they may be able to render the most efficient service in the later years of the war and the times of need that will follow." And, again, he says: "The total number of students in these schools should be increased rather than diminished. All students should be made to understand that it is their duty to give to their country and to the world the best and fullest possible measure of service, and that both will need more than they will get of that high type of service which only men and women of the best education and training can give. Patriotism and the desire to serve humanity may require of these young men and women the exercise of that very high type of self-restraint that will keep them to their tasks of preparation until the time comes when they can render service which cannot be rendered by others."

The temptation to keep the younger son at home will be very strong. The older son has left the field, the shop, the office, or the store, and the need for the younger boy is urgent. But the cry of our native land is imperative and the need is great, and will not be unheeded by wise and patriotic parents.

But the unparalleled needs of our country in the present crisis are not its only needs. The future of America and the world demands that the boy should go to College this fall. Thousands of our College graduates are enlisting in the service, and hundreds of thousands of undergraduates are going. Many of these splendid young fellows may never come back. The ranks of the educated will be depleted, and their places of leadership must be taken by those who will remain in College for the next few years. Of the great crowd of those whose College course has been interrupted, the best that can be said is that most of them will never go back to College. Their opportunities will have gone forever and they will meet life's strenuous conflicts unprepared. Some of them, it is true, with the heroic spirit that marked a few of the young soldiers returning from the Civil War, will wrest from adverse fortune the equipment for life's service; but they will not be many; with most of them the interrupted task will never be resumed. In the years to come the world will cry aloud for men prepared to do her work and wear her honors, and the cry must be answered by the boys who to-day are in the High Schools and the men who are in the lower classes in our Colleges.

The boy should go to College this fall, for his home will need him. Great as may be the need for him now on the farm and in the factory, greater far will be the need in years to come, and the man will be better prepared then to meet the need. It has been estimated, too conservatively it would seem, that the productivity of the College man as compared with that of non-College men will average at least $600 per annum. This may not seem much; but it is the difference between $1200 and $1800 per year. If the wage-earning term were fixed at forty years, this would mean $24,000 of increased productivity. Where can the average man invest four years with the expectation of a greater return than this?

The boy should go to College this fall because of the unequaled opportunities that will be offered when the war is over. It has been said that the intellectual leadership of the world has passed to the United States. The Universities of Europe are deserted. Thousands of their most brilliant students have died upon the field of battle and thousands more are manning the trenches of the warring nations. Their younger professors have followed their students into the ranks of the army, and the old men walk with bowed heads through deserted classrooms or lecture to depleted classes.

Dean Wigmore, addressing his students at Northwestern University concerning conditions in England and France, says: "The intellectual flower of their population is being destroyed. A great swath of destruction has been cut through the ranks of educated young men who were to form the intellectual leaders of the coming generation. They are gone. The world has lost them. And those nations will be by so much the weaker and less progressive in the coming years. This is one of the saddest calamities resulting from the war."

Where must the world look for those who are to repair the wastes of war and rebuild the dismantled temple of civilization? And when the work of restoration is completed, where look for those who shall take up anew the interrupted task of the development of the lands? Whence must come the civil, political, and industrial leaders of the world; the world's teachers of philosophy, of science, of morals, of religion? Must they not come chiefly from America, and must not American Colleges and Universities prepare and furnish them?

The boy should go to College this fall.

Jackson, Miss.

THE REVIVAL AND SOME OF ITS PRESENT DAY PROBLEMS.

By Rev. J. Loyd Decell.

II.

In a previous article we purposed to emphasize that the foundation of the revival lay in the "first line" forces of the Kingdom—souls born of the Holy Spirit, endued with His power, and active in winning others for Christ. That neither cultural, social, nor recreational activities within themselves were sufficient for these things. Presently we wish to notice more directly some of the problems.

When.

The ideal time for the revival is every day in the year. That will be a great day in the Church when we as pastors and people will become so fully alive to our responsibilities and opportunities that we will go out daily with an eager passion for bringing others to Christ.

Even with this ideal accomplished we would still have need of special seasons of tarryings in the "upper room" and times when we would gather for refreshing showers from on high. We need the time when special effort is made to enlarge our own spiritual lives and increase the fold of Christ. Agricultural and other vocational interests would enter as factors in determining the "When." Everything being equal, there is no reason why autumn and winter should not be as propitious as spring and summer.

Duration.

How long should the services continue? Should the interest determine the time limit? Who can tell what the next service will bring forth? Could as much be accomplished by concentrating upon a certain number of days as by having no certain time to close? Is it better not to have a meeting than to quit before the victory is won? Could there not be work to do and victories to win indefinitely? With the life of the average people so preoccupied, it probably takes more time to get them intersted than it once did. It seems that just to have an annual three or four days' meeting, because it is customary, would not be as far-reaching in its benefits as to have a biennial siege. The question as to whether or not the pastor and his people have properly prepared the way will largely decide the length of time.

The Revivalist.

Who shall lead in the special services? In this time of "teams" and "campaigns" it appears that the evangelist would be the only feasible person. Here are big problems.

There are not enough evangelists to reach all the churches. Then, as it is now, many of the churches are not able to reach the evangelist that they feel they need.

In the Mississippi Conference we have 553 churches, and, adding other opportune places, there would be 650 places where revivals are needed. We have seven presiding elders, one Conference evangelist, one district evangelist, and 156 pastors. It is obvious that two evangelists, with the help of outside evangelists, cannot supply this great need. It is growing more and more difficult for the pastor to leave his responsibilities and give sufficient length of time to a revival or revivals.

Some Suggestions.

1. Presiding elders and pastors should be men of evangelistic abilities and possessed of a great soul-winning passion.

2. Local preachers should be appreciated and encouraged. The need for capable local preachers seems imperative.

3. The local church should look on the fields whitened unto harvest and prayerfully and cheerfully encourage their pastor in holding occasional revivals. It would be a blessing if the local church would hear the "Macedonian call"—a great thing for pastor and people to unitedly wage war against sin in the distant charge; a large place here for unselfish devotion to the general cause of Christ.

4. Multiply the number of evangelists. Have them under direct Conference control. Let their appointments be made like all others—without consultation. Place one and all upon a strict salary basis. Let receipts from meetings be turned over to the committee on evangelism. The evangelist makes many sacrifices which are not incident to the pastor's work, and he should be well paid, but there is no justifiable cause why he should not have a stipulated salary.

We are making mighty strides in some other fields, but here is where we cannot afford to fail. We must let out the cords and demonstrate to the world that the Church means to secure the salvation of the individual, the first of all things.

If these articles would but stir up some one of more experience and greater ability to endeavor to have our church department of evangelism placed upon a firmer and more effective basis, the writer will be grateful.

McComb, Miss.

Church News

There were 19 students from Kentucky at Emory University during the recent session.

Ground has been broken in Baltimore for the construction of the Alpheus W. Wilson Memorial Church.

The Western North Carolina Conference of the M. E. Church, South, has a committee at work to establish a Methodist hospital within its bounds.

Work has been begun on the construction of a big tabernacle for the Billy Sunday meeting in Los Angeles, Calif. Its seating capacity will be 15,000.

Both Bishop and Mrs. Hoss are reported to be much improved physically. This will be gratifying news to their many friends throughout the Church.

The famous Fifth Avenue Presbyterian Church, of which the brilliant Dr. J. H. Jowett was the pastor, gave last year for all benevolent purposes $1,072,037.

In the campaign to provide Y. M. C. A. secretaries to serve the United States troops, both at home and abroad, more than $4,000,000 has already been secured.

Dr. E. G. B. Mann, the able presiding elder of the Lexington (Ky.) District, continues to show himself to be a master in revival work. He has held a number of fruitful meetings this year.

The Wesleyan Christian Advocate says: "Bishop Atkins, who has spent some time at Battle Creek, Michigan, was much benefited by his stay there. The physicians found no organic trouble, but advised several weeks of rest for him."

Bishop Murrah has been tarrying in the North since the adjournment of the Joint Commission on Unification at Traverse City, Michigan. He expected to return to Memphis this week, but will soon be off again to meet an engagement at Junaluska.

Rev. J. L. Cunninggim, who formerly was connected with Vanderbilt University and who was director of the Correspondence School of the Methodist Episcopal Church, South, has accepted a position in the Southern Methodist University at Dallas, Texas. He will take up his new work this fall.

We take the following from the Northwestern Christian Advocate: "Mr. C. T. Wang, a Chinese youth, graduated from Yale University an earnest Christian and went to China to take up his work as General Secretary of the Young Men's Christian Association in the Celestial Empire. Then he was called by election to the Vice Presidency of the Senate. Every week in Peking this devoted young man conducts a Bible class made up of government officials."

Dr. Bradfield, Editor of the Texas Christian Advocate, accompanied by Mrs. Bradfield, has been to Rochester, Minn., to confer with specialists concerning his physical condition. We are pleased to note that he has been advised that no operation was necessary for the improvement of his health. In Dr. Bradfield's absence, the editorial work of the Texas Advocate is being brilliantly done by Dr. Hoyt M. Dobbs, Dean of the Theological School of Southern Methodist University.

"Forty-three years in a Country Pastorate" is the name of a pamphlet that has lately appeared under the direction of the Presbyterian Board of Publication, Richmond, Va. It is an address by Dr. C. W. Grafton, pastor of the Union Presbyterian Church, situated in Jefferson County, Miss. Dr. Grafton is one of the most highly esteemed Presbyterian ministers in the Magnolia State. This pamphlet may be had at 5 cents a copy by writing the Board of Publication mentioned above.

Both the retiring Governor of Georgia, Colonel N. E. Harris, and the incoming Governor, Hugh M. Dorsey, are Methodists, as was also Ex-Governor Slaton, Col. Harris' predecessor. Mr. Slaton and Governor Dorsey are members of our Trinity Church in Atlanta. At the recent inauguration of the latter Dr. J. H. Scruggs, who had officiated at his marriage to Mrs. Dorsey and baptized their first child, made the invocation, and Rev. C. O. Jones, the pastor of Trinity Church, pronounced the benediction. Dr. Scruggs is a son-in-law of Bishop Paine and formerly was a member of the North Mississippi Conference.

REPORT OF THE JOINT COMMISSION.

The following report has been sent to the Advocate from Traverse City, Mich.:

The members of the Joint Commission on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in closing the labors of their second session, held at Traverse City, Michigan, June 27-July 3, 1917, send greetings to the people of the two branches of the one Church which they represent.

First of all, we give thanks to God the Father, through our Lord Jesus Christ, for the full measure of grace which has been vouchsafed us in our labors, and for the evident tokens of the presence of the Holy Spirit in our assemblings, sweetening our fellowship, deepening our sense of oneness in Christ, and strengthening our hope of a united Methodism throughout the reaches of our common country.

We do not seek in this message to diminish the general understanding of the difficulties which have attended our efforts to meet fully the task committed to our hands; but we have rejoiced greatly in Christ our divine Leader to see how many of these difficulties have dissolved away as we have approached them in a spirit of prayer and dedication to the end which the Church has set us to achieve. The results of our labors are not yet complete, but they are substantial and reassuring; and it is part of the purpose of this communication to inform the Connections which we represent of the fact that we have the unfinished details of our task under prayerful consideration and treatment, and it is our earnest desire to be able to make to our respective General Conferences a happy report upon the whole matter of unification.

That our people may have the means of determining for themselves the extent to which we have progressed we beg to submit the following statement touching the conclusions reached at this sitting of the Commission.

The Joint Commission has reached tentative agreements upon the following matters:

1. The Church Conference.
2. The Quarterly Conference.
3. The Annual Conference, including lay representation therein.
4. The composition and powers of the white Regional Conferences.
5. The area, and boundaries, and powers of the Missionary Regional Conferences.
6. The basis of representation in the General Conference and the powers of the same.
7. The method of election, assignment, and retirement of Bishops, together with a constitutional provision for the defining and fixing of the privileges, powers, and duties of the Episcopacy.

The foregoing tentative agreements are subject to further consideration and revision, if necessary, and their final approval and adoption is contingent upon agreement on the matters that are yet to be considered.

THE MARY WERLEIN MISSION.

For the first time in nineteen years the doors of Mary Werlein Mission are closed to everything but the services which are held on Sunday, Tuesday, and Friday.

The reading room and free baths are closed to an average of 500 men a month, the only place outside of the saloon where they might find a resting-place from the summer's sun. Men of all nationalities have found a welcome; a Gospel, a tract, a "God bless you," within the pales of this mission. Hungry children within a few blocks are destitute and without one good meal a day. Down-and-out men and women who could come and get a cup of coffee and a sandwich no longer find that open door. The fallen girl who may want to lead a better life has not that place to turn to that has so long been hers. These, with other conditions as numerous as the needs of the human family, can not be supplied because we have no money to run it.

This crisis had to come in order that we might get on a substantial foundation. It has never been any one's special business to finance Mary Werlein Mission. The Mission Board has paid the pastor's salary, the City Mission Board has paid the missionary's salary, and they were left to run it the best they could.

The Need.

If the Southern Methodist Church is going to do mission work in New Orleans (and I believe she now is in the lead in this work), a special assessment should be carried by the Louisiana and Mississippi Conferences with which, along with regular personal contributions, the work should be enlarged to meet the urgent needs of the situation. Why do I include Mississippi? Because we handle as many Mississippi people as we do Louisianians.

A home is imperatively needed for boys. There is not a place in New Orleans where you can put a Protestant boy who needs to be cared for. The homes are full and there are conditions that must be met before they will take a boy. I know three boys now, ages 12, 7, and 5, who are starving and being exposed to venerial diseases every day. Their little 8-year-old sister is already infected. Numbers and numbers of Protestant children are placed in Roman Catholic institutions because there is no place for them.

We need a home for wayward girls—there is no place for them except that prison, the House of Good Shepherd. Only last week a woman appealed to me for help. She wanted to leave a life of shame, but I had no place to offer her. She was a girl from Mississippi, who was reared by a godly mother (as is indicated by the mother's diary, which she treasures) and educated in one of our Methodist schools; but she fell. She can't enter a hospital for training; she can't do many things, because of the double standard to which we so rigidly adhere. This girl is not hopeless; she has never drank nor taken opiates, but there is no place for her. I know of another little Methodist girl from an adjoining State who used to teach a Sunday school class, but who is now living the scarlet life, and who could be induced to leave it; but there is no place for her. She is spurned by womanhood—kicked from society and branded for life, but the man who caused her ruin may be passing the collection plate next Sunday.

Oh, Methodist people, the need is appalling! I know that the demands on us in this great world crisis are strong, but these conditions are before our eyes. Will you not help us solve this problem?

W. E. THOMAS, Pastor.
815 St. Charles Street, New Orleans, La.

COMING TO NEW ORLEANS THIS FALL.

The American Prison Congress will be held in this city from November 19 to 23, inclusive, and promises to be the most important session of that body ever held. Mr. W. O. Hart, chairman of the General Committee, has prepared and turned over to Mr. E. M. Stafford, State Senator, a concurrent resolution to be introduced and passed if possible at this special session of the Legislature giving State recognition to the Congress, which reads as follows:

"That the Governor is hereby authorized and requested by official proclamation to call the attention of the people of the State to the meeting in the city of New Orleans of the American Prison Congress from November 19 to 23, both inclusive, 1917, and to appoint a committee of two hundred representative citizens, one hundred from the city of New Orleans and one hundred from the State at large, said committee to co-operate with the committees of the Prison Reform Congress."

They that love Jesus for Jesus' sake, and not for the sake of some consolation of their own, bless Him no less in tribulation and anguish of heart than in the greatest consolation.—Thomas a Kempis.

Secular News

It is the impression at present that Congress will not adjourn before the middle of August.

The combined resources of the 211 State banks of Louisiana footed up on June 30 the handsome sum of $161,067,698—a gain during the past year of $27,919,203.

Southern Congressmen will ask Congress to appropriate $500,000 to aid in the fight against the threatened invasion from Mexico of the disastrous pink boll worm.

The Commission Council of Baton Rouge, La., has passed an ordinance forbidding the use of wood shingles for the roofing of houses in that city—a fire-prevention measure.

Dr. Von Bethman-Hollweg, the Imperial Chancellor of the German Government, has vacated his office, owing, it is said, to the influence of the Crown Prince. This action is understood as being inimical to the interests of democracy and peace.

Hon. J. Austen Camberlain, Secretary of the British Government for India, resigned last week. Mr. Chamberlain was regarded as in part responsible for the ill-fated Mesopotamia military expedition, for which he was severely criticised, along with a number of other officials.

Mr. George W. Brackinridge, a San Antonio capitalist, has offered to furnish the regents of the University of Texas $300,000 to operate that institution next year if the recent veto by Governor Ferguson of the Appropriation Bill passed by the State Legislature is held to be valid by the courts.

An embargo has been placed on all shipments to foreign countries of coal, coke, feed, grain, flour and meal therefrom, fodder, meat and fats, fuel oils, kerosene, gasoline, pig iron, steel billets, ship plates, structural shapes, scrap iron and steel, ferro manganese, fertilizers, arms, ammunition, and explosives, except with a bill of lading presented with a federal license issued by the Export Council at Washington.

A Washington dispatch says: "Popular belief that works of fiction dominate the literary field in the United States was exploded to-day (July 13) by a statement issued by the Federal Bureau of Education giving a survey of publications issued from 1890 to 1916. Last year fiction represented approximately 9 per cent of the books published, while in 1890 the proportion was 24 per cent. In 1886 a total of 1880 books of fiction were issued, while last year the number was 932."

General Pershing, sent word to the men at the front last week that if they would hold out till America gets ready for business the victory for the Allies will not be far off. This concerning the American General upon whom the eyes of the world are now fixed is worthy of record. It is said that he receives at his headquarters in France hundreds of letters, telegrams, etc., each day from the people of Europe, and that he dictates a reply to each one of them.—Wesleyan Christian Advocate.

A plant for the making of oxygen and hydrogen is being constructed in New Orleans at 420 Girod Street. It is stated that the commercial value of these gases has increased largely within recent years because of the use of the oxyhydrogen flame in welding and cutting steel. Formerly the only use to which they were put, aside from experimental laboratories, was in the production of calcium lights. About two years ago, when the steamer Eastland overturned in the Chicago River and over 800 people were drowned, most of the persons who survived owed their lives to the fact that oxyhydrogen torches were rushed from a skyscraper, then in process of erection, and that by means of these lamps great holes were cut in the steel plates of the vessel, through which the victims escaped.

Did we put ourselves in the place of others, the hatred and jealousy we harbor against them would fall away.—Goethe.

WHITWORTH COLLEGE AND DR. COOPER.

Whitworth College is entering upon a new phase in its splendid career. Its history has been a remarkable one, but its outlook was never so bright as it is to-day. Dr. Inman W Cooper is beginning his sixteenth year as the head of this notable institution, and during his incumbency at least $60,000 worth of property has been added to its holdings, while the current expenses of the College have been promptly met from year to year—without leaving a dollar of indebtedness. This is an unusually fine record, considering the fact that the school has no endowment and that the Mississippi Conference has carried no assessment for it.

At the late Commencement Dr. Cooper made a four-year contract with the Trustees, in which he guarantees the running expenses of the institution and promises to turn over to them all that comes in above that amount. It is intended so to operate its affairs that the entire plant, with all its equipment, will come, without indebtedness, under the complete control of the Mississippi Conference at the expiration of the quadrennium now beginning. And along with this movement will be launched an active campaign to raise an endowment of $100,000 for the College. Whitworth has a most capable Board of Trustees, of which Mr. Thad B. Lampton, of Jackson, Miss., is the resourceful president, and it is felt that under their wise leadership, assisted by Dr. Cooper, this undertaking can be accomplished with no great delay.

REV. I. W. COOPER, D.D.

Dr. Inman Williams Cooper, who has contributed so largely to the upbuilding of Whitworth College, was born in Yazoo County, Miss., on June 15, 1856, being a son of Rev. Preston and Mrs. Lucretia (Finch) Cooper. He was educated at Benton and French Camps, Miss., Hiwassee College (Tennessee), and Vanderbilt University. He was for four years president of Centenary College of Louisiana, in which position he wrought effectively. He is not only a distinguished educator, but also an eloquent preacher, and a most courtly Christian gentleman. He is a great-hearted philanthropist, and has perhaps done as much to help the poor youth of Mississippi to obtain an education as any man who ever lived in that State. His generosity made it possible for five young ministers to attend the recent session of Millsaps College, and he is constantly assisting needy and deserving young women to equip themselves for their life-work at Whitworth.

TREASURER'S REPORT.

The following is the report of the Treasurer of the Mississippi Conference Board of Missions of amounts paid on assessments during the quarter ending June 30, 1917:

	F. M.	H. & C. M.
Brookhaven District		
Brookhaven	...	$100.00
Centenary, McComb	$ 50.71	.....
Hazlehurst	71.00	70.50
Wesson	5.58	.....
Monticello	12.26	.....
South and E. McComb	1.00	.....
Crystal Springs	50.00	25.00
Total	$196.25	$195.50
Hattiesburg District		
Hattiesburg Circuit	$ 2.50	$ 2.50
Main Street	18.17	.....
Blodgett	5.00	5.00
Seminary	8.48	.....
Magee	10.00	10.00
Williamsburg	.....	5.00
Collins	.....	40.00
Ellisville	.....	12.00
Total	$ 44.15	$ 74.50
Jackson District		
Fannin	$ 16.00	$ 20.00
Vaughan's	10.00	10.00
Capitol Street	40.78	.....
Rankin Street	2.25	.....
Madison	10.00	.....
Sharon	8.00	.....
Brandon	55.00	20.00
Total	$142.03	$ 60.00
Meridian District—		
Waynesboro	$120.00	
Shubuta	19.50	$ 13.25
Central	189.93	.....
Hawkin's Memorial	20.00	20.00
Seventh Avenue	.....	10.00
Bucatunna	.....	15.00
Total	$349.43	$ 58.25
Newton District—		
Raleigh	$ 3.65	.....
McDonald	3.55	3.60
Montrose	20.00	25.00
Chunkey	3.00	5.00
Forrest	40.00	50.00
Harperville	2.50	2.50
Fourteenth Avenue	5.00	13.80
Bay Springs	10.00	.....
Total	$ 87.70	$109.90
Port Gibson District		
Crawford Street	$ 15.00	$ 25.00
Washington	17.50	12.50
Gloster	5.00	5.00
Centerville	10.00	10.00
Silver City	14.00	14.00
Harriston	16.00	15.00
Gibson Memorial	15.00	16.00
Oak Ridge	.....	7.00
Woodville	.....	30.00
Mayersville	.....	10.00
Total	$122.50	$144.50
Seashore District		
Logtown	$ 20.00	$ 20.00
Bay St. Louis	5.52	.....
Saucier	10.00	22.00
Lumberton	50.00	.....
Wiggins	.....	30.00
Vancleave	.....	10.00
Total	$ 85.52	$ 82.00
Total on Foreign		$1027.58
Total on Home		724.65

CHARLES W. CRISLER, Treasurer.
Brookhaven, Miss., July 6, 1917.

WHY WAR?

Thou God of nature's endless course,
Whose wisdom gave the earth to man;
Our heritage from such a Source
Must prove there's goodness in the plan;
Then why this universal strife,
This awful waste of human life?

'Tis dense stupidity of sin,
The blindness of an awful fate
That warps the human mind within,
And hardens all the soul to hate'
'Tis fate of sad perverted will,
The judgment due the lack of skill.

Great wrongs are woven in the web
Of sad, misguided nation's life;
Thence life perforce must reach the ebb,
Where sure reaction leads to strife.
The seeds of sin are sown in pride,
And war restrains the rising tide.

'Tis thus through all the ages long,
Perverted life has led to war;
The reign of selfishness and wrong
Has brought the strife we all abhor.
When nations build on Heaven's plan
We'll cease to kill our fellow man

W. S. HARRISON

Starkville, Miss.

The Great Battle

THE LARGEST DRY CITY IN AMERICA.

Portland, Maine, is of course the largest dry city in the world, its present census will show population, because of the Maine prohibition and the largest dry city in America. By this act the peninsula will be under absolute prohibition for three years, when a plebiscite will be taken on the question of its remaining dry permanently. Ontario Province reverses the action of the States in going dry. The Provincial Legislature first enacts a prohibition law then submits it to a vote of the people.—The Presbyterian.

LIQUOR WAKES BLOWS.

Lady Henry Somerset the Eminent English reformer of the late Frances Willard in the temperance reform, is now living the life of a religious recluse in the simplest of lodgings in London, the bare room serving as study and bed-chamber. Though herself cruel and the daughter of a countess she is an ardent believer in social democracy, and is looking forward to a meeting of the gap between the rich and poor after the war. She says: "If the liquor traffic receives a real blow, then there will come a definite change for the working class. The people will not stay in slums. They are so constantly drunk now that they do not realize where they are living. The drink keeps them in a state of stupefaction. It keeps them poor, it keeps them satisfied with their condition. If the liquor traffic goes the people will step upward. They will demand better wages—better housing. My supreme hope is that a mighty spiritual awakening will come to England as it has come to France."—The Presbyterian.

STOP FOOLING WITH THE NATIONAL SAFETY!

Delay in inaugurating war prohibition will imperil the morale of nursery. If permitted to continue its activities unchecked, the drink traffic will—

Ruin millions of tons of food and fuel.

Retard the output of munitions and equipment.

Imperil the ship-building program and help the submarines.

Deprive the country of the services of thousands of soldiers whom it will affect with insanity and disease.

Embitter the hearts of mothers who are willing to give their sons for war, but not for drink dividends.

Raise the cost of food for our homes.

Congest railway yards and warehouse systems.

Waste nearly $7,000,000 a day.

Prolong the war and cost the loss of thousands of precious lives.

One drink revenue would take care of the Liberty Bond issue; would double our prosperity, would multiply the nation's military power.

Give us war prohibition and victory!

—The Voice.

THE WORLD'S MOST COLOSSAL WAR.

The following figures showing the cost of other great wars indicate how colossal the soldier now raging in Europe is.

South African War (1899-1902)	$ 1,250,000,000
Russo-Japanese War (1904-5)	1,500,000,000
Franco-Prussian War (1870-71)	3,000,000,000
Napoleonic Wars (1793-1815)	4,250,000,000
American Civil War (1861-65)	4,000,000,000
Present World War up to date	40,000,000,000

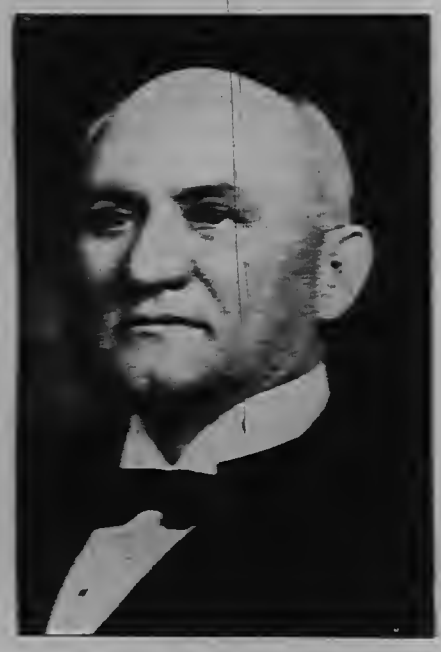
HOW DO YOU TAKE YOUR DEFEAT?

The way a man takes his defeat is a pretty good test of his caliber. The strong man uses the failures for stepping-stones instead of stumbling-blocks.

I know a very successful young man who has made it a rule of his life to use every misfortune that comes to him as a point of departure for something better. He has had losses and misfortunes which would have crushed most men, but they only nerved his resolution, hardened him to fate and gave him a new start. They only made him more determined to conquer the next time.—Success Magazine.

A BENEFICIAL BENEFACTOR.

The largest addition ever made to the Loan Fund Capital of the Board of Church Extension of the Methodist Episcopal Church, South, was by the late Mr. C. W. Blair, of Shreveport, La., who bequeathed $60,000 to this fund. The interest



The Late Mr. C. W. Blair of Shreveport, La.

on $50,000 of this amount is to go perpetually to superannuated preachers in the Louisiana Conference and the interest on $10,000 will go to Centenary College, Jonesboro, Ark.

In addition to this, Mr. Blair gave $20,000 to the Representative Church, Washington, D. C., to be used by the erection and equipment of modern Sunday school quarters. This part of the building is to be known as the C. W. Blair Memorial Hall.

Mr. Blair contributed the above amounts a total of $80,000, on January 31, 1917, and on May 1, 1917, passed to his reward.

GARVIN D. SHANDS.

In Memoriam.

The University of Mississippi deplores the death of the distinguished gentleman who, as a former member of its Faculty, accomplished so much for the advancement of its interests.

Governor Shands was a native of South Carolina and received his academic education at Wofford College. He entered the Confederate service in the Second South Carolina Cavalry at the age of sixteen, and was for four years under the command of General Wade Hampton. He removed to Mississippi in 1867, and in 1871 married Miss Mary E. Roseborough of Sardis, Miss. He began the practice of law at Senatobia and took an active part in the reconstruction of the State after the Civil War. He was a member of the Legislature for several years and was Lieutenant Governor from 1888 to 1892. He was a warm friend of Senator Lamar and accompanied and assisted him in his canvass of the State as a candidate for the United States Senate.

Having, with the co-operation of others, accomplished the task of redeeming the State from misrule, he steadfastly declined to accept or stand for any other office, and devoted himself assiduously to the practice of his profession and the education of his children. When urged to become a candidate for the United States Senate, he replied: "Let some one undertake that who has no sons to educate." When importuned later to enter the contest for nomination for Governor, he made inquiry as to the cost of the canvass, and said, "No! I am willing to serve the people, but I am not willing to buy the office."

In 1891 he was elected to the Chair of Law in the University of Mississippi. For three years he taught both the Junior and Senior classes without assistance. The attendance was greatly increased, and he urged that the curriculum should be enlarged to keep pace with other progressive schools. He also recommended the establishment of the second Chair of Law. All this was done, and Governor Shands was made Dean of the Department in 1895. He was a prince of teachers, and a most fruitful lecturer. His standards were high, his methods wise, and his example and influence ennobling and elevating.

In 1906 he resigned his position to accept the Chair of Common Law in Tulane University, where he served with great success. In 1910 he retired on the active duties of his office, and was made Professor Emeritus.

His motto—

"A kind true heart, a spirit high
That could not fear and would not bow."

Resolved 1. That the University of Mississippi has heard with profound sorrow of the death of its Honorable Garvin D. Shands.

Resolved 2. That in his death the University of Mississippi has lost a devoted friend, the cause of education an earnest and able advocate, the cause of civic reform a wise leader, and the Church of God a faithful member.

Resolved 3. That these resolutions be spread upon the minutes of the Faculty, of the University, that copies be given to the press, and a copy sent to the family of the deceased.

Signed this the 6th day of July, 1917, at the University of Mississippi.

R. M. LEAVELL,
ALFRED HUME,
T. H. SOMERVILLE.

Features of

The Holmes Store

Merchandise of highest merit

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

CENTENARY COLLEGE
SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees, also High School preparation for College entrance. Military instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health conditions unsurpassed. Christian influences.

R. H. WYNN, President BOX 6

The Home Circle

I CANNOT DO MUCH.

"I cannot do much," said a ficccy cloud,
"With these few drops that I hoid;
They would scarcely bend the lily proud,
Though caught in a cup of gold,
But I am a part of God's great plan,
And so I must do the best I can."

A child went merriiy forth to piay,
And a thought like a siivcry thread
Went windlng In and out ail day
Through the happy golden head.
For mother said, "Do the best you can,
For you are a part of God's great plan."

—The Southern Churchman.

HITTING THE NAIL.

One of the factories of the city, being in want of a boy in its mill, a piece of paper was tacked on one of the posts, in a prominent place, so that the boys could see it as they passed. The paper read:

"Boy wanted. Cali at the office to-morrow morning."

At the time indicated a host of boys were at the gate. All were admitted, but the overseer was a little perplexed as to the best way of choosing one from so many, and he said:

"Boys, I only want one; and here are a great many. How shall I choose?"

After thinking a moment, he invited them ali into the yard, and, driving a nail into one of the large trees and taking a short stick, told them that the boy who could hit the naii with the stick, standing a little distance from the tree, should have the place. The boys tried hard, but after three trials each, they all failed to hit the nail. The boys were told to come again the next morning, and this time, when the gate opened, there was but one boy, who, after being admitted, picked up a stick, and, throwing it at the nail, hit it every time.

"How is this?" asked the overseer; "what have you been doing?"

And the boy, looking up with tears in his eyes, said:

"You see, I have a mother; and I am poor and have no father, and I thought I should like to get the place, and so help her all I can; and when I went home, I drove a nail into the harn and have been trying to hit it ever since, and I have come down this morning to try again."

It is hardly necessary to add that this boy who had shown such perseverance was the one chosen to fill the vacant position in the mill.—Apples of Gold.

NEAR-AT-HAND TREASURES.

By Bessie L. Putnam.

"The other girls are going to take flowers to Margaret on her birthday to-morrow," announced Mary Hunt with questioning tone as she returned from school. "Constance ordered roses, great American Beauties, at only a dollar a dozen, and Elizabeth selected snapdragons, the soft dull reds of which will blend beautifully with the color of Margaret's dress."

"And you are wondering how you can go when such gifts are expected?" responded mamma, thoughtfully.

"Well, yes," was the reply. "But I had almost rather not go at all than take the money when it is needed for so many things here. It is not as if it was really going to do any one any lasting good. And it seems almost a needless sacrifice, when she will have just lots of beautiful flowers. Still —I dislike to go feeling ashamed of myself."

"No need of either sacrifice or shame," declared Aunt Nell from the next room. Why don't you gather some of those big blue violets with which the meadow is blue?"

"Oh, but it is greenhouse flowers they are getting."

"What if it is? Yours will be all the nicer because they are different."

Mary assented with some misgivings, wondering if she would not really wish, when in the beautiful home, that her wild flowers were, with her, back in the country home. But it did seem wrong for her to take one of the dollars so much needed by her mother for a thing which was not needed and would soon be gone.

She worked hard in the hot sun for an hour, but the great blue beauties had never seemed larger, of richer color, or with longer stems. And when Aunt Nell had safely packed them in a fancy box, with a bit of wood-moss to keep them fresh, she was forced to admit that they were really beautiful, even if they had cost no money.

Still she was somewhat in doubt as she handed her little offering to Margaret, having caught a glimpse of the imposing floral offerings already given.

"Just violets," she whispered, to which Margaret replied: "That is just lovely. They are my favorite flower, and I have not had one this year."

Shortly after she slipped up to Mary with the assurance, "Mamma says she never saw such violets before, and she has put them in the best cut-glass dish, in the center of the table. Then slipping her hand into that of her guest, as modest as the violets, she led her to view them—and all admitted that those wild flowers, arranged in great clusters around the sides of the dish, their long, slender stems showing through the glass, and all kept in place by the pieces of moss in the center, were even more beautiful than the roses or snapdragons.

Then a neighbor came to see the table after it was ready, and was so charmed over the violets that she wanted to borrow them that evening, when some rich city guests were expected.

"Of course I shall be glad to lend them," said Margaret, "but mind, they are only lent, for I can not spare them very long myself."

"To think," said Mary on her return home, "that I should have been half ashamed to take those flowers."

"Just because they cost you nothing but a little warm work," laughed Aunt Nell. "If you had put up two or three dollars for them at the florist's, you would have been the proudest girl in the bunch over your present. But that's the way in this world. Some of the best things, offered without money, we do not appreciate."

"I am so glad I have found the true value of violets. Even the meadows will be more beautiful to me now."—Pittsburgh Christian Advocate.

FLAGS OF ALL NATIONS.

What boy or girl would not like to possess a booklet containing two hundred flags printed in colors? This book will teach you to recognize at once the flags of our Allies as well as of the other nations of the world. You will be able to trace, by means of these flags, the possessions of the United States, England, Germany, France and other countries. The Sunday school statistics of each country and other information are found in this book.

This little book will be just the thing for Sunday school teachers or superintendents or for public school teachers to present to their scholars as a Fourth of July gift or as a reward of merit. Any teacher or superintendent may receive a sample copy by writing to Mr. Frank L. Brown, general secretary of the World's Sunday School Association, 216 Metropolitan Tower, New York City. A special price is made of three cents per copy in lots of one dozen or more; single copies five cents each.

FAITH.

Annette Morrison Stubbs.

We shall be glad when the morning dawns
And the trying night is past,
That with never a doubt we believed our God
Would send the light at last.

We shall be glad when the morning dawns,
Our rest will be sweeter far,
That amid the clouds of sorrow and pain,
Faith shone a guiding star.

We shall be glad when the morning dawns,
And we meet our Savior's gaze,
That we trusted Him without reserve
Whether bright or dark the days.

—Zion's Herald.

MRS. GEORGE A. GUICE—AN APPRECIATION.

Mrs. Madera Costley Guice, wife of the late Rev. George A. Guice, who met a tragic death on the railroad while pastor at Bay St. Louis, was born in Jefferson County on June 30, 1850, and died at the home of her daughter, Mrs. P. B. Bell, near Brookhaven, Miss., on May 12, 1917, after an illness of three or four days, leaving two sons and a daughter to mourn her death. She died as she had lived, in the faith and favor of her risen Lord.

When ten years old she united with the Methodist Episcopal Church, South, at Old Bethel Church, Jefferson County, and was happily married to Mr. George A. Guice, a farmer near Meadville, Miss., on September 2, 1874.

Later, as a successful lawyer and State Senator from Franklin County, Mr. Guice served his State with honor and distinction. But finally yielding to a call to enter the ministry, he joined the Mississippi Conference on trial in December, 1890, and at once became one of the most faithful pastors and efficient preachers of our Church.

Sister Guice was a model wife and mother. Perhaps nowhere else did her modest Christian virtues express themselves more perfectly than in the home. No influence, possibly, contributed more to the success and usefulness of Brother Guice as a farmer, lawyer, lawmaker, pastor, and preacher than that of his consecrated wife. She loved her children with a sacrificing devotion, always giving the best she had and getting the best from them. They bless her name and revere her memory and are useful citizens because of her.

As a Christian woman, she loved her Lord, and her neighbor as herself. Her life, when health permitted, was one of ministry to those for whom Christ died. She fed the hungry, visited and comforted the sick, and prayed for the conversion of the sinner. She was devoted to her Church and counted no sacrifice too great to be made for its advancement. She loved the work of the pastorate and gave her best self unselfishly to its great work. She was a true woman of God "whom it was a privilege to know, a necessity to love, and a delight to honor."

On Sunday morning, a beautiful day—one with God's smile in every sunbeam and his touch in every breeze—we laid her to rest in the quiet cemetery at Meadville among her many friends and loved ones, to await the final resurrection. Her life was a ministry, her presence a benediction, and her death a victory. She loved and lived in 1 Corinthians 2:9. Her pastor,

CHAS. W. CRISLER.

Only Christ can influence the world; but all that the world sees of Christ is what it sees of you and me.—Drummond.

THE PERIOD.

How patient is the Per-i-od,
And oh, how nicely bred,
Because it never interrupts
Till everything is said.

—Christian Intelligencer

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

THE WORK OF THE UNIFICATION COMMISSION.

In another column of this issue of the Advocate we give the statement sent forth by the Joint Commission on Unification with reference to its recent meeting at Traverse City, Michigan.

While this formal statement is somewhat hopeful in tone, as was to be expected, we gather from it as a whole, and from other reliable information that has reached us, that nothing of very great importance was put into anything like definite shape at this meeting.

The reports upon the status of the Negro and of the supreme judiciary of the United Church were not taken up. The report on the several kinds of Conferences was consldered in part; but, if we are correctly informed, the most important and difficult features of it were postponed for consideration at the next meeting. The part of this report which most vitally affects the scheme of unification is that which deals with the numher and lines of what are called "Regional Conferences," and which thus raises the entire question of the Negro's place in the Church. If the colored members of the Methodist Episcopal Church are to be gathered into a "Regional Conference" and have representatives in the General Conference, there will have to be more than six "Regional Conferences," the number now proposed. When this point was reached the Joint Commission stopped and deferred the consideration of this portion of the report until it assembles again.

Moreover the lines of the proposed six "Regional Conferences," even if the Negro question were not involved, are matters of a very perplexing sort. When the grouping of the Annual Conferences is undertaken and old associations are sought to be broken up and novel affiliations established, there are likely to be sharp differences of opinion and much debate.

In view of all these facts, it seems quite clear that the Joint Commission in its first two meetings has made no great progress toward removing the truly obstructing difficulties and opening the way for the consummation of unification. Hence, those among us who favor union should not, in our opinion, be over-sanguine, and those who are opposed to it should not be unduly depressed. The fact is, the movement is still in an undetermined state. Nothing of vital consequence has yet been nailed down as settled. It is perfectly clear that if the scheme is ever to be worked out, the accomplishment of this end is not, at this time, in sight.

We venture to express the hope that the Joint Commission will puhlish in full at an early date all the things which it did "tentatively" with reference to the various Conferences (giving the details), and that at the earliest time possible it will set forth the number and boundary lines of the contemplated "Regional Conferences," that the Churches may know what is probably before them. Of course, we understand that what was done at Traverse City is only "tentative," but the Churches at this stage of the proceedings should know even the "tentative" proposals of the Commission in order that they may see the trend of the efforts which the Commission is putting forth.

Let matters be placed clearly before the entire Methodist puhlic, as far as they have gone. Indefinite general statements are not enough now, when our General Conference is only a few months off. It is stated that the Commission will meet the last of next January and probably sit two weeks, and it will likely take some time after its adjournment to formulate the statement that will go to the General Conference in May; so the intervening period would be wholly inadequate for the proper discussion of questions so momentous. Let the Churches now have in full the "tentative agreements," that the people may judge for themselves what progress has been made and see the direction in which things are moving. This is, in justice, due them.

One thing more: We have noted that some Methodist papers are loudly affirming that all the "tentative agreements" reached were unanimous. Undue significance should not be attached to such statements. It is well known that some of the ablest of the commissioners do not subscribe to some portions of this "tentative" program. Wise men on such bodies, especially if they are in the minority, are not given to acting decisively until issues are being definitely settled. To what extent the Oklahoma plan has been adhered to, or departed from, are questions that we will not undertake to discuss now.

SEEKING TO AMEND AN UNWISE LAW.

The New Orleans Times-Picayune in a recent issue made the following editorial utterance, which is so informing and timely that we take pleasure in reproducing it:

"A strong movement is under way in this country to secure such amendment of the Federal inheritance tax law as will allow bequests, legacies or donations for educational, philanthropic or religious purposes without subjecting them to this tax. Congress provides for a heavy duty on all legacies for public purposes, running as high as 15 per cent. Formerly such donations or legacies were exempt from this burden, as they ought to be, and only nine of the States include the tax in their inheritance laws. If it is levied it will have a discouraging effect on gifts to colleges and hospitals and to other similar purposes for the relief and benefit of the sick and suffering. The rich men of this country have been most generous with their money in this matter of the general welfare of the Nation, and its educational facilities and advantages are largely due to the liberality of these donations.

"No country is able to do as much in this way as the United States, and the figures given of these American gifts have been a wonder to Europe. Public opinion has laid down the proposition that no man of wealth shall pass away without making some provision for the country in which he has made his fortune. These gifts to public purposes amounted to $146,682,930 during 1915; to $318,599,482 the previous year, and to $199,841,442 for 1913. To put a tax on these charities and donations would discourage them and would place them in a wrong position before the people and the country. It would seriously embarrass the colleges and hospitals, which do not receive enough revenue from ordinary sources for their maintenance, but are compelled to depend on generosity from the outside. Thus it is shown that in New York City alone more than three-fourths of the income of the higher educational institutions is derived from priate benefactions, as against one-fourth from public taxation. For the Union as a whole the amount of income for colleges, universities and technical education comes half from private gifts and half from taxation and the public funds. Any action taken that will have the effect of reducing these donations will compel the closure, in part, of many institutions that offer much relief to the suffering and tend to the educatlon of the people and the uplift and advance of the country.

"This tax on donations to public purposes passed Congress without attracting much attention, and those institutions that have suffered because of it did not organize until very late. They are now making, with the assistance of friends both in and out of Congress, an effort to secure the remission of the tax, so that any one can give his money to public purposes without having to pay a heavy penalty or tax for doing so."

With this strong deliverance, we are in the heartiest accord. It is undoubtedly sound public policy for the government of a country to foster and encourage the establishment and maintenance of educational and philanthropic institutions within its bounds. Under our constitution Congress and the State Legislatures can with propriety appropriate money only to such institutions as are owned and operated by Federal or State governments, but the Nation is the beneficiary of all worthy institutions of this character and should at least refrain from placing a serious obstacle in the way of their success. Moreover, in this instance, it seems that this tax is to be universally imposed—no institution of any kind being permitted to escape.

Note particularly the following statements of our distinguished contemporary: "Only nine of the States include such a tax in their inheritance laws"....."Public opinion has laid down the proposition that no man of wealth shall pass away without making some provision for the country in which he has made his fortune." In the light of these facts, how unenviable is the position of the State of Mississippi, which has gone the whole length of absolutely forbidding bequests to an institution of any sort owned and operated by a religious denomination!

A CAUSE YOU SHOULD HELP.

We trust that none of our readers will overlook the article, "Among the Soldiers," by Rev. W. E. Thomas, which appears in this issue of the Advocate. What Brother Thomas has to say concerning the importance of proper religious work among these young men who have enlisted in the Nation's service is timely, and ought to appeal strongly to our Methodist people in this section. The proposal to present a khaki New Testament to each of them is certainly a most commendable undertaking, and the money with which to do this should be quickly forthcoming. This is a task which properly devolves not only upon the Christian people of New Orleans and Louisiana, but of this entire section of the South. Any pastor would do well to take up a collection for this cause. And let our Sunday schools and Epworth Leagues also at once lend this work a helping hand. They may feel assured that any funds sent Brother Thomas will be faithfully devoted to the end in view. If preferred, money for this purpose may be sent through the New Orleans Christian Advocate.

PERSONAL AND OTHER NOTES.

Rev. J. G. Johnson, of Black Hawk, Miss., recently assisted his brother, Rev. A. P. Johnson, in two successful meetings in Oklahoma. Brother Johnson is this week conducting a series of evangelistic services at Black Hawk.

Mrs. R. H. Harper, of New Orleans, Second Vice President of the Woman's Missionary Society of the Louisiana Conference, is at Lindsay, La., where she will remain for several weeks. Correspondents should address her there.

The following friends, whose kindness has not been mentioned elsewhere, have favored us with two or more subscriptions to the Advocate within the past few days: Rev. O. L. Savage, Webb, Miss., 3; Rev. P. F. Luter, Acona, Miss., 2; Dr. J. M. Brown, Haughton, La., 4.

Sister Saunders, the wife of Rev. W. H. Saunders of Fernwood, Miss., went to Newton, Miss., a few days ago to be with her mother, who was reported to be seriously ill in a sanitarium there. We trust that the condition of the stricken one has improved since this message reached us.

At the recent meeting of presiding elders of the Alabama, Louisiana, and Mississippi Conferences, Rev. H. W. May, of the Lafayette (La.) District, was chosen chairman. This was a distinction that was well merited. Brother May has made a notably fine record in this responsible office.

Rev. J. H. Brooks, of Senatobia, Miss., recently assisted Brother Fikes in a revial meeting at Branch, La. While Brother Brooks was rendering this service, his accomplished young wife and sweet baby daughter went on a visit to Mrs.

Brooks' parents, Rev. and Mrs. Jaco, of Lexington, Miss.

Concerning his charge, Rev. R. G. Halling, of Greenwood Springs, Miss., writes: "The work throughout the circuit is moviug along smoothly, and the prospect is that we will close the year with a good report. We have had good rains, the crops are lookiug well, and our people are now in good spirits."

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, writes: "Rev. W. M. Campbell, of Shelby, Miss., is the second man in the Conference to send in a check to cover his educational assessment." Good for Brother Campbell. Let others do likewise.

After tarrying a while at the Seashore Campground, Rev. and Mrs. H. G. Roberts of Coldwater, Miss., have been spending some days in New Orleans. Brother Roberts was given a month's vacation by the excellent people whom he serves. These esteemed itinerants paid the Advocate office an appreciated call a few days ago.

The following dispatch from Tylertown, Miss., appeared in the Times-Picayune last week: "A series of revival services will be begun at the Methodist Church here next Sunday, July 15, to continue for about two weeks. The pastor, Rev. H. A. Gatlin, will be assisted in this meeting by Dr. A. C. Holder, of Shreveport, La."

Dr. I. W. Cooper, President of Whitworth College, spent last Friday in New Orleans. Dr. Cooper is scheduled to preach at the Crystal Springs (Miss.) Chautauqua on Sunday, July 22—the 25th anniversary of its founding, with which he had much to do. We predict that his message on that interesting occasion will be well worth hearing.

We regret to learn that Rev. A. Joe Beasley, our pastor at Houlka, Miss., has illness in his home. We hope that it will be of brief duratiou. Brother Beasley reports that he is having a successful year in his work. His letter brought us an account of the Aberdeen District Conference, which reached us too late for this issue of the Advocate, but which will appear next week.

From a business letter from Rev. O. L. Savage, of Webb, Miss., we take the following: "We have just closed a good meeting at Glendora, Miss., during which there were 3 accessions on profession of faith and 4 by certificate. There was not a dull service from start to finish. Rev. W. L. Graves, of Montpelier, Miss., was with me, and my people were delighted with his work."

After addresses by Mr. Vic Fulton, Mr. O. A. Wright, and Dr. S. A. Steel, the pastor, on Sunday, June 17, our First Church congregation at Shreveport, La., gave $500 for Red Cross work. The Messenger, a local monthly published by this Church, contains as "a Roll of Honor" the names of those from among its members who are in the United States Army and Navy—45 in all.

A correspondent writes that last Sunday was a fine day with our First Church at Baton Rouge, La. There was an excellent attendance at Sunday school, and large congregations waited upon the public ministry of the Word at both the morning and eveuing hours. Pastor Battle preached with unction, and there were 3 accessions to the Church, one of them ou profession of faith.

Rev. L. E. Crooks, of Selma, La., writes as follows: "I have planned a revial meeting with a view to haviug it embrace the first and second Sundays in August, and I should be glad to hear from some of the brethren who could be with me at that time. Let them write me at once." Brother Crooks' letter brought us 2 subscriptions to the Advocate, for which we extend to him our thanks.

A friend writes us that at the late meeting of the Joint Commission at Traverse City, Michigan, Bishop John W. Hamilton paid Bishop Hoss, who was absent, a beautiful tribute, saying among other things, as our correspondent remembered it: "He is perhaps more widely known among Methodists than any other living man; in fact, he is the leader of world-wide Methodism." Our Church is, indeed, fortunate to have so majestic a General Superintendent, and well may she hearken to his wise counsel.

Rev. R. H. Harper, the brilliant young pastor of the Parker Memorial Church of this city, spent the latter part of last week at Lindsay, La. The Editor acknowledges himself greatly indebted to Brother Harper for assisting in getting out the two preceding issuues of the Advocate, while, for about two weeks, he was in Central Mississippi looking after personal business and getting a little rest. It does not need to be said to those under whose eyes those numbers of the Advocate came that Brother Harper's work was of a high order. He wields a gifted pen.

Do not miss the communication entitled "The Mary Werlein Mission," from the pen of Rev. W. E. Thomas, the consecrated young pastor who has that work in charge. Such statements as he makes can hardly fail to find an echo in every Christian heart. Surely some way should be found to meet more adequately the conditions which he so appealingly sets forth. It would undoubtedly be a monumental and enduring work if some man or woman of means would lead the way toward the establishment of a "Rescue Home" for fallen women in this greatest city of what is properly termed the South. Here is an open door to a service that would outlast the stars.

SHALL WE THROW OFF ALL THE NEGROES FOR SOME OF THE NEGROES?

Some of the editors of Northern Methodist papers seem to consider that the incorporation of the Negro members of their Church into the proposed unified Methodist Church in the United States involves the very essence of Christian principle, and that opposition to this plan by any Southern editor is an absolutely ungodly thing. The Editor of the Christian Advocate of Pittsburgh, Penn., for example, goes so far as to deny our Church a place among the catholic Churches of the world unless we consent to follow the plan of his Church and renounce the plan of our Church which we have followed since 1870. (Such also is the import of some recent heated utterances by Bishop Quayle.)

These esteemed editors overlook an important fact which is worthy of consideration. That fact is this: In the Methodist Episcopal Church there are no more than 350,000 Negro members, whereas there are nearly 2,000,000 Negro Methodists in the United States. About 50,000 of their members are found in the States of Delaware, New York, and Illinois and the District of Columbia. Not more than about 300,000 are found in the Southern States.

It is evident that Negro Metbodists in affiliation with white churches are not successful among their own people, even when supported by large funds for educational missionary enterprises sent to them from the North.

Why now should the small number of Negro members of the Methodist Episcopal Church have a preferred claim upon the white Methodists of America?

Why should we of the Methodist Episcopal Church, South, be called upon to throw off the membership of the Colored Methodist Episcopal Church in America—a Church which we organized and which we have been aiding for over forty years—and take to our arms a small body of Northern Methodist Negroes in preference?

If our Church were united with the Northern Church, an assessment would doubtless be laid upon all the Annual Conferences, and through these Conferences upon every pastoral charge in the South, for the support of the Freedman's Aid Society." The collections from such an assessment would be devoted to the support of tho colored membership of the Methodist Episcopal Church.

Would it be right for our Church to withdraw its aid from the Colored Methodist Episcopal Church in America, and through the Freedmen's Aid Society bestow its funds upon the comparatively small membership of the Methodist Episcopal Church? Would this be doing our duty by the whole number of Negro Methodists in the South? The Secretary of The Freedmen's Aid Society of the Methodist Episcopal Church is I. Garland Penn, a Negro layman.

How do the advocates of "union at any cost" think our people would respond to an assessment sent out for his Society by Secretary Penn? Do they think the response upon the part of the people to such an assessment as would be laid for the Freedmen's Aid Society would be very great? Do they imagine that if unification were accomplished our Northern brethren would hesitate to lay an assessment upon the united Church for the support of their Freedmen's Aid Society?

This whole matter of unification is not a thing to be settled by unthinking sentimentality. It involves a great many elements of both principle and policy, and, such being the case, a mere wave of the hand will not remove all difficulties.

"When Christ comes into a heart, the light of His presence shows up each dark, sinful corner in it. Then comes the choice—shall sin go, or shall we lose the light?"

SHOULD BE STOPPED.

The Central Christian Advocate (Kansas City) makes the following observation:

"It is noticeable that Congress is still making appropriations to Catholics for the maintenance of their Indian schools. This abuse of Federal patronage in behalf of sectarian institutions has been fought out time and again in Congress. Particularly during the rule of President Grant this un-American thing was thought to be abolished. None the less, it still persists, and is a perennial fracture of the principles upon which the Republic rests."

When once the Romish Church gets any governmental favor, she is not easily stripped of it. With the St. Patrick's Thanksgiving mass being accorded at least a semi-official recognition by the attendance in official regalia of high public officers and foreign diplomats, the influence of Roman Catholicism at Washington does not seem to be on the wane. Apparently all political parties are anxious to win favor at the hands of this great ecclesiasticism, which is said to control an immense number of votes. The Protestants of the United States should note these things and exert their influence against them. We need no national Church in this country, nor anything approximating one.

AMONG THE SOLDIERS.

The recruits for the regular army have been coming to Jackson Barracks, New Orleans, on an average of something near 900 a month, but now that the draft system is to go into effect the number will be largely increased.

These boys are from all sections, the greater percentage from Louisiana and Mississippi. They are uprooted from all former environments and associations and naturally that feeling of homesickness and lonesomeness that comes to us all when we are separated from those we love comes to them.

It has been a long time since I preached to a company of men that are as receptive and appreciative as they are. They eagerly receive the New Testaments bound in khaki with which we have been trying to supply them.

The American Bible Society has been forced to raise the price on these testaments to $30 per hundred. I am making a plea to the churches and to individuals to help in this great work. It is an opportune time to sow the Word, which the Lord said should not return unto him void.

Another feature that adds tremendously to this opportunity of rendering first aid is the personnel of the officers in charge of this important post. I do not believe there can be found within our army a commanding officer and staff who are more interested in the welfare of their men than Major Cook and his corps. Major Cook is a man of rare ability as an officer, and has a great heart that is personally interested in his men

Lieutenant Bundy, who has charge of affairs at the Post, is a young man who is talented and vitally interested in every detail that will add to the comfort and moral uplift of these, our own young men.

Captain Edwards and Captain Ashbridge are both men of strong character and ability.

Naturally, with men of this type at the head, it is encouraging to the newly enlisted to start right. Will you not respond to this call by sending me a remittance for this urgent work at once?

W. E. THOMAS,
Pastor Mary Werlein Mission.
815 St. Charles Street, New Orleans, La.

All Christians need to know, and hold in contemplation, that suffering is not an incident of life here, but an essential culture. God cannot revive His own by any other means. Even His Son had to meet this criterion.—Watchman and Truth.

Find your purpose and fling your life out to it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

Prescott, Ark.

Fendrich-Mason Institute [illegible]

R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

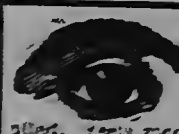
NOT EQUIPMENT, BUT THE MAN MAKES THE DIFFERENCE IN SCHOOLS.

A man in whom you can trust your boy with absolute confidence is Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tennessee.

During the past twenty-five years Mr. Morgan has built up this training school for boys around his own long experience, and his study of boy nature, and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable manly, successful life. He has chosen his faculty, equipped his school and ordered its courses with one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bellbuckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close personal relations with his boy students, his attention to their work, their talents, their special needs, has given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a $15,000 building as an addition to his school.

A postal card to Mr. L. L. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.



Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or granulated lids. Don't smart or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and win a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 111 E. Twenty-eight St.,
E. L. Gould
St. Louis, 4122 Westminster Ave.,
W. H. Valentine
Atlanta, Forsyth Building,
W. F. Hightower
Chicago, 1543 Tribune Building,
J. H. Rigour
Asheville, N. C., 421 Biltmore Ave.,
G. H. Lipon

Obituaries.

Obituaries of over 200 words a space will be published free of charge. All over 200 words count a line for it. In the case of a child, under the words and it is to send the address of parent, who be written. This will save trouble of unnecessary correspondence. Obituaries will without exception count them to other than 200 words. No names must be mentioned. Address communications and subject to be made this in advance.

On June 11, 1917, as the sun was setting in the golden west, Miss BEATRICE HENDERTON, of Ima, Miss., entered the rest, and her spirit went back to Him, Who gave it. When young she gave her heart to God and joined the Methodist Church. She was a faithful Sunday school attendant and was always ready to work for the cause of Christ. She was a faithful mother to her mother's two little girls who are again left motherless. She was patient and cheerful in her last sickness, and her home-going was like the peaceful setting of the sun in a clear sky. She left a father, a mother, two brothers and two sisters to mourn their loss. The world was made better for her having lived in it. May the Lord comfort the ones who are so sadly bereaved.

ONE WHO LOVED HER.

ROBERT CHILDEROT PORTER, son of Rev. Childeroy Porter, late of the North Mississippi Conference, died on June 19 in a hospital in Temple, Tex. While on duty as postmaster at Gainesville, Texas, May 14, he was fatally burned by the explosion of a tank-car of casing-head oil, alleged to have been shipped as a non-explosive oil in a common tank at a much higher freight rate. During a month of pain and struggle he was hopeful, cheerful, and patient in his suffering. Mr. Porter was born in Brooksville, Miss., on March 4, 1871. He joined the Church in Gainesville about two years ago. The change which expressed itself in church membership was genuine, and his pastor, as well as others, testifies to the right living and worth of the man. He leaves a wife and one child—Childeroy the third—a boy full of promise, and devoted with a peculiar attachment to his father. Besides, he leaves a mother, two sisters, and three brothers. The friends of Sister Porter and the children will pray for them in their grief.

Starkville, Miss. JOHN PARK.

CHILDREN'S DAY.

I want to urge all the pastors of the North Mississippi Conference to see to it that the offering taken on Children's Day is sent to the treasurer right away. The Board had to borrow money to begin the year's work and the Children's Day offering is badly needed to keep things going.

Respectfully,
E. S. LEWIS,
Oxford, Miss. Treasurer.

PROF. TOWNSEND COMMENDED.

The resignation of Prof. H. E. Townsend as superintendent of the Sunday school of our church at Simsboro has been received with expressions of regret among our people, and the members of the Sunday school recently adopted the following resolutions:

Resolved, That the Sunday School at Simsboro, La., accepts the resignation of Prof. H. E. Townsend as superintendent with extreme regret, and that it does so with extreme loss.

Resolved (2), That the Sunday School hereby gives expressions of appreciation of the devoted service that Prof. Townsend has rendered our church and Sunday School during the four years of his serving, as an able and conscientious Christian leader. Our prayers will be for his health, happiness, and a long life of fruitful labor in the Master's vineyard.

Resolved (3), That we believe we voice the sentiments of the entire community in which Prof. Townsend served as the faithful and untiring Principal of the Simsboro High School in expressing the hope that the high ideals and Christian principles which were ever before his pupils may come to exist in our Parish and throughout the entire State and that we may have Christian teachers both in our public schools and Sunday schools.

Respectfully submitted,
Signed: Mrs. A. J. Thomas, Mrs. J. A. Turnage, Mrs. Effie Pace.

THE MONROE DISTRICT AND THE LOYALTY SCHOOL

Five of the ministers from this district attended the Loyalty School at the Seashore Campground.

Rev. T. J. Miller of Lake Providence taught two classes—one in sight and another in Evidences of Christian Experience. He has been a regular attendant and an enthusiastic supporter of the School. This year he was honored by being placed on the Board of Directors.

Rev. J. L. Lay, of Talbom, passed successfully the entire second year course. He established a record for being a painstaking student.

Rev. J. A. Ray the popular pastor of Wilson, was favored with a month's vacation by his people. He said that the lectures were great and that he intended to return next year in his auto.

Rev. W. J. Woodward, of Oak Grove, entertained the District Conference so hospitably that all the rest his people favored him with a trip to the Seashore. In addition to enjoying the lectures, he proved himself a skilled disciple of Sir Isaac Walton.

The preaching after caught the Third-Year Class in "Building the Kingdom" and the "Life of William Tindale."

At the District Conference thirty-three dollars was raised for the running expenses of the school.

ALBERT S. LUTZ.

FORGETFULNESS OF SELF.

Not when we are determined, come what may, to have a pleasant and a happy life are then is the reveal of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self and the struggle to be true to what is highest, though the morning break without a glimpse of blue, and the path be through the valley of the shadow. The one sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time, is the sure harbinger of dreary days. It is when we have the courage to forget all that, and to lift up our hearts to do the will of God, that, like a swallow flashing from the eaves, happiness glances out with glad surprise.—C. H. Morrison.

Coarse Hair

doesn't become you and it is as manly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

"Some men are counting upon getting to Heaven because they have never been in jail."

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2183
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

IT'S TIME TO GO
NORTH
—to the cool resorts of the "Land of the Sky," Great Lakes, Atlantic Seaboard, Canada, New England or wherever comfort calls.
Low Round-Trip Summer Tourists' Tickets
Long Return Limits, Liberal Stopovers
— VIA —
Southern Railway System
Ask for "Land of the Sky" or "Where to go this Summer" folder. Mail a post card to-day.
G. C. KELLEHER,
Assistant General Passenger Agent
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
708 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.
Write nearest Representative or the Undersigned. Always glad to serve you in any way.
Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.
When you route your Shipments via L. & A. Ry. they are given attention and hurried through.
F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Blodgett, at Benmore, July 21.
Richton, July 22, 23.
Hattiesburg, Broad Street, 11 a.m., July 29.
Hattiesburg, Court Street, 8 p.m., July 29.
Hattlesburg, Main Street, Aug. 5.
Collins, at Collins, Aug. 11, 12.
Seminary, at Eminence, 11 a.m., Aug. 13.
Leakesville, at Clark's Chapel, Aug. 18, 19.
Mount Olive, at Okohay, 11 a.m., Aug. 23, 26.
Taylorsville, at Hebron, 11 a.m., Aug. 24.
Williamsburg, at Santee, 11 a.m., Aug. 29.
Lucedale, at Crossroads, Sept. 1, 2.
Prentiss, at Mt. Zion, 11 a.m., Sept. 5.
Sumrall, 7:30 p.m., Sept. 5.
Oloh, at Oak Grove, 11 a.m., Sept. 7.
Magee, at Pinola, Sept. 8, 9.
Silver Creek, at Oakvale, Sept. 10.
Purvis, Sept. 16, 17.

W. B. JONES, P. E.

Port Gibson Dist.—Third Round.

Fayette, at Fayette, July 22, 23.
Anguilla, at Murphy, July 26, 27.
Rolling Fork, at Carey, July 29, 30.
Port Gibson, Aug. 2.
Rocky Springs, at Carpenter, Aug. 5, 6.
Hermanville, at Sarepta, Aug. 7, 8.
Harriston, at Rodney, Aug. 12, 13.
Utica, at Cayuga, Aug. 18, 19.
Mayersville, at Fitler's, Aug. 26, 27.
Oak Ridge, at Bovina, Sept. 1, 2.
Vicksburg, Gibson Memorial, Sept. 2, 3.
Washington, at Mars Hill, Sept. 4, 5.
Nebo, at Cool Springs, Sept. 8, 9.
Roxie, at Hamburg, Sept. 16, 17.
Gloster, at Mt. Olive, Sept. 18.
Centreville, at Macedonia, Sept. 23, 24.
Natchez, Sept. 31-Oct. 1.

W. B. SHARBROUGH, P. E.

Meridian Dist.—Third Round.

Waynesboro Ct., at Pleasant Grove, July 21, 22.
Waynesboro, July 22, 23.
Meridian, at Poplar Springs, July 29, 30.
Meridian, at East End, July 29, 31.
Enterprise and Stonewall, at Concord, Aug. 4, 5.
Pachuta, at Porto Rico, Aug. 6.
DeSoto, at Hopewell, Aug. 11, 12.
Clarke Ct., at State Line, Aug. 13.
Scooba, at Wahalak, Aug. 15.
DeKalb, at Marvin, Aug. 26, 27.
Moscow, at Shiloh, Sept. 2, 3.
Shubuta, Sept. 9, 10.
Matherville, at Salem, Sept. 9, 10.
Meridian, Seventh Ave., Sept. 16, 17.
Meridian, Hawkins Memorial, Sept. 16, 18.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Lumberton, 8 p.m., July 20.
Poplarville, July 22.
Moss Point, 8 p.m., July 25.
Escatawpa, at Orange Grove, 11 a.m., July 26.
Back Bay and Wolf River, at Finly, 11 a.m., July 27.
Carrier and Picayune, at Picayune, July 28, 29.
Gulfport Seaman's Bethel and Mission, at Wesley House, 8 p.m., Aug. 1.
Saucier and Lyman, at Poplar Head, 11 a.m., Aug. 2.
Mentorum, at Pine Grove, Aug. 4, 5.
Brooklyn and Bond, at Brooklyn, Aug. 12.
McIlenry and Howison, at Howlson, Aug. 19.
Wiggins, 8 p.m., Aug. 22.
Poplarville, 3 p.m., Aug. 24.
Long Beach, Aug. 26.
North Gulfport and Mississippi City, at ———, Sept. 2.
Pascagoula and Ocean Springs, at ———, Sept. 9.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Satartia, at Wesley Chapel, July 21, 22.
Lintonia, at Anding, July 22, 23.
Floyd, at Dover, July 23, 24.
Madison, at Pocahontas, July 28, 29.
Jackson, Millsaps Memorial, July 29, 8 p.m.
Florence, at Richland, Aug. 4, 5.
Harrisonville, at Mt. Pisgah, Aug. 11, 12.
Bolton, at Brown's Wells, Aug. 18, 19.
Terry, at Forest Hill, Aug. 25, 26.
Jackson, Galloway Memorial, Aug. 29.
Jackson, Capitol St., Aug. 28.

J. M. MORSE P. E.

Newton Dist.—Third Round.

Bay Springs, at B. S., July 21, 22.
Chunky, at Chunky, July 28, 29.
Philadelphia, August 3, 5.
Neshoba, at Mar's Hill, Aug. 4.
Homewood, at Gasque Chapel, Aug. 9.
Raleigh, at Boykin, Aug. 10.
Trenton, at New Prospect, Aug. 11, 12.
Clarksburg, at Lodebar, Aug. 15.
Shiloh, at Forest Hill, Aug. 16.
Rose Hill, at Hopewell, Aug. 21.

W. L. LINFIELD, P. E.

Brokhaven Dist.—Third Round.

McCall's, at Bethel, July 21, 22.
East and South McComb, at Bethany, July 29.
McComb—Centenary, July 29, 30.
Monticello, at Omar, Aug. 4, 5.
Pleasant Grove, at Tilton, Aug. 11, 12.
Wesson, at Beauregard, Aug. 18, 19.
Brookhaven, Aug. 19, 20.
Summit, at Muddy Springs, Aug. 25, 26.
Magnolia, Aug. 26, 27.
Scotland, at Galatia, Aug. 31.
Topisaw, at Holmesville, Sept. 2.
Barlow, Sept. 8, 9.
Bogue Chitto, at Bogue Chitto, Sept. 16, 17.
Meadville, at Beulah, Sept. 22, 23.
Adams, at Ebenezer, Sept. 29, 30.
Bayou Pierre, at Pleasant Ridge, Oct. 6, 7.
Hazlehurst, Oct. 7, 8.

J. T. LEGGETT, P. E.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.—Adv.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

1793 — 1917

PRESIDENT WILSON speaks of **Bingham Military School**, Box B, Asheville, N. C., Col. R. Bingham, Supt. as follows:—**THE WHITE HOUSE, Washington, June 29, 1916.—It gives me great pleasure to express my admiration for Bingham School. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it.** (Signed) **WOODROW WILSON.**

125th year begins September 12th, 1917.

"WORK WINS" NEARLY $100000 WON IN SCHOLARSHIPS — STARKE'S UNIVERSITY HOME SCHOOL

Individual attention—Intensive and thorough.

The University Home School (*Founded 1887*)

Steam Heated Dormitory; Ample Playgrounds.

If you believe in "Books First—Athletics Second" write now for catalogue.

J. M. STARKE, Montgomery, Ala. *Session opens Sept. 12.*

MARION COLLEGE And School of Music *for* YOUNG WOMEN

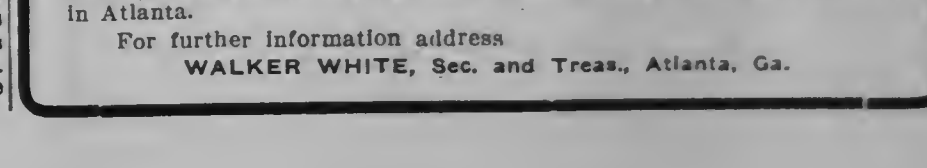
An old College with a record for service. Recognized as a Junior College by the State Board of Education of Virginia.

Does four years of High School and two years College work. Teachers are specialists, trained in the best universities of America and Abroad. Mountain climate, altitude 2140 feet. Modern buildings, spacious grounds. Freestone mountain spring water. Christian environment. Moderate expenses. Many rooms taken. Write for reservation at once.

E. BROWN COX, President, Marion, Virginia.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses A. B. and A. M. Four laboratories, library, astronomical observatory, modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool; large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 624, from 35 states and foreign countries. For catalogue and book of views illustrating student life address WILLIAM A. WEBB, President, Box 23.



MARTHA WASHINGTON COLLEGE

SIXTY ONE YEARS' distinctive leadership in education of Young Women.
THOROUGHNESS of instruction, Christian culture and refinement, healthfulness of climate a pleasant home-life in a cultured community of interesting historical associations.
FULL COLLEGIATE, literary and science courses leading to Bachelor of Arts degree, fourteen units required for entrance. Two years Academy.

SCHOOLS OF MUSIC, Art, Expression, Home Economics offer courses leading to certificates and diplomas.
BUILDINGS, five modern brick, connecting, steam-heated, electric lighted. Modern Gymnasium.
Next Session opens Sept. 19th, 1917.
Rates are moderate. Address

SAMUEL DISMUKES LONG, D. D., PRESIDENT,
ABINGDON, - - VIRGINIA.

Emory University

ATLANTA, GEORGIA

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law

Fine Buildings **Spacious Grounds**

In School of Liberal Arts are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

School of Theology offers full and varied courses leading to degree of B.D. Library contains famous "Thursfield Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States.

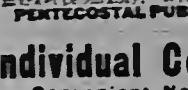
The Law School offers unsurpassed advantages. Large library containing State and Federal courts reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL.B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., Atlanta, Ga.

That Unpublished Book of Yours
We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.
PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Individual Communion Cups
Convenient, Noiseless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with guarantees sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N.Y.

Over 30,000 CHURCHES use

THOMAS INDIVIDUAL COMMUNION SERVICE
The Cleanly Sanitary Method.
Send for catalog and Special offer. Outfits on Trial.
THOMAS COMMUNION SERVICE CO., Box 477 LIMA, OHIO

Will Keep You Well

When you get a terrific sick headache, become constipated or have any stomach or liver trouble, a dose or two of
Granger Liver Regulator
will put you in good shape. It is a purely vegetable preparation, non-alcoholic and acts pleasantly and effectively.
Concord, N. H., Jan. 17, 1917
I was sick six months last year and the Doctor told me to go to Florida. I got some Granger Liver Regulator in Florida and it did me good. I brought four boxes home with me and now I am feeling a great deal better.
(Signed) R. J. Rowland
Sold by all druggists—25c a box
Granger Medicine Co., Chattanooga, Tenn.

WHEN IT COMES BE PREPARED

Insurance the only safe-guard possible against such destruction.
THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY
—**The Methodist Mutual**—SERVES AND SAVES Methodism and is now rendering a greater service than ever. In successful operation since 1908.
Insures against **Fire, Lightning** and **Windstorm** AT COST. No assessments; easy annual payments; legal reserve for protection of policy holders same as stock company. No agents. Deal direct. Write for particulars to
HENRY P. MAGILL, Sec't'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

THE KNIFE ABOLISHED
Great Discovery of Famous Eye Specialist Saves Operation
The remarkable success of magic Opthalmin Absorbent makes it no longer necessary to undergo a painful, expensive and uncertain operation for Cataracts, Chronic Granulations, Lid Tumors, Corneal Ulcers and other eye troubles of like nature.
This truly wonderful remedy quickly and surely **absorbs** the foreign growth, and has restored the sight of persons nearly blind for years.
Opthalmin Absorbent is a pure vegetable compound, guaranteed to be perfectly harmless, and can be used with absolute safety in all eye ailments. It quickly heals Watery Eyes, etc., tones up the weakened blood vessels and improves the nutrition of the eyes.
CATARACT BLINDNESS
can be prevented if taken in time. The first symptoms of this dread disease are very mild and deceptive. Delay may mean blindness or the knife. When the vision begins to fail and things look hazy, use **Opthalmin** and guard against serious affliction. Full description of this great remedy, what it has done for others, and valuable book on the care of the eyes sent free to anyone who will write to the
Dr. C. Sherwood Co. 354 Church St., Elmira, N. Y.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

CONTINUE THE WARFARE.

Are we going on unto perfection? If so what progress are we making? Perceptibly none? Just drifting? Just going forward and slipping back again? Beware lest your soul accommodate itself to the presence of sin in your life as a necessity as our physical nature comes to live in the presence of the germs of dread disease. If we consent to the presence of sin without striving, without repentance, without grief, or if we lower the standard of perfection till it is within our reach, we are guilty of errors which have their roots in bitterness, and will harvest lifelong regrets.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Oak Grove, at Floyd, July 21, 22.
Mer Rouge, at Bon Idee, July 24.
Bastrop, at Beekman, July 28, 29.
Mangham, at Little Creek, July 30.
Waterproof, at Wesley, Aug. 5.
Winnsboro, at Boeuf Prairie, revival, Aug. 7 to 12.
Brooklyn, revival, Aug. 14, 15.
Farmerville, at Marion, Aug. 18, 19.
Calhoun, at D'Arbonne, revival, Aug. 21.
Columbia, at Grayson, Aug. 25, 26.
Ouachita Mission, Aug. 27.
Richland, Sept. 1, 2.
Rayville, p. m., Sept. 2.
ALBERT S. LUTZ, P. E.

Lafayette Dist.—Third Round.

Evangeline, at Bethel, July 20.
Opelousas, July 21, 22.
Eunice, 8 p. m., July 22.
Gueydan, 11 a. m., July 29.
Crowley, 8 p. m., July 29.
Vinton, Aug. 4. 5.
Jennings, 8 p. m., Aug. 5.
Abbeville, Aug. 12.
Lake Charles, 11 a. m., Aug. 19.
Lake Arthur, at Bell City, 8 p. m., Aug. 19.
Melville, at Palmetto, 8 p. m., Aug. 26.
Houma, 8 p. m., Aug. 30.
Lafourche, at Bourg, 8 p. m., Aug. 31.
Lockport, at Raceland, Sept. 2.
HARRY W. MAY, P. E.

Alexandria Dist.—Third Round.

Bon Ami and Carson, at Bon Ami, a.m., July 22.
De Ridder, p.m., July 22.
Longville, at Dry Creek, July 23.
Oberlin and Reeves, at Longleaf, July 25.
Bunkie, at Bay Hill, July 27.
Glenmora and McNary, at Glenmora, July 29.
Oakdale, July 30.
Standard, at Harrisonburg, Aug. 4, 5.
Provencal, at Shady Grove, Aug. 8.
Elizabeth, Aug. 12.
Natchitoches, Aug. 14.
Pollock, at Zion, Aug. 18, 19.
Lecompte and Cheneyville, at L., Aug. 21.
Jena and Jonensville, at Jena, Aug. 22.
Trout and Goodpine, at Trout, Aug. 23.
Selma and Rochelle, at Fellowship, Aug. 25, 26.
Fullerton, Aug. 27.
Alexandria, Sept. 3.
BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.

Pinegrove, at Pine Ridge, Sat., July 21.
Kentwood, at K., Mon., July 23.
Franklinton Ct., at Fisher, Sat., July 28.
Franklinton, at F., Mon., July 30.
Denham Springs, at Palmetto, Sat., Aug. 4.
Baton Rouge, Mon., Aug. 6.
Keener Memorial, Wed., Aug. 8.
Baker, at Deerford, Sat., Aug. 11.
Wilson, at W., Sat., Aug. 18.
Zachary, at Ethel, Mon., Aug. 20.
Greensburg, at Pine Hill, Fri., Aug. 24.
Olive Branch, at Oak Grove, Sat., Aug. 25.
H. W. BOWMAN, P. E.

Ruston Dist.—Third Round.

Bernice, July 21, 22.
Plain Dealing, July 28, 29.
Ringgold, Aug. 4, 5.
Ruston, Aug. 6.
Gibsland, Aug. 12.
Jonesboro, Aug. 15.
Blenville, Aug. 19.
Elmore, Aug. 24.
Sibley, Aug. 26.
Minden, Aug. 26.
Cotton Valley, Aug. 31.
Haynesville, Sept. 2.
Athens, Sept. 9.
Homer, Sept. 9.
Arcadia, Sept. 10.

The District Conference will meet at 3 p. m. Tuesday, July 17, 1917, in the town of Winfield, and will probably adjourn on Thursday at noon in time for the delegates to leave on the early afternoon trains.
J. M. HENRY, P. E.

Shreveport Dist.—Third Round.

Zwolle, at Prospect, July 21, 22.
Many, at Many, July 22, 23.
Shreveport, First Church, a.m., July 29.
Texas Ave., p.m., July 29.
Noble, at Benson, a.m., Aug. 4.
Grand Cane, at Keithville, Aug. 5.
Anacoco, at Neame, Aug. 11, 12.
Pelican, at Bethel, Aug. 18, 19.
Leesville, p.m., Aug. 22.
South Mansfield, at Ebenezer, p.m., Aug. 26.
Mansfield, p.m., Aug. 26.
Belcher, at Dixie, Sept. 2, 3.
Ida, at Ida, Sept. 9.
Pleasant Hill, at Beulah, Sept. 15, 16.
Mooringsport, Sept. 23.
C. D. ATKINSON, P. E.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.—Adv.

RUB-MY-TISM
•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc.•**Antiseptic Anodyne,** used internally and externally.•Price 25c.

On dressers and Mantels, Under Beds And Behind Trunks, in Grips And Hip-Pockets--Sweet Dreams

Sweet Dreams—everywhere.
The folks at home keep it on mantels and dressers, under beds and behind trunks. The frequency of netless beds demands that the traveler keep it in his grip. And it's only the fisherman who hasn't yet heard that doesn't slip a bottle in his hip-pocket.
Sweet Dreams is a very wonderful mosquito remedy, and just a few more people are learning this every day.
And Sweet Dreams would appreciate your giving it a trial.
Every Store; Every Town.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea (hot)	*1 cupful* (5 fl. oz.)	*1.54*
Green tea (cold)	*1 glassful* (8 fl. oz. exclusive of ice)	*2.02*
Coca-Cola (fountain)	*1 drink, 8 fl. oz.* (prepared with 1 fl. oz. Syrup)	*1.21*
Coca-Cola (bottlers)	*1 drink, 8 fl. oz.* (prepared with 1 fl. oz. Syrup)	*1.12*

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

J1

A VISIT TO COFFEEVILLE, MISS.

For two months this year I have been busily engaged in Sunday school work, being the Sunday School District Secretary for the Sardis and Holly Springs Districts. The work has been made pleasant by the hearty co-operation of the genial pastors with whom I have labored. Possibly no day has brought more of good things to me than the Sunday recently spent in the historic town of Coffeeville with that cultured people and their inestimable pastor, whose assidnous efforts have been crowned with such signal results.

Last year the boll weevil destroyed the cotton crop and the rain deluged the corn and hay, but, like a true philosopher, Brother Storment kept his head above the waves of disappointments and adversities, his heart burning with love for his church and his faith riveted in the eternal promises of God. Thus he went about his work and accomplished that which seemed impossible. The old church, with its inadequate equipment, has been transformed into a beautiful modern building, with spacious Sunday school rooms. An elegant building, ideally located, has been purchased, and soon the pastor and his family will be pleasantly domiciled in one of the most comfortable and attractive parsonages in North Mississippi. These are some of the expressions of material development which signify a deeper consecration of church life.

On Sunday morning, though the weather was extremely warm, the Sunday school attendance was large and the services unusually interesting. At the 11 o'clock hour the pastor delivered a great sermon to a crowded house. The sweltering temperature of the afternoon did not enervate the spirit of the people, for at 8 o'clock the house was again crowded. In the afternoon, in a pleasant grove not far from Bryant, Miss., an appreciative audience had assembled to listen to a sermon by Brother Storment, who was in his happiest mood and who brought the hungry crowd an inspiring message from the words, "Ye are the salt of the earth." J. R. BRINSON.

Byhalia, Miss.

REVIVAL AT MERIDIAN, MISS.

Dear Mr. Editor: It gives me great pleasure to forward to you a report on the city-wide revial campaign that comes to a close here Sunday. Rev. Burke Culpepper and his party, Prof. Harold R. Coffin and Mr. George Tucker, have held the most far reaching revival that this city has seen in twenty years or more. All of the churches (17) and the Y. M. C. A. united in the campaign. Some remarkable services were held in the shops, at the factories, and on the streets, and there were hundreds of prayer meetings all over the city. The tent seated 5200, but a conservative estimate, taking the throng that was on the outside, fixed the number attending night services at 8000 or 10,000. Professor Coffin had a splendid chorus of 350 voices, and Mr. Tucker specialized in working with the railroad men, conducting noon services, etc. The campaign song, "He Included Me," was used all over the city, and it was greatly blessed of God in touching those who never go to church. Many were turned to God as a result of this wonderful campaign. The churches have received a new life and have become quickened, and the city's morale is much better. One of the features of the campaign was that Evangelist Burke Culpepper gave his entire Free Will offering away to be divided between the Red Cross Society, the Y. M. C. A., and a local Tuberculosis Hospital.

The future engagement of the Culpepper party are: Lonoke, Ark., August 1-15; Murry, Ky., and Ellzabeth City, N. C. Respectfully,

H. R. RICHARDS,
Religious News Reporter.

MEMORIAL TO GOVERNOR SHANDS.

At the conclusion of the regular session of the Rayne Memorial Sabbath School Sunday morning, July 15, Superintendent J. R. Westerfield summoned the members of the adult, senior and junior departments to the main Sunday school room to take part in a memorial service to the memory of Governor G. D. Shands, who for many years was a member of the faculty of Tulane University and an active member of Rayne Memorial Church and Sabbath school, and teacher of the Wesley Adult Bible class.

The service was presided over by Superintendent Westerfield, who briefly outlined Governor Shands' connection with the Sabbath school which began years ago when he first moved to New Orleans, and when Mr. Westerfield was in charge of the school. He spoke of Governor Shands' extreme modesty and his willingness to he used wherever he could he of the most service, and paid a glowing tribute to his fruitful and earnest labors. in concluding he introduced the pastor, Dr. U. G. Foote.

Dr. Foote spoke of his brief acquaintance with Governor Shands, dating back only a few months, since the laying down, on account of his growing feebleness, of his active duties in the church. He spoke of the stability and serenity of his Christian character and of the expression of it in those graces of gentleness, meekness and generosity that marked him as one of God's noblemen. He referred to him as one of a class of men of the old school, who are rapidly passing away, and who should be marked by younger people as examples worth emulating.

Mr. S. A. Montgomery paid a glowing tribute to Governor Shands' life and character and after a few words of personal appreciation and an expression of regard in behalf of the Sabbath school by Mr. Westerfield, he introduced Mrs. J. R. Black, who sang the hymn, "Beautiful Isle of Somewhere," after which the service was concluded with a prayer by Rev. W. G. Evans.

AN INTERESTING OCCASION.

Hon. W. A. Percy, son of the distinguished Senator Leroy Percy of Greenville, Miss., spoke at the Temple Theater in Aberdeen last night, July 15, to about 1200 people. Mr. Percy was invited to Aberdeen by the officers and members of the Red Cross Society. He has just returned from Belgium, having served on the Belgian Relief Committee with Mr. Hoover. The speaker held his audience spellbound for one hour and fifteen minutes, whlie he related some of the horrible things the German soldiers were doing and had done in this war. One incident was where a beautiful young girl was walking down the street and a German officer stopped her and made an indecent proposal to her. She denounced him with all her might, whereupon she was arrested and tried before a bunch of Germans and sentenced to six months' imprlsonment for insulting the German officer. Mr. Percy said that unless the Red Sross Society and the Y. M. C. A. placed some decent forms of amusement in France for our soldlers they would be forced to spend their spare time in the "pubs." Immediately after the speaking Mr. Gaston Therrell asked for contrlbutions for the Red Cross and in just a few minutes $1500 was raised.—Memphis Commercial Appeal.

A SUCCESSFUL MEDICINAL COMBINATION

And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Peptiron Pills after eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life inio the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. All druggists.

C. I. Hood Co., Lowell, Mass.

WANTED.

Students in Business Course, Civil Service, Music, Expression, Domestic Science, College Courses, Teaching. Fine positions awaiting those prepared

For particulars write
MERIDIAN COLLEGE,
Meridian, Miss.

Free Scholarships

Scholarships of Free Tuition offered High School Graduates of good record at the Memphis Conference Female Institute, a Junior College for Young Ladies. Beautiful location in splendid city of 20,000. Improvements to extent of $5000 made on building this vacation.

Address
HENRY G. HAWKINS,
President,
Jackson, Tenn.

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Military Man Wanted.

A settled, Christian young man with good habits can help pay his way in College as Drillmaster.

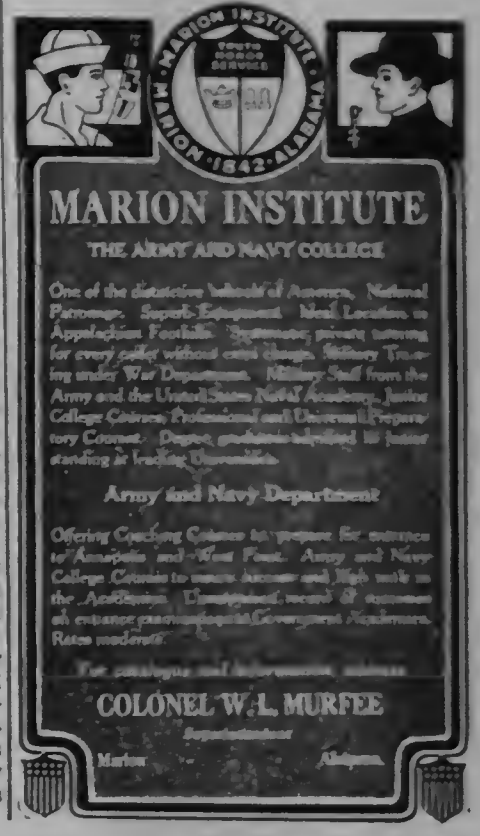
MERIDIAN COLLEGE,
Meridian, Miss.

RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph Macon System, of which this school is a branch, permits of unusually low terms. $200 covers all charges for the school year. No extras. Randolph Macon boys succeed—520 graduates of this school have received full college degrees or entered professions in the last 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal



GRENADA COLLEGE Standard Four-Year College Course Leading to A. B. Degree.

Very best advantages in Piano, Voice, Expression, Art, Cooking and Sewing, with Diploma upon completion of two years of College work.

FOUR-YEAR PREPARATORY SCHOOL FITS FOR FRESHMAN CLASS

Board, Tuition, Laundry and Incidental Fees for Year, $225

GRENADA, MISS. J. R. COUNTISS, Pres.

TRINITY COLLEGE

FOUNDED 1838 DURHAM, N.C. CHARTERED IN 1859

A Southern College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

For catalogue and illustrated booklet, address

R. L. FLOWERS,
SECRETARY TO THE CORPORATION.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willx Ledbetter, 1124 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NEW VIEW-POINTS.

Since the war began missionary appeal has automatically changed. Unconsciously a new view-point has emerged. Such questions as these have arisen:

1. What would happen should China and Japan, having adopted Western sciences, adopt the ideals of the Germans?

2. If humanity is a unit, must we not Christianize others that we may be Christianized ourselves?

3. Is not selfishness the "root of bitterness" that has corrupted the world? Is not Germany's ambition for world-power a legitimate development of that principle?

4. Wealth is stewardship and it has been selfishly used. May not the present destruction of wealth be interpreted as a Divine judgment?

The tendency of the Church in all ages has been to rely upon organization and allow the inner life to evaporate. Reformation, "back to Christ," means a return to primitive Christianity, the indwelling Spirit. And nothing but Pentecostal Christianity will overcome.—Rev. R. P. Mackay, D. D., Secretary of the Board of Missions, Canadian Presbyterian Church.

THE MOSLEM'S PREPARATION FOR PRAYER.

Throughout the Moslem world no "believer" under any circumstance is allowed to perform his prayer before having cleansed himself by prescribed ablutions when he can obtain clean water. If traveling in a waterless desert the "believer" is allowed to use sand in his ablutions. If it is impossible to procure sand, he passes his hand over a stone before each act.

The ablutions are absolutely necessary as a preparation to prayer. The "believer" tucks up his sleeves above the elbows and from a "breek" or brass jug of water before him he pours water into his hands and washes them three times.

Next, taking a little water into the hollow of his right hand he allows the water to run up his arm as far as his elbow, and, having washed the right arm, he does the same with the left. This is done three times.

Water is next taken in the right hand and sniffed up the nostrils and blown out by the finger being placed on the side of the nose.

The nose and mouth having been thoroughly cleansed, he wets the tips of his two forefingers, places them in his ears and twists them around. Sometimes before his last act the Moslem will scrape out his ears with a tiny spoon of bone in order that no dirt may remain.

He next takes off his fez cap and lays it down in a clean place. He passes his wet hands over his head down to the nape of his neck. In order that no water may fall on his linen and thus render him impure, he passes his hands around his neck, shaking off any water that may have been gathered on the forefingers.

If the "believer" has shoes and socks, they are taken off before beginning the ablutions. The last act is to wash his feet and legs up as far as the knees, the fingers being carefully passed through the spaces between the toes; thus the ablution is completed.

Between each act of washing the Moslem repeats some pious saying. When washing the nostrils he says "O my God, if I am pleasing in Thy sight perfume me with the odors of Paradise," and so on.

If the worshiper is sure of having avoided all kinds of impurity, it is not necessary for him to perform these ablutions five times daily before the prescribed prayers. He trusts, however, in the cleansing of water and does not believe that the blood of Jesus Christ, God's Son, cleanseth us from all sin. It is a ceremonial cleansing rather than a heart cleansing that the Moslem is seeking.—Arthur V. Liley, Tunis.

MESSAGE FROM THE NEW SUPERINTENDENT OF STUDY AND PUBLICITY, MISS. CONF.

The first quarter of the Conference year has closed and the work for this quarter is finished—not in a sense of completeness, but so far as this quarter is concerned it is, for what else is done must be reported in the work for the next three months.

Official reports have been slow to come in. This may be largely due to the inexperience of the new Superintendent of Study and Publicity. Personal letters, however, from members of many auxiliaries and reports from some of our district secretaries show increasing interest in the work.

There have been reported to me through the district secretaries three new organizations: one in the Brookhaven district at McComb City, and the other two are in the Meridian district—one at Andrews Chapel, the other at Electric Mills.

There have been two new study circles organized: one of these was with the women of the new society at Electric Mills; the other was at the East End Church of Meridian.

At Poplar Springs, where the work has been abandoned for quite a long while, the women have taken up the work again.

The work of the Meridian District Secretary has been very much lightened and her expenses lessened by the good women of this city who own automobiles. There are several here who are not only willing, but who offer her transportation to those churches where she cannot go on the train. I offer this by way of suggestion; perhaps others would do likewise if it had occurred to them.

If there has been any success attached to my department of the work I would not forget to give to those district secretaries and members of auxiliaries who have helped me all the credit due them. Some have rendered invaluable service to me. Without them I could not have accomplished what I have.

Trusting I may be able to report greater results next quarter, I am

Your co-worker,
Mrs. GEO. H. THOMPSON.

SHORTHAND FOR THE CHINESE.

The Presbyterian Board of Foreign Missions has received the following interesting item:

"A system of Chinese shorthand has been invented by Mr. K. V. Dzung, a native of Shanghai. The whole system contains but 39 signs, of which 15 are vowels and 24 consonants, and yet the inventor claims that every Chinese character is indicated, while a speed equal to that of most English systems, that is 150 words a minute, can be attained. He says that the course can be mastered as readily as any and can be used in conjunction with the newly invented Chinese typewriter. The value of such a system of writing in Chinese cannot be overestimated because of the great number of characters in the Chinese alphabet, and not only that, but they cannot be written rapidly owing to their complicated construction. Mr. Dzung acquired his English shorthand through an American correspondence course, and is planning to open a Chinese school of shorthand with headquarters in Shanghai."

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Relief After Sixteen Years.

H. H. Jackson, Friar's Point, Miss., writes: "I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen years' standing." We have received hundreds of just such remarkable statements regarding the curative properties of Gray's Ointment. For treating boils, cuts, bruises, skin abrasions, burns, sores, etc., it has no equal. It allays pain and prevents blood poison, which is so often the result of small wounds being neglected. You would not be without it if you will give it a trial. Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go the blade of grass it had gathered.—Phillips Brooks.

FASER'S PYORRHEA PREPARATION

ANTISEPTIC MOUTH WASH

For the Prevention of Pyorrhea, Chronic Ulceration, Soft, Spongy, Bleeding Gums. Prescribed by both Physicians and Dentists. For sale by Druggists at twenty-five cents a bottle, or mailed direct from my laboratory upon receipt of order with five cents extra for postage. Address

H. M. FASER, Prof. of Pharmacy,
University of Mississippi,
Oxford, Mississippi.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or shape notes, $3 per hundred; samples, 5c each. $3 offers words and music. No. 1 and 2 combined $5 per hundred. 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

I OWE MY HEALTH

To Lydia E. Pinkham's Vegetable Compound.

Washington Park, Ill.—"I am the mother of four children and have suffered with female trouble, backache, nervous spells and the blues. My children's loud talking and romping would make me so nervous I could just tear everything to pieces and I would ache all over and feel so sick that I would not want anyone to talk to me at times. Lydia E. Pinkham's Vegetable Compound and Liver Pills restored me to health and I want to thank you for the good they have done me. I have had quite a bit of trouble and worry but it does not affect my youthful looks. My friends say 'Why do you look so young and well?' I owe it all to the Lydia E. Pinkham remedies."—Mrs. ROBT. STOPIEL, Moore Avenue, Washington Park, Illinois.

We wish every woman who suffers from female troubles, nervousness, backache or the blues could see the letters written by women made well by Lydia E. Pinkham's Vegetable Compound.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

You Can Tell The People Who Have Iron in Their Blood —Strong, Healthy, Vigorous Folks

Doctor Says Ordinary Nuxated Iron Will Make Nervous Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—"One glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European Medical Institutions, in a recent discourse. "They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics for nervous weakness, stomach, liver or kidney disease and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you any good; you don't get the strength out of it. The moment iron is supplied the multitude of dangerous symptoms disappear. I have seen dozens of nervous, rundown people who were ailing all the time, double and even triple their strength and endurance and entirely get rid of every sign of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without any benefit.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or far you can walk without becoming tired. Next take two five grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

From the Field

Pine Grove, La.

Dear Dr. Meek: We have just closed three revival meetings on the Pine Grove charge which were a great success. There were about 75 confessions and 10 accessions by profession of faith. The churches were generally revived. Brother Alonzo Early, of Amite City, La., did the preaching. Brother Early was well liked by all, and we commend him as good help in a revival.—B. D. Watson, P. C.

Fernwood, Miss.

Dear Dr. Meek: As you know, our meeting was set for June 18, with Brother Dan Kelly to do the preaching and Brother Duke to do the singing. The preaching done by Brother Kelly was of the best type and full of the love and power of God. Under the leadership of the Spirit, his preaching reached the hearts of the people, the church was greatly revived, the spirit of godliness was much increased in the community, and about every one that could be expected to unite with the Church did so. There are not many out of the Church in the town of Fernwood, as they are looked after as they come to the place and soon are united with the Church. Brother Kelly had been to Fernwood three times before. His preaching was a blessing and a benediction to the place. Brother Duke's singing caught the people and his work was of a high order and contributed in no small measure to the success of the meeting. On last Sunday morning I received a class of 6 into the church and baptized 5 children, and one person was received at the evening service by certificate. There are others to join in the future. The meeting closed at 10 p. m. on Thursday with a beautiful flower service, and a spirit of rejoicing was in the audience.

The people of Fernwood had indicated to the pastor that it was expected that he and his family would attend the Divinity School, and on Friday morning at 6 o'clock we started through the country in an "auto" to the coast, a distance of 156 miles, and reached our distination that afternoon at 6 o'clock. This, surely, was a treat that we will long remember, and we cannot find words to express our appreciation of the trip.

The fellowship of the brethren who gather at the coast at the time of the Divinity School is not surpassed by any body of men to be found anywhere. This fellowship alone is a blessing that can not be overestimated. I have attended seven of the nine sessions of this School, and can say that the one just closed was one of the very best it has been my pleasure to attend. The management did itself grand in the program, and I can not see how any preacher in three hundred miles allowed himself to miss it. Bishop Quayle, Dr. King, and Dr. Goodell, and also our own Dr. Shackford, brought messages that would inspire the dry spirits of many preachers and give them a new hold on the art and spirit of preaching. It is time that Mississippi, Alabama and Louisiana—all three States—were rallying to this institution and helping to make it what it is destined to be. Please let me exhort the brethren in these Conferences to come to the help of this institution, for in so doing you will help yourselves and the churches that you serve more than you will the institution. While the attendance was about as good as at any session since it was founded, and all the expenses were paid, it would have been far better to have had three times as many preachers as we did have. If it had had that many the management could have provided an extended program, including more work in the departments of the young people in the Church. To speak of any one of these great men that furnished attractions might seem to discriminate against the others, but I am inclined to say that Bishop Quayle reached the high-water mark and captured the preachers and the people of the coast.

Now, Dr. Meek, you know I am on the home-run on this charge, and at the coming Conference I will finish up the allowed four years. Some preacher will have to take my place, and in many respects he will find it a very pleasant situation. May he meet with as kind a reception as I have done throughout my four years' stay and come out at the end with as pleasant memories!

About one month ago, one evening, the young people came in droves, all bringing something to remind the pastor and his family that they thought kindly of them and left a good spirit of brotherly love behind. More recently some elegant rugs and other comforts for the house were brought, and now our home is very nice as well as comfortable. My successor may be able to violate the rule regarding "softness and needless self-indulgence."

Now, Mr. Editor, if you will come up I will let you indulge.—W. H. Saunders.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

A BUSINESS MAN'S PRAYER.

With gratitude for Thy protection during the night watches, I begin, O Lord, the new life of a new day. My path will be the busy thoroughfare; walk with me unseen. My thoughts will be of my business. Let not my heart cleave to these things, but through the sweet influence of Thy Spirit incline me to seek things that endure.

I shall be tempted to-day; I may be drawn to the verge of some awful mistake, in the swift moment when I can not withdraw to my closet of prayer—give me to know the right, and power to do it. Let not trifles ruffle my temper, or disappointments unman me; let not exacting duties make me selfish and churlish; give me rather a sunshiny face, and the joy of a word fitly spoken to some timid, discouraged soul.

Strength for the day's service give me in such measure as Thou willest; pass by my sins of omission; and when the shadows fall, bring me again, unsullied by word or deed to sweet, refreshing sleep. For Christ's sake, Amen.—Presbyterian Advocate.

PERSONAL.

Brother: Accidentally discovered nature's antidote for the nasty tobacco habit. It is a pleasant-tasting root, chewed like gum; quickly and easily overcomes both tobacco habit and indigestion. Gladly send particulars. W. E. STOKES, Mohawk, Florida.—Adv.

There is one lesson that we all need to learn, and that is that we shall save nothing from the wreck of life but the deeds and gifts of love which we have given unto Christ.—Bishop Whipple.

DR. TICHENOR'S ANTISEPTIC
FOR THE FACE AFTER SHAVING

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP
LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST
Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.
Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY
Make Your Vacation Count!
Two or Three Weeks at
MINERAL WELLS
would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.
CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES
—TO—
SOUTHERN PACIFIC LINES
GALVESTON, TEX. $16.10
Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50
Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.
CALIFORNIA
Tickets on Sale Daily. Limit Oct. 31, 1917.
SAN FRANCISCO LOS ANGELES SAN DIEGO
$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.
Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East
PLAN YOUR VACATION NOW
For Particulars and Literature ask any Southern Pacific Lines Agent
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.
Write for Booklet on the Wonders of the "Apache Trail" of Arizona

Chronic Catarrh is Curable
Nothing is more distressing to the sufferer and his friends. Chronic catarrh is systemic—that is, it is present throughout the body, though it may manifest itself in a local ulceration.
Only a constitutional treatment will overcome systemic catarrh. Local treatments sometimes help the acute manifestations, but they cannot overcome the systemic disorder.
PERUNA Has Helped Thousands
It is a foe to catarrh. The voluntary testimony of thousands establishes that. Peruna benefits in a number of ways. Peruna builds up the digestion, restores the strength, and helps put the system in condition.
Peruna has special value in catarrh: It gives vitality to the system, restores tone to the membranes and enables these to perform their functions. In many cases its benefits begin at once, and it rarely fails when treatment is continued properly.
The Peruna Medical Department will be glad to assist you to overcome this disease. The doctor's advice is free. Don't delay treatment.
THE PERUNA CO., Columbus, O.

THE MONROE DISTRICT CONFERENCE.

A very pleasant and harmonious session of the Monroe District Conference was held in the Baptist Church in the progressive and hospitable town of Oak Grove, West Carroll Parish, June 14-21, inclusive. The Methodist church was destroyed by a storm about a year ago and has not been rebuilt, but Rev. W. T. Woodward and his flock have plans under way to erect a $10,000 brick building. The preachers, delegates, and visitors were met at Delhi, on the V. S. & P. Railway, with automobils and conveyed to Oak Grove, a distance of about 40 miles, free of charge, and were likewise returned to Delhi after the conference adjourned. The only disagreeable feature of this trip was the great amount of dust encountered, but the pleasure of the auto trip through almost the full length of this thriving northeast Louisiana Parish, and a part of Richland Parish as well, was so great that the discomfort of the dust was soon forgotten.

The conference opened on the night of the 19th with a splendid sermon by Rev. I. T. Reams, of Rayville. The presidency of Rev. A. S. Lutz, the presiding elder, gave general satisfaction, and he made it a point to bring before the conference every one of the varied interests of the Church. Brother Lutz is in high favor in the district and spares no pains to care for every interest of the Church at all times, giving, as should be the case, special attention to its spiritual interests.

Rev. W. T. Woodward, the pastor of the Oak Grove charge, was a splendid host and gave every visitor the best home in Oak Grove.

Hon. W. L. Bagwell, a resident lawyer and member of the Baptist Church, delivered a hearty address of welcome, which was responded to by the presiding elder.

The eleven o'clock hours were given to Rev. C. V. Breithaupt and Rev. R. H. Wynn, D. D., respectively, to present the interests of the Sunday school work and Centenary College. Rev. R. W. Vaughan was given the devotional hour of an afternoon session to present the claims of the orphanage and was delighted that he could speak as long as he wanted to, which was about one hour.

S. J. McLean and M. H. Honeycutt were recommended to the Annual Conference for admission on trial, and S. J. McLean for deacon's orders.

R. O. Randie was re-elected District Lay Leader.

The delegates elected to the Annual Conference are: W. L. Calhoun, R. O. Randle, C. W. Scates, and W. L. P. Henry. Alternates: Rev. W. B. Inabnett and B. F. Sheppard.

Mer Rouge was unanimously selected as the place for the next session of the district conference.

The Conference unanimously adopted a resolution calling upon President Wilson to do all in his power for the suppression of the liquor traffic during the period of the war.

Rev. T. S. Randie, one of our honored superannuates, who has been living in Texas several years, was in attendance as a member of the Conference, he and his wife having returned to Louisiana to live with his brother, Rev. Robert Randle, at Farmerville, La. Other prominent visitors to the Conference were Rev. Fred Long of the Mississippi Conference, State Secretary of the Mississippi Sunday Sschool Association, and Van Carter, State Secretary of the Louisiana Sunday School Association.

Rev. E. K. Means preached a splendid sermon on Wednesday night, and the Conference closed with a strong and forcible sermon by Rev. C. C. Miller on Thursday night. At this last service a collection was taken and sufficient money raised to defray the expenses of Rev. W. T. Woodward, the host of the Conference, to the Seashore Divinity School.

A. S. J. NEILL, Secretary.
West Monroe, La.

AGAINST THE RUM TRAFFIC.

The following resolution urging the suppression of the liquor traffic was recently unanimously adopted by the Monroe District Conference:

Resolved, That we, the members of the Monroe District Conference (Louisiana Conf.) of the Methodist Episcopal Church, South, hereby put ourselves most emphatically on record in favor of every form of prohibition, local, State and National; that we endorse the work of the Anti-Saloon League of America; that we call upon Mr. Wilson, the President of the United States, to whom the question of prohibition during the war has been referred, to do all in his power in favor of the suppression of the liquor traffic during the period of the war; and, further, that we call upon him in behalf of the cause of prohibition and the food supply to use all of his power in preventing the manufacture of any food products into any liquors used for beverage purposes.

Be it further resolved, That a copy of this resolution be printed in the New Orleans Christian Advocate and in the local paper, and a copy sent to President Wilson.

Signed by: W. R. Harvell, C. C. Miller, W. T. Woodward, Geo. Fox.

A true copy: A. S. J. Neill, Sect'y.

A REVIVAL AT PATTERSON, LA.

Dear Brother Meek: A ten days' mission was concluded here on Wednesday last, having been conducted by the Rev. J. Douglas Swagerty of Shreveport. The excellent singing of Brother Swagerty especially won the people, and it was followed by earnest, quiet, effective appeals which brought good results. The attendance was larger than at any previous revival services. A special featurue was the dinner-hour service at the lumber mill, made possible by the kind permission of F. B. Williams Co. Between 100 and 150 men, white and colored, listened attentively to a short address, many at the close of the meeting standing up in token of beginning a new life. Fifteen new members were taken into the Church, and a new impetus was given to Church activities in this difficult Roman Catholic community.

Rev. J. D. Swagerty has a wonderful power in song, combined with a very pleasing personality. His simple Gospel messages, aided by the Holy Spirit, resulted in the most successful evangelistic services in the history of this church. F. B. HILL.

Men do not enter heaven because they have seen the shadow of the Sovereign, but because they have embraced and loved and served the Savior.—Joseph Parker.

The tendency to persevere, to persist in spite of hindrance, discouragements, and impossibilities—it is this that in all things distinguishes the strong soul from the weak.—Cariyle.

YOUR DAUGHTER

SEND HER TO COLLEGE. Give her an opportunity to fit herself to be a useful woman, and to enjoy life.

SEND HER TO A VIRGINIA COLLEGE—To the Old Dominion—the home of high ideals, noble culture, historic associations, great schools.

SEND HER TO BLACKSTONE COLLEGE. Established 1894 Has enrolled over 5,000 students; has trained more Virginia girls than any other private institution in the State. Its graduates are given certificates to teach in the Public Schools of Virginia without examination*

IT IS THE LEADING TRAINING SCHOOL FOR GIRLS IN VIRGINIA

EXPENSES $180.00 in Academic Department
$225.00 in College Department

While other schools have greatly increased in their charges, the increase at Blackstone has been very small, in accordance with

THE BLACKSTONE MOTTO---THOROUGH INSTRUCTION UNDER POSITIVE CHRISTIAN INFLUENCES AT THE LOWEST POSSIBLE COST.

Where can a parent find better instruction, under better influences, under more experienced management, at such a moderate cost? For catalogue address

REV. JAMES CANNON, JR., M.A., Blackstone, Va.

MASSEY SCHOOL FOR BOYS

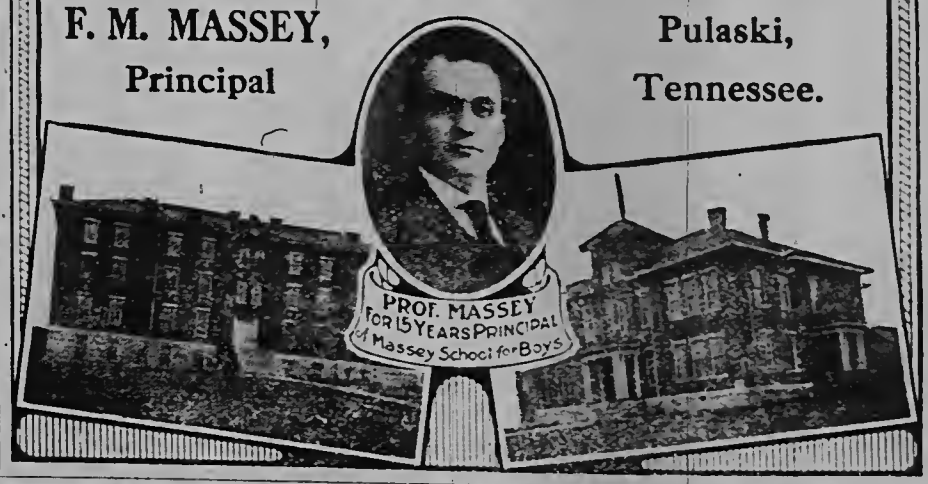
PULASKI, TENNESSEE.

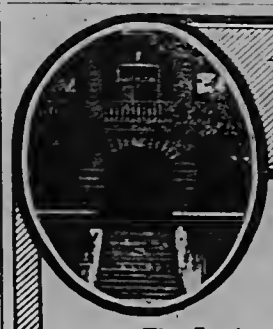
Massey Preparedness.

A seven-acre garden replete with good things to eat! Beans, corn, squash, tomatoes, sweet and Irish potatoes, and in fact, everything that grows in a good garden are in abundance. And our home canner outfit with an ample number of cans are all in readiness to prevent there being any hungry boys at Massey this term. Nor will there be any cold quarters for Massey boys as sufficient coal for the winter is already in the coal house.

Massey School has an enviable reputation for thoroughness and high standards—real development. Graduates are admitted without examination to leading colleges and universities of the U. S. Catalog or any information cheerfully sent upon request. Address,

F. M. MASSEY, Principal — Pulaski, Tennessee.





Martin College Pulaski, Tennessee

A TIME HONORED AND IMPROVED COLLEGE FOR GIRLS AND YOUNG WOMEN.
OPENS ITS 47TH. YEAR SEPTEMBER 19, 1917.

A school devoted to the Cultural as well as the Practical Arts. A congeniality between faculty and student body that makes for ideal home life. Located in a college town of picturesque beauty and wholesome influences.

The Junior College (Two Years) is affiliated with many of the four-year colleges and Universities of the United States. The Preparatory Department (Four Years) is fully accredited with all the Colleges and Universities of the Southern and North Central Associations and has certification privileges with Wellesley and Mt. Holyoke.

ALL DEPARTMENTS—Piano, Home Economics, etc.

New $40,000 dormitory. Campus covering an entire city block affording ample room for all out-door sports. Able faculty High Standards. Modern equipment.

RATES made low through endowment and outside income.

For free catalog write,

W. T. WYNN, President
Box J. Pulaski, Tenn.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 64—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3205.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 26, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

OUR GIFT.

By Caroline Ticknor, of the Vigilantes.

Behold Thy sons, O Lord!
We give them back to Thee,
With outstretched arms and bleedings hearts,
On bended knee.
Wrought in Thy image, nurtured in Thy truth,
The brave, the strong, all-glorious in youth;
Guard this our priceless gift, in strife and stress,
O Lord of Righteousness!

Our noblest sons, O Lord!
We give them back to Thee.
Use them to glorify Thy name,
A ransom for the free.
Yet as we give Thee back Thine own to-day,
On bended knee with fervent hearts we pray,
Guard Thou our valiant sons on land and sea,
O Lord of Liberty!

THE CALL TO THE COLORS.

The work of developing an army by means of a selective draft went a stage further toward execution on Friday, July 20, when the drawing of the nearly ten million men registered on June 5 was conducted in the Capitol at Washington, with a view to determining the order of their call to the colors. Every possible precaution was taken to make this drawing perfectly fair and impartial, and there is not the slightest doubt that it was executed in a manner that was absolutely above criticism in every respect. Every person whose name figured in it may feel assured that he has been given a square deal, whether the outcome shall be to send him to the front, or to leave him to pursue unmolested his accustomed vocation.

The task of examining the men whose names were first drawn to determine their physical fitness for military service will now be speedily taken up, and those who are held to conform to the necessary requirements, up to the number of 687,000, will ere long be in camps to be trained and equipped for the work that is before them. The calling of these selected young citizens into the army will leave many vacant places in the homes of the Nation, and there will be among us many burdened and anxious hearts, because of the danger into which their loved ones are expected soon to be summoned. Tho coming months will doubtless be trying ones to millions of our people, and Christians throughout the land should pray earnestly in their behalf, and also for the soldier boys who, in all probability, will within a few months be on the firing line.

War is terrible; but it is sometimes an unavoidable necessity. There unhappily arise occasions when right and justice must be maintained by the sword, and our national leaders have adjudged that such conditions now exist. We are in the conflict, and it is the duty of every citizen to be thoroughly loyal to his country and to contribute to its success in arms to the full measure of his ability. America must do nobly her part in this fateful crisis, and that she will acquit herself with credit in the mighty struggle we entertain no sort of doubt. Her aims are wholly unselfish, and she will strike no blow that will not be in the interest of downtrodden humanity and of freedom. May the Heavenly Father bless our Nation as she addresses herself to this lofty task, and watch over the heroic sons into whose hands she shall commit her sacred cause and give the keeping of her priceless honor!

THE CHRISTIAN'S PRESENT INHERITANCE.

Many think of the Christian's inheritance as something that entirely awaits him in eternity; but in this conception they are mistaken. Glorious indeed will be the estate into which the child of God will then enter, and it is well for him to look forward to the time when he will come into the full possession of what God has prepared in the heavenly home for those that love him. But the true disciple of Jesus has a precious inheritance in this present life, which is worth vastly more than anything the world can give. It includes conscious fellowship with the risen Lord, the communion of saints, and all the blessed fruits of the Spirit: faith, peace, knowledge, courage, love, joy, patience, longsuffering, gentleness, goodness, meekness, and temperance. Why, with such soul-wealth within his reach, need any follower of Christ count himself to be poor? Let us, each and all, claim in full measure these priceless treasures which the Heavenly Father would fain bestow upon us here on earth. "If these things be in you and abound," you will be able to sing from the heart with the sacred poet:

"I had rather be the least of those
Who are the Lord's alone,
Than to wear a royal diadem
And sit upon a throne."

A FAR-AFIELD TEACHER.

In the editorial department of The Outlook of July 18 was carried the following inquiry and answer:

In the article entitled "If God Reigns," in your issue of June 13, 1917, the following statements occur: "Jesus is called King of kings and Lord of lords. How did he exercise his authority? Only over those who accepted it. His subjects were all voluntary subjects. * * * Jesus would exercise no authority except over those who yielded to this authority," etc., etc.

I should be greatly interested in hearing how you reconcile such statements as the above with the following texts from the Gospels:

1. "He that believeth not shall be damned."
2. "Depart from me, ye cursed, into everlasting fire." —Agnostic.

Jesus never said, "He that believeth not shall be damned." The last twelve verses of the Gospel of Mark (9-20) are a supplement or appendix, or probably two supplements, added by some unknown copyist to complete a book which had been left incomplete. See the "Twentieth Century New Testament" or any modern-school commentary.

The other saying you quote is found in Christ's dramatic picture of the Last Judgment, in which he welcomes to celestial companionship with himself and his Father those who befriended the sick, the sorrowful, the friendless, and condemns to eternal punishment those who have never done so. And he declares that neither class knew him; therefore the one class could not have accepted nor the other class have rejected his authority.

In the parable of the Rich Man and Lazarus Christ sends to hell the rich man for leaving the beggar at his door uncared for. When Christ cries out to the Pharisees, "How can you escape the damnation of hell?" it is not because of their opinions, but because they devour "widows' houses, and for a pretense make long prayers."

The Church has often condemned men for their theological opinions; Jesus never. He condemns them for inhumanity to man.

If you want to know what Jesus Christ taught, do not go to the creeds and theologies; go to the original documents. They are quite accessible. Read the first three Gospels. Read them not critically, to pick flaws in Christ's character, conduct, or teaching. Read them appreciatively, to find out what there is in his character, conduct, and teaching which has made him the admiration of such agnostics as the English John Stuart Mill and the French Ernest Renan.

It was not stated in The Outlook who the author of this remarkable exhibition of Bible learning was, but presumably it was Dr. Lyman Abbott, its widely known editor. At any rate, this utterance shows how far ouut of harmony with the teaching of the Protestant Evangelical Churches this publication under its present management is, touching the fundamental doctrine of justification and salvation by faith. The writer of this oracular deliverance will have to use his scissors quite a good deal more to get out of the words that fell from the lips of our Lord the doctrine that human destiny is determined by one's belief or nnbelief. He will have practically to send John's Gospel to the scrap-heap, for it abounds in such passages as the following: "If ye believe not that I am He, ye shall die in your sins:"..."He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him." Moreover, all through the Epistles of the inspired writers this great truth, that salvation is by faith, is set forth in unmistakable terms. It was the grasping of this long-overlooked teaching that gave to the world Luther and Wesley, with hearts aflame and with tongues of fire; and it was by unfolding it to others that these mighty men of faith were instrumental in leading countless thousands into the attainment of the same blessed experience that thrilled their souls, thus kindling a great light in the darkness and lifting the earth upward toward God.

It is noticeable that the writer in The Outlook only directs the inquirer to read **"the first three Gospels,"** thus apparently indicating that he sets little store by the other parts of the New Testament; but we do not believe that any amount of special pleading would enable him to sustain his case, even if the discussion were restricted to the synoptic Gospels. What, for instance, would he do with the following utterance of the Master contained in Matthew xxi, 31 and 32: "Verily I say unto you, That the publicans and harlots go into the Kingdom of God before you. For John came unto you in the way of righteousness and ye believed him not; but the publicans and harlots believed him; and ye when ye had seen it, repented not afterwards; that ye might believe him."

Nor can we accept the view of The Outlook's

(Continued on Fourth Page.)

THE CHRISTIAN'S WAY.

"Pray when you rise in the morning,
That God will bless your day;
Pray at the busy noontide,
For guidance on your way;
Pray as the darkness deepens,
When work and care are o'er;
Pray with your mind and spirit—
Pray always, evermore."

GROWING LIKE HIM.

"The silkworm grows to be similar in color to the leaves on which it feeds. The tree-frog takes on the hue of that to which it clings. So the human soul becomes Christlike when Christ is to that soul the bread of life. If we walk with him, commune with him, feed on him, and become satisfied with his likeness, the world will take note that we have been with Jesus."

A STUDENT OF NATURE.

Agassiz told Whipple: "For myself I may say that I now never make preparation for penetrating into some small province of Nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them. I sometimes hear preachers speak of the sad condition of those who are without God in the world; but a scientist who lives without God in the world seems to me to be worse off than ordinary men."

WESLEY'S POWER.

And look at Wesley: always thoughtful, serious, sad, and pious; but without the testimony of the Spirit. He wishes for relief to his burdened heart. A humble German points him to Christ, and for awhile he hesitates, but at length he is convinced, and seeks Him only with all his heart. He rises in the morning early and takes up his Bible, which informs him that he is not far from the kingdom of God. He listens to his Church declaring that with God is the forgiveness of sins. He hears Luther's testimony, now more than a century old, and he believes it. The Holy Ghost comes upon him. He feels his heart strangely warmed. He has been baptized with fire; and immediately he becomes a witness of the power of God, and for more than half a century testifies to the power of grace. "And being dead, he yet speaketh."—Anderson.

LITTLE LIGHTS.

Faithful Christians, those who are the real children of God, are exhorted by St. Paul, in his letter to the Phillippians, to "shine as lights in the world, holding forth the word of life." Not all lights are of the same magnitude, but the nature of light is always the same. There are places where the smallest light may be of essential service. Lighthouses are good illustrations of this fact. Of the lights on the coasts and rivers of the United States there are some fourteen hundred, but only forty-five are of the first order. Some of the smallest show the path of safety through very narrow, intricate, and perilous channels. We cannot all be lights of the first order like St. Paul, or Martin Luther, or John Wesley, but we can all shine to the measure of our ability in the sphere of influence which God gives ues. By our fidelity, our purity, our love, our joy, our courage under most the trying circumstances, we can constantly hold forth the word of life. The light of life must be made manifest in homes and workshops, in stores and factories and mines, on battlefields and in hospitals, and to the multitudes that throng the streets, or the world will be in darkness. The feeblest saint may cheer many and save at least a soul or two by letting his light shine. A candle in a cottage may be a more blessed luminary than a star in the sky.—N. W. Christian Advocate.

What a mercy it is that we are not allowed to choose our trials.—Dean Hodges.

THE DANGER OF A DEARTH OF DOCTORS.

All loyal citizens of the United States doubtless desire that the war be prosecuted to a successful issue, and thereby a permanent and a righteous peace be brought to pass. It is now clear that in association with the Entente powers we must fight Germany in Europe or later fight Germany alone. Such being the case, there is no longer room for hesitation.

But in prosecuting the war we must not lose sight of everything else. The war is a means to an end, and we must not sacrifice the end for the means. It is to save life rather than to destroy life that the war is waged.

This we are in danger of doing unless we give very careful consideration to some aspects of the situation. One of these aspects which we are in danger of overlooking is the possibility of a dearth of doctors.

The demands of the army and navy call for about 25,000 surgeons. So many physicians thus withdrawn from the practice of medicine in our country will be seriously missed. England and France have lost very many of their physicians, and it is quite possible that when the war is over a number of American physicians will remain in those countries.

The only means by which we can reasonably hope to make up for this drain upon the number of physicians in the United States is to educate medically an equal or greater number of young men at the earliest possible moment. Hence young men who are prepared to begin the study of medicine, should be encouraged to do so. Under the bill providing for selective conscription theological students are exempted: but there is no provosion for exempting medical students. It is to be hoped that this blunder may yet be repaired, either by executive order, or by legislation amendatory of the plan of conscription. If medical students are drafted both the army and navy will be ill affected, and the civilian population of the United States, especially in the rural districts and small towns, will suffer seriously for lack of medical attention. This matter should be brought to the notice of the authorities at Washington, especially to the members of the Senate and the House of Representatives.

With respect to the supply of physicians and surgeons England and France made a serious mistake at the outset of the war, and those countries are now feeling the effect of their blunder. Our country must not repeat their unwise policy. There is no real necessity for us doing so. We have men enough for service as soldiers and for servlce as physicians and surgeons, if only a wise method of engaging them is adopted by the federal authorities.

Without the aid of the federal authorities at Washington, much may be done by encouraging young men who are under military age and who are prepared to undertake the study of medicine to enter schools of medicine this fall. The medical schools of the country ought to receive especial attention and the enrollment of students in them ought to be increased rather than diminished on account of the war. Otherwise there will be a dearth of doctors. WARREN A. CANDLER.

Emory University, Atlanta, Ga.

A LETTER FROM HONOLULU.

Fort Shafter, Honolulu, H. I.
July 4, 917.

Mr. Editor: I reached these beautiful islands some weeks ago and have been as busy as a man could well be ever since reaching here. We have a large post, and only two men to do the medical work formerly done by four. It keeps us busy, but there is never a complaint.

My first Sunday here was enjoyably spent at the Congregational Church. I did not go to the Methodist Church because the pastor was not to fill his pulpit. The first prayer-meeting found me on hand, and it was most pleasant. They have a church built on the Spanish Mission style, and it is beautifully finished both outside and inside. The pipe organ has quite a sweet tone, and is designed to fill the corner of the church behind the pulpit. The congregation looked much like one that one would find in New Orleans, or Jackson, or Meridian. Only the presence of men in the army uniform seemed out of place—or I should say, out of keeping with such a scene in ordinary times. This is a popular church for the enlisted men, and four joined last Sunday—all by transfer. Curiously there is no Baptist Church here, and two of the letters were from Baptist churches.

Dr. Loofborouw, the pastor, came out last Sunday afternoon—through my invitation—and made a splendid talk to the men at the quarantine camp. They listened with almost painful attention, and many asked how to reach the church from the post. The church is about three miles—on the car-line—from the post, and is easily reached. Yesterday 200 were released from quarantine, and more will leave shortly. It was a fine opportunity, and Dr. Loofborouw made excellent use of it. His talk was on "foundations" and moved many to tears, as he told how many of their fathers or mothers have tried to lay the correct foundations for an abiding life. What an opportunity the church is missing! All these young men (many of them college men and students of the best class), having enlisted because they felt it "was the only thing to do at this time," need the sympathy and love of the Church more than at any time of their lives. What a work could be done at the great encampments and cantonements by men on fire with the love of God and burning to save souls! Yet we sorrowfully see men called of God for his highest work wasting precious days doing work laymen could do better. **Let us pray that the churches everywhere will wake up to this marvelous opportunity, and spring forward to grasp it before it passes.**

The army uniform is very prevalent in the city of Honolulu. We see it everywhere. I am glad to say it is respected by all people. We wear it all the time—no officer or enlisted man is permitted to wear anything else. The enlisted men are as a rule well thought of, and deserve to be. The officers are a picked body of educated men—nearly all are graduates of the best colleges and universities. They have the habit of making good, and we may expect results from the new army when it is organized.

The trip out here was pleasant and without incident. We had over 2000 people on the ship, and some sickness. I am a good sailor, so was not affected by the great rollers of the Pacific when we "crossed the bar." The rookies wilted like nothing else in the world, but were all right in a few days, and enjoyed the warm sunshine and bright days that marked the last four of the trip. It was my duty to inspect the food furnished, and to see that the decks were clean and the ventilators all open. I never saw a better mess, and the men made no complaint. The crew kept things nice enough to please me—and I am not easily pleased, when cleanliness is imperative.

Later I will write more fully about things as I see them. This town seems to be alive to the war, and all news is eagerly read. Fraternally,

J. C. BALLARD,
Capt. Medical Officers R. Corps.

A SILENT PREACHER.

A single verse written on paper, now yellow with age, hangs on the wall of a nobleman's study in England. It has a remarkable history and has in two notable instances at least been blessed of God to conversion. The verse was originally composed by Dr. Valpy, the eminent scholar and author of standard school books. He was converted late in life, and wrote this verse as a confession of faith:

"In peace let me resign my breath,
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

On one occasion the eminent Dr. Marsh was visiting the house of Lord Roden, where he held a Bible-reading with the family. He mentioned Dr. Valpy's conversion by way of illustration in the course of his remarks and recited the verse. Lord Roden was particularly struck with the lines,

wrote them out, and affixed them to the walls of his study, where they still are.

Lord Roden's hospitable mansion was often full of visitors, among whom were many old army officers. One of these was Gen. Taylor, who served with distinction under Wellington at Waterloo. He had not at that time thought much on the subject of religion, and preferred to avoid all discussion of it. But soon after the paper was hung up he went into the study to talk with his friend alone, and his eyes rested for a few moments upon the motto. Later in the day Lord Roden, upon entering his study, came upon the General standing before the paper and reading it with earnest face. At another visit the host noticed that whenever Gen. Taylor was in the study his eyes rested upon the motto. At length Lord Roden broke the ice by saying, "Why, General, you will soon know that verse by heart." "I know it now by heart," replied the General with emphasis and feeling.

A change came over the General's spirit and life. No one who was intimately acquainted with him could doubt its reality. During the following two years he corresponded readily with Lord Roden about the things which concerned his peace, always concluding his letters by quoting Dr. Valpy's verse. At the end of that time the physician who had attended Gen. Taylor wrote to Lord Roden to say that his friend had departed in peace, and that the last words which fell from his dying lips were those which he had learned to love in his lifetime.

A young relative of the family, an officer lately returned from Crimea, also saw it, but turned carelessly away.

Some months later Lord Roden received the intelligence that his young acquaintance was suffering from pulmonary disease and was desirous of seeing him without delay. As he entered the sick-room the dying man stretched out both hands to welcome him, at the same time repeating Dr. Valpy's simple lines. "They have been God's message," he said, "of peace and comfort to my heart in this illness, when brought to my memory, after days of darkness and distress, by the Holy Ghost, the Comforter."—American Tract Society.

REV. R. M. DAVIS—AN APPRECIATION.

When the sad message came to me that Brother Davis had left us, it was a time of gloom—the shadows which fall and wrap the soul in the blackness of despair fell thickly over me. I was dumb with grief in the presence of the sad reality; yet, I could not make him dead. Nor can I now think of my noble friend as one dead. It is easy to class him as one of the immortals. I know that he lives; for such as he, there is no death.

Robert Mathis Davis, son of Josephine Coving ton and McLin Fletcher Davis, was born in Carroll County, Tenn., on July 20, 1839. He removed to Mississippi with his parents in 1842. He was married to Miss Margaret Thomas on December 20, 1860. All alone with God on the battle field, after a long, bloody day in 1862, he sought and found pardon and peace. He joined the M. E. Church, South, in 1866; was licensed to preach in 1867; joined the North Mississippi Conference in 1872, and died on the morning of May 20, 1917.

Between the dates above given, what a life was begun, contained and ended in its relation to this earthly sphere! Nature, under God, cast R. M. Davis in a big mold. He was a big man, viewed from any standpoint. I think bigness was the original intent of nature—influenced by the divine—to show to all the world, "this is a man." Brother Davis had a big body, a big brain, a big soul—a splendid big type of a man- a trinity of great forces, formulated on the divine plan, to body forth the grandest ideals of both human and divine creations.

It is not too fond an enthusiasm to indulge the belief that our ascended brother is to-day in the full enjoyment of the realities of those ideals which inspired his life's work, and made him "think God's thoughts," as he held forth to the people, on those great days of great preaching, the essential and fundamental truths of the Gospel.

Brother Davis was a great preacher of great texts. He was a profound student of the philosophy of the plan of salvation. The artificial and merely conventional methods he put aside as unworthy to exploit in the name of Christ, in the house of God. He would often say, "I wish our preachers would quit the clap-trap and conventional methods of the so-called High Churchmen, and preach the Gospel." To him, it was all sham and pretense. "It is a thing of great worth—this Gospel of ours—and to be called to preach it to the people, is high honor for us men. We ought therefore to preach as our Lord would have us do the work. It is too sacred to be made a thing of theatrical show, and low comedy is not in harmony with anything our Lord ever did or said." This is, in part, Brother Davis' protest against the way some men exploit themselves at the expense of the Gospel. "I will have none of it," he would say.

I have spoken of him as a great preacher, and so he was. His sermons were thought out and built on solid rock. In orderly arrangement, in logical sequences, in clearness of definition of terms, he was, in very truth, a great preacher—a great expositor. I am not indulging in fulsome eulogy of my old comrade in this portrait of him as a preacher. He richly deserves a place in the picture gallery of these illustrious men who wrought in the realm of truth—where philosophy, logic, and metaphysics are called upon to explain and enforce the deeper significance of the words of life. He was at home and happy when he could range the mountain-tops of the vast scheme of God's creation, the plan of redemption, the final triumph of the Gospel, and have an appreciative audience to go along with him; and, baptized with the ineffable glories of the eternal world, give expression to joy and rapture in tears and smiles and hearty Amens. This was a high day with him. "I love to preach on liberty days," as he called them—the days when his logic took fire, and under the afflatus divine, broke down the barriers, and swept the field with the tread of a conqueror, and made men and women willing captives of the glorious Gospel that he preached.

Such a high day, a liberty day, came to him on one occasion at a district conference. The eloquent Bishop Galloway was there and anxious to hear R. M. Davis, of whom he had heard much, and doubted much of what I had told him of the great preacher. The preacher's theme for the occasion was "God's Love for the World;" the text, John iii. 16. The preacher, calm and self-poised, proceeded in a masterly way to define the terms of his text, vindicated the divine character in the administration of the moral government, proving the universality of the atonement by the very force of the term, "world"—showing that it could not, in the nature of things, be partial and arbitrarily elective, since the subjects of the divine beneficence are all of them in the same category as sinners, and that, therefore, there is not in one sinner, more than another, any merit of works, any special virtue to offer as a propitiation for sin; nothing, in a word, in any sinner, to create a spirit of complacency in the divine mind, to elicit the love of God; and that since the condition of a sinner is such as to repel, rather than produce, the spirit of complacency in the contemplation of a suitable exterior, showing in point of fact that earth has no symbol to fully express the love of God—that it can not be represented by the figures and similes so often resorted to. A mother's love is selfish and can't be used to illustrate God's love; no mother would give her son to save some other mother's son. "God is love," is the explanation of the moral universe of all creation. The atonement makes the salvation of the world a potential fact, but not actual. Faith is the ultimate, the determinative factor in the equation of personal salvation. On and on, in orderly arrangement, in logical exactness, in constructive philosophy, in Scriptural proof, the inspired man of God swept the field with thoughts, "deep as the center" and beautiful as truth, till, under some mighty compulsion, the audience felt the sayings of the preacher to be the very Gospel of our Christ. Bishop Galloway said, "Why, sir, that was a great sermon. I never heard, till to day, the Gospel preached in such a convincing manner. It was the Gospel in syllogisms. Brother Dye, you were not extravagant in your representation of Brother Davis." Dr. J. J. Wheat, of Oxford, Miss., Professor of Greek in the University of Mississippi, was always a hearer of Brother Davis when he had the opportunity, and he said of him: "Bob is wonderful; doesn't he dig deep for his big nuggets of gold?"

Brother Davis had the love and esteem of his brethren, and he loved them with a great passion. He enjoyed the comradeship of Methodist preachers. "None like it," he would say. "I miss all of that now in this enforced confinement, but the law of compensation holds in this instance, as in all the wide universe of God. I live here and think of them all, read their letters of love and sympathy, and find that my heart's love beats responsive to the love notes so softly breathed in their messages, their tender farewells and God bless you's. I am more deeply in love with my Lord, the Church, my friends and brethren, and all that our great Heavenly Father would have us to be than ever. I am going to be cast down, but not destroyed. Death has no sting, the grave no victory. I shall rise again and go out into the fields of wide expanse and make inquiry as to the meaning of some things I wish to know. The eternal verities I long to study out and get free from the law of limitation, which grips and holds us to illogical conclusions, deduced from unwarranted assumptions, in our analysis of subjects. We assume much, but reason little. But some day I shall know. What an inspiration to go on with our work with our imperfect equipment! The energy of an immortal hope sustains us till the coming of the perfect day." No doubt he now has liberty to range the fields he so much coveted, and has begun the study of eternal truth, under the tuition of the Great Teacher.

Brother Davis was a bold and independent thinker, yet he was far from self exploitation. His innate modesty was proverbial. He would blush if you spoke in praise of his best efforts; and yet he felt keenly the want of appreciation on the part of the Church and some of his brethren. The wish to give him a place suitable for the play of his talents came too late. "I am not in tune to the social dilettanteism of the city churches of to-day; but if the Church had used me in the days of my prime, when I was flexible and could bend as the pliant willow wand, to meet the exigencies of social life I would have appreciated it; but it is too late now. I am too old to cater to the social conventionalities of the artificial in the Church and become popular." Brother Davis was too big to grow pessimistic. "I will not sour on the world—that is the frailty of weak minds and poor souls."

In his last days, when the malignant trouble was sapping the life forces, and he felt that his work on earth was done, he was wont to review the works of the great masters and "keep in touch with old time thinkers." "Yes, my books, by big men, are good company," he would say. A rare treat it was to listen to him in his critical moods dissect these "big men," and declare after giving a good reason for his decision, "This book goes into my literary discard." A close student he was, but he did not affect scholastic abstraction.

Brother Davis was one of the most charming men in the social circle that I ever knew. His ready wit and good-humored repartee made him the center of a circle of friends on many a social occasion. He found time to be with his friends and cultivate his own happiness. "The bravest of the brave" is the noble record of his life as a soldier. He stood by his colors until the flag was furled.

Brother Davis was seen at his best in his own home circle. He loved his home with a deathless affection and was in turn loved and honored by each one of the charmed circle. His devoted wife and daughter—Miss Susie, the only child—made his home the one attractive place in all the world for him, and when the evening shadows began to fall he repaired to the spot as to a sacred shrine. His daughter writes: "Oh, I'd not know how lonesome we would be and how much we would miss him! I can never forget his talks to me; but how I shall miss these talks now!"

Yes, they will miss him, as the days go by,

more and more sad sorrow for their loved one with a great sorrow, and in loneliness and grief will spend the days in tears till some kindred spirit, perchance their best loved one, will beckon them from the other side to "cross over the river" and come home.

Pain: in suffering—in murmur ravaged his life—yet the old soldier "met it in the middle and a losing battle longed to go home." My last visit to Brother Dye's was a fresh inspiration to me. How grandly he talked of the work of God, of Heaven, of the Church, of the brethren and the North Mississippi Conference." As I was leaving him the next morning he said: "Tell the brethren good-by for me. I love them and want to see them. They will meet me in Heaven." He could say no more; the deep emotion of his great heart choked further utterance. His last hours were void of suffering. "He fell on sleep" and woke not till the joy-bells of Heaven pealed out his welcome. How we miss him! His own loved ones, his friends, his Church, his Conference—all will miss him and "sorrow most that we shall see his face on earth no more." He is at home—the home he longed to rest in. He is with God, with his Lord, enjoying the study of eternal things. Loving hands ministered to his wants in the last days of suffering. His brethren laid him to rest in the cemetery at Byhalia, Miss. On Sunday morning his spirit entered the great Temple to praise. My own dear Bob, we'll meet again.

Clarksdale, Miss. T. W. DYE.

A FAR-AFIELD TEACHER.

(Continued from First Page.)

expositor concerning either the parable of the Rich Man and Lazarus, or the wonderful passage with which the twenty-fifth chapter of Matthew closes. The clear indication, in our opinion, is that the lack of a vital faith was responsible for the final ending of the career of Dives. The writer in question fails in his reasoning to recognize the inseparable connection between real faith and conduct. It has been rightly said, "Whenever this faith is fixed in the soul, it will evidence itself by its fruits." It is not by mere theoretical opinions, but by an active, governing faith that men are saved. However, such a faith exercises sway within the soul and over its attitudes toward God, as well as over the outward conduct and one's bearing toward one's fellow-men. Humanitarianism is not by any means the only avenue for the manifestation of a saving belief in Christ.

In his noble description of the Last Judgment, the Master did not say that neither those on his right hand or those on his left hand knew HIM. What he did say was that those who ministered to the needy did not recognize that service as being done to Him, and that those who neglected it were not aware that they were neglecting to minister to Him. It might be well to consider, over against this passage, the following declaration made in the Sermon on the Mount: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Here seemingly a knowing of Christ and "doing the will of God" are made to count rather than works that were apparently good, but which were wrought and depended upon without a knowledge of Jesus. It is the disposition of most modernists to magnify the manward side of religion and ignore its Godward side. They lose sight of the important fact that belief in God honors Him and incites to His adoration and worship, and that unbelief dishonors Him and leads to His being neglected and ignored. Or as St. John has expressed it, "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." I John v, 10.

One of the greatest essays that the renowned Dr. Albert Taylor Bledsoe ever wrote for his matchless Review was on "The Responsibility of Men for their Belief"—a discussion in which he took Mr. Lecky to task for his bold and blatant rationalism and the repudiation of this teaching. (See the Southern Review of July, 1871.) After showing that this was the doctrine set forth in the Divine Revelation, Dr. Bledsoe said: "Now this doctrine of Jesus, whom Mr. Lecky admits to be the greatest teacher the world has ever seen, is [illegible] honored with a serious examination by him. On the contrary, he merely sets it aside as absurd, by an imperial wave of the hand, just as if he, even more than Jesus, were entitled to teach 'as one having authority.' This doctrine, it is true, has in all ages received the sanction of the Christian world; but yet this authority, however imposing, does not seem, in the estimation of Mr. Lecky, to entitle it to a serious examination or discussion. On the contrary, he just puts his ipse dixit in the opposite scale, and the authority of Jesus, together with that of all the great thinkers of the Christian world, is made to kick the beam. The authority of a Newton, a Leibnitz, a Locke, and the whole Christian Church, in all ages, just goes up, as lighter than a feather, in comparison with the word of a William Edward Hartpole Lecky!"

With the substitution of his name for that of Mr. Lecky, these strong words might with propriety be applied to the writer in The Outlook, though rationalists are now much more plentiful than they were when Dr. Bledsoe penned this scathing rebuke, many of them being even in the pulpits of Christian churches. Oh, that we had such a mind as Bledsoe's to defend "the faith once for all delivered unto the saints" in this day when a paralyzing skepticism is spreading abroad like a deadly contagion, and so many trumpets are giving forth uncertain sounds!

BOURG AND FRENCH MISSIONS.

Rev. A. J. Gearheard.

I have heard of French missions ever since I began my ministry in Louisiana eight years ago, and have had some experience as a pastor where 90 per cent of the people spoke the French tongue, but a trip to Bourg, La., with Rev. Martin Hebert, Superintendent of French Missions in the Louisiana Conference, offered the best chance I have had to get a true insight into what French missions stand for.

Bourg Church is a community, just about two miles from the Bourg postoffice and about eleven miles southwest of Houma. The French language is the colloquial tongue of the community, and practically all the preaching is done in French. (I hasten to remark that I did not preach in that language.) There is a church class there of about 125 members, and they maintain a good Sunday school, Epworth League and prayer meeting.

About nine years ago some inquiring minds, dominated by unsatisfied hearts, went searching literature for something besides what Roman Catholicism has for its adherents. The doctrines of Spiritualism became injected into the study of these persons at Bourg, and it looked as if that cult was bound to claim a foothold there. Brother Hebert came on the scene about this time and expounded the doctrine of salvation in the true Methodist fashion, and these inquiring minds brought the preached word to hungry hearts and the result was a little band of Methodists.

That was nine years ago. Then few families cared for anything but the swift Saturday night ball and enough to eat and wear. Then there was no community spirit; no craving for learning, and no personal pride. Nine years of French missions at Bourg, and there is a church building there with a membership and organization as above mentioned. There is a strong community spirit; children from every house are in school, and at least three young men have gone out of there to college. From Bourg we will get some fine preachers for Methodism. From Bourg we will get fine support in dollars and cents. From Bourg we are getting souls all along the line. From Bourg we are getting the inspiration to go into the French mission business in dead earnest and take all South Louisiana for Christ.

French mission work is not done in a day. It takes years to get under headway, but then results multiply. May it be that our General and Conference Boards of Missions will see clearly the opportunity in this fertile field and send well equipped men, with adequate support, there, for the sake of these people and for the future good of our Church!

New Orleans, La.

Church News

There is talk among the Baptists of the United States of erecting in Washington City a great memorial church in honor of Roger Williams.

The amount that the Memphis Conference was asked to raise for Emory University was $50,000, and of this amount over $25,000 has been subscribed.

According to report, the Presbyterians have in Manilla a Bible Class in their student church which recently had an attendance of 717. Four months before this class had set out to reach a goal of 99 members.

Mr. Charles R. Crane, a member of the United States Mission to Russia, is said to be authority for the statement that, along with the revolution upsetting the monarchy in that country, has come a complete separation of Church and State.

It has been announced that $5000 will be expended in improving the buildings of the Memphis Conference Female Institute, of which Rev. H. G. Hawkins is president, before the opening of the next session. A campaign looking to the endowment of this institution is being planned.

Bishop Earl Cranston passed his 77th birthday while the Joint Commission on Unification was recently in session at Traverse City, Michigan. Acting for the Southern Commissioners, Bishop Candler presented him with a bouquet of flowers, making in doing so some very happy remarks.

The enrollment in the Candler School of Theology of Emory University during the four terms of the year 1916-17 was 134. This enrollment was from fourteen States, Georgia leading with 44, while Alabama enrolled 16; Virginia, 14; Kentucky, 11; Mississippi, 7, and South Carolina, 5. Five other States enrolled from one to four each.

Bishop and Mrs. J. C. Kilgo will sail for the Orient from San Francisco on July 28, the Bishop going on an official visit to our missions in the Far East. We pray that these faithful servants of the Church may be vouchsafed journeying mercies on their long voyage. The Methodists of Charlotte, N. C., held a very impressive service in their honor a few days ago.

It is stated that in leaving the Fifth Avenue Presbyterian Church, New York City, to serve Westminster Chapel, London, Dr. J. H. Jowett will give up an annual salary of $25,000 to accept a $6000 one. The London Christian world, furthermore, says: "He will leave a church where the pastoral work is probably light, and the social conditions are most refined, for a church that will impose the heaviest tax on all his powers, and which has anything but an attractive environment."

The Northwestern Christian Advocate (Northern Methodist) says: "The Universalist and Unitarian Churches of Concord, N. H., have joined forces for the period of the war. The two are to worship and work under one roof, increasing efficiency and working for economy. It does not mean that the Churches will contribute less for their work, but that less will be spent for purely 'overhead' expense, with more left for promotional activities. Who knows but that Christian union may be hastened by the war?" A Methodist journal that can felicitate over such a merger, along with the suggestion that there will be more money for "promotional activities," is certainly obsessed with the idea of union to a perilous extent.

CHRISTIAN WORKER WANTED.

If some Christian woman capable of leading the Woman's Missionary Society, superintending the Junior Epworth League, and doing general church and religious social work, giving her whole time, and for a moderate salary, will communicate with the Advocate, enclosing stamp for reply, she may thus find an opening for useful service as a city missionary.

Secular News

It has been announced that hereafter the great Trans-Siberian railway will haul only war supplies.

Horses in England will, according to a London dispatch, soon have their rations prescribed by the Government. Licenses will be required of every one who wishes to feed a horse on oats or other grain.

The Federal Farm Loan Board in Washington is approving loans made to farmers throughout the country by the Farm Loan Banks at the rate of $800,000 a day. The interest charged on these loans is 5 per cent.

The Louisiana State Legislature, now in special session, has passed an amendment to the Widow's Dowry Exemption Law which will make it possible for the farmers of the State desiring to borrow money to conform to the requirements of the Federal Farm Loan Banking Law.

The following figures, which are said to be official, show Germany's losses during the three years of the great European war: Killed or died of wounds, 1,032,800; died of sickness, 72,960; prisoners and missing, 591,966; wounded, 2,825,581. The naval and colonial casualties are not included in these figures.

A call has been sent out from New York City urging American municipalities and patriotic societies to celebrate the birthday of La Fayette on September 6. One of the last services of the late Hon. Joseph Choate was to preside over a meeting of the Committee which is pushing this movement.

King George, of England, at a meeting of the Privy Council on July 17, announced the new name of the British royal house and family to be 'The House of Windsor.' King George hitherto has been of the house of Saxe-Coburg and Gotha. It was recently decided to change all titles of German origin.

The New York Herald, in a recent issue, said: "Not since April, 1915, has a British gun been taken by the Prussians on the western front. This in itself is one of the most significant straws showing which way the wind is blowing. It may be that the great crash that will bring peace is nearer than it would be expedient to suggest."

Corn reached the price of $2.28 a bushel, wholesale, in New Orleans on Saturday, July 21. Meal was quoted on the same day at $9.30 a barrel. In speaking of this price for corn, the Times-Picayune remarked: "This is said to be the highest figure paid for it since Joseph gathered together supplies in Egypt and staved off the famine."

The United State Senate, after five weeks of discussion, passed the Food Control Bill on July 21. It will now go to a Committee of Conference representing the two Houses of Congress. The Senate also on the same day passed the House Aviation Bill appropriating $540,000,000 to increase that arm of service. It provides for 22,000 airplanes and nearly 100,000 men to operate them.

It is stated that a student taught in the school of wireless telegraphy maintained by the New Orleans Y. M. C. A. will direct the radio work of the United States forces on the coast of France as an attache of Admiral Sims. It is suggested that wireless telegraphy is a promising field for young women. There are now six female employees at the Government wireless station at Key West, Fla.

Magazines and newspapers bearing a 1-cent stamp may hereafter be posted, unwrapped and unaddressed, by persons other than publishers, and will be forwarded by postal authorities to American soldiers and sailors in Europe. Postmaster General Burleson has suggested that magazines call attention to this fact in each issue and indicate a place where the needed 1-cent stamp may be placed. This having been done, the periodical needs only to be handed to any postal employee.

A QUESTION OF MUCH IMPORTANCE.

By the Editor.

We published some time ago in the Advocate the correspondence between Dr. R. H. Bennett, Bishop Hendrix, Bishop Mouzon, and Dr. Stonewall Anderson concerning the examination of applicants for admission on trial into the traveling connection. These officials co-operated in giving us an interpretation of what they think is required in this respect under the enactment of our last General Conference, which was set forth in the correspondence just mentioned. Two of our editors—Dr. Lovett, of the Wesleyan Christian Advocate, and Dr. Branscomb, of the Alabama Christian Advocate—subsequently referred briefly to this very important matter. The observation of the former is printed elsewhere in this number of our paper; and Dr. Branscomb's utterance was as follows:

"We are in favor of education. We are in favor of an educated ministry. But it is our opinion that Methodism is making a mistake to require as an ESSENTIAL FOR ADMISSION INTO ITS CONFERENCES ANY VERY HIGH STANDARD OF SCHOOL TRAINING. We know the arguments in favor of it. But we know another thing. If we are going to make the standard too high it is going to be "good-bye' to our country work. We are getting ready to make the mistake of the Congregationalists and Presbyterians. They boast of an educated ministry, but they cannot boast of a country constituency. A man does not have to know books to know morality, religion, and God. Methodism is not sending its preachers out to teach school, but to save souls. Some of the greatest soul-winners the world has ever known have been illiterate men. At the rate we are going it will be but a short time until we will demand not a high school equipment, but a college and then a university training, with perfect familiarity with Browning and Tolstoi and all the others. And then what is going to become of old Aunt Susan and old Uncle Ben out in the little church in the cove? How are we going to provide and support a college ministry for multitudes of our people in the remote rural sections? If this thing keeps up the day will come when we can no longer rejoice that we minister unto all classes. We will have a little bunch of 'high brows' in the towns and the Baptists will take the earth as well as the water."

In taking this position, Dr. Branscomb is in excellent company. In discussing the criticisms of Wesley's preachers, Bishop McTyeire, who certainly did not underestimate the importance of education, in his noble "History of Methodism," says: "'But I am told they are unlearned men,' said the Archbishop of Armagh to Charles Wesley at the Hotwells, when objecting to lay preachers. Charles turned the point neatly, but his brother would have answered his Grace on the merits of the question. In these well known words, John would have repelled the charge of ignorance brought against his preachers: 'In one thing which they profess to know they are NOT, ignorant men. I trust that there is not one of them who is not able to go through such an examination in substantial, practical, experimental divinity as few of our candidates for holy orders, even in the university—I speak it with sorrow and shame—are able to do.'

"Would not Thomas Walsh or Robert Strawbridge, and scores of Irish Methodist preachers, **have excelled the Archbishop himself in teaching the way of salvation to an average thousand of Irishmen.** Stripped of the adventitious importance of his office, would they not have commanded the attention of a multitude—taking the people as they are found—as well as he?

"Wise master-builders are needed; but few people would dwell in houses if none but master-builders were to help build them. Many a workman does well on the wall who has not the skill to lay off a foundation, to turn an arch, or carry up a corner. It is as unphilosophical as unscriptural to allow no one to preach the Gospel until he can properly be styled 'learned.' A man whose literary education falls below that standard may nevertheless, in knowledge and experience, be sufficiently in advance of multitudes of hearers to guide and teach them in religion, to their infinite profit. Methodism is a friend of learning; it gave 'the first impulse to popular education' in the last (the 18th) century; it encourages all ministers to reach the highest attainment in knowledge, and has always been able to show a fair proportion of men in the ranks of the 'learned.' BUT METHODISM HAS NEVER COMMITTED THE BLUNDER, THE CRIME AGAINST DESTITUTE REGIONS AND PERISHING SOULS, of saying that none but 'learned' men shall be allowed to preach the Gospel. The Christian ministry must have Greek and Hebrew scholars; but that all Christian ministers must be Greek and Hebrew scholars does not follow. The link connecting such a conclusion with that premise no logician ever has found or can find."

There are to-day, we dare say, men in every Annual Conference who could muster but few Carnegie units to their credit who would accomplish as much good on the average circuit as any high official in Southern Methodism. Rev. R. P. Shuler, the well known Texas pastor-evangelist, recently told in the public prints of a man called of God to preach who was rejected by our Church, but who subsequently had gone to a needy field and built up a live congregation (if our memory is correct) of 300 or 400 people. The question is, Shall we shut the door in the face of such men when they feel that they are moved by the Holy Ghost to proclaim the Gospel, or shall we, while seeking, as best we can, rightly to train and equip our ministers maintain a system that is flexible enough to accept and use them? The latter policy has been the one generally followed by Methodism in the past, and under it she has become perhaps the strongest Protestant denomination in the world. Is she now about to abandon this policy for another, the ultimate fruits of which may be seen in the history of other Churches? So it seems.

AN IMPORTANT MATTER.

The Director of the Census, Washington, D. C., some time ago sent out blanks to all pastors asking for reports from their churches, that an accurate census of the Churches of the United States might be secured. He states that a large proportion of the pastors of our Church have not yet responded to his request for information, and he requests that at an early date they give him the information needed for this census. It is a request that all of our preachers should heed. Address Hon. Sam L. Rogers, Director Bureau of Census, Washington, D. C.

FORTUNATE.

Those of us—we old fellows so to write it—how fortunate we are! if we had delayed applying for admission into the Annual Conference to these later days—the days when "Carnegie units" must be considered—how many of us would have to stay out? It may be all right to have the standard for those who have been admitted high and continually being placed higher, but there is such a thing as having the "entrance requirements" too high. Some "mighty" good men, men who have done a great work for the Church and the world, would be left out now if they had to have the number of "units" required. But we suppose Mr. Carnegie knows what ought to be the educational furnishing of the men who wish to preach the Gospel and become members of an Annual Conference.—Wesleyan Christian Advocate.

NEW ORLEANS ADVOCATE APPRECIATED.

(The following resolutions were adopted at the late session of the Durant District Conference and forwarded to the Advocate with a request for their publication.)

Resolved, by the Durant District Conference of the North Mississippi Annual Conference, that we regard the New Orleans Christian Advocate, our Conference Organ, as a periodical that ought to be in every Methodist home throughout the District; and

Resolved, further, that we hereby most heartily indorse and commend the editorial policy and loyalty to the cause of Southern Methodism of the Advocate under the editorship of its able and brilliant editor, Dr. R. A. Meek.

(Signed) J. LEM SPAWRIGHT,
F. A. HOWELL,
CHAS. A. McGEHEE,
R. P. JACO.

The Great Battle

IT DARE NOT DO IT.

The saloon is sometimes called a sample room. As such it ought to have its samples in a show window. Should it place them there, they would be a mailman, a cripple, a tramp, a broken-hearted woman, a ragged and perhaps idiotic child, and a poverty-stricken home.—Presbyterian Journal.

GOOD NEWS FROM PORTO RICO.

It gives us pleasure to chronicle the following good news.

"San Juan, P. R. July 17.—Porto Rico voted for prohibition by a big majority at yesterday's election. With four unimportant towns missing, the returns at 11 o'clock this morning showed 36,775 votes for prohibition and 31,253 against it.

"Fifty-one municipalities voted for the prohibition measure, as compared with 21 opposed to it. San Juan's vote for prohibition was 5117 for and 2255 against, and all the other large cities were strongly on the dry side."

CAIN OR CHRIST.

As individuals we may not happen to need a "dry America," but some of our brothers and sisters do—lots of them. Say that they are weak; still we owe help to our weaker fellows. Many of them mean well and vow earnestly and try hard. Why should we not be willing to help them, even at a sacrifice to ourselves? Christ would. Cain wouldn't. And we are named after Christ. Moreover, who can say when the fangs of the serpent will strike our own children or friends? The American saloon is without excuse, either in reason, or justice, or the needs of humanity. Vote it out. Life includes temptations enough without adding the mocking temptation of alcohol. We have a chance to hit it hard.—George Clarke Peck.

THE EMPTY FLASK.

"We affectionately commend to Mr. Gilmore the following philosophy as set forth by Mr. Dooley. Mr. Gilmore, who is president of the National Model License League, in a recent letter to a Congressman, makes a suggestion as to the so-called value of alcoholic liquors to soldiers. He says: 'I believe that a good drink to each soldier before a charge will insure that steadiness of nerve that wins battles. The man who rushes a rapid-fire gun should be given the relief from terror that alcohol imparts.' This is the way Mr. Dooley sizes up the situation: 'It's sthrange, Hinnissey, how the worruld has turned against its lifelong roommate, Jawn Barleycorn. After rollickin' with the old fellow for cinchries th' fickle public has rounded on him an' is rapidly chasin' him off th' map. Jawn Barleycorn might have gone on f'r years if it hadn't been that the wurruld began to suspeet that he was no good in a fight. He was welcome in th' sojer's tent and th' gin'ral's headquarters. People said about him: 'He's a scamp and a false friend, but he's a divvle in a scrap.' An' now they know he ain't anny good at that ayether. His bluff has been called.'"—The American Issue.

Since Samson's time the best fighter and the fittest to survive has been the abstainer. John L. Sullivan's wail in defeat was, "Booze did it."—Christian Intelligencer.

UNION OF THE TWO METHODISMS.

By J. W. Beeson, A. M., LL. D., Meridian, Miss.

It seems to me that the greatest danger to the Southern Church that could come from a union with the Church, North, is from the kind of theology that Church is teaching through its Conference Course and through its higher institutions of learning. If it does not matter what is taught our ministers, nor what they preach to our people, all other difficulties, great as they are, might be surmounted. This Church greatly predominates in numbers, and would naturally set the standards of theology. One needs only to examine the books in the course for young preachers in that Church to see the danger ahead. Vanderbilt was a greater curse than a blessing to our Church because of its questionable theology the last ten or fifteen years before we lost that institution, which event was a great blessing. Since we could not reform, convert or regenerate Vanderbilt, to lose it was a blessing. It is difficult to keep the course of study for young preachers in the Southern Church as pure and free from taint as it should be. Dominated by greater numbers of the Northern Church, the modern theology would be forced upon us with increasing rapidity. This is the greatest danger of union.—New Orleans Christian Advocate.

Some weeks ago I predicted that no member of the Commission on Unification would like to see unification accomplished because, if the colored question could be satisfactorily settled, the new Course of Study would effectually prevent it. What Dr. Beeson says, in the above communication, confirms my statement. Our Southern Brethren know what is the character of the new Course of Study, approved by the Board of Bishops of our Church, and that the same un-Methodistic and anti-Biblical teaching that led to their repudiation of Vanderbilt is being promulgated in Methodist schools of Boston, Middletown, Madison, Syracuse, Delaware, Greencastle, Evanston, Denver, Los Angeles and elsewhere, and, being more loyal to God's Word and Methodist doctrines and usages than those in authority in the Methodist Episcopal Church, they have too much sense to tie themselves to infinitely more trouble than Vanderbilt University ever gave them. Much as I desire to see a united organic Methodism, I sincerely hope it may never be accomplished on grounds of disloyalty to the Bible as God's Word, and the doctrines, discipline and usages of historic Methodism.—Dr. L. W. Munhall, in the Eastern Methodist (Philadelphia.)

THE UNIFICATION COMMISSION.

The notices in the New Orleans and Nashville Advocates of the recent meeting of the Unification Commission in Traverse City, Mich., giving an official message from the commission as to the results of their meeting is encouraging news to the large number of the Advocate's readers, who in the spirit of the action of the Oklahoma General Conference, are hoping and praying for the consummation of that action in the final adoption of a plan that will be satisfactory and acceptable to both great Churches and unite them in organized expression of that unity of spirit for which the Master prayed. As one of those who believe that the unification of American Methodism is for many weighty reasons desirable, and that there are many tokens of Divine guidance in the progress of the movement in that direction, and who believe that under such guidance, the strong men who are commissioned to work out the plan, will be able to find solutions for the delicate and difficult questions involved, I rejoice that the recent meeting has made some progress and been characterized by such a spirit of "sweetening fellowship and strengthening hope."

No one doubts that there are still before the commission questions difficult of solution, but may we not hope that, by the guidance of the Holy Spirit and the prayerful, hopeful co-operation of the Church, both North and South, these difficulties may be overcome? May we not in all public expressions of opinion in reference to the issues involved, magnify the desirability of finding a solution rather than emphasize the difficulties to be overcome? If the unification is desirable, as I thoroughly believe it is, it is worth while to be patient, considerate, prayerful and hopeful in the effort to bring it to pass. And even if for the time it should prove impracticable, mutual consideration, respect and confidence in the discussions of it will deepen that spirit of unity that is surely a part of God's plan. May He guide and inspire the future labors of the commission!

Shreveport, La. W. WINANS DRAKE.

The beloved of the Almighty are the rich who have the humility of the poor, and the poor who have the magnanimity of the rich.—Sadl.

A BOOK YOU NEED.

Rev. W. W. Pinson, D. D.

The new Annual Report of the Board of Missions is out. This volume of 500 pages, carefully edited and illustrated, presents an exhaustive survey of the missionary operations of our Church at home and abroad. It contains the annual reports of all the Board officers, men and women, of all the mission conferences, districts, and institutions, and of many individual missionaries. It carries statistical tables, compiled at the cost of no small amount of effort and research, showing in detail the social and religious activities of city mission boards and conference societies; the work of home mission schools and of all the church deaconesses; a summary of Woman's work and of all the Board's foreign work; the gifts for missions of all the Annual Conferences, etc. In addition, it contains full minutes of the Annual Meeting of the Board, Directories of the Missionaries, Conference Boards of Missions and Evangelism, Conference Lay Leaders, Missionary Secretaries, and Conference and General Evangelists. Add the charter, Constitution and By-Laws of the Board, and the Missionary Manual, and you have a fair idea of the contents of this comprehensive volume—invaluable to preachers and other missionary speakers and leaders, men or women. A copy will be sent to any address on receipt of ten cents in part payment of cost and postage. Order of Board of Missions, 810 Broadway, Nashville, Tenn.

There ought to be something in every Christian which unconsciously and unceasingly commends to the world the beauty of a life of holiness.—Collier.

CENTENARY COLLEGE
SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees; also High School preparation for College entrance. Military instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health conditions unsurpassed. Christian influences.

R. H. WYNN, President BOX 6

Features of
The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

MY FATHER'S SADDLEBAGS.

By Alice Gorton Wynn.

In rummaging around
'Mongst things of use no more,
These saddlebags I found
On the dusty garret floor.

The leather, cracked and stained,
Was stiff and thick with mold;
The rusty clasps, much strained,
Of long, hard service told.

The owner, bent and gray,
Has lost his youthful zest;
They both have served their day
And from their duties rest.

I cleansed the bags from grime,
Packed them away with tears,
Remembering well the time
When both, through toilsome years,

Not counting gain or loss,
Conveyed each Sabbath day
The message of the Cross,
That none might miss the way.

The work-worn veteran
Will make no rich bequest;
Yet, his is nobler than
A coat-of-arms or crest.

Crowley, La.

SHAKING HIS SHOES.

Ned was watching grandfather put on his shoes.

"Why do you turn 'em over to shake 'em before you put 'em on?" he asked.

"Did I?" said grandfather.

"Why, yes, you did; but I didn't see anything come out. I have to shake the sand out of my shoes 'most every morning."

Grandfather laughed. "I didn't notice that I shook my shoes, Ned; but when I was in India I got in the habit of shaking my shoes before putting them on."

"Why did you do it there?"

"To shake out the scorpions or centipedes or other nuisances that might be hidden in them."

"But you don't need to do it here, for we don't have such things."

"I know, but I formed the habit, and now I do it without thinking."

"Habit is a queer thing, isn't it?" said Ned, thoughtfully.

"It's a very strong thing," said grandfather; "remember that, my boy. A habit is a chain that grows stronger every day, and if you want to have good habits when you are old, form them while you are young."—Maytlower.

ON THE BLUE-LINE CAR.

The Blue-Line street car stopped at the corner, and an anxious-looking woman put a small boy inside.

"Now, Bob," she said, as she hurried out to the platform again, "don't lose that note I gave you. Don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother, as the conductor pulled the strap.

"What's your name, Bob?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the boy's tormentor, but he only said again, "Let me see it."

"I can't," said Robert Cullen Deems.

"See here, if you don't I'll scare the horses and make them run away."

The little boy cast an apprehensive look at the horses.

"Here, Bob, I'll give you this peach if you'll pull that note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you will just show me the corner of your note," said the tempter.

The child turned away as if he did not wish to hear any more; but the young man opened the bag and held it just where he could see and smell the luscious fruit.

A look of distress came into the boy's face. I believe Bob was afraid to trust himself; and when a man left his seat on the other end to get off the car, the little boy slid quickly down, left the temptation behind and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap; and then everybody clapped and applauded, until it might have alarmed Bob, if a young lady sitting by had not slipped her arm around him and said:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation and wise enough to run away from it."—The Myrtle.

THE SQUIRREL FAMILY.

A boy's first impulse upon seeing a squirrel is to make a noise or throw something at it. If you are that kind of a boy, I hope that the next time you see a squirrel, you will try another plan. Just sit down where you are and watch Mr. Squirrel.

I found that near the hiding-place of Mr. Red Squirrel, he had a very comfortable little home in a maple tree. So I sat down to watch the tree. It was the holiday season, and so I had time to watch my little fur-covered friend.

I soon discovered that there was quite a family of baby squirrels living in the old tree, but it was quite a time before I could be sure as to the number. I decided to try and coax them out on my next visit.

With a pocketful of nuts, I returned and crept quite near. I found that there was a front door and a back door to their home. By way of invitation I placed a nut in each "doorway," and then a number along the fence. Then I went a short distance away and sat down and waited.

They did not keep me waiting very long, and soon I counted one, two, three, four, five, six sharp little fellows. They scampered after the nuts along the fence, and, with one eye on me all the time, soon had their treat stored away in their pantry within the tree.

Did you ever receive a scolding from an old squirrel? The next time I returned to my little friends, the mother was at home, and if she did not give me the greatest scolding—why, I never in all my life received one to equal it! I am sure she told me that I had no business about their tree, and that I was a lazy, good-for-nothing fellow to be lying down on the grass. She talked so fast and raced about the tree so angrily that I could not understand all that she said.

But I never answered her back, not a word, for I thought that a family of six, such as she had to keep in order, was enough to make the old lady angry.

I had not watched long, however, before I found that there was trouble in that family tree. Up in one of the topmost branches lived a woodpecker and his family. Now, some of the boys in the squirrel family would occasionally take a run up and pop their heads into the front door of the woodpecker home. Then father or mother woodpecker would suddenly appear, and the squirrels would scamper for their lives.

Sometimes the fur would fly, too, but usually the squirrel would race around the trunk so fast that the bird could not follow him, and so escape the punishment he deserved.—R. S. M., in Virginia Guide.

A LITTLE THING.

Two young ladies were making dresses for the poor and their children, as members of a Dorcas Society. When they had finished the last one, one rejoiced in that their work for that season was done, but the other young lady said, "No, no, wait a minute, just a few more minutes."

Then she got some skeins of scarlet silk, a little ribbon and a little lace. With these she adorned one of the dresses made for the little babe. Said she: "These little stitches take but a moment, and I want to make the dress pretty for some mother's baby."

When these dresses were given out, the ornamented little dress fell to the lot of a baby which belonged to a hard visaged woman with whom the pastor could do nothing before this. When she saw her children with the pretty dress, her heart melted and she cried out: "Oh, to think of doing that for my poor baby! I didn't think that anyone cared!"

The pastor was nearby, and with gentle voice he said: "God cares for you."

Through this incident he succeeded in leading the woman into the Kingdom. Was it all a mere chance? No. God put it into the mind and heart of that girl to put the few fancy touches on that dress, meaning thereby to win the mother to the Christ and eternal life. God moves on the minds and hearts of His people to serve those who need His help. He works through consecrated men and women.—Christian World.

DOING A GREAT WORK.

The report concerning the work of the evangelists of the North Mississippi Conference up to June 1 shows that these men of God, the Rev. J. A. Bowen and the Rev. J. H. Bell, are doing a great work. Brother Bowen's work shows that in addition to the good done in the churches in revivals, in reclamations, in reconsecrations, and a fresh vitalizing of the spiritual forces he has had 316 persons to profess faith in Christ and 169 to join our Church. Brother Bell got a late start, but he has held some great revivals and has had 79 accessions. You see this is a great work. When I was a boy preacher great emphasis was placed on the number of accessions to the Church, and I believe that this should be the place of emphasis to-day. Then the preacher did well to get from 40 to 80 accessions in a year, and if he secured from 100 to 150 in a year, he felt greatly encouraged and sought to accomplish more the next year. On my first pastoral charge, the Corinth Circuit, I had 350 accessions in the four years of my pastorate, and less than half a dozen of them made shipwreck of their faith. But to-day how few preachers even try to hold their own revivals, and they are not wholly to blame, for the people do not pray and work, or co-operate with pastors as they did thirty years ago. So the evangelist and the specialist have a great responsibility now. The Church is not as responsive as it was in the past; the praying is formal and so is the singing. Our people seem to be religious. They are more liberal in their responses to all the interests of the Church, but we have lost the sense of inward sin, the Spirit's power, and hence the spirit of praise and joy and thanksgiving and shouting are lost. So the evangelists, men in vital touch with God, who can lead sinners to Christ and into the Church, are an absolute need to-day. Our men are doing a great work.

We are to have Brother McIntosh with us in a revival beginning on July 22. We look for a great meeting. Shall we ever have the old-time revivals again?

W. M. YOUNG.

Pontotoc, Miss.

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Christian Advocate.

OFFICE: No. 113 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.

Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

THE PRESIDENT ON SCHOOL ATTENDANCE.

Bishop Warren A. Candler, the far-sighted Chancellor of Emory University, was one of the first men in the country to see the importance of keeping the attendance upon the schools and colleges of the Nation up to a good average and to issue through the public prints an appeal looking to the accomplishment of that end. Many others have since discerned the possibility of having the student bodies of our institutions of learning greatly reduced because of the existing war conditions and the ill effects that must inevitably follow if this development should take place, and have likewise sounded notes of warning in this respect. A few days ago Secretary Lane, of the Federal Department of the Interior, brought this matter to the attention of President Wilson, who gave out for publication the following letter:

"The question which you have brought to my attention is of the very greatest moment. It would, as you suggest, seriously impair American prospects of success in this war if the supply of highly trained men were unnecessarily diminished. There will be need for a larger number of persons expert in the various fields of applied science than ever before. Such persons will be needed both during the war and after it closes.

"I have therefore, no hesitation in urging colleges and technical schools to endeavor to maintain their courses as far as possible on the usual basis. There will be many young men from these institutions who will serve in the armed forces of the country. Those who fall below the age of selective conscription and who do not enlist may feel that by pursuing their courses with earnestness and diligence they also are preparing themselves for valuable service to the Nation.

"I would particularly urge upon the young people who are leaving our high schools that as many of them as can do so avail themselves this year of the opportunities offered by colleges and technical schools, to the end that the country may not lack an adequate supply of trained men and women."

A NORTHERN VIEW.

The following sent out by the Church News Association (New York) makes interesting reading:

"Another meeting of the Methodist Unity Commissioners has just been held at a Michigan summer resort, and still another is called for Savannah next January. Northern Commissioners returning from the Michigan meeting are talking in public, even if they do not in print in Methodist periodicals, that American Methodist unity is a long way off. * * *

A Northern Methodist leader, in a position to talk, says: 'There are four Bishops from the South, sincere men, all of them, but still fighting the Civil War. One of them, Bishop Hoss of Nashville, is ill, and so long as he and the other three survive, it is extremely doubtful whether American Methodism will ever come into organic union. The three are Bishop Candler of Atlanta, Bishop Denny of Richmond, and Bishop Murrah of Memphis. A fifth member, Bishop Mouzon of Dallas, is young and reconstructed, or rather he never needed reconstruction. But only he, it is feared, would save the Kingdom rather than the Church. The others, sincere no doubt, would save the Church. The Methodist, South, General Conference will meet a year hence, and an adjourned Methodist, North, General Conference is ready to be called for the same date. We of the North do not believe it will be called. There will be no need for it."

It is just such utterances as this that are causing not a few Methodists in the South to fear that the time may not yet have come for the union of the two Episcopal Methodisms upon any basis.

This picture of Bishops Hoss, Candler, Denny, and Murrah as unreconstructed rebels is rich, especially as no one of them was anything more than a lad during the War between the States. There is not one of them who is the least unkind in his feelings toward the North, or who is lacking in breadth or brotherliness, or who will suffer by comparison with any other member of the Commission, from the South or from the North, as to his devotedness to the interests of the Kingdom. By the way, we should like to have it pointed out by some of the gentlemen who talk thus what there is in the Southern Methodist Church that is inimical to the Kingdom and which is barring its progress. Seemingly, it is held by them that to stand up for any of the important principles upon which Southern Methodism has been builded and to seek to safeguard the welfare of the people of the South is to be narrow and sectional. Can the Kingdom only be made to go forward by the disintegration and absorption of the Southern Methodist Church? What about the Northern Commissioners? Are they all free from the spirit of sectionalism? It would be interesting to note what an appeal to the records in this respect would disclose.

The suggestion that the attitudes of Southern Methodists toward union may be determined by their ages is not at all sustained by the facts. There are Bishops in the Southern Church quite as old (if not older) as any on the Commission who apparently are for union upon almost any terms, and there are many young men who are very conservative on the subject.

We venture to predict that when the curtain lifts on the proceedings of the Joint Commission, the position of Bishops Hoss, Candler, Denny, and Murrah, and those who are standing with them, namely, **that union must come along right and safe lines, or not at all,** will be overwhelmingly endorsed by the rank and file of Southern Methodists.

THE HATTIESBURG CANTONMENT.

Brother L. E. Wicht, of Hattiesburg, Miss., writes as follows: "Our little city is all aglow with enthusiasm over the coming to us of one of the United States Army Camps. We hope to be profited by the large addition to our community that will result from this selection. Already a 'Welfare Committee' has been appointed by a mass meeting looking to the improvement of conditions in the interest of the troops to be quartered and trained here."

This cantonment will be known as Camp Shelby. We congratulate the city of Hattiesburg upon having secured it, and we are pleased to learn that the surroundings will be made wholesome for the soldier boys, though this does not surprise us. The churches situated near these camps will doubtless have a great opportunity to do a telling work, which they should be quick to seize. We doubt not that our Hattiesburg ministers—Brothers Jones, Hardin, Adams, Terry, and Downer—will see that Methodism does not lag in this important service where they have sway.

MRS. T. W. LEWIS DEAD.

Rev. H. S. Spragins, pastor of our First Church at Memphis, sends us the following note: "Rev. T. W. Lewis, pastor of St. John's Church of this city, is greatly bereaved in the death of his good wife, which occurred at the Lucy Brinkley Hospital here on July 7. The funeral service was conducted from St. John's Church on Jan. 8, in the presence of many sorrowing friends. The body now rests in Elmwood Cemetery, Memphis. A truly good woman, after many years of suffering, has gone to her reward. Brother Lewis and his son, T. W. Lewis, Jr., have the sympathy of a host of friends in the great sorrow which has come to them."

It is with a feeling of profound regret that we publish this message, which will touch with sadness many hearts in Mississippi. Sister Lewis was indeed a noble woman. She was a Christian whose light shone with a steady flame, and, though she was never strong physically, she filled well the difficult place of an itinerant preacher's wife. To know her was to love her, and in every field in which her gifted husband wrought her saintly influence was appreciably felt for good. The bereaved ones have our deepest sympathy. May the Divine Comforter and the precious truths of the Gospel sustain them in this trying hour.

A BIBLE FOR THE SOLDIER BOY.

Our soldier boys are away from home and loved ones. No doubt they are often lonely and homesick. They haven't the privilege of attending Sunday school and church service like they had at home, but they do have the opportunity to read the Bible. The placing of a Bible in the hands of the soldier is a definite Christian work in which all of our people may have a part. We have already distributed hundreds of Testaments, but the demands are greater than our means to supply them. The New Testament in khaki binding can be furnished for $30 per hundred, or 30 cents each. What better investment can a church or individual make than in giving the Word of God to these young men who are to fight our country's battles? Churches, Sunday schools, Epworth Leagues, and Woman's societies can render a helpful service by aiding in this great work. Contributions in any amounts may be sent to Rev. W. E. Thomas, 815 St. Charles street, New Orleans, La. If any one making a donation wishes that a special soldier be given a Testament, the wish will be granted if the correct address of the soldier be given. There should be a liberal response to this appeal.

W. W. HOLMES,
Presiding Elder of the New Orleans District.

PERSONAL AND OTHER NOTES.

Rev. J. Loyd Decell, our gifted young pastor at McComb, Miss., is assisting Rev. H. K. McKee in a revival meeting at Sandy Hook, Miss., this week.

Rev. C. A. Battle, of Baton Rouge, La., spent Monday of this week in New Orleans. He reported a good attendance upon the services held in his church last Sunday.

A good audience greeted Rev. R. H. Harper at the Parker Memorial Church, New Orleans, last Sunday morning, and he gave his hearers, as he invariably does, a helpful message. The future of this church seems to be a promising one.

Dr. John T. Sawyer preached at the St. Charles Avenue Baptist Church of this city last Sunday at 11 o'clock a.m. He reports having had a delightful service, the congregation being large for the summer, and giving him close attention, while he discoursed upon the words, "While I was musing, the fire burned," found in Psalm xxxix, 3.

Rev. C. W. Perkins, of Alice, Texas, an esteemed member of the West Texas Conference, spent a day and night in the Crescent City last week, being a guest of the Editor. He was en route to Pavo, Ga., to visit a daughter residing there. Brother Perkins will be pleasantly remembered by many in North Mississippi, where he spent the first years of his ministry.

Rev. E. B. Daniel has an interesting revival meeting in progress at Ida, La. He has promised us a report concerning it later.

Rev. Dan E. Kelly, evangelist of the Mississippi Conference, will assist Rev. A. S. Oliver in a meeting at Carter, Miss., which will begin next Sunday.

Rev. W. M. Langley, of Pickens, Miss., reports that the work is progressing favorably in that charge. Brother Langley is serving an excellent flock.

We have learned with regret that Sister Leggett, the wife of Rev. J. T. Leggett, presiding elder of the Brookhaven District, has lately been quite ill. We pray that her health may soon be completely restored.

Rev. J. L. Neill, the active and tireless Field Secretary of the Sunday School and Mission Boards of the Mississippi Conference, is at Lake Junaluska, having gone there in the interest of the important work of which he has charge.

We acknowledge ourselves indebted to Rev. John W. Bell, our pastor at Okolona, Miss., for 4 subscriptions to the Advocate. We have learned from other sources that Brother Bell's efforts are meeting with a goodly measure of success in his present field.

Rev. J. C. Ellis, of the Topisaw (Miss.) charge, writes: "You may say to our friends that young Bishop David Ellis Register, son of Rev. and Mrs. D. Y. Register, arrived at the parsonage on July 22, 1917, at 7:40 o'clock p. m." The Advocate extends congratulations.

Thanks to the courtesy of Rev. W. W. Jones, the popular pastor, we have on our table the Directory of the Lula and Dubbs charge, North Mississippi Conference. It is a neat and informing pamphlet, which evidences enterprise and ability upon the part of Brother Jones.

Mrs. Callie Allen, of Plantersville, Miss., renews her subscription to the Advocate and sends us another for a friend. She states that she has been taking the paper for 14 years, and that she is much pleased with it. We appreciate her kindly interest in the Conference organ.

Rev. and Mrs. B. P. Jaco, of Lexington, Miss., spent a day at Black Hawk, Miss., last week, being guests in the hospitable home of Mr. J. B. Streater. While there, Brother Jaco preached an interesting and helpful sermon, the pastor, Rev. J. G. Johnson, having a protracted meeting in progress.

Mr. Julian B. Fiebelman, of Jackson, Miss., the representative of Millsaps College, was awarded the medal at the Crystal Springs Chautauqua in a recent competitive debate with representatives of the Mississippi State University, the A. & M. College, and Mississippi College, at Clinton. Hurrah for Millsaps!

Mr. Julian Lee Lipscomb, who is the eldest son of Rev. and Mrs. Lee Lipscomb, of Winona, Miss., and a law graduate of Millsaps College, has entered the aviation service of the Government. He won distinction in the aviation school at Fort Oglethorpe, Ga., and has now gone to Toronto, Canada, for further training.

Through Dr. R. H. Wynn, of Centenary College, we have received a copy of the paper on "The Country Church," by Dr. C. P. Atkinson, of the Southern University at Greensboro, Ala., which was awarded the first prize at the late session of the Seashore Divinity School. It will appear in the next issue of the Advocate.

Rev. W. B. Hogg, pastor of the First M. E. Church, South, at Laurel, Miss., has been appointed to a chaplaincy in the United States Army, and Rev. J. V. Bennett, who has been doing evangelistic work since the last session of the Mississippi Conference, has been designated to serve the pastorate thus made vacant in Laurel.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions sent in within the past few days: Dr. T. B. Holloman, Vicksburg, Miss., 2; Rev. N. N. Maxey, Waterford, Miss., 2; Brother and Sister T. S. Randle, Farmerville, La., 2; Rev. T. B. Cottrell, Mt. Olive, Miss., 6.

In a business note bringing us 4 subscriptions to the Advocate, Rev. L. A. McKeown, our pastor at Iuka, Miss., adds the following item: "Rev. W. M. McIntosh is to be with us in a meeting which will begin on the first Sunday in August. We are expecting a great revival. This is Brother McIntosh's home town and he is much loved here."

Rev. G. D. Purcell, of Dubach, La., says: "The work is moving along smoothly here. We have new oak pews in our new brick church at this place, giving us a house of worship as up to date as most any of our city churches. We have a room for each class in the Sunday school. We are busy in our revival campaign and are looking for good results. Pray for us."

The fight in the Louisiana Legislature to make the city of Alexandria "dry," because of the location of a cantonment for the training of troops there, failed, we regret to state. Uncle Sam, however, may have something to say on the subject later. Anyhow, the prohibition forces were right in making the fight that they did. It is better to fight in a good cause and be beaten, than to submit tamely to the prevalence of wrong.

From Moscow, Miss., Rev. George P. Fikes writes: "Please announce that our new church at Mellen will be dedicated on the fifth Sunday in July, the 29th inst. The sermon will be preached by Rev. Wiley J. Ferguson, of Meridian, Miss. All former pastors are invited to be present." Though Brother Fikes' letter bore the date of July 14, for some reason it did not reach us in time for this notice to be inserted in the last issue of the Advocate. We regret this delay.

The eighteenth annual session of the Epworth Leagues of Louisiana will be held in Baton Rouge, July 28 and 29. This Conference was originally expected to be held in Lake Charles, June 14-17, but was deferred because of conditions incident to the war. The place of holding the delayed gathering was changed from Lake Charles to Baton Rouge, because of the more central location of the latter city. We trust that these young Methodists will have an assemblage that will give a forward impetus to their work.

"Is Woman Suffrage Right?—The Question Answered," is the title of a 23-page pamphlet from the gifted pen of Dr. Isaac Lockhart Peebles, of the Mississippi Conference. The following are the chapter headings of this interesting pamphlet: 1. The Origin of Woman Suffrage; 2. Bases Adopted for Woman Suffrage; 3. The Proper Bases for Discussing Woman Suffrage; 4. Unanswerable Objections to Woman Suffrage. This pamphlet may be had by writing the author at Meridian, Miss. If we mistake not, the price is 10 cents.

A dispatch from Drew, Miss., to the Memphis Commercial Appeal on July 17 reads as follows: "Last night a special service was held in the M. E. Church, South, for the soldiers who have enlisted at this place—65 in number—and all were remembered in the prayers offered. More than 500 persons attended the service. The church had been beautifully decorated by the ladies of the Red Cross, and Old Glory adorned the drapings. All responded in wishing these noble boys Godspeed and honor for the cause for which they stand."

Rev. T. B. Cottrell, of Mt. Olive, Miss., writes: "We are in the midst of a meeting here. Rev. T. J. Norsworthy, of Yazoo City, is doing the preaching, to the delight of all who are hearing him. Last night every available seat was taken. We closed a meeting at Cohay last Thursday night. Much good was done. We will go to Mize next week. Brother Norsworthy will help me in all my meetings. Many say that they have never heard better preaching. The Advocate gets his support wherever he goes, and I am sending you in this letter some renewals and new subscriptions."

We have received a note from our esteemed pastor at Oakland, Miss., Rev. W. F. Rogers informing us that his wife is seriously ill and that she was expected to go to Memphis for an operation Monday or Tuesday of this week; and from Lake Junaluska, N. C., Mr. Marvin L. Rogers also wired us concerning his mother's condition, and requesting that prayer be made for her recovery. Our heart goes out in tender sympathy to these friends in this hour of keen anxiety. Let the readers of the Advocate join us in remembering the stricken one and those who are so deeply concerned about her at the throne of grace.

Rev. S. L. Pope, our efficient pastor at New Albany, Miss., writes: "The work of the Church is moving on nicely here. We had about 100 at prayer meeting last night. Our congregations at the preaching services are holding up to the winter standard these hot days, which I think is good evidence of spiritual life. Rev. G A. Klein, one of our General Evangelists, is to be with us in a two weeks' meeting next October. I had him with me in a series of services during the last year of my pastorate at Itta Bena, and I think that it was one of the best revivals that I was ever in. I wish that he might spend the remainder of the year within the bounds of our Conference."

From a personal letter from Rev. C. M. Chapman, our hustling pastor at Waynesboro, Miss., we extract the following: "I am leaving for some educational studies and travel in the Northwestern States and Canada. My pulpit while I am away will be filled by Brothers Peebles, Hargar, Walters, and others. The work is doing well in my charge. Our recent meeting, in which I was assisted by Rev. George H. Thompson, our presiding elder, brought 28 persons into the Church—26 of them on profession of faith." We trust that Brother Chapman will find his stay in the North pleasant and profitable in every respect. He well deserves a season of rest.

Rev. J. D. Harper, our pastor at Opelousas, La., sends us the following note: "Our church at Opelousas has suffered a great loss in the death of Mrs. M. M. Hayes, who passed from labor to rest on June 8. She was the last of the White family, of which three brothers—B. F., T. B., and H. O.—were honored members of the Louisiana Conference. She had been a member of the church here for more than 50 years, and was to the end of her life a leader in all lines of Church work. She taught school here for 19 years, and hundreds were brought under her influence and helped by her instruction." In chronicling the death of this faithful servant of the Master, we extend sympathy to the bereaved, though the earthly ending of such a life could not be aught else than a triumph and a coronation.

DOES THIS APPEAL TO YOU?

Just as the last rays of a golden sunset had faded into twilight, the life of a girl which had been lingering for days at the Charity Hospital quietly ebbed away. Her husband died when her baby was only 4 months old. She was only 18 years of age, and had been struggling for eleven months to maintain herself and baby. She was a Methodist, but they had no way to assist her, and she had to place her baby in the St. Vincent's Orphan Asylum, which was against her will. She was taken seriously ill, and the one thought which concerned her most was that her child be not raised a Catholic.

We gave her a Christian burial and brought the baby and placed it in the care of competent ones until it can be adopted by some one. The girl herself was an orphan from another State, and had no one to whom she could give her baby.

Two godly women said, Now is the time for us to start to doing a work that we have so long talked of—that is, providing a Protestant home for our own children. On the very same day another beautiful six-months'-old baby was placed in our keeping.

This baby, whose mother had died, is a beautiful, soft brown-eyed girl, fifteen months old. She has pretty features and is an attractive child.

We want some good Methodist family, who can educate her, to take her to raise.

W. E. THOMAS,
Pastor Mary Werlein Mission.
815 St. Charles st., New Orleans.

CAN YOU USE HIM?

Dear Brother: Please say to the brethren that Rev. Otto Porter, of Rose Hill, Miss., who is a graduate of the Mississippi Conference Training School, is a Senior at Millsaps College for the next session, and who is striving to get means by which he may finish his course at that institution, would be glad to assist any of the brethren in their meetings as a choir leader. He sings all parts, first and second tenor, and first and second bass. No brother would make a mistake in securing him as a choir leader. Write him and see about dates, and if you can get him, you will not only get a good choir leader, but you will be assisting one of our young men to get an education.

This is voluntary on my part. Use him if you can, brethren.

Respectfully,
H. R. McKEE, his pastor.

EFFICIENCY
SAFETY-SERVICE

The time to Save Money is when you are earning it---the place to put it is

HIBERNIA BANK & TRUST CO.

Tandon-Macon Institute FOR GIRLS [illegible]

R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

YOUR BOY'S YOUR ALL—IF HE IS LOST ALL IS LOST.

Who are "Your boy's associates" The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life. Your boy's greatest danger is local associates. They teach more than you. If they are bad, what is the remedy?

Mr Robert K. Morgan, of Fayetteville Tenn., has given this question profound study during the 25 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr Morgan has devoted a long career to the training of boys. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, are some of the features which have given his school its high standing.

Mr Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for an honorable, manly life. He is a proper man to train your boy.

A postal card to Mr. L. L. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring a catalog and full information of this school.

Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in Red FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There is no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones are entirely gone. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 113 E. Twenty-eight St.,
E. L. Gould
St. Louis, 4123 Westminister Ave.,
W. H. Valentine
Atlanta, Forsyth Building,
W. F. Hightower
Chicago, 1543 Tribune Building,
J. H. Rigour
Asheville, N. C., 421 Biltmore Ave.,
G. H. Ligon

Obituaries.

[illegible]

Mrs MATTIE JOHNSTON, daughter of Sanford and Demaris Cummins, was born in Johnston County, Mo., on Dec. 4, 1856. She moved to Lafayette County, Miss., with her parents when about 7 years of age. She professed faith in Christ early in life and joined the Methodist Episcopal Church, South. She was married to Dion Wesley Johnston in Oct. 31, 1884. God blessed this union with nine children, four boys and five girls: namely Jasper, Blanche, Pearl, James, Lola, Sallie, Clion, Newt, and Wesley. She died in April 20, 1917. Blanche and Lola preceded their mother to the better world. She was a woman of strong character and high purpose. The departure of this friend is peculiarly sad to all who knew her. She was a good Christian. She had faith in God and loved her church. Her health kept her from attending its services many times when she really wanted to be there. It was always a pleasure to visit her home and converse with her about the affairs of the Church. May the Lord bless the children and help them to so live as to meet her in heaven.

T. J. HOPPER.

MISS MAY W. McPHERSON.

This most estimable lady died on June 26, 1917, at her home near Holly Springs and was tenderly laid to rest at the Sylvestria burial-ground the succeeding day. Rev. Thomas H. Porter of the Methodist Church officiating. The deceased was a daughter of Rev. Malcolm M. and Susan Wall McPherson. She was born in North Carolina in 1832, but moved, with her parents, to Mississippi when she was yet a child. Her life was a beautiful one. She was gentle, quiet, true and faithful to her Church, to her friends, and to her God. She was a devout member of the M. E. Church, South. She is survived by her brother, Dr. John McPherson, and a niece, Mrs. Sue Burns, both of this place. None knew "Miss May" but to love her. She will be greatly missed and mourned by many friends and loved ones.

W. A. BELK.

Holly Springs, Miss.

AN APPRECIATION OF MISS LULA PURVIS.

Resolutions drawn and adopted by the Wesleyan Society of the Methodist Church at Yazoo City, Miss.:

Death has unexpectedly taken from among her friends the earthly presence of our sister. A sharp illness of one week, and her kind hands minister no more, her voice is still. We will miss the encouraging pressure of her hands, we will miss the sincerity of her voice.

From long association with her in the society whose sessions she always met, whose spirit she constantly enlarged, we came to feel her to be a vital part of it.

The passing years show one thing surely to us all—that the saints depart from us into the upper and better kingdom, prepared for them—for which they are prepared. And the years have shown, besides, how full are the saints of life as well as light. So we cherish the memory of this dear friend, lovely woman, gracious lady, and benediction to her church.

We bow toward the heavens, lifting our eyes in all the beauty of faith and trust that our sister lives, and her life is hid with Christ in God.

We seem able to understand that she is wanted for her place with those she loved—for all the nearest of her kin had gone before her. We never can escape the sadness which the going of such as she leaves with us. But we mingle sadness with sweetness of comfort, as we say "our loss is her gain."

She leaves the broken circle here to complete the circle above.

These words convey the sentiment of the Wesleyan Society, and will go upon our records as a sincere memorial to her who entwined is from the remembrance of her gentle life among us.

Mrs. M. M. BRISTER,
Mrs. A. E. COATES,
Mrs. V. H. HUNTLEY,
Committee.

Yazoo City, July 9, 1917.

THE ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference, recently held in the enterprising town of Amory, Miss., was an enjoyable, as well as a spiritual event, that has already become permanent history in our great Methodist Episcopal Church, South.

The Conference was well attended by both pastors and laymen, all of whom gave gratifying reports from their fields, and are hopeful of a great year in their work.

Our popular and efficient presiding elder, Rev. Thos. H. Lipscomb, graced the president's chair and it goes without saying that the work of the conference was dispatched with ease, but accurately and rapidly. He presided like a man of ripe experience, although he is serving his first district.

A Christian spirit, brotherly love and good will characterized the Conference throughout. It was indeed a spiritual feast.

The Rev. J. E. Thomas, host of the Conference, is in high favor with his people. Every detail of the Conference received perfect attention, thereby adding largely to the pleasure and success of the occasion.

The closing service came only too soon, but each pastor returned to his work feeling better, and with a determination to render his best service to those to whom he ministers, and thus enrich his own life and enlarge the Master's Kingdom.

A. JOE BEASLEY,
Houlka, Miss. Secretary.

AN IDEAL HOME SCHOOL FOR YOUR DAUGHTER.

Parents seeking the best of moral and social surroundings and influences in a boarding school for their daughters should by all means be familiar with Martin College, Pulaski, Tenn.

For forty-five years Martin College has been located in one of the most cultured, morally wholesome towns in the State of Tennessee, and, throughout these years its aim has constantly been to surround the girl with the best Christian Home life—most refined and cultural influences—and every opportunity for true advancement in every line.

Martin College, while large enough to make the highest grade of work possible, is small enough to insure that important personal help and attention usually found lacking in the largest institutions. Full particulars of this time honored and improved college can be had on application. Sign and mail the note below.

Martin College, W. T. Wynn, Pres.,
Box J, Pulaski, Tenn.

Dear Sir: In the interest of my daughter, please send me full information about the following courses (underscore those desired): Piano, Art, Expression, Voice Cultivation, Domestic Science, Literary Work. Send catalog and full details as to rates.

Name .....
Town .....
and State .....

SUGGESTIVE.

"George Eliot somewhere says that when the conscience of the race is developed, we shall run as easily to prevent a man's or a woman's fall as we would to save a beautiful mantelpiece ornament in danger of coming to the ground and being dashed to pieces. That will be when the constraining love of Christ has had its way in the hearts of His people."

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S TIME TO GO
NORTH
—to the cool resorts of the "Land of the Sky," Great Lakes, Atlantic Seaboard, Canada, New England or wherever comfort calls.

Low Round-Trip Summer Tourists' Tickets
Long Return Limits, Liberal Stopovers
— VIA —
Southern Railway System

Ask for "Land of the Sky" or "Where to go this Summer" folder. Mail a post card to-day.

G. C. KELLEHER,
Assistant General Passenger Agent
NEW ORLEANS, LA.

LOUISIANA RAILWAY
and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt,
A. G. F. & P. A.,
Texarkana, Ark.

B. S. Atkinson,
Traffic Manager,
Texarkana, Ark.

REVIVAL AT BRANCH, LA.

Notwithstanding weather conditions, we have just closed a very successful revival at Branch, La. I had with me Rev. J. H. Brooks, of Senatobia, Miss., who is a former pastor of the Branch Church. He was also a schoolmate of mine at Wesley Hall. The people came in spite of the mosquitoes and daily showers. Quite a number accepted Jesus Christ. Twelve united with the Church. The Christian people were revived. Brother Brooks did splendid preaching. He is good help in a meeting, and, in fact, a very promising young man.

We have splendid people in our Church at Branch. I doubt whether there is a country church anywhere in the Lafayette District superior to Branch, everything taken into consideration. The Lord is with us this year in our work. C. E. FIKE, P. C.

WHEN WILL IT END?

When, three years ago, the news was flashed to every part of the civilized world that a great war had broken out, there were few who believed it possible that such a war could last more than a year, or at most two years. A few suggested that it might last for three years, but it was generally believed that it would be utterly impossible to protract such a strife, on account of the utter national collapse which it was held to involve. Yet now, near the end of the third year, the collapse has not come, and there is no reason apparent on the surface why the struggle should not last three years longer.

It was firmly believed that the Central Powers would be compelled to make peace because of complete financial exhaustion, but although the expenses of the war have been very much greater than was formerly estimated, and although some financiers insist that Germany is now practically bankrupt, there are few bold enough to assert that the speedy end of the war is assured by the financial difficulties of the enemy.

And it was believed most firmly, and British statesmen declared most positively, that the British fleet would soon secure such a strangle-hold on the enemy as to force them to sue for peace. Yet three years have gone, and Germany is still unconquered. It is no doubt true that food is scarce in Germany, and woollens and cottons and certain metals are exceedingly scarce, yet there are very few who would care to assert that the British blockade can force Germany into submission in the very near future. The truth is, the war is teaching all the nations that while many things are deemed absolutely necessary to ordinary existence they are not absolutely neeessary, and can be done without in war-time with no serious diminution of a nation's military efficiency.

And it was boldly asserted that in a modern war the surprising accuracy of scietific gunfire, and the phenomenal power of high explosives, would mean such wholesale slaughter of the combatants that peace would come quickly from sheer exhaustion of manhood. But despite all the new horrors of war it seems probable that the wearing-down process is still a matter of years with any determined nation.

Again it was widely, very widely, believed that in case of war the masses would soon insist upon peace, and in the case of Germany it was confidently expected that the tremendous Socialistic vote would be so increased by the privations and losses incident to a great war as to insure the speedy overturn of autocratic government and the institution of democraey, with a consequent peace. But even here all prophecies have failed, and apparently the Socialism of Germany is helplessly bound to the Kaiser's chariot-wheels. So far as all former calculations are concerned we can only say that they have shown us how easy it is for the best informed men to make most serious miscalculations. The incalculable factors spoil the solution of the problem.

And yet, when we have said these things, we have not said all. It is true, as we have asserted again and again, that German defeat is assured. Her attempts to divide the Allies, her attempts to make a separate peace with Italy and Russia, have hopelessly failed. Russia may yet come back, and even this summer may strike telling blows at the enemy. And the submarine campaign, while serious enough, stands no chance whatever of forcing Britain into an early peace, although it has resulted already in the placing of a United States embargo upon shipments to neutrals, and this will undoubtedly intensify the privation already existing in Germany.

Just how conditions stand in Germany and Austria we do not know exactly, but we know that at best they are serious enough, and the idea of facing another winter of war is not viewed without fear. If the war lasts another year it will find Germany and Austria weaker by some millions of men, and probably with a well-nigh fatal shortage of metals and food. But it will find the Allies the stronger by the entrance of one or two millions of American troops, and the pooling of the enormous manufacturing and financial resources of the two greatest and wealthiest nations in the world, the United States and Britain. And, unfortunately for Germany, these nations are not only amongst the best fighters in the world, but they are also the most determined, the veritable "die-hards" of the nations.—Christian Guardian.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste produets be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the aetion of the liver and the bowels, and with eareful attention to habits of stool and diet, insure their proper and regular aetion.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, eonstipation and indigestion: Beeause they do not eause griping or other unpleasant sensations like ordinary pills. Becauso their use does not derange the stomaeh, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

A LIFE OF SIN.

A life of sin, a life of pride, a life of indulgence, a life of worldliness, a life devoted to the world, the flesh and the devil, is a failure, a dead failure, an infinite failure. I care not how many presents you send to that cradle, or how many garlands you send to that grave, you need to put right under the name on the tombstone this inscription: "Better for that man if he had never been born."—Talmage.

CUMBERLAND UNIVERSITY

FOUNDED IN 1842

A standard college under Christian influences. Four regular courses leading to the degrees, B. A., B. S., LL. B., B. M. Special courses in Domestic Science and Arts, in the Commercial branches, and in Education.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 12th, 1917.

For further information, address,

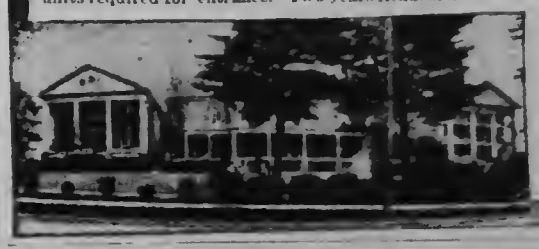
EDWARD P. CHILDS, President, or The Registrar, Lebanon, Tennessee.

Meridian College Conservatory

A careful school for careful parents. Located in the healthful pine hills of Mississippi. One of the Nation's leading private boarding schools. A standard college with fourteen entrance units. Offers four years college work. Preparatory course for lower grades. The **Conservatory of Music** ranks among the highest in the South. The aim is to educate Spiritually and Intellectually as well as intellectually. The most careful **homelike supervision,** and a beautiful **Christian atmosphere** for its students. **Write for catalog and views. J. W. BEESON, A.M., LL.D., President, Box 106 Meridian, Miss.**

MARTHA WASHINGTON COLLEGE

SIXTY-ONE YEARS' distinctive leadership in education of Young Women.
THOROUGHNESS of instruction. Christian culture and refinement, healthfulness of climate, a pleasant home-life in a cultured community of interesting historical associations.
FULL COLLEGIATE, literary and science courses leading to Bachelor of Arts degree, fourteen units required for entrance. Two years Academy.



SCHOOLS OF MUSIC, Art, Expression, Home Economics offer courses leading to certificates and diplomas.
BUILDINGS, five, modern, brick, connecting, steam-heated, electric lighted. Modern Gymnasium.
Next Session opens Sept. 12th, 1917.
Rates are moderate. Address
SAMUEL DISMUKES LONG, D. D., PRESIDENT,
ABINGDON, VIRGINIA.

STONEWALL JACKSON COLLEGE

AT ABINGDON, VIRGINIA

Established in 1876. A college with a character in keeping with the name, Stonewall Jackson. Chartered an A grade college. Courses leading to A. B. Degree. Also special diplomas awarded in Academic, Preparatory, Education, Music, Art, Household and Domestic Art, Business and Physical Culture. Able faculty. Large new building rapidly being completed. Mountain views on every side. Beautiful 76 acre campus of Virginia blue grass, adorned with massive century-old trees. Mountain spring water. Fine climate. Charges moderate. Opens September 5, 1917. For further information, write

J. R. DOBYNS, President,
Abingdon, Va.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.
617 CAMP STREET. PHONE MAIN 2196.

A NOTE FROM VICKSBURG.

Dear Dr. Meek: "Showers of Blessings" have been falling at this place. We rejoice because of the good season of rain that at last has come to water the parched earth. Other kinds of showers have also been falling. The Gibson Memorial parsonage was hit hard by a storm last Wednesday evening. It had been sprinkling along during the day, but at 7 p. m. the storm broke and a tremendous shower fell that flooded the pantry. When the storm had subsided and Mrs. Lewis and I had time to take stock of "what was left" by loving friends and faithful members, we beheld our dining room literally covered with all sorts of good, substantial things to eat. It seems that nothing that a preacher loves to eat had been overlooked. I had to get busy and build a coop for some frying-sized chickens that had come in addition to bacon, ham, and eggs. This makes the second "pounding" we have received within the last month. Some of the people did not know of the first in time, but they learned that an "encore" would not be objectionable; so they came strong on the "encore." Now is a mighty good time to come to see me, Doctor.

The best news is reserved for the last. A week ago last Sunday I began a series of services that have steadily increased in interest and power. The Church here has been wonderfully revived and many brought into the Kingdom, and still the good work goes on. We have been having the largest congregations I have ever seen in this church. To God be the glory for the Spirit's work in waking up the people and getting them to work more earnestly for souls.

We have been greatly blessed in having Miss Bessie Cook of Hattiesburg to conduct the singing. Everyone has fallen in love with her singing and work as choir directress. She possesses unusual qualifications for this work. In addition to a well trained chorus in the choir, she has organized and trained a chorus of children whose inspiring singing has been a feature of the meeting. She possesses a rich, cultivated contralto voice that is peculiarly adapted to singing solos that can be heard and appreciated by all. Being a consecrated Christian and in love with her work, her singing of Gospel songs make a profound impression for good. Miss Cook is also an accomplished pianist and when necessary can do the playing in a way that makes all love to sing.

Our people are highly delighted with her work. She is thoroughly at home in an altar service, and her prayers and Christian testimony add greatly to the good of the meeting.

Many will recognize Miss Cook as having had charge of the singing during the Conference at Laurel. Any one desiring her services will do well to correspond with her at 614 Bay Street, Hattiesburg, Miss. She loves the work and will be glad to assist in meetings.

We are greatly encouraged in our work at this place. There is so much to be done. I need the prayers of all.

Your brother,
OSMOND S. LEWIS.

WORTHY OF IMITATION.

"'I want some one to be glad that I was born.' said a lonely woman; so she celebrated her birthday by carrying gifts to others as lonely as herself—to the poor, the sick and the sad. It is pleasant to be remembered, and to receive presents, but the noblest, best and happiest thought that can come to us on our birthdays is that we can make some one happier because we were born."

Scientific Treatment for the Skin

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

PATRIOTISM AND THE SABBATH.

We have noticed that patriotic meetings and benefit entertainment and sports have made serious inroads on the sanctity of the Lord's Day and we are glad to see The Presbytrian speak out on this matter as follows:

"Patriotism is much to be admired where it exists and ought to be cultivated where it does not exist. It is hard to see how any man who has a spark of manhood in his composition should fail to have in his heart a love for his country. In many cases this love seems to be lying dormant and needs to be aroused into an activity which will make it do something. To awaken this dormant patriotism, at this time when our country is at war, many means are being used. Most of them can be very cordially commended. But there is one plan that Christians ought to think about very seriously. This is the holding of patriotic meetings and parades on Sunday. The plea is made in behalf of this practice that more people will attend on Sunday than on any other day. The same thing would probably be true of a free prize fight. Another plea is that patriotism is simply a man's performing his duty, and that duty is closely connected with religion. Man does owe a duty to the State, but he also owes one to God. And God has set apart the Sabbath for Himself and we have no right to use it to advance our interests as individuals or as a nation, except as to matters of religion. Whatever is done on God's holy day ought to be for the purpose of bringing us closer to God. This will not be done by brass band parades, nor by speeches and songs in regard to the war or matters pertaining to it. If the Sabbath is devoted to the performance of the duties we owe to God there will be little question as to our performances of the duties we owe to our country. When a man is faithful to God, the great ruler, he will be faithful to his government."
—Christian Intelligencer.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.—Adv.

A NOTE OF THANKS.

Please let us through the Advocate thank our many friends who have helped us in adding the much-needed improvements to the Farmerville parsonage. The sleeping porch and the bathroom are both finished and paid for. We will celebrate the 50th anniversary of our marriage on August 6, and we want our many dear friends in Louisiana to think of us on that day and to pray God to help us to appreciate as we should all of his blessings to us and ours. Especially do we love and appreciate our friends. May God bless each one of them who may read these lines!

Brother and Sister T. S. RANDLE.
Farmerville, La.

Safeguard Yourself

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven, well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Sardis Dist.—Third Round.

Hernando, Aug. 5.
Sardis, Aug. 6.
Arkabutia, at Hunter's, Aug. 8.
Eudora, at Lake Cormorant, Aug. 10.
Olive Branch, at Center Hill, Aug. 11, 12.
Crenshaw, at Darling, Aug. 15.
Pleasant Hill, at Baker's Chapel, Aug. 18, 19.
Eureka, at Pisgah, Aug. 25.
Charleston, Aug. 26.

J. H. HOLDER, P. E.

Greenville Dist.—Third Round.

Jonestown, at Dundee, a.m., July 29, 30.
Coahoma, at Coahoma, p.m., July 29, 30.
Cleveland, a.m., Aug. 5, 6.
Tunica, at Robinsonville, p.m., Aug. 5, 6.
Gunnison, at Gunnison, Aug. 12, 13.
Rosedale, at Rosedale, Aug. 19, 20.
Clarksdale, Aug. 26, 27.
Benoit, at Winterville, a.m., Sept. 2, 3.
Glen Allen, at Avon, p.m., Sept. 2, 3.

V. C. CURTIS, P. E.

Holly Springs Dist.—Third Round.

First Church (W. V.), preaching, July 29.
Randolph, at Thaxton, Aug. 3, 4.
Toccopola, at Salem, Aug. 5, 6.
Holly Springs, preaching, Aug. 12.
Taylor, at Forest Hill, Aug. 18, 19.
Oxford, Aug. 19, 20.
Ashland, at Union Hill, Aug. 25, 26.

More than half of the district is making a new record. There must be a reason. Will not the stewards and pastors look for that reason?

JAMES H. FELTS, P. E.

Winona Dist.—Third Round.

Duck Hill, at Goar Springs, Aug. 4, 5.
Lambert, at Marks, Aug. 11, 12.
Tutwiler, at Mattson, Aug. 18, 19.
Webb, at Sumner, Aug. 19, 20.
Drew, at Sandy Bayou, Aug. 25, 26.
Ruleville, at Ruleville, Aug. 26, 27.
Dublin, at Parchman, Sept. 1, 2.
Valley Mission, at Fairview, Sept. 8, 9.
Minter City, Sept. 15, 16.
Schlater, Sept. 16, 17.

L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Third Round.

Houston Ct., at Thorne, July 29, 30.
Calhoun City, at Pine Ridge, Aug. 3.
Vardaman, at Young's Chapel, Aug. 4, 5.
Houlka, at Van Vleet, Aug. 11, 12.
Buena Vista, at Boone Chapel, Aug. 18, 19.
Montpelier, at Woodland, Aug. 19, 20.
Smithville, at Smithville, Aug. 25, 26.
Greenwood Springs, at Friendship, Sept. 1, 2.
District Conference, at Amory, June 19-21.

T. H. LIPSCOMB, P. E.

Corinth Dist.—Third Round.

Kossuth, at Kossuth, July 27.
Mooreville, at Andrews Chapel, July 28, 29.
Mantachie, at Hebron, July 30.
Guntown and Baldwyn, at Pleasant Valley, July 31.
Golden, at New Hope, Aug. 3.
Tishomingo, at Paradise, Aug. 4, 5.
Corinth Ct., at Green's Chapel, Aug. 7.
New Albany Ct., at Mt. Olivet, Aug. 11, 12.
Ripley Ct., Aug. 18, 19.
Booneville Station, Aug. 21.
Iuka Ct., at Salem, Aug. 23.
Silver Springs, at Paul's Chapel, Aug. 25, 26.
Burnsville, at Burnsville, Aug. 28.

The Corinth District Conference will be held at Rienzi June 19, 21.

T. H. DORSEY, P. E.

Durant Dist.—Third Round.

Ebenezar charge, at Ebenezar, July 28, 29.
Kosciusko charge, at Ethel, July 31.
Hesterville charge, at Shady Grove, Aug. 4, 5.
Poplar Creek charge, at Poplar Springs, Aug. 11, 12.
Kilmichael charge, at Tomnolen, Aug. 12, 13.
Bellefontaine Ct., at South Union, Aug. 14.
Slate Springs Ct., at New Hope, Aug. 15.
Eupora and Maben, at Maben, Aug. 18, 19.
Mathiston Ct., at Providence, Aug. 24.
Black Hawk Ct., at Poplar Springs, Aug. 25, 26.
Acona, Aug. 30.

W. W. MITCHELL, P. E.

Columbus Dist.—Third Round.

Shuqualak Cir., at Ridgeway, July 28, 29.
Cochrane Cir., at Panola, Aug. 4, 5.
Macon Cir., at Pope's Chapel, Aug. 7.
Longview Cir., at ———, Aug. 9.
Mashulaville Cir., at Middleton, Aug. 11, 12.
Cedar Bluff Cir., at Pearson's, Aug. 14.
Sturgis Cir., at Mt. Airy, Aug. 16.
Brooksville, at New Bethel, Aug. 18, 19.
Mayhew Cir., at Lebanon, Aug. 21.
West Point, Aug. 26, 27.

W. W. WOOLLARD, P. E.

THE ATHENS SCHOOL OF THE UNIVERSITY OF CHATTANOOGA

An institution with an enviable record and inspiring traditions. Beautiful and healthful location. Eight well equipped buildings; good laboratories. Strong faculty. Modern courses offered in High School, Junior College, Agriculture, Commercial, Normal, Piano, Voice, Violin, Fine Arts, Domestic Science, Domestic Art, and Expression. Expenses modest. Work for limited number of boys on experiment farm. Co-Educational. For illustrated bulletin, catalog, or direct information, write DEAN RICHARD M. MILLARD, A.M., B.D., Athens, Tenn.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

WINTERSMITH'S CHILL TONIC
Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

NERVOUS DISEASES
We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases. A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

When the Skin Seems Ablaze With Itching and Burning

There's just one thing to do.

If your skin seems ablaze with the fiery burning and itching of Eczema, real and lasting relief can only come from treatment that goes below the surface—that reaches down to the very source of the trouble. So-called skin-diseases come from a disordered condition of the blood, and the proper treatment is through the blood.

Search far and near, and you cannot find a blood remedy that approaches S. S. S. for real efficiency. It has been on the market for fifty years, during which time it has been giving uniform satisfaction for all manner of blood disorders. If you want prompt and lasting relief, you can rely upon S. S. S. For expert advice as to the treatment of your own individual case, write to-day to Chief Medical Adviser, Swift Specific Co., Dept. C Atlanta, Ga.

SPURGEON'S FRUITAGE.

Zion's Herald culls from the British Weekly an interesting instance of Spurgeon's remarkable influence, as follows: "Sir W. Robertson Nicoll, editor of The British Weekly, who was a close personal friend of Principal Denny, whose death was recorded in these columns recently, pays a touching and discriminating tribute to this great Christian leader in the number of the Weekly just received. In the course of the editorial notice he lifts the veil on the intimate spiritual history of Dr. Denny. 'He was reticent in relating his spiritual history,' says Dr. Nicoll, 'but we believe that his wife, who gave him the truest and most perfect companionship, led him into a more pronounced evangelical creed. It was she who induced him to read Spurgeon, whom he had been inclined to despise. He became an ardent admirer of the preacher and a very careful and sympathetic student of his sermons. It was Spurgeon perhaps as much as any one who led him to the great decision of his life—the decision to preach Christ our Righteousness.' The secret of Dr. Denny's preaching was that he thought himself through and determined early, as says Dr. Nicoll, 'to preach the cross of Christ—on the one hand its power to save, and on the other its sharpness and sternness, its imperious calls to duty and self-denial. From this preaching of the cross he was never moved.'" —Christian Intelligencer.

MANY PRESCRIPTIONS AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

R Hood's Sarsaparilla—11 oz.
Peptiron Pills—180
Sig: One teaspoonful Hood's Sarsaparilla before meals
Two Peptiron Pills after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

Kill All Flies! They Spread Disease

Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for

Daisy Fly Killer

Sold by dealers, or sent by express, prepaid, $1.00.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

Freckles-

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

WE MUST LOVE GOD.

We must love God in order to find Him in His works. There is a sentiment that men call love to God, which the plain old Bible calls "enmity." We cannot stay here to define things, but simply to put you on our guard against a very common error. If a man loves God, he loves men and keeps God's commands. That is the test. He must love men as he loves himself, and God he must love with his whole heart and soul and mind, in order to come up to the standard. Oh, you say, that is a Christian! Well, in that you are right, and just that sort of man is the one who enjoys the world to the full. The only man who gets the most and the best enjoyment out of this world is the one we know as a Christian, one who has learned to love God heartily and wholly.—Rollin A. Sawyer.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

BILLY SUNDAY ON THE SOUTH.

During his Boston revival Billy Sunday made the following statement about the South:

"Sixty-eight per cent of the men of the South are in the Church. Why? You may not like it, but the truest, the purest, the finest men and women in America are south of the Mason and Dixon line. That's the reason it took thirty millions to lick six millions. There's more pure-blooded Americans south of the Mason and Dixon line than anywhere else in this country. That's why so many of them are Christians. I say that, even if my old daddy was one of the boys in blue and fought against them. They were hard to lick because they were real Americans. South of the Mason and Dixon line they have got the North licked to a frazzle in religion and morals."

YOUNG WOMAN'S OPPORTUNITY.

Military calls young men. Women must fill their places in office, bank, business and profession. Meridian College offers wonderful opportunities in Business Course, Teacher-training, Music, Domestic Science, Expression, Art. Special inducements to talented students; boys or girls. Good positions are waiting. For particulars and view book write Meridian College, Meridian, Miss.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Bastrop, at Beekman, July 28, 29.
Mangham, at Little Creek, July 30.
Waterproof, at Wesley, Aug. 5.
Winnsboro, at Boeuf Prairie, revival, Aug. 7 to 12.
Brooklyn, revival, Aug. 14, 15.
Farmerville, at Marion, Aug. 18, 19.
Calhoun, at D'Arbonne, revival, Aug. 21.
Columbia, at Grayson, Aug. 25, 26.
Ouachita Mission, Aug. 27.
Richland, Sept. 1, 2.
Rayville, p. m., Sept. 2.

ALBERT S. LUTZ, P. E.

Lafayette Dist.—Third Round.

Gueydan, 11 a. m., July 29.
Crowley, 8 p. m., July 29.
Vinton, Aug. 4. 5.
Jennings, 8 p. m., Aug. 5.
Abbeville, Aug. 12.
Lake Charles, 11 a. m., Aug. 19.
Lake Arthur, at Bell City, 8 p. m., Aug. 19.
Melville, at Palmetto, 8 p. m., Aug. 26.
Houma, 8 p. m., Aug. 30.
Lafourche, at Bourg, 8 p. m., Aug. 31.
Lockport, at Raceland, Sept. 2.

HARRY W. MAY, P. E.

Alexandria Dist.—Third Round.

Bunkie, at Bay Hill, July 27.
Glenmora and McNary, at Glenmora, July 29.
Oakdale, July 30.
Standard, at Harrisonburg, Aug. 4, 5.
Provencal, at Shady Grove, Aug. 8.
Elizabeth, Aug. 12.
Natchitoches, Aug. 14.
Pollock, at Zion, Aug. 18, 19.
Lecompte and Cheneyville, at L., Aug. 21.
Jena and Jonensville, at Jena, Aug. 22.
Trout and Goodpine, at Trout, Aug. 23.
Selma and Rochelle, at Fellowship, Aug. 25, 26.
Fullerton, Aug. 27.
Alexandria, Sept. 3.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.

Franklinton Ct., at Fisher, Sat., July 28.
Franklinton, at F., Mon., July 30.
Denham Springs, at Palmetto, Sat., Aug. 4.
Baton Rouge, Mon., Aug. 6.
Keener Memorial, Wed., Aug. 8.
Baker, at Deerford, Sat., Aug. 11.
Wilson, at W., Sat., Aug. 18.
Zachary, at Ethel, Mon., Aug. 20.
Greensburg, at Pine Hill, Fri., Aug. 24.
Olive Branch, at Oak Grove, Sat., Aug. 25.

H. W. BOWMAN, P. E.

Ruston Dist.—Third Round.

Plain Dealing, July 28, 29.
Ringgold, Aug. 4, 5.
Ruston, Aug. 6.
Gibsland, Aug. 12.
Jonesboro, Aug. 15.
Bienville, Aug. 19.
Elmore, Aug. 24.
Sibley, Aug. 26.
Minden, Aug. 26.
Cotton Valley, Aug. 31.
Haynesville, Sept. 2.
Athens, Sept. 9.
Homer, Sept. 9.
Arcadia, Sept. 10.

The District Conference will meet at 3 p. m. Tuesday, July 17, 1917, in the town of Winfield, and will probably adjourn on Thursday at noon in time for the delegates to leave on the early afternoon trains.

J. M. HENRY, P. E.

Shreveport Dist.—Third Round.

Shreveport, First Church, a.m., July 29.
Texas Ave., p.m., July 29.
Noble, at Benson, a.m., Aug. 4.
Grand Cane, at Keithville, Aug. 5.
Anacoco, at Neame, Aug. 11, 12.
Pelican, at Bethel, Aug. 18, 19.
Leesville, p.m., Aug. 22.
South Mansfield, at Ebenezer, p.m., Aug. 26.
Mansfield, p.m., Aug. 26.
Belcher, at Dixie, Sept. 2, 3.
Ida, at Ida, Sept. 9.
Pleasant Hill, at Beulah, Sept. 15, 16.
Mooringsport, Sept. 23.

C. D. ATKINSON, P. E.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitarium treatments, and what it did for me, why should it not do the same for others? Should anyone doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, , NASHVILLE, TENN.—Adv.

"The best work done by a Christian is not known by himself. There will be some sweet surprises in the better land."

Keep the Skin Healthy.

Skin diseases, such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

PUT IT UP TO US

and don't put off installing that gin outfit until next year and thereby miss the profits of this season's cotton crop. Just say you want to be ready with a

MUNGER SYSTEM OUTFIT

and we'll have you ready with an outfit of the right size to handle your business, and with the right kind of gins for the cotton grower in your locality.

We have had years of experience in handling eleventh hour orders for gin outfits, and

WE CAN PUT YOURS THROUGH.

So write or wire nearest Continental Sales Office that you want a Munger System Outfit in time for this season's work, and YOU WILL GET IT.

CONTINENTAL GIN COMPANY

Sales Offices: Birmingham, Ala., Dallas, Tex., Atlanta, Ga., Memphis, Tenn., Charlotte, N. C.

Dr. Ferdinand King, New York Physician & Medical Author says:

EVERY WOMAN EVERY MOTHER EVERY DAUGHTER NEEDS IRON AT TIMES

To put strength into her nerves and color into her cheeks.

There can be no beautiful, healthy, rosy-cheeked women without iron. The trouble in the past has been that when women needed iron they generally took ordinary metallic iron, which often corroded the stomach and did far more harm than good. Today doctors prescribe organic iron—Nuxated Iron. This particular form of iron is easily assimilated, does not blacken nor injure the teeth nor upset the stomach. It will increase the strength and endurance of weak, nervous, irritable, careworn, haggard looking women 100 per cent in two weeks' time in many instances. I have used it in my own practice with most surprising results.—Ferdinand King, M. D.

NOTE: NUXATED IRON recommended above by Dr. Ferdinand King can be obtained from any good druggist with an absolute guarantee of success or money refunded. It is dispensed by all good druggists.

Woman's Missionary Work

Edited by Mrs. E. F. Harrell, Hoston, Miss.

Conference Publicity Superintendents:

Louisiana, Mrs. Wm. Lederer, 1114 Isabell St., Shreveport, La.
Mississippi, Mrs. J. H. Thompson, Meridian, Miss.
North Mississippi, Mrs. J. F. Riley, Tarnith, Miss.

All communications for this department should be sent to the Editor at the address given above.

The Church has a suggestions number that set in the war. She carries the missionary collection in the whole world comes that program. There will be a tendency to cut down contributions for regular religious purposes, but retrenchment must not be allowed.

Hold fast to the things of God, for times. Remember that the program of the Kingdom is not changed by war, but that our country is not work going for a time does not.—The Continent.

"BILLY" SUNDAY ON MISSIONS.

"The devil is just as great a menace in Africa and Asia as in America. People are not born heathen in Christian. They become heathen under conditions that could be remedied if the people of Christian lands would do their duty by their less fortunate neighbors. The world is so small now and we have become so dependent upon the people of these seas, lands for grain and special materials that enter into our manufactures, that we cannot repudiate our moral responsibility for their welfare. A man would be a fool to suppose that God intended to save Americans or Englishmen only.

"The devil is just real and he is real all around the world. Much of the devilment we see in America comes from other lands, and every year we ship enough rum to Africa to send the whole continent to hell. Think of it—rum from Boston and brass pots from Philadelphia. If we can send them rum and brass pots, we surely ought to be able to send some live men.

"I believe in the whole missionary business from 'a' to 'izzard.' I don't what the Turks have done to the Armenians and Syrians would do me. Was there ever such a record in all history? Such atrocities are a blot upon civilization. So long as such things are possible anywhere missionaries are needed. One mad dog is a menace to a community. So long as one saloon exists our boys are not safe. Freedom for the Turk or anybody else to murder his neighbor breeds a situation calling for attention. Shall we apply the Turk's medicine to ourself? No, that is not the Christian way. But it is Christian to make him behave. Encourage our missionaries among the Armenians and Syrians and throw such a cordon of good around those Turks that they will have to be good or die in the attempt.

"President Wilson says that the whole country—every man, woman and child—must be mobilized for the war. So every Christian of every Christian Church must be mobilized for the Christian conquest of the world. Don't want to be drafted. Do your duty. Give your money. Pray for the men and women in the firing line in Armenia, China, Africa, India, and the islands of the sea.

"There is aid and help to them in the whole world. If you leave a bad spot anywhere as this will run over in the good places. To make any one part of the world really safe, we must make all parts safe. In order to be sure that one man is safe, Christ must save all. This is what the missionaries have always said. The great war has proved that they are right."

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

EDUCATION FOR POOR FILIPINOS.

Under the provisions of a bill recently introduced in the Philippine Legislature, all Filipinos who have one or more children will be entitled to government assistance in their education.

Persons who desire to avail themselves of this will present to the municipal board an application giving the following facts: Name and residence; application number of children; a statement that the applicant is too poor to furnish the children with an education; with names of persons who will act as references. Under this bill the bureau of education will co-operate to the extent of furnishing poor children with the necessary school supplies, including textbooks, notebooks, pencils, penholders, etc.

It is further provided in the bill that Filipino students receiving government aid will serve the government for one-half as long a time as they studied at government expense, receiving during this time a salary of one-half the regular remuneration of the positions they fill.—Missionary Review.

SOME INTERESTING FACTS.

It took 137 African carriers, each with a sixty-pound load of unlimited uses on his head, to deliver a consignment of some 3000 Bibles to their destination in the bush.

It is extremely difficult to get news from Syria, but it is authoritatively stated that from 100,000 to 150,000 have died from disease, starvation and exile in the province of Lebanon alone.

A special correspondent of an Arabic paper in New York writes: "The land is without medicines and doctors. And if there were medicinal relief there is no food to nourish the emaciated bodies. I do not exaggerate when I say that almost every one alive in Syria to-day is at least partially demented because of the awfulness seen at every side."

That American missionaries are appreciated in Turkey is clearly shown from some of the reports reaching the American Board. During the recent illness of a prominent missionary a Mohammedan priest and several Turkish notables went in the doctor's house and offered prayer for the recovery of the doctor friend who cannot be spared from this country. Again, when a young woman missionary was critically ill with fever, an official ordered ice to be brought by motor from Tarsus, and this kindness was the means in God's hands of saving her life.

Luebo, in Central Africa, is the principal station of the Southern Presbyterians. They have a congregation of 1000 in Sunday's school numbering 600, and two services daily attended by nearly one thousand people. On Wednesday and Sunday nights there are prayer-meetings all over the village and these meetings were started by the natives without any suggestion from the missionaries.

The following comes from a missionary in Japan:

"In the increasing number of men in public life who become Christians on the one hand, and a strong reaction in favor of maintaining the ancient institutions on the other, there has arisen a desire on the part of the authorities and of many Christians to find some workable compromise. The contemplation of the country guarantees religious liberty, but the government wishes the ancient rites to be kept up, and of recent years has insisted that school teachers take their pupils to the temples to do reverence. To close over the inconsistency of this position, the government declares that the shrines are not religious institutions, but are intended to keep alive the memory of the illustrious dead and that to worship them is not a religious act."

GRENADA COLLEGE Standard Four-Year College Course Leading to A. B. Degree.

Very best advantages in Piano, Voice, Expression, Art, Cooking and Sewing, with Diploma upon completion of two years of College work.

FOUR-YEAR PREPARATORY SCHOOL FITS FOR FRESHMAN CLASS

Board, Tuition, Laundry and Incidental Fees for Year, $225

GRENADA, MISS. J. R. COUNTISS, Pres.

TRINITY COLLEGE

FOUNDED 1838 DURHAM, N.C. CHARTERED IN 1859

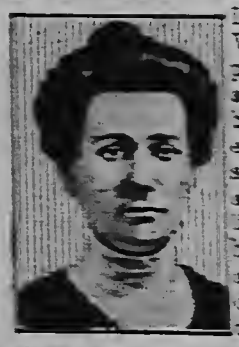
A Southern College of liberal arts with all modern ... standards, ... A preparatory department ... For catalogue and illustrated booklet address

R. L. FLOWERS,
SECRETARY TO THE CORPORATION.

BOENZ & WILT, Booksellers and Stationers, 1321 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

WOMAN HAD NERVOUS TROUBLE

Lydia E. Pinkham's Vegetable Compound Helped Her.



West Danby, N. Y.—"I have had nervous trouble all my life until I took Lydia E. Pinkham's Vegetable Compound for nerves and for female troubles and it strengthened me so I am in good shape. I work nearly all the time, as we live on a farm and I have four cows. I do all my sewing and other work with their help so it shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SOWERBUTTS, West Danby, N. Y.

Sleeplessness, nervousness, irritability, backache, headaches, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.

PARKER'S HAIR BALSAM

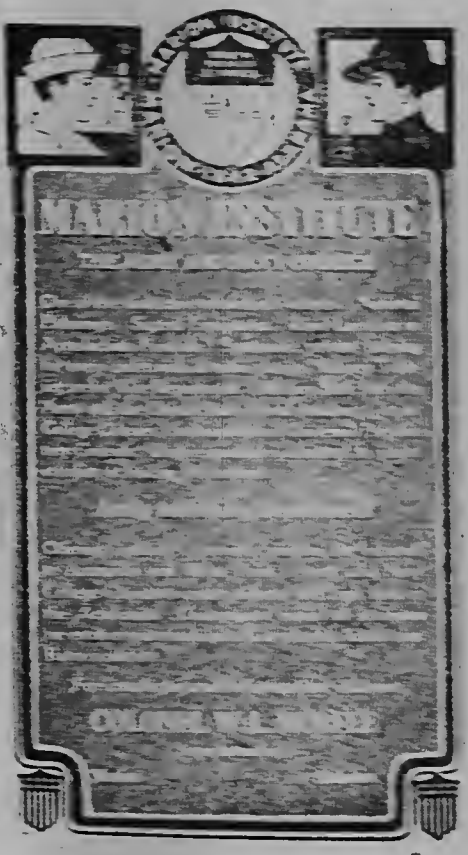
A ... Preparation ... For Restoring Color and Beauty to Gray or Faded Hair.

HINDERCORNS ...

RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

... J. ... SMITH, Principal.



From the Field

Winnsboro, La.

Dear Doctor Meek: We have just brought to a close the best meeting that has ever been held in our little city. We had with us Rev. J. H. Bell, Conference Evangelist of North Mississippi, and Brother Templeton, of Meridian, Miss. They are both thoroughly consecrated Christian gentlemen, and I believe I echo the sentiments of the entire community when I say it was the best meeting we have ever had. Everybody fell in love with Brother Bell, regardless of denomination. He is a splendid minister, and a man who walks with God daily. Thirty-five members were added to the Church and many backsliders were reclaimed. We feel that words are inadequate to express just how much good Brother Bell has done. Eternity alone will reveal this. That the Lord may continue to bless him and Brother Templeton is my prayer.—Ida Moore.

July 16, 1917.

Crowville, La.

Dear Dr. Meek: We have just closed a three weeks' revival meeting at Winnsboro, resulting in a large number of conversions and reclamations. Thirty-one joined the M. E. Church, South, and a goodly number united with the Baptist Church. The preaching was done by Rev. J. H. Bell, Conference Evangelist of the North Mississippi Conference (except four sermons by the pastor.) Brother Bell preached the gospel with the Holy Ghost sent down from heaven. Sin was uncovered, and men and women were made to quake and tremble on account of their sins. He held up Christ as the only way of escape from sin and its penalty. The singing was led by Brother Paul Templeton, of Meridian, Miss., the traveling companion of Brother Bell. The singing was very fine indeed. Eternity alone can tell the vast amount of good done by these brethren during their stay in Winnsboro. The churches were drawn closer together than ever before. The pastor of the Baptist Church called off his services, and attended and helped in the meeting. The people as a token of their appreciaton of Brother Bell and his singer presented them with a purse of nearly $300.

Brother Bell has gone home for a much-needed week's rest, while Brother Templeton is leading the singing in a meeting at Crowville, and your humble servant, the pastor, is doing the preaching. The meeting just opened here last night.—S. D. Howard, P. C.

Trials borne for Christ bring us to the heart of Christ.—Robertson Nicoll.

UGH! A DOSE OF NASTY CALOMEL

It sallvates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't sallvate, so let them eat anything afterwards.

REPORT ON BOOKS AND PERIODICALS.

The following is the report of the Committee on Books and Periodicals unanimously adopted by the Aberdeen District Conference and requested printed in the Advocate:

Your committee feel in these strenuous times that our young people do not read good religious books as they should, and since dear Brother Bachman, who was our capable colporter for so long, has been taken to heaven, this arm of service to our people has been really neglected. So we recommend that the preachers select the best books, those suitable to the needs of our young people, and bring these books to the attention of our people, and urge all parents to purchase good books for their children, and in this way seek to enlarge the circle of readers of our own books, published and sold by our Publishing House. Since there are so many books of questionable soundness, the preachers should seek with diligence to inform themselves so that they may act as safeguards to the young as to the character of the books they should read.

Your committee feel there should be many more preachers and laymen who take and read the Methodist Review, edited by Dr. H. M. Duhose: also the Epworth Era, the Missionary Voice, and the Nashville Christian Advocate. All of these are of a high-class and deserve a much greater patronage than is given them. Now since there are so many calls upon the time and service of the preachers, we recommend that in each pastoral charge there should be appointed some capable person under the supervision of the pastor as agent for all our periodicals and furnished with copies to show what this literature is. We feel sure that in this way much can be done to increase the circulation of our periodicals.

And now we call special attention to our Conference organ, the New Orleans Christian Advocate. The Editor, Dr. R. A. Meek, and the publisher, Mr. C. O. Chalmers, are giving the Church a great paper, a vigorous inspiring Christian Advocate, whose editorial pages sparkle with vital force and commanding influence. The courageous Editor, Dr. Meek, is one of the strongest defenders of the doctrines of Methodism as expounded by the fathers whose service to the Church has made the history of Methodism glorious. He stands for all that is best in our present civilization, not failing to observe and attack the shams and false tendencies in the religious world of to-day. He is the invincible champion of the rights and sacred heritage of Southern Methodism just now, when her very life is in peril. We cannot overestimate the value of the New Orleans Christian Advocate at this time as an able exponent of Southern thought and feeling on the question of union with our big sister to the north of us, when the glitter of numbers and the sentimental supplant for the time reason and judgment, causing many good men to ignore or overlook facts that would mean much harm, if not ultimate ruin, to our Church if such union should be effected. At a time when so much is being written by great men that mislead and obscure the real issues to the average mind we have in the New Orleans Christian Advocate a clear defense of our rights and interests that all Southern Methodists should know. This Advocate stands for all that is best and true in the Christian life, and we believe the preachers and laymen will have a growing appreciation of the value of this Christian Advocate in comparison with other religious newspapers. The make-up of the paper is to the credit of the efficient, untiring publisher, Mr. C. O. Chalmers. In view of the hard period in money matters, let us redouble our diligence to increase the subscription lists.

Signed: W. M. YOUNG,
Chairman.

Amory, Miss., June 20, 1917.

'Tis looking downward makes us dizzy.—Browning.

DR TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURIST FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES
—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10
Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA
Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.
or Write
J. T. MONROE, Gen. Pass. Agent, New Orleans, La.
Write for Booklet on the Wonders of the "Apache Trail" of Arizona

The Great Mosquito Remedy--
Sweet Dreams.

Sweet Dreams—its greatness is conceded for its efficiency is a proven certainty.

Its greatness is but the reward won in recognition of its wonderful performances.

Its greatness is the voiced verdict of its million users, for Sweet Dreams is, indeed the greatest mosquito remedy ever made.

Anywhere in this great big world, Sweet Dreams will keep mosquitoes off all night long.

It will be a great misfortune if you accept a substitute.

Every store, every town Sweet Dreams.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Payment Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans, and disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

THE BOSTON DISTRICT CONFERENCE.

The 1917 session of the Boston District Conference convened in the town of Winnfield on Tuesday afternoon, July 17 at 2 o'clock, with Rev. J. M. Henry D.D. presiding elder in the chair. The business was carried through with such dispatch that the conference adjourned Wednesday evening.

Rev. L. V. Dodson, of Minden, preached a very helpful sermon on the evening of the first day. On Wednesday evening Rev. V. V. Trice, of Noel Memorial, Shreveport, spoke to the conference and visitors on the cause of Christian Education. Throughout the day on Wednesday, the second day addresses had been arranged for different phases of the work of the Church. The following men made addresses. Mr. W. M. Spinks, Lay Leader for the Boston District; Rev. J. S. Spelling, of Boston; Rev. C. E. Carter, of the Alexandria District; Rev. W. L. Doss, Jr., of Homer; Mr. R. O. Randle, Lay Leader of the Monroe District and Representative of the Board of Church Extension. Dr. Wynn and Prof. Bodcau were also present and represented the work at Centenary College and at Mansfield. The Conference was gratified to know of the good things with reference to these noble institutions.

Visitors present at the Conference were: Rev. C. E. Carter, Rev. J. C. Bennett, Dr. R. H. Wynn, Rev. W. W. Drake, Prof. R. E. Bodcau, Mr. R. O. Randle of Monroe, and Mr. Edgar Allen, of the Bernice charge. The Conference was particularly pleased to have these men present and was glad to hear what they had to say.

There were eighteen preachers-in-charge present at the session of the Conference. There were three who were absent throughout the whole of the session having been detained at home on account of causes that could not be overcome. There were thirty-three lay members regularly reported in attendance. There was one local preacher reported as present.

The following brethren were elected members of the Licensing Committee: W. H. Florian, C. E. Purcell, W. E. Allen and J. G. Snelling. E. T. McClendon, P. A. Abels, W. M. Spinks and C. H. Henry were elected delegates to the Annual Conference. T. W. Neal and J. P. Dring were elected as alternates.

The reports of the preachers were hopeful. Some had had meetings that had been of great help to the communities where these had been held. Many others were planning their meetings. Some were kept away because of meetings that were in progress and could not be arranged otherwise. The reports of the preachers generally seemed to be hopeful with reference to the financial affairs of the Church in the District. Most of them believed that the people were making a fair effort to meet these obligations.

The Conference regretted to find that Brother Walton, our obliging host, had been sick so much of the year, but were glad to note his great improvement and wish him well on the road to recovery. We found the people of Winnfield kindly and hospitable and enjoyed our stay in their midst.

W. L. DOSS, Jr.
Homer, La. Secretary.

MERIDIAN DISTRICT NOTES.

By Rev. Elmer C. Guin.

The great Culpepper revival conducted by J. B. Holland of the Y. M. C. A. with the cooperation of all the Protestant Churches of Meridian, came to a close last Sunday with the evening service. The preaching was done by General Evangelist Burke Culpepper, the singing by Prof. Harold R. Coffin of Chicago, and the extension work by George Tucker, a railroad switchman of Jackson, Tenn. There were more than 300 professions of conversion and reclamation. Brother Culpepper is a power in the pulpit. The audiences that faced him night after night in the "big tent" are said to have been the largest that ever assembled to hear preaching in the city of Meridian. The spiritual life of all the churches is quickened as a result of this meeting, and we feel that the best fruit of the meeting is yet to be gathered.

Brother C. M. Martin, superannuate, is enjoying good health, though still unable to get about without the aid of crutches. He is in his place every Sunday at the morning services, and his faithfulness is an inspiration to us all.

Quite a number of the preachers from our district attended the Divinity School, among them our beloved presiding elder. All report the best program they ever listened to at this great institution, which has become famous for its talented speakers.

The second number of the Meridian District Bulletin will be out within the next few days.

Brother Thompson was with Brother Abbey last week in a meeting, and reports a satisfactory campaign.

Brother Ben Sutherland is in Louisiana this week preaching three times a day at a camp meeting within the bounds of the charge of his father-in-law, Rev. Geo. D. Anders.

We have had quite a bit of interesting discussion among the Methodist preachers lately as to which one of us is the most handsome. As might have been foreseen, the honors were easily carried off by Brother Wiley Ferguson, pastor at Fifth Street.

It is thought by most of us that Brother H. E. Watkins will be able to resume his new Church propaganda now that all of his time is not taken up with the vast issues that have to do with various phases of the Sunday school work of the State.

A FINE RURAL CHURCH.

Dear Dr. Meek: I have this week assisted in a revival at Bay Hill Church, on the Bunkie charge, where Rev. J. M. Alford is pastor. Up through the services Thursday night there were 30 accessions to the Church, most all of them on profession of faith. The congregations were good at both the day and night services, and a good interest was manifested from the start. This is all but an ideal country church. The church membership is in a large degree spiritual; there is a splendid Sunday school with a thoroughly organized Wesley Bible class; and, strange to say, they have only an afternoon preaching hour. Some of the choicest spirits of the land compose this loyal little band. They are giving to the world the highest type of Christian citizenship. All forms of worldliness and lawlessness find it extremely unhealthy in that community. The pastor enjoys the confidence of his people; his salary is paid by the month, and every indication points to a great future for the church.

Fraternally,
J. A. ALFORD.

NOTICE.

The annual camp meeting at Poplaw Campground will begin Aug. 11, 1917, and continue one week. We are to have Revs. J. S. Purcell and W. N. Thomas to assist us, and cordially invite all the preachers of the district. There will be transportation from McComb and Summit for all preachers who will come to aid us during the camp meeting. Address J. H. Felder, Summit, Miss., for any further information.

The hotel and refreshment stand will be in charge of Mr. H. E. Reeves, whose address is McComb, Miss., Rt. 1.

The public is invited to attend these services. Christians of all denominations are asked to be with us, to work and pray for the salvation of souls.

Signed: J. H. Felder, President; J. T. Leggett, Presiding Elder; J. C. Ellis, Pastor; T. G. Felder, Secretary.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children 50c.

Exchange Your Liberty Bonds

For a LIFE ANNUITY BOND
at the Board of Church Extension

Higher interest rate—larger life income—free from taxes, cases, court costs, waste or delay.

Income Safe, Regular and Certain

The entire resources of the Board—authorized by the General Conference and incorporated by the State of Kentucky—pledged to the integrity of the contract. Loss by fire, theft or fluctuation impossible. A sure method of providing for dependents, since the money cannot be dissipated, diverted or lost.

The Rates Vary With the Age of the Annuitant

The older the person the higher the rate.

A $1,000 LIBERTY BOND

with an income of $35.00 a year, can be exchanged for a Life Annuity Bond which will pay from $41.00 to $100.00 per year, according to age of annuitant.

Address W. P. McNutt, Corresponding Secretary Board of Church Extension of the Methodist Episcopal Church, South, 1211 Fourth Avenue, Louisville, Kentucky.

Emory University

ATLANTA, GEORGIA

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law.

Fine Buildings **Spacious Grounds**

In School of Liberal Arts are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

School of Theology offers full and varied courses leading to degree of B.D. Library contains famous "Thornleigh Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States.

The Law School offers unsurpassed advantages. Large library containing State and Federal courts reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL.B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address
WALKER WHITE, Sec. and Treas., Atlanta, Ga.

MASSEY SCHOOL FOR BOYS

PULASKI, TENNESSEE.

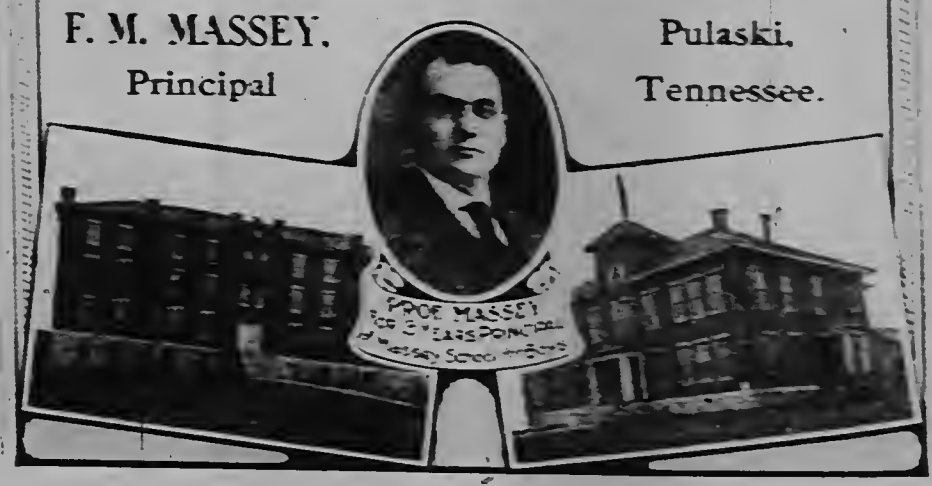
What Patrons Say:

"As a patron of Massey School for two years, I would say to parents of young boys seeking a high grade Preparatory school that they cannot do better than to entrust their sons to Massey School." L. A. Holmes, Pastor, Methodist Church.

"I am fully convinced that there is no school in which there is a higher standard of intellectual and moral endeavor. If I had other sons to educate, they would most certainly be placed in your care." J. F. Jones, The Yazoo and Mississippi Valley R. R.

Massey patrons have reason to be pleased—the work is thorough and the atmosphere wholesome and uplifting. Why not send your son? Catalog or other information gladly furnished. Address,

F. M. MASSEY, Principal
Pulaski, Tennessee.



NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 31. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3206.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 2, 1917. CHAS. O. CHALMERS, Publisher

Editorial

MARTIN LUTHER AND THE PROTESTANT REFORMATION.

The celebration by Protestant Christianity of the four-hundredth anniversary of the Reformation, which is now under way, is eminently fitting, and it is much to be regretted that the awful war now raging over more than half the globe will prevent a general commemoration of that mighty movement which has so profoundly influenced the history of the world. The land of Luther, having largely lost the apostolic faith which he rediscovered and gave to the nations groping in darkness, is chiefly responsible for the present unhappy situation, and, being the main contenders in the terrific struggle that is now shaking the earth, the German people are in no position to join in doing honor to the greatest man that ever came up from among them. But Martin Luther belongs to no one country—the service which he rendered has reached out to all mankind, and he is the hero of the whole of Protestant Christendom. Therefore, it is to be hoped that in so far as is possible every congregation connected with the Protestant Evangelical Churches in the United States will arrange to have exercises that are appropriate to this interesting occasion. It was on October 31, 1517, that the peasant monk, who had been so wonderfully led into the light as to God's unchanging truth, posted his ninety-five theses on the door of the church at Wittenburg, thus heralding the dawning of a new day for the misled millions of the human race; and we would respectfully suggest that on the Sabbath nearest to the anniversary of this historic date each of our pastors preach a sermon on Luther and his remarkable work. This is a noble theme—one that should kindle the imagination and fire the heart—and, if rightly handled, it may be made the means of inspiring our people with a higher appreciation of the value of an untrammeled liberty of conscience and of a pure Christianity.

It would be well-nigh impossible to exaggerate the importance of the Protestant Reformation. From it came the forces that have done most to speed the march of human progress, and all that is best in modern civilization is a part of its rich fruitage. Fisher, the Church historian, says: "Protestantism as a religious system had two main principles, viz: the exclusive authority of the Bible as a rule of faith, as opposed to the normative authority of the pope or the Church—a principle that involves the right of private judgment; and the doctrine of justification by faith alone, in contradistinction to salvation by works or human merit. Protestantism claimed for the individual a direct access to the blessings of the Gospel, without the mediatorial intervention of the Church or priesthood. In opposition to the doctrine of a particular priesthood, it asserted the universal priesthood of Christian believers." He who would measure the influence of the Reformation must measure the effect among men for the past four hundred years of the open Bible and of the glorious truth, that by faith human spirits may be freed from the dominion of sin and live in conscious touch with the risen Christ.

Like most men who have wrought enduringly in human affairs, Martin Luther seems to have been specially prepared by Providence for the great work which lay before him. As was the case with most of those who have been outstanding figures in the building of the Kingdom, he was blessed in his early years with excellent religious training, his father and mother being devout and faithful Christians, who had him baptized the next day after he was born. Touching upon this point, Rev. Lovick Pierce Winter, in his admirable life of the great reformer, says: "And these days of youthful danger to his moral character were not marred by youthful excesses and dissipations. Even his worst enemies never charged him during his lifetime with dissolute habits. Men whose youth was marred by gross sins have in after life rendered mighty service in the rescue of the fallen, sometimes outstripping in their zeal the activity of men of chaster lives; but when the Lord hath need of a great apostle, a great reformer, a great revivalist, or a great religious pioneer, he has chosen a Paul, a Luther, a Wesley, or a Francis Asbury—men of clean youth, who never knew the debasing effects of drunkenness and debauchery. Great sinners have found a place for repentance and great usefulness in the saving of other great sinners; but sin has never been good training for great service in the Church."

Like Wesley, Luther had the helpful discipline of poverty during his school days; and, like Moses, Paul, and most of the other "chosen vessels" of the Lord for the achievement of arduous tasks, he had superior educational advantages, being privileged to study at the famous University at Erfurt, and subsequently becoming an instructor of note in the University at Wittenburg. He was, furthermore, a prodigious toiler who did not spare himself in laboring for the Master. Besides being a diligent teacher and preacher, he did an immense amount of literary work, spending much of his time for a quarter of a century in the translation of the Bible, which he went over again and again—even studying Hebrew that he might be able to render the Old Testament into German. He was proficient in Greek, and, of course, being a monk, he was familiar with the Latin language. One says of him, "Few men of the age had read so much; fewer still knew so much; and none were more generous in dispensing knowledge." He loved the common people and ever carried their interests on his heart. He gave them the Scriptures in a way that they could grasp their meaning; he provided hymns for them to sing, and it was his delight to minister to them from the pulpit.

"The governing principle of his life was to stand for whatever he believed to be true." No nobler exhibition of physical and moral courage can be found in human history, profane or sacred, than which he manifested before the Diet of Worms. He there rose to the most majestic proportions and achieved a triumph that will grow brighter to the end of time. He died with a profession of faith on his lips, and for four centuries has quietly slept in the churchyard at Wittenburg; but the work that he was instrumental in starting has widened and increased with the passing decades. The place that he holds in human thought is vastly larger than that of any pope that ever reigned in the Vatican, and in his career has been splendidly illustrated the correctness of our Lord's teaching, that service is the way to the highest and most lasting greatness.

ROMAN CATHOLICS ALERT AND ACTIVE.

Though it is the oldest religious denomination, the Roman Catholic Church is yet vigorous and aggressive. She is quick to see an opportunity and is usually swift to seize it and make the most of it. An illustration of this may be noted in the steps that she has so promptly taken to conserve and promote what she conceives to be her interests in connection with America's part in the great European war. Already she has secured from the United States Government a promise that 36 per cent of the chaplains to be appointed for the military forces now being organized shall be Catholics, and a campaign has been launched, under the direction of the Knights of Columbus, to raise $1,000,000 "to be used in erecting recreation camps at the sixteen concentration places selected for the training of troops, and possibly at the regular army expansion camps, and of supplying and supporting priests where the chaplains are not of the Catholic faith, both in this country and in Europe."

We have no patience with much of the teaching and many of the practices of the Romish Church, and the low standards of conduct that she sets up for her people are to us a constant source of mortification and regret; but we think that in the concern that she is evincing for what she apprehends to be the moral and religious welfare of her communicants who are going to war she is setting an example that other religious denominations would do well to imitate.

The Protestant Churches will be given the other 64 per cent of the chaplains to be named, the selection in each case to be approved by the Federal Council of the Churches of Christ in America. We do not at this time care to express our views as to the wisdom of this arrangement, since it is already in operation and a discussion of it could now do no good.

A work corresponding to that which the Knights of Columbus will undertake to do for the soldiers in behalf of the Catholic Church will be done by the Young Men's Christian Association, which is Protestant, and which has shown great efficiency in this kind of service. We are fortunate in having such an organization to meet this imperative demand in the present great crisis.

However, there will still be left much that the various religious denominations can do in the way of looking after the moral and spiritual welfare of the soldier boys in the various circumstances incident to the war, and we hope that the Methodist Episcopal Church, South, will measure fully up to her obligations and opportunities in this respect.

FLOWERS FOR THE LIVING AND DEAD.

Rose Terbune Milliken.

Flowers for the dead we bring—
Roses with sweet perfume
Pansies for thoughts, and lilies pure
We scatter o'er the tomb
Wherein our dearest lies at rest
And we cover with our tears.
The blossoms fair which tell of love
Kept 'mid the passing years.

But for the living friends
Whom for a merry season—
What shall we bring to them?
Flowers to make them glad?
Let us bring flowers of love,
If kindly thought and deed
Let us bring smiles and tender words—
These are the flowers they need.

Scatter them all the way
Water them with our tears
Of loving, tender sympathy
Then 'mid the coming years
We shall have no regrets
For the good we might have done
As flowers for the dead we bring,
When these dear friends are gone.

—Lon A. Hamm.

THE TRUTH THAT SAVES.

There are faiths and faiths, each with their appropriate objects and results. But there is only one which brings to you, as a present matter the gift of God which is eternal life, through Jesus Christ your Lord.

SATAN AGREEABLE.

The devil does not object to modern worldliness provided it is a monster with horns and hoof and fiery breath. Christ maintained him as "the prince of the world." He is thus the prince of all that homes itself in agreeable sensuous, material, worldliness.

SPECIAL PROVIDENCE.

It is the fault of the present day to think and to act as if man could do everything, and to forget God's special providence. Hence that impatience which dismembers the religious world and prevents that depth of piety which is the result of sober, calm reflection, and which shows itself in living calmly, and unostentatiously not what seems to be attended with the greatest results but simply the duty at hand indeed to do.—Dean Hook.

POWER TO DRAW MEN.

None the universal excitement which John produced. He did not come out of the desert with his message. If men would hear it, they must go to him. And they went. Wherever a religious teacher has John's qualities, unalterable conviction, conscious superiority to considerations of ease and comfort, a fresh vision of the unseen, and a message from God, the crowds will go out to see him. The demand for righteous living as the only test of religious emotion is needed in this generation as much as it ever was.—Maclaren.

LONG PLANS FOR ETERNITY.

If a young man were heir to the throne of England, would he not be foolish if he spent all his time learning how to play tennis? Yet we who are the heirs to all eternity spend our time in interests that are transient. Character is the only thing that we can take into eternity—character and memory. Our plans are inadequate for eternity only as they concern character and memory. It is easy to live for the day and forget to-morrow—the endless to-morrow. Earthly pleasures and tasks are engrossing, but it is the height of folly to be engrossed by them. The practical man is he alone who arranges his life so that it will count the most for eternity.—Amos R. Wells.

HOW TO INCREASE THE EFFICIENCY OF THE COUNTRY CHURCH.

By Rev. Charles P. Anderson, A.M., Ph.D., D.D., Professor of Philosophy and English Bible, Southern University, Greensboro, Alabama. This article was awarded the first prize in a contest conducted by the Managers of the Seashore Divinity School.

The importance of the country church is appreciated among the Methodists more than the people of any other of the large denominations except the Baptists. These two churches especially have had a truly evangelical insight and evangelistic fervor which caused them to feel the value of men and women as human beings. They have been less biased by superficial and merely conventional considerations than have other leading denominations. If Methodism is the last to order of vehicles a "horseless" vehicle it was also under free grace the first to see a potential unity if not united of the heavenly kingdom. There is another purely empirical reason. The country people have been necessary to make large numbers in thorough organization a population, and in spreading a pervading public opinion. Country people, being found so much more freely responsive than urban, have appeared more available for accomplishment. Evangelizing agents of greatest fervor have always regarded unsophisticated people as more religious than those with the aberrations of conscious culture. They think of the country as the place where the people are unspoiled by tomes and the wonders of learning. Learning and confidence have often guaranteed the heart against religious interest and response. In the past the population of the country has been more free from these aberrations and conceits than in cities. Religious workers have thought them more easy of access and responsive to the truth. The churches mentioned, Methodists and Baptists, have especially felt that the success of the country church was essential to their success as denominations.

While this high estimate of the importance of the country church has prevailed in some denominations, there have developed social and economic conditions which have threatened the vigor and power of the country church, and in some cases its very existence. All at once in the first decade of the twentieth century the American people realized that they were no longer a distinctly country people. We had been so largely so, that it came as a surprise when we found that we had become in such an extent a town and city people. When Washington was inaugurated the first President of the United States, Philadelphia, the largest city in the continent in a whole hemisphere, contained a population of only 42,000, about the same as the largest of Mississippi's cities. There were three other port cities which had a population above ten thousand souls—New York with 33,000, Boston with 18,000, and Baltimore with 13,000. Other than ports in the Atlantic there was no city of ten thousand. Only 5 per cent of the people of the Union lived in cities of eight thousand and upward, while probably twice so large a percentage might have been called city rather than country people.

But in marking the change in the first day of this new century almost exactly half of the population of the United States, including much recently just passing from pioneer conditions of life settlement, lived in municipalities, with all the inducements and political conditions to differentiate them from country people. The rate of relative increase has been even greater since that time. It is no doubt a fair estimate which puts the actual country population at 35 per cent of the whole, and that would normally or possibly come under the influence of the country church at a still lower figure. Within two decades of the present time the problem of the country church was the problem of nearly or quite half of the population. Now it appears to be the problem of much less than a fourth of them. In considerable sections of the country there is no country church for many miles in a single area, because cities and villages are sufficiently near to one another that people living within the territory are at any point within reach of a church.

But here we in ascertaining these facts practically removed the whole problem, or made it of no importance? We have merely found instead that it is a problem for certain sections only. But in those sections it is just as great a problem as it ever was, with certain features of added complexity and difficulty as well as importance. In the South where our interest and work lie we know that there are many country churches and large areas where only the country church has ministered to the spiritual needs of the people. Without country churches the people are essentially churchless. In the West the same thing is equally true, and will be accentuated as the filling up of the country shall both swell the cities and spread large areas of agricultural country people.

The influence which will complicate the question comes from influences of the city over the country. It means in an important connection of the city over the life and spirit of town and country. There will be more cities and larger ones. In matter what the country may become. Newspapers and more evangelical literature will offer as more the voice of the city and its spirit, assuming the tone of authority as it speaks. The country will be partly urban will e'er be more than ever. These circumstances cannot be overlooked in their effect upon people and the church in the country.

There is a prominent circumstance touching the country and great importance. It is the tendency being made upon the country and its people for their recruits. Before the special inquiries of the World's Fair report of the present war it was already noted that population is increasingly native and intensive, production is increasing in terms possible to increase. This we see that there must be increase in intensive production of a variety of those things which the rural mind wants for its support. This is a large-city mode information to rural mind. That the country will be firms and dairy it just as it is the farm is not to be, it patronage is to present time, to in the not distant future the real to the farm and the country will be the best powerful to be spoken service to mankind. This penalty the market would be.

It is pointed out that for ten years the number of men in the United States has steadily increased, while in that time the number of people has increased in more than 20 per cent. From the census of 1900 to that of 1910, agricultural production was increased not 10 per cent, population more than half as great in increase as that of the people who must be provided by the product. In other words we find that with increased more than 7 per cent, wheat but 4 per cent, while in dairy products less than 1 per cent. In the same time increased facilities for transportation and marketing made the rural industry from these have more trouble in being had.

These things will bring the country and especially greater permanent importance in economic, social and civil life. In the centers to be attracted from these lines produce more people will become country people. Country dwellers will have more leisure more getting than at present, and communities will become less isolated. Good facilities for travel as good roads and motor vehicles will operate in country life will to promote this and to retain it. People will be more willing to live in the country because they can travel from home with more ease and freedom. But they will feel less local responsibility and identification with the community because they will be easily away for work if desired. Associations and pastorates they prefer and are not so truly local or influence thereby dear. The church must like a preacher than ordinary grain to hold and minister to people who are to live from sunday to sunday.

Country people have always manifested greater to the town life in number of the removal from country to town, it is as yet the seeking other economic and economic opportunities. It has been thought and said that many city ministers would not accept the pastorate but for these transitional centers. The have turned the weight of interest a very big country material in the less busy country church. There have been found valuable for volunteer personality, vital in religious public opinion, and money.

In the new order of things the country church will be more and more the center of the general church life. But it is not in the present state due to keep pace with the change and progress of conditions and opportunities. The the country church is under great pressure and very little, almost without life is the point aimed at from all quarters. This is the source from which the suppression of such a impression as the words. A vital conception of rural church should have two parts. They put a responsibility upon the church of here in the nation, and especially upon those denominations that have been most identified with the work of the church in the country.

In order to make the country church more efficient there must be special attention given to the instruction and enrichment of pastors of country churches. While all other interests of the country people and all other features of their life are affected more with a new order of efficiency and progress the rural pastor holds respect and more force if he is an intelligent man. It is abnormal with the few and the people ever are not to be distinguished from the rest in wisdom and morals. There are communities in these United States where it is a reproach the ministers of the community life have attained several hundred per cent, and where the people feel the power of a spirit of progress in connection with their work. Their neighbors there other ministers have. But the church in their eyes is the same thing it was when they lived in log huts, rode in ox wagons, and worked in shifts on the broad fireplace of a slave-built chimney. In those days a poorly educated and inexperienced preacher proclaimed a plain message of atonement for

sin and hope of heaven. He was more acquainted with this world and the other than they, and he could therefore impart some inspiration to them of both. Now they have the same sort of preacher, except that he is not young nor inexperienced, since the support is a little better. He is not now so well acquainted with this world as his people, has not youth with its inspirations and is not able to make his knowledge of the other world inspire the people when he is so far from being able to do so in matters of this world. They find nothing to quicken the mental life, and do not discern a spiritual life. They are apathetic as to this one thing which seems to them the deadest thing they ever encounter.

The remedy must be found in the equipment and instruction of the man who is to be the pastor of all such churches in the country. It is at once suggested by these things to some minds that the country preacher should be a specialist, and should be equipped as one. But such a suggestion must be dismissed as impracticable, because preachers as a rule would not consent to be specialists of this kind. They start in the country, but they also want to get into town as rapidly as possible. They are longing to be of the utmost use to country churches while they are in the pastorate of such. But they would deplore the prospect of continuing in such a pastorate all their lives or even most of them. They feel an unwillingness to continue in the country similar to that which has all these years been taking many prosperous members of country churches out of the country. The preacher has no property interests to hold him as many of the country people have, and his outside stimulations are often much greater.

Now, if it is not practicable to use specialists in providing pastors of country churches, we must seek a definite way to get men properly trained and equipped. In a general way, the needs of the ministry, when once they are realized by the Church, are met by giving the requisite training to all candidates alike. Such is the general character of theological education. That part of the ministry which lacks systematic professional training in the schools is nevertheless trained, in part at least. We consider two special means of this training. One means is the practice which it has been necessary for him to see kept up by those who were his pastors before he entered the ministry. The other is the training given by older to younger ministers and that derived from the literature which they are advised or constrained to read. Most men who are ever pastors of country churches are trained for the work in the work, as are our other ministers in the majority. The creation of a longing, interest, or appreciation for anything in the mind of the ministry, is the beginning of a process of equipment more or less adequate. When the rank and file is aroused on any subject, there will be agitation which will disseminate ideas of method. In the same way they will rise to the achievement of the efficiency of the country church, if we sufficiently realize the need.

The ministry as a whole must grasp, then, the essential features of this country church problem. If all are equipped, then the men who must deal with the actual work will be equipped. There must be developed in the Church a sympathy with rural life, just as at present there is growing a deep interest in the rural school or the new agriculture. Elsewhere the country is coming into its own. Let the Church take its part in the new appreciation of the country. This is growing in some aspects out of the felt need of the race for a fuller food supply and out of the educator's realization that the rural school holds a large part of the possibility of intelligence of the masses. Let the Churches develop such a general interest in virile and active church nuclei.

A few of the matters of training for country preachers may be suggested. They should no doubt learn, both for urban and rural churches, that the key to efficiency in future must be found in making the church more a real center for the life of its people. It is the fundamental and essential service of the church to the souls of men to bring them to regeneration, and then to cultivate them in the spiritual life. But this is most successfully done, not by narrowly ignoring every other interest of the life, but by organizing and articulating every other interest which can possibly be so associated with the prime one. There are those yet among us who are seriously afraid of this truth, because they think it looks to the substitution of social service for the Cross. But it is a broader vision of the matter to see that it is showing men the power of the Cross through social service. This is being more generally discerned. It was in that way that a country preacher like Amos in the eighth pre-Christian century revived the genuine interest of country people in religious concerns. One needs but to read the Book of Amos intelligently to see that this is so.

The preacher who treats the recreations of his people as generally evil, while the whole world is buzzing with educational discussion recognizing play and its creative quality, will find it hard to make his ministry a permeating influence. While educators are finding new secrets of the worth of recreation and appreciating play as a creative activity of mind, the ministry must have an open mind to the cheering things in the life of the people. The church need not become a purveyor of mere pleasure. But it can in recognition of the need of recreation make provisions which shall uplift diversions and bring them into subordination to the essential life which the church is trying to cultivate. The country church ought to give effective encouragement and aid to the greatest economic effort of the country, which is farming. It should be looked to as a center from which inspirational and instructive suggestion should emanate and affect all questions of the economic good. It should find ways of being the center of intellectual inspiration. It has been the inspirer of education in the past and it should seek again to be. It should not reluctantly follow the school which has advanced in method and versatility, but become recognized again as its inspiration. Let the Church in all these things cease to seem afraid of progress. Some men cannot do these things well till they grow accustomed. They have ideas of what is sacred which they must never disregard, and which they cannot correct suddenly. But they may see that these efforts can be made without violence to the greatest sacredness of the task of the Church. These are brief and hasty suggestions of a line of training and equipment which would make a more effective ministry for any church in city or country. Development, assimilation, adjustment, are necessary.

II. It is also necessary that the pastor have capacity for and development in leadership. It is so in city or country, but his leadership is more probable in the country. Young and inexperienced preachers so often overlook the need of leadership. They piously think that their work is to deliver a message and pray. It would be a great calamity to any man's ministry if he should cease to think this, but he should not leave all the motor energy to be imparted from above. He should also think that he is to lead his people into activity and service of a noble order, and thus deliver as effective a message as by formal discourse. Development in leadership is difficult, and there are two special reasons. In many cases one does not know how. Recognizing the need, to practice it is the best way. In many cases the effort to develop leadership makes one bossy or apparently egotistical. If it is awkward or tactless, it may be very repulsive. Comprehending the greatness of the work and consecrating one's self till all is forgotten in the worthy end, will transform. Let it not be sought for the sake of self.

III. Among the factors of efficiency in the country church cannot be omitted the development of leadership and loyalty in the congregation. Though the pastor is the first link of responsibility, he cannot do his work effectively without developing and using others. The activity of the people is the means by which they are developed in character. It is what one does that makes him to be something. One is what one does. The essential desire for the country church is that its people shall become a certain thing in themselves. It is the transformation of the people into something which they were not, which is to mark and measure the efficiency of the country church. Achieving certain material results, doing tasks or paying money, will be but an index. The really important thing is what they have become. In order that this may be worthy of sanctified desire, they must be led into activities and keep up activities all the time. To this end local and internal leadership must supplement and join with the over-leadership of the pastor. To find and train such leaders, will require on the part of the pastor both a discernment of and skill in influencing persons.

Effective local leadership depends upon loyalty. If a leader is found and his activities enlisted, it will be naturally necessary that in the particular task of the congregation the others shall cooperate with him. This is loyalty. No one can do a work for the common good apart from the others. He cannot hold off from the effort which aims at the accomplishment of the common desire. Together, loyalty and leadership will make effective organization. But without them, the wisest planning and most perfectly conceived aims of pastoral leadership will come to nought.

This leadership may be happily developed in its simplest and most primary elements by finding a suitable person for each most important part of the work. Let him be quietly assisted if need be, till he and others recognize his sphere and capacity. So he will come to be a part of a definite organization, and others will fall into place with him. It will be found helpful to organize groups of training for some kinds of service. The inauguration of teacher-training has been an example. It has by no means produced trained Sunday school teachers everywhere. But it has helped many to realize that certain tasks require certain gifts and certain ways of acting. They see, too, that ignorance is an obstacle to service. It has shown them that one must learn for efficiency in religious service as elsewhere.

Loyalty must come from love of the organizing interest, and hence its origin must be in moral and religious training and motive. But loyalty will be promoted by drilling in co-operation in community work. If people do certain things together, where each one has his part and place, one in step with another, there is developed a spirit of co-operation and team work. It is easy and even natural for us to assume that, in religious work, every one will be readily and loyally willing. But we find in experience with human nature, that this is not safe to count on. One must be trained to fall in with the step of his crowd. Individualism is not the essential spirit of the Christian, but we actually find that many a Christian is yet an individualist. He has not realized his proper loyalty. His spirit is to be developed through activity till he becomes what we want him to be, a loyal member of a brotherhood, one identified with the whole enterprise.

IV. The efficiency of the country church is undoubtedly retarded at the present time by certain property conditions. If efficiency is to be restored and advancement made, these conditions are to have as vigorous treatment as the other conditions which seem more worthy of the efforts of the ministry, because they are moral and spiritual in nature. Property in the vicinity of the church is often owned by absentee landlords. Those who occupy often feel their tenure very temporary. Such members do not contribute to church support and especially to building and improvement as they would if they owned property and occupied it in the church community. The land owner who lives elsewhere and has church relations and obligations which he usually considers more pretentious and important, cannot usually be interested to any extent in this little country church. In the denominational machinery, church extension movements usually somewhat provide at this point. But the need is not fully met by them, and they, like charity, tend to weaken the recipients.

The weakness in support and equipment also often results from the sharp divisions of the people in denominational sections. There are churches of the principal denominations, and often there are sporadic congregations of the petty denominations which have no real part in the general religious life of the people, and can only get congregations in remote country places. This division of the people often multiplies churches to the serious weakening of the work of any one of them. The mistaken zeal of evangelists and pastors is too often the cause of this condition. If the country preacher and the authorities under whom he works would learn that it is better to have efficient congregations of other Churches saving the people and enriching their lives, than to have a decadent church of their own faith and order merely holding a few names on the orthodox roster, it would tend to the glory of God.

Inadequate buildings will be a cause of inefficiency for a long time to come, and doubtless always in the country community. But it is not impossible to greatly improve these conditions. The Sunday school seems to have pointed the way to improvement. Churches are learning to build to adequately provide for the Sunday school. Country churches have not generally been persuaded up to this time. Their leaders are often heard to say, "We do not need that; that will do for town churches, but we cannot afford it." Country or town, it should be seen, that one cannot do the best without the best. Facilities and proper room are needed in the country as much as in town. People are prone to think that in the country they must get along without them, though they are needed in town. This is because they have learned in their homes to get along without a great many things which they would have in town, where facilities are supposed to be multiplied. The provision of these facilities is imperative. What has been conceived and partly done for the Sunday school must be operated in other departments of the church as needed. This will provide the material side of the work of making the church the center of intellectual and social development, discussed above in connection with the training of the preacher. The traditional room "for church" must be part, but not all, of the house.

V. It would seem to many a grave omission not to discuss in a paragraph or two the necessity of education to the efficiency of the country church. This has always been seen. But it is now plainly the case in nearly all States in this country that the public school is a leader in enterprise and the spirit of progress. Though the church ought to lead, educational thought is now definitely in advance. Schools of pedagogy and professional training, though still probably not adequate, have aroused the public mind to the necessity of a forward movement for the efficient teacher and school for every child. This will soon remove most of the difficulties of ignorance, but it detracts much from the prestige once held by the church in these country communities. There is yet good work to be done in inspiring and broadening education; the church should address itself to the task. It will win credit to itself as well as the good it will objectively accomplish.

VI. A feature which cannot fail to commend itself as a very important aid to the country church, is the general improvement of the standard of country life. This is a material and worldly good with great possibilities for spiritual

we could reasonably expect it to be. Three fine Children's Day services have been held, and $14.31 has been sent to the Treasurer of the Sunday School Board. Something over $100 has been raised on the Conference collections. All this is not because I have any extra tact for doing things—the credit belongs to the people whom I serve. We have effected some improvements on churches and have also made quite an improvement on the parsonage—yet there remains much that ought to be done.

As I have said, I am not so popular with my people as to make it a hard job for any good man to succeed me; but it is due my good people to say that they have been kind to me in all things.

Buena Vista, Miss. W. R. WILLIAMS.

AS THINGS USED TO BE.

By the late Albert Taylor Bledsoe, LL. D.

The extraordinary success of Methodism in the United States has been variously accounted for; and it has been asserted with truth, as we think, that its success is mainly owing to the fact that it is Methodism, God's truth, God's method for evangelizing the world, or the nearest approach to it that has yet been made. It may be that it has lost much of its primitive efficiency, and is declining in vital force. On this there is a wide difference of opinion, among its friends as well as among its foes. * * * On this point we express no opinion here, but we affirm that, in view of all the glorious facts of her history, the Methodist Church may trace her success mainly to the truth that her doctrines, discipline, and institutions are in harmony with the oracles of God. * * *

Another reason may he found in the adaptation of an itinerant ministry to thinly populated agricultular communities. The Methodist itinerant ministry, with its efficient aid from local preachers, exhorters, class-leaders, and stewards, is admirably adapted to regions in which the necessary arrangements for settled congregations, and the support of pastors cannot be made. Itinerating evangelists, who devote all their time and talents to the work of the ministry, making no stipulations about their 'salaries,' but living on the voluntary contributions of the people to whom they minister, will seldom, if ever, fail in such communities to do a greater work than is accomplished by settled pastors. And further, in numerous places, the itinerant minister finds no competition from other denominations. With the field entirely to himself, he reaps a harvest which, under other circumstances would be impossible. The itineracy, too, as it was managed in the heroic age of Methodism, was at much less expense than it has been since. Mr. Foote tells us, as we have seen, of one Presbyterian minister who was a "bachelor for Christ's sake"; but Dr. Bennett mentions a Conference of eighty-three preachers of whom only eleven were married. It is well known that the Virginia Conference was for some time spoken as "the old bachelor Conference." When the itinerant preachers married they almost invariably "located;" and many amusing stories are in circulation about the dismay of Asbury, the old bachelor Bishop, when, one after another, some of his best men were taken away from him by ladies, who had a passion for taking care of Methodist preachers.

Another reason for the success of Methodism may be found in her camp-meeting and protracted meeting system. And these meetings, it must be observed, could only be held in the United States, or in communities of a similar character. It seems almost incredible to English people, that American Methodists would leave their comfortable homes and go into a forest, sometimes a hundred miles from home, to spend a week or a fortnight in religious exercises, and earnest efforts to get sinners converted to God. But such meetings were held annually in many places for many years, and they were attended with most glorious results. It was at one of these meetings, held in Putnam County, Georgia, that the Rev. Dr. Capers, of South Carolina, delivered an exhortation, the effects of which will never be forgotten. "In his address," says Dr. Wightman, "he rose to the highest mood of impassioned feeling. He seemed to drive the chariot of the earthquake, his steeds the storm-clouds. The world of woe, at his bidding, uncovered its horrors, and its despair-riven victims, incarnated, so to speak, passed in awful procession before the audience, crying, Woe! woe! woe! The very heavens seems to send back, in reverberating crashes, these terrific woes. The effect was awful beyond description. One gentleman was put into a state of derangement. Judge Shorter, who was present, declared to a friend some days after that the 'woes' with which Dr. Capers' address had closed had been ringing in his ears ever since, and that he heard them day and night, asleep or awake. At the invitation of Dr. Capers, the mighty crowd, as one man, dropped on the ground, and the voice of weeping and intercession smote the heavens. It was supposed that not less than a thousand persons were convicted of sin as a result of the meeting, and a revival of religion ensued which seemed to sweep everything before it."

These meetings were, it is true, sometimes perverted into mere meetings for social enjoyment, in the name of religion, and attended with some evil results; but what is there in which multitudes engage that has not been thus perverted? And if we were to cease to use all the means for the advancement of the Kingdom of God which have been thus made an occasion of evil, the ministry of the Gospel, the Sunday school, the printing press, and all other human instrumentalities would have to be abandoned.

Again, we may, without presumption, claim for the fathers of Methodism an unusually large portion of the spirit of prayer; and it is a trite saying that "prayer moves the hand that moves the world." When that saintly man, John Fletcher, of Madley, had been detained from a company of young ladies until they were tired of waiting for him, he apologized by saying that he had met a poor woman who talked to him so sweetly about Jesus that he could not tear himself away from her before. One of the ladies exclaimed: "I'll be hanged if our tutor is not going to turn Methodist." "A Methodist," exclaimed Fletcher; "Pray, what is a Methodist?" "I do not know," responded the lady; "but I believe they are a people who are always praying." "Take me to them," said Fletcher, "for they are a people for whom I have long been looking." This people he soon found, and became one of their most distinguished and successful workers, setting an example of holy living before them which has seldom been equaled and never surpassed.

It was owing, to a large extent, to the high estimate which the pioneers of Methodism set upon faithful, perserveing, prevailing prayer, that the early Methodists were enabled, by the grace of God, to accomplish what they did in the great work of spreading Christianity over the United States. It has been said by some one, whose name we cannot at present remember, that, for the first eighteen years of its existence in this country, the only pecuniary aid it received from England was fifty pounds; it had not among its lay preachers a single man of profound learning, nor extraordinary mental accomplishments. It was encountered and interrupted by the storms of a revolutionary war, and by hostilities from ferocious savages and half-civilized men, and yet it prospered until it became the prevailing religion of the land. It has made its conquests among all classes of people. The Indian in his wigwam, the Negro in his cabin, and all classes of white people, from the poorest of the poor to the highest in the land, have been made to bow before the Cross, to study the Wesleyan theology, to sing the Wesleyan hymns, and to rejoice in the knowledge of sins forgiven. Those who, in all this, will not acknowledge the hand of God in answer to prayer, would not be persuaded, though one should rise from the dead.

"The mental faculties cannot do the work that belongs to the spiritual, and, therefore, we cannot think our way into faith."

SOME UNIFICATION ECHOES.

From the St. Louis Christian Advocate.

We fully believe that a carefully arranged reorganization of Methodism, sufficiently flexible to meet any future contingencies and fully respecting the essential rights, and, as far as possible, the inherent prejudices of all concerned, would be for the glory of God and the great good of humanity. But we as fully believe that a hasty and ill-advised union, to be followed by misunderstandings and recriminations, would be harmful and is altogether undesirable.

As already stated, more than once, we—both Churches, North and South, and our brethren of the Methodist Protestant Church—have done well in the past, and to doubt that, separately, we shall continue to succeed is to doubt ourselves and our God. No order of Christianity in all the world and in all time has made a better showing than Methodism, and our Southern Church is not behind any branch of the vine in that regard. We have done well—we shall, under God, continue to do well. The movement in question is a great one—too great to be accomplished, or even considered in haste. And it may be best, even if some are disappointed, that the matter be delayed, even for another quadrennium.

From the Raleigh Christian Advocate.

The Commission on Unification has sent its second official message to the Church. We are carrying it on another page of this issue. There are seven points reported on which tentative agreements have been reached. Nothing is said to indicate what these agreements are, and we can therefore determine nothing as to whether these agreements will be satisfactory to the Churches involved. It is further stated that these agreements may be changed before the Commission itself is ready to report its findings to the Church. The next meeting of the Commission will be held at Savannah, Ga., on January 23, 1918. It seems that the status of the Negro in the reorganized Church was not reached at the recent sitting of the Commission; and the subject that has been distracting the Church more than any other one feature of it has yet to be dealt with. "The mills of the gods grind slowly."

MISS HELEN LEE RICHARDSON DEAD.

A cablegram was received last week by Colonel Frank L. Richardson, an attorney at law in this city, announcing the death of his sister, Miss Helen Lee Richardson, Principal of the McTyeire School at Shanghai, China. Miss Helen went to China from St. Louis in the year 1890. She was a rarely gifted woman, beautiful in character, broad and catholic in her sympathies, and strong and independent in her convictions. Her death is a great loss to our missionary force in China. The particulars of her death I have not heard, except that she succumbed to an attack of tonsilitis. She was the sister of Senator Caffery's wife, and also of Mrs. Dan Bissel, of Bellefontaine, near St. Louis. Her father, Mr. Frank Richardson, was formerly a planter on Bayou Teche, near Jeanerette, La., and a man of God, filled with the Spirit. After the Civil War he made his home near St. Louis, and it was from this home that his devoted daughters, Helen and Mary, went to China as missionaries. Miss Mary, a sweet and gentle soul, did not long survive after her advent in China, and Miss Helen has now joined her girlhood companion in the City of God.

Lives like these, literally given to the self-sacrificing work of bringing the heathen to the knowledge of Jesus Christ, are the most eloquent exponents of real Christian discipleship. These young ladies, cultured and highly educated, with every social advantage might have lived as the average women do; but, animated by the highest Christian ideals, and impelled by self-abandoned love for Christ, they left home and native land, and lived and died for the redemption of China. In that distant land their graves will witness to their undying devotion to God and those for whom Christ died.

S. H. WERLEIN

New Orleans, La.

The Great Battle

NOTES.

Nobody seems inclined to appeal to the patriotism of the liquor forces of the country. Everywhere and all the time they show that they are concerned only for their own selfish interests.

Accordlng to report, the Louisville (Ky.) Courier-Journal, which has perhaps fought prohlbition harder than any other paper in the South, has announced that hereafter it will not carry liquor advertisements. This shows the way the wind is blowing in the fight to redeem the Nation from the curse of the rum traffic.

Rev. A. W. Turner, Superintendent of the Anti-Saloon League of Louisiana, commented as follows upon the defeat of the Upton Bill in the State Legislature: "The Stewart telegram from the War Department came after the liquor defenders had defeated the Upton Bill, but it shows clearly that the backers of the Upton Bill were in line with the War Department's conception of modern warfare. Had the Upton Bill been aimed at ticks to defend the average long horn yearling, it would have passed, and properly so; but why so much interest in the long horn and so little in our soldiers?"

At this time (July 27) the papers have reported that the United States Senate will vote on the prohibition amendment to the Federal Constitution on Wednesday, August 1. The resolution to be passed upon provides that: "The manufacture, sale, or transportation of intoxicating liquors, withln, the importation thereof into, or the exportation thereof from, the United States and all territory subject to the jurisdiction thereof, for beverage purposes, are hereby prohibited. Congress shall have power to enforce this article by appropriate legislation." It will require a two-thirds vote of each House of Congress to pass this measure, after which it will need to be ratified by the Legislatures of three-fourths of the States. The bill carries a proviso requiring the States to act within six years if the amendment is submitted to them.

WHY THE ANTI-SALOON LEAGUE ACCEDED TO THE PRESIDENT'S REQUEST.

By P, A. Baker, General Superintendent.

On last Thursday, June 28, the Legislative Committee of the Anti-Saloon League of America, which was in session with the National Executive Committee of the League in Washington, was summoned to the office of United States Senator Martin of Virginia, the Democratic floor leader of the Senate. On arrival at his office we were informed that the President had just sent a messenger to him to ascertain, in view of a prolonged threatened fillsbuster by the representatives of the liquor lnterests in the Senate, if we would not consent to strike from the food administration legislation, then pending in the Senate, beer and wine, as he was very anxious that this legislation should speedily be adopted. The appeal was made in the name of patriotism.

We asked if the appeal had been made to the other side and were informed that it was no use, as Senators like Penrose of Pennsylvania and his type declared they would fiilbuster all summer before it should pass unless beer and wine were exempted. Knowing as we did that that traffic always puts personal gain above patriotism, we informed the Senator that if the President would put his request in writing, thus assuming the responsibility, we would give the matter careful consideration. This was done.

The liquor interests, finding themselves thoroughly whipped by fair means, resorted to the despicable filibuster in the time of the nation's peril and forced the President to act as life preserver for the treasonable traffic in order to secure imperative legislation for the protection of the foodstuffs of the country. The League may feel congratulated that, knowing the character of the liquor traffickers, he appealed to the temperance people on the lofty plane of patriotism in order that he might secure speedily this emergency legislation.

After taking counsel with a number of our friends in both branches of Congress, we were thoroughly convinced that the wise, patriotic thing to do was to accede to the President's request. It will be observed, however, that he has only made that request concerning this one measure and that the way is open to secure the results either by direct legislation or in connection with other army measures, and the battle will be pressed to the very gates by the most strategic aud forceful methods that can be employed.

GOVERNOR BROUGH'S APPEAL.

Though it seems to have had little effect upon those to whom it was sent, the following communlcation from Governor Brough, of Arkansas, to Governor Pleasant, of Louisiana, is well worth a careful reading:

"As Chief Executive of Arkansas, on behalf of the fathers and mothers of the 6000 Arkansas troops belongiug to our national guard, under the command of Gen. Lloyd England, I most respectively request you to exert your official and personal influence to secure a reconsideration of the measure which would abolish the sale of liquor within 10 miles of Alexandria, one of the training camps for the national guard.

"Our boys have been reared in a State where for many years they have not had access to liquor, and the citizens of our State very keenly protest against their being placed for training in an environment where there are wide open saloons. I have no desire to interfere with the internal affairs of our great Sister State, and I speak only because of solicitude for the 6000 Arkansas boys whom we will soon turn over to you. I firmly believe that the city of Alexandria would better measure up to the requirements of the Secretary of War and of the general commanding the southeastern department lf that beautiful city should free herself from the liquor traffic and other contaminating evils, at least during the continuance of the training camp.

"Will you kindly present this message to both Houses of the General Assembly of your State? I send this in the most fraternal and cordial spirit and with best wishes and hearty congratulations to our Sister State."

THE MYSTIC SCALES.

By Rev. J. H. Jowett, D. D.

"By Him actions are weighed."—1 Samuel 2:3.

The ordinary human inclination is to measure things and not to weigh them. We are the victims of bulk and size. We are impressed by the spectacular. We are fascinated by the glare of the big stage. And therefore we love to use the lineal measure rather than to estimate the weights of things. But God weighs everything. There are many sensational things which arrest the public eye, but which weigh little or nothing when placed in the scale of the Lord. And there are many seemingly insignificant things which, when God weighs them, are heavy with imperishable gold. Here and there, in the Word of God, we are privileged to see Him weighing the actions of His children.

"Thou didst well in that it was in thine heart." Here is the Lord weighing an inner desire. David yearns to build a temple, and the yearning is not to be realized. But the gracious Lord puts the longing into His scales, and it is found to have the weight of a perfected act. God does not wait for material creations, and then measure the value of our life by visible results. Our hungers are the vital part of our character, and a discerning judgment will estimate their force and intensity. "Blessed are they that hunger!" God weighs the inner things, the yearnings, the prayings, and the dreams. We measure only finished accomplishments. We revel in the dimensions of the temple which is built. God weighs the desire for a temple that was never built, and in His gracious judgment it has all the solidity of a temple made with hands. The man or the woman who longs to be a missionary, but whose yearnings cannot be realized, is counted as a missionary in the eyes of the Lord, and the will to do is reckoued as the deed done. "Thou didst well in that it was in thine heart."

Here are rich men ostentatiously dropping their offerings into the temple treasury. How the temple officials rejoiced in the sensational gifts! How they sounded the praises abroad! And there came a poor widow, and she quietly left her offering for the Lord. Judged by measure it was next to nothing; when put into the scales of the Lord it outweighed all the other offerings put together. On a subscription list it would never have been noticed. Nay, it would never have been published at all, but it shone radiantly in the Lamb's book of life. The widow's service had in it something of Calvary, and the poor contributor was a blood-relation of the Lord. God weighs everything, and love's sacrifice is the heaviest thing in the world. —British Weekly.

HIS MERCIES FAILETH NEVER.

The thing that lasts in the universe is His kindness, which continues from everlasting to everlasting. What a revelation of God! O dear friends, if only our hearts would open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble, would fade away and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than tho mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, ls the love that grasps me and keeps me and will not let me go; and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need it, and sent his Son to die for me.—Alexander Maclaren.

CENTENARY COLLEGE
SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees; also High School preparation for College entrance. Military instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health condltions unsurpassed. Christian influences.

R. H. WYNN, President BOX 6

Features of
The Holmes Store
Merchandise of highest merit
Comprehensive Assortments
Prices that are fair to the Public and ourselves
Efficient sales, delivery and mail order service
The aim to merit absolute confidence of the public
D. H. Holmes
COMPANY, LIMITED

The Home Circle

CONSCIENCE.

Donald A. Fraser.

Of earth did God make man,
Hence his desires
Are earthy; but God's plan
High thought requires.

And so He placed within
Each bosom's shrine,
To warn our souls of sin,
A voice divine.

And man should listen, for
In tones of fire
This holy monitor
Bids man aspire.

And he who hearkens well
Grows more like God;
Who strives this voice to quell,
Becomes a clod.

—Southern Churchman.

ANY IN HEAVEN, TOO?

Little Mary was sitting with her Uncle George one afternoon. Her uncle had told her to keep quiet, as he had some accounts to go over; so Mary busied herself with a picture book. For an hour all was still, then Mary heard her uncle say: "There! I have quite a nice little sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in heaven?" asked Mary, who had heard her father that morning read about laying up treasures in heaven.

"Oh, no, Mary! My treasures are all on earth, some in banks and some in other places," answered Uncle George.

"But haven't you any in heaven, too?" asked Mary.

"Well, I don't believe I have," said Uncle George, thoughtfully. "But run away to your mother now, for I am going out."

Uncle George went out and was gone a good while; but all the time he was thinking that, after all, perhaps he was not so well off if he had no treasures laid up in heaven to be ready for him when he left this world and his money behind him. He was so impressed with the thought that he wisely determined to lay up treasures in heaven. He did so. Little Mary never knew until years afterward that it was her childish question that started Uncle George on a generous, active, Christian life.—Baltimore and Richmond Christian Advocate.

HAS MESSAGE FOR ALL BOYS.

"I wish I could send a message to every boy in the world of a sad and strange coincidence that happened to me when I was a boy," exclaimed a young man the other day.

"One hot, sultry July afternoon—the hottest day we had that summer—I had just turned our street corner when I met my father.

"'I wish you would deliver this package for me, Joe,' he said rather weakly, as I remembered afterward. Now I was only thirteen years old and had been out playing in the hot sun all morning and was all in when I met my father after playing a ten-inning game with our side the losers. My first impulse was to refuse, but one glance at his kind, gentle face stopped me. 'Surely I will go, father,' I said pleasantly.

"'Thank you, son,' was the answer. 'I was going myself, but I don't feel very well to-day and I thought you would not refuse, as you have always been a good boy to me, Joe.'

"I walked away thinking father did not care much about his only son, or he would not send me on this jaunt (about one mile and a half), on such a hot day. But somehow the words, 'I thought you would not refuse,' and 'You have always been a good boy to me, Joe,' seemed to ring in my ears and before I reached the end of my journey I was whistling a merry tune.

"Returning home, I saw our doctor's auto and a crowd of people at our door. One of my aunts hurried to meet me with tears rolling down her cheeks. 'Your father fell dead just as he reached the stoop,' she said.

"I found out later that the last words my father spoke were, 'You have always been a good boy to me, Joe.'"—Christian Intelligencer.

A DOG THAT RINGS A FOG BELL.

Off on the coast of Alaska, on a small, rock island, is a little station. A fog bell is connected with the light station, and when there is a dense fog the bell is used to warn vessels of the danger of coming too near the coast.

The light-keeper has a large shepherd dog, named Carlos. This dog has been trained to toll the fog bell when the weather is bad. So well trained is Carlos, that, when the fog comes, he will rush to the bell and begin to tug at the rope without waiting for his master. Carlos often takes his turn at the bell during the night, when the keeper is busy looking after his light.

"I do not see how I could get along without Carlos," the keeper declared. "I am all alone, and have no other assitant; but I can always rely on my dog. He knows his duty, and faithfully performs it, whether he is told to do so or not."—Apples of Gold.

GOD CARES.

Winnie had laid away her largest, rosiest apple to give to a sick girl. "What do you do that for?" asked Johnnie.

"Because I want to please God, and he likes for me to be kind to sick people."

"Do you think God cares about such little things? "said Johnnie. "Isn't he too busy taking care of big things?"

Winnie pointed to mamma, who was just then lifting the baby from the crib. "Do you think that mamma is so busy with the big folks that she forgets the baby? Of course not; she thinks of the baby first, because he is so little that he needs her most. Don't you think God knows how to love as well as mothers?"—Unidentified.

TROUBLESOME MEMBERS.

Sometimes it is hard to decide which is the greater trial, the Church member who will not do anything at all or the one who is forever pressing some incidental or subordinate activity as if it were the only thing for which the organized churches exist. There are many people who seem not to belong to the Church but to the Sabbath school or to the missionary society. There are others who have but little use for the Church except to promote the work of temperance, or who think of the League as the center around which everything revolves. The Church is more than any of these, its subsidiary forms of activity. And its main business is to bring human souls into subjection to a divine Lord.—The Christian Advocate.

A KINDLY REMONSTRANCE.

It might seem to a few of our readers unpatriotic to object to the popular desecration of the Lord's Day, especially when the proceeds of baseball games, athletic contests and sacred concerts are devoted to such a worthy cause as the Red Cross. We all remember the plea of the highwayman for the clemency of the court, because he always gave a part of the spoils to the orphans in the community cursed with his depredations. "The end justifies the means" is not an adage to be quoted in Protestant circles in this Reformation year. Our Committees on Ways and Means should not adopt mean ways of furthering their object. "In God we trust" is on our coin and His aid we invoke to win our cause. "Let not your good be evil spoken of."—Christian Intelligencer.

The answer to prayer may be, as it was to Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value.—J. F. Clarke.

Secular News

Mr. Sigmond Saxe of New York City has promised to give $1000 Liberty Bond to the first American aviator who will drop bombs on the city of Berlin.

It has been announced that because of war condition the Mardi Gras will be dispensed with in New Orleans next February. These festivities are said to have been started in the Crescent City in 1857, and to have been intermitted only during the period of the Civil War.

The glass bowl, from which the 10,500 capsules were drawn in the Capitol at Washington on July 20 to determine the order of calling the men registered on June 5 into the national military service, will be added to the collection of historic relics kept at Independence Hall, Philadelphia.

Though there has not been a case of the bubonic plague in New Orleans since September 8, 1915, the work of making the city safe from this dreaded malady continues to go on. Since the campaign against it was started 1,555,649 rats have been killed, and 115,770 buildings have been made rat proof.

The following dispatch from Copenhagen appeared in th secular press a few days ago: "The takers of the census in the occupied districts in Russian-Poland, according to a Berlin report, found a woman 119 years old. Church records attest her age. She was fourteen years of age when Napoleon's 'grand army' marched into Russia."

According to the press dispatches, the Russian woman's battalion, raised by the twice-wounded girl officer, Vera Butchkareff, has lately been in action in battle, and gave a good account of itself. "The Command of Death" is the designation of this battalion. Most of the recruits are from the higher educational academies or secondary schools. Some married women were accepted, but none who had children. Most of them are between the ages of 18 and 25 years and are of good physique. They carry the cavalry carbine, which is five pounds lighter than the regular army rifle.

The extra session of the Louisiana Legislature has adjourned. Referring to its work, the Times-Picayune says: "The Farm Loan Bank Bill, the need for which was given as the reason for assembling the Legislature, was adopted, and all the war and defense measures necessary to put Louisiana in full co-operation with the United States and other States in the conduct of the great war into which we have entered are now on the statute books." So far as our knowledge of its proceedings extend, we concur in this commendation of the State's legislators, except that we think that the Upton Bill designed to safeguard the moral welfare of the soldiers quartered at Alexandria should have been passed.

"A man who is willing to begin his work in a small way shall be led into a large one."

**Her Servant---
Day and Night**

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

SOME UNION PROPAGANDISTS.

The Southern Churchman (Episcopalian) in an editorial speaks in terms of high appreciation of two publications maintained to promote Church union: The constructive Quarterly, a Protestant Episcopal periodical, and The Christian Union Quarterly, edited by Dr. Peter Ainslie, a minister of the Disciples (Campbellite) Church. The Churchman thus refers to the purpose that Dr. Ainslie is said to have in view: "He strongly holds that a Church divided is a Church in error, and that this error attaches to every member thereof who is willing to have it so; that the first step toward unity is to induce Christians to overcome the VICE OF DENOMINATIONALISM and really to desire it, and that interdenominational co-operation and federation of Churches, however desirable as paving the way, is not Church or even Christian unity, and cannot be substituted for it."

The spectacle of these two most "sectv" of the sects thus walking arm in arm and waving aloft union banners is a most remarkable one. But if either of them has offered to promote it by surrendering any of its most prized characteristics, we haven't heard of it. We would respectfully suggest that the most effective way for these Churches to promote this precious cause would be to come together themselves, thus preaching by deed as well as word. A Campbellite minister conducting services in a gown and drawling out, "Ah-men!" or a priest of "the true Church" "highsting" a baptismal tune on the bank of a creek and dipping converts in its muddy water, would be worth going some distance to see.

But the Campbellites and Episcopalians are not alone in holding the view that "denominationalism" needs to be wiped out. Bishop Hendrix, the real leader of the extreme unionists of Southern Methodism, in an address at the famous "Working Conference on Union" at Evanston, Illinois, in February, 1916, said: "If we deem that the work of the Lord's Church can best be done under the Episcopal, or Presbyterian, or Independent form of government, why not reduce to these three forms of polity the countless numerous subdivisions that adhere to these forms **until the various united bodies may merge themselves into a common Church with what each can contribute of its own life and government?"**

And Dr. Edgar Blake, of the Northern Methodist Church, who seems to be leading the circuitous procession toward (?) Methodist union, declared in his latest deliverance: "If the Methodists can get together, the Baptists can get together, and the Presbyterians, and every other divided family can be and should be united again. (How the Doctor knows this, he does not tell us.—Ed. Ad.) And if the Methodists and Presbyterians and Baptists can unite among themselves, **they all can unite, and ultimately will unite."**

Why this one Church will keep pure and get along so beautifully, when the one Church that existed before "denominationalism" was born failed to do so, none of these one-Church brethren has yet had time to explain. But obviously they are sincerely convinced that something urgently needs to be done to rid the world of the evil of having religious denominations. Why, Dr. W. F. Tillett, who once was a Methodist theological instructor, but who has "evoluted" into a Dean of a "School of Religion," in a recent extended article in Dr. Peter Ainslie's Quarterly, solemnly asseverated **that the existence of religious denominations on this side of the Atlantic had contributed appreciably to the bringing on of the European war.** Nor is he entirely alone in this view, for, in an address at Hattiesburg, Miss., some two years ago, Dr. E. Y. Mullins, the well known Baptist minister, also a theological professor, affirmed that one **of the potent causes of the present awful conflict was infant baptism.** This would seem to place him pretty much in accord with Dean Tillett, since, from his standpoint, the splitting off of sects from the "true Church" (the Baptist Church) made infant Baptism possible.

We should like to hear more from these theological luminaries on this subject, for if "denominationalism" is really the cause of the present world catastrophe, it ought most assuredly to be wiped out immediately—by governmental edict, if necessary. But, of course, we want the proof of this—not merely anybody's ipse dixit. If in maintaining separate Churches through the centuries (following the lead of Luther, Calvin, and Wesley), we have been "wandering in the wilderness and playing the fool," and thus paving the way for the upsetting of civilization, it is high time that we were coming to our senses and getting together. And while we are going in this direction, why not go all the way back to the fold of the mother Roman Catholic Church? Indeed, some of the most pronounced of the union propagandists have already flung up toward the sky a banner with such a hope inscribed upon it. Truly, some strange things are happening in these strange times. (All the Italics used in this editorial are ours.)

THE KIND OF CHRISTIANS NEEDED.

The world has not changed nearly so much as many imagine in its bearing toward those who have experienced the deep spiritual truths of Christianity and who live a holy life before men, faithfully witnessing for Jesus. The outward forms, the superficial aspects, of Christianity are comparatively popular in this day, but there is still a sharp antagonism between its diviner teachings and the notions of unregenerate and unconsecrated men and women. To be wholly the Master's, and stand resolutely for his Gospel in its full significance, with an unwillingness to approve of its accommodation to new notions and desires, is yet to dwell apart from the shifting multitude, with a sense of loneliness, to say nothing of the sneers and reproach that such a course often brings. The following utterance, under the caption, "Alone," the author of which we do not know, but which is being distributed over the country in leaflet form by the Bible House of Los Angeles, California, sets forth the thought that we have in mind so impressively, that we cannot resist the temptation to reproduce it:

It is human to stand with the crowd; it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness, and perished in style.

Abraham wandered and worshiped alone. The Sodomites smiled at the simple shepherd, followed the fashion and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. **Jesus loved and died alone.**

And of the lonely way His disciples should walk He said: **"Straight is the gate and narrow is the way** which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you."

The Church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The Church of the popes praised the Savior and persecuted the saints. And multitudes now, both in the Church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted, to-day, men and women, young and old, who will obey their convictions as to truth and duty at the cost of fortune and friends and life itself.

ANNUAL CATALOGUE OF EMORY UNIVERSITY.

This publication, which has just reached our desk, numbers 243 pages, and is brimful of interesting data. It shows that this phenomenal young institution now has four schools in regular operation, viz.: The School of Liberal Arts; the School of Theology; the School of Medicine, and the School of Law. All of these were well attended during the past year, and each of them is making an enviable record. The enrollment in the Theological School was 134; that in the Medical School, 154, and that in the Lamar School of Law (the first session), 27. Another development of this fast-growing educational plant is the Emory University Academy, at Oxford, Ga., a high-class training school, away from the temptations of the city, in which boys may, with safety, be prepared for college or university courses. The School of Liberal Arts, of which we have made no specific mention, is one of the best in the entire South and is commanding a liberal patronage.

The Methodist Episcopal Church, South, has a right to be proud of Emory University, and Chancellor Candler and his coadjutors are to be heartily congratulated upon the fine showing they have made in the administration of the great trust committed to their hands. It is to be hoped that our pastors will secure copies of this splendid catalogue, examine it carefully, and call the attention of their congregations to it. This University is wholly the property of the Church, and it richly deserves its patronage and support. Particularly should we direct young men to its professional schools, in which the facilities are admirable, and the moral surroundings are wholesome and helpful. Information concerning any department of Emory University may be had upon inquiry.

A QUESTION TO PRAY OVER.

Read the article from the great Dr. Bledsoe which we are publishing this week, and note what he says about the extent to which the noble, Scriptural doctrines of Methodism have contributed to her success. Then turn to last week's Advocate and re-read the statement from Dr. Munhall, the able Northern Methodist evangelist, from which we take the following: **"Our Southern brethren know what is the character of the new Course of Study, approved by the Board of Bishops of our Church (the Church, North), and that the same un-Methodistic and anti-Biblical teaching that led to their repudiation of Vanderbilt is being promulgated in the Methodist schools of Boston, Middletown, Madison, Syracuse, Delaware, Greencastle, Evanston, Denver, Los Angeles, and elsewhere."** And, having noted these two statements, let every

true Southern Methodist preacher who has done so, ask himself prayerfully and in the fear of God, whether he is willing to see his Church united with another body, nearly twice as large, that has largely thrown overboard the Wesleyan theology and which is teaching to every preacher that enters its traveling connection the new-fangled stuff just mentioned. Ought there not to be a firm and emphatic insistence that the Church, North, must clean up doctrinally and go back to Methodist paths before union is permitted to take place? Whatever others may think, we do not believe that the plain, faithful preachers of Southern Methodism will stand for wrecking our beloved Church with an alliance that would bring along with it such teaching. They are the men who have chiefly made the Methodism of the South what it is, and it is they who must save it in this perilous hour. And, as we have said, it is our conviction that they may be depended upon to do so.

PERSONAL AND OTHER NOTES.

Rev. C. P. Moss, of Tchula, Miss., continues to have success in his pastorate. He is an effective preacher, and usually accomplishes much for the Master in any field in which he labors.

During the session of the Southern Epworth League Assembly at Lake Junaluska, July 17-22, twelve young men and women volunteered for the ministry and the foreign mission field.

One hundred young preachers were enrolled as students in Southern Methodist University, Dallas, Texas, during the past session. Of the seventy-two graduates, twenty-four were young preachers.

Rev. James L. Cady, of Clinton, La., says: "Our work is making some progress. We have held two meetings and will begin another on Sunday, July 29. We have observed Children's Day at Clear Creek, the occasion being quite a success."

Rev. H. S. Spragins, the gifted pastor of our First Church in Memphis, is reported to be giving an excellent account of himself in his present great field. There is no choicer man in the Connection than Brother Spragins, whose work in both the pulpit and pastorate is always of a high order.

During the 1917 session of the International Training School (International Sunday School Association), Lake Geneva, Wis., a portrait of the late Dr. H. M. Hamill was unveiled. One of the buildings of the Training School is Hamill Hall, erected as a memorial to our beloved Dr. Hamill.

The work of the Corinth District, North Mississippi Conference, is going forward encouragingly under the leadership of Rev. T. H. Dorsey, the resourceful and tireless presiding elder. Brother Dorsey's associate workers speak in terms of high appreciation of the service which he is rendering.

The State Epworth League Conference, held at Baton Rouge, La., a few days ago, was an occasion of much interest. A number of admirable addresses were delivered, and a goodly sum was pledged for missions. We trust that some one in a position to do so will furnish us a report of this gathering of our young Christian workers.

The Greensboro (N. C.) District Conference adopted a resolution asking the Western North Carolina Conference to memorialize the General Conference of 1918 to double the present lay representation in the Annual Conference and to make the Conference lay leader and the district lay leaders members of the Annual Conference.

The annual meeting of our Sunday School Board was held recently at Junaluska, N. C., practically the full membership of the Board being present. Most encouraging reports of the progress of the Sunday school work of our Church were heard. All of the Divisional Field Secretaries were re-elected for another year's service.

Rev. E. Nash Broyles, our capable young pastor at Macon, Miss., has lately been conducting a revival meeting in his church, with Evangelist J. A. Bowen to do the preaching, and Mr. John N. Robinson, of Kentucky, to do the singing. With so efficient a corps of laborers co-operating in these services, we expect to have a good report as to the outcome.

We are carrying in this issue of the Advocate a statement concerning the Faculty of Whitworth College for the next session. This historic institution obviously has an unusually strong corps of instructors in its various departments. Dr. Cooper has high ideals as an educator and is bestirring himself to realize them. Whitworth deserves a generous patronage.

Rev. C. D. Atkinson, presiding elder of the Shreveport District, is forging ahead with his work in a manner which indicates that the excellent record made last year will be duplicated during the year 1917. It would be difficult to find a more diligent worker than Brother Atkinson in this responsible office anywhere in Southern Methodism.

Rev. T. J. O'Neil, the capable President of Port Gibson Female College, and Dr. Ulysses Grant Foote, pastor of the Rayne Memorial Church of New Orleans, were scheduled to deliver addresses at the Crystal Springs (Miss.) Chautauqua on Tuesday of this week. The announced theme of the former was "The Beauty of a Life of Service," and that of the latter "Some of Hugo's People."

Rev. H. B. Watkins, of Meridian, Miss., says: "The Culpepper meeting here, under the auspices of the Y. M. C. A., which closed on Sunday, July 15, was in every way a success, and made a deep impression on this city. The most conservative ones can say that Burke Culpepper is a great preacher, whose ministry God is greatly blessing. Meridian has been blessed in its revivals, and this last compares splendidly with those of the past."

Rev. V. C. Curtis, the diligent presiding elder of the Greenville (Miss.) District, writes as follows: "The work in these parts is moving on well, so far as I am able to judge. Rev. R. O. Brown will soon be in his new church at Clarksdale, and Rev. T. M. Bradley and his people at Cleveland are forging ahead with their new church enterprise there. Quite a number of good meetings have been held, and other revival campaigns are in prospect."

Through the kindness of our genial Church Extension Secretary, Dr. W. F. McMurry, we have received a new set of Church Extension charts. These charts convey information that all our people should have, and our pastors should see that they are exhibited to the best advantage in our churches. Dr. McMurry misses no opportunity to set forward the great cause which has been so largely committed to his hands. His fidelity is worthy of much praise.

Brother J. G. Parham, of Rolling Fork, Miss., sends us the following note: "Our Sunday School Institute for the Port Gibson District will be held at Fayette, Miss., September 3 and 4, 1917. May I, through the Advocate, urge the pastors, superintendents, teachers, and members of the Sunday schools in the district to be certain to be present on this occasion?" Brother Parham is the President of this institute, and will see that a helpful program is prepared. We trust that the attendance will be large.

We acknowledge ourselves indebted to Rev. H. B. Watkins, pastor of our Central Church of Meridian, Miss., for a list of 14 subscriptions to the Advocate, with a check to correspond, forwarded on July 23. We scarcely need to say that this remittance was refreshingly acceptable to the Publisher at this time when the summer dearth is on, and the state of our exchequer is distressingly low. We trust that other brethren will remember the Advocate in this dull season, when our expenses are still going on and it is hard to make tongue and buckle meet.

Rev. R. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, has sent out the following notice: "Saturday, September 29, will be our 'Work Day' for this year, and it will be immediately followed by 'Harvest Day,' Sunday, September 30. This will be a few days earlier than our 'Work Day' of last year; but we trust that it will suit the majority of our churches and Sunday schools, and that it will be the most successful occasion of the kind in the history of our orphanage work in Louisiana. It must needs be, if we are to meet the serious conditions that confront us. Further announcements and appeals will be made later."

Rev. W. W. Holmes, presiding elder of the New Orleans District, together with Mrs. Holmes and the little ones, recently visited relatives in the Mississippi Delta. Dr. W. H. Huntley, our accomplished pastor at Yazoo City, Miss., reports that on his way back home Brother Holmes and his family paid the parsonage there a visit, which was especially appreciated by Mrs. Huntley, who knew Brother Holmes quite well while she was engaged in Sunday school and Epworth League work in connection with our First Church in New Orleans. Referring to his own charge, Dr. Huntley says: "All is moving on well here. We are among a fine people, who are happy over the prospect for the best crop in years."

From a letter from Rev. H. E. Carter, of Magee, Miss., we extract the following: "I have recently closed my third meeting. Brother Bowen, of the North Mississippi Conference, came to us at Magee in May and stayed ten days. The meeting was an excellent one. Brother Bowen's preaching was of a high order. There were a number of conversions and 13 persons united with the Church. Sister Bowen was with Brother Bowen and we shall never forget their visit to our home. It was an inspiration. In the other two meetings that have been held on the work the pastor did the preaching. The services were profitable, much good being accomplished. Up to date, we have received 33 members, 21 of them on profession of faith."

We take the following from the Louisiana Orphanage Visitor, edited by Rev. R. W. Vaughan: "In the recent death of Mr. C. W. Blair, the Louisiana Methodist Orphanage has lost one of its most devoted friends. He always gave it an annual contribution, the amounts ranging from $100 to $2000. For the last few years he had given annually $500. In the early part of the year the Institution was given $6000 on the annuity plan—that is, he turned this amount of money over to our Board, with the stipulation that we were to pay him 8 per cent interest until his death, the whole sum then to come into the ownership of the Orphanage. In addition to the above gift, Mr. Blair made a bequest of $2000 to the Home in his will. That instrument, however, is being contested. In all, he gave to this cause about $12,000, the largest amount ever given by one man."

NOT IN VAIN.

"I have labored in vain," a teacher said,
And her brow was marked with care;
"I have labored in vain." She bowed her head,
And bitter and sad were the tears she shed
In that moment of dark despair.

"I am weary and worn, and my hands are weak,
And my courage is well-nigh gone;
For none give heed to the words I speak,
And in vain for a promise of fruit I seek,
Where the seed of the Word is sown."

And again with a sorrowful heart she wept,
For her spirit with grief was stirred;
Till the night grew dark, and at last she slept,
And a silent calm o'er her spirit crept
And a whisper of "peace" was heard.

And she thought, in her dreams, that the soul took flight
To a blessed and bright abode;
She saw a throne of dazzling light,
And harps were ringing, and robes were white—
Made white in a Savior's blood.

And she saw such a countless throng around,
As she never had seen before;
Their brows with jewels of light were crowned,
And sorrow and sighing no place had found,
For the troubles of time were o'er.

Then a white-robed maiden came forth and said,
"Joy! joy! for thy trials are past!
I am one that thy gentle words have led
In the narrow pathway of life to tread;
I welcome thee home at last!"

And the teacher gazed on the maiden's face;
She had seen that face on earth,
When, with anxious heart, in her wonted place,
She had told her charge of a Savior's grace,
And their need of the second birth.

Then the teacher smiled; and an angel said:
"Go forth to thy work again;
It is not in vain that the seed is spread;
If only one soul to the cross is led,
Thy labor is not in vain."

At last she woke, and her knees she beat
In grateful, child-like prayer;
And she prayed till an answer of peace was sent,
And faith and Hope as a rainbow blent
O'er the clouds of her earthly care.

And she rose in joy, and her eye was bright—
Her sorrow and grief had fled;
And her soul was calm, and her heart was light,
For her hands were strong in her Savior's might,
As forth to her work she sped.

Then rise, fellow-teacher, to labor go!
Wide scatter the precious grain;
Though the fruit may never be seen below,
Be sure that the seed of the Word shall grow.
Toil on in faith, and thou soon shalt know
"Thy labor is not in vain!"

—Sunday School World.

Of all forms of service in the army, it is said that service in the aviation corps is the least dangerous, while that in the medical corps is the most dangerous.

A faded newspaper is said to have been turned up in New Orleans within the past few days which was issued during the Civil War. It is reported to quote a poor grade of flour at $25 a barrel, and to contain a statement that bread was so scarce that a surging mob had surrounded the bakeries, demanding enough to satisfy hunger.

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

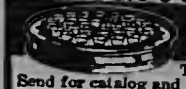
The juce of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of the skin. It is simply marvelous to smoothen rough, red hands.

Individual Communion Cups
Convenient, Noiseless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N.Y.

That Unpublished Book of Yours
We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.
PENTECOSTAL PUBLISHING CO., Louisville, Ky.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

Over 30,000 CHURCHES use

THOMAS INDIVIDUAL COMMUNION SERVICE
The Cleanly Sanitary Method.
Send for catalog and Special offer. Outfits on Trial.
THOMAS COMMUNION SERVICE CO., Box 477 LIMA, OHIO

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

Use DICKEY'S
OLD RELIABLE EYE WATER for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1548 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Ligon

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries. √

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

BYRON McKINNON, son of Mr. and Mrs. D. A. McKinnon, of near Pachuta, Miss., was born on January 1, 1900, and died on March 7, 1917. He was 17 years, two months, and six days old. He was born and reared in Jasper County, Mississippi. He joined the M. E. Church, South, in early life and was a faithful attendant upon its ordinances all of his life, and his pastor always had his attention, and was respected by him in and out of the pulpit. He made it his business to see that his pastor had an invitation to his home. And he was also mindful of his pastor's financial condition, and he paid his quarterage. Byron was a fine student in the High School, acquiring knowledge rapidly, and he was as much interested in literature and history as any young man I ever saw. He was a good boy, and while he had made mistakes, he was ready to acknowledge them and repent, and during his sickness, which lasted for only eleven days, he said to the writer, his pastor, that even under these afflictions (and he suffered a great deal), God was exceedingly good to him. And he said to his father and mother, afterwards, that he believed that God had a better place for him. The remains were laid to rest in the Pleasant Grove Cemetery in the presence of a host of friends and relatives, and it was one of the saddest funerals I have ever attended. I would say to the loved ones, learn hard upon the God of peace and combort. He will not leave, nor forsake you. H. R. McKEE.
Rose Hill, Miss.

RESOLUTIONS OF RESPECT.

Be it Resolved by the members of the Woman's Missionary Society of Holcomb, Miss., That we hereby express a deep sense of the loss that our Society has sustained in the death of our beloved President, Mrs. Lida K. Holcomb, who was one of its charter members.

Resolved (2), That we tender to her family our sympathy in their great bereavement.

Resolved (3), That in our sorrow over our dear sister's decease, we feel assured that she is numbered among God's redeemed in the world beyond.

Resolved (4), That these resolutions be spread upon the minutes of our Society, and that copies of them be sent to the Grenada Sentinel and the New Orleans Christian Advocate for publication.

Signed: Mrs. B. F. Smith and Mrs. L. H. Hightower, Committee.

AN APPRECIATION.

Some one has said that "we are not dead when we live in the hearts of our friends." If this be true, then Miss Mary McPherson is not dead, for while she departed this life on June 26, 1917, she still lives in the hearts, not only of her immediate family, but of many itinerant Methodist preachers, who in the days gone by found welcome, comfort, and rest under her hospitable roof, for that house was ever the preacher's home. No nobler spirit ever lived than this true Christian woman. Modest and shrinking, she was yet withal inspiring, and many a drooping heart has been cheered, and many a faith made stronger by coming in contact with her quiet, beautiful life. She and her brother, Dr. J. W. McPherson, have been a great power in the Silvestria Church, and Miss Mary will be sadly missed. All hearts go out in sympathy, love, and prayer for the lonely, bereaved brother. May God keep and bless him, and all the loved ones! And may we all so live that we shall meet the departed one in the great beyond, where trials and parting are over! Her friend.
J. H. MITCHELL.
Indianola, Miss.

MRS SARAH ELIZABETH McGEE.

SARAH ELIZABETH HENRY was born in Perry County, Alabama, on November 17, 1837. She moved with her parents to Lincoln Parish, Louisiana, in 1848. She was married to Abraham Stow, on November 2, 1854. Of this union four children were born—only one surviving, Mrs. J. D. Calhoun. Mr. Stow, in response to his country's call, laid down his life for the cause of the South during the first year of the Civil War. Mrs. Stow was married to Mr. L. E. McGee, on October 3, 1867, to whom one child was born. Mr. McGee died about thirty years ago, and Mrs. McGee made her home with her only surviving child, Mrs. J. D. Calhoun, near Ruston, in the old Douglas community, until the day of her death, on April 10, 1917.

It was the writer's pleasure to have known Sister McGee for about twenty-three years. Among the noble Christian characters that appealed to the admiration of the earlier years of our ministry, none occupied a higher place in our mind or heart than Sister McGee. A devoted member of the Methodist Church from her thirteenth year, consecrated, sympathetic, sane and loyal, she was a pastor's friend, a wise counselor, and a noble helper in his work.

Sister McGee was the personification of that gentle, modest, noble type of Southern womanhood of the Civil War and reconstruction periods, who so richly blessed the South in its days of greatest need and peril. God alone knows how much our generation owes to such noble women, nor can we ever estimate the contribution they made through suffering and sorrow to the South of to-day and the South of the future.

We count it among the rare privileges of life that we knew Sister McGee. She was an inspiration in the struggling days of our early ministry, and a blessing to us in these last days of her noble life. With a heavy heart, we assisted her pastor, Rev. J. G. Snelling, in laying her body to rest in the old Douglas cemetery, among the Pine trees and the picturesque hills, so near the home where she spent the larger part of her earthly life. That she sleeps well, none can doubt who know how well she lived.

She is survived by her daughter, Mrs. J. D. Calhoun, her husband, and their children, Mrs. Agnes Barksdale, Miss Belle and Lane Calhoun, all of whom live in or near Ruston. These loved ones we can but commend to our Heavenly Father who alone can bring them comfort in their sorrow, and compensation in their loss. May God bless them!
ROBERT W. VAUGHAN.
Ruston, La.

The Cause of Gray Hair.

Hair grows gray by reason of the same cause which produces dwarfed, yellow stalks of corn instead of strong, dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually gray. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you send $1.00 to the Van Vleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

All sunshine made the desert.—Arabian proverb.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

IT'S TIME TO GO
NORTH
—to the cool resorts of the "Land of the Sky," Great Lakes, Atlantic Seaboard, Canada, New England or wherever comfort calls.
Low Round-Trip Summer Tourists' Tickets
Long Return Limits, Liberal Stopovers
— VIA —
Southern Railway System
Ask for "Land of the Sky" or "Where to go this Summer" folder. Mail a post card to-day.
G. C. KELLEHER,
Assistant General Passenger Agent
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184.

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.
Write nearest Representative or the Undersigned. Always glad to serve you in any way.
Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.
When you route your Shipments via L. & A. Ry. they are given attention and hurried through.
C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

CHURCH NEWS.

Bishop Collins Denny has recently been meeting some engagements in Alabama, a portion of his episcopal district, to the profit and delight of the people.

Notwithstanding the war, the Church of Scotland is said to have increased its gifts to foreign missions 20 per cent, wiping out a debt of $25,000, and beginning the new year with a small balance on the right side of the ledger.

The Baptist Record (Jackson, Miss.) says: "Bids will be opened for the building of the new wing to the Baptist Hospital in Memphis at once. There is a very pressing demand for more room. The work will be pressed to completion."

The British and Foreign Bible Society is stated to have issued during the past year 11,059,617 volumes, the largest number for any year in its history. The total distribution in war areas during the first twenty months of the war was 1,500,000 volumes.

The Gideons of America, lately in session at Chattanooga, Tenn., elected Mr. J. Harris Humphreys, of Huntington, West Va., President of the national organization, to succeed Mr. A. B. T. Moore, of Iowa. The next annual meeting of the order will be held in Denver, Colo.

Galloway College, at Searcy, Ark., recently received a gift of $20,000 toward the endowment of the Chair of English. The Methodists of Arkansas are to be commended for the manner in which they are seeking to equip and strengthen their schools financially. We know of no other State within the bounds of our Church in which our people are more energetic in securing money for educational purposes.

The famous cathedral at Rheims is reported to be in a pitiable plight as a result of being struck by the German artillery fire, great gaping holes in the roof being apparent and the magnificent windows having been shattered and largely destroyed. Some fear is said to be entertained that the great structure may collapse if any additional injury is done to it. Cardinal Lucon, the Archbishop of Rheims, has remained at his post in that city throughout the war, though its population has dwindled from 115,000 to 5000. He is said to be grateful for the service which the Americans have rendered the people of his diocese and to be confident that the Allies will win in the war.

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICAL CO., Elkhart, Ind.

WOMAN'S MISSIONARY CONFERENCE.

The annual meeting of the Holly Springs District Missionary Societies was held with the Grenada Auxiliary June 28-29, 1917. The Conference opened at 3 p. m., Thursday afternoon with Mrs. Patton, our District Secretary, of whom we are proud, acting as president.

The first afternoon was given to the young people and Junior rallies, under the leadership of Mesdames Tucker and Brownlee, whose faithful efforts were reflected in the ability and ease of manner of the young people taking part in the well prepared programs.

On Thursday night, our Conference President, Mrs. Conger, under the inspiration of a beautiful vocal solo by Miss Countiss, was at her best in the delivery of her "Message from the Council."

On Friday, excellent reports from each organization represented were heard, and institutes were conducted, which proved to be very profitable because of their being so instructive as to the different departments of the work. The cause of the Co-operative Home in Corinth was presented by Mrs. Floyd, of Holcomb. No doubt the Home will receive benefit from so worthy a presentation.

The subject of Junior Rallies was discussed, and the rally for this district was dispensed with for this year. Water Valley and Holly Springs cordially invited the Conference for next year; but, as it was decided that it was Water Valley's time, the vote was cast in her favor; so Water Valley will be our next place of meeting. Let us hope that Miss Louise Dunstan, our Corresponding Secretary, will favor us with her presence and be willing to be used as a "ready reference," as she was at Grenada.

At the close of the Conference, Mrs. Patton gave a splendid report of the work done in the Holly Springs District, and urged the delegates to have their societies pay especial attention to our slogan for 1917—"A ten per cent increase in members, organizations, and money."

No Auxiliary could have been more hospitable than was the one of Grenada. To use a common expression, "They must have tried themelsves."

On Thursday afternoon, Mrs. Tucker agreeably surprised the Conference with an invitation to a reception at the parsonage, which Mrs. Tucker says, is the best in North Mississippi.

The meeting at Grenada was such a pleasant and profitable one that a big attendance is expected at Water Valley next year. Mrs. E. R. SMOOT, Secretary.

HOW TO REPRESENT CHRIST.

If heaven's joys are in our souls, they will often be on our tongues. If we live with Jesus, men will have knowledge of the fact. If the love of Christ be in our hearts, it cannot long be hid. If the Rose of Sharon be in our bosom, it will fill with its fragrance the atmosphere in which we move. If we are Christ's, men will know the fact by the tones of our voice, the grasp of our hand, the glance of our eye, and the dominant spirit of our entire life. Tell out this blessed experience. Tell it to every one, rich or poor, learned or ignorant. Tell it to all of every nation and in every land. Tell of Christ's wondrous love and tell of your joy in believing in Him.—Southern Churchman.

While misery loves company, the company may be pardoned for packing up and going home.—Anon.

DR. TICHENOR'S ANTISEPTIC FOR THE FACE AFTER SHAVING

L&N Take the LOUISVILLE & NASHVILLE RAILROAD ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES —TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10

Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40

Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA

Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.

$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent or Write

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.

J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

Write for Booklet on the Wonders of the "Apache Trail" of Arizona

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

To the Non-users of

Sweet Dreams, Greetings.

Can it be that there are yet some few who haven't tried the great mosquito remedy, Sweet Dreams?

There is a divine night awaiting you, a night of sweet and peaceful sleep—a night that Sweet Dreams has made possible.

Once upon a time even the idea of sweet and peaceful sleep seemed a myth, but one fine morning Sweet Dreams came and now the night of restful sleep is the sequence of a perfect day.

Quietly and patiently Sweet Dreams keeps mosquitoes off all night long.

Sold everywhere. Sweet Dreams.

REVIVAL AT NEWTON.

On Wednesday night, July 25, we closed our meeting at Newton, Miss. It began on July 1 with a great sermon preached by Rev. H. M. Ellis, after which he took an offering for the Methodist Hospital located at Memphis, which amounted to $47. Brother Ellis preached Monday night also. The pastor continued the services till Wednesday, when Rev. W. B. Hogg arrived and took charge.

Brother Hogg is an unusually attractive preacher. He makes the strongest attack on sin, not discriminating, that I have ever heard. He shot volley after volley. God honored the message. After the 13th inst. we had to move the congregation out of the church. We arranged seats west of the church for about 500 and soon had to enlarge the seating capacity. The people came and came. From all sides they say it was the largest gathering of people Newton ever saw at religious services.

On Sunday, July 22, Brother Hogg had a funeral service in which a "hatchet," representing the quarrels and heartaches and heart-burns of the community, was buried under flowers. The stewards were called before the altar and cast the first flowers after the pastor, and each one who dropped a flower said he was at peace with all mankind and resolved to stand by the preacher and officials of his church. The officials of the Presbyterian church were asked to do so and took part in the service. It was a most powerful and heart-searching service.

I have never been in a more powerful revival. God wonderfully blessed our church. Men were saved who had been members of the church for years and many were reclaimed. The outstanding feature of the meeting was the wonderfully powerful testimonies of those who professed conversion.

Forty-five were received into the Methodist Church—five by letter and forty on profession of faith. Four on profession of faith and one by letter went to the Baptist Church; and one united with the Presbyterian Church by letter. This by no means indicates the influence of the meeting. The last night of the meeting Brother Hogg took a collection for the Conference claims and raised $500 on the same. Another touching scene was the presentation by the ladies of the church of a purse to Mrs. Hogg, with a note of love and appreciation.

Brother Hogg is a great preacher and a great soul. God honored and used him with us, and we all pray God's blessings upon him.

JOHN C. CHAMBERS, P. C.

STOP! CALOMEL IS QUICKSILVER!

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

Postage Rates on Letters, Post Cards and Printed Matter To and From the United States Expeditionary Forces in Europe.

Office of the Postmaster General,
Washington, June 18, 1917.

Postmasters are informed that letters, post cards and printed matter originating in the United States or any of its possessions for transmission to the United States Expeditionary Forces in Europe are subject to the United States domestic classification, condition and rates of postage, and that letters, post cards and printed matter originating with such forces for transmission to the United States or its possessions are likewise subject to domestic classification, conditions and rates of postage, except as modified by the provisions covering letters indorsed "soldier's letter" and contained in Section 496, Postal Laws and Regulations.

No other than United States postage stamps are valid for prepayment of postage on matter herein described.

Mail addressed to members of the Expeditionary Forces should bear the complete designation of the division, regiment, company and organization to which the addressee belongs, as well as the name and address of the sender, and be fully prepaid by postage stamps affixed. Patrons should be instructed under no circumstances to attempt to designate on the addressed envelope the location of the unit. The correct manner of addressing such a letter would be as follows:

Private M.
Mrs. John Smith
— Bank St.
New York City.

Stamp

JOHN SMITH, JR.,
Co. X. — Infantry.
American Expeditionary Forces.

Postmasters shall forward all mail matter addressed "American Expeditionary Forces" to New York.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.—Adv.

THE BOY SCOUTS.

The Boy Scouts of America performed a notable service to the country in their campaign for the sale of the Liberty Loan Bonds. Through their efforts more than $25,000,000 of the bonds were sold directly. How many sales were due indirectly to their activity can not be known.

The Boy Scouts worked systematically and thoroughly and with an earnestness that was inspiring. They covered fields that could not have been well covered by other agencies and effected sales that would not have been made without their efforts.

The Scouts have not only proven their patriotism. They have shown their efficiency and their civic value.—U. S. Publicity Bureau.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children, 50c.

ABIDING IN CHRIST.

To "abide," then—what is it? It is to give and to take. Both are absolute, both are continuous, calling for daily and hourly renewal. We are entirely Christ's—that is the first step: we have decided ourselves over, body and soul, with every faculty and power, to be His exclusively. And then He is entirely ours, with the wealth of His nature, with the riches of His wisdom and strength and love. We live for Christ; and Christ lives for us. We make the self-renunciation involved in the first. We claim the riches involved in the second. And we do both because Christ lives in us, the hope of glory!—Sunday School Times.

MILLSAPS COLLEGE

A. F. WATKINS, President. Jackson, Miss.

A high-grade college. Situated at the Capital of the State. Location, high, dry, and healthful. Entrance requirements and curriculum same as in other leading colleges and universities, North and South. The very best in moral and religious influences. Courses leading to A.B., B.S., M.A., M.S., and LL.D. degrees.

MILLSAPS PREPARATORY SCHOOL, under separate faculty and dormitory management. Unsurpassed training for college.

MILLSAPS LAW SCHOOL, offering extraordinary advantages. Superior faculty. Law libraries accessible to all.

TWENTY-SIXTH SESSION BEGINS SEPTEMBER 19, 1917.

For catalog and other information address

J. REESE LIN, Secy., Jackson, Miss.

Send Your Daughter to a Virginia College—to the Old Dominion, the home of high ideals, noble culture, historic associations, great schools. Send her to

Blackstone College for Girls.

Having enrolled 4,000 students since its establishment in 1884, with a faculty of 30, a board of patronage of 100, with sensible Christian influences, it is determined as the LEADING TRAINING SCHOOL for girls in Virginia.

EXPENSES: Total expense $[illegible] in the Academic Department and $[illegible] in the College Department.

For Catalog Address, Rev. Jas. Cannon, Jr., M. A., Pres., Blackstone, Va.

Exchange Your Liberty Bonds

For a LIFE ANNUITY BOND of the Board of Church Extension

Higher interest rate—larger life income—free from taxes, losses, court costs, waste or delay

Income Safe, Regular and Certain

The entire resources of the Board—authorized by the General Conference and incorporated by the State of Kentucky—pledged to the integrity of the contract. Loss by fire, theft or fluctuation impossible. A sure method of providing for dependents, since the money cannot be dissipated, diverted or lost.

The Rates Vary With the Age of the Annuitant

The older the person the higher the rate

A $1,000 LIBERTY BOND

with an income of $35.00 a year, can be exchanged for a Life Annuity Bond which will pay from $40.00 to $100.00 per year, according to age of annuitant.

Address W. P. McMurry, Corresponding Secretary Board of Church Extension of the Methodist Episcopal Church, South, 1115 Fourth Avenue, Louisville, Kentucky.

SHUT IN.

In the darkness and seclusion of a shadowed home or an invalid life, the finest Christian character may be developed. The lace makers whose product is the costliest and best do not work in a glaring light. They are put, usually alone, in a darkened room, where the light of a very small window falls upon the pattern and work. They cannot see themselves or their surroundings. They see only the pattern and their effort to reproduce it. So it is with the believer. The providence that shuts one in is God's hand placing his servant where he may do the most perfect work. The pattern is illumined and the worker is obscured. The Lord increases; the worker decreases. The less of self one sees, and the more of Christ, the better it is to him. Transformation into Christ's likeness follows such a state. The conditions which shut in the believer, then, are oftentimes gracious conditions and are not to be deplored.—Presbyterian Journal.

PAY HIM PROMPTLY.

Remember, the high cost of living has struck your pastor's pantry. And in not a few instances his "support" has not been advanced proportionately. Bacon at forty-eight cents a pound will be economical for him, because he won't buy any. A man always made a certain dish a part of every meal; it helped fill the table and no one could eat it.

But whatever is done, do not let the charge get behind in "pastoral support." No charge can humiliate its pastor by making him the object of grocers' duns and not humiliate itself in the long run. The credit of a charge is little better than the credit of its pastor. Moreover, the pastor's children get hungry. They have a right to their necessary food. The good name of a charge depends upon the respect the pastor's family have for it. And it is pretty difficult for the feelings of the children to be in preserves when there are none on the table.

These are days when the village pastor might well own a cow and a little garden and a chicken house. For though times are good, prices are high and the prosperity of the country is often the one thing in which the village pastor does not participate.

Our stewards will be doing wisely and justly, as between man and man, if in the days that are ahead they see to it that the pastor is paid in full at least once a month.—Central Christian Advocate.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

COMO, MISS.

Dear Dr. Meek: My congregation have given me a vacation (or rather they are taking one and sending their pastor to the mountains for a "restin' spell"). I leave to-morrow (Tuesday) for Lake Junaluska, N. C., to be present at the Sunday school conference. Rev. R. H. B. Gladney, and our presiding elder, Rev. J. H. Holder, also will go. I am up and about again after some time in the Baptist Hospital, in Memphis, where I went for ear and nose treatment. Our people are unusually kind and attentive in this delightful charge.—R. P. Neblett.

July 23, 1917.

GETTING MUCH OUT OF A CHURCH SERVICE.

Some one who did not attend church very often gave as a reason that he could not get much out of a service. Much depends on what he went to church for and upon the spirit in which he went. To get something out of a service one must be willing to put something into it—prayer, praise and thanksgiving. Dr. Jowett puts the matter very pointedly thus: "What is my attitude toward the Church of which I am a member? Is it entirely defined by what I can get out of it, or have I an equal concern as to what I can give to it? You will sometimes hear one man say to another as he leaves public worship: 'I didn't get much out of the service this morning.' Well, here is a very searching test to apply to such a man. What did you contribute to it? When we sit in the house of God, what is our conception of our relationship to the service? Are we merely critics or contributors? How do I regard my functions in the worship? Am I a performer, even though I am sitting in the pew, or am I there only to be entertained?"—Lutheran.

HOOD'S SARSAPARILLA AND PEPTIRON PILLS

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron Pills, one taken before eating, the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

WOMEN! MOTHERS! DAUGHTERS!

You who tire easily; are pale, haggard and worn; nervous or irritable; who are subject to fits of melancholy or the "blues," get your blood examined for iron deficiency. **NUXATED IRON** taken three times a day after meals will increase your strength and endurance 100 per cent in two weeks' time in many cases.—Ferdinand King, M.D.

NOTE: NUXATED IRON recommended above by Dr. King can be obtained from any good druggist on an unconditional guarantee of success or money refunded. The dose usually prescribed is two five-grain tablets to be taken three times per day after meals.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

OLD FALSE TEETH

I pay from $1.00 to $5.00 per set in any condition, broken parts in proportion. **Brackney Refining Co., 226 W. Chestnut St., Louisville, Ky.**

Opinions from Folks Who Know

For malarial headache, Granger Liver Regulator entirely relieved my trouble.—**J. Height, Wetumpka, Ala.**

Had heavy beadache. Vomited twice to six times a day. Four doses of Granger Liver Regulator made me well.—**Laundas P. Brindley, Somerville, Ala.**

Mother had sick headache. Granger Liver Regulator did her more good than all the medicine she had taken before.—**Pearley Davis, Paclo, Ala.**

I never expect to be without it in my home.—**Jenie Usey, Gadsden, Ala.**

It is a great saver of doctor's bills.—**Louis N. Kent, Honoraville, Ala.**

There is none better.—**Dr. T. E. Cothram, Alexis, Ala.**

All druggists sell Granger Liver Regulator—25c. Try it.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Hattiesburg, Main Street, Aug. 5.
Collins, at Collins, Aug. 11, 12.
Seminary, at Eminence, 11 a.m., Aug. 13.
Leakesville, at Clark's Chapel, Aug. 18, 19.
Mount Olive, at Okohay, 11 a.m., Aug. 23, 26.
Taylorsville, at Hebron, 11 a.m., Aug. 24.
Williamsburg, at Santee, 11 a.m., Aug. 29.
Lucedale, at Crossroads, Sept. 1, 2.
Prentiss, at Mt. Zion, 11 a.m., Sept. 5.
Sumrall, 7:30 p.m., Sept. 5.
Oloh, at Oak Grove, 11 a.m., Sept. 7.
Magee, at Pinola, Sept. 8, 9.
Silver Creek, at Oakvale, Sept. 10.
Purvis, Sept. 16, 17.

W. B. JONES, P. E.

Port Gibson Dist.—Third Round.

Rocky Springs, at Carpenter, Aug. 5, 6.
Hermanville, at Sarepta, Aug. 7, 8.
Harriston, at Rodney, Aug. 12, 13.
Utica, at Cayuga, Aug. 18, 19.
Mayersville, at Fitler's, Aug. 26, 27.
Oak Ridge, at Bovina, Sept. 1, 2.
Vicksburg, Gibson Memorial, Sept. 2, 3.
Washington, at Mars Hill, Sept. 4, 5.
Nebo, at Cool Springs, Sept. 8, 9.
Roxie, at Hamburg, Sept. 16, 17.
Gloster, at Mt. Olive, Sept. 18.
Centreville, at Macedonia, Sept. 23, 24.
Natchez, Sept. 31-Oct. 1.

W. B. SHARBROUGH, P. E.

Meridian Dist.—Third Round.

Enterprise and Stonewall, at Concord, Aug. 4, 5.
Pachuta, at Porto Rico, Aug. 6.
DeSoto, at Hopewell, Aug. 11, 12.
Clarke Ct., at State Line, Aug. 13.
Scooba, at Wahalak, Aug. 15.
DeKalb, at Marvin, Aug. 26, 27.
Moscow, at Shiloh, Sept. 2, 3.
Shubuta, Sept. 9, 10.
Matherville, at Salem, Sept. 9, 10.
Meridian, Seventh Ave., Sept. 16, 17.
Meridian, Hawkins Memorial, Sept. 16, 18.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Mentorum, at Pine Grove, Aug. 4, 5.
Brooklyn and Bond, at Brooklyn, Aug. 12.
McHenry and Howison, at Howison, Aug. 19.
Wiggins, 8 p.m., Aug. 22.
Poplarville, 3 p.m., Aug. 24.
Long Beach, Aug. 26.
North Gulfport and Mississippi City, at ———, Sept. 2.
Pascagoula and Ocean Springs, at ———, Sept. 9.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Florence, at Richland, Aug. 4, 5.
Harrisonville, at Mt. Pisgah, Aug. 11, 12.
Bolton, at Brown's Wells, Aug. 18, 19.
Terry, at Forest Hill, Aug. 25, 26.
Jackson, Galloway Memorial, Aug. 29.
Jackson, Capitol St., Aug. 28.

J. M. MORSE P. E.

Newton Dist.—Third Round.

Philadelphia, August 3, 5.
Neshoba, at Mar's Hill, Aug. 4.
Homewood, at Gasque Chapel, Aug. 9.
Raleigh, at Boykin, Aug. 10.
Trenton, at New Prospect, Aug. 11, 12.
Clarksburg, at Lodebar, Aug. 15.
Shiloh, at Forest Hill, Aug. 16.
Rose Hill, at Hopewell, Aug. 21.

W. L. LINFIELD, P. E.

Brokhaven Dist.—Third Round.

Monticello, at Omar, Aug. 4, 5.
Pleasant Grove, at Tilton, Aug. 11, 12.
Wesson, at Beauregard, Aug. 18, 19.
Brookhaven, Aug. 19, 20.
Summit, at Muddy Springs, Aug. 25, 26.
Magnolia, Aug. 26, 27.
Scotland, at Galatia, Aug. 31.
Topisaw, at Holmesville, Sept. 2.
Barlow, Sept. 8, 9.
Bogue Chitto, at Bogue Chitto, Sept. 16, 17.
Meadville, at Beulah, Sept. 22, 23.
Adams, at Ebenezer, Sept. 29, 30.
Bayou Pierre, at Pleasant Ridge, Oct. 6, 7.
Hazlehurst, Oct. 7, 8.

J. T. LEGGETT, P. E.

CHEMISTS PERFECT A DE-NAUSEATED CALOMEL TABLET.

Retains All Medical Virtues But Purified From Dangerous and Unpleasant Effects—Now on Sale Under the Name, "Calotabs."

Science has given us smokeless powder, wireless telegraphy, colorless iodine and tasteless quinine—now comes the good news for everybody that the pharmaceutical chemists have at last perfected a nausealess calomel tablet that does all the work of the old-style calomel without the slightest danger, griping, nausea or sickening after-effects. After the most extensive and critical tests, all of which proved eminently successful, the new tablet known as "Calotabs" is now on sale at the drug stores. It presents all of the system-purifying and liver-cleansing qualities of the old-style calomel, but is pleasant to take and entirely safe and delightful in its after-effects.

One tablet on the tongue at bedtime, a swallow of water; no taste, no nausea, no griping. The next morning you are feeling fine, liver clean, appetite splendid. Eat what you please—no danger nor unpleasantness of any kind.

Calotabs are sold only in original and sealed packages, containing twenty doses; price thirty-five cents. Your druggist offers to refund the price as a guarantee that you will be thoroughly delighted with Calotabs.—Adv.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea (hot)	*1 cupful* (5 fl. oz.)	*1.54*
Green tea (cold)	*1 glassful* (8 fl. oz. exclusive of ice)	*2.02*
Coca-Cola (fountain)	*1 drink, 8 fl. oz.* (prepared with 1 fl. oz. Syrup)	*1.21*
Coca-Cola (bottlers)	*1 drink, 8 fl. oz.* (prepared with 1 fl. oz. Syrup)	*1.12*

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

J1

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The District Meeting of the Woman's Missionary Society of the Hattiesburg district will convene at Magee, August 9th, at 2 p. m. and continue through the 10th inst.

Mrs. T. B. COTTRELL,
District Secretary.

Mrs. Cottrell is the new district secretary for this district, and we hope the auxiliaries in her district will rally to her support at this meeting and greatly encourage her by a large representation. She has worked faithfully and planned wisely for a "live" program and if the different auxiliaries will carry out their special feature, it will be a time of much inspiration and gaining of knowledge. Several of the Conference officers will be there—Mrs. Middleton, who will conduct a Young People's program, and Mrs. B. F. Lewis, our Corresponding Secretary, who will speak of "Our Work." The work of the Wesley Houses will be presented, also stewardship, our literature, and several other very pertinent subjects, not forgetting our duty to the Negro.

REPORT OF CORRESPONDING SECRETARY OF MISSISSIPPI CONFERENCE—SECOND QUARTER.

Number of adult auxiliaries, 138; new auxiliaries, 3; number of members, 3158; new members, 86; number of Y. P. auxiliaries, 54; new Y. P., 2; number of members, 800; new members, 37; Junior divisions, 51; new Jr. divisions, 2; members, 950; Baby divisions, 9; new divisions, 3; number of members, 81; new members, 48; subscribers to Missionary Voice, 918; to Y. C. W., 190; auxiliaries presenting stewardship, 40; number of scholarships, 2; number of Bible Women, 2; number of auxiliaries observing Week of Prayer this quarter, 2; amount sent Council Treasurer, $1597.52; Conference Expense Fund, $196.82.

Mrs. B. F. LEWIS,
Corresponding Secretary.

SOME CHANGES IN APPOINTMENTS.

Because of the fact that the missionaries appointed to Africa are to leave in August, there are some changes in the home appointments. Miss Woolsey was appointed to the Nashville Bethlehem House; Miss Almstead, who served at the Nashville Bethlehem House last year, was moved in order to give place to Miss Woolsey for training in settlement work. The Bethlehem House people are happy over the return of their beloved Miss Almstead. The vacancy at the Wolff Mission, Tampa, caused by the removal of Miss Almstead, is filled by Miss Mary Lee; and the vacancy at the Warioto Settlement, caused by Miss Lee's change, will be filled by Miss Bessie Brand. Mrs. Field, who has been serving as a supply at Biloxi, will remain in the work, at the earnest request of the workers and the people at Biloxi.

SOME CHANGES IN OUR FRENCH WORK.

Those who are interested in the French work in Louisiana will be glad to know that Miss Ella Hooper and Mrs. Laura White are to have charge of the work conducted by the Woman's Missionary Council in the Terrebonne country. Several years ago Miss Hooper taught in the public schools of this "sugar bowl" of the country and really opened the French work for the Council. These women will go to their appointments in September. Plans have not been perfected, but they will establish a small settlement, with a school attached, in the section which is most densely populated. From this center they will radiate their services in the Methodist churches which have already been established in this section, and a more effective work is expected to be accomplished.

MISSIONARIES SAILING IN AUGUST.

The following missionaries, who have been at home on furlough, will return to their fields of labor, sailing on the steamship Empress of Japan on August 16: Miss Annie Belle Williams, Japan; Misses Carrie Una Jackson and Ida Hawkins, Korea. The new missionaries who will go in company with them are Misses Marie Raffo and Sallie Lou McKinnon, China; Misses Mabel Whitehead and Katherine Hatcher, Japan; Miss Grace McCubbins, Korea. Dr. Louise Ingersoll, who is also a member of this party, will go to Soochow, China, to assist in the medical work in our hospital.

A PLEA FOR THE WESLEY HOUSES.

Great stress is laid on the use of money throughout the Scriptures. In Proverbs we have the injunction, "Honor the Lord with thy substance;" and in the New Testament many of our Lord's parables teach lessons concerning its use. We shall be judged not only by what we have given and done, but also by what we have failed to give and do. It is to the latter phase that we wish to call attention.

A little over a year ago we women of the Mississippi Conference Society passed a recommendation that we would raise $100 for the Meridian Wesley House and $200 for the Biloxi Wesley House for three successive years. Last year we fell short of our pledge. Oh, my sisters, how can we face our Lord and Master with such failures upon our hearts? It is our work, but His first; and are we going to fail Him? He is standing with outstretched hands pleading for His work and workers, and we are so indifferent and dilatory about meeting our obligations which we voluntarily took upon ourselves.

These Wesley Houses need the money we have promised and need it NOW. We hang our head in shame as we look upon the figures of the Treasurer's report and see the item, "For Wesley Houses, $11.25"—$10.58 of that amount was specified for Biloxi, leaving the small pittance of sixty-seven cents for Meridian. We are living in strenuous times, but any call of our Government is met with a prompt and liberal response, and rightly so; but do we love our God less? If we are to be judged by our response to His calls, we are forced to answer in the affirmative.

A letter from Mrs. J. R. Whitaker, of Meridian, tells of the immediate need for help for the Wesley House there. She first speaks of the splendid work accomplished during the past eight months and the women associated with her, and that institution could add a great deal more to her statement.

During the year it became necessary to rent a cottage to be used for a Day Nursery, and it was the understanding that one of the organizations of the city would be responsible for the rent. For some reason they failed to meet their pledge, and, with the high cost of living, with which we are all familiar, the Wesley House finds itself in debt. Can we as a band of Christian women let this institution suffer? Let us get busy right now and make some special sacrifice and raise this pledge of $100. If we cannot send all, let us try to send three-fourths of it, and do not wait until the end of the quarter to send it, either. They need it at this very time, and during these hot, enervating days let us do something to cheer the hearts of these workers, as well as the women of the City Mission Board who are standing back of them. Do not add to their burdens by turning indifferently away. Oh, remember you are doing it for Him who gave the most precious and costly gift the world has ever known. Do not grieve His heart, but make some offering worthy of the great love He bestowed upon you.

The Biloxi Wesley House needs its pro rata of the pledge, too. Some very necessary repairs are needed, and, without our aid, cannot be undertaken, thereby crippling the work and retarding much of its progress. Will you not awaken to your responsibilities and shoulder them while it is yet day, for the night cometh when no man can work?

In conclusion, we ask you to ponder prayerfully your blessings, and see if they are not worthy of a thank-offering such as Mary of Bethany poured out upon her Savior.

ANNOUNCEMENT!

Whitworth College sends greetings to its friends and patrons and takes pleasure in announcing the faculty for the coming year. We call attention to the Alma Maters of these cultured women; their testimonials are most satisfactory, and those who have been with us before need no further word. School opens Wednesday, September 19, and we have every hope and assurance that the session of 1917-1918 will be the most prosperous in the history of our College.

Officers and Teachers.

I. W. COOPER, A. M., D. D., President and Treasurer.

MISS JANIE H. DRAKE, A.M., Dean.

Literary Department.

MISS JANIE HOWARD DRAKE, A.M. Whitworth College; two years student at Goucher College, Baltimore; nine years Chair of English, Whitworth College; two years Lady Principal Sullins College; student of Cornell University Summer School, student of Columbia University Summer School; four years Dean of Whitworth College—English and Bible.

MISS MYRTIS SMITH, A.B., L.I.A.C., Columbus—English and History.

MISS IONE GREEN, A.B. Milsaps College—Latin and German.

MISS SARA McMILLAN ROGERS, A.B. Cokers College; student of La Guilde Internationale, Paris, Teacher of Fysmin Fort London Seminary—French and Education.

MISS ASA MAY RAMSEY, A.B. Union Springs Female College, Ala.; student Columbia University; teacher LaGrange College, Ga.; State Normal College, Livingston, Ala.; Chair of Mathematics, Andrew College, Cuthbert, Ga.—Mathematics and Spanish.

MISS ANNIE LAURIE SELLERS, B.S. University Alabama; student Columbia University—Science and Philosophy.

Department of Music.

MISS ELIZABETH McVOY, Graduate of Mrs. Harding from the New England Conservatory, also pupil of Theodore Bohlman, Cincinnati.—Directress of Music and Teacher of Piano.

MISS LOIS W. COOPER, A.B., M.B. Whitworth College; Graduate of Theodore Bohlman, Cincinnati; Summer Work with Mme. Julie Rive-King, Mr. George Boyle of Baltimore, and Mrs. Crosby Adams—Piano, Harmony and Musical History.

MISS ANNIE BLUE, M.B. Whitworth College; Summer Work in Cincinnati—Piano.

MISS ARY CARRUTH, M.B. Whitworth College; Summer Work in Cincinnati—Piano.

MISS LUCY IRWIN SHANNON, Pupil of M. Loftwich Rawlings, Nashville; pupil of J. Harry Wheeler, N. Y.; Chas. Washburn, Chautauqua, N. Y.; McPartney, Chicago; Public School Music, Jessie Gaynor and Milton Cooke—Teacher of Voice and Piano.

MR. ROBERT COPLEY PITARD, Pupil Mark Kelser, New Orleans; Pupil Emanuel Wirth, Berlin; Pupil of Alexander Fiedman, Berlin; Graduate Stern Conservatory Music, Berlin—Violin.

Department of Expression and Physical Culture.

MISS FRANCES YOUNG, Graduate Emerson Methods in Ballard Seminary, Course in Curry Methods; Post-Graduate of New York School of Expression; two years platform reader.

Art Department.

MISS MYRTIS SMITH, Graduate in Art, L.I.A.C., Columbus; Studied at Chautauqua, N. Y.; Tulane University, University Virginia, Art Institute, Chicago—Drawing, Painting, and Art Crafts.

Domestic Science.

MISS OLLIE HENDERSON, B.S., L.I. Florida State College for Women.

Commercial Department.

MISS VIRGINIA BEVERE, Fredericksburg College, Wesner's School of Business and Languages—Stenography, Typewriting and Bookkeeping.

Domestic Department.

MRS. T. E. POND, Chaperon.

The Academy.

MRS. LUCY S. SMITH, Principal, Graduate of The Athenaeum, Columbia, Tenn.—Science and Mathematics.

MISS RUTH SHARBOROUGH, A.B. Whitworth College—History and Latin.

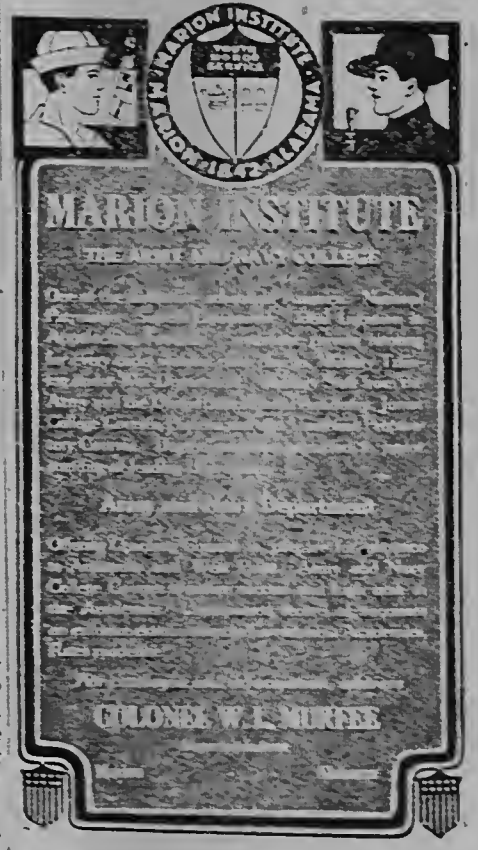
MISS BELLE JOHNSON, B.L. Whitworth College—Assistant Teacher.

For Catalogue Address
WHITWORTH COLLEGE,
Brookhaven, Miss.

RANDOLPH-MACON ACADEMY
For Boys **Bedford, Va.**

Offers prompt and thorough preparation for college, scientific school or business life. The liberal patronage of the Randolph-Macon System of which this school is a branch, permits of especially low terms, $200 covers all charges for the school year. No extras. Randolph-Macon boys succeed—[illegible] of those who have entered the various institutions of higher grade in the last 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal



BOHNE & WILT, Booksellers and Stationers, 1825 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Incontestable proof of time.

The fact that Gray's Ointment has been used in thousands of homes during the past ninety-six years is incontestable proof of its merit. All who have ever used Gray's Ointment will testify that it is a most effective remedy for allaying pain and healing sores, boils, carbuncles, skin abrasions, cuts, burns, bruises, etc. It is a positive protection against blood poison. N. B. Hoofman, Stewart, Miss., writes: "My father used it in his family fifty years ago. For the purpose you recommend it, it has no equal." Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

GRENADA COLLEGE

Standard Four-Year College Course Leading to A. B. Degree. : : : : :

Very best advantages in Piano, Voice, Expression, Art, Cooking and Sewing, with Diploma upon completion of two years of College work.

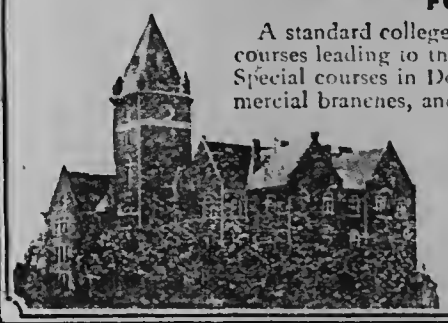
FOUR-YEAR PREPARATORY SCHOOL FITS FOR FRESHMAN CLASS

Board, Tuition, Laundry and Incidental Fees for Year, $225

GRENADA, MISS. J. R. COUNTISS, Pres.

CUMBERLAND UNIVERSITY

FOUNDED IN 1842



A standard college under Christian influences. Four regular courses leading to the degrees, B. A., B. S., LL. B., B. Mus. Special courses in Domestic Science and Arts, in the Commercial branches, and in Education.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 12th, 1917.

For further information, address,

EDWARD P. CHILDS, President, or The Registrar, Lebanon, Tennessee.

TRINITY COLLEGE

FOUNDED 1838 DURHAM, N.C. CHARTERED IN 1859

A Southern College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

For catalogue and illustrated booklet, address

R. L. FLOWERS, SECRETARY TO THE CORPORATION.

1793 1917

PRESIDENT WILSON speaks of **Bingham Military School**, Box B, Asheville, N. C., Col. R. Bingham, Supt. as follows:—THE WHITE HOUSE, Washington, June 29, 1916.—It gives me great pleasure to express my admiration for Bingham School. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it. (Signed) WOODROW WILSON.

125th year begins September 12th, 1917.

"WORK WINS" STARKE'S UNIVERSITY HOME SCHOOL $30,000.00 WON IN SCHOLARSHIPS

Individual attention—Intensive and thorough.

The University Home School (*Founded 1887*)

Steam Heated Dormitory; Ample Playgrounds.

If you believe in "Books First—Athletics Second," write now for catalogue.

J. M. STARKE, Montgomery, Ala. *Session opens Sept. 12.*

Emory University

ATLANTA, GEORGIA

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law

Fine Buildings Spacious Grounds

In School of Liberal Arts are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

School of Theology offers full and varied courses leading to degree of B.D. Library contains famous "Thursfield Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States.

The Law School offers unsurpassed advantages. Large library containing State and Federal courts reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL.B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., Atlanta, Ga.

MASSEY SCHOOL FOR BOYS

PULASKI, TENNESSEE.

Authoritative Opinions of Massey Training.

"I regard Massey School as one of the best in the South". Wilbur F. Tillett, Dean, Vanderbilt University.

"The young men who come to us from Massey School show that they have had better training than usual." Edgar H. Johnson, Dean, Emory University.

"A man assumes a tremendous responsibility when he commends a training school for boys. I feel safe and sure of my ground when I commend Massey School unreservedly." Geo. A. Morgan, Pastor, W. End Methodist Church, South, Nashville, Tenn.

Massey School may be all you could wish for in the training of your boy. Let us send catalog that will tell you more about it.

F. M. MASSEY, Principal **Pulaski, Tennessee.**

Martin College

Pulaski, Tennessee

A TIME HONORED AND IMPROVED COLLEGE FOR GIRLS AND YOUNG WOMEN.
OPENS ITS 47TH. YEAR SEPTEMBER 19, 1917.

A school devoted to the Cultural as well as the Practical Arts. A congeniality between faculty and student body that makes for ideal home life. Located in a college town of picturesque beauty and wholesome influences.

The Junior College (Two Years) is affiliated with many of the four-year colleges and Universities of the United States. The Preparatory Department (Four Years) is fully accredited with all the Colleges and Universities of the Southern and North Central Associations and has certification privileges with Wellesley and Mt. Holyoke.

ALL DEPARTMENTS—Piano, Home Economics, etc.

New $40,000 dormitory. Campus covering an entire city block affording ample room for all out-door sports. Able faculty High Standards. Modern equipment.

RATES made low through endowment and outside income.

For free catalog write,

W. T. WYNN, President

Box J. Pulaski, Tenn.

Virginia, Danville.

Randolph-Macon Institute FOR GIRLS. Limited to 100. College preparatory and special courses for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A.M., Principal, Box C.

Free Scholarships

Scholarships of Free Tuition offered High School Graduates of good record at the Memphis Conference Female Institute, a Junior College for Young Ladies. Beautiful location in splendid city of 20,000. Improvements to extent of $5000 made on building this vacation.

Address

HENRY G. HAWKINS,
President,
Jackson, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.

I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. SUKER.

Warrenton, Va., Nov. 24, 1914.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Cheraw, Ga., Aug. 21, 1914.

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C.

It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

Virgilina, Va., March 28, 1914.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 8, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Springs. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Springs she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. GRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C.

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN H. PETTIGREW.

Derma, Miss., Mar. 8, 1914.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J. J.

Sanford, N. C., April 28, 1914.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Also, showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Also, showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 32. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3207.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 9, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"O, Jesus Christ, grow thou in me,
And all things else recede;
My heart be daily nearer thee,
From sin be daily freed.
Make this poor self grow less and less,
Be thou my life and aim;
Oh, daily make me, through thy grace,
More worthy of thy name."

* * *

There is a sphere in which tolerance is noble, and a sphere in which it is ignoble.

* * *

Even a good heathen should be truthful and trustworthy. What, then, should be said of a minister of the gospel who is capable of dealing in any kind of duplicity?

* * *

Some one has said: "Nothing is settled until it is settled right." It might be added, "And nothing is settled right until it is settled in harmony with the will of God."

* * *

Intellectual honesty is not less important than other kinds of honesty. For one designedly to resort to sophistry to win his point is very wrong. In interpreting and applying Scripture we should be careful not to misconstrue it and pervert its teaching. The Christian minister cannot be too careful in this regard. The true import of God's Word is too important to be lightly set aside, while a significance of which the inspired writer never dreamed is ascribed to it. There is far too much of this pernicious practice in this day.

* * *

A contemporary strikingly says: "A preacher may be patriotic at the expense of his ministerial integrity and usefulness. Unless the preacher has spiritual illumination and discernment to explain and expound war conditions in their deepest meaning and widest relations, he would better let that subject alone and stick to the old Gospel, lest he fall in a responsibility and advertise his ignorance. * * * To be rash and rank and vehement and tempestuous is not to be patriotic. * * * This is a good time for the preacher to deal with the great fundamental condition of sin, with a view to showing that the sin condition of the world makes war, and all other bad conditions, and that wars will not cease until sin has been uprooted."

* * *

It is not merely CHURCH education, but CHRISTIAN education that the world needs. Our Church schools are in a position to make their instruction and training pronouncedly Christian, and this they should do. They should not secure patronage with the promise (expressed or implied) of a service which they do not really render. A great responsibility rests upon those who are directing the educational institutions of religious denominations. The youth of the Churches are committed to their care when they are most impressible, and they should faithfully endeavor to see that they are developed into young men and women of the highest type in every respect. In the make-up of any man (or woman), one's faith, character, and ideals are the elements that count for most.

WORSE THAN O'KELLEYISM.

The article on another page entitled "An Improper Procedure," from the pen of Judge H. H. White, of Alexandria, La., one of the ablest laymen in the Methodist Episcopal Church, South, merits, we think, a careful reading. In our opinion, this utterance is timely, and sets forth a view of the matter discussed which is so sound and just that it can hardly fail to command widespread approval. Though Judge White has conveyed to us no information concerning this movement which does not appear in his published communication, we are moved to make some additional statements concerning it, based upon reliable data which came to us from other sources.

First, we will state that this movement was started in Nashville, Tenn., four of the seven signers of what seems to be the first letter that was sent out (dated March 1, 1917) being members of the West End Methodist Church—the Church that serves Vanderbilt University, though it was affirmed in the letter that no one of these gentlemen was connected with that institution. Subsequently the seat of correspondence was shifted to Chattanooga.

The following, as stated in the communications of its promoters (which we have in hand), are some of the chief aims of this carefully guarded propaganda:

(1) The enlargement of the powers of the laity by increasing their number in the Conferences and making them members of the Cabinet.

(2) To limit the powers of the episcopacy to executive phases of government; to restrict the Bishops to areas and have a committee of preachers and laymen to assign them to their fields of work; to limit their tenure of office, and to do away forever with the unit rule and secret sessions of the episcopacy.

Let us examine briefly these declared purposes. The connecting of the suggestion that the laity should have larger rights and more representation in the Annual Conferences with this sweeping attack upon the episcopacy of our Church, whether designedly so or not, is calculated, we think, to produce a wrong impression. Our Bishops are not standing in the way of having an increased number of laymen in the Conferences, and any intimation to that effect is utterly unwarranted and misleading. At the last session of the North Alabama Conference, when called out on this subject, Bishop Wilson, then the most influential member of the College, though confessing doubt as to the wisdom of having ex-officio lay members of the Annual Conferences, expressed himself as favorable to having an increased number of laymen in them duly elected by the votes of the laity. There has been, and is, no conflict between our Bishops and the lay members of our Church, and any attempt to create such an impression is wholly unjustifiable. No lay brethren should allow themselves to be deceived for one moment by such an insinuation. None believe more fully in their rights or are more anxious to open to them the door to a larger activity in the Church than our chief pastors.

The proposal to have laymen in the Cabinet as counselors is not one which would necessarily affect the powers of the Bishops—it rather concerns the rank and file of the itinerant ministry. Such an arrangement, as we see it, is wholly uncalled for. To be able to give advice concerning the appointments for all the charges in a district would necessitate accurate information, such as could be gained only by traveling over it and coming into direct contact with the people. What layman would have time for this? And how would his expenses and compensation be provided for? **The preachment that there is such a vast difference between the clergy and laity that neither class can rightly represent the other in any matter pertaining to Christian work, has no sound basis in fact, and is most hurtful, tending to create a feeling of apartness and distrust which ought not to exist.** We know of no reason why a presiding elder may not faithfully and efficiently represent both the preachers and the people in the Cabinet. It can hardly be said that Bishops and presiding elders are not responsive enough to the will of the laity in the assignment of pastors; on the contrary, there has long been a pretty general feeling that they perhaps are too easily influenced by them. Methodists need ever to keep in mind the fact that the itinerancy is based upon a mutual compact between the pastors and the congregations composing the charges. If the people are to be allowed to select their pastors, by every right of justice, the preachers should be permitted to pick their appointments. What then would become of the itinerancy? This is not saying that the churches and pastors should not be counseled with—this is done now in a manner which, in our judgment, is as effective for the accomplishment of this end as would be any other arrangement that could likely be devised. Indeed, we have never seen any other scheme proposed that we thought was anything like as good as the plan that we now have.

The program outlined for the overhauling of our episcopacy is one of the most radical that has been suggested by any disaffected element in the history of American Methodism. Indeed, it is utterly revolutionary in character. To make the duties of Bishops purely executive would be to dispense with them as general superintendents of the Church—thus unmaking the episcopacy that Wesley established, and that Asbury, McKendree, and Soule defended—the episcopacy for which our Church has stood ever since it has had an existence. Likewise, to limit the terms of office of the Bishops, to restrict each of them to a certain area, and to have them to work under the direction of a committee of preachers and laymen, would be to impair seriously, if not to destroy, our connectional episcopal supervision, upon which the great fathers of Methodism laid so much stress. Such an episcopacy would be vastly weaker than even that of the Northern Methodist Church. But this is not yet all. These reconstructionists would do away with "the unit rule" of the College of Bishops and forbid them to have

(Continued on Fourth Page.)

SINS OF OMISSION.

It isn't the thing you do, dear,
  It's the thing you leave undone,
That gives you a bit of heartache
  At the setting of the sun.
The tender word forgotten,
  The letter you did not write,
The flower you did not send, dear,
  Are your haunting ghosts at night.

The stone you might have lifted
  Out of a brother's way;
The bit of heartsome counsel
  You were hurried too much to say;
The loving touch of the hand, dear,
  The gentle, winning tone,
Which you had no time nor thought for,
  With troubles enough of your own.

These little acts of kindness
  So easily out of mind,
Those chances to be angels
  Which we poor mortals find,
They come in sight and silence,
  Each sad, reproachful wraith,
When hope is faint and flagging,
  And a chill has fallen on faith.

For life is all too short, dear,
  And sorrow is all too great,
To suffer our slow compassion,
  That tardies until too late;
And it isn't the thing you do, dear,
  It's the thing you leave undone,
Which gives you a bit of heartache,
  At the setting of the sun.

—M. E. Sangster.

HEART IN HEAVEN.

No one ever went to heaven whose heart was not there before.—Robert Smith.

SELFISHNESS IMPEDES.

"On one occasion Rubenstein was playing for a company of musicians, when they began to applaud. 'Friends,' exclaimed the great musician, 'please do not applaud! Your applause distracts my attention from the music to myself, and I can not play.' Do not ministers sometimes think more than they should about self?"

EVIL WITHIN.

All the forces of evil may come upon a soul from without, and fail to shake it. But the smallest evil within, that is loved and desired and continued in, will accomplish what the outside attack has failed in. The only hopeless evil is the evil that we do not hate, nor endeavor to escape from, but allow to remain. We can, if we choose, avoid evil companions; but we have to live with ourselves every day. It is our business, then, to make ourselves the best we can, to elevate our minds, to cast out evil thoughts, to build up our souls. Then we are safe company for ourselves.—Unidentified.

THE POWER OF A CHRIST-FILLED LIFE.

In speaking of the power of true Christian character over a mind filled with prejudice, Sir Henry M. Stanley says: "In 1871, I went to Africa as prejudiced against religion as the worst infidel in London. But when I found a solitary old man there, I asked myself, 'Why does Livingstone stop here? What is it that inspires him? For months after we met, I found myself wondering at him carrying out the words, 'Leave all and follow Me.' But, little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

THE BURNING HEART.

Dr. John Robertson tells of a Scotch village where, years ago, all the hearthfires had gone out. It was before the days of matches. The only way to rekindle the fires was to find some hearth where the fire was yet aglow. Their search was fruitless until at last they found a flaming hearth away up on the hill. One by one they came to this hearth and lighted their peat, put it carefully in the pan, shielding it from the wind, and the fires were soon burning again throughout the community. Are the fires getting low in your heart? Has the chill of worldliness settled down upon you? God has plenty of fire on the hill. Climb up into his presence through the path of surrender, and he will take the live coal from the altar and lay it upon your lips. This is the fullness of the Holy Ghost. This is the passion for souls.—Selected.

DR. LEE'S COMMENCEMENT SERMON.

By Bishop H. C. Morrison.

(This sermon, besides being preached at the Commencement of the Southwestern University, was, if we mistake not, also delivered at the recent Millsaps Commencement. It has lately been published in the Texas and St. Louis Christian Advocates. Its length is such that we do not feel at liberty to reproduce it, but, since many heard it in Mississippi, we are moved to print this timely review of it.—Editor of Advocate.)

Mr. Editor: Will you allow a brotherly review of the sermon by Dr. J. W. Lee, published in your issue of June 21? We have known and loved the Doctor for many years and have esteemed him as one of the strong thinkers of our Church; but this once the Doctor has thought beyond "what is written." And we love him too well to let him remain unmolested in the theological fog into which he has fallen.

We shall speak as if "face to face" with him as a brother; and at the same time use the directness used in the sermon. The sermon, as a whole, is a peerless admixture of truth and error. I will quote and then comment.

"The mystery which has been hid from ages and from generations but now is made manifest to his saints, is this: Christ in you and the hope of glory."

Here the Doctor overlooks the fact that this revelation is made to his saints, and not to all men. And this mistake is carried entirely through the sermon, making what is said of saints and sons of God to apply to all men. He further says:

"The discovery of the Christ within, as the divine half of himself, and the yielding of that divine half, constitutes man's new birth." Again he says, "God is the infinite divine other half of the finite human half of man."

Here he makes Christ the half of every man, and therefore every man is divine. Whereas Christ was never the half, or any other part, of any unregenerate man; and for the simple reason that "all men are conceived and born in sin." Now, if the Doctor is correct, what of the unfortunate men who are turned into hell?" The Master said the way is broad and the gate wide that "leadeth to destruction, and many there be that go in thereat." If Christ be the half of every man, then Christ, in the lost man, is either lost with the other half of the man, or else the lost one gets to hell a half-man. By this logic hell will be filled with half-men, which is an absurdity.

The Doctor illustrates his position by the natural sun. He says, "The light of the sun would mean nothing if the half of the sun were not already in men." Here he makes the eyes, which are only the organs for recognizing and receiving the light of the sun, to be one-half of the sun. Whereas the eyes are no part of the sun whatever. They are only the organs which admit or shut out the sun. Just as the sovereign will in man (that which makes a man a man) is that power by which he admits or rejects the Christ who says, "Behold, I stand at the door and knock. If any man will open the door (surrender that will), I will come in and sup with him and he with me." The capacity in man to admit or reject Christ is no more "Christ in the man" than the eyes are the sun in men. Here the Doctor runs his fancy over his logic. He will have to revise.

Again he says, "The necessity for the new birth, then, does not rest upon an inherent corruption in human nature, or any fact of total depravity. The new birth consists in rising up into a new consciousness." Now, either the Doctor or the Psalmist one is under a mistake. The Psalmist says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." And because of his actual sin he says, "The pains of hell gat hold upon me." Ah! if he had only known how "essentially good" he was, and had risen up to the "higher consciousness;" then had he been saved from all those horrible hell-pains. Think of it!

The Master also said to certain ones, "Ye are of your father the devil, and the lusts of your father will ye do." And again, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Now, add to these the antediluvian multitudes and the Sodomites, who were so corrupt that God swept them from the face of the earth. Then add Judas Iscariot, of whom the Master said, "It were better for him had he never been born." Then put into the list all the children of the devil in all the ages, including the German Kaiser and his officers, who sanction the butchery of helpless women and children; cutting off the hands and feet of the little ones while they are yet alive; running bayonets through babies and carrying them aloft on those bayonets as they march; cutting off the breasts of defenseless women, and doing other fiendish deeds sufficient to make hell itself to blush with shame. Yet, according to this sermon by the Doctor, every one of these men were, and are, "half divine"—"Christ being the inner divine half" of every one of them.

Again, the Doctor has found what he calls "The new way of being born again." While the old way said, "You must be born again because you are so bad;" the new way says, "You must be born again because you are so essentially good and don't know yourself."

Then, if I am called to instruct a penitent, to whom the Holy Spirit has revealed his own sins and inherent corruption, and who, loathing himself, is crying for mercy; I must somehow manage to set him out of his delusion. When he cries in his distress and says, "I am a great sinner, and God says my depraved heart is 'deceitful above all things,' 'and out of the heart proceedeth evil thoughts, murders, adulteries, fornications, false witness, blasphemies.' Oh! I am so wicked; and God says, 'The wicked shall be turned into hell, with all the nations that forget God.' I fear I can never be saved!"

I must then assure him of his mistake. I must tell him, "You are not so bad. You are 'one-half divine.' Christ is in you, and is 'one-half of you.' You are so essentially good, but you do not know yourself.' Just rise up now into the 'new consciousness' of how good you are.' This is all you need. This is the 'new birth.' This is salvation."

What would the poor penitent think of me, and of my instruction? My! My! Such theology and such teaching!

No, my dear Doctor, there is no "new way." It is only a fancy. There never was but one way to be saved. That was the way the Master taught when he said, "Repent, for the kingdom of heaven is at hand." The way the Apostles taught when the multitude cried, "Men and brethren, what shall we do?" The answer was, "Repent and be baptized, every one of you, for the remission of sins."

The old way, Doctor! The way in which your father and mother, and mine, were saved; the way in which many have been saved as you and I have preached the old gospel to them, perhaps, for half a century! There is no new way. The old way is "the everlasting gospel," and, like its founder, "the same yesterday, to-day and forever."

"The most remarkable event in the history of man on earth was his arrival at a level high enough above that occupied by the lower animals for him to become aware of himself and of a world that was not himself."

Here we have something seemingly akin to evolution. Although inspiration tells us that "God created man in his own image," so wise as to be a fit associate for God himself; wise enough to give to every beast and fowl a name in accordance with its nature. And this association with God continued until man became self-separated from

God, and desperately allied to sin. Notwithstanding his wisdom and his association with God, the Doctor says, "The most remarkable event in his history was when he reached a level a little above the lower animals." He does not tell us when this "remarkable event" took place, but leaves us to inquire of the "wise men" who know the progress and the processes of evolution.

Now, Mr. Editor, I am not surprised that you said, "The sermon will shock the reader at times as it shocked at times those who heard it." And I submit that this kind of theological pabulum, served upon so important an occasion as a university Commencement, and sent abroad through the minds of the multitude of youths who heard it, and through the future preaching of some of them, is unfortunate even unto sadness. How we wish our friend had made that momentous occasion tell by a gospel sermon in and on the old way!—Texas Christian Advocate.

CHRIST'S CONQUEST OF THE WORLD IS BY CONVERSION.

By Bishop Warren A. Candler.

In the Scriptures there are militant words, which bespeak a warfare between the powers of evil and the forces of good. For example, in the Epistle to the Ephesians is set out with minuteness the "whole armor of God" with which the Christian soldier must be armed in order to resist successfully the assaults of Satan.

But these militant words of the Christian Scriptures are generally used by the inspired writers to rally the human soul to resist bravely and heroically the temptations to evil and the attacks of the devil whereby virtue is so often overcome and loyalty to God vanquished. They are rarely, if ever, applied to the work of the Church in bringing the world to Christ.

In our times, however, these martial conceptions are used constantly to set forth the conquest of mankind by Christianity. Bugle notes are sounded in all the Churches, calling the members to all sorts of "campaigns." The phrases of worldly wisdom are employed with reference to "leadership," "strategic points," and "skillful organization," as if the mission of the Church were "to round up" the human race, overwhelm mankind by irresistible combinations, and drive the inhabitants of the earth into obedience to Christ as captives might be brought under subjection to a foreign power by force of arms. Thus used, the militant passages in the Bible are mis-used, and, thereby, become misleading.

Christ proposes nothing but conversion for the conquest of the world. If such a word as "plan" may be properly applied to his purposes of redeeming love, we may say that overwhelming men, by any outward force whatsoever, is utterly foreign to the plan of Jesus. He does not propose to fill his kingdom with vanquished souls, brought into subjection by campaigns, but with regenerated souls redeemed by the saving grace of conversion. According to His teaching the kingdom of God is within us, and men can not be brought into it except with their free and full consent secured by the renovating power of the Holy Ghost. Any other conception of His kingdom is antagonistic to its essential nature and unfriendly to the benign results which it is designed to achieve.

That group of ideas now so prevalent in which the kingdom of Christ is conceived to be a great movement which is to overcome communities and nations by its enthralling plans and invincible management is hurtful to the Church and harmful to the world. To the Church it tends to bring a domineering spirit, to substitute for the tender spirit of compassion the proud purpose of conquest, and to the world it imparts a spirit of resentment and resistance to all that the Church proposes.

Moreover, by such an un-Christly conception of its mission the Church is led to discard Christ's method for the promotion of the kingdom of heaven among men, and to adopt pretentious plans for managing mankind in bulk rather than for making loving appeals to individual souls to be reconciled to God. Before her eyes shines the delusive vision of a renovated world without the regeneration of individual souls, and the delusion leads her astray from her Scriptural mission and diverts her from the methods by which her mission is to be fulfilled. Hence the multiplied and ever multiplying schemes of present day Churches to manage men rather than to save men.

Discussing the method of Jesus in contrast with these popular programs of worldly wisdom, James Martineau says: "I conceive that Christ preached a gospel wholly at variance with the prevailing temper and philosophy of our times. It is their tendency not to excite men to become what they ought to be, but to manage them as they are. The present age has been prolific (like many of its predecessors) of inventions and proposed social arrangements, by which we may sit still and be made into the right kind of men; which will render duty the smoothest thing on earth by warning all interfering nations off the spot, and turn the Christian race into a stroll upon a mossy lawn. The trust and boast of our period is not in its individual energy and virtue, not in its great and good minds, but in its external civilization, in schemes for social and political improvement in things to be done for us rather than by us; in what we are to get, more than in what we are to be."

Methods of this sort appeal strongly to an unspiritual and ease-loving type of Christianity. The work of bringing individual souls to Christ and leading them to repentance, faith and the new birth is not easy; it calls for a deep and personal experience of saving grace, and demands painful, prayerful and patient efforts of earnest appeal to individuals. This is too much for churches and preachers who love their ease and dislike strenuous, spiritual endeavors to win souls to Christ. Hence, they resort to "labor-saving machinery" in the spiritual world.

But in the spiritual world there is no place for "labor-saving machinery." Life in even its lowest forms can not be produced or nourished by machine methods. It is born, not made. Spiritual life, above all other forms of life, cannot be manufactured; and when an ease-loving Christianity seeks to turn it out by mechanical processes, it deceives itself and spends its efforts for naught. Its pretentions and showy schemes for conquering the world by machine methods, instead of converting the world through the regenerating forces of redeeming love, end in nothing better than a confusion of tongues and social contentions.

Akin to these machine methods, and breathing the same worldly spirit of conquering rather than converting manhood, are those proposals for saving the world by imposing and overwhelming ecclesiastical combinations. These schemes may be described as plans of salvation by syndicate. They partake of the spirit and methods of "big business" in the commercial world, and thus they "savor of the things which be of men and not of the things which be of God." They spring from a mundane megalomania, bawling for bigness in order to overpower the heathen world by bulkiness of organization, rather than to convert the heathen world to Christ by the saving processes of the gospel.

If the heathen world could be dazzled by the spectacular exhibition of huge agglutinated ecclesiastical organization and so dismayed by it as to surrender to it, the heathen world could not be saved thereby. A subjugated world would not be a saved world. An affrighted and subdued heathenism would not be a Christianized body at all; a servile submission to mere bulkiness of organization would not be salvation for the pagan nations.

But the heathen world can not be conquered. Campaigns for its conquest will arouse national antagonisms and ethnic hostilities which will delay, if they may not defeat, the conversion of the heathen world. Christ has not called his Church to conquering campaigns, but to converting ministrations.

The method of Jesus for the propagation of Christianity is set forth in the parable of the leaven in the meal. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Leaven acts upon the meal not by its larger bulk, but by its pervasive power and by its capacity to convert the meal into a substance like itself. In what sharp contrast is the method of Jesus, as set forth in this parable, with the faithless programs of those who would have us believe that the vast bulk of the heathen world can never be leavened with the saving power of Christianity unless a somewhat corresponding bulk of ecclesiastical organization and machinery be brought to bear upon it. They trust the leaven little, and fear the meal much. They can not believe that the leaven can be effective, if it be so small that it can be hidden in the meal. In faithlessness toward Christ and distrust of the gospel, they doubt the Scriptural statement that "a little leaven leaveneth the whole lump."

JEWS COMING TO CHRIST.

Dr. Ignatz Zalton, of Wein, Australia, the well-known learned Jew, and author of a book on the Jewish race, has in a lecture brought out startling figures about the number of Jews that have been baptized in the last one hundred years. He has shown through statistics that, in the one hundred years which closed some ten years ago, not less than 204,000 Jews left their religion and went over to Christianity. These fallen-away Jews were 22,000 in Germany, 28,000 in England and her colonies, 44,000 in Austria-Hungary, 84,000 in Russia, and 13,000 in America. The number of Jews accepting Christianity increases every year. In the year 1890, 300 Jews in one city left their religion and were baptized as Christians, while in 1904, 600 Jews became Christians in the same city. Missionary Review of the World.

AGES OF NOTED STATESMEN.

Clay reached the age of 75, Jackson 78, Calhoun 68, Webster 70, John Q. Adams 81, Buchanan 78, Van Buren 81, Taylor 64, Cass 82, Marcy and Everett 71, Benton 76.

Of the older generation of American statesmen, John Adams reached the age of 91, Jefferson 83 (both he and the older Adams dying on the 4th of July), Burr 81, Monroe 73, Jay 84, Patrick Henry 63.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

WORSE THAN O'KELLEYISM.

(Continued from First Page)

secret sessions." "In what way would they make every Bishop a type and all Methodist books and the administrative work of the Church. The wisdom of the entire College which is certainly greater than that of any one man is to be allowed to exercise no restraining power. Concerning this question as to the veto power we would refer the reader to the excellent article taken from the Wesleyan Christian Advocate which appears in this number of our paper.

But the climax of the radical program is reached in the proposal to compel the Bishops to meet in secret, or executive sessions. Any other body in the Church might have such a meeting but not they—with all the delicate interests that they have to handle. Better—far better—would it be to do away entirely with our episcopacy than thus to reflect upon and discredit it.

Two other things we wish to say in this connection: 1. There is not, in our opinion, the slightest warrant for this attack upon our College of Bishops. We have never had a body of chief pastors who were more kind, brotherly and considerate of the lay than those now serving the Church in this capacity, or who were more faithful. It is a physical impossibility for men or twelve men to serve more than two million Methodists scattered all over the world, and be more in evidence in any particular locality. This spoiled complaint from the mission fields is nothing new. It was more loudly heard when Bishop Galloway was editor of the New Orleans Advocate thirty years ago than it is now, and was duly discussed by him. It would doubtless be easy to go into almost any city in the homeland and get statements that the superintending Bishop does not visit the churches as much as he ought. It was never designed as a general form of episcopacy that pure should make Bishops as numerous and bring them as much into touch with every locality as does the modern form.

2. All this talk about democracy is nothing new. It has been heard all through the history of Episcopal Methodism. Nor is there any more force in it now than there has been at the past. The Methodist Church was not organized on the basis of giving every one connected with it a voice and a vote in its administration. It was organized with a view to efficiency, that the Gospel might be given to the nations and the kingdom of Christ set up in the hearts of men. Its underlying basis is not self-government, but self-direction. It is not to speak in any way to the living God, and I very much doubt if it is possible to do so. The Episcopal Methodists has succeeded far and away better than any other Methodist church. The Wesleyan Church in Britain, the Methodists in Canada, and the Methodist Protestant Church in the United States have made no great headway. The most ultra Democrats in the world, the Methodists in the post-bellum South, how could they be more democratic? There is the Congregational Church, or the Baptist, or the Disciples, or the Friends, or the Unitarians. Each of these is democratic to the core. Why, then, should Methodism, which has always practically been governed by its Bishops, immediately on entering a new country, or on the organization of a new conference, begin to agitate for a change in its government? Why not, if it is a failure, as they claim, go to one of these churches, where they will get what they want? Why not go to the Methodist Episcopal Church, South, where they will get what they want? Why not go to the Methodist Episcopal Church, South, where they will get what they want? Why not go to the Methodist Episcopal Church, South

Dr. A. L. P. Green, of the Tennessee Conference, said, "As we recognize the Episcopacy as a unit, the names of all the Bishops were necessary and ought to be attached."

Rev. Dr. Thomas Madden, of the Tennessee Conference, said, "He believed the Episcopacy to be a unit, and that if one name only was attached it would be sufficient to give the document an official character."

It will be remembered by those who attended the General Conference of 1902 that the unity of the Episcopacy seemed at that Conference to be in danger, and accordingly the Committee on Episcopacy sent to the College of Bishops a communication calling attention to this fact and exhorting the Bishops to maintain their official unity. And in the communication which Bishop Hargrove addressed to that Conference on the occasion of his superannuation, he emphasized the necessity of preserving the unity of the Episcopacy, as it had always been preserved.

It must be obvious to any thoughtful person that the Church would suffer great harm if the executive officers of the Church appeared in their public deliverances as holding divergent and antagonistic views. It is to be regretted that anything has ever occurred, whether in former years or at the present time, to mar in the slightest degree the unity of our Episcopacy, and it is to be hoped that the Bishops, instead of being less united will be more so.

They should give no heed to the criticisms of the small number of successors of O'Kelley who are in our Church to-day. Such men abused Bishop Asbury, and we shall have a few such always with us.—Wesleyan Christian Advocate.

REV. W. D. McCULLOUGH.

Whitfield D. McCullough was born at Oxford, Miss., on January 21, 1860. But little information concerning his parents is available. His mother died when he was three years of age; and in his early childhood his father moved to Panola County, where he was reared to manhood on a farm. He was converted in the neighborhood in which he grew up and joined the Methodist Free Church, becoming intimately associated with its founder, Rev. A. B. Fly, and his brother, Rev. M. D. Fly. As to his early educational advantages, nothing definite is known. But having entered the ministry of the Church with which he had connected himself, he studied diligently under the direction of its leader, Rev. A. B. Fly, who was a very strong and capable man, and such was his aptitude for acquiring knowledge that he soon became remarkably well equipped for his life-work. Especially was he interested in questions of doctrine, and he became thoroughly familiar with the differences between the Calvinists and Arminans and the points at issue between the immersionists and pedo-baptists. He was unusually strong in the discussion of such themes, and to the end of his life he delighted in upholding the Methodist position touching them, in which he heartily believed, though it could not be said that he was a controversial preacher in any sense that was objectionable, his object always being to instruct and establish the members of his own denomination, rather than to disaffect the communicants in other folds.

In 1889, Brother McCullough became convinced that the field for doing good was larger in the Methodist Episcopal Church, South, than in the Methodist Free Church, and, together with his friend and brother minister, the late Rev. A. J. Jones, he joined the North Mississippi Conference in its session at Holly Springs at the close of that year. One whose judgment is entitled to weight, says: "He was much the strongest man that ever entered the ministry of the Fly Church, and in doing so he was influenced by deep convictions and the highest motives. He was cordially welcomed in the new communion into which he came, and his career therein was a laborious and useful one. The following are the appointments that he served in the M. E. Church, South: 1890, Banner Circuit; 1891-2, Indianola; 1893-4, Sallis; 1895-6-7, Pickens; 1898, Batesville; 1899-1900, Cockrum; 1901-02, Black Hawk; 1903-04, Schlater; 1905, Louisville; 1906, Shaw; 1907-08, Jonestown; 1909-10, Leland; 1911-12, Eupora; 1913-14, Ruleville. In the fall of 1914, Brother McCullough was assigned to Moorhead, but left in a very short time to take charge of Iuka Station, which had been made vacant by the transfer of Rev. C. P. Moss to the Florida Conference. He labored there two years, though during the latter part his pastorate in that field, his health was quite feeble. In 1916 he was sent to the Shannon Circuit, but soon had to give up his work, probably never reaching more than one or two appointments, but holding on until his presiding elder could come to the first quarterly conference and relieve him.

In 1886, Brother McCullough was married to Miss Georgia A. Hawkins, of Holly Springs, Miss., the wedding taking place at Pine Valley, Miss., at the residence of Rev. D. E. Cannon, an uncle of the bride. Of this union six children—five sons and one daughter—were born, all of whom, together with their mother, are living, viz: L. Boyce McCullough, New York City; Burnard E. McCullough, Belzoni, Miss.; Walter A. McCullough, Interne King's County Hospital, Brooklyn, N. Y.; Jesse H. McCullough, Memphis, Tenn.; O. Mitchell McCullough, Little Rock, Ark., and Mrs. P. McMullen (Miss Clara McCullough), Shelby, Miss.

Brother McCullough had a splendid physique, being stalwart and possessed of unusual strength, and one would hardly have predicted that he would reach the end of his earthly pilgrimage at the early age of fifty-seven years; but alas! how little can we discern of the future. The malady with which he was seized during his pastorate at Iuka was Bright's disease, and the best medical skill was powerless to arrest its progress. He was faithfully treated by deeply interested local physicians, and tarried for a time in the Baptist Hospital at Memphis, where all that was possible was done; but soon after he reached Shannon, his last appointment, it became evident that his work was finished and that the end of his earthly life was near at hand. Facing the inevitable bravely, and with no words of complaint upon his lips, he surrendered his charge, and went to the home of his daughter at Shelby, Miss., where after lingering about six weeks, during which time he is said to have exhibited a strikingly sweet and patient spirit, he died at 6 o'clock on Saturday morning, March 10, 1917, his serious illness having covered a period of about twelve months.

Such, briefly stated, were the leading events, in the career of this active itinerant minister. Viewed from almost any standpoint, he was more than an ordinary man. His personality was strong and forceful, and his individuality was marked. He was no reed easily shaken by the wind; he had rather the sturdiness of the oak. His convictions were deep and firm, and there was never any difficulty in ascertaining where he stood on any question. Of the tact that represses and conceals one's real feelings, he had little; but he was honest, open, and straightforward. Popularity he did not seek, and the flexibility by which it is won in the largest measure he did not possess. The arts of demagogy he despised, and he hated shams. He was a true friend, and could be trusted. His attachments were ardent and seldom changed. The friends of his early ministry, except as they passed into the great beyond, or as the circle was widened by the formation of new ones, were the friends of his later days.

The pulpit gifts of Brother McCullough made him an impressive and attractive preacher. He had a good presence, a pleasant voice, and a forceful, fluent utterance. His mind was clear and vigorous, and his messages were informing, stimulating, and helpful. The range of his discourses was wider than that of the average minister, and in them there was much variety. Besides being, as has been stated, an able expounder of important doctrines, he measured up well in his Sabbath sermons as a pastor, and was an effective revivalist. The people heard him gladly. He was never known to serve a charge in which he was not ranked high as a dispenser of God's precious Word.

But, best of all, Brother McCullough was a man of God. He had a sound experience and a living faith. One could not know him well without becoming convinced of this. His was a rugged nature, virile, outstanding, and aggressive, but back of his somewhat brusque exterior were a gentleness, a kindness, and a brotherliness that attested the indwelling of the Holy Spirit. Faultless he was not—perfection does not belong to human beings—but the trend of his life was strongly in the right direction, and he bore the marks of the Lord Jesus. If he made missteps, as most men do, he had the redeeming faculty of recovering himself, by the grace of God. There is no better place in which to take one's true measure than in the home—a religion that stands the home test will usually stand any test—and in that hallowed circle our friend won and held all hearts. A more devoted husband and father the writer has never known, and of his wife and children he was the loved and reverenced prophet, priest, and king. How these bereaved ones will miss him until they overtake him in the City of God!

It was beautiful and inspiring the way this stricken toiler acquiesced in the will of the Heavenly Father and approached the river of death, which he knew could not be far away. His presiding elder, Rev. T. H. Lipscomb, wrote the writer, when he left Shannon with the shadow of eternity upon him, of his impressive resignation and wonderful serenity of spirit. Rev. W. M. Campbell, our pastor at Shelby, sent us soon after he had passed from earth the following message: "Brother McCullough was here about six weeks before he died, and I was with him a great deal of the time. It inspired me and strengthened my faith to be associated with this splendid and courageous minister. I knew he was a strong preacher, and about a week or ten days before the end came, I asked him for a few outlines of his favorite sermons; and, as he proceeded amid his suffering, to talk from James 1:25 the text of one of his last discourses, his mind flashed and he caught the old-time fire. When he had finished, he broke down, and, while weeping, said: 'Campbell, how I do wish I could live and preach! If he spoke of death as fearing it, I never heard of it. He went to the end as only a child of God can." The night before he passed away, he whispered to the anxious wife beside him, "It is all over." Upon being asked, "What was over, he said: "I see Jesus and the great white throne. Tell Clara and the boys to meet me." A few hours later "the weary wheels of life stood still," and the immortal spirit was gone.

On the next day, the holy Sabbath, the tenantless body was laid away at Shelby to await the resurrection morn. The obsequies, as the deceased had requested, being conducted by Rev. J. R. Countiss, who was licensed to preach under his ministry and whom he called his "preacher boy," assisted by Rev. W. M. Campbell. The throng in attendance was reported to be one of the largest ever assembled in the Mississippi Delta on a similar occasion, and the floral offerings, were numerous and handsome, betokening the love of many sorrowing hearts. Thus lived and wrought and triumphed another of the spiritual sons of Wesley.

"Let me die the death of the righteous, and let my last end be like his!" R. A. MEEK.

Bishop J. H. McCoy is reported to have delivered recently an address to the Birmingham District Conference of the Colored Methodist Episcopal Church. This was a good example. Our preachers everywhere need to come into closer touch with this communion, which worthily represents the work of Southern Methodists among the Negroes in the United States.

Your Brain Must Have Pure Blood.

No more important physiological discovery has ever been made than that the brain requires a due supply of pure blood. It is estimated that this organ receives as much as one tenth of all the blood that is sent from the heart—a great deal more than any other organ of the body. If the vitality of the blood is impaired, the blood then affords the brain cells [illegible] stimulus and there is mental and physical [illegible] or inactivity.

Pure blood is blood that is free from humors. It is healthy blood, and the term pure blood as it is generally used means blood that is not only right in quality but also in quantity. Hood's Sarsaparilla makes pure, rich, red blood. This is one of the great truths about this great medicine.—Adv.

The Great Battle

PROHIBITION WINS IN THE SENATE.

The following press dispatch was sent out from Washington, D. C., on August 1. We give the whole of it that our readers may see exactly what took place:

A resolution for submission to the States of a prohibition amendment to the Federal Constitution was adopted late to-day by the Senate. The vote was 65 to 20, eight more than the necessary two-thirds.

As adopted the resolution contains a provision that the States must be asked to ratify the amendment within six years. The House still must act on the resolution.

Senators opposing the resolution were:

Democrats—Broussard, Culberson, Gerry, Hardwick, Hitchcock, Husting, James, Lewis, Phelan, Pomerene, Reed and Underwood. Total 12.

Republicans—Brandegee, Calder, France, Lodge, Penrose, Wadsworth, Warren and Weeks. Total 8. Total against amendment, 20.

Senators voting for the resolution were:

Democrats — Ashurst, Bankhead, Beckham, Chamberlain, Fletcher, Gore, Hollis, Jones of New Mexico, Kendrick, King, Kirby, McKellar, Martin, Myers, Newlands, Overman, Owen, Pittman, Ransdell, Robinson, Saulsbury, Shafroth, Sheppard, Shields, Simmons, Smith of Arizona, Smith of Georgia, Smith of South Carolina, Stone, Swanson, Thompson, Trammell, Vardaman, Walsh, Williams and Walcott—Total 36.

Republicans—Borah, Brady, Colt, Cummins, Curtis, Fernald, Frelinghuysen, Gronna, Hale, Harding, Johnson of California, Jones of Washington, Kellogg, Kenyon, Knox, La Follette, McCumber, McNary, Nelson, New, Norris, Page, Poindexter, Sherman, Smith of Michigan, Smoot, Sterling, Sutherland and Watson—Total 29. Total for amendment, 65.

The proposed constitutional amendment is the first initiated by Congress since that providing for popular election of United States Senators, approved in 1911. It is the first time that either branch of Congress has approved a constitutional amendment for prohibition. A few years ago a similar resolution in the House received a majority, but failed of the required two-thirds.

Prohibition leaders of the House now claim enough votes to insure the submission of the amendment to the States, and will seek early discussion in the House.

The Senate's action came to-day after three days of debate. All efforts to amend the resolution failed except for the addition of Senator Harding's amendment fixing the six years' time limit within which three-fourths of the States must ratify the amendment to make it effective. This was approved by a vote of 56 to 23.

As adopted, the resolution, which was submitted by Senator Sheppard of Texas, Democrat, would add the following article to the Federal Constitution:

"The manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from, the United States and all territory subject to the jurisdiction thereof for beverage purposes, is hereby prohibited.

"This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the Legislatures of the several States, as provided in the Constitution, within six years from the date of the submission hereof to the States by the Congress.

"The Congress shall have power to enforce this article by appropriate legislation."

Although most of the debate on the resolution had been perfunctory, brief, spirited speeches under a ten-minute limit were made to-day to crowded galleries, with the Senate sweltering in one of the hottest summer days.

On the final roll call several senators said to oppose prohibition voted for the resolution, desiring, they said, to have the wet and dry battle transferred from the national capital to the States and to prevent the prohibition propaganda from impeding other matters before Congress.

An amendment by Senator Stone, requiring the government to make compensation for losses to liquor manufacturers in carrying the proposed article into effect, was defeated, 59 to 31.

Those voting for the Stone amendment were:

Democrats—Broussard, Gerry, Gore, Hardwick, Hollis, James, Newlands, Phelan, Pittman, Pomerene, Ransdell, Reed, Saulsbury, Stone, Underwood and Williams. Total Democrats 16.

Republicans—Brandegee, Calder, France, Frelinghuysen, Harding, Johnson of California, La Follette, Lodge, New, Penrose, Sherman, Wadsworth, Warren, Watson and Weeks. Total Republicans 15. Total for, 31.

Those opposing:

Democrats — Ashurst, Bankhead, Beckham, Chamberlain, Culberson, Fletcher, Hitchcock, Jones of New Mexico, Kendrick, King, Kirby, Lewis, McKellar, Martin, Myers, Overman, Owen, Shafroth, Sheppard, Shields, Simmons, Smith of Georgia, Smith of South Carolina, Swanson, Thompson, Trammell, Vardaman, Walsh and Wolcott. Total Democrats, 29.

Republicans—Borah, Brady, Colt, Cummins, Curtis, Fernald, Gronna, Hale, Jones of Washington, Kellogg, Kenyon, Knox, McNary, Nelson, Norris, Page, Poindexter, Smoot, Smith of Michigan, Sterling, Sutherland. Total Republicans, 21. Total against, 50.

Various proposals toward submission of limited or partial prohibition were rejected. An amendment by Senator Newlands contemplating prohibiting the manufacture, sale and importation of distilled beverages alone, without action on beer, wines and other light intoxicants, was defeated, 57 to 22. The Senate also rejected by an almost identical vote of 55 to 26 an amendment by Senator Phelan proposing submission of alternative articles to the Constitution, one to the Sheppard provision and the other for prohibition of distilled beverages only.

The vote on the Newlands amendment follows:

Those voting for the amendment:

Democrats—Broussard, Culberson, Gerry, Hardwick, Hitchcock, James, Lewis, Newlands, Phelan, Pomerene, Ransdell, Reed. Total Democrats, 12.

Republicans—Brandegee, Calder, France, Frelinghuysen, Johnson of California, La Follette, Lodge, Wadsworth, Warren and Weeks. Total Republicans, 10. Total for, 22.

Those opposed:

Democrats — Ashurst, Bankhead, Beckham, Chamberlain, Fletcher, Hollis, Jones, New Mexico; Kendrick, King, Kirby, McKellar, Martin, Myers, Overman, Owen, Pittman, Saulsbury, Shafroth, Sheppard, Shields, Simmons, Smith of Georgia, Smith of South Carolina, Swanson, Thompson, Trammell, Underwood, Vardaman, Walsh, Williams and Wolcott. Total Democrats, 31.

Republicans—Borah, Brady, Colt, Cummins, Curtis, Fernald, Gronna, Hale, Harding, Jones of Washington, Kellogg, Kenyon, Knox, McNary, Nelson, New, Norris, Page, Penrose, Poindexter, Sherman, Smith of Michigan, Smoot, Sterling, Sutherland and Watson. Total Republicans, 26. Total against, 57.

A HORRIBLE ACCIDENT.

On the night of July 24, Clyde Atchison and Dolton Pitts, two boys who had formerly been inmates of the Orphanage, were struck by a Y. & M. V. railroad passenger train near Asylum Switch, outside the corporate limits of Jackson. Clyde Atchison was struck on the head and lived only a short time, something less than an hour, dying a few minutes after he was carried to the Baptist Hospital. He had a fracture of the skull. He was buried on July 25 in Cedar Lawn Cemetery after funeral services conducted by Rev. W. G. Henry, pastor of Galloway Memorial Church, assisted by the Superintendent of the Orphanage. Dolton Pitts had his right arm badly mangled and an ugly cut on his lower limb, just below the knee, also a fractured ankle and, perhaps, internal injuries. His right arm was amputated at the Baptist Hospital by the railroad surgeons, Drs. Hunter and Hamilton, and his other wounds dressed. He regained consciousness both before and after the amputation of his arm, and he said that he and Clyde were resting on the side of the railroad track and dropped off to sleep, and were struck by the train. Dolton Pitts lived about sixty hours after the accident and died on Friday morning, July 27, about six o'clock. After funeral services conducted by Dr. A. F. Watkins and Rev. W. G. Henry at the H. M. Taylor Funeral Parlors, his remains were carried to Charleston, Miss., and laid to rest beside his father and mother.

Clyde Atchison was born January 24, 1901, at Moss Point, Miss., and was received into the Home August 23, 1912. He went out for himself January 11, 1917, the Superintendent of the Orphanage buying him a ticket to Moss Point, Miss., where he went to his relatives. His mother died shortly after his arrival and he remained with relatives for some time; then later returned to the Orphanage, May 8, 1917. He stayed at the Orphanage farm until June 11, when he was given permission to go out for himself again, being directed to Brother W. M. Williams, the former Manager of the Home, who said that he had a good home for a boy. On the following day, June 12, Dolton Pitts, who was in his fifteenth year, left the Orphanage farm without the knowledge or consent of the Orphanage authorities, and reported to Brother Williams, in company with Clyde Atchison. Brother Williams, after consultation with the Superintendent of the Orphanage, placed these two boys in excellent homes near Ora, Miss., where they stayed for some weeks; then later both left their homes and went to Moss Point, Miss., where they stayed for some time, and, according to the statement of Dolton Pitts, returned to Jackson on Monday night, July 23. He said that they came on the passenger train and paid their fare.

On the afternoon of July 24, these boys were seen in the neighborhood of the Orphanage farm. They went to a neighbor's house near the farm late in the afternoon and asked for supper; they later were seen coming down the Y. & M. V. railroad track in the direction of Jackson and at nine o'clock the horrible accident happened. They had not reported either at the farm or at the Orphanage. We are all grieved over the sad accident and the tragic manner in which these boys passed away. It will be noted that they had been from under the authority of the Orphanage for several weeks. Every attention was given them, but to no avail. This is one of the unfortunate circumstances in life that all regret but none are able to prevent. Clyde has a brother and sister still in the Orphanage, and Dolton has two brothers still in the Orphanage. Our hearts are all made sad with grief on account of this horrible accident.

J. B. RANDOLPH,
Sup't Methodist Orphanage.

Jackson, Miss.

"It is not wisdom, nor knowledge, nor learning, which most fits a man for God's service, but a contrite heart, a pure mind, a humble spirit, a lively faith, and a devout charity."

Her Servant---
Day and Night

What you want is a servant that is faithful, ever ready to help and mightily efficient, always.

The Bell Telephone, in its faculty for helping the housewife of to-day to greater pleasures, lighter tasks and vanished cares, is that ideal servant.

It is the servant for every woman's home, whether it be large or small. Bring this help to greater happiness and comfort into your home. Telephone or post-a-card to the Bell Contract Office.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Home Circle

THE CHEERFUL LITTLE WORKER.

For such a little tot of a girl, Ruth could do some wonderful things. She could sew very neatly; her stitches were almost as small and neat as grandmother's.

"Why, how this child can sew!" exclaimed grandmother, raising her hands in surprise when Ruth showed her a dress she had made for Angelina, the head doll in the doll room. "Why, Ruth, I can't beat that myself. I'll have to be more careful with my sewing after this, or my little granddaughter will be a neater stitcher than her grandmother."

After supper grandmother went into the kitchen. Ruth was helping mother with the dishes. "Well, dear me!" exclaimed grandmother again. "What a fine little worker you have, Mary!" she said to Ruth's mother.

"O yes; I really don't know how I would get along withouut Ruth," said mother. "She's my cheerful little worker."

"Cheerful little worker!" repeated grandmother. "What a beautiful name!"

"You would hardly believe how many things she can do to help," said mother.

The next morning, as grandmother waited for the rest to get up, she said to herself: "Ruth can sew and wash dishes as well as fly kites and play hide and seek. I saw her do all these things yesterday. I wonder what I will see to-day. How glad I am that I came on this visit; I know now what a fine little granddaughter I have."

After breakfast Ruth brought her own little red broom and dust pan which mother had given her and swept up the crumbs from the floor. Grandmother smiled as she watched her. Pretty soon grandmother went upstairs. Ruth's door was open, and grandmother peeped in. Ruth was making up the bed. She fixed the sheets nice and straight, smoothed the white spread, and shook up the pillow until it was light and fluffy.

"That's fine," said grandmother. "There isn't even a weeny hump left on this spread. You've smoothed them all out."

When grandmother and Ruth went downstairs mother had swept the parlor with the big, grown-up broom. Ruth went to the cupboard and came back with two dust cloths.

"It's quite a help to have Ruth dust the chairs and table legs," said mother, taking one of the dust cloths. "She can't reach the high furniture. Together we can get it done in a very short time."

After the dusting was done, Ruth went out to play with Fido and the girl next door.

At the breakfast table one morning during grandmother's visit mother said: "I want to do a little shopping; and if grandmother and Ruth can get along alone, I'll go to town with father."

"Of course we can get along," said grandmother.

When they were starting, mother said: "We'll be back by dinner time."

After they had gone, Ruth said: "O grandmother, do you suppose I could make biscuit for dinner? I would just love to surprise mother. I've never baked anything. I guess mother thinks I'm not big enough. I've just wanted and wanted to bake biscuits. They're cut in little round, fat hills, you know, and"—

"Of course you can," said grandmother. "I'll show you, but you can do all the making. I'll not really touch them."

At eleven o'clock grandmother and Ruth went to the kitchen. Ruth got the rolling pin, the board, and the mixing bowl. Then she brought the flour, baking powder, salt, shortening, and milk; and grandmother told her how to make biscuits. When the dough was a soft, creamy ball, Ruth rolled it into a sheet half an inch thick with the rolling pin. With the cutter she cut it into little, round, fat, white hills. These little hills she laid close together in a floured pan and popped the pan into the oven. By this time grandmother had the rest of the dinner almost ready. Just as the white hills were getting nice and brown on top, grandmother listened. "There, I hear the buggy wheels," she said. Ruth hurried to get the table all fixed before father and mother came into the dining room. The biscuits were just right.

"Ah, I was just wishing grandmother would bake biscuits for dinner!" said father, biting into a big, fat one.

"They're delicious!" exclaimed mother. "I've tried and tried, but my biscuits never are as good as grandmother's. If I could make biscuits like these, I would be so proud."

"Enough to make any one proud," said father, taking another biscuit.

Grandmother winked at Ruth, and Ruth giggled. Father and mother looked up quickly. "What's all this winking?" asked father. "And what does the giggling mean?" asked mother.

"Your cheerful little worker made the biscuits," said grandmother. "I didn't touch them. She did everything, even to measuring the baking powder."

"I'm surprised," explained father, looking proudly at Ruth.

"I'm surprised!" exclaimed mother.

"Well, I'm not surprised at all," spoke up grandmother. "A cheerful little worker like Ruth can do almost anything, I think."—Anne Porter Johnson, in Evangelical Messenger.

THE BOY WHO WON.

The first applicant for the position of office boy at Barclay & Hinman's was not attractive in appearance. His nose was crooked and his mouth was big. His jacket was too large and his trousers too short. There were holes in his stockings and his shoes were not brushed.

"What is your name?" asked the man at the desk.

"Martin Barry, sir."

"Where do you live?"

"No. 10, Veteran Court."

Veteran Court boys were not in demand. Martin was dismissed.

As he passed out into the street he spied a crumpled bit of green in a step corner. It was a dollar bill. He put it in his pocket and went back into the store. For an hour Mr. Hinman was busy with boys. Martin waited. As soon as the last applicant had gone, he approached the desk.

"Did you lose this?" he asked.

The merchant ran through his pockets.

"I must have," he decided, "for I had one when I came in. Where did you find it?"

Martin told him.

Mr. Hinman eyed him keenly, and recognized him as the first applicant.

"Have you had any experience as an office boy?" was the query.

"No, sir."

"Suppose I should hire you, and should want something done that you didn't know how to do."

Martin looked straight at the questioner. "I'd do it the best I could, sir, and the next time perhaps I'd do it better." The position was his.

"I knew," said Mr. Hinman in relating the story, "that a boy who would return a dollar to a man whom he had every reason to dislike, and wait patiently a whole hour to give it to him, was too honest and faithful a boy for us to miss. I'd trust Martin Barry with a million dollars."—Southern Churchman.

THE HIGH DIGNITY OF WORK.

"Who puts back into place a fallen bar,
Or flings a rock out of a traveled road,
His feet are moving toward the central star.
His name is whispered in the gods' abode."

When, some years ago, the late Colonel George E. Waring took charge of the street-cleaning department of New York City, he found the street cleaners doing their work in a careless, carnal, joyless fashion. There was no mind in their muscle, no heart in their handiwork. The men were ashamed of their calling. They went at their work in sloven clothes, with slouching gait, feeling that they were the scavengers of the city, the rejected of men.

Here was labor divorced from ideality. Colonel Waring knew that some ideal light must be made to shine from even the meanest work that the worker must have some joy and pride in his toil or his work is a failure. Or more tragical still, the man himself will be a failure.

What did Colonel Waring do this man of heart and imagination? Not all that could be done—not all that ought to be done; but he did something. He called the street sweepers before him, and, with a fine enthusiasm that was infectious, he fired their minds with a sense of their high mission to the city; he made them feel that they were verily the Knights of Cleanliness, the Custodians of the Public Safety, the Guardians of the Public Health. He especially called them to the duty of defending the little children of the metropolis from the wolves of disease.

The words of Colonel Waring stirred the hearts of the workers. For the first time they saw themselves entrusted with a great treasure; felt themselves lifted to a place of dignity and honor, knew themselves to be valued and honored by at least one man of worth and distinction.

Colonel Waring dressed his men in white uniforms, symbolic of the purity that was to be their aim in all their labors. We all knew the result. With this ideal in their hearts, and this man as a center of energy, the workers went out like a white army; the atmosphere clarified, the death-rate went down, New York became, perhaps, the cleanest city in the world.

These men labored at the most humble and thankless work, with some feeling of their partnership with the purifying and protecting powers of the universe. In a degree they worked as gods, not as stolid and joyless hirelings of the hour.

So all true work is more than a deep necessity laid upon life—more than a precious discipline laid upon the soul. Necessity and discipline—these words are too cold and too hard to express the loftiest beauty in the face of Labor.—Edwin Markham.

UNSOUND ADVICE.

In a course of lectures before the students of DePamo University, recently published, Bishop McConnell of the Methodist Episcopal Church advised the young men to read widely from the critics. If one has been well-grounded in the faith and has leisure to pursue scholarly studies of the Scriptures, the counsel is pertinent. The average pastor to-day has only limited opportunity for special research. The time required for the preparation of his pulpit, prayer meeting and Bible school work, leaves but a small margin for surseys in the field of Biblical criticism. It seems to us that a pastor has to make a choice regarding the use of his study hours. If reading widely from the critics means that the Bible itself is neglected, it is far wiser to pass up the critics. In the matter of Biblical criticism, a little learning is a dangerous thing. Considering the many demands on a pastor's time, the better counsel is to read widely from the Bible itself. We think it would have been much more to the point if Bishop McConnell had come before his student audience with the message of the old hymn, "Cling to the Bible."—Christian Intelligencer.

Bishop McConnell is understood to have had much to do with committing the Northern Methodist Church to the un-Wesleyan New Course of Study for its preachers.

"'Thy kingdom come' will not be answered till you let it come in your own heart."

CENTENARY COLLEGE

SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees; also High School preparation for College entrance. Military instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health conditions unsurpassed. Christian influences.

R. H. WYNN, President **BOX 6**

Christian Advocate.

OFFICE: No. 113 CAMP STREET, NEW ORLEANS

ROBERT A. WEEK, Editor.

CHAS. C. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1. To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Emery, D.D., Rev. W. W. Lyons, Rev. J. F. Porter.

Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. T. W. Graham, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woolard, Rev. J. E. Paine, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

A FINE EXAMPLE.

Dear Editor: In the Second Quarterly Conference for Central Church, Meridian, the answer to "Question 7" was: "Conference Organ, 20; General Organ, 17." Mr. G. C. Randall, a faithful official, said: "That answer is a reflection on the membership of this church. The membership of the Quarterly Conference should furnish more subscriptions than the number given. The presiding elder said, "Amen." Mr. L. C. West, a young man of few words and splendid action, followed this exhortation with paper and a pencil and in one minute had secured 20 new subscriptions to the Conference organ. These brethren have not applied for a patent on their method. Who next? GEO. H. THOMPSON.

July 30, 1917.

FAITH ESSENTIAL.

"According to your faith, be it unto you," is the great law of the spiritual kingdom. It is in response to faith that the sinner is justified before God and that the Holy Spirit regenerates his soul. Faith, furthermore, determines the progress of one's growth in grace—in being slow or rapid according to the measure of one's belief. The achievements of the Christian in the fields of service are also largely the fruits of faith. In proportion as they have faith in the living Christ as the divine Son of God, as the Savior of the world, and as the leader of his Church, will men be ready to dare, and do, and sacrifice, and suffer to carry forward the scheme of human redemption.

Faith is susceptible of cultivation, and it is the part of wisdom for one to nourish and strengthen one's faith in every way possible—by proper reading, by the right kind of association, and, most of all, by holy living, by communion with the Master, and by learning to lean upon God in life's experiences and work. As St. Peter represents it, faith is truly the foundation virtue, and where it abounds the other Christian graces are certain to be found in full cluster. Happy is he who accepts the teachings of Jesus and seeks wholly to obey and trust him. This is the one true demonstration of a strong and vital faith.

THE FIGHT AGAINST THE LIQUOR TRAFFIC.

August 1, 1917, is, in our opinion, destined to become a historic day for the United States Senate. As will be seen elsewhere in this issue of the Advocate, that distinguished legislative assembly, pronounced by some to be the greatest deliberative body in the world, passed by a considerably larger vote than was necessary a resolution submitting to the States a prohibition amendment to the Federal Constitution. This measure will now go to the House, which it is predicted will adopt it, though this action may be somewhat delayed.

We have noted in the secular press a suggestion that the provision limiting the time in which the States may ratify this proposed amendment to six years was a scheme of the liquor men, and that the prohibition leaders had been outwitted. There seems to be no foundation for this claim. The men at the head of the temperance forces of the Nation affirm that they are satisfied with the six-year limit, and that they feel confident that within the prescribed time the Legislatures of the necessary three-fourths of the States will act favorably upon the pending resolution, if it is submitted.

Truly, the growth of prohibition sentiment in the United States has been rapid and most gratifying. It has been but a short time since the Committees handling matters pertaining to the liquor traffic were kept well packed in both Houses of Congress, and arguments of prohibitionists could hardly be heard at all, or if they were heard, it was only to be laughed at as unreasoning fanatics and sat down upon. But to-day there are no intoxicants sold in the Capitol at Washington, and a large majority of both branches of the National Legislature are openly hostile to the nefarious business.

It now looks as if the day is not far distant when there will not be an open saloon within all the wide borders of this great Republic. But let us remember that the battle is not yet won—that there is still a great fight ahead. It behooves every man who is in sympathy with the moral forces of the country in this mighty struggle to be up and doing. Let your Congressmen hear from you concerning this momentous matter. Write the man who represents your district and urge him to vote for the resolution which the Senate has passed and to support it with the full weight of his influence.

And in Louisiana we ought to put on such a campaign against the accursed rum traffic as this State has never known. We should rally to the support of the Anti-Saloon League, and give it our money and our assistance in every other possible way, that it may be equipped and strengthened for the combat with this giant evil. We should have an ambition to show that we can do something for ourselves, and not go complacently along, waiting for Uncle Sam to bring us deliverance. And there is this consideration that should spur us to energetic action: THE VOTE OF THE LOUISIANA LEGISLATURE MIGHT BE NEEDED TO WRITE THE SUBMITTED AMENDMENT IN THE FEDERAL CONSTITUTION.

HUMILIATING LAWLESSNESS.

A spirit of mob violence toward Negroes has been breaking out to an unusual extent of late, both in the North and in the South. This is most regrettable, and some way should be found to put a stop to such lawlessness. The colored people of the United States are as much entitled to just and humane treatment as any other class of our citizens beneath the flag, and it devolves upon our civil authorities to see that it is accorded to them. If a man is charged with a crime, whatever may be his color or his position in society, he is entitled to a fair and impartial trial in the courts of the country, which alone have the right to mete out punishment to violators of the law. If the accused persons are weak and defenseless, this is all the more reason why the strong arm of the State should protect them and see that they are dealt with by judicial process, and not by excited and irresponsible mobs.

It is to be hoped that in every community where a lynching has occurred a faithful effort will be made to ascertain the names of the participants and that they will be indicted and brought to trial. It behooves every good citizen to stand for the suppression of this menacing evil. The majesty of the law must be upheld, or we shall not be entitled to be called a civilized people. Such occurrences are a shame and reproach, and we most earnestly protest against them. Let our Governors and Legislators grapple with this problem and find a solution for it. It certainly deserves prompt and prayerful consideration at the hands of the entire citizenship.

PERSONAL AND OTHER NOTES.

Dr. H. F. Tolle, our accomplished pastor at Biloxi, Miss., after a pleasant vacation spent in the West, was again in his pulpit last Sunday, and delivered interesting messages to good-sized congregations.

Rev. C. A. Parks, our promising young pastor on the Kosciusko (Miss.) Circuit, says: "We held our third quarterly conference yesterday, July 31. The work up to this date is considerably in advance of last year's record along all lines."

"We are in receipt of a card which reads as follows: "Born to Mr. and Mrs. George Avery, Jr., at Donaldsonville, La., on July 26, a daughter, Helen Marie. The mother and babe are doing well." The Advocate extends congratulations.

Writing from Pioneer, La., Rev. C. F. Starnes says: "Everything is moving along nicely on the Amite Circuit. We have no cause for complaint if the present pace is kept up, the Conference year of 1917 will wind up most creditably."

Rev. J. S. Rutledge, of Longville, La., sends us a cheering message concerning the work in his field, which, because of its late arrival, we are forced to carry over until next week. This faithful toiler is meeting with success in his efforts.

Rev. John L. Williams, our pastor at Many, La., was a pleasant caller at the Advocate office last Friday. Brother and Sister Williams had come to New Orleans to bring their son for medical treatment, who, we were pleased to learn, is improving.

Under date of August 1, Brother J. G. Cammack writes us from Los Angeles, Calif., ordering his paper to be sent to Mint Hill Crest, that city. He sends greetings to his friends in Mississippi, and says: "We came here through the country in a Ford, being on the road 21 days. We had the trip of our lives."

Rev. H. W. Bowman, presiding elder of the Baton Rouge (La.) District, recently spent a day in McComb City, Miss. We wonder if Louisiana is getting to be too small to hold this energetic leader of Israel's hosts. Brother Bowman is winding up a quadrennium of fruitful service in his present developing field.

Rev. W. H. Saunders, of Fernwood, Miss., writes: "On Sunday, July 22, Dr. A. F. Watkins preached at Fernwood at 11 a.m. a sermon of great power, which delighted the people, and at night he spoke on 'Our Duty to Our Country,' delivering what many pronounced to be a great address. His visit was much enjoyed."

A note from Rev. Robert Selby, Emory University's gifted Commissioner for Mississippi, received a few days ago, indicated that he is alert and active in behalf of the great cause committed to his hands. Brother Selby is one of the strong men of his Conference. Let the brethren lend him a helping hand in his important work.

We have been gratified to learn that the health of Mr. L. P. Brown, of Meridian, Miss., which within recent months has been far from good, is now thought to be improving. Brother Brown is a layman who lives upon the heights, and who has behind him a shining record of usefulness. We pray that he may long be spared to work and witness for the Master.

The Kosciusko community, within the bounds of the Fernwood charge, Mississippi Conference, has recently enjoyed a gracious season of spiritual refreshing. Brother Saunders, the pastor, was assisted by Rev. C. M. Crossley, who is reported to have done some most excellent preaching. The church was greatly revived and there were 6 additions to its membership.

The press dispatches reported a few days ago that Rev. J. W. Ramsey was on the eve of starting a revival meeting at New Augusta, Miss., with Rev. Paul D. Hardin, of Hattiesburg, to do the preaching, and Miss Cooke of the same city to direct the singing. We shall expect to hear good results from a series of services participated in by so efficient a team of workers.

After an absence of some weeks in the West, Brother W. S. Holmes and Mrs. Holmes, his accomplished wife, have returned to Baton Rouge, to the delight of Pastor Battle and their many other friends in the Capital City of the State. Brother Holmes is the lay leader of the Louisiana Conference and one of the most active and useful Christian workers in this section.

Rev. R. T. Pickett sends us the following note: "We have just closed a meeting at Good Hope Church on this (the Williamsburg) charge, in

which the preaching was done by Rev. W. M. Williams. There were 24 additions to the Church, nearly all of those received being grown people—10 of them young men." We are pleased to hear of this successful revival and line ingathering of members.

We are pleased to be informed that Mrs. Crichlow, the wife of Dr. R. S. Crichlow, and the daughter of Rev. R. A. Davis of the Louisiana Conference, who has been dangerously ill for some three months, is much better, having lately been removed from the Touro Infirmary to her home, 924 Lowerline Street, this city. The many friends of Mrs. Crichlow will be rejoiced to have this good news concerning her condition.

After spending some time at the residence of her brother, Mr. J. B. Streater, at Black Hawk, Miss., Miss Elizabeth Streater, who for the past two or three years had done such fine work at Guadalajara, Mexico, and who is well known in missionary circles, has gone to Memphis, Tenn., where she is visiting her sister, Mrs. H. C. Williamson. From the Bluff City she will probably go to Chicago for a brief season of rest and study.

The Chattanooga (Tenn.) News reports that Miss Grace Wilson, the gifted authoress and writer, who resides in Chattanooga, has gone to Battle Creek, Michigan, to spend the remainder of the summer there, with her brother, Mr. A. A. Wilson, of Shaw, Miss., who is at that famous resort for his health. We are happy to note that Mr. Wilson's physical condition is said to be improving, and that it is stated that hope is now entertained of his ultimate recovery.

Rev. H. M. Whaling, Jr., a member of the Faculty of Southern Methodist University, writes: "Through the generosity of Mr. W. A. Sutherland, of Las Cruses, New Mexico, the Library of this institution has come into the possession of more than 250 volumes taken from the collection of the Rev. A. H. Sutherland, who was one of the pioneer missionaries of Methodism in Mexico and a life-long friend of the Mexicans. This gift included many valuable books."

Rev. E. Nash Broyles, Treasurer of the Board of Education of the North Mississippi Conference, writes: "Rev. C. A. Parks, of the Kosciusko Circuit, has the honor of being the first pastor in the Durant District to send in a remittance to cover the educational assessment on his charge." Keep your eye on Brother Parks. We predict that if his life is spared his achievements will be writ large in the annals of the North Mississippi Conference in the coming years. Who next?

A letter from Rev. J. F. Foster, pastor of the Bayou La Chute charge, Louisiana Conf., bears the stamp of Lake Junaluska, N. C., where he is sojourning for a brief season. His communication reached us too late to be published in this issue of the Advocate, but will appear next week. We are tempted to steal a note from it, but that would hardly be fair to our worthy correspondent; so we will only say that he and some other Louisianians who are with him are having a great time in the beautiful "Land of the Sky."

Under date of July 31, Rev. W. F. Rogers, of Oakland, Miss., wrote us as follows: "I have just gotten home from Memphis. My wife was operated on at the Baptist Hospital there on Tuesday, July 24, and I am thankful to be able to say that she passed through the trying ordeal all right. She is now thought to be doing as well as could be expected under the circumstances." We are pleased to have this encouraging news concerning Sister Rogers' condition, and we trust that her health will soon be completely restored.

Rev. James G. Galloway, our beloved pastor at Forrest, Miss., writes us as follows: "Things are moving along well with us. It is gratifying indeed to see the large attendance that we are having at prayer meeting. We have a loyal people. Our church here will be dedicated on Sunday, August 19, by Bishop W. B. Murrah." Brother Galloway wrote on a postal card which contained a picture of the house of worship that is to be set aside to sacred uses at the time mentioned, and obviously it is an attractive and most creditable structure.

We have on our desk a pamphlet, entitled "Heaven—Its Meaning, Location, State, and Duration." It is from the pen of Dr. Isaac L. Peebles, of Meridian, Miss., a picture of the well-known author constituting the frontispiece. This discussion is able, clear, and thoroughly Scriptural. Dr. Peebles knows and believes the Bible, and is never so happy as when setting forth its inspired teachings. One could not read this publication without being profited by it. We wish for it a wide circulation. The price is 10 cents a copy, and it may be had by writing the author.

The Bulletin of St. Mark's Hall for July shows commendable activity in the work of that growing mission. The number of visits made was 180; nearly 300 patients were treated in the clinics, and 654 prescriptions were filled. The Boy Scouts and Campfire Girls connected with the mission are measuring up to a good record. Miss Gibson and her associate workers are making their influence strongly felt for good in that section of New Orleans. Two large boxes of clothing were received during the month from the Woman's Missionary Society at Lafayette, La.

The following message was written by Rev. S. A. Brown, our pastor at Kosciusko, Miss., from the Winona Infirmary, at Winona, Miss., on August 5: "I was brought here in a car over a distance of 50 miles and was operated on by Dr. Barksdale on Sunday, July 29, at 7:30 p. m. I had appendicitis and came pretty near waiting too long; but I am doing finely now." We are sorry to be apprised of the illness of this esteemed friend, but are happy to know that he is thought to be on the road to a safe recovery. We pray that he may soon be able to resume his "loved employ."

We have on our desk the catalogue of the Memphis Conference Female Institute at Jackson, Tenn., for 1916-17, which is a finely illustrated and most interesting publication. The Cameo, the College magazine, issued at this institution, is also before us. This school seems to be enjoying a goodly degree of prosperity under the presidency of Rev. H. G. Hawkins, who is pleasantly remembered by many friends and acquaintances within the bounds of the Mississippi Conference. We note that Miss Stella McGehee, a niece of the lamented Bishop Galloway, and an A.B. graduate of Millsaps College, is a member of its Faculty.

We take the following from the Lincoln County Times (Brookhaven, Miss.) of August 2: "Rev. B. F. Jones occupied the pulpit of the Methodist Church here last Sunday night, preaching a scholarly and powerful sermon. He found many new faces in the congregation that were not in it when he served as pastor here, but there were also present many old friends to welcome him." The Times also stated that Dr. Jones, accompanied by Mrs. Jones and their daughters, Misses Janie and Katie, came to Brookhaven in their own Dodge car, greatly enjoying their trip, and that they would visit relatives and friends in Lorman, Leland, Jackson, and Shubuta before returning to their home at Moss Point.

Rev. J. H. Holder, presiding elder of the Sardis (Miss.) District, sends us the reports of the stewards and the treasurer of our church at Coldwater, Miss., made to the congregation for the month of July. These reports are printed, are admirable in form, and make an excellent showing. Brother Holder says: "These reports will give you some idea of Coldwater's plan of financing the church and how it is succeeding. You will note that no assessment has been made and that no one has been asked for a dollar, but that all obligations have been met in full." Brother Holder states that he may give the Advocate a full account of this plan later. The pastor of the Coldwater congregation is Rev. H. G. Roberts.

The Alexandria (La) Daily Town Talk of July 30 contained an extended report of a very strong sermon preached on the preceding Sabbath by our pastor at Alexandria, Rev. W. H. Coleman, from the text, "Render, therefore, unto Caesar the things which are Caesar's, and unto God the things which are God's." After setting forth the Scriptural significance of these words of the Master, the gifted speaked applied them to local conditions, taking the position that, in view of the fact that thousands of troops are soon to be quartered near Alexandria, the high interests of patriotism demand that the saloons he closed and the best moral conditions established there. The Town Talk says: "At the conclusion of the sermon, Mr. Coleman made the proposition, 'All who think that we cannot be truly patriotic in Alexandria without getting rid of the saloons, please stand up.' The large congregation stood up simultaneously, with the exception of possibly half a dozen people." Brother Coleman may be depended upon to speak the right word at the right time.

AN IMPROPER PROCEDURE.

Dear Dr. Meek: I have received what purports to be an "Address to the Church," accompanied by a postal card self-addressed to "The Laymen's Committee, Chattanooga, Tennessee." The Committee desires me to say that I am in substantial accord with the spirit and purposes of the "Address to the Church," and that my name may be used in connection with it.

I am constrained to refuse to allow the use of my name, because I am not in substantial accord with what I conceive to be the spirit and purpose of the address. My reasons, among others, are as follows:

(1) There is nothing to indicate what convention or assembly created the "Laymen's Committee." While there are attached to it the names of several gentlemen, it is not signed by anybody. I would not care to enter into relations with this Committee unless I knew its origin, and to whom it is responsible.

(2) These documents are accompanied by a pamphlet purporting to be published under the authority of Dr. Ed. F. Cook, at one time connected with our Board of Missions. This pamphlet deals with certain differences alleged to have arisen between the Bishops and the Board. In my opinion, these matters should have first been presented before a General Conference, and not, in what appears to be a clandestine manner, to a select few.

(3) I cannot endorse the spirit of this movement because it has the ear-marks of what would be called in any other than ecclesiastical circles, a conspiracy. It appears to be an attempt to organize a clique to influence the next General Conference—for the purpose of affecting the legislation of the Conference and of attacking the status and action of the Bishops. So to speak, an attempt to submarine the Bishops without warning.

(4) I cannot endorse what I understand to be the purpose of this "Laymen's Committee." The Southern Methodist Church has prospered under its present organization. While modifications in our form of government may be needed, the purposes set forth by this Committee would, in my opinion, have the effect of changing our Church from an Episcopal government to a Congregational government. Incidentally, another purpose is apparently to settle a few old scores with the Bishops.

(5) I do not like this form of attack on the Bishops. Our Bishops are men who may, perhaps, from time to time fall into error, but I believe that Bishops, as well as other men who are accused, have a right to be presented with a formal statement, to know who their accusers are, to be confronted by the witnesses who testify against them, and to be tried in open court. I do not like the "Laymen's Committee" plan of secret organization of court, trial and judgment all in advance of the public proceedings of the great Methodist tribunal—the General Conference.

The Bishops cannot defend themselves before this "Laymen's Committee" because they have not been publicly accused, and because it would be beneath their dignity to plead before any other tribunal other than that of public opinion, or the General Conference. The gentlemen who have initiated these proceedings have not reflected that in some quarters their methods of procedure would be characterized as unfair and unmanly, if not cowardly.

The writer holds no brief for the Bishops. His judgment has not been in accord with all of the actions of the College of Bishops. But he does believe that the Bishops, as a body, are wise, able, and consecrated men, and that if any change in their status is contemplated, or any penalty for any action that they may have taken is to be imposed, that change and that penalty should be at the hands of the General Conference in open session, and not at the behest of a self-appointed "Laymen's Committee," whose plans are laid, and whose decisions have been arrived at, prior to the meeting of the Conference.

"Difficile est satiram non scribere."

Yours truly and fraternally,

H. H. WHITE.

Alexandria, La., August 3, 1917.

Mrs. J. Y. Bradfield, of Daingerfield, Texas, the mother of Dr. W. D. Bradfield, editor of the Texas Christian Advocate, died at a sanitarium in Dallas on July 20, after a brief illness. Dr. Bradfield will have the sympathy of many friends throughout the Church in the great sorrow which has come to him.

Rev. George H. Crowell, D. D., has been elected to the presidency of Logan Female College, at Russellville, Ky. Dr. Crowell was formerly engaged in school work in Arkansas. As some will perhaps remember, he visited some of the Annual Conferences down this way a couple of years ago in the interest of the Junaluska enterprise.

R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

YOUR BOY DESERVES THE BEST.

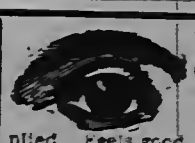
Every great school, college or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Professor R. K. Morgan. His influence for good and better things does much toward the molding of morals and stimulating of broader ideas in the students who are so fortunate as to attend Morgan School.

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

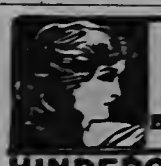
Such an institution is the Morgan School, of Fayetteville, Tenn., which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bellbuckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

Freckles—

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrasment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.



Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.



PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIE ANDERSON CARLISLE, son of Rev. R. G. A. Carlisle, was born on Feb. 24, 1906, and died on July 12, 1917. He had been sick with typhoid fever for five weeks. He was a patient little sufferer, never complaining of anything until Friday before he died. He was delirious for several days and often talked of going home in his wanderings. The first week that he was in bed he sang much of the time "Little ones like me." After he began to suffer so much he said "Oh, Lord, help me," and then looking up into my face he said, "Mother, will he help me?" He seemed to realize that he was in a dangerous condition. He joined the Church at the age of nine years and often spoke of how he would tell the gospel when he became a man. Our home has a vacant chair. A little voice has been stilled, and a father's heart is sore and bleeding. The little brother is lonesome, but he tries, in his childish way, to comfort "daddy" and sister by telling them, "Willie has gone to live with our other mamma and is in heaven, having a good time. We can go to him." MOTHER.

MEMORIAL RESOLUTIONS.

The following resolutions were recently adopted by the Woman's Missionary Society at Coahoma, Miss.:

Whereas, God in his infinite wisdom has removed from this Society one of its members, Mrs. S. F. PHILLIPS, and realizing that we sadly miss her, not only in our Society work, but in all church associations; therefore, be it resolved:

1. That our Society has lost a most faithful and efficient member and that we sorrow that she is with us no more.

2. That we hereby express our sympathy to her family in the great loss that they have sustained.

3. That a copy of these resolutions be spread upon our minutes; a copy sent to her family, and a copy to the New Orleans Christian Advocate for publication.

Signed: Mrs. J. W. Wheeler, Mrs. J. E. Stephens, Mrs. E. M. Fant, Committee.

MRS. SARAH ELIZABETH SMYLIE.

Physical life ceased with Sister Sarah Elizabeth Smylie, of Meridian, Miss., on March 20, 1917, at the advanced age of 86 years and 3 months.

As Moses would term her period of life, it was by "reason of strength" that she spanned it. Three score years and ten were fixed by our Lord as the average life of our race because of its sins, but despite that fact he has left latitudes for four score years and more to those of super-average from superior stamina.

Sister Smylie's body was so fortified against the weakness and waste of diseases that she was able by God's grace to reach an unusual limit of earthly existence. Her resisting, recuperating and eliminating powers were of that type that prolonged physical life and retarded her progress towards eternity.

She was born at China Grove, near Columbia, Miss., on December 20, 1831. Subsequently her parents moved to Hinds County, near Jackson, Miss., where she was favored with the freedom and joys of life on a large plantation. Her parents were Mr. Ralph and Mrs. Sarah Stovall. On Oct. 24, 1854, she was wedded to Rev. J. J. Smylie, who subsequently died, being an honorable member of the Mississippi Conference. To them ten children were born, of whom the following survive: Mrs. Norman Ferguson, familiarly known as Miss Sallie Smylie; R. N. Smylie, Miss Eva Smylie, and W. S. Smylie.

In 1870 her husband received his first appointment as an itinerant preacher during the session of the Mississippi Conference in Meridian. After her husband's decease on January 1, 1881, she moved to Meridian, where she lived and died.

Being a devoted Methodist, her home was always a resting-place for yearned preachers. Nothing seemed to afford her more pleasure than that of entertaining preachers. Soon after her arrival in Meridian, she deposited her membership with the Central Methodist Church, where it remained until her departure.

She was very fond of Miss McLelland who was married in her home to Rev. J. W. Lambuth, D. D., and who, with him, went to China, and later to Japan. Her children were very devoted to her and if any one of them deserves special notice in the matter, it is Mrs. Norman Ferguson (Miss Sallie), whose attention and devotion to her mother was unusual.

Sister Smylie's exit from earth to eternity was undisturbed by the gathering shadows that closed her vision on terrestrial scenes, in order to open it on those of the celestial regions.

May God comfort her children who miss her presence and counsel, not only with the proof they have of her glorious triumph and that she now rests on the throne with our blessed Jesus, but with those blessings so essential to the training of their faith and intensifying of their love in bereavements—those blessings that are helpful to readiness to meet Christ in Judgment. (John. 5:22.)

ISAAC LOCKHART PEEBLES.
July 25, 1917.

LET IT NOT BE SO.

May I say to you solemnly, if England should lose this war because of drink (and drink, we believe, is now the only enemy that can defeat her), or if England should unnecessarily prolong the war with great sacrifice of life in her effort to protect the drink, or even if England should win the war in spite of drink, you will have put upon the bonds of empire, in relation to the overseas dominion, such a strain as they have not known before, and such a strain as we cannot promise they will be able to survive.—Rev. John McNeil.

Men who say they don't go to church now because they had too much of it when they were boys are seldom observed to apply the same rule to apple pie.—Continent.

"My Daughter!"

In these words is redected a mother's pride. In the joy behind them is her reward for the pain and sacrifice she so willingly gave and the loving forethought she so wisely exercised.

Her daughter—now a woman—noble in character, pure in heart, charming in personality, sensible in mind and cultured in her accomplishments.

Your daughter! Don't deny her the invaluable years of boarding school life. Develop her, polish her in mind, body and character. Complete your life's work with the finished, cultured training that Martin College can impart. The years of experience of this institution, its wise administration and its splendid equipment place it in a high position among other colleges. By all means obtain a catalog of Martin College. Clip and sign the note below and mail.

Martin College, W. T. Wynn, Pres.,
Box J, Pulaski, Tenn.

Dear Sir: In the interest of my daughter, please send me full information about the following courses, (underscore those desired): Piano, Art, Expression, Voice Culture, Domestic Science, Literary Work. Give full details as to rates, etc.

Name .....

Address .....

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S TIME TO GO
NORTH
—to the cool resorts of the "Land of the Sky," Great Lakes, Atlantic Seaboard, Canada, New England or wherever comfort calls.

Low Round-Trip Summer Tourists' Tickets
Long Return Limits, Liberal Stopovers
— VIA —
Southern Railway System

Ask for "Land of the Sky" or "Where to go this Summer" folder. Mail a post card to-day.
G. C. KELLEHER,
Assistant General Passenger Agent
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

WHAT? WHAT? WHAT?

To write or not to write—"that's the question," and what to write is another. But the Elder, "came and saw," and said please write. Of course, not about himself, and how can I in modesty write about myself? "Aye, there's the rub," for when one begins to write of either himself or the other fellow what "dreams may come"—("in the sky.") As to the Elder, I must ask consideration; don't shoot him, brethren; don't mistake him for one of those creatures of which Job writes in the 11th Chapter, 12th verse, and the last three words; for I assure you he's a real, live Elder, though dressed up cap-a-pie in "Kool Kloth;" and some said, "Who'd a tho't it?" To any who ever heard Dr. Palmore's story of the typical presiding elder, I would say ours doesn't class; he's a sui generis. He loves to preach, and does it well, and comes as near "scatterlofisticating" himself all over the "equinimity" of the district as possible, with the railroads at his command. Briefly, he's a hustler, eats no idle bread, and no grass grows under his feet (nor in his garden, I'm told.)

Occasionally, we see Wells. He and Oak Ridge are still in statu quo in their mutual admiration party. Wells is burning much gasoline, covering large ground, and "they say," preaching fine sermons. I haven't heard him, therefore can't endorse this statement. Suffice it to say that the Elder and the dear people say he's the man. Since Chapman left the work, we don't hear much from there. Chapman stuck to the railroads, but Graves rides in an auto which has been auto-matically sealed up, because of the river road. At this writing, we learn that he is at Harriston helping Brother Hopper. They are "the before-and-after takings" of the district. We wish them great success. I was told that Chapman passed through the hub recently on his way to Rolling Fork. Whether on fish or pleasure bent, could not be learned. Whenever a fellow gets a taste of these Delta perch, no amount of resin can hold him away, and that explains. Chap, we two are mad.

I met a man from Anguilla the other day and asked about Ferguson, the silent, only to be told laconically that "Napoleon and Grant were silent men, and Ferguson's in their class." I suppose he meant as a doer of things.

The mud line has been under water, and Foreman has been cut off, but, by way of the Yazoo Sentinel, we hear favorably of him and the folks up the creek. When I was working under regular commission the Elder said the territory extended from Harriston north; but all the other fellows are of age, so let them speak for themselves. If they have received as many personal letters from Mr. Hoover, Secretary McAdoo and President Wilson, as I have, telling of their importance in the Liberty Bond, Red Cross, and Conservation movements, they may feel too puffed up to write even to the New Orleans Advocate. Seriously, Doctor, the Church has come to her rightful place in the estimation of the world powers, and I have wondered if one of the beneficial results to humanity to come from this awful conflagration—may not be a "back-to-God" movement and the development of more respect for his Church, than has existed these fifty years. I have both French and German friends who tell me that the Bible has never been so prized as now among their boys in the trenches, and that prayer was never more serious among their people. God be praised. "Ho! every one that thirsts."

Lest some one should think that I had forgotten McVey, I must remind that his borders are like unto those of Dan of Laish, and even something like the possessions of the lamented Blennerhasset, all to himself; and that he is lord of all he surveys, for does he not border on the great Mississippi, with the Yazoo on his south, and Steel's bayou on his east, and his borders on the north extendeth even to the North Mississippi Conference line. Great are his possessions from Mayersville, to the mouth of the Yazoo River. Just yesterday I learned of his visit to Brunswick in the interest of peace—not, however, the German place of that name. His message was well received; so said Brother Millsaps.

For two weeks Brother Lewis at Gibson Memorial, with Miss Cook of Hattiesburg in charge of the music, has been making a good record—good congregations, good sermons, good singing, and good reports. He has set no limit to the efforts, but moves as the interest indicates best. Already several have joined the Church and reclamations are frequent. Gibson Memorial is rapidly coming to the front. This is resulting from the wise guidance of faithful men, and is it not written, "One soweth and another reapeth?" David the collector, Solomon the builder, and Nathan the prophet all entered into the success of the Temple worship.

One of your readers has charged that I never report from Crawford Street. Well, how can I, and escape great condemnation, for are we not warned, "woe unto you when all men speak well of you," and then again, we are admonished, "Think not more highly of your self than you ought to think. So, is a fellow not in a "strait betwixt two?" A visiting brother asked, "How are you getting along?" without thinking, it came: "Not at all; standing still." We hope, however, that we keep St. Paul's injunction to the Church at Ephesus, as to breastplate, shield, helmet, and sword. Twenty-eight have we been added to the roll, and half as many have gone elsewhere.

Our Sunday school keeps up to the high water mark, despite the hot days. The Epworth League is taking on new life; but the pastor, though he prepare ever so diligently, gets little chance at these; and, Doctor, what a responsibility rests upon the leaders of these departments in this day! I heard Bishop Keener on one occasion lament the fact that there were two streams every Sunday in our cities: one of the children from the Church, while the parents were going to it; and I fear that that stream has only grown the larger and the stronger as to the children. But here's a good place to stop. My, how hot it is!

T. B. HOLLOMAN.

Vicksburg, Miss., July 30, 1917.

MARRIED.

At the residence of Mr. Ben Tymer, in Purvis, Miss., on July 19, 1917, by Rev. Hervie Mellard, Mr. BERTRAM M. STONE, of New Orleans, La., and Miss DONZIA TYMER, of Purvis, Miss.

"To have suffered much is like knowing many languages. You have learned to understand all, and to make yourself intelligible to all."

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel sallvates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may sallvate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

HUSBAND SAVED HIS WIFE

Stopped Most Terrible Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Denison, Texas. — "After my little girl was born two years ago I began suffering with female trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would almost burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's stepsister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.

If you are suffering from any form of female ills, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Holds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

DESTROYED BY LIGHTNING SAVED BY INSURANCE.

That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever. **THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO** The Methodist Mutual has since 1898 been increasing upon Church Officials everywhere the need of this protection. Insures against **Fire, Lightning** and **Tornado.** No assessments; legal reserve for protection of policyholders same as Stock company. No agents. Deal direct. Write to

HENRY P. MAGILL, Sec'y. & Mgr.
1309 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

How Long Must I Suffer From the Pangs of Rheumatism?

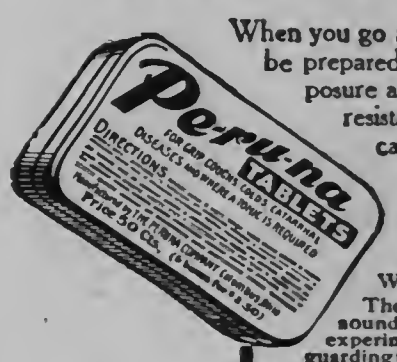
Is there no real relief in sight?

Doubtless like other sufferers, you have often asked yourself this question, which continues to remain unanswered.

Science has proven that your Rheumatism is caused by a germ in your blood, and the only way to reach it is by a remedy which eliminates and removes these little pain demons from your blood. This explains why liniments and lotions can do no permanent good, for they cannot possibly reach these germs which infest your blood by the millions.

S. S. S. has been successfully used for Rheumatism for more than fifty years. Try it to-day, and you will find yourself at last on the right track to get rid of your Rheumatism. You can get valuable advice about the treatment of your individual case by writing to the Chief Medical Adviser, Swift Specific Co., Dept. D Atlanta, Ga.

Just for Safety's Sake



When you go away on your vacation to camp or resort, be prepared. Change of water, different food, exposure and overexertion derange digestion, weaken resistance, encourage catarrh. Sometimes a vacation is costly.

Take with you a box of the time-proved

PERUNA TABLETS

When the food disagrees, take a tablet.
When you are depressed, take a tablet.
When you catch cold, take a tablet.
When catarrh is known, take a regular treatment.

Then you'll come back to work re-invigorated, with sound and steady nerves. It's good advice, but it's no experiment. Peruna has been helping the sick and safeguarding the people for nearly half a century. Thousands will tell of its value to them. You will, too, if you once learn its helpfulness.

THE PERUNA COMPANY, Columbus, Ohio.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

LOUISIANA EPWORTH LEAGUE.

The seventeenth annual session of the Louisiana Epworth League held a successful session in Baton Rouge First Church, July 26-29, 1917, with 37 delegates representing the four corners of the State present. Addresses on League topics, especially emphasizing the devotional and missionary sides of League endeavor and the part the organizations should play in war times, were made during the two days' session.

As a result of the meeting, a conservative pledge of $555 was made by the twenty chapters represented for the African Mission Special, which is supported by money raised by the Leagues of the Church. Each district represented pledged itself to pay at least $35 before September 1 for the support of State work.

It was reported that there were about 80 active Leagues in the State, with a membership of 3009. The Treasurer's report showed $80.60 collected for the Central Office, $118.80 expended for State work, and $477.96 raised for the African Mission.

The new State Epworth League Cabinet elected is: President, T. L. Caroway, Shreveport, First Church; Vice President, S. A. Mayo, Lake Charles; Secretary, Miss Thelma Cayard, Algiers; Treasurer, Miss Bessie Wells, Lake Charles; Junior League Superintendent, Mrs. J. M. Henry, Ruston.

The new President intends to have State departmental officers appointed, and has named H. L. Johns of Baton Rouge as Fourth Department Superintendent.

Extension work in the seven districts and a vigorous campaign to collect the African Special missionary money will feature the year's program. A cabinet meeting will be held in Lake Charles early in September.

Baton Rouge, La. H. L. JOHNS.

It is impossible for that man to despair who remembers that his Helper is Omnipotent.—Jeremy Taylor.

SENSATION OF THE YEAR IN MEDICINE NOW ON SALE.

Calotabs, the New Calomel Tablet That Does Not Gripe, Nauseate Nor Salivate, Proves an Interesting Surprise to Druggists.

The horrors of Saturday night Calomel-taking are a thing of the past. According to druggists, the new de-nauseated calomel tablet is a grand success, the triumph of modern pharmacy. Not the slightest danger or unpleasantness attends its use and yet it exhibits all of the liver-cleansing qualities of the old-style calomel.

There can be no doubt that calomel is the most valuable and universally useful of all medicines and now that its objectionable qualities have been removed its popularity will have no bounds. One tablet on the tongue at bedtime, a swallow of water, no taste or unpleasantness whatever. The next morning you are feeling fine, liver clean, splendid appetite. Eat what you please—no danger. In ordering the new de-nauseated calomel tablets ask for "Calotabs." Sold only in original and sealed packages containing twenty doses, price thirty-five cents. Your druggist has authority to refund your money if you are not perfectly delighted with Calotabs.—Adv.

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4122 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1548 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Ligon

A GREAT MEETING.

Dear Mr. Editor: We closed a meeting last week on the Greensburg work with Brother Henry, the pastor. This was a great meeting. More than 300 persons were either converted or reclaimed in the revival. Two young men, as fine young fellows as could be found in the State, gave themselves to the ministry. One of these is already an upper classman at the Southern Methodist University, and the other will, I feel sure, present himself to the Conference, finally, with a college degree. Twenty or thirty family altars were erected. To God and our King be the glory!

We are to begin the Bluff Creek camp meeting to-morrow night. All indications point to a great meeting.

HENRY T. YOUNG.

Jena, La., August 3.

SELF-POISONING.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Sardis Dist.—Third Round.

Eudora, at Lake Cormorant, Aug. 10.
Olive Branch, at Center Hill, Aug. 11, 12.
Crenshaw, at Darling, Aug. 15.
Pleasant Hill, at Baker's Chapel, Aug. 18, 19.
Eureka, at Pisgah, Aug. 25.
Charleston, Aug. 26.

J. H. HOLDER, P. E.

Greenville Dist.—Third Round.

Gunnison, at Gunnison, Aug. 12, 13.
Rosedale, at Rosedale, Aug. 19, 20.
Clarksdale, Aug. 26, 27.
Benoit, at Winterville, a.m., Sept. 2, 3.
Glen Allen, at Avon, p.m., Sept. 2, 3.

V. C. CURTIS, P. E.

Holly Springs Dist.—Third Round.

Holly Springs, preaching, Aug. 12.
Taylor, at Forest Hill, Aug. 18, 19.
Oxford, Aug. 19, 20.
Ashland, at Union Hill, Aug. 25, 26.

More than half of the district is making a new record. There must be a reason. Will not the stewards and pastors look for that reason?

JAMES H. FELTS, P. E.

Winona Dist.—Third Round.

Lambert, at Marks, Aug. 11, 12.
Tutwiler, at Mattson, Aug. 18, 19.
Webb, at Sumner, Aug. 19, 20.
Drew, at Sandy Bayou, Aug. 25, 26.
Rulevilie, at Rnleville, Aug. 26, 27.
Dublin, at Parchman, Sept. 1, 2.
Valley Mission, at Fairview, Sept. 8, 9.
Minter City, Sept. 15, 16.
Schlater, Sept. 16, 17.

L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Third Round.

Houlka, at Van Vleet, Aug. 11, 12.
Buena Vista, at Boone Chapel, Aug. 18, 19.
Montpelier, at Woodland, Aug. 19, 20.
Smithville, at Smithville, Aug. 25, 26.
Greenwood Springs, at Friendship, Sept. 1, 2.
District Conference, at Amory, June 19-21.

T. H. LIPSCOMB, P. E.

Corinth Dist.—Third Round.

New Albany Ct., at Mt. Olivet, Aug. 11, 12.
Ripley Ct., Aug. 18, 19.
Booneville Station, Aug. 21.
Iuka Ct., at Salem, Aug. 23.
Silver Springs, at Paul's Chapel, Aug. 25, 26.
Burnsville, at Burnsville, Aug. 28.

The Corinth District Conference will be held at Rienzi June 19, 21.

T. H. DORSEY, P. E.

Durant Dist.—Third Round.

Poplar Creek charge, at Poplar Springs, Aug. 11, 12.
Kilmichael charge, at Tomnolen, Aug. 12, 13.
Bellefontaine Ct., at South Union, Aug. 14.
Slate Springs Ct., at New Hope, Aug. 15.
Eupora and Maben, at Maben, Aug. 18, 19.
Mathiston Ct., at Providence, Aug. 24.
Black Hawk Ct., at Poplar Springs, Aug. 25, 26.
Acona, Aug. 30.

W. W. MITCHELL, P. E.

Columbus Dist.—Third Round.

Mashulaville Cir., at Middleton, Aug. 11, 12.
Cedar Bluff Cir., at Pearson's, Aug. 14.
Sturgis Cir., at Mt. Airy, Aug. 16.
Brooksville, at New Bethel, Aug. 18, 19.
Mayhew Cir., at Lebanon, Aug. 21.
West Point, Aug. 26, 27.

W. W. WOOLLARD, P. E.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.—Adv.

AS GOD SEES IT.

As we see death, it means decay, removal, absence—things which we do not prize. But as God sees death, He beholds something really precious to Him, and, we may justly infer, precious to us, for whatever is against us cannot be precious to our Father. We are looking on the wrong side of the tapestry, where all is tangle and confusion. God sees the right side, where the design is intelligent and the colors are harmonious. We stand in the dark, believing and hoping: God is in the light, seeing and knowing.—A. C. Dixon.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited, or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three week's treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 17-E, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please Write Distinctly)—Adv.

God dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness become more complete.—R. W. Dale.

DEFECTIVE CHILDREN

Carefully developed, both mentally and physically. Dr. G. C. Savage, President of Southern Medical Association, said: "I deem Mrs. Nelson the foremost educator of deficient children on this continent." Students limited to 15. Write for information.

BRISTOL-NELSON SCHOOL
Murfreesboro, Tenn.

Virginia, Danville.
Randolph-Macon Institute FOR GIRLS. Limited to 100. College preparatory and special courses for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A.M., Principal, Box C.

THE ATHENS SCHOOL OF THE UNIVERSITY OF CHATTANOOGA

An institution with an enviable record and inspiring traditions. Beautiful and healthful location. Eight well equipped buildings; good laboratories. Strong faculty. Modern courses offered in High School, Junior College, Agriculture, Commercial, Normal, Piano, Voice, Violin, Fine Arts, Domestic Science, Domestic Art, and Expression. Expenses modest. Work for limited number of boys on experiment farm. Co-Educational. For illustrated bulletin, catalog, or direct information, write DEAN RICHARD M. MILLARD, A.M., B.D., Athens, Tenn.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

GIRLS! MAKE A BEAUTY LOTION WITH LEMONS

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from
SHUPTRINE COMPANY, SAVANNAH, GA.

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron Pills taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron Pills are the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

UNCHANGEABLE TO THE LAST.

A dour old Scot upon his deathbed was informed by his wife that the minister was coming to pray with him. "I dinna want anybody tae pray wi' me," said he. "Well, then, he'll speak words of comfort tae ye." "I don't want tae hear words of comfort," said the intractable Northcountryman. "What do you want, then?" asked his wife. "I want," was the characteristic reply, "I want tae argue."—Arch. Alexander.

Postage Rates on Letters, Post Cards and Printed Matter To and From the United States Expeditionary Forces in Europe.

Office of the Postmaster General,
Washington, June 18, 1917.

Postmasters are informed that letters, post cards and printed matter originating in the United States or any of its possessions for transmission to the United States Expeditionary Forces in Europe are subject to the United States domestic classification, condition and rates of postage, and that letters, post cards and printed matter originating with such forces for transmission to the United States or its possessions are likewise subject to domestic classification, conditions and rates of postage, except as modified by the provisions covering letters indorsed "soldier's letter" and contained in Section 406, Postal Laws and Regulations.

No other than United States postage stamps are valid for prepayment of postage on matter herein described.

Mail addressed to members of the Expeditionary Forces should bear the complete designation of the division, regiment, company and organization to which the addressee belongs, as well as the name and address of the sender, and be fully prepaid by postage stamps affixed. Patrons should be instructed under no circumstances to attempt to designate on the addressed envelope the location of the unit. The correct manner of addressing such a letter would be as follows:

Return to
Mrs. John Smith
— Blank St.
New York City.

Stamp

JOHN SMITH, JR.,
Co. X, — Infantry,
American Expeditionary Forces.

Postmasters shall forward all mail matter addressed "American Expeditionary Forces" to New York.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Winnsboro, at Boeuf Prairie, revival, Aug. 7 to 12.
Brooklyn, revival, Aug. 14, 15.
Farmerville, at Marion, Aug. 18, 19.
Calhoun, at D'Arbonne, revival, Aug. 21.
Columbia, at Grayson, Aug. 25, 26.
Ouachita Mission, Aug. 27.
Richland, Sept. 1, 2.
Rayville, p. m., Sept. 2.
ALBERT S. LUTZ, P. E.

Lafayette Dist.—Third Round.

Abbeville, Aug. 12.
Lake Charles, 11 a. m., Aug. 19.
Lake Arthur, at Bell City, 8 p. m., Aug. 19.
Melville, at Palmetto, 8 p. m., Aug. 26.
Houma, 8 p. m., Aug. 30.
Lafourche, at Bourg, 8 p. m., Aug. 31.
Lockport, at Raceland, Sept. 2.
HARRY W. MAY, P. E.

Alexandria Dist.—Third Round.

Elizabeth, Aug. 12.
Natchitoches, Aug. 14.
Pollock, at Zion, Aug. 18, 19.
Lecompte and Cheneyville, at L., Aug. 21.
Jena and Jonensville, at Jena, Aug. 22.
Trout and Goodpine, at Trout, Aug. 23.
Selma and Rochelle, at Fellowship, Aug. 25, 26.
Fullerton, Aug. 27.
Alexandria, Sept. 3.
BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.

Baker, at Deerford, Sat., Aug. 11.
Wilson, at W., Sat., Aug. 18.
Zachary, at Ethel, Mon., Aug. 20.
Greensburg, at Pine Hill, Fri., Aug. 24.
Olive Branch, at Oak Grove, Sat., Aug. 25.
H. W. BOWMAN, P. E.

Ruston Dist.—Third Round.

Gibsland, Aug. 12.
Jonesboro, Aug. 15.
Bienville, Aug. 19.
Elmore, Aug. 24.
Sibley, Aug. 26.
Minden, Aug. 26.
Cotton Valley, Aug. 31.
Haynesville, Sept. 2.
Athens, Sept. 9.
Homer, Sept. 9.
Arcadia, Sept. 10.
J. M. HENRY, P. E.

Shreveport Dist.—Third Round.

Anacoco, at Neame, Aug. 11, 12.
Pelican, at Bethel, Aug. 18, 19.
Leesville, p.m., Aug. 22.
South Mansfield, at Ebenezer, p.m., Aug. 26.
Mansfield, p.m., Aug. 26.
Belcher, at Dixie, Sept. 2, 3.
Ida, at Ida, Sept. 9.
Pleasant Hill, at Beulah, Sept. 15, 16.
Mooringsport, Sept. 23.
C. D. ATKINSON, P. E.

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Raleigh, at Boykin, Aug. 10.
Trenton, at New Prospect, Aug. 11, 12.
Clarksburg, at Lodebar, Aug. 15.
Shiloh, at Forest Hill, Aug. 16.
Rose Hill, at Hopewell, Aug. 21.
Walnut Grove, at Pine Grove, Aug. 23.
Carthage, at Rocky Point, Aug. 24.
Harperville, and Lena, at Lena, Aug. 25, 26.
W. L. LINFIELD, P. E.

We must long to be better men, would we know how good God is.—Bishop Huntington.

Real difficulties are the best cure for imaginary ones; because God helps us in the real ones, and makes us ashamed of the others.—Canadian Churchman.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, Donaldsonville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

We can no longer speak of a bourne from whence no traveler returns. The middle wall of partition has been broken down, and the boundary line become but an invisible line, by the resurrection of Christ.—Benj. B. Warfield.

-: THE :-

Fitzgerald and Clarke School for Boys

TULLAHOMA, TENN.

Location 1070 feet above sea level. Modern equipment. Faculty consists of men of Scholarship and Christian Character. Our prices are reasonable, so that a man of moderate means can educate his boy.

Your Boy's success depends on his education. Give him a chance.

WRITE FOR CATALOG ADDRESS BOX 226

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans, and disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

Holy Bible
Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE SCARRITT BIBLE AND TRAINING SCHOOL.

Commencement Events.

Mrs. H. R. Jackson.

On this, the twenty-fifth anniversary of the Scarritt Bible and Training School it was most fitting that the exercises should commence with a pageant showing forth the work accomplished in these years of constant effort in the Master's service. Friday, May 11, was a rarely beautiful spring day—one that seemed made to order for the purpose of celebrating the Silver Anniversary out of doors. Miss Edna Lee Booker, of California, had prepared a pageant called "The Spirit of Scarritt," and dainty programs in white and silver were ready to be distributed to the audience. The lawn on the east side, being about four feet above the tennis court, presented a natural stage, beautifully arranged as a woodland scene in which the dainty drapery of the young ladies created an animated flower garden. The "spirit of Scarritt" was well represented by Mrs. Grace Driver in a flowing robe of white and green, the school colors emblematic of purity and perennial youth. The heralds were attractively attired in rose-colored cloaks and caps.

The Prologue gave a short history of the school and this was followed by a representation of the school life, beginning with the seniors welcoming their "dear juniors" at the station; then the domestic life was represented by the wheel song, telling of the "system of great merit" originated by Miss Billingsley. All phases of the work engaged in by the students, and the school curriculum were personated in a charming and skilful manner. The costumes of many lands displayed knowledge of foreign customs and rendered the scene gay with vivid colors. The stately Chinese mandarin and Korean lady and child were strong contrasts to the mountain maid and Zulu belle. Miss Sue Mann well represented "the heathen in (her) blindness," which the sweet "spirit of Scarritt" changed to light and joy. Not the least attractive feature was the pretty Blue Birds and Camp-fire girls of Institutional church representing the field work of the students. The Westport High School orchestra, directed by Mrs. Hedges, furnished music for the occasion. The audience was large and most gratifyingly appreciative. Much credit and thanks are due Miss Anna McCoy Francis who so ably counseled and assisted the gifted author and assistants. The conclusion of this long-to-be remembered afternoon was the Ivy Planting and Alma Mater song.

Sunday was bright and the usual Commencement sermon was preached by Rev. C. N. Clark, of Troost Avenue Church. Kind friends had as usual made Melrose Church bright with flowers to honor the graduates. As Bishop Hendrix was not at home, the afternoon communion service which he makes so solemnly beautiful and sacred, was not held—much to the disappointment of the Scarritt seniors who claim him as spiritual father and "our Bishop." Miss Gibson conducted the closing vesper service wherein several former students testified to the influence of the school upon their lives. Miss Mattie Anderson, deaconess; Miss Bess Combs, missionary at home from China, and Miss Raffo who will sail for China in August, all told of their gratitude and love for their Alma Mater, their main thought being that "the passing years but add to our love for the dear Training School home."

Monday being Alumnae Day the Silver celebration was beautifully continued. After the business session in the parlors, an audience assembled in the chapel for the regular program. Miss Scott, the President of the Alumnae Association, presided. Mrs. Hargrove gave one of her inimitable Bible lessons on "Heroic Womanhood," followed by Miss Scott in a brief tribute to her Alma Mater and a poem to "our own Miss Gibson." Miss Combs read numerous letters bearing loving messages and congratulation from Scarritt's daughters in various fields of work. The strong note in all these was a tribute to the principal, Miss Gibson, who had been the color-bearer of the white cross for twenty-five years. Rev. J. F. Caskey spoke on the theme: "What Miss Gibson Has Meant to the Church Work;" then Mrs. Owen told what Miss Gibson had meant to Melrose Church and this community, which she did in her own gracious way, giving just tribute to the one we all "delight to honor." After a violin and piano musical selection by two children representing the second generation of Scarritt as grandchildren, Miss Scott had a small table brought forward and requested Miss Gibson to come to the chancel where she presented her with a silver sandwich plate from some of the Scarritt nurses; then Miss Shaffer presented a small velvet case containing a silver tablet on which was engraved a picture of the school, and dates commemorative of the years of consecrated service. This was a token of love from the sixty members of the Alumnae who had met at the recent session of the Woman's Missionary Council in New Orleans. After this, Miss Scott uncovered the table and displayed three hundred silver dollars which, with faltering voice and moist eyes, she presented to Miss Gibson as a love gift from her loyal daughters. Only our own Miss Gibson's wonderful poise could have stood the test of all this gratitude and love so freely poured forth to do her honor, and even she could not altogether keep the tears out of her voice as she responded in a short appreciation. How beautiful it was thus to "bring flowers to the living" when she could feel the throb of the warmly beating hearts of those whom her prayers and holy living had upheld and influenced for years!

When the formal program had closed, and congratulations were over, all were invited to the parlors where an immense cake decorated with shamrock leaves occupied the center of a round table, and Miss Gibson was requested to cut it and distribute to her friends. The president of the junior class, with her assistants, refreshed the guests with fruit punch. The only shadow on the occasion was the absence of two whose personality and service have meant so much to this institution: Miss Belle H. Bennett, in whose great heart God planted the seed thought which has grown into the school, and Bishop Hendrix, the President of its Board of Trustees and its adviser throughout the years.

On Tuesday night, May 15, the chapel looked beautiful in flowers and palms, and never did a fairer, sweeter or more lovely class assemble to receive their diplomas, or to listen to the inspiring message given by Bishop Hendrix, which they will hear with them as "precious seed" to scatter in their fields of labor.

Having thus celebrated the Silver Anniversary of the School, and the Commencement exercises, the Alumnae and Faculty, look forward toward a still fairer future, with the school motto as their watchword:

"Attempt great things for God—
Expect great things from God."

CALLED HOME.

Word reached us a few days ago of the passing away of Miss Helen Lee Richardson, of McTyeire School, Shanghai, China. No particulars were given except that tonsilitis was the malady to which she succumbed, passing from her earthly home to her heavenly one where she is at rest from her "labors abundant."

Miss Richardson was born in 1864, on Bayou Teche, La., but afterwards moved with her parents to Missouri. The Woman's Board accepted her for work in China in 1889, and, after attending the Training School in Chicago for one year, she left San Francisco on September 4, reaching Shanghai on October 9, 1890. Her first four years in China were spent in the Clopton School. Since then her work has been in the McTyeire School, and only eternity will reveal the strength and beauty of the work she wrought among her beloved Chinese.

Such a life as hers cannot easily be replaced, for truly Christ was "all, and in all" to her, and not only the girls and young women who came under the influence of her consecrated life "will rise up and call her blessed," but officials and men from every walk in life will hasten to pay their tribute. She was "fruitful in good works" and "increased in the knowledge of God" daily, and thus was enabled to wield a mighty influence for God in China. We cannot estimate the loss which her going home will cause!

Her one desire was "to know Him and the power of his resurrection," and now her body is "fashioned like unto his glorious body" and her "patience of hope" is at last realized, for she no longer waits for the Son but is at home with Him in heaven.

Parasitic Germs

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers,

SHUPTRINE COMPANY, SAVANNAH, GA

To be a Christian is to obey Christ, no matter how you feel.—Henry Ward Beecher.

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Powers of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Saner, a Boston Physician who has studied widely both in this country and Great European Medical Institutions when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. E. Saner, is one of the newer organic iron compounds. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

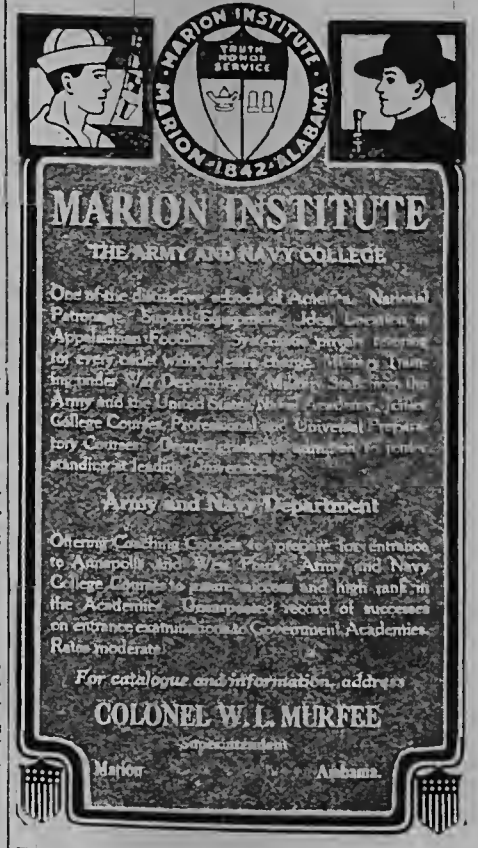
FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

RANDOLPH-MACON ACADEMY

For Boys **Bedford, Va.**

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms, $300 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal



Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

From the Field

Homewood, Miss.

Dear Brother Meek: I have just closed my meeting at Homewood, Miss. Brother J. M. Corley assisted and gave me splendid help. We were well organized and ready for the meeting. We owe much to our great Sunday school, as nearly all the new members came from it. There were 51 accessions to the Church. We have a fine Sunday school of 130 pupils. Mr. W. M. Tadlock is our very efficient superintendent. We have a class of nine in this school taking the teacher-training course, which adds much to the spirituality of the church. Brother Corley is good help in a meeting. He never tires. We are happy out here, but the people of this section are hard run financially.—M. L. White, P. C.

Vaughan Charge.

Dear Brother Meek: We closed our revival services at New Hope Church last Sunday. We were assisted by Brother J. H. Bell, one of the Evangelists of the North Mississippi Conference, and his singer, Brother Paul Templeton, of Meridian, Miss. Brother Bell is a good gospel preacher. He "cries aloud and spares not." Sin in all forms is rebuked. His methods are plain. Thus he gives the Holy Spirit a chance to do His work. Brother Paul Templeton with his splendid voice brought the gospel to us in song. These brethren are mighty men of God and would do any church good. We were so glad to have them with us. We had a good meeting, and we think the work done will abide. Quite a number gave testimony to the blessings that came to their hearts. A number believed to their salvation. Some who had never prayed in public prayed aloud and some family altars were erected. We "praise God from whom all blessings flow."—R. E. Rutledge, P. C.

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve-force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerveforce, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions, which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

AN INTERESTING BIRTH-DAY CELEBRATION.

On July 19, Brother Aaron Spain, familialy known as "Uncle A.," celebrated his 80th birthday, in the midst of quite a concourse of relatives and friends. The affair, which was in the nature of a surprise to the honoree, was planned and perfectly carried out by his three daughters, the only surviving members of a family of eight children. Brother Spain is one of the founders of Oak Grove Church (Methodist) on the Booneville Circuit, where a meeting was being conducted by Brother T. H. Dorsey, for the pastor, Brother J. D. Boggs. After the 11 o'clock service, a large number of relatives and friends repaired to a neighboring Baptist Church, where there is a perennial spring of unusually fine water. Here, under the spreading boughs of sturdy oaks, suggestive of the rugged strength of Brother Spain, was spread such a repast as one rarely sees—it would have been graded perfect in quantity, quality and preparation, by any Committee on Domestic Science or Culinary Art. It is well no tables were used; they would not merely have groaned—they would have staggered beneath their burdens of good things; the bare mention of which, Meek, would set even an Editor's mouth to watering. About 100 partook of this feast for the physical man, which was a fitting supplement to the splendid, helpful sermon, full of spiritual food, with which we had just been uplifted and edified by Brother Dorsey.

All present were in their happiest mood, each heart delighting to do honor to this fine citizen, splendid Christian, and true man, for these three phases epitomize the character of Brother Spain. Born in the rugged, pioneer days of the South's history, he boasts not the education of colleges and schools; but by self-training, close observation and right, progressive living, he has grown broad, robust and strong with his eighty years; and is to-day as clear of mental vision, as sound in judgment and keenly alive to all that is best in Christianity and citizenship, as if the sun of his life were standing at its noon-day meridian. He is an octogenarian only in ripeness of wisdom, fullness of experience, and richness of character; otherwise the years have failed to exact their full toll at his hands.

As a Confederate soldier, he made an enviable record in the defense of his country's cause; as a Christian citizen through the half-century since that unfortunate struggle, he has scored high in all that makes for the best advancement of the home, the community, and the State. His fine native ability and rich store of "common sense," combined with a physical energy and industry which make him at eighty the wonder of all who know him, have rendered him through these years one of the leading spirits of his county. The years have not outrun him, but he has kept pace with all their development, in the application of scientific knowledge and methods to farming, road-making and the other practical affairs of life.

He projected and personally helped to build the first good road—in the modern acceptance of that term—in Prentiss County; advocating such progressive enterprises when younger men opposed and fought the movement. Unassuming and modest, by virtue of his simple faith in God, kindly disposition and Christian integrity, he is a leader among his fellow-men.

For fifty years and more, he has been a faithful, liberal steward in the Methodist Church. The neat, attractive church building at Oak Grove, is the offspring of his love, to the Church of his choice.

May many more years be added to this useful life; and may God continue to bless the country with men of his type!

J. M. WYATT.

Booneville, Miss., July 28, 1917.

OLD FALSE TEETH

I pay from $1.00 to $5.00 per set in any condition, broken parts in proportion. Brackney Refining Co., 226 W. Chestnut St., Louisville, Ky.

DR TICHENOR'S ANTISEPTIC FOR SORE AND TIRED FEET

L&N Take the LOUISVILLE & NASHVILLE RAILROAD ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES

—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10

Kingsland, Tex. . $23.30 Alpine, Tex. . $36.40

Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA

Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.

$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

Write for Booklet on the Wonders of the "Apache Trail" of Arizona

Big Bold Ones And Little Sneaky Ones---They're all Just Mosquitoes to Sweet Dreams.

The big, the bold, the sneaky, the small—they're all just mosquitoes to Sweet Dreams.

Sweet Dreams is a mosquito remedy made for the purpose of keeping mosquitoes off, and it does this unfailingly.

Wagons and boats have carried Sweet Dreams even beyond where the railroads stop. So no matter where you live, your dealer has Sweet Dreams.

And Sweet Dreams awaits your personal test.

Every store, every town.

BREWADA COLLEGE

Standard Four-Year College Courses Leading to A. B. and B. S. Degrees

Every possible advantage in Piano, Voice, Expression, Art, Cooking and Sewing with Diploma upon completion of Four Years' College work.

FOUR-YEAR PREPARATORY SCHOOL FITS FOR FRESHMAN CLASS

Board, Tuition, Laundry and Incidentals, Per Year, $225

BREWADA, MISS. J. F. COURTISS, Pres.

Emory University

ATLANTA, GEORGIA

The Graduate School offers courses in Arts and Sciences leading to the degrees of A. M. and Ph. D.

The College of Liberal Arts offers courses in Arts and Sciences leading to the degrees of A. B. and B. S.

The Medical College of the South offers four-year courses leading to the degree of M. D.

The Law School offers three-year courses leading to the degree of LL. B.

The Library contains more than 70,000 volumes.

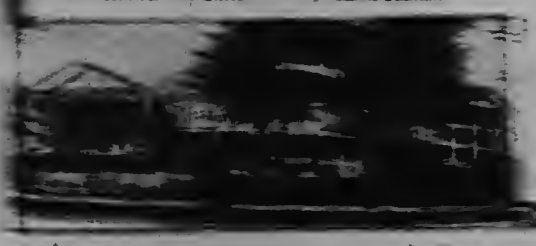
For Bulletins and Special Information address

WALTER M. WILLIAMS, Registrar, Emory University, Ga.

MARION COLLEGE AND CONSERVATORY OF MUSIC

JOHN W. ABERCROMBIE, President

WESTERN WASHINGTON COLLEGE



TRINITY COLLEGE

DURHAM, N. C.

Trinity College is a chartered institution of learning established by the North Carolina Conference of the Methodist Episcopal Church, South. It is co-educational in all departments. Graduate courses in all departments. Schools of Pharmacy, Engineering, Law, Religious Education, Music, Art, Expression, Business, Journalism, Home Economics, Physical Education, Secretarial Training, Teacher Training, Library Training, Public Speaking, Dramatic Art, Physical Culture, Athletics, Military Training.

For catalogue and other information address

W. P. FEW, President.

MILLSAPS COLLEGE

J. T. WATKINS, President, Jackson, Miss.

MILLSAPS PREPARATORY SCHOOL

MILLSAPS DAY SCHOOL

TWENTY-SIXTH SESSION BEGINS SEPTEMBER 17, 1917

For catalogue and other information address

J. REESE LIN, Secy., Jackson, Miss.

Send for Daughter

Blackstone College for Girls

EXPENSES

For Catalog Address Rev. Jas. Cannon, Jr., A. M., Pres. Blackstone, Va.

Exchange Your Liberty Bonds

For a LIFE ANNUITY BOND

of the Board of Church Extension

Higher interest rate—larger income—more than taxes—lowest court costs—safest of all

Income Safe, Regular and Certain

The entire resources of the Board—endowment of the General Conference and investments in the State of Kentucky—pledged to the payment of the annuities. Impossible for any annuitant to suffer loss of principal or interest.

The Rate Varies With the Age of the Annuitant

The older the person the higher the rate

$5,000 LIFE ANNUITY BOND

Will pay annuity of $350.00 while one annuitant lives; then $250.00 to the survivor. Rate varies from $440.00 to $210.00 per year according to age of annuitant.

Address W. F. McMurry, Corresponding Secretary Board of Church Extension of the Methodist Episcopal Church, South, 111 Fourth Avenue, Louisville, Kentucky.

MASSEY SCHOOL FOR BOYS

PULASKI, TENNESSEE

About 80 Pupils. 4 A. Masters.

"Massey" is not a name, but a spirit. Founded by T. T. Alexander, Pulaski, Tenn., Christmas, 1907.

"Massey" is the abiding memory of Dr. Wm. D. Massey, for many years Professor of Mathematics, Vanderbilt University, Nashville, Tenn.

"Massey" is my nickname. Dr. W. D. Massey, a Christian gentleman and Methodist layman, his widow, Willis Penny Massey, Methodist Church, South.

Conducted on Christian principles. Boys taught to work. Parents and Pulaski Methodist Church co-operate in every way to make Massey a Christian home. Write for catalogue and other information to

W. M. MASSEY, Pulaski,
Principal. Tennessee.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3208.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 16, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

LET PARENTS GIVE ATTENTION.

The disclosure made by Prof. James H. Lueba, of Bryn Mawr College, in his book, "The Belief in God and Immortality," concerning the religious views of eminent scholars and teachers (made after a careful investigation) has attracted considerable attention and provoked a good deal of discussion. Not so much, however, has been said concerning the equally important revelation respecting the influence that some educational institutions are exercising upon the religious faith of their students. We venture to quote from a current magazine the following summary of Prof. Lueba's inquiries and findings concerning this momentous matter:

"Two of these investigations were with college students, the first group represented by 927 replies from 289 men and 638 women, located in nine representative colleges and one normal school. These people were from eighteen to twenty-one years of age. The questions put to them were:

"1. Do you think of God as a personal or impersonal being? 2. What difference do you make between a personal and impersonal being? 3. Describe as fully as you can how, under what image, or images, you think of God—distinguish here between what in your description is for you merely an image, and what is the reality. 4. What difference would the non-existence of God make in your daily life? (p. 187).

"The answers were returned signed or unsigned at the pleasure of the writers. Most interesting variations in the replies are given in excerpts in the chapter, but the tabulation of conclusions showed that 31 per cent of the men and 11 per cent of the women conceive of God as impersonal; if doubtful replies be added to these figures, the percentages will be 40.5 per cent for men, and 15.7 per cent for women. * * *

"The second investigation is a study exclusively of belief in immortality in one representative American college of high grade, **whose students represent affiliations among all the important Protestant denominations and a few Roman Catholics.** Here, the most striking result is the high percentage of believers in the lower classes, and the relatively high percentage of disbiievers in the higher classes. Only 15 per cent of the Freshmen reject immortality, while 32 per cent of the Juniors have given it up." (Prof. Lueba, who conducted this investigation, is not a sectarian, but is himself a "liberal;" his object was not to aid the cause of orthodoxy or Christian education.)

The students mentioned above as being affiliated with Protestant religious denominations, and probably from Christian homes, as they are seen in such an atmosphere with their faith in God and immortality dwindling away, certainly present a pathetic spectacle. Truly there is in this day no more important question for Christian parents than that of where to educate their sons and daughters. AND WE DO NOT HESITATE TO AFFIRM THAT THE SAFEST PLACE FOR THEM IS IN OUR OWN CHURCH SCHOOLS.

It may not be amiss, in this connection, to mention by name the educational institutions of our Church in Mississippi and Louisiana, which we heartily commend to our people. They are: Grenada College, Grenada, Miss.; Millsaps College, Jackson, Miss.; Whitworth College, Brookhaven, Miss.; Port Gibson Female College, Port Gibson, Miss.; Mississippi Conference Training School, Montrose, Miss.; Seashore Campground Training School, Biloxi, Miss; Centenary College of Louisiana, Shreveport, La., and Mansfield College for Young Ladies, Mansfield, La. Besides these, there are our two Universities in Atlanta and Dallas, Mississippi being in the patronizing territory of the former, and Louisiana of the latter.

A SIGNIFICANT EXPRESSION.

"Honoring the Holy Spirit," was an expression frequently upon the lips of Methodist preachers two or three decades ago—by which they meant that a due regard must be had for the deity of this Third Person of the Trinity and the need of his leadership and assistance in Christian growth and effort. The fact that this expression is not so much heard among us now may help to explain why there are not more penitents at the altars of our churches and more earnest seekers after high attainments in grace in our congregations. The Holy Spirit does not, as a rule, thrust his co-operation upon people, but manifests his power most where the need of his aid is felt and his presence and help are earnestly sought. He may be resisted or neglected until he largely withdraws himself from men and women and leaves them to struggle and toil in their own puny strength.

Nothing is more outstanding in the farewell messages of our Lord to his disciples than the emphasis he put upon the coming of the Holy Ghost after his departure and the importance of his mission. "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." (John 14: 16, 17...."But the Comforter, which is the Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26)....."Nevertheless, I tell you the truth: it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come he will reprove the world of sin, of righteousness, and of judgment. * * * I have yet many things to say unto you but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." (John 16:7, 8, 13.)

The first disciples, notwithstanding their years of training at the Master's hands, were not adjudged fit for the tasks that lay before them until after Pentecost; and all through the Book of Acts we see them moving and laboring under the conscious direction of the Holy Spirit. Are the privileges of believers less in this day? May we not -at least still have a realizable empowerment and guidance by this great Executive of the Godhead?

Glibly we recite in our temples of worship on the holy Sabbath: "I believe in the Holy Ghost." is it really true that you do, as the Scriptures set forth his nature and work? This is a question that many of us would do well to meditate upon prayerfully and searchingly.

"THE PERSONALITY OF GOD"—AN ILLUMINATING DISCUSSION.

The July number of the Biblical Review Quarterly, a periodical published by the Bible Teachers' Training School, of New York City, contains the first part of a production, entitled "The Personality of God," from the pen of Dr. James H. Snowden, Professor of Systematic Theology in the Western Theological Seminary, Pittsburgh, Penn., which we consider the most illuminating article that we have seen in any review in a long while. It scarcely needs to be said that the theme of this discussion is one of the most important in the whole realm of religious truth—indeed, it is doubtful whether there is another single subject that is so basal and so far-reaching in its significance as this. The fact is, there can be no religion worthy of the name if God is not a personal being. We remember hearing Dr. Calkins, the well known missionary, declare in a very able lecture in New Orleans, a couple of years ago, that the most distinguishing characteristic between Christianity and the great heathen faiths is that the former teaches that there is a personal God, whil the latter teach that there is not. Herein, he affirmed, lies the root difference between the religion of Christ and the larger cheerless, degrading false religions of the world.

Touching upon the importance of this doctrine of a personal God in the introduction of his paper, Dr. Snowden says: "The question is one of fundamental importance. Our answer to it will frame our conception of God, of his character and worth and relation to the world; shape our views of the universe; determine the reality and worth of our own personality; measure all our values; decide character, and destiny; and underlie all our psychology, ethics, economics, sociology, politics, science, philosophy, and religion. * * * Decide it negatively, and everything goes down in the market; not an acre of ground or a steel beam, much more not a human soul, will be worth as much as before. Decide it affirmatively, and everything goes up in value; all our goods will be enhanced and human life will be enormously raised in rank and crowned with permanent worth. The question is now a burning one in our popular thought and life and has got out into the street and market, and more and more it will shape and color our character and conduct and whole civilization."

Dr. Snowden's argument to prove the personality of God, as far we have read it, is a strikingly brilliant one. He starts out by showing that man

(Continued on Fourth Page)

CLARKE ON DARWINISM.

[illegible]

[illegible]

[illegible]

tho old veteran was quite notable. That a man of his age should stand and speak with voice power sufficient to fill the whole building was frequently remarked upon.

My letter has outgrown itself, and should close. The Louisianians present are Rev. C. V. Breithaupt, Miss Nell Richardson, Rev. H. N. Brown, Mr. Cantrell, of Houma, myself, and one or two others. JOHN F. FOSTER.

Lake Junaluska, N. C., Aug. 2, 1917.

SOME OBSERVATIONS.

They tell us that one extreme follows another, and I have come to believe that there is a good deal of truth in that observation.

Some twenty-five years ago I was admitted on trial into the traveling connection in the Louisiana Annual Conference. At that time, or thereabouts, a considerable wave of connectionalism had set in and it continued to rise and swell until it had well-nigh overwhelmed the Conference—so that the Conference meant little besides routine work and connectional celebrations. Year after year, it would roll in, in mighty swells until the Conference was like the pebble on the beach—it was under and lost sight of. And still it would come, more and more, until it became hashed and re-hashed, and warmed over, and often served cold, which produced a degree of surfeiting and nausea; so that many found it convenient to be absent at the evening meetings, while others went because they had no other place to go to while the time away.

I am devoutly thankful that that day is over, and that there is every reason to believe that from now on the connectional phase of our Conference will be kept within bounds and in its proper channel. But, with the swing of the pendulum, we are faced with another possible extreme in the evangelistic phase introduced at our last Conference. I am in hearty accord with the evangelical move, but I seriously object to the evangelist phase of it. I see in this phase of the movement an objectionable feature, though possibly less so than the former practice—one by which we cannot possibly attain the greatest good that should be desired from our Conference sessions. That can only be secured by a co-operative work of the Conference body in the development of the powers and ability of its own men.

Therefore, there are several facts to be considered. The first of these is the preacher. I have always believed it unwise, not to say hurtful to the Church and the preacher for the Conference to ignore and set aside its own forces in the preaching phase of its sessions, having that work done by some person or persons from without. I will mention but two of the natural and certain results: the first of these is the impression made on the congregation and the Church that we have no one in our own ranks capable of measuring up to such an occasion, thereby our own ministers are belittled, and, to a degree, brought into contempt. The fact that we are connectional does not avert this conclusion, nor remove the reproach. True, we are connectional, but a Conference without an individuality is something truly to be deplored.

The second result is the stultification and disapproval of our own men, which is an out and out injustice to them, and a veiled contempt for their ability and powers. There is no question but that there has been a public sentiment created by this policy that will be hard to overcome. However, it must be overcome to save the honor of the Conference and redress the men for the hurt they have already sustained. It is my honest opinion that our loss for the past quarter of a century has been very great, owing to the policy of setting aside our young men, and using almost exclusively the connectional or the Conference D.D.'s. It is my observation that neither of these always stand for force and ability to preach the Gospel and instruct the Church in the doctrines as interpreted by our standards. I have, on occasions, heard these exponents of the Gospel, when I have gone out with the mental soliloquy, "Well, if that is the Gospel and the doctrine of the Church, I have read the Bible and the standards amiss.

What I plead for is the development of our young preachers. And right here before an Annual Conference is the time and place to give them a much needed impetus. You may say what you will, but you cannot eliminate that natural and praise-worthy ambition to be honored and trusted to do something worth while and be accounted capable of filling a larger place occasionally, without the risk of destroying the very best in the man.

For a young man to go up to Conference with a sense of the fact that he might possibly be put up to preach, would be a very great incentive to him to apply himself and be prepared for the occasion, should it arise.

I want to say right here, that the man is the biggest institution in the Church, or any other institution or enterprise, as for that; and to eliminate him is to destroy the institution, enterprise, or the Church. We have had Bishops and subbishops who have ruled and acted upon the theory that the Church is everything and the man nothing. From the human side of the question, if you have got the man, you have the prime and first requisite of the Church.

There is no question but that a freer and more liberal use of our own men in the exercise of their gifts and graces in the preaching of the Word at our annual gatherings would go far toward answering the question, Why are there no giants among us, as in days of yore? There is no doubt, but there are possible giants among the young men of our Conference to-day, if we would only seek them out and distinguish between salary and ability. As it is, we have the $500 man, the $800 man, and the $1000 man, and everything below and above. And the man is classed by the salary he gets, and the collections raised, regardless of the conditions and circumstances of place and people; and along with this condition, and keeping pace with it, come the demand for fads, hobbies, and specialties. If you want to rise in the Conference, specialize in this or that. So the all-round man is cheapened and is in danger of being eliminated altogether.

But let me go back to the question of evangelism. Give us preaching, and more preaching, at our Annual Conference, but let it be done by our own men and a goodly part of it by our young men. It is the primary work of an Annual Conference to conserve the forces of the Church, and develop to the highest degree possible its resources in men and means. And right here again, the man—the preacher—is the key to the situation in the constructive work of the Church, and the extension of the kingdom. Building up and reaching out, is a problem that finds its solution in the man.

Those who operate our system of distributing men should remember that they are handling men, not machines—and that a broken machine and the resultant damage is far easier repaired than a crushed life and a broken spirit, and the delay and damage done to the on-goings of the kingdom.

As to the local church or congregation that entertain the Conference, they have a right to expect and to receive an inspirational uplift and a deepened spiritual life from the presence and workings of a Conference in their midst; but a greater blessing would come to them through the evangelical phase of the Conference, and the use of our own members would adequately meet the demand, and serve the double purpose of profitableness to them and the ministry and reach out to the extreme borders of the Conference—thus indirectly becoming a blessing to the whole Church. S. S. BOGAN.

Jackson, La.

WHAT'S THE HARM IN DANCING?

By Edward L. Pell.

"What's the harm in dancing?"

The roguish beauty looks up into your face so earnestly with her innocent, inquiring eyes. Will you give her an answer? Oh, no! she does not want it; and if you did, you would make her blush to the tips of her pink-shell ears. And yet you will venture. You will talk to her solemnly of misspent time, and of the power of influence; of late hours, and of low-neck dresses and of midnight air. You will even venture to hint at the evil of social mixture; but you know when you have gone thus far that you have not answered her, and you dare not go farther. And she knows it, too. And what a delicious discovery she has made, that even her minister could not present a serious objection to dancing!

"What harm is there in dancing?"

Are you a Christian? Then you must excuse me: it is not a proper question for a Christian to ask of her pastor. Dancing may be as innocent as a baby's prattle so far as you are concerned, but when you became a Christian, you made a solemn vow to all intents and purposes to give up the "world, the flesh and the devil." If dancing is not of this "world," it is certainly not of a better, and if you cannot see the "devil" in it, you can hardly help seeing a vast amount of "flesh."

But here is a young man who has never taken upon himself any such vows. He is only an honest searcher after truth, and he is willing to walk in it when he has found it. Surely he has a right to ask the question. Shall he be answered? Shall the pastor, whose duty it is to dispense the truth, strive to elude the question with a few trifling arguments merely because the plain truth may be too harsh for politeness?

Let it be understood that we are speaking not of the ideal dance, not the dance of the David, but of the dance as it is now—the modern dance. Is there any harm in it?

Here are a few probes to use in your private confessional:

Why do you dance? "Because it gives pleasure." Whence comes the pleasure? From the music? If you were compelled to sit still and listen through seven mortal hours to the sweetest strains that ever were drawn from a violin, you would wish in your heart that all the violins in creation, and the man that made them, were in the bottom of the ocean. Is it the "poetry of motions?" If you had to trip and slip and slide over a greased floor all by yourself from ten o'clock until the third cock crowing, you would think the "poetry of motion" the invention of the biggest crack brain out of the mad house. Why don't young men enjoy dancing with their brothers? Put two young men on the floor together, and the manager will order them off before they have made the circle of the room. Why don't we have dances like Sam Jones' sermons—"for men only," and "for women only?" Why does the Christian girl, who waltzes with her brother only, get tired very soon, and go home before midnight? Why is it that the grand ball always opens with the less objectionable dances, and later on, when the old folks have gone home, the wildest forms of the waltz are introduced? Why is it that young men occupy a "social" position at a ball which they are never allowed to occupy elsewhere? Why are not high-neck and long-sleeve dresses fashionable at balls? Why may not amen corner folks dance? And what's in the way of a preacher dancing? And why should Sister Dorcas be debarred from the privilege? Why is it that all the great leaders in every Christian Church on earth stand shoulder to shoulder against the modern dance? Why does the girl who has been waltzing during the week feel very uncomfortable at communion on Sunday? Why does a dance in a community nip a religious revival in the bud?

"But dancing is excellent exercise, and our girls do need exercise, you know." That is a fact. There are no girls in the world who are so much in need of exercise as our society darlings. Poor mother, with the dear tired hands, who hasn't complained for want of exercise since Miss Sophia was born, gets up with the dawn, gives out breakfast, dresses the babies, sweeps the house, makes up the beds, bakes a cake and sends a cup of tea up to Miss Sophia's room at eleven o'clock; and an hour after, when the dear darling comes down stairs for another cup for that horrid headache, why, there is nothing on earth for her to do, and she really must go to the ball to-night for a little exercise, you know.

THE PERSONALITY OF GOD

[illegible] the [illegible]

[illegible] [illegible] [illegible] [

Church News

Dr. Charles M. Sheldon, the author of "In His Steps," will soon go to England to lend a helping hand in a temperance campaign.

Dr. O. E. Brown, of the Missouri Conference, has accepted a position as Religious Work Director of the Y. M. C. A. in the United States army, and is engaged in training for his new duties at Ft. Ogiethorpe, Ga.

The Emory University Ambulance Corps is ready for service in France. This unit is made up of 18 leading physicians and surgeons who are members of the faculty of the Emory Medical Department, 65 nurses, and 150 enlisted men.

Atlanta, Ga., has a Stewards' Association, the membership of which is composed of the stewards of all the Southern Methodist churches in that city. Meetings of this organization are held regularly, and are said to be productive of much good.

Judge M. L. Walton, of Woodstock, Va., and several members of his family were injured a few days ago in an automoblie accident near Baltimore. Judge Walton is a member of the Unification Commission of the Methodist Episcopal Church, South.

Centenary College, at Cleveland, Tenn., which was founded and which has hitherto been operated as a Southern Methodist institution, will hereafter be non-denominational, having been bought by a company of gentlemen who will direct its future course.

A daughter of the Hon. Lloyd-George, the British Prime Minister, was recently wedded to a son of a Baptist minister, who is a captain in the British Army. The marriage ceremony was performed in a Baptist Church by Baptist clergymen in the Welsh language.

Rev. Charles E. Diehl, D. D., has accepted the presidency of the Southwestern Presbyterian University, at Clarksville, Tenn. Dr. Diehl was formerly the popular pastor of the Presbyterian Church at Greenville, Miss., in which city he was married to Miss Ireys, a daughter of Mr. H. T. Ireys, one of the most highly esteemed citizens of the Mississippi Delta. He is a Princeton man.

We take the following from the Raleigh Christian Advocate: "General Julian S. Carr, of Durham, N. C., has subscribed $2500 toward the erection of the Jefferson Davis monument at Fairview, Ky. This will be the second tallest monument in the world and will be completed by October 1." This money was well directed. This nation has produced no truer patriot or nobler spirit than the majestic chieftain of the lost cause, and the Southern people cannot honor him too highly. Though famed as an orator, a statesman, and a soldier, he was a humble, faithful Christian who read and believed in the Bible, and who prayed with his family in his home.

THAT COURSE OF STUDY.

Dear Dr. Meek: Of all the objections so far made against the unification of the two great bodies of Methodism in the United States of America the objection founded upon the heresy contained in the books recently adopted by our Sister Church as the course of study for her ministerial students is the one objection that really challenges the careful thought and attention of those who are interested in the establishing of the Kingdom of God on earth. Of course, I have not examined that new course of study, nor the old one, as to that; but if the statements made relative thereto by leading ministers of that Church be true, we just can not afford to consider the question of unification further without some dependable guarantee from our Sister Church of a return to the fundamentals of Methodism, which is a return to the fundamentals of Christianity.

Already there is too much of the spirit of rationism, so-called, abroad in the minds and hearts of some of our ministers in the Church, South. The devil and the world are quite skilfully enough versed in the art of sowing seeds of doubt and distrust in the hearts and lives of men against the Divine revelation of the Bible without the Church adding her voice to such a propaganda. The mission of the Church is to build up faith in God in the heart of humanity. So far as is known, the only human instruments through which a man's faith in God can be built up are the Bible and Jesus Christ. To create a doubt either as to the divine revelation of the Scripture or as to the divinity of Christ is but to destroy the only known foundation for the spiritual redemption of mankind.

Personally, I should be glad to see unification accomplished, but rather than yield up the basic and fundamental teachings upon which our Church rests, we had best remain as we are.

Greenville, Miss. J. TILLERY LEWIS.

NORTHERN METHODIST SUNDAY SCHOOL LITERATURE.

The most important work of our Church is that of the Sunday school. If our young people are rightly instructed in the Word of God and in the doctrines, rules and discipline of our Church, then Methodism will continue to live and bless the world with ever-increasing efficiency and benediction. But if there is failure here there will be failure everywhere; and this God-honored Church will cease to be a salvation for men. There is failure on the part of our Sunday school literature to make our schools what they should be in two important particulars: first, in what is taught; second, in what is not taught.

First—I have shown by many quotations from this literature, in numerous articles in the Eastern Methodist and other of my writings, that not a little of it is in harmony with the destructive higher criticism of the Graf-Wellhausen school, and the so-called New Theology, and instead of helping our young people to know and love the Bible as the Word of the living God, it is calculated to lead them to a denial of its infallibility and authority, and leave them in ignorance of its real meaning and worth, and thus promote skepticism and unbelief.

Second—In what is not taught. This literature is not distinctly Methodist. Our distinctive doctrines are seldom, if ever, emphasized, and our rules and usages are almost wholly ignored; so that our young people are receiving, from this source, no trustworthy information of what we as Methodists really believe, and can never be real, sure-enough, good Methodists.

I am not alone in this contention. Numerous Annual and other Conferences have condemned this literature, including the Philadelphia, Wilmington, New Jersey and Wyoming, and many churches have refused to allow it to circulate in their schools, as all should; for none is under obligation to patronize any publications that are anti-Biblical and un-Methodistic in their teachings, but rather are under solemn obligations to banish and drive away all such teachings.—Dr. L. W. Munhall, in Eastern Methodist.

Secular News

Ex-President William H. Taft, while on a lecturing tour, was stricken with illness at Clay Center, Ky., and at this writing is still confined to his room at a hotel there. His condition is not considered as necessarily serious.

The American marines, in training in France, subscribed for $60,000 worth of French bonds a few days ago. This action is said to have evoked much enthusiasm among their French trainers. These bonds will bear 6 per cent interest.

The August Government Report predicts a corn crop in the United States of 3,191,000,000 bushels, which, if realized, will be the largest ever grown. The prediction concerning the wheat crop, however, is 25,000,000 bushels below that made in July. The present estimate is for a yield of 653,000,000 bushels. The condition of most of the other crops is considered quite encouraging.

New Orleans has been called upon to supply 200 of the 300 cooks which the twelfth military district of the United States, including Louisiana, Arkansas, and Mississippi, is expected to furnish the Federal Army. It is reported that the hotels and restaurants of the city will co-operate with the authorities in securing this quota for culinary service. It has been suggested that the Crescent City style of cooking will tend to make life in the Army more enticing.

The Bishops of the African Methodist Episcopal Church, in their session at Chicago last week, took action appealing to President Wilson to have the Government to interest itself in the race riots in Illinois. According to the press dispatches, "the resolutions adopted declare that while the President has power to act, he has taken no steps and uttered no protest in behalf of the Negro. They call upon him to investigate, and to procure the necessary remedial legislation."

It is stated that all the members of the American Mission to Russia have expressed the view that it would be unwise to send United States troops to that country to fight against Germany except one—Mr. Charles Edward Russell. It is said to be their opinion that the armies of the new democracy would not be helped by the presence of "Sammies" on the eastern front. If this representation of the attitude of our Mission is correct, our forces that are to do service on the firing line will likely continue to be sent to France.

DO YOU KNOW HIM?

He is an officer in the church. He takes the morning daily newspaper, and the afternoon daily of his city, the Saturday Evening Post, a weekly local paper, two papers pertaining to his profession, two monthly magazines, one of them not remarkably for its purity, the Ladies' Home Journal and Woman's Companion for his wife, and one young people's paper for his children. But he cannot afford to take his church paper! In an almost identical case the excuse is not that he cannot afford to take the church paper, but that he has so many papers that he has not time to read what he already receives! He is an officer in the church, but can tell you almost nothing about the great movements in his church. And he does not go to either Sunday school or prayer-meeting.—Presbyterian Journal.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

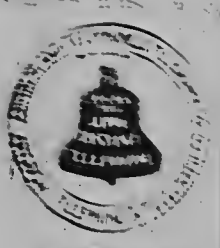
Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Great Battle



AMERICAN TELEPHONE AND TELEGRAPH COMPANY

The Home Circle

A CHEERFUL LITTLE GIRL.

Said a little Miss:
"It is just like this—
When the winter winds are cold,
I read nice tales of summer vales,
Of barnyard fowls and the milking pails,
And the sunshine bright as gold.

"But in July,
If it's hot and dry,
And I musn't stir about,
I love to look at my Christmas book,
With snow on the earth in every nook,
While the children run and shout."

—St. Nicholas.

A PAYING PROPOSITION.

Todd Crane had his blue certificate, signifying that he was a qualified member of the mine rescue crew.

"And what's it going to do for you?" jeered his chum, Dale Jones. "It'll give you a chance to go down after a fire and get blown up some day, but it does you no good as far as your record with the company is concerned."

This made Todd wince. He was getting the lowest wages of any on the company's pay-roll, with no apparent opportunity for advancement. The weeks he had put in studying for his certificate, his chum had been working overtime. This had brought dollars, while Todd had merely "a scrap of paper."

"In spite of it all I'm glad I studied," he answered quietly.

The next day his big chance came, not a chance to step into a salaried position. No, it was the privilege to join those men who go down into the mines in the midst of deadly gas, not knowing how many would return, but bent on the rescue of imperiled fellow-miners.

As the day shift was lowered into the depths of the mine there was no sign of danger, but a few minutes later—after the relieved miners had stepped from the cage on to the platform and scattered to their various homes—the explosion came. At first a dull rumble, then a terrible roar like the sound of many guns; then death-like silence.

At once the rescue crew were called, but it was discovered that fire had followed the explosion. Tongus of flame burst from the shaft, blocking any attempt to rescue the entombed miners below. The only thing to be done was to seal the openings and smother the fire.

Several hours later the shaft was opened and the crew assembled at the entrance. These men about to risk their lives were picked men; all, like Todd, had spent weeks in preparing for such an emergeney; all receiving small wages, yet they believed that it paid.

It was early morning when Todd, with the rest of the crew, stood in the cage about to be lowered into the mine. The east was pink with the first rays of the rising sun, and many of the spring flowers were in bloom; while beyond the village the sheltered ramparts of the Rockies rose. Todd wondered if he should ever again look upon this scene, and as he wondered the cage began its journey and he was plunged into the blackness of the mine.

Stepping out into the tunnel, they at once began to find the victims. A few had been killed. All but one of the remainder were found alive in a side pocket of the passage, half-suffocated by gas.

The rescuers, after sending the unfortunate workers to the top, scattered out to search for the missing miner still imprisoned in some blocked passage-way.

By some blunder there had been no oxygen helmets provided for them. Had they waited for these the imprisoned miners might have perished. The air was very bad underground, in spite of the openings at the exits. Safety lamps went out; some chambers could not be entered at all. Two or three of the crew fainted and were sent to the top.

Todd proved himself to be a very useful man, for the bad air did not overcome him, although it made him ill. With another man he worked down a passage. They found a tiny dead canary bird, which had been carried by the missing miner to detect choke damp—a precaution taken by many foreign workers.

About this time indications of another explosion were detected by the two who were in advance of the main body of searchers.

"He's dead without much doubt," said Todd's companion. "The air's been terrible, you know; I think we'd best get out of here."

But Todd insisted on searching farther. They came to a door leading to the old tunnel of the mine, which was usually latched. The bar was off; it had been blocked by a lump of coal from the inside.

"He came through here," said Todd, and rushed in, closely followed by the other man.

Rumblings could be heard behind them, and suddenly rock fell with a crash into the way through which they had come.

"Shall we go on? Is it any use?" asked Todd's mate.

Todd did not reply, for he caught sight of what proved to be, by the light of the electric lamp, a piece of tarpaulin hung against a wall of the passage. He ran toward it, and as he tore it away his eyes fell upon the missing man, lying with his face to the ground, overcome by gas.

Finding that life still lingered in the body of the suffocated miner, they carefully carried the limp form back through the passage. They had barely started when an explosion occurred in some remote portion of the mine. They sprang forward in fright; but this time, so thoroughly had they gained the spirit of the rescue force, their fears were not for themselves. Todd was conscious of feeling that they must get the poor fellow they had found out of the mine in safety. They gained the door and passed on down the tunnel. Then their path was blocked by the heap of stones and earth that they had heard fall a few minutes before.

With their combined strength they managed, after great labor, to get their unconscious burden over the obstruction and on through the zone of bad air, in which they were themselves almost overcome. At last, faint and utterly exhausted, they reached the exit shaft, and Todd gave the signal for the cage to come down. Somewhere close by the fire had broken out, and a ruddy glow danced on the black walls about them. Would the men at the top ever send the cage? Would they realize the danger that menaced those below? Rescue men are made of sterner stuff.

The cage was already shooting toward them down the shaft. Soon they emerged into the blessed daylight with their burden, and a surgeon pushed his way through the crowd. "Use the pulmotor at once," he ordered.

About this time the dreaded explosion came in the mine below, but no one noticed it save those whose duty it was to close the exits. Everyone was thinking of the man whom the pulmotor was trying to bring back to life. At last he sighed; then, as he opened his eyes, a mighty cheer went up.

It was some time afterward and work was to be resumed at the mine, that Todd's chum sought him out, and, taking him by the hand, said gravely, "Well, Todd, it paid to study after all. I was wrong."

"Best pay I ever got," returned Todd with a smile.

"You know he's to be foreman of the crew," said Dale, turning to a group of miners. It was a fine place for Todd, for in one month he would earn more than his chum had earned in all those weeks of overtime work. Yet that was not what Todd had meant when he said that his study had paid.

A minute before he had seen the man he had saved walking the street with his family. A thing like that is a kind of pay that gives more happiness than that a man receives from his employer. It is a pay cheque on the bank of heaven. Blessed is he who has a cheque of such stability.—C. C. Hanks, in "The Advance."

MISSION APPLES.

A short time ago the secretary of a mission society received the following letter from the pastor of a country charge not far from New York: "Enclosed please find one dollar for our mission treasury. It is the gift of a little girl who, two years ago, departed this life to be with her Lord and Savior.

"One evening she went with her mother into the orchard that surrounded her home. Looking at the trees, she said, 'Mamma, I wish you would give me one apple tree to be entirely my own.'

"'Why, my child,' replied the mother, 'they are all yours—yours as well as mine. If we live until they bear fruit, you will have your share as well as I, and we shall both rejoice together.'

"'Yes,' replied the girl, 'but that is not what I mean. I should like to have one whose apples I could give to God as mission apples.'

"Her mother allowed her to pick out one of the trees as her own. She chose the most beautiful one, and, laying her hands on its trunk, said, 'From now on you belong to God.'

"This year the tree, for the first time, bore fruit, and I send you the profit therefrom for our mission treasury. Thus she, though dead, yet speaketh."—Presbyterian Journal.

PRAYER MEETING RECORD BOOK.

We have recently heard of a church that keeps a prayer-meeting record book. The idea is unique. The names of the people are written in it and a careful record of their attendance kept. Once a month a list of those who were present at all the prayer-meeting services during the preceding month is published in the church paper. No doubt this stimulates the attendance considerably.—Method.

THE GOSPEL THAT SAVES THE WORLD.

(From the Christmas Number of the Seishono-Kenkyu—Bible Studies).

Not the gospel of social reform; not the gospel of the higher criticism; not the gospel of arts and sciences; not the gospel of pure morality; but the old, simple gospel of Christ and His Cross—that is the gospel that saves the world. And this gospel is still, as of yore, foolishness to the intellectual Greeks, and a stumbling-block to the papistical, Pharisaical, ethical, ecclesiastical Jews; but unto them that believe, the veritable power of God unto salvation. And when, as at present, the civilized world is steeped in blood, because of its vaunted civilization, shall we not with increased zeal, preach the old, simple gospel of Christ and His Cross, and so save the world through its (the gospel's) "foolishness?"

KANZO UCHIMURA.

Kashiwagi, Tokio, Japan.

Bishop and Mrs. J. C. Kilgo, and Rev. J. C. Wooten, who is accompanying them, sailed for the Orient from San Francisco, Calif., on July 28. They are expected to reach Yokohama, Japan, August 14. They will remain in Japan until about September 10, after which they will go to Korea, where they will remain until about October 1; thence they will proceed to China, where they will be until about November 1. Mail should be directed to any member of the party as follows: to Japan, in care of Rev. S. A. Stewart, Hiroshima; to Korea, in care of Rev. M. B. Stokes, Wonsan; to China, in care of Rev. A. P. Parker, Shanghai.

CENTENARY COLLEGE
SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees; also High School preparation for College entrance. Military instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health conditions unsurpassed. Christian influences.

R. H. WYNN, President BOX 6

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

A NOTABLE CAREER ENDED.

It was with sincere sorrow that we noted in the press dispatches last week the announcement of the death of the Hon. Edward Mayes, of Jackson, Miss., which occurred at his home in that city on Thursday, August 9, 1917, at 5 o'clock p. m. He had been in declining health for some years, but the acute attack, which was the immediate cause of his demise, was of only a few days' duration. In his decease the State of Mississippi has lost one of her most worthy and best known citizens, and a notable and largely useful career has come to its earthly end.

Mr. Mayes was a native of Hinds County, Miss., having been born there on December 15, 1846. His parents were from Virginia, and he was a descendant of Rev. William Mayes, who, as is recorded, came, in 1611, to Virginia to preach to the colonists. He was a student at Bethany College, Va., in 1860-61, but, upon the breaking out of the Civil War, being too young to enlist, he returned to his home at Jackson, Miss., where he remained until 1864, when he went to the front as a member of Forrest's famous cavalry. After the surrender, he entered the University of Mississippi, at Oxford, and was graduated from that institution in 1868, being a classmate of the late Bishop Charles B. Galloway. He then entered the legal profession, and in 1869 he was married to Miss Frances Eliza Lamar, a daughter of Senator L. Q. C. Lamar. In 1872, he moved to Oxford, where he practiced law, being a member of a widely known firm with which Mr. Lamar was connected. From 1877 to 1891, he was Professor of Law in the University of Mississippi, and was Chairman of the Faculty of that institution from 1886 to 1889, and its Chancellor from 1889 to 1892. Following this, Mr. Mayes moved to Jackson and became attorney for the Illinois Central R. R. Co. before the Mississippi Supreme Court. He had been Dean of the Faculty of the Law Department of Millsaps College ever since its establishment, though for the past three or four years, owing to the feeble state of his health, this relation had been little more than a nominal one.

This brief recital of the leading events in the life of the deseased is wholly inadequate to give one anything like a proper conception of his splendid attainments and of the great service which he rendered in various capacities. As a lawyer, his knowledge was profound and his abilities were of the highest order. His mind was naturally analytical and he had a passion for study which gave him a wealth of learning such as but few men ever acquire. He did not possess the gift of thrilling eloquence, but he had a rare command of language, was a clear and forceful reasoner, and could lay open in a remarkably lucid and convincing manner the most abstruse and intricate questions. He had for many years been generally conceded to be the most erudite and resourceful member of the Mississippi bar; and so high was the plane upon which he moved in the practice of his profession that he was universally respected and honored. Such a thing as questionable tactics in the trial of a case was not to be thought of in connection with him. He preferred to lose a legal battle rather than to win it by a resort to unworthy methods. And he was an ideal teacher of law. Indeed, in that work, with the possible exception of the renowned Dr. Minor of the University of Virginia, it is doubtful whether he ever had an equal among the legal instructors of any Southern college or university.

But wide as were Mr. Mayes' accomplishments in the fields of legal lore, they were by no means restricted to that sphere. His scholarship was varied, and there was scarcely any department of human research with which he did not have far more than an ordinary acquaintance. His information was prodigious, and he was probably the best educated man in his State. He was also a gifted writer and an author of distinction. The best known products of his pen are "Limbs of the Law;" "A History of Education in Mississippi," and "Lucius Q. C. Lamar: His Life, Times, and Speeches." The last-named volume was pronounced by Senator William F. Vilas, of Wisconsin, and other men of national reputation to be a masterpiece; and it will doubtless aid not only in perpetuating the fame of the illustrious Southerner, whose achievements it narrates, but also in keeping alive the memory of the brilliant biographer from whose genius it emanated.

Mr. Mayes felt a keen interest in all the affairs of Mississippi, including politics, but he was never a candidate for public office, though there is scarcely any place in the State or Nation that his talents would not have adorned. He was a member of the State Constitutional Convention of 1890, in which he was Chairman of the Committee on Bill of Rights, and he contributed materially to the formulation of the present organic law of the Magnolia State, which is said to be unsurpassed by that of any commonwealth in the American Union. He was connected with the Mississippi Historical Society and did much to develop its efficiency and promote its interests.

Nor did this busy lawyer and eminent citizen neglect the religious side of his life. He had long been a member of the Methodist Episcopal Church, South, and held the position of a steward when the Master's final summons came to him. He was an avowed Christian and his life was in every respect above reproach. He was clean, high-minded, and a firm believer in the essential truths of the Divine Revelation. He served the Church in numerous capacities, having, if we mistake not, sat in General and Ecumenical Conferences, and everywhere and at all times he was faithful. No trait of his character was more beautiful than his modesty, and he was remarkably free from selfishness and self-seeking. The relations between him and Bishop Galloway were intimate, and after the latter's lamented death, in our judgment, the finest tribute that was paid him was written by this classmate and long-time friend.

Mr. Mayes had probably been close to more eminent Mississippians than any other man living within recent decades. As has been stated, he was a son-in-law (and also the trusted counselor) of Senator L. Q. C. Lamar; he was a friend of Senator E. C. Walthall, and a kinsman of the Hon. Wiley P. Harris, the well-nigh peerless lawyer; and if he could have left us a book of informally written reminiscences, what a charming volume doubtless it would have been! But alas! his race upon earth has now been run, and he has passed from time into eternity. His work here is finished, and, though it is less conspicuous than that of some others, it will not soon be forgotten. He has left an impression upon many young men which will long be felt for good, and through them and other agencies he will continue to speak, though his voice is hushed in death and his coffined form reposes beneath the sod.

Having been a student at the University of Mississippi when he was its honored head, and having admired and reverenced him from our boyhood days, we claim the privilege, with thousands of others, of dropping a tear upon the grave of this great and good man, and of bearing this imperfect testimony to his stainless character, noble life, and fruitful labors.

Mr. Mayes is survied by his wife, two daughters, Mrs. Mary L. Sanders and Mrs. Elizabeth Eakes, and the following sons: Lucius L., Frank L., and Basil, all three of whom have adopted their distinguished father's profession. May the Heavenly Father comfort and sustain these stricken ones in their sore bereavement!

THE EMORY SCHOOL OF MEDICINE.

An advertisement of this School of Medicine appears in this number of the Advocate, and we hope that our readers, and particularly our pastors, will give it a careful examination. This is the only medical college maintained by the Methodist Episcopal Church, South, and it is one of which she has every reason to be proud. It was formerly known as the Atlanta College of Physicians and Surgeons, under which name it made a creditable record; but was taken over by Emory University in June, 1915, and a quarter of a million dollars was added to its endowment. It is the only medical College in Atlanta, and now has a large and brilliaut Faculty, superior buildings, and an equipment that ranks with the best in the South. It has access to 11 hospitals and dispensaries in the prosecution of its work, and its methods of instruction are complete and thoroughly modern. It is a member of the Association of American Medical Colleges, and is rated as in Class A by the Council of Education of the American Medical Association. The attendance upon the last session was large and the personnel of the student body was excellent. The moral surroundings are good, and the fees and cost of board are reasonable. **This is a time when many of our young men need to study medicine.** You may render auy who may be thinking of doing so and your country a good service by directing their attention to this splendid institution. WILL YOU NOT DO THIS WITHOUT DELAY? A catalogue may be had by writing Mr. Walker White, Bursar, Emory University, Atlanta, Ga.

WORDS WORTH PONDERING.

Eight years before his death, in a brief essay, entitled "Thoughts on Methodism," the apostolic Wesley, whose heart was on fire to save men and extend the Kingdom of his Lord, wrote the following words, which are well worth laying to heart:

"I am not afraid that the people called Methodists should ever cease to exist in Europe and America; but I am afraid lest they should exist as a dead sect, having the form of religion without the power; **and this will undoubtedly be the case unless they hold fast to the doctrine, spirit, and discipline with which they first set out.**"

Of like import are the following lines, with which the able and far-seeing Holland N. McTyeire closed his peerless "History of Methodism": "The times favor a centennial celebration, and as to the place of meeting Baltimore has no rival. The graves of Asbury and Lee are there, and not far away sleeps the noble Strawbridge. And there, as from a mount of vision, may the people called Methodists, grateful for what God has done for them and by them in the past, catch an inspiring view of what God will do for them and by them, IF FAITHFUL TO THEIR PRINCIPLES, in the next hundred years!"

PERSONAL AND OTHER NOTES.

Rev. R. T. Ware, of Noble, La., says: "Everything is moving along very well in this charge. We have been having some excellent revivals this summer."

Rev. T. H. Lipscomb, presiding elder of the Aberdeen (Miss.) District, recently assisted Rev. E. H. Rook in a revival meeting at Young's

Chapel. We have not been informed as to the results of this series of services.

Rev. E. G. Mohler, of Batesville, Miss., was announced to preach in our church at Sardis, Miss., last Sunday.

Rev. N. B. Harmon, of Magnolia, Miss., will begin a series of revival services in his church next Sunday. He will have Rev. W. B. Hogg to assist him.

Writing from Calhoun City, Miss., Rev. R. M. Evans, whose heart is afiame with a quenchless zeal, says: "We are busy and are moving forward in the good old-fashioned way." It is nothing new for Brother Evans to be having a fruitful ministry.

Mr. J. B. Streater, of Black Hawk, Miss., has gone on his usual visit to Chicago and the Northwest—a trip which he finds it necessary to take late in the summer of every year in order to escape hay fever. We trust that his stay about the Great Lakes will prove enjoyable in every respect.

Rev. R. I. Collins, of Courtland, Miss., has brought us under obligations to him for 4 subscriptions to the Advocate, forwarded on August 6. It scarcely needs to be said that the conditions in Brother Collins' charge are encouraging. His whole heart is in his work and he does not spare himself in its promotion.

The following telegram from Rev. C. A. Schultz comes to our desk as we are about to close the last of our forms: "Our revival campaign at Gallman began on Sunday, August 12, under the leadership of Brother Norsworthy. The Lord has been with us in great power in each service. The indications point to a great victory."

Rev. A. W. Turner, the active Superintendent of the Louisiana Anti-Saloon League, is reported to be wearing a happy smile these days. He has a right to, in view of the way that John Barleycorn is catching it. Let all the brethren lend Brother Turner a helping hand in his great work. He is a tactful and resourceful leader.

Rev. and Mrs. J. L. Decell, of McComb, Miss., went to Jackson, Miss., last week to secure surgical treatment for their little son. It is our understanding that the operation needed was not of a very serious nature; and we hope that the outcome was entirely satisfactory. Brother Decell's work at McComb continues to progress favorably.

Rev. G. W. Huff, of Hattiesburg, Miss., writes: "I have just returned home, after holding four meetings on the Gulf Coast, which were glorious revivals. The churches were wonderfully quickened, and we left the people happy and rejoicing in the Lord. About 100 members were added to our Church." This is certainly a fine report for a superannuate.

Echoes of the fine service which Rev. J. T. Leggett is rendering as presiding elder of the Brookhaven (Miss.) District often find their way to this office. He obviously is fitted for the responsible position which he holds as but few men are. The brethren say that he is a wise counselor, and that both his pulpit messages and administrative work are of a high order.

We have regretted to learn that Mr. Robert W. Barbee, the third son of the late Rev. J. D. Barbee, has recently been ill for several weeks and found it necessary to submit to an operation in Memphis a few days ago. We trust that the surgical treatment which he has undergone will prove a success, and that the complete restoration of his health will quickly follow.

From Tylertown, Miss., Rev. H. A. Gatlin writes as follows: "The work is moving on nicely in this charge. We are laying plans to erect soon in Tylertown a new brick church at a cost of $12,000 or $15,000. A nice lot on which to build has recently been given us by Brother Frank Lampton." We are happy to chronicle this forward movement in this promising South Mississippi town.

Rev. Briscoe Carter, presiding elder of the Alexandria District, was in New Orleans last week, and tarried for a brief time in the Advocate office. He was looking well, and spoke optimistically of both the work of the Church and the crop prospect in his section of the State. He stated that a number of excellent meetings had been held within the bounds of the Alexandria District this summer.

Rev. J. H. Bell, of Columbus, Miss., who is one of the evangelists of the North Mississippi Conference, is having a great year in his work. All his time since April has been occupied in meetings and his slate is full up to November 1. His singer, Mr. Paul Templeton, of Meridian, Miss., is giving fine satisfaction, being an excellent personal worker, as well as a gifted chorister. We are pleased to know that the Lord is so graciously blessing the labors of these faithful young brethren.

Despite the summer weather, Rev. J. R. Jones, the leader of our forces in the Seashore District, Mississippi Conference, continue to set a good pace for his associate workers. If that section does not send a satisfactory report to the Conference at Vicksburg this fall, it will not be his fault. Major Millsaps, whose standard for all workers was a high one, was wont to say that Brother Jones could be depended upon to achieve what could reasonably be expected, under any and all circumstances.

Mr. W. A. Percy, of Greenville, Miss., a son of ex-United States Senator Leroy Percy, has lately been making some excellent addresses in North Mississippi in the interest of the Red Cross work. Mr. Percy was for some time actively engaged in relief work among the Belgian refugees in France, being associated in that service with Mr. Herbert C. Hoover. He is a young attorney of distinction, having been graduated from the Harvard Law School, and has published a volume of poems that has attracted considerable attention.

We desire to call special attention to the report of the fine revival at the Gibson Memorial Church of Vicksburg, from the pen of Rev. O. S. Lewis, the consecrated young pastor, which appears on another page. It is well worth reading and considering. Two facts stand out plainly in it: (1) The Gospel is still efficacious to quicken and save when faithfully preached to the people; (2) a pastor may yet conduct a gracious revival if he will throw himself energetically into the work and look earnestly to the Lord for help.

We are carrying on another page in this issue of the Advocate an interesting poem written by Rev. W. S. Harrison, of Starkville, Miss., in commemoration of his 83d birthday. It is difficult to realize that Brother Harrison has passed the fourscore mark, so vigorous is he in thought and so buoyant in spirit. We extend to him our congratulations, and pray that he may yet have on earth many more happy anniversaries of the day of his nativity. The North Mississippi Conference has never had in it a truer, cleaner, worthier man than Brother Harrison, whom to know is to love and honor.

Rev. R. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, writes: "Our Board of Directors, after discussing the matter in a meeting recently held, decided to hold to our old-time date for our Orphanage "Work Day"—the second Saturday in October. So our "Work Day" for this year will be Saturday, October 13, and our "Harvest Day" will be Sunday, October 14, instead of the earlier dates that we had announced." We hope that all previous records will be broken in the observance of these "days" on the dates now designated. We must take good care of the orphan children of the Church.

The following dispatch was sent out from Amite, La., on Aug. 9: "Rev. T. M. Burgess of this city fell dead Tuesday night while preaching to a large congregation in Palmetto Church—a rural Methodist church on the Amite River, in Livingston Parish. He had been invited into that community to conduct a revival meeting, and was preaching on "The Uncertainty of Human Life." He was about 50 years of age, and was apparently in good health up to the time of his decease, which was due to heart disease. For several years he had been engaged in the work of organizing Sunday schools in the rural districts of the Florida parishes."

Rev. R. H. Ruff, who was our pastor at Moorhead, Miss., has, we have learned, been relieved of his charge, that he might engage in Y. M. C. A. war work. Brother Ruff is one of the best equipped young ministers that we know, and is certain to render admirable service in the new field into which he has been called. Rev. R. G. Moore, who has been appointed to succeed Brother Ruff at Moorhead, is in place there, and writes us as follows: "I find here a most cordial and warm-hearted people. The new $12,000 church which Brother Ruff enterprised is fast being constructed, and, when finished, will be unexcelled in beauty, simplicity, and completeness. The facilities which it will furnish will stimulate and strengthen the work of the church in every department."

We take the following from The Southern Reporter (Sardis, Miss.) of August 10: "A quiet home wedding took place in this city on Wednesday afternoon at the residence of Mr. and Mrs. L. D. Carlton, when their eldest daughter, Miss Ora Shelby Carlton, became the bride of Mr. Riley B. Moore, of Courtland, Ala. Rev. R. H. B. Gladney read the ceremony in the presence of the family and a few intimate friends, and shortly afterwards the happy couple left on the train for Memphis, expecting after a brief stay there to proceed to their future home at Courtland. The bride is one of the best known and most lovable girls ever reared in Sardis, and Mr. Moore is a rising and popular young business man at Courtland, his profession being that of a pharmacist." The Advocate extends congratulations and best wishes.

A correspondent sends us a clipping from a Greenwood (Miss.) paper containing the following interesting item of news: "A very quiet and simple home wedding was solemnized this morning (date not given) at the residence of the bride's mother, Mrs. S. M. DeLoach, when Miss Jennie DeLoach was given in marriage to Dr. W. T. Johnson, Rev. E. S. Lewis, of Oxford, a brother-in-law of the bride, performing the impressive ceremony. * * * Only the immediate families of the contracting parties witnessed the wedding. Immediately after the ceremony the happy couple left for the mountains of North Carolina to spend a few weeks. The fair bride is the accomplished daughter of Mrs. S. M. DeLoach and is quite a favorite in Greenwood. Dr. Johnson is a prominent citizen and an extensive planter, and is esteemed by all our people."

In this number of the Advocate may be found the report of Rev. E. S. Lewis, Treasurer of the Sunday School Board of the North Mississippi Conference. It shows, up to the date indicated, exactly what every charge has done for the Children's Day Collection and what it has paid on the assessment to keep this very important work going. It is to be hoped that the charges which up to the present time have done nothing or little for this deserving cause will at once give attention to the matter and immediately remit to Brother Lewis any funds that may be raised in its interest. It may be too late to observe Children's Day, but it is not too late to have the Sunday school make an offering for the purpose to which that fund is applied. Every Sunday school in North Mississippi ought at least to do this much.

We clip the following from a Baton Rouge (La.) dispatch to the Times-Picayune of last Monday morning: "Rev. C. A. Battle at the 11 o'clock Sunday service called the attention of his congregation to what he termed 'Our Soldiers' Honor Roll,' a list of the young men of the church who have gone or are going to fight in defense of America and democracy. The roll is attractively gotten up and is prominently displayed in the vestibule of the church, where all may read the names. As others go their names will be added to the list. Those whose names are already on it are: C. B. Anders, A. Bacon, J. A. Tucker, Carl Walters, Gordon Kean, and A. G. Kean." It is a beautiful thought that while these young men may be far away and exposed to danger and death, the church at home, of which they are members, will have them in their thoughts, on their hearts, and in their prayers.

A correspondent, writing from Basile, La., informs us of the death of Brother N. J. Roberts, which occurred on July 29, 1917. The deceased was born in Amite County, Miss., in 1854. He joined the Mississippi Conference in 1886, and served charges both in it and in Louisiana. He resided for a time in Ruston, La., and later moved to the South Louisiana country, in which the end of his career came. He was when the Master called him (and had been for some time) superintendent of a Northern Methodist Sunday school (there being no Southern Methodist church in his neighborhood), and, as a mark of the esteem in which he was held, the entire school marched in a body to his residence after he had passed away and each member cast a bouquet of flowers on his coffin. Among those who thus came were many French children that he had been instrumental in getting into the Sunday school. We extend sympathy to Brother Roberts' family in the great sorrow which has come to them, and pray that Divine grace may sustain them in this trying hour.

A LOST OPPORTUNITY.

Referring to the General Conference of the Methodist Episcopal Church, South, held in Atlanta, Ga., in 1890, Dr. J. M. Buckley, in his "History of Methodism" (Vol. 2, Page 385), says: "The Conference resolved that it would deplore the **organic union of all Protestant Churches as an evil which would intensify the differences sought to be removed, and clog for centuries the wheels of progress in Christian thought and work,"** and respectfully declined "to appoint a commission to meet a similar commission appointed by the Bishops of the Protestant Episcopal Church for the purposes indicated in their declaration."

Such was the action of one of the great General Conferences of our Church; yet there are now some among us who presume to insinuate that it is certain evidence of a lack of spiritual religion not to favor answering our Lord's prayer for unity by merging all the Christian denominations into one. What a pity it was that the members of the General Conference of 1890 were so lacking in piety and insight into the Scriptures as to let this golden opportunity which came to them pass! If they had only had the wisdom to seize and utilize it, **what a saving, before this time, there might have been in men and money!**

"The great lesson we need is to take whatever we have and use it."

Lemons Whiten and Beautify the Skin! Make Cheap Lotion

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it. Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of archard white at little cost, and any grocer will supply the lemons.

Individual Communion Cups
Convenient, Noiseless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N.Y.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

That Unpublished Book of Yours
We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.
PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Over 30,000 CHURCHES use

THOMAS INDIVIDUAL COMMUNION SERVICE
The Cleanly Sanitary Method.
Send for catalog and Special offer. Outfits on Trial.
THOMAS COMMUNION SERVICE CO., Box 477 LIMA, OHIO

Use DICKEY'S
OLD RELIABLE EYE WATER for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

WINTERSMITH'S CHILL TONIC
Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1548 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Ligon

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. ELIZABETH JANE CARPENTER (nee Duvall), was born in East Baton Rouge Parish on Feb. 20, 1846, and died on July 27, 1916, aged 70 years, 5 months, and 7 days. She united with the M. E. Church, South, at Pipkin's chapel in September, 1868. She was married to A. D. Carpenter, Sr., on December 23, 1869. She is survived by her husband, and nine children—six sons and three daughters. Three sons are preachers, another is a licentiate, and all her children are members of the Church. Stephen is pastor at Denham Springs, La. In all her suffering, which she bore with great fortitude, she had an unwavering faith in her Redeemer. Her life was a great light to all about her, and her home a place of prayer. The funeral service was conducted by Brother S. S. Holladay, assisted by the pastor, at Carpenter's chapel, near her home. A vast throng of sorrowful and sympathizing friends and relatives gave evidence of the esteem in which she was held by their attendance and interest. HER PASTOR.

MISS GUS WEST RYLEE died at the home of her sister, Mrs. R. R. Eason, Memphis, Tenn., on Thursday morning, July 26, 1917, at 10 o'clock a. m., after an illness of several months. Miss Rylee's home was with her father, Captain A. J. Rylee, of Tutwiler, Miss.; but on account of ill-health she went to Memphis to visit her sister and receive medical aid. The remains were brought to Tutwiler, where they were tenderly laid to rest in Rose Mound Cemetery, the attendance being the largest and the floral offerings the most beautiful ever witnessed here. The funeral service was conducted by Rev. W. C. Lester, of the Methodist Episcopal Church, South, of which Church the deceased was a member—also a teacher in the Sunday school.

Miss Rylee's college days were spent in the Ward-Belmont College at Nashville, Tenn. Truly it can be said of her, There was, there is, no nobler, gentler, stronger, purer, sweeter girl that ever lived. Her life was spent in making life less difficult for others, and she never failed to find the very best there was in everything and every one that she came in contact with. This made her decidedly the most popular young lady that ever lived in this section of the country.

Miss Rylee is survied by her father, Captain A. J. Rylee, of Tutwiler, Miss., and several half-brothers and sisters, among whom are: Mrs. R. R. Eason, Memphis, Tenn.; Mrs. R. P. Turner, and V. B. Cammack, Tutwiler, Miss.; Robert S. Cammack, of the United States Navy, and George S. Cammack, First Lieutenant, Second Mississippi Company, Clarksdale, Miss.
"SISTER."

GORDON W. BATSON, son of Mr. L. W. and Mrs. Fannie Batson, was born in Forrest County, Miss., seven miles from Hattiesburg, on Sept. 7, 1899. Gordon was of an exceptional type of young manhood, having joined the M. E. Church, South, when 10 years of age and being a regular attendant both at Sunday school and church. He would also lead in public prayer. He was an active member of the Y. M. C. A. while attending the Agricultural High School at Brooklyn, from which he was graduated with honors this spring. He was a devoted son and brother, and his many noble traits of Christian character are truly worthy of emulation. His death occurred on the morning of May 27, 1917, about a week after his return home. While bathing in Leaf River in company with his father and two classmates, he unfortunately was drowned. Those with him did everything to rescue him that they could under the circumstances, but all their efforts were in vain, and Gordon sank in about fourteen feet of water. After several hours of diligent search, his body was recovered and prepared for burial. The funeral services were conducted the next day at the home in the presence of a large concourse of grief-stricken relatives and friends, by Rev. E. J. Currie, of Hattiesburg, assisted by the writer. His body was carefully laid to rest in the City Cemetery at Hattiesburg. The floral offerings were numerous and of beautiful designs. Six young men, classmates of the deceased, acted as pall-bearers. The Christian parents, with the little sister, Gladys, and a host of relatives who survive him and whose earthly hopes and plans have been thwarted, have the consolation of knowing that the influence of his godly life is ever a constant reminder to them to strive for that eternal inheritance through Christ where, in the sweet by and by, there will be no more separation and sorrow.
Petal, Miss. C. E. DOWNER.

IN MEMORIAM.

We feel that in justice to her many friends who are readers of the Advocate mention should be made of the departure from this life of Mrs. FANNIE E. DUNNING, of Hazlehurst, Miss. She was born near Crystal Springs, Miss., which locality was the scene of her early childhood and it was there that she attained to her full Christian womanhood.

Mrs. Dunning was better known to her many friends and even slight acquaintences as Aunt Fannie. She had spent the last two years in Florida as the guest of her niece, Mrs. J. C. Bucklin (nee Miss Clara B. Sterling). She was stricken with la grippe in March, and, at her advanced age, all that the treatment of physicians and human hands could do was unable to arrest the ravages of the disease, and she quietly fell into that sleep from which there is no waking until the Master calls.

Aunt Fanny was in her 82d year and was a true and devoted Christian, neighbor and friend. She leaves two brothers—Ira and James Eagan, of Crystal Springs, and a host of relatives and friends to mourn her departure—though all the other immediate members of her large family had preceded her to their reward. Her remains were placed at rest in the old Chrystal Springs cemetery beside her mother and sister. She was remembered by her many friends with many beautiful floral offerings, attesting their love for her, for truly her friends were numbered by her acquaintances. Her Bible was her constant companion. Her spare moments were spent in a research and study of its pages. Her God held the first place in her life. She has gone home to her reward. We miss her words of counsel and her love-lit face, which we trust will be a constant reminder of her, helping us to try to exemplify her ways and loving deeds. C. B.

Nothing broadens the soul like work for the wants and woes of men, and nothing inspires men to work like the dreams, the hopes, and promises of the Gospel of Jesus Christ. We have caught a vision of the world as He saw it, yearned for it, and died for it. We also carry the world in our heart; the African, the Hindoo, the South Sea Islander are also children of God, and we will toil for their redemption.—J. M. Jones.

Free Scholarships

Scholarships of Free Tuition offered High School Graduates of good record at the Memphis Conference Female Institute, a Junior College for Young Ladies. Beautiful location in splendid city of 20,000. Improvements to extent of $5000 made on building this vacation.

Address
HENRY G. HAWKINS,
President,
Jackson, Tenn.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

IT'S TIME TO GO
NORTH
—to the cool resorts of the "Land of the Sky," Great Lakes, Atlantic Seaboard, Canada, New England or wherever comfort calls.
Low Round-Trip Summer Tourists' Tickets
Long Return Limits, Liberal Stopovers
—VIA—
Southern Railway System
Ask for "Land of the Sky" or "Where to go this Summer" folder. Mail a post card to-day,
G. C. KELLEHER,
Assistant General Passenger Agent
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.
Write nearest Representative or the Undersigned. Always glad to serve you in any way.
Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.
When you route your Shipments via L. & A. Ry. they are given attention and hurried through.
C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

SECRET OF DIVINE GUIDANCE.

Tho whole secret of divine guidance is in an absolutely surrendered will—a will given up to God, ready to obey Him at any cost. Every God-led man in Scripture and history has been a man with a will dedicated to God. The Spirit cannot lead where there is an unsurrendered will. He can drive, but this He will not do. He can drag, but this He does not do. Not until we come where we can say with the Master, "My meat is to do the will of Him that sent me," can we have the full joy of the Spirit's guidance.—John McDowell.

HELPFUL CHRISTIANS.

"Ask Deacon White; he can do it: he is always ready to do any good thing." This was a current formula in the Church that I was permitted to serve for thirty years. If any special job of usefulness was required he was the man on whose broad and benevolent shoulders the load was pretty sure to be laid. He had earned a good reputation for promptness, for unselfishness, and for never complaining of being made a pack-horse. He was the staff of life to the prayer meeting on a rainy night, for he was always sure to be there. His conscience never consulted either thermometer or barometer. He was a prime favorite with all those who like to see things done and are not themselves very nimble at doing them. He was a perfect pattern of the helpful Christian.—N. W. Christian Advocate.

SEEING THINGS.

"The eye sees what it carries with it the power of seeing." God is a pattern of patience. He takes pains to equip his seers after years of education and trial resulting in rich Christian experience. It requires a moment to look through the telescope, but years to produce the lens and more years to produce an astronomer worthy to scan God's world celestial. Are you patiently equipping yourself under God for a "vision splendid." God help us and make us willing to wait for our chance at the prospective glass. The greatest telescope in the world, constructed at Fore River, Massachusetts, is nearly ready for use. The 9000-pound lens, completed after six years of painstaking labor, has been moved without accident to the Mount Wilson Solar Observatory near Pasadena, California, where it will be placed in position in a few days. The rough cast of the lens was made in France in 1905 and was shipped to California in 1909. The grinding was begun in 1911 and completed in 1917. The lens is thirteen inches thick and 100 inches in diameter.—Christian Intelligencer.

SOME POINTED QUESTIONS FOR SUNDAY SCHOOL WORKERS.

1. Do you know that probably half of all the Sunday school members are never won for Christ?
2. Do you knowthat a half a million boys and girls in their teens drift out of the Sunday school every year?
3. Do you know that sixty-eight per cent of all criminals committed their first crime in the teen age?
4. Do you know that approximately twenty-five per cent of the Sunday school enrollment changes annually, thus increasing the necessity of doing our best to-day?
5. Do you know that only one church member in four in North America is in Sunday school at all?
6. Do you know that it takes four Sunday school officers and teachers a whole year to bring one soul to Christ and into the church?
7. Do you know that the Sunday school is languishing for a sufficient and adequate corps of competent and trained teachers who have a passion for soul-winning?
8. Do you know that every Christian has a personal responsibility upon him in the winning of the world to Jesus Christ?
9. Do you know that by Christ's own word there are but two classes in every Sunday school, the saved and the unsaved?
10. Do you know that the church and Sunday school have greatly neglected their most important mission of soul winning, so that thousands, many thousands of churches every year do not show a single addition upon confession of faith?
11. What are you going to do about it?.—Eastern Methodist.

LETTERS FROM RHEUMATICS.

Possibly you have imagined that you could never get your consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Spring,
Box 17-F, Shelton, S. C.,
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)—Adv.

Hair Needs Food

just as every other living thing does, and, just as every other living thing, it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only $1.00 and it will be the life of your hair. If he can't supply you, write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne**, used internally and externally. Price 25c.

BOHNE & WILT, Booksellers and Statloners, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Exchange Your Liberty Bonds

For a LIFE ANNUITY BOND of the Board of Church Extension

Higher interest rate—larger life income—free from taxes, losses, court costs, waste or delay

Income Safe, Regular and Certain

The entire resources of the Board—authorized by the General Conference and incorporated by the State of Kentucky—pledged to the integrity of the contract. Loss by fire, theft or fluctuation impossible. A sure method of providing for dependents, since the money cannot be dissipated, diverted or lost.

The Rates Vary With the Age of the Annuitant

The older the person the higher the rate

A $1,000 LIBERTY BOND

with an income of $35.00 a year, can be exchanged for a Life Annuity Bond which will pay from $40.00 to $100.00 per year, according to age of annuitant.

Address W. F. McMurry, Corresponding Secretary Board of Church Extension of the Methodist Episcopal Church, South, 1115 Fourth Avenue, Louisville, Kentucky.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea (hot)—1 cupful (5 fl. oz.)	*1.54*
Green tea (cold)—1 glassful (8 fl. oz. exclusive of ice)	*2.02*
Coca-Cola (fountain)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)	*1.21*
Coca-Cola (bottlers)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)	*1.12*

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

Sunday School

IMPROVED SUNDAY SCHOOL LESSON MATERIAL.

In his eleventh annual report as Sunday School Editor for the Southern Methodist Church, made to the General Sunday School Board at Lake Junaluska, N. C., July 18, Dr. Chappell said:

"**Improved Uniform Lessons.**—January, 1918, will mark the introduction of the Improved International Uniform Lesson. The Old Uniform Lesson was constructed on the plan of one passage of Scripture, one Golden Text and one Topic for the entire school. No effort was made to meet the specific needs of each of the several departments.

"The Improved Course has the following points of advantage:

"(a) It covers a larger part of the Bible than any previous Uniform Course.

"(b) It offers a number of short topical studies in the Christian life, and in missions, temperance, social service, and Church history.

"(c) Special provision is made in each lesson for adaptation to different age groups. This is accomplished by the selection of additional Biblical material and special topics, and also in case of the Primary and Junior Departments by special memory verses which are designed to take the place formerly occupied by the Golden Text.

"**The Graded Lessons.**—1. The Graded Lessons which have now been in use for about ten years, have stood the test of experience and won their right to a permanent place in the literature of religious education. Use, however, has brought to light defects which needed to be corrected, and so we began a year ago to arrange for a thorough revision of all the Graded Courses from the Beginners to the Intermediate. Many sections are being entirely rewritten and in some cases the schedule itself is being considerably changed. The revised courses will be ready for use October 1.

"2. One new course has been added, namely, the fourth year Senior, entitled 'The Bible and Social Living.' I earnestly wish that this course might be widely circulated among our Young People's and Adult classes.

"**The American Revision.**—The increased length of the Scripture passages composing the lessons for next year will make it impossible to print both the Revised and King James versions as we have done in cases hitherto. Several of the large denominations, including the Methodist Episcopal Church, the Congregational Church, and the Baptist Church, have already decided to publish only the American Revision. I believe the time has come for us to adopt the same palicy.

"I shall be glad if, after due consideration, you can conscientiously recommend this course." (And the Board did so.—A. L. D.)

A. L. DIETRICH.

Meridian, Miss.

To Drive Out Malaria And Build Up The System

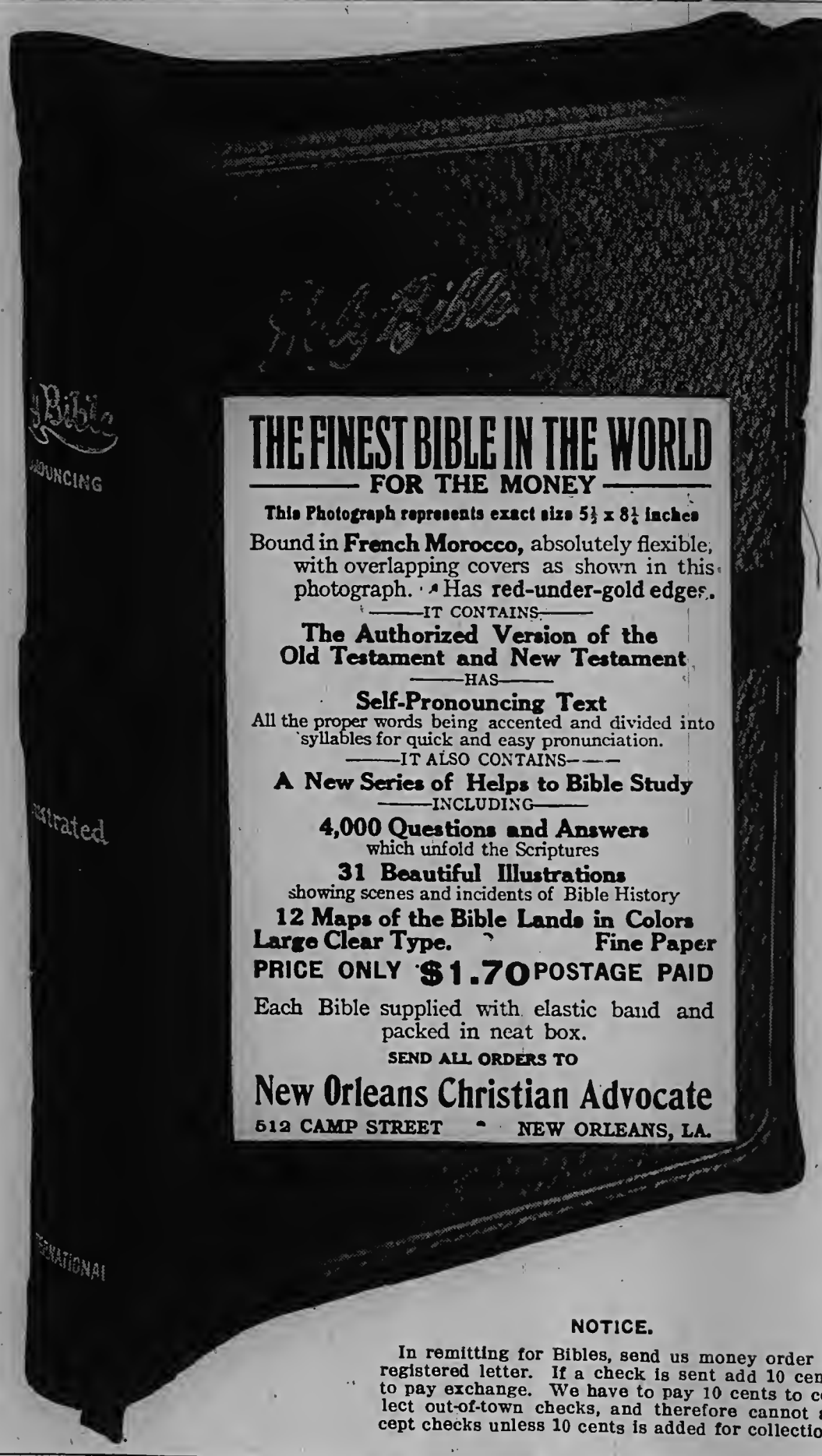
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.—Adv.

A GOOD REASON.

The best thing that any man can do for the world is to give it the Gospel of Christ. Voltaire once said to Lord Chesterfield, "Is the Parliament of England composed of the best-informed men?" "Yes," was the reply. "Why, then," continued Voltaire, "do they tolerate so great an absurdity as the Christian religion?" "I suppose," rejoined Chesterfield, dryly, "it is because they have not been able to substitute anything better in its stead!" Until something better than Christianity be devised, and attested by the fruits of moral reformation and spiritualized life, we shall continue to urge the desirability of all men becoming Christians.—Zion's Herald.

Worth $1,000,000.

If you were about to die and heard of some remedy that would restore you to health, you would gladly give all you possess to obtain it. For only 25c you may secure a box of Gray's Ointment which may be the means of preventing your death from blood poison. It is from little neglected sores, cuts, bruises, burns, etc., that fatal blood poisoning often starts. Gray's Ointment, if applied as soon as the affection is contracted, will allay pain and heal the wound, thus preventing any serious after-effects. Successfully used in thousands of homes for nearly a century. Most druggists sell it. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.—Adv.


Bible
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

FOOD CONSERVATION CONFERENCE.

Ministers and laymen of our Church were called to Washington last week to confer with Mr. Hoover concerning the food situation in the United States. At the meeting held August 8 General Julian S. Carr, of Durham, N. C., was named to represent the Church as aid to Mr. Hoover, and the following were named as a committee on food conservation: Bishop W. R. Lambuth, Bishop W. B. Murrah, Joint Chairmen; Dr. James Cannon, Jr., Secretary; Mr. John R. Pepper, Memphis; Dr. W. F. McMurry, Louisville; Dr. W. B. Beauchamp, Nashville; Dr. John M. Moore, Nashville; Dr. L. E. Todd, St. Louis; Dr. U. V. W. Darlington, Barboursville, W. V.; Dr. A. C. Millar, Little Rock; Mr. T. S. Southgate, Norfolk Va.; Mr. C. H. Ireland, Greensboro, N. C.; Judge W. Erskine Williams, Fort Worth; Miss Belle H. Bennett, Richmond, Ky.; Mrs. R. W. MacDonell, Nashville.

THE WORST PARASITES.

The real parasites of society are the idle rich, who give nothing back for all they have received. The man whose daily toil and hard, brawny hands have exchanged a day's labor for the poor wage which he carries to his home in the evening is a nobleman in comparison with the spendthrift, whatever his lineage, who wastes his patrimony on himself and leaves the world no better than he found it.—United Presbyterian.

Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.—Adv.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

SARSAPARILLA— PEPSIN, NUX AND IRON

The combination of Hood's Sarsaparilla and Peptiron Pills is one of the happiest because one of the most effective and economical ever made in medical treatment. These two medicines, one taken before eating and the other after, work together, each supplementing the other. They give a four-fold result in blood-cleansing and nerve-building, and form the finest course of medicine.

Get them of your druggist today.

THE GIBSON MEMORIAL REVIVAL.

Dear Dr. Meek: Our revival campaign at Gibson Memorial Church came to a close last Sunday night, August 5. In many respects it was one of the most remarkable meetings I have ever been in. It began on July 8, and lasted 29 days, going through five Sundays. There was not a day that we did not have service—most of the time two and three services a day. The S. O. S. call was sent to several different preachers to come to my aid in the meeting, but none could come; so we stopped looking around and looked up to God for strength and grace. The people rallied to their pastor and made it easy for him to preach. Cottage prayer-meetings were held that proved to be a power for good. The membership was wonderfully revived. Scores of people were reclaimed and reconsecrated themselves to God. Scores were brought under conviction of sin and were happily converted. There were some remarkable answers to prayer. The spirit of prayer was a feature of the meeting all the way through.

Many family altars were established; difficulties between neighbors were settled; a weekly cottage prayer-meeting was organized; several church letters were resurrected from trunks; and many new workers were added to the League, Sunday school, and Missionary Society. Twenty-one were added to the Church by vows and baptism, and 16 by letter, making a total of 37. Within the last two months, 44 have been added to the Church, 25 of these on profession of faith. "The Lord hath done great things for us, whereof we are glad." Last Sunday was the biggest and best day of the meeting. Brothers F. B. Gray and F. D. Delabar, two consecrated railroad engineers from Meridian, came to us Saturday and were with us that night and in both services Sunday. The Lord wonderfully used them in their thrilling testimonies and burning messages. This is the second time I have had these men with me, and I count it a glorious privilege to have their help in a meeting. Their visit made it easier for me to work with the railroad men of this place. I have begun holding weekly services at the shops and have a large crowd of earnest listeners.

The change may be in me, but it seems to me that people are hungering and thirsting after God more now than in the past. When the pure Word of God is preached with earnestness and spiritual power the response is truly encouraging. When we let Him, God can still do wonders. I am praying to be kept humble, submissive to God's will, sensitive to the leadings of the Spirit, and to have a passion for souls. An unlimited field lies before me; the responsibilities seem heavier, and I feel the need of prayer—the prayers of my people here and of all the brethren in the ministry. Yours for Christ,

OSMOND LEWIS.

Vicksburg, Miss.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nervcs pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Leakesville, at Clark's Chapel, Aug. 18, 19.
Mount Olive, at Okohay, 11 a.m., Aug. 23, 26.
Taylorsville, at Hebron, 11 a.m., Aug. 24.
Williamsburg, at Santee, 11 a.m., Aug. 29.
Lucedale, at Crossroads, Sept. 1, 2.
Prentiss, at Mt. Zion, 11 a.m., Sept. 5.
Sumrall, 7:30 p.m., Sept. 5.
Oloh, at Oak Grove, 11 a.m., Sept. 7.
Magee, at Pinola, Sept. 8, 9.
Silver Creek, at Oakvale, Sept. 10.
Purvis, Sept. 16, 17.

W. B. JONES, P. E.

Port Gibson Dist.—Third Round.

Utica, at Cayuga, Aug. 18, 19.
Mayersville, at Fitler's, Aug. 26, 27.
Oak Ridge, at Bovina, Sept. 1, 2.
Vicksburg, Gibson Memorial, Sept. 2, 3.
Washington, at Mars Hill, Sept. 4, 5.
Nebo, at Cool Springs, Sept. 8, 9.
Roxie, at Hamburg, Sept. 16, 17.
Gloster, at Mt. Olive, Sept. 18.
Centreville, at Macedonia, Sept. 23, 24.
Natchez, Sept. 31-Oct. 1.

W. B. SHARBROUGH, P. E.

Meridian Dist.—Third Round.

DeKalb, at Marvin, Aug. 26, 27.
Moscow, at Shiloh, Sept. 2, 3.
Shubuta, Sept. 9, 10.
Matherville, at Salem, Sept. 9, 10.
Meridian, Seventh Ave., Sept. 16, 17.
Meridian, Hawkins Memorial, Sept. 16, 18.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

McHenry and Howison, at Howison, Aug. 19.
Wiggins, 8 p.m., Aug. 22.
Poplarville, 3 p.m., Aug. 24.
Long Beach, Aug. 26.
North Gulfport and Mississippi City, at ———, Sept. 2.
Pascagoula and Ocean Springs, at ———, Sept. 9.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Bolton, at Brown's Wells, Aug. 18, 19.
Terry, at Forest Hill, Aug. 25, 26.
Jackson, Galloway Memorial, Aug. 29.
Jackson, Capitol St., Aug. 28.

J. M. MORSE P. E.

Newton Dist.—Third Round.

Shiloh, at Forest Hill, Aug. 16.
Rose Hill, at Hopewell, Aug. 21.

DISCOVERY THAT REVOLUTIONIZES HOME MEDICATION.

Pharmaceutical Chemists Rob Calomel of its Nauseating and Dangerous Qualities. New Tablets Now on Sale Under the Name "Calotabs."

Calomel, the most popular and by far the most useful of all home medicines, has at last been purified of its objectionable qualities. The new calomel tablets bearing the name "Calotabs" are now available at drugstores, and, according to druggists, will rapidly take the place of the old-style calomel tablets. For biliousness, constipation and indigestion and for all other conditions where calomel is essential the new Calotabs is considered a practically perfect remedy.

One tablet on the tongue at bedtime, a swallow of water—no taste, no griping, no nausea, no danger. Next morning you are feeling fine; your liver is clean, your appetite splendid. Eat what you please. Calotabs are sold only in original, sealed packages, twenty doses for thirty-five cents. All druggists are authorized to refund the price as a guarantee that you will be perfectly delighted with Calotabs.

Walnut Grove, at Pine Grove, Aug. 23.
Carthage, at Rocky Point, Aug. 24.
Harperville, and Lena, at Lena, Aug. 25, 26.

W. L. LINFIELD, P. E.

Brokhaven Dist.—Third Round.

Wesson, at Beauregard, Aug. 18, 19.
Brookhaven, Aug. 19, 20.
Magnolia, Aug. 26, 27.
Scotland, at Galatia, Aug. 31.
Topisaw, at Holmesville, Sept. 2.
Barlow, Sept. 8, 9.
Bogue Chitto, at Bogue Chitto, Sept. 16, 17.
Meadville, at Beulah, Sept. 22, 23.
Adams, at Ebenezer, Sept. 29, 30.
Bayou Pierre, at Pleasant Ridge, Oct. 6, 7.
Hazlehurst, Oct. 7, 8.

J. T. LEGGETT, P. E.

The will of God will be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it.—Bishop Westcott.

Pays 25c a Month for Perfect Health

For 15 years, E. A. Little, Bessemer, Ala. has paid 25c a month to keep in perfect health. Read what he says:

"I desire to add my endorsement of Granger Liver Regulator. I have not used any other medicine for fifteen years. I know it is the best for all liver complaints, and will cure any case of indigestion known. When I first commenced to take your Granger Liver Regulator the Pegram-Patton Drug Co. was buying it by the dozen. Now I am told they buy it by the gross. I use one box each month and would not be without it for anything."

Granger Liver Regulator

is strictly vegetable, non-alcoholic preparation, and is highly recommended for sick headache, indigestion, biliousness and all stomach and liver complaints. Your druggist can supply you—25c a box.

Granger Medicine Co., Chattanooga, Tenn.

Fall and Winter Collection of VEGETABLE SEED FOR HALF PRICE

MIXSONS HIGH GRADE SEEDS

Mixson's Special Collection Valued at $1.40 containing: 1 Pt. 1000 to 1 Refugee Beans, 1 Oz. Early Eclipse Beet, 1 Pkt. Mixson's Early Succession Cabbage, 1 Pkt. Half Long Carrot, 1 Oz. Big Boston Lettuce, 1 Oz. Southern Curled Mustard, 1 Pkt. Onion Seed, 1 Pt. Black Eye Marrowfat Peas, 1 Oz. Scarlet Turnip Radish, 1 Oz. White Flat Dutch Turnip, 1 Oz. Purple Top Yellow Ruta-Baga. Clip this ad and send it to us with P. O. money order or stamps and we will send you this collection.

FOR ONLY 70c, POSTPAID.

Your money gladly refunded if on receipt of the collection you are not pleased.

W. H. MIXSON SEED CO., DEPT. 1H, CHARLESTON, S. C.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
812 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Daizell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

"The sacrifice of a million soldiers for any cause does not come within a million miles of the unique sacrifice of the Lord Jesus Christ for the sins of the world."—Rev. John McNiel.

NEW VICES FOR CHINA.

With the abolition of opium, China is being exploited by liquor and tobacco firms of the United States, Europe, and Japan in an effort to introduce the use of alcoholic intoxicants, cigarettes, and other forms of tobacco.

Soon after the prohibition of opium, the United States Consular Reports began to record China's increased importation of beer and cigarettes. The net profits of foreign wines and spirits increased from $2,614,000 in 1906 to $5,026,000 (Mexican dollars) in 1915. The Chinese daily papers are made mediums for advertisements of special brands of beer and whiskey. Billboards and electric signs invite the use of foreign beers. In one brewery in the city of Chefoo there is a running stock valued at $6,000,000 (Mexican) throughout the year. There are several breweries situated in the various foreign settlements.

Through the efforts of the British-American Tobacco Company, which has its slogan, "a cigarette in the month of every man, woman and child in China," China's people are rapidly becoming addicted to the tobacco habit. A banker returning from China says of this same company that its cigarette posters have flooded the country.

Up to the beginning of this enterprise, the Chinese had never used tobacco except in pipes and in very small quantities in cigarettes, which they rolled themselves. Now it is estimated that half of the cigarette consumption of the world is in China.—Missionary Review of the World.

REPORT OF LOUISIANA CONFERENCE CORRESPONDING SECRETARY, 2d QUARTER.

Number adult auxiliaries, 104; number members, 2382; new members, 16; Y. P. auxiliaries, 27; members, 480; junior divisions, 67; new divisions, 1; members, 1699; new members, 19; baby divisions, 29; new divisions, 1; number members, 269; new members, 19.

Subscribers to Voice, 685; to Y. C. W., 502; Bible Women paid this quarter, Emma Owen; Day School paid this quarter, Cox-Lyon.

Total sent Conference Treasurer, $3051.10; pledge, $1165.73. Increase on pledge over 2d quarter of 1916, $393.19. Increase over grand total of 2d quarter of 1916, $1100.23.

New auxiliaries were organized at Bryceland and Pleasant Valley, Ruston District; Eunice, Lafayette District, and Stonewall, Shreveport District.

Mrs. A. P. HOLT,
Corresponding Secretary.

ONE OF CHINA'S NEEDS.

It is taking the Western nations many weary centuries to grant to woman the same rights of education and self-development that the man enjoys. Universities and colleges for Western women are a comparatively recent concession to her natural and just birthright. There is not time, however, even to enumerate the benefits that have already come to the world through this liberation of woman.

In China, we are in danger of repeating our mistakes of the past in the West—that is, of emphasizing the education of man without giving woman an equal opportunity. Aside from the reason that the woman has inherent rights of equal privilege, China is not going to have Christian homes nor be a Christian nation until woman is at liberty in education.

We see high schools, colleges, and universities multiplying for the men, but as yet there is not one literary college for women in East China. I think I am right in this. Therefore, let us give our hearty support and encouragement to the first to be, the Guiling College for Women at Nanking.—Dr. Hattie F. Love.

CLOSING EXERCISES OF OUR PACIFIC COAST JAPANESE SCHOOLS.

These schools have held their closing exercises, and vacation has begun. At Oakland, the kindergarten children did well, and three graduated. There promises to be a larger attendance when the next term opens. Mrs. Ozaki is winning the hearts of parents and children. In Alameda, Mrs. Shimozumi had 23 pupils at the close, and 4 graduated. There was a good attendance of mothers at both these exercises, and the expressions of appreciation and good will by these mothers were accompanied by the usual profusion of Jepanese bows and courtesies. When the Alameda Japanese Language School closed, there was not a vacant seat in the chapel at Mary Helm Hall, and numerous chairs had been carried in. The program was very lengthy. I was the only white person present. Three were graduated from the grammar grade and two from the primary grade. Several of these were pupils that at first left us for the Buddhist school. They do not attend the Buddhist Sunday school, either. We are hoping that their parents will permit them to return to ours before long. We cannot crowd them, however, and rejoice that we have not antagonized them.—The Rev. Mr. Acton.

REPORT OF NORTH MISSISSIPPI CONFERENCE TREASURER, 2d QUARTER, 1917.

Dues—Adult, $1204.70; Y. P., $73.78; Junior, $119.86; Baby Enrollment, $7.99. Pledge—Adult, $1047.38; Y. P., $67.19; Junior, $116.83; Baby Mite Boxes, $13.67.

Specials—Day Schools, Lucy Fant, by Holly Springs, $100; Lee Rogers, by Mrs. Rogers, $25.

Bible Women—by Tupelo Auxiliary, $60; by Columbus Auxiliary, $18.75; by Cleveland Auxiliary, $60; total, $138.75.

Scholarships—Ross in Dallas Home, by Holly Springs, $50; Claudia Wendel in Vashti, by Como Auxiliary, $25.

Paine Annex, $1; Mary Black Hospital, $13; Missionary War Relief Fund, $36.65; Relief and Retirement, adult, $17.80; Y. P., $6.55; Scarritt Student Loan Fund, $21.05; Week of Payer, adult, $36.50; Juniors, $5.

Amount sent to General Treasurer, $3127.70.

Local Work—Value of supplies given locally, $3371.40; value of supplies reported to Superintendent, $458.80; cash sent to Orphanage, $138.40; cash sent to Co-operative Home, $15. Total expended in Conference, $3983.60.

Mrs. W. W. WILBURN,
Treasurer.

WHERE EVERYONE GOES TO CHURCH.

John Backland, Captain of the "C. S. Holmes," touched at Point Barrow, Alaska, after the old mission church had burned down. He had bought and transported material to Point Barrow to build a new church. Eskimos from the surrounding country moved in to be near it, and it became very inadequate. Five years later, when he returned, he found men, women and children crowded into the church three times each Sunday, filling it to overflowing. Of the 454 people at Point Barrow, 450 were regular church attendants. The captain estimated the probable cost of an addition to the building to be about $1450, and wrote to the Presbyterian Board of Home Missions, promising to give $250 of this himself.

Last summer he reached Point Barrow again, his boat loaded with all the material necessary for the addition, as well as coal, Christmas boxes and lantern and slides from the Board at home.—Missionary Review.

WORK WINS STARKE'S UNIVERSITY HOME SCHOOL NEARLY $10,000 IN SCHOLARSHIPS WON

Individual attention—Intensive and thorough.

The University Home School (Founded 1887)

Steam Heated Dormitory; Ample Playgrounds.

If you believe in "Books First—Athletics Second," write now for catalogue.

J. M. STARKE, Montgomery, Ala. *Session opens Sept. 12.*

MASSEY SCHOOL FOR BOYS

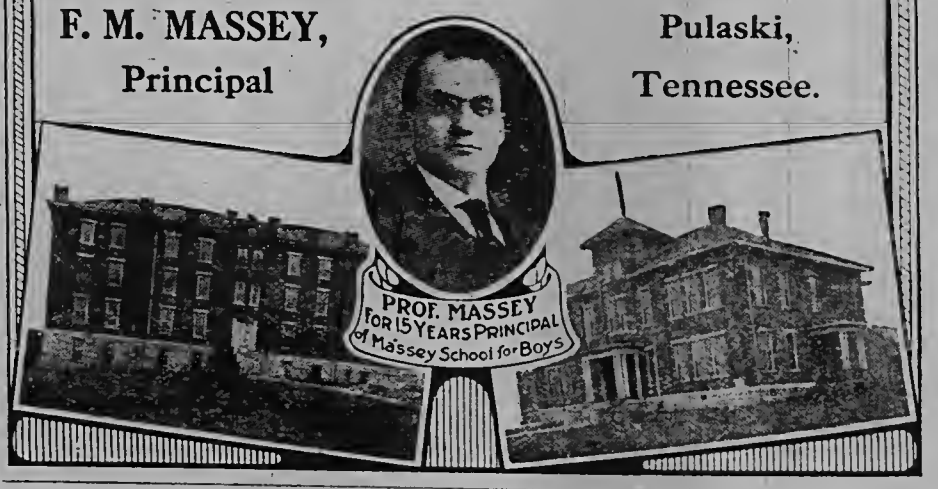
PULASKI, TENNESSEE.

An Able Teacher To Every Twenty Boys.

Giving a thorough and individual attention that stands for so much in results. Massey School does only high-grade preparatory work which fits its graduates to enter, without examination, the leading colleges everywhere. Accredited by the War Department. Endorsed by the Tenn. State High School Inspector. Good Buildings. Gymnasium. Library. 20 acre campus. Athletics encouraged. The homelike atmosphere and the spirit of comradeship between students and teachers tends to making the school life enjoyed by the boys, and at the same time develops their character. Write for catalog or further information. Address,

F. M. MASSEY,
Principal

Pulaski,
Tennessee.



You Can Tell The People Who Have Iron in Their Blood —Strong, Healthy, Vigorous Folks

Doctor Says Ordinary Nuxated Iron Will Make Nervous Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—"One glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European Medical institutions, in a recent discourse. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics for nervous weakness, stomach, liver or kidney disease and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you any good; you don't get the strength out of it. The moment iron is supplied the multitude of dangerous symptoms disappear. I have seen dozens of nervous, rundown people who were ailing all the time, double and even triple their strength and endurance and entirely get rid of every sign of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without any benefit.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or far you can walk without becoming tired. Next take two five grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

From the Field

Wade, Miss.

Dear Brother Meek: We have just closed a fine meeting at Caswell Springs, on the Escatawpa charge (Miss. Conf.). Brother Sibley, our pastor, was assisted in the meeting by Rev. George W. Huff, our supernumerary preacher who resides at Hattiesburg. Brother Huff preached with great power, moving large congregations to tears and to shouts of praise to God. There were a number of bright conversions. Some of the strong young men took up the cross and worked for the success of the meeting with prayer and exhortation. There were 33 accessions to our Church and a great revival among the membership of the church was experienced. We believe that this is the greatest meeting that we have had in years. It began on July 28 and closed on Auguust 5. Every service was good. Brother Huff did fine preaching throughout the meeting.—Garland G. Goff.

Longville, La.

Dear Dr. Meek: Up to the present time our work is doing very well. When we consider the time lost on the charge this year, due to affliction, we think that everything has gotten along nicely. The little town of Longville is an ideal place in which to live, and if we can ever pull the spiritual standard up to the sanitarium idea, we will have a banner charge; and I hope some day to reach it. Our people are a good, loyal folk. I want to mention especially the faithfulness of Rev. D. W. McLean, a local preacher and steward. No man can excel him in the performance of duty. We have held two of our meetings. Brother Louis Hoffpauir, of Sulphur, did the preaching in each of them, and the people were delighted with him. Our third Quarterly Conference was held last week, with our presiding elder, Rev. Briscoe Carter, on hand, bringing us a good message, and the people bringing out a good dinner. It was a rare occasion for a week day. May God's richest blessings rest upon you in your great work!—J. S. Rutledge, P. C.

Hattiesburg Circuit (Miss. Conf.)

Dear Dr. Meek: We have just closed two revival meetings in the charge. Brother W. W. Moore assisted us at Lux, and he did some splendid work, which was appreciated generally, as many testified at the closing service, by recounting the spiritual blessings received. There were two accessions—one by baptism, and one by vows. Brother J. S. Purcell did the preaching at Batson, and from the initial service the interest and attendance grew. His attack upon sin, which was fearless, but made in a brotherly spirit that won the confidence of the people. His hard work there was appreciated by all who heard him. Three united with us by baptism, and one by vows. The spiritual life of the community was greatly quickened, and I have reason to believe that much permanent good will result.....At McCallum, in the vicinity of the new training camp—Camp Shelby—we are to begin on the 5th inst., with Brother J. E. Williams to assist. We are praying and planning for a gracious outpouring of the Holy Spirit at this point. The note throughout the charge has an optimistic ring, as was shown at the third quarterly conference on July 10, at Eastabuchie. The salary was half paid and a reasonable remittance made on the benevolences. Crop conditions are encouraging at the present writing in this section, and, by God's Holy Spirit and the co-operation of the people, we anticipate a successful closing of the year's work in this new charge. The Petal congregation has raised and paid a deficit of $100, each, on church and piano this year above other finances. We can observe some improvement in the different lines of religious activity in the charge, for which we are truly thankful to God. May our passion for souls for His Kingdom grow more intense!—C. E. Downer, Pastor.

High Point, Miss.

Dear Brother Meek: I am serving the upper end of the High Point Circuit, and I must say that this year's work has been a source of pleasure to me, notwithstanding that I am a "splice man." This work was assigned to me after Conference by the presiding elder, who told me to do the best I could with it. Things were rather dark for a young preacher to face, but, with the promises of God to back us up, my people and I went to work, and it wasn't long until we could see rays of light running through the sheet of darkness; and now things are running as smoothly as could be expected. We have raised some $80 at one church for the purpose of paying for an organ, which cost about $110. We have had two Children's Day services and collected $9.43 for the great cause that this money supports. The people have fine crops and everything bids fair for a fine year's work in some respects.

We had our first protracted meeting the week following the fifth Sunday in July at New Hope. Rev. T. J. Halfacre, from Artesia, rendered us most excellent help. He is a man with his heart truly set on the salvation of the souls of men and women. He possesses a number of traits which would mark him as an evangelist of ability. Although he is not an evangelist, he has all the needed qualities of one. Notwithstanding the short time he has been in the ministry, he is one of the very best revivalists in our Conference. He is a man to whom a person may open his heart, and in whom one feels free to confide. Brother Halfacre preached six days and as many nights with a mighty outpouring of the Holy Spirit at each service. We closed with a large number of conversions, a vast number of men and women reclaimed, and ten accessions to the Church, all of which were on profession of faith.—W. A. Langley, P. C.

BEAUTIFUL.

"Beautiful is the cheerful and the buoyant disposition. Life to such is all bright and beautiful. Every new scene has a charm, every incident an interest. A kind word is ever on the lips, a gentle thought is ever in the heart, and a pleasant smile is ever on the countenance."

Never let enter your mind a shadow of doubt as to the love of the Father's heart or the power of the Father's arm.—George Muller.

Phillips Brooks speaks of "The gracious mercy that binds omnipotence a willing servant to every humble human prayer."

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of **vigor and ambition.**

DR. TICHENOR'S ANTISEPTIC FOR THE FACE AFTER SHAVING

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES
—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10
Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA
Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO
$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.
Write for Booklet on the Wonders of the "Apache Trail" of Arizona

A Sayso Or So About Sweet Dreams, the Other Man's Verdict.

In the beginning it is to be said that Sweet Dreams is a very high-grade mosquito remedy.

With a bottle of Sweet Dreams a man at Miami, Fla., "Spent his first restful night in 30 years."

On a certain occasion, a man at Biloxi, Miss., was unable to get some Sweet Dreams. He "spent a night a thousand years long."

Another man from New Orleans took Sweet Dreams to Africa, and "In Africa it worked like a charm."

It is asked that you give this wonderful mosquito remedy a trial.

Sold by every store in town. Sweet Dreams.

CUMBERLAND UNIVERSITY

FOUNDED IN 1842

A standard college under Christian influences. Four regular courses leading to the degrees, B. A., B. S., LL. B., B. Mus. Special courses in Domestic Science and Arts, in the Commercial branches, and in Education.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 12th, 1917.

For further information, address,

EDWARD P. CHILDS, President, or The Registrar, Lebanon, Tennessee.

GRENADA COLLEGE

Standard Four-Year College Course Leading to A. B. Degree. : : : : :

Very best advantages in Piano, Voice, Expression, Art, Cooking and Sewing, with Diploma upon completion of two years of College work.

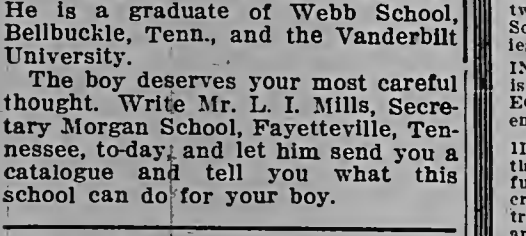
FOUR-YEAR PREPARATORY SCHOOL FITS FOR FRESHMAN CLASS

Board, Tuition, Laundry and Incidental Fees for Year, $225

GRENADA, MISS. **J. R. COUNTISS, Pres.**

MARTHA WASHINGTON COLLEGE

SIXTY-ONE YEARS' distinctive leadership in education of Young Women.
THOROUGHNESS of instruction, Christian cultnre and refinement, healthfnlness of climate, a pleasant home-life in a cultured community of interesting historical associations.
FULL COLLEGIATE, literary and science conrses leading to Bachelor of Arts degree, fourteen nnits reqnired for entrance. Two years Academy.



SCHOOLS OF MUSIC, Art, Expression, Home Economics offer courses leading to certificates and diplomas.
BUILDINGS, five, modern, brick, connecting, steam-heated, electric lighted. Modern Gymnasium.
Next Session opens Sept. 12th, 1917.
Rates are moderate. Address

SAMUEL DISMUKES LONG, D. D., PRESIDENT,
ABINGDON, - - VIRGINIA.

MILLSAPS COLLEGE

A. F. WATKINS, President. **Jackson, Miss.**

A high-grade college. Situated at the Capital of the State. Location, high, dry, and healthful. Entrance requirements and curriculum same as in other leading colleges and universities, North and South. The very finest moral and religious influences. Courses leading to A.B., B.S., M.A., M.S., and LL.D. degrees.

MILLSAPS PREPARATORY SCHOOL, under separate faculty and dormitory management. Unsurpassed training for college.

MILLSAPS LAW SCHOOL, offering extraordinary advantages. Superior faculty; law libraries accessible to all.

TWENTY-SIXTH SESSION BEGINS SEPTEMBER 19, 1917.

For catalog and other information address

J. REESE LIN, Secy., Jackson, Miss.

R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

Your Greatest Problem—That Boy of Yours.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects in the men to whom it entrusts its greatest affairs, be they business, professional, religious or social.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Bellbuckle, Tenn., and the Vanderbilt University.

The boy deserves your most careful thought. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tennessee, to-day, and let him send you a catalogue and tell you what this school can do for your boy.

Virginia, Danville.

Randolph-Macon Institute FOR GIRLS. Limited to 100. College preparatory and special conrses for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A.M., Principal, Box C.

Martin College Pulaski, Tennessee

A TIME HONORED AND IMPROVED COLLEGE FOR GIRLS AND YOUNG WOMEN. OPENS ITS 47TH. YEAR SEPTEMBER 19, 1917.

A school devoted to the Cultural as well as the Practical Arts. A congeniality between faculty and student body that makes for ideal home life. Located in a college town of picturesque beauty and wholesome influences.

The Junior College (Two Years) is affiliated with many of the four-year colleges and Universities of the United States. The Preparatory Department (Four Years) is fully accredited with all the Colleges and Universities of the Southern and North Central Associations and has certification privileges with Wellesley and Mt. Holyoke.

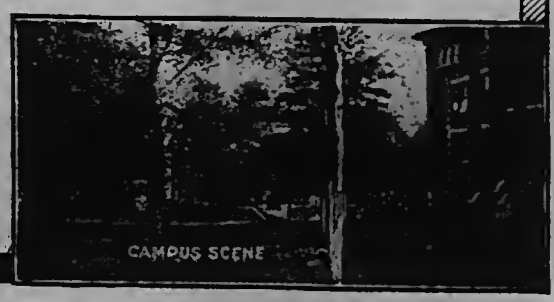
ALL DEPARTMENTS—Piano, Home Economics, etc.

New $40,000 dormitory. Campus covering an entire city block affording ample room for all out-door sports. Able faculty High Standards. Modern equipment.

RATES made low through endowment and outside income.

For free catalog write,

W. T. WYNN, President
Box J. **Pulaski, Tenn.**



ATLANTA MEDICAL COLLEGE

Emory University

SCHOOL OF MEDICINE

SIXTY-THIRD ANNUAL SESSION BEGINS SEPTEMBER 24, 1917.

ADMISSION: Completion of four-year course at an accredited bigb school, which requires not less than 14 units for graduation, and in addition one year of college credits in Physics, Biology, Inorganic Chemistry and German or French. The Premedical Course will be given in the College of Liberal Arts at Oxford, Ga. Admission to the Premedical Course may be obtained by presenting credentials of 14 units of high school work.

COMBINATION COURSES: A student may enter the regular Freshman Class on 14 units and attend the College of Liberal Arts for two years, after which he will be admitted to the Freshman Medical Class, and, upon the completion of his Sophomore year in the School of Medicine, can obtain the degree of Bachelor of Science, gaining his M. D. degree after another two years at the Medical College.

INSTRUCTION: Thorough laboratory training and systematic clinical teaching are special features of this institution. The faculty is composed of 106 professors and instructors, twelve of whom are full-time salaried men.

EQUIPMENT: Five large, new modern buildings devoted exclusively to the teaching of medicine, well equipped laboratories, and reference library.

HOSPITAL FACILITIES: The Grady (municipal) Hospital of 250 beds is in charge of the members of the medical faculty during the entire college session, and Senior students (in small sections) are given daily clinical and bedside instruction there. In the near future work will begin on the new Wesley Memorial Hospital (of 200 beds) at a cost of not less than $200,000.00, which will be erected on or near the site of the present Medical College. The wards of this hospital, when completed, will be under complete control of the faculty for teaching purposes. The J. J. Gray Clinic, which has just been completed at a cost of $75,000.00, will afford ample accommodation for this large clinic, and excellent facilities for clinical instruction.

RATING: This College is rated as Class A medical school by the Council on Medical Education of the American Medical Association, and is a member of the Association of American Medical Colleges.

Catalog giving full information, also entrance blanks, will be sent by applying to

WM. S. ELKIN, A. B., M. D., Dean, Atlanta, Ga., or W. A. CANDLER, Chancellor.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3209.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 23, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

To become a pedant one needs only to learn to quote; but to become a scholar one must learn to think.

• • •

When the self is in the foreground of any action in one's life, Christ is in the background—if, indeed, he is on the ground at all. Egotism is utterly incompatible with deep piety.

• • •

Christianity in order to conquer must be spiritually and morally militant. Yet there are many who have turned pacifists, and who are piously noisy in their insistence that others should do likewise. The Master entered into no truce with evil in any form, and not without being untrue to him can his disciples do so. Paul's message to Timothy, his son in the gospel, was, "War a good warfare, and each of us would do well to heed this apostolic exhortation.

• • •

The "band-wagoners" have existed in every age. We mean those who wait to see whether a cause is going to win before they align themselves with it. Thus many are shouting for prohibition now who until recently had never sounded a note in the interest of that great cause. We should be glad to welcome all recruits in the battle against the rum traffic, but it taxes one's patience somewhat when these new and late enlisters want to assume command of the forces and to seize and appropriate the laurels which legitimately belong to those who have borne the burden and the heat of the long, hard struggle. Earthly rewards, however, amount to little; and the unfading ones of eternity will in every instance be rightly bestowed.

• • •

There is no excuse for mental indolence on the part of the Christian minister. Having been called to be a teacher and leader of men, a weighty obligation rests upon him to gather up all the elements of strength that he can for this work, and among these intelligence is a factor that cannot be ignored. Nor is there any royal road to intellectual equipment; it comes only as a result of earnest, persistent, faithful study, which every man must do for himself. We hear much of chautauquas and lecture courses in this day, and they help a little, but only a little. It is one's daily habit of study that really counts. The pastor who is negligent or slipshod at this point makes a great and irremediable mistake. The effect may not disclose itself outstandingly at first; but it will in the course of a few years. A man of average mental ability, even if he has not had collegiate training, may by steady and energetic application develop himself wonderfully in the Methodist itinerancy. The history of Southern Methodism is resplendent with the names of men who have proven this statement to be true. But no preacher, whatever may or may not be his attainments, can cease to be truly a student without suffering a loss in efficiency.

A GREAT RESPONSIBILITY FOR THE SOUTH.

The fact that the War Department at Washington has decided to have the young men drafted into the Army (several hundred thousand) largely trained in the South has placed upon the Southern people a weighty obligation, while giving them a great opportunity and privilege. The Manufacturer's Record, of Baltimore, recently discussed this matter in a manner so illuminating and forceful that we think it well to reproduce upon our editorial page some extracts from its impressive utterance, for which we are indebted to the Literary Digest. Among other things, The Record said:

"It is incumbent upon every man, woman, and child to recognize that this is the greatest responsibility ever placed upon this section. It is a responsibility individually to the men who should be regarded as guests of the South and treated with every possible courtesy and consideration, and protected to the utmost extreme from every danger and temptation.

"It is a responsibility which the South owes to the parents of these young men, that they may know that in this land which has been credited—and we trust justly—with patriotism, with hospitality, and with devotion to morality and religion, these sons of theirs shall be as safely guarded as if in their own homes.

"It is a responsibility which this section owes to the Nation and to civilization that these million or more of young men while in the South shall be protected from every possible evil, that they may be trained physically, mentally, and morally to be equipped for the mighty task to which the Nation and civilization have called them.

"No man in the South can afford to say that because these camps are not located in his particular vicinity there is no responsibility resting upon him. The responsibility rests upon every man and woman in the South. Those in the immediate vicinity of these camps must give of their time, their work, their consecration to the higher and holier things of life as well as their money, but they must be backed up by the moral and financial forces of other parts of the South, that the work may be carried on with abundant means and with the united strength of the South.

"These men who are coming into this section are going to be the better or the worse for their experience. The destiny of civilization may, to a large extent, be shaped by the way in which the South meets this problem."

The following specific suggestions are made to the citizens of communities in close proximity to the training-camps now being established:

"They should be equipped with books and papers and writing materials, and the men in the camps should be made to feel that at any moment when off duty they can enter any of the churches and find a hearty welcome and an opportunity to read or write or to meet some of the leaders, men and women, in the religious life of the community. Some will say that this will cost money. Suppose it does? What are the people in these communities going to do with their money that is higher and better and nobler than to spend it in the interest of thousands and tens of thousands of these young men, who have come into this section to train that they may be prepared to save the women and the children of this section from the fearful destruction of German barbarism?

"From every pulpit in the South these facts should be proclaimed, and every church that fails to measure up to this situation will be recreant to its responsibility to the Nation and to God."

Not only the Church has its duties:

"Instead of rejoicing that these encampments have been established in the South, merely from the material point of view that their coming will mean increased business activity in the community, this section should be stirred by a profound sense of responsibility, for unless it meets this responsibility in a way worthy of the situation the coming of these men will prove a curse to them and an injury to the Nation and a danger to civilization.

"In this section, where home life is sacred, where a large proportion of the population is true to the old traditions of integrity and honor, where the Bible is still the most honored book, and where the dominant influences are concentrated in religious activities, there should be an immediate awakening to the tremendous responsibility to give to these incoming men every possible advantage of religious life and social life, of protection from temptations which so constantly surround great encampments, that they may be the better for their coming into the South, and that the South may be tremendously broadened and developed by their coming and by the work which it does in measuring up to this opportunity to serve God and humanity."

GOOD FOR THE CHURCH COLLEGE.

The following from the Christian Advocate (New York) is so suggestive that it needs no comment:

"The chaplain of the New York State Prison at Auburn is a Methodist, the Rev. Arthur Copeland. He can be trusted when he makes a statement like the following: 'I have now been chaplain of the State Prison at Auburn for six years. We have eighteen hundred men in that prison. They are as fine and atheletic a group as you can find. They are a bright bunch; it would be difficult to find eighteen hundred men who would come up to their standard in brain power. They are young men; the largest number of any one age is the age of twenty-two. They are graduates of grammar schools, of high schools, of great universities and professional schools. There are a good many college men among them. I have made a diligent search in the records of these men and during these six years there has not been among the prisoners a single graduate of any church college.'"

Some one has strikingly said: "God is never deaf except when men's hearts are dumb." It is truly when the HEART SPEAKS that God hears.

"It will not do to offer God the faded flower when He asks for the bud."

THE LIVING GOD.

God knows
Our every word and deed and thought;
How we have answered Heaven's "shalt" and "ought;"
If paths of peace our sin-curst souls have sought:
God knows.

God hears
If our souls their glad thanksgivings bring;
If hearts in joyous strain His praises sing:
If lips blaspheme, or own Him Lord and King;
God hears.

God sees,
And naught escapes His vigil eye;
E'en though the secret thought concealed lie,
Or creeds confessed which life and love deny:
God sees.

God warns
Against the bitter wage of sin;
The guilty shall in no wise enter in;
Eternal death the judgment they shall win:
God warns.

God loves!
O wondrous thought! That such as I
Should be forgiven! That from His home on high
He sent His only Son, for me to die!
God loves!

—Rev. W. S. Kerschner.

ARE YOU HELPING TO DO IT?

Voltaire said that to kill the Christian religion they, the athesists, must first kill the Christian Sabbath. Whoever then does not keep the Sabbath holy, or allows his children to fail to do so, is doing the work of the atheists in destroying the Christian religion.—Eastern Methodist.

GOD'S WORD INEXHAUSTIBLE.

The man who chooses the Word of God as his moral inheritance may do so in full confidence that it will amply meet the demands of his whole future, and of the whole future of his race. Its utterances are folded in upon themselves like a flower. You see certain petals already exposed to the light; but you see within the circle of these something more which is to unfold in its season. This heritage of the Word grows richer with time. The preacher who thinks he has exhausted a text will find another sermon in it when he goes to it again. The man who goes through his Bible for the fiftieth time finds it richest in fresh treasures. —M. R. Vincent.

NONE OVERLOOKED.

Mark Guy Pearse.

It is said that once when Sir Michael Costa was having a rehearsal with a vast array of performers and hundreds of voices, as the mighty chorus rang out with the thunder of the organ, and roll of drums, and ringing horns, and cymbals clashing, some one man who played the piccolo far away up in some corner, said within himself: "In all this din it matters not what I do!" and so he ceased to play. Suddenly the great conductor stopped, flung up his hands and all was still—and then he cried aloud: "Where is the piccolo?" The quick ear missed it, and all was spoiled because it failed to take its part.....O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise, he listens for it, and all the music of his great universe is made richer and sweeter because thou givest him thanks. Bless the Lord, oh my soul!

WHAT THE CHURCH NEEDS.

The Church to-day is in great need of the bright, thrilling experience which came to the first Christians at Pentecost, and sent them over the parapet into the streets of Jerusalem, full of a gracious fury for conquest. These soldiers of Christ had been in the trenches, watchful, tremulous with desire, and content to leave the objective within the counsels of the Higher Command. When the Spirit came they were braced for an enormous undertaking. The exchange of secret confidence gave place to a mighty impulse for action. Waves of men leaped to the attack with irresistible dash. Jerusalem was full of the joyous clash of tongues. St. Peter and the apostles displayed extraordinary courage, and turned the position. Before the close of the day thousands of prisoners were brought in; and "the Lord added to them day by day those that were being saved." Can the essential features of Pentecost be recovered? Can such a wonder-chapter as Acts 2 be rewritten from present-day experience? It can. The Church may repeat her glorious offensive as soon as she is willing to pay the price of effectiveness. The one thing in the way is self-interest. Let the call to deny self and follow Christ be fully obeyed and God will lift us to high levels of witness-bearing and victory.—Central Christian Advocate.

EMORY UNIVERSITY.

By Rev. John A. Rice, D. D.

A call to the Commencements of the Wesleyan and Millsaps gave me the coveted opportunity to see Emory University. I had heard of it "by the hearing of the ear," but had no conception of its beauty and well-laid-out plans. The besetting sin of Protestanism in large enterprises is hurry and consequent inadequacy. A friend of mine once told me that he was going out of the automobile business; and when I asked his reason, he said: "A man will study and ask questions and hang around and try out a machine for two months, and then, when he makes up his mind to buy, he wants it yesterday." Under the pressure of immediate urgency we do many things that we regret at our leisure. But nobody that sees Emory will ever have the feeling that haste there has made waste. There will be no eyesores, nothing to be done over. Bishop Candler appreciates fully the tremendous proportions of the real university of the future and has laid out a scheme worthy of the brain of a true educational statesman. He sees the far side of near things as well as the near side of far things, and that prophetic vision is expressed in noble form. The scale of things provides for quite indefinite expansion along the lines already projected. It will be necessary only to fill in and complete the outline.

Not only in the splendid scope of the whole, but also in the carefully thought-out and wrought-out details, there are the traces everywhere of the master mind and hand. Comfort, convenience, utility, adaptability to practical needs—these are never once lost sight of. It is a glorious workshop. Every cubic foot of space seems to be used for some real service. Nor is the aesthetic anywhere sacrificed to the merely useful. The best materials are used, and no pains have been spared to give everything a pleasing and enduring aspect. As you go from room to room in the spacious buildings, you find rest to your soul. The leisure of eternity seems to settle in your bones, for you feel that the beautiful things so restful to you will feed the human spirit ages hence. Though everything is new, an ancient atmosphere seems already to cling to some of the fittings and furnishings, particularly in the chapel and the theological library where the Wesleyana are kept.

To complete the plans already in mind will require a vast sum of money. At no distant day universities will be counting their equipments and endowments in terms of hundreds of millions, billions even. And this money will have to come from rich people. The poor will do their share—they always do. And their gifts will be as precious in the sight of God and men as the largest. But when they have done their all, noble as that is, it will hardly be a beginning. Money has to come from those who have it, large amounts from owners of large fortunes. One of the dangers is that those who can help may be tempted to ask whether the people want a university. Will a wise man ask that question? Did Amos and Hosea, Isaiah and Micah, Jeremiah and Ezekiel, Haggai and Zechariah? Did any real prophet or philanthropist ever ask whether the people wanted his ministries? Did Jesus give the people what they wanted? Did Paul? Did Luther wait till the people made him nail his theses on that door? Did John Wesley wait till the people cried out for a new kind of religious service and compelled him to give it? Is it not true that the people have, as a rule, to be saved in spite of themselves? Not what they want, but what they need is the question. They do not always know what they need. They cannot interpret themselves to themselves, cannot be expected to. In the matter of education particularly they must depend upon their leaders. They have neither the training nor the data necessary to seeing the vision of spiritual leadership on the part of the Church in this all-important field. And if they could see, they cannot answer the call of the hour. Only those who have money can answer that call, can fully meet that need.

Nor should one rich man wait for others. Each must face his own responsibillties in the lone deeps of his own life. Whether there be any other in all the world that feels the tug of a great opportunity, he who himself feels it cannot turn lightly away. The laws of the spirit are as exact and as exacting as those of gravitation. He who shirks what he is empowered to do runs the risk of impoverishing his own soul. And why should one hesitate to forget himself into immortality?

But even self-interest prompts careful provision for ample support of those agencies which create and conserve spiritual values, for all others rise and fall with these. What are great estates worth where ideals are materialized and men are decaying?

Is there not indeed an inalienable obligation resting upon capital to share with society the profits gained by favor of society? Is not money generally made by contact with people and by using the privileges of protected relationships with them? Does a man not owe something more than his taxes to those by whose help his fortune has been secured? Was not Mr. Carnegie more nearly right than we sometimes suppose when he said that it was a disgrace to die rich? Are not all right-thinking people now scrutinizing not only how money is made, but how it is used? If hoarded for selfish ends alone, is it not tainted? The conviction is steadily growing that one cannot escape a certain definite share in the redeeming work of his day.

Why, anyhow, should a man labor only for those who come after? If they cannot earn money, they cannot keep it. If they can earn it for themselves, they do not need gifts from another. More lives are ruined than are helped by well-meaning bequests. One of the most pitiable sights on earth is the man who gives himself, soul and body, to accumulating what others are to squander—to squander, perchance, with all too little thought of the heart that spent itself for them. All the sadder is such a sight at a time like this, when there is such a call to live forever in those we leave behind.

Emory offers the noblest chance east of the Mississippi for secure investment. It is not impossible that fortunes may melt away before this war is over. Nobody can guess what will happen to incomes; but universities, well managed, will endure. Ho who has the courage to venture here will entrench himself and his earnings for countless ages behind bulwarks that can never fall. Emory should have at least ten million dollars by the next General Conference. She needs twenty-five million to begin with. And these lines will be read by men who can invest that amount in this greatest educational opportunity east of the Mississippi without denying themselves or their people a single luxury or crippling their business enterprises for a single hour.

Bishop Candler understands the situation into which we are now hurled as few men among us do. It were well that we need his prophetic voice "while it is day: the night cometh, when no man can work."

Who can realize that European universities are paralyzed and the ends of the earth now compelled to turn to America for training and leadership; that most of ours are secularized to a distressing degree and therefore unprepared to do their proper part in the spiritual reconstruction of the world; that there is not one of any kind south of

Mason and Dixon's line and no certain promise of one; that the vital, progressive conservatism of the South offers an atmosphere so congenial to the noblest culture ideals as to attract inquiry from every land in the immediate future; that the foundation already laid and the constituency already secured at Emory give pledge of tremendous powers ready to be mobilized? Who, I ask, that has money can realize these things and not feel the claim of an age's opportunity upon his wealth and the grip of God upon his soul? For unless Jesus Christ be placed in the midst of the new social order, the giving of our blood and treasure to fight for democracy will be in vain. There can be no democracy that leaves him out. And if he is to go to the center, the universities must have large share in carrying him there. But if he be left out of them, to whom shall they, shall we, shall the future go? And who, if not the Church, will keep him in the midst of the education of those who are to be the creators as well as the creatures, of to-morrow and the day after?

St. Louis, Mo.

UNDER THE TREES.

Rev. S. A. Steel, D.D., in The Messenger.

I.

In the Methodist Review for April there was a fine article from the pen of Dr. Carlton D. Harris, on the life of Bishop Alpheus W. Wilson, who recently passed away at the ripe old age of 83. Bishop Wilson was born in Baltimore in 1834, of good Methodist stock, though he came from a Presbyterian ancestry on his father's side, and was of Quaker extraction on his mother's side. His heredity was all right. He gave little promise of greatness in his early youth, being considered a "dull and backward" boy, an impression due probably to his unusual reticence, for Dr. Harris says he "surprised his friends by taking the full graduate course and successfully passing the examination for a degree at the Columbian University of Washington, D. C., now known as George Washington University." He was refused a degree because he was only eighteen, which strikes us as a very foolish rule.

He was uncertain what to do; concluded to be a merchant and sold dry goods for a week, and gave it up; concluded to be a doctor, studied medicine for two weeks, and gave it up; concluded to be a preacher, stuck to it for sixteen years, got in debt; retired from active work in the ministtry; studied law, paid his debts, and re-entered the regular work of the itinerancy; adhered to the South in the great struggle of the war for the Union; stood firm in Baltimore in spite of threats of violence and imprisonment by the Federal authorities; was made Secretary of the Board of Missions in 1878; elected Bishop in 1882, and filled the office with distinguished ability for 34 years. He was a man of massive intellectual strength, deep spiritual experience, stern convictions, and unyielding firmness of character. He had fine executive ability, while his legal knowledge and judicial type of mind made him an authority on matters of ecclesiastical law.

There was nothing showy, or spectacular, or sensational about Bishop Wilson. He was averse to all that sort of thing. A quiet dignity marked his manner both in the pulpit and out of it. He was not a "mixer," but a thinker, more at home in the library than on the street. He always seemed reserved and serious, but among intimate friends showed a genial and lovable nature. He seldom indulged in humor, but there was a rich vein of it in his composition, and at times he could be sarcastic. At one of the Conferences a presiding elder playfully told him if he wanted to erect a monument to himself, just send him back to a certain district. He replied that he had no desire for a monument of brass. But such withering repartee escaped only occasionally. By the uniform gravity of his manner he inspired a respect that forbade liberties. The writer never heard him tell a joke.

II.

Bishop Candler says Bishop Wilson was the greatest preacher of his generation. This is very high praise, for "his generation" could boast of Charles Spurgeon, and Henry Ward Beecher, and Philips Brooks, and William Morley Punshon, and Matthew Simpson, men of world-wide renown as pulpit orators; and other preachers, who while not so illustrious, some of us regard as even greater men in the pulpit; such as George F. Pierce, Hubbard H. Kavanaugh, David S. Doggett, William E. Munsey, Enoch M. Marvin and the incomparable James A. Duncan. Had these men lived in London or New York they would have filled the world with their fame. Wilson was one of this shining galaxy, and one of the brightest of the starry group.

He was a profound student, a great reader of the best books, and tireless in his pursuit of knowledge. "When for five months in 1909," says Dr. Harris, "he was so seriously ill, and there was scarcely a night when his mind did not temporarily wander, he read and mastered five volumes by such authors as Denny, Hort, Orr and Swete—notwithstanding one-third of Swete's work was in Greek with Latin footnotes." "During the last thirteen years of his life he read his Greek Testament through seventy-six times." This writer met him in a book store in Spartanburg, S. C., a couple of years ago, and he had just laid in a supply of several new books. What a rebuke to the young men coming into the Conferences who plead various excuses for failing to bring up their courses of study! Bishop Wilson's example in this matter was thoroughly in harmony with the great preachers of the olden time, and a splendid inspiration to those of a later age.

Bishop Wilson was known among the Churches as a great expounder of Pauline Christianity. He literally devoured the writings of the great Apostle to the Gentiles. He thought long and deeply on the truth of his gospel and entered fully into the spirit of its teaching. His mind was essentially unlike that of Paul. He was deficient in imagination. He lacked the intellectual quickness and emotional mobility of Paul. He was by temperament more self-controlled than the fiery Apostle; but he lacked his versatility. Paul reached a conclusion by spiritual intuition that Wilson worked out by a slow dialectical process. But they were kindred minds in their apprehension of fundamental truth and the passion for its utterance as the one hope of man. Wilson's insight into the plan of salvation by faith and his grip on the innermost meaning of the Gospel, as well as his ability to expound and enforce his views, were unsurpassed.

Doubtless in his own mental processes there was a logical order in his thinking, but it did not appear in his preaching. There were no seams in the cloth. It was woven in close texture throughout. Like the stones in an Egyptian temple, the parts were so perfectly joined that they looked like a solid piece. There were no visible divisions, no "firstly" and "secondly" and "thirdly" and "lastly." His thought rolled out in a continuous stream, and with the force of a river current. He was never "brilliant" in the ordinary sense of that term as applied to a public speaker; but solid and glowing, and mighty to stir the consciences of men. He was too deep and heavy for superficial hearers. He was a preacher for preachers. Men of thought always went to hear him. I have said he was heavy, but it was the heaviness of pure gold.

Bishop Cranston said Bishop Wilson never failed in the pulpit. This is a mistake. I have heard him fail. I was with him at a District Conference once. It was in August. The weather was hot, close, and stifling. It wilted everything. An archangel's plume would have drooped in such an atmosphere. Wilson preached at 11 a. m. He floundered from the start. He floundered to the end. People went away disappointed. Many had come for miles and miles to hear the great preacher. My host said to me at dinner: "If that is the best he can do we have fifty preachers in this Conference who can beat him preaching." I tried to assure him that Wilson's wings were moist with the humid atmosphere. He shook his head. I had to preach at night. Wilson was in the pulpit. My machine would not work. After perhaps a fifteen minutes' useless struggle to start something, I stopped and said: "Brethren, I'm in the brush. I know it. God knows it. I expect you know it. But one other thing I know, salvation is free, hallelujah!" Some brother shouted out "Amen," then another said, "Hallelujah," and others joined in shouting "Amen." It started a whirlwind and we broke up with a grand "old time religion" meeting. Some time after I met Bishop Wilson. He greeted me cordially, and said, "I haven't seen you since you were in the brush at — District Conference." "Yes," I replied, "if I remember aright, you were 'in the brush,' too. I got out and you didn't." "Well," he said, "you hollered your way out." He sometimes failed, but he seldom failed, and even his failures were beyond the best of most of us.

III.

I first met this imperial man in 1876. He was then pastor of Mt. Vernon Place Church in Washington City and I was pastor of Broad Street Church in Richmond, Va. He wrote to me, inviting me to visit him, and preach for him. I never knew why I was thus honored, but suspect it was suggested to Wilson by Dr. James A. Duncan, President of Randolph Macon College. From the first of our acquaintance, Dr. Duncan seemed to take a special interest in me, and more than once I was indebted to his kindness for distinguished favors. I accepted Wilson's invitation, went to Washington, and preached for him Sunday morning and evening. Later I invited him to visit me in Richmond. He came and preached for me a week, with the power and splendor of his prime. It was the beginning of a life-long acquaintance and friendship. I helped to elect him Secretary of the Board of Missions at the General Conference in Atlanta, and afterwards helped to make him a Bishop at the General Conference in Nashville. He made good in both offices. He planted the cause of missions on the heart of the Church as it had never been before. He made the missionary anniversary at the Conferences he attended occasions long to be remembered. I have often wondered how our Bishops preach as well as they do at an Annual Conference, when from Wednesday to Saturday they are engaged with the business of the session, often involved in much anxiety about the appointments of the preachers, and pestered to death with a hundred details. But if these things ever got in Bishop Wilson's way, he never showed any trace of it in his preaching. And when he swung loose it was good to be there. He was slow getting started, like a big ocean liner. But once in the channel, my, my, how majestically he moved! You did not have the dazzling imagination of Munsey; you missed the polished periods of Galloway; there was none of the emotional eloquence of Kavanaugh, or Marvin's rapturous flights. But you were lifted by a tidal wave of spiritual power and borne upward and onward until heaven seemed to be all around you, and the Delectable Mountains and the Land of Beulah were in full view.

He was full to the brim with his message and always ready. Dr. Harris relates this incident: "In 1901 when he was a delegate to the Ecumenical Conference which met in London, he was comparatively unknown in that city. One morning an eminent man who was to speak on missions failed to appear. An American who was on the executive committee suggested that Bishop Wilson take his place. The leaders thought it impossible that any man, without a moment's notice, could speak to and hold that throng from all the nations of the earth. But he captivated his listeners in a fifteen-minute speech, one of the shortest in his life. Some time after, another notable speaker failed the committee, and all eyes turned to Bishop Wilson. This time he spoke for more than an hour. When he had finished, the large audience arose and pressed forward to hear him in triumph on their shoulders; but with his accustomed modesty, he would have none of this. It was pronounced by many of the pulpit orators present the greatest missionary sermon they had ever heard."

He was loyal to the South, yet popular in the North. There was nothing local or limited in his religion. His fraternity was as broad as his gospel. He was willing for the unification of the two

Church News

Sunday Letter E. Wilson of the Methodist Episcopal Church will begin his pastoral duties at the church on Sunday the fifth of September the October

The Texas Christian Advocate reports that the Rev. [illegible] of Mt. Pleasant the wife of Bishop E. E. Hoss, minister to the Methodist Episcopal Church, South. She is a native of Dallas

The Rev. [illegible] is to be President of the Dallas Theological Seminary which is located in Dallas. At the last session of the Methodist Conference [illegible] President [illegible] was unanimously elected to the [illegible] Theological Seminary at Dallas. He is [illegible] of the Dallas Bureau of Education of the City of Texas.

In memory of the late [illegible] Miss Ruth Hall has published the following as one of the Directors of the Foreign Work of the Board of Missions of the M. E. Church South. Her [illegible] has served for [illegible] years a faithful [illegible]. For the present the Board will have [illegible] after Mrs. H. D. Steele and Mrs. [illegible]

TRAINING SCHOOL OPENING

Dear Dr. Hunt: Please announce that the Methodist Deaconess Training School will open on September [illegible] interest in the school is on the increase and some progress is being made for its improvement. We will have more Bible study this year and the [illegible] courses will be increased. The [illegible] desire to prepare for Sunday school work. We expect to have several young preachers again. No [illegible] is wanted preachers or preachers' children as heretofore we will have [illegible] prayer-meetings each week. Notwithstanding war conditions, there is a prospect of some increase in attendance

Fraternally yours,

ROLFE HUNT, President.

"If our wishes were granted, how poor we should all be."

Secular News

Hon. W. J. Bryan has been re-elected President of the Winona Lake (Indiana) Assembly.

The United States soldiers in France are represented as having an aversion to the name, "Sammies."

It is stated that nineteen nations have declared war against Germany, China being the latest to take this action.

It is claimed that 300,000 infants die annually in the United States, and that 50 per cent of these deaths might by proper effort be prevented.

Mr. Root, the head of our recent Mission to Russia, declares that "the reports of riot and revolution there are misleading, and that the country is as quiet as the United States."

Web worms are destroying the foliage of the trees in some Louisiana towns, and have made their appearance in New Orleans. In some places the peach and pear trees are reported to have been left entirely bare.

The Red Cross of the United States has been appealed to for 1,500,000 knitted sets for the soldiers, comprising a sweater, muffler, wristlets, and socks. This call will doubtless keep the patriotic women of the Nation busy for some time.

The Hon. John W. Kern, who served a recent term in the United States Senate and who was a candidate for the Vice Presidency on the democratic ticket in 1908, died at Asheville, N. C., where he had gone for his health, on August 17.

According to the press dispatches, New Orleans has been chosen as the supply base for the soldiers who will be quartered at Camp Shelby, near Hattiesburg, Miss., and Camp Beauregard, near Alexandria, La. It is expected that there will be about 30,000 men at each of these cantonments.

Though many horses have been exported to Europe since the outbreak of the present great war, the number of horses on farms and ranges is estimated to have decreased only 33,000 during the year 1916; and there were 164,000 more horses on farms and ranges on January 1, 1917, than there were on the same date in 1914.

A contemporary says: "One of the tokens of friendship and appreciation which Marshal Joffre carried back with him to France was a brooch for Mme. Joffre, the gift of the Woman's Anti-Suffrage Association of Massachusetts. The brooch was of enamel, set in silver, and it represented the first American flag of independence, with thirteen stars."

Mr. Gutzon Borglum, the famous sculptor, has begun the work of carving upon Stone Mountain, near Atlanta, Ga., a memorial of the Confederacy. "An army will be shown moving across the face of the mountain, 'arranged to meet the ideas of a beautiful grouping and display of the forces in the field.' Included in these groups will be all the important figures of the great struggle, not omitting Jefferson Davis."

We take the following from The Outlook of August 15: "The Liberty bond portraits, with their colors, are as follows: On the $50 bond, the head of Jefferson, in blue; on the $100, that of Jackson, in blue; on the $500, Washington, in orange; on the $1000, Lincoln, in carmine; on the $5000, Monroe, in green; on the $10,000, Cleveland, in blue; on the $50,000, McKinley, in carmine; on the $100,000, Grant, in orange."

THE MEETING AT PONTOTOC.

Dear Doctor Meek: We began our meeting in Pontotoc on Sunday, July 22, with Brother W. M. McIntosh, one of our General Evangelists, doing the preaching. The meeting ran through two weeks, closing on Sunday night, August 5. We had a great revival. The services were held in a large tabernacle built for this purpose. We had the co-operation of the Baptists, who agreed to pay half the expense of erecting the tabernacle and who will begin their meeting on the fourth Sunday in this month. We had the hearty co-operation of the Presbyterians, as well as that of the Baptists, from start to finsh. Brother McIntosh did the best preaching that I have ever heard, taking it all the way through. His expositions of the Word were clear, sound, and most convincing. All his texts were made to show the plan of salvation and were enriched with illustrations that could not fail to stir the hearts of the people. His enthusiasm and energy are an abiding wonder. He is an optimist. He evidenly feels the power he proclaims and the divine touch he urges upon others physically and mentally. He seems impervious to fatigue. Toward the end the crowd grew, rather than lessened. One day was given to the soldier boys, when we had 2000 people present. He did our church a great service. All the people seemed greatly helped. There was no compromise of the highest doctrinal standards, or in the plea for holy-living; yet no coarse epithets were used, no abuse of the sinner was heard. We did not have a great ingathering because there were but few out of the Church. McIntosh has grown immensely in the past ten years. Surely we will use him more and more in North Mississippi. Some parts of our territory are suffering greatly for the old-time revival power. We need more evangelists and more pastors with the evangelistic spirit and fire, or the Baptists will take our crown in North Mississippi—especially in the interior.

Pontotoc, Miss. W. M. YOUNG.

METHODISM AND DEMOCRACY.

Dr. W. D. Bradfield, in the Texas Christian Advocate.

American Methodism had its birth amidst the throes of the American Revolution. The governments of Europe were autocratic and the theory of the divine right of kings was universally accepted among European people when the colonists of the New World proclaimed their right to organize a representative government.

The Methodists were the first to organize in the New World. They were the first, too, to deny absolutism in Church government. Francis Asbury came to America deeply imbued with English and European ideals of government. In the beginning of the American Revolution Asbury doubtless sympathized with the English and for this reason was compelled to go into hiding during almost the entire period of the war. The days which lengthened into months and years were occupied in study and reflection. During these days the future leader of Methodism had a new vision and it was a vision of democracy.

John Wesley, the autocratic head of English Methodism, was surprised and grieved when Asbury made it clear to him that American Methodism should be democratic in its government and should be free from the control of any foreign power. Asbury declined Wesley's appointment to the General Superintendency. He would accept that position on condition of election by his brethren only. He recognized no inherent right in Mr. Wesley to appoint him to orders; such right inhered in the body of elders and these elders were his own American brethren.

Thus Methodism severed itself from every taint of absolutism in the early days of its history and it would be easy to show that its subsequent growth has been nurtured by the spirit of democracy. In 1808 it made its General Conference a representative body; its Bishops from the beginning have been subject to constitutional authority. The Bishop has no prerogatives; his duties are prescribed and periodically he is subjected to a review both of his character and his official administration. Lay representation in the Church came late, but from the first was inevitable.

We do not say that the process of democratizing the Church is complete, but we deny the proposition that the spirit of absolutism in government ever had any place in the councils of American Methodism; we deny the proposition that Methodism is in any sense a close clerical corporation.

While we are speaking we should like to commend a single piece of legislation to the next General Conference. We should like to see the Quarterly Conference composed of the entire membership of the local Church. This done, in our judgment, the entire system of our government would be representative. For, be it remembered, that the American form of government is representative; the pure democracies of Athens and Sparta have long since passed away.

OUR CHURCH HAS IT.

"Methodism, North and South, needs a body of Bishops who stand resolutely for the Bible, who lay great emphasis upon the fundamental doctrines of the Holy Scriptures, who will have it understood that they will give appointments to no men who question the Deity of Jesus, and the fulness of the Atonement through His Sacrificial death. The time has come for a long, loud protest against false and loose teachings in our pulpits. Usually those clerical gentlemen who make new discoveries and proclaim old heresies in new clothes when they find out that their views are going to cost them something, will deny, explain, trim and dodge, and make themselves to appear thoroughly innocent of any false teaching. Few of them have candor and courage enough to step out and suffer for their views."

With much in the above from the Pentecostal Herald, we are in hearty sympathy, but so far as our Church is concerned, we have now a body of Bishops who stand for the revealed word of God and who believe, from their public utterances, most steadfastly in the fundamental doctrines of the Bible. If Southern Methodism has a single Bishop in its College of Bishops who questions the deity of Jesus Christ, or who denies or questions the fullness of the atonement through the "sacrificial death of Jesus Christ," the fact has not come to us—not even has there reached us a rumor of such a thing.—Wesleyan Christian Advocate.

A FEATURE THAT IS NOT "TENTATIVE."

In a discussion in our office some days ago—we had no part in it except as a listener—on unification, one of the gentlemen said that it appeared to him that everything connected with the Commission on Unification was "tentative" except the money part of the proceedings. There is no semblance of an experiment about that feature of the business. It is cash down, and there will be a pretty good sum of it before the business is done. —Wesleyan Christian Advocate.

Features of
The Holmes Store
¶Merchandise of highest merit¶
Comprehensive Assortments
Prices that are fair to the Public and ourselves
Efficient sales, delivery and mail order service
The aim to merit absolute confidence of the public
D. H. Holmes
COMPANY, LIMITED

The Great Battle

NOTES.

A contemporary says: "Alaska 'dry;' Porto Rico 'dry'—verily, the youngsters shame their mother country."

Utah's bone-dry prohibition law went into effect on August 1. It is said to be one of the most drastic measures enacted by any State in the Union. It carries penalties for the sale, giving away, or possession of intoxicating liquors, and any person who drinks in a public place or becomes intoxicated will he deemed guilty of a misdemeanor.

As a result of the order of the War Department to provide a dry zone around military camps, 260 saloons in Kansas City and 44 in East St. Louis were closed last week. Among the places shut up were two breweries and the bars of several large hotels. By order of Uncle Sam, with a view to protecting the soldiers. the red light districts at Jackson and Hattiesburg, Miss., have likewise been wiped out.

According to Mr. Wm. M. Railey, President of the Citizens' League of Louisiana, the police records in New Orleans show that arrests for drunkenness were 25 per cent less for the first half of 1917 than for the same period last year. This, he thinks, should be attributed to the enforcement of the Sunday closing law, though that enforcement is not complete. This would seem to indicate that formerly the Christian Sabbath was the chief day for getting drunk in the Crescent City.

Some weeks ago Police Commissioner Woods of New York called attention to the fact that since January 1, 1917, between 700 and 800 girls had disappeared in that city, and the number disappearing annually in Chicago is estimated to be 1000. The two agencies contributing chiefly to this awful wreckage of young women are said to be liquor (chiefly beer), and the dance hall. Yet the Legislature of Illinois recently refused to enact a law forbidding the sale of intoxicating beverages at dancing places.

SHOULD THE GOVERNMENT BE IN PARTNERSHIP WITH SUCH A BUSINESS?

The liquor dealers make much of an ado over the revenue that they pay the Government. As was shown in the Advocate last week in the article, entitled "A Substitute for the Liquor Revenue," the whiskey traffic does not really pay this revenue—it simply wrings it out of the people, taxing them in doing so many times as much for their own use as they turn into the Treasury. The fact is, the people of the United States are able to pay any and all taxes that may be needed to meet the legitimate expenses of the Governmnt, withouut having it to go into partnership with the accursed rum traffic to get funds. **This partnership is morally, not to say criminally, wrong,** and the people should demand that it cease. Note the following comments upon the character of the liquor buslness and see if you do not think that this is true.

From the New York Tribune.

Upon what does the liquor traffic depend? Upon debased manhood, wronged womanhood, and defrauded chlldhood. It holds a mortgage on every cradle, a deed written in the heart's blood of many a human life.

From Dr. Howard A. Kelly, of Johns Hopkins University.

1. Alcohol is non-efficient as a food, a most awful, wasteful substitute.
2. May he classed as a drug and a poison.
3. Has no rightful position as a medicine.
4. Destroys individual, domestic and civil happiness.
5. Increases taxation by filling prisons, madhouses, and work-houses.
6. Greatest foe to civilization in heathen lands.
7. Therefore, could be wholly abolished with profit.
8. Therefore, as one of the human family, an individual member has no right to introduce into the household or use for his own pleasure that which hurts even one other member, or to set at work an evil influence he has no well-grounded hope of controlling. It is clear in the light of experience and of recent research work that alcohol ought to be classed in the list of dangerous drugs, along with morphine, cocaine, and chloral, a drug which may so affect the will power as to gain the complete mastery over a patient and in the end destroy him. As a citizen, I note that it is alcohol which fills our prisons, whether taken in the form of a strong beverage as whiskey, or beer, as represented in milder beverages. It is at the bottom of most crimes, domestic infidelity, poverty, seductions, murders; it is allied to all that is evil and destructive of the high aims of civilization.

From the United States Supreme Court.

The Supreme Court of the United States in the case of Crowley v. Christenson (137 U. S. 86) has the following to say regarding the liquor traffic:

By the general concurrence of opinion of every civilized and Christian community there are few sources of crime and misery to society equal to the dramshop, where intoxicating liquors in small quantities, to he drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of the State or of a citizen of the United States.

In Stone, Mississippi (101 U. S. 816), the United States Supreme Court uses this language:

No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servauts. Government is organized with a view to their preservation and can not divest itself of the power to provide for them.

A RUMOR WELL STUCK TO.

When one has seized upon a "current rumor," personally guaranteed its reliability, and proceeded to deposit it as gilt-edge collateral for a statement of fact, he may be pardoned if he lets slip a few whirling words, when his credit is sharply challenged by those who know the truth.

This is the predicament of Zion's Herald, to whose unfortunate misinterpretation of news and rumors from Traverse City allusion has been made in this paper. The recent meeting of the Committee on Methodist Unification produced nothing which could be fairly interpreted as giving encouragement to that special adjustment of the status of the Negro membership of which the Herald has been the ardent and solitary journalistic champion. Hence the surprise and regret with which commissioners have found Zion's Herald asserting that its views had been justified by what had taken place.

This paper would not boast of having "inside" information, though of course we have personal knowledge of the facts. Indeed, our opinlon was, and is, that all sessions ought to be open to the Methodist press—not excepting our enterprising contemporary from the kingdom of the East Wind. Such a rule would have saved the present awkward situation, which enahles those editors to talk who cannot know all the facts, while it padlocks the lips of those who are lnside. As matters now stand, a paper is liable to be misled itself by the scraps of information which its wolverines and ferrets hring to the editor's den, and so to mislead others. It was this which prompted our mild protest, which, falling on the sultry air of Shawmut in dogdays, has struck the Herald as so "decidedly refreshing," and has provoked its characteristic answer.

Passing over the Herald's lecture on How to Edit a Paper, we cannot repress a query as to whether the ethics of congenital journalism forbid an editor to retreat from a position which has become untenahle. Apparently they do, for the Herald still insists that

"its readers may rest assured that when we have pretended to give them accurate information, we have had the facts—and the unification question is no exception ,as the well-informed Advocate itself knows."

As to the value of the Herald's guarantee in the present instance, only a single witness need be introduced, Dr. Robert E. Jones, editor of the Southwestern Christian Advocate, who on July 19 printed the following comment on thls part of the Herald's report:

"If Zion's Herald's informer were thoroughly honest in furnishing this news service, he, she or it, as the case may be, would know that the publication of such facts was not the wohle truth and published as it is, makes an entirely different impression as to what was the real attitude on this vital question. This statement is entirely misleading. It has a semblance of fact, but it lacks another very serious item which would altogether change the conclusions of our distinguished contemporary at Boston. Being a member of the sub-Committee on the status of the Negro, as well as a member of the Joint Commission, we know all the facts.

Of course, if the Herald wrote as it did from full knowledge of the facts, its plight is even worse, for it is caught in the act of suppressing an essential part of a report in order to make capital for a losing cause.—New York Christian Advocate.

SOMEWHAT OF A SMOKER.

"In one of the streets of Rotterdam, I was shown the home of the greatest smoker that the world has known. Meinheer Van Klaes, as he was called. consumed, on an average, one hundred and fifty grams of tobacco every day, yet lived till he was ninety-eight years old. His last will and testament was extraordinary. After bequeathing most of his possessions to his relatives, he thus directed how he should be huried: 'I wish that all my friends who are smokers shall be specially invited to my funeral . Each of them shall receive a package of tobacco and two pipes, and they are requested to smoke uninterruptedly during the funeral ceremonies. My body shall be enclosed in a coffin lined with the wood of my old cigar boxes. Besides me in my casket shall he laid my favorite meerschaum, a box of matches, and a package of tobacco. When my body is lowered into the grave, every person present is requested to pass by and cast upon it the ashes from his pipe.' These touching requests. it is said, were faithfully complied with. His friends attended in prodigious numbers; and, at the funeral, the smoke was so dense that a horn had to he blown to enable the mourners to find the door."

The above is from one of Stoddard's Lectures. I commend Van Klaes to the lovers of the weed as being very consistent. At all times he was a lover of smoke.

I. W. COOPER.

Brookhaven, Miss.

"Since the world is so full of beauty, light and music, we can but feel that its Creator cares for all these things, and that the more of true beauty, brightness and harmony we can put into our lives, the more we shall he shaping them according to God's plan, and toward their ultimate purpose."

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Home Circle

BEN'S WISH.

He was a little city lad
Who came to visit me;
For I live where the fields are green
As far as one can see.

I live where the hens lay eggs,
And where the geese strut by,
And where the sky above is blue,
And where the wild birds fly.

And this is what the laddie saw,
He came and told it me:
"Your hens were rolling in the dirt,
I scared 'em up," said he;

"Because I thought you wouldn't want
Sueh dirty hens around;
But grandpa says it makes hens clean
To wallow on the ground.

"It doesn't make boys clean, I know,"
With rueful face, said Ben.
"They never let me play in dirt;
I wish I were a hen."

—W. Z. G., In Mayflower.

RUTH BAXTER'S HIGHER DESTINY.

Adelbert F. Caldwell.

In Ruth Baxter's cozy room in Whipple Hall—already it had beeome the "halfway house" to many a discouraged college fresilman—sat her aunt, Mrs. Rosamond Loeke, mending a rip in the girl's "second best" pair of gloves. It was Mrs. Locke's third vlsit to Huston, sinee her niece had entered college; and Ruth, now a Sophomore, shared with her especial friends the pleasure which her Aunt Rosamond's coming afforded her.

"There, I guess that will hold—a while, at least," and Mrs. Loeke laid the newly mended glove on the pillow bedecked couch beside her. She then leaned over and picked up a spool of silk, whieh had fallen from her lap to the floor as she sat working.

"I wonder, now, if there's anything else I can—"

Mrs. Locke was suddenly interrupted hy a gentle rap on the door outside.

"Come."

"I thought I'd find you alone," smiled Mildred Taylor, one of Ruth's most intimate friends, as she softly elosed the door after her.

"Yes, dear," returned Mrs. Locke, drawing Rutb's "comfort" chair up near her own, and patting her caller into it. "Ruth went down to Essex Street a few minutes ago with a book—perhaps you've read it, 'Imprisoned Opportunities'—for Thelma Randall. Poor girl; she's lately been compelled to give up her teaching on account of sciatic rheumatism."

"I thought I saw Ruth leave the hall."

"Then you didn't wish to see her?"

"No-o," hesitatingly. "But—I wished to see you—about—Ruth. I made up my mind as soon as you came," added Mildred, confidentially, "that I'd speak to you before you left, coneerning a matter I've been thinking about a good deal lately."

Mrs. Loeke looked up inquiringly.

"It's about Ruth's not 'measuring up'—that's what Professor Radcliffe would eall it—to her possibilities, Mrs. Locke. Several of ues girls—Gladys Thornburg and Harriet Martin included—thought that possibly a suggestion from you might influenee Ruth to see how much higher a destiny she eould fill, if she would only realize it, than the one she now holds, and with which she seems perfectly satisfied."

Mrs. Locke nodded encouragingly.

"Perhaps I can illustrate what I mean hy conerete examples," explained Mildred, after a pause. "For one thing, there is no reason why Ruth shouldn't lead her class in scholarship here at Huston, during both her junior and senior years. It would have been an easy matter for her this year, had she so desired. But Ruth shows no ambition to achieve such an honor, either for herself, or for the Alpha Upsilon Rho sorority.

"And it's so—in so many other things. We wanted Ruth to try for a position in the Haydn stringed orchesira, and the evening of the try-outs—it was only last Tuesday, since you came even—Ruth wasn't to be found. As a eonsequence, Lorna Wingrate, a Kappa, got the place. It's an honor we should have had."

"I see," mused Mrs. Locke, quietly.

"Then Ruth has a decided talent for writing. She could easily have won the sophomore editorship on the Index board had she entered the competition. We expected her to contribute a trial editorial—and urged it. She failed to do so, and the place went to Dorothy Canwell.

"Just one other instance," continued Mildred, anxious lest Ruth should return before she had tinished her errand. "Had Ruth taken the interest—she should have—in the sophomore intereollegiate prize speaking contest, the prize wouldn't have gone to a Lawrence Institute girl. She hasn't half the voice and personality that Ruth has.

"Don't you think, now—"

"Possibly," interrupted Mrs. Locke, divining what Mildred was about to say. "Perhaps, dear, one's 'higher destiny' is only relative—after all.

"You have referred to last Tuesday evening, the date that the try-outs for the Haydn stringed orchestra took plaee. Ruth was greatly disappointed in not being present—as she had planned. Just before the supper hour—I was with her at the time—Ruth took a peep into Selma Johnson's room. The poor little freshman was huddled up there over her trigonometry—just a small human bundle of homely discouragement. She hadn't had a mouthful of anything to eat since dinner.

"The mathematics quiz was the following forenoon, and one more failure meant the girl's going home. It was after eleven o'clock that night before Ruth left her; hut Selma passed the trigonometry examination the next day."

"I didn't know—that," was Mildred's slow response.

"The reason why Ruth didn't contribute the editorial for consideration by the Index board," explained Mrs. Loeke, "was because of her substituting, the afternoon she expected to devote to it, for Laura Packard. Possibly she's a stranger to you. Laura had the sixth grade room in the Franklin school here in town. Ruth's teaching for her that Friday afternoon gave Laura an opportunity to go to Hollis City, in order to have an interview with the school board there on Saturday.

"As a result she obtained a hetter position, with a considerable advance in salary, whieh will he of great aid in helping her younger brother through his technical course."

"Ruth never said anytbing about that—to us."

"No, it isn't Ruth's way," replied Mrs. Loeke, in her kindly tone.

"I see," reflected Mildred, glaneing through the window into the gathering twilight.

"All that week," resumed Mrs. Loeke, "Instead of giving her time to the prize speaking preparation, Ruth was privately eoaching little Mrs. Peterson, to enable her to pass a civil service examination.

"I'm afraid Ruth wouldn't want me to speak of these things," and Mrs. Locke arose and turned on the light.

"I—I am glad you have," said Mildred, thoughtfully. "It has changed my views about one's higher restiny—completely."—N. W. Christian Advocate.

GETTING A DRINK AT SEA.

Did you ever wonder how birds thousands of miles out at sea get water when they are thirsty? A certain old sailor used to wonder, too, till one day a squall in the tropics answered the question for him. In the elear sky overhead a black rain cloud suddenly appeared. Then out of an empty space over a hundred sea birds came darting from every direction. They got under the rain cloud, and waited there for about ten minutes, circling round and round, and when the rain came they drank their fill.

In the tropics, where the great sea birds sail thousands of miles from shore, they get their drinking water in that way. They scent a storm a long way, travel perhaps a hundred miles to get under it, and then swallow enough rain-drops to last them till the next storm. Of course, birds on land have plenty of fresh water for their drinks.—The Continent.

ANIMALS IN FIRE.

Most animals are afraid of fire, and will fly from it in terror. To others there is a fascination about a flame, and they will walk into it, even though tortured by the heat.

A horse in a burning stable goes mad with fear, but a dog is as cool in a fire as at any time. He keeps his nose down to the floor, where the air is purest, and sets himself calmly to finding his way out. Cats in fire cry piteously. They hide their faces from the light and crouch in corners. When their rescuer lifts them they are as a rule quite docile and subdued, never biting or scratching.

Birds seem to be hypnotized by fire, and keep perfectly still; even the loquacious parrot in a fire has nothing to say. Cows, like dogs, do not show alarm. They are easy to lead forth and often find their way out themselves.—United Presbyterian.

A FURTHER WORD FROM DR. MUNHALL.

In the Eastern Methodist of July 19th we published the points considered by the Commissions on Methodist Unification, at Traverse City, Mich., and have said nothing since, waiting to see what the official papers would say. So far as I have seen, they have said nothing of vital importance. Of course, the Commissioners had a fine time, socially and spiritually. The matters discussed relate to things to be done after unification is accomplished, if it ever is. Why not get together and then consider how best to adjust matters properly? Else if unification is not brought about, all this time and trouble will be for naught. There are two matters that must be adjusted before unification can he brought about, viz.: the color question and the standards of doctrine. I, for one, believe the Southern Church will not unite with us as long as the Negro retains his membership and ecclesiastical status with us, and we tolerate the faith-wrecking, soul-destroying course of Conference study that has been illegally and outrageously forced upon us. L. W. M.

FROM JOHN WESLEY.

"I beg leave to propose a short, clear and strong argument for the Divine inspiration of the Sacred Scriptures. The Bible must he the invention either of good men or angels, or bad men or angels, or of God. It could not be of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of had men or angels, for they could not make a book which commands all duty, forbids all sin, and condemns their own souls to hell, to all eternity. Therefore the Bible is of Divine inspiration—of God." (Works XI, 478.) "The Writings of the Old and New Testament are the work of God, all that the prophets and holy men of old wrote as they were moved by the Holy Ghost; all Scripture was given by inspiration of God, and is profitable for doctrine, etc., II Tim. 3:16." (Work V, 136.)

"Empty thy heart of all which may hinder that immediate contact, that central touch between thee and thy God."

CENTENARY COLLEGE
SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees; also High School preparation for College entrance. Military instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health conditions unsurpassed. Christian influences.

R. H. WYNN, President BOX 6

Christian Advocate.

OFFICE: No. 513 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

THE OFFICIAL ORGAN SPEAKS.

Since the meeting of the Unification Commission at Traverse City, Michigan, Zion's Herald, a privately owned and operated paper, domiciled at Boston, contrary to some of its former utterances, has been speaking as if it were in favor of a compromise concerning the question of the status of the Negro in the proposed unified Church, and has been seeking to make it appear that this plan made considerable headway at the recent sitting of the Joint Commission. As will be seen by referring to the article, "A Rumor Well Stuck To," which we are publishing on another page, the pronouncements of the Herald have drawn upon it the fire of the editors of the Church, North, who participated in the proceedings at Traverse City. And now comes Dr. Joy, the distinguished Editor of the New York Christian Advocate, the chief official organ of the Northern Methodist Church, in his paper of August 16, with the following emphatic deliverance, made under the caption, "Tote Fair":

"For its misrepresentation of the Negro item every editor who was present at the Traverse City meeting of the Joint Commission on Methodist Unification is calling Zion's Herald to account.

"In reply the Herald jauntily reasserts its accuracy and cries, 'We Appeal to the Record!' This is mere pettifoggery. The record of the Commission is a private document and cannot be produced. Would that it might be! If it were published in full, not stopping with the sub-committee report (which Zion's Herald would like to isolate and pervert to its own uses), but including all the papers which were filed with it, **and any minutes of the Methodist Episcopal Commission in relation to the same subject,** this unseemly newspaper controversy would cease. With the whole truth (not a quarter-truth) before them, the Southern Church could judge for itself whether the representatives of our Church are preparing to send its Negro members into the quarters in order to make the great house more homelike for expected company, and the sensitive black man would not be left in doubt as to whether the Church which has been his best friend for fifty years will urge upon him a plan of reorganization which, under the circumstances, he cannot accept without violating his self-respect, and inflaming that 'race-consciousness' of which there has been so much glib talk among those who ought to dread its ultimate consequences.

"Let no one be diverted from the main issue. It is not whether a sub-committee has recommended this or that course of action. It is whether, by some hocus-pocus with the facts, the Southern Methodists and the Negro Methodists are being led to believe what is not so. That is what is being done by a publication which is supposed to gather, interpret, and herald the news of Zion and its New England suburbs.

"Meeting one of the sanest and most judicially-minded members of the Methodist Episcopal commission in Washington the other day, we propounded this question, apropos of Zion's Herald's magnification of the alleged endorsement of its position:

"'Did the plan for a separate General Conference for the Negro really make any headway at Traverse City?'

"'Why, no!' he answered promptly. 'IT WAS KNOCKED OUT!'

These four words will scarcely be found in the official record, but to the best of the present writer's knowledge and belief they are absolutely in harmony with it."

Dr. Joy is a man who does not speak recklessly, and from the foregoing it seems to be perfectly clear that the Church, South, must consent to have the Negro in the unified Church with all his rights, including membership in the General Conference, or else that there can be no unification. Surely, in the light of this disclosure the time has come to end the unification proceedings, and recognize the fact that it is wisest and best for each Church to continue as a separate organization, maintaining fraternal relations and Christian co-operation, as far as is practicable, with each other. The Northern Methodists obviously feel that there is a principle involved respecting their colored contingent which the sentiment of their section will not allow them to sacrifice, and the Southern Methodists have a conviction equally as strong as to the need of placing the Negroes in a separate organization. It is not good sense to ignore incontrovertible and unchangeable facts.

In making this statement we are not at all out of harmony with the Oklahoma City enactment. Our General Conference did not declare for just any kind of unification, nor for an indefinite agitation of the question. Our Commission has on it a large majority of ardent unionists and they have met their brethren from the North twice; and every one who is informed knows that practically every movement made has been directly away from the plan of the original Joint Commission, endorsed, with one modification, by our General Conference, which was as much the plan of the Church, North, as of the Church, South. Yet the General Official Organ of the Northern Methodists now positively affirms that we must take their colored members with none of their rights abridged, or union cannot be consummated. So, by every token, we think that this irritating and harmful controversy should be stopped, that Southern Methodism may with undistracted mind go forward with the great and widening work to which Providence has manifestly called her.

We write this in no spirit of unkindness to the Church, North, nor to any of our brethren. It now seems to be evident that an earnest effort has been made to unite the two Churches and that it has practically failed so far as the present generation is concerned. What may take place in the unfolding decades of the future, no finite mind can tell.

NOT WORSE THAN IN OTHER TIMES.

A distinguished leader in Southern Methodism lamented to us some time since that when great issues, involving matters of the most vital and far-reaching significance to the Church, are being fought out, there should be so many among us who seem to be concerned only with trivial questions that relate to them personally. We ourself had observed this condition of things and had felt not a little depressed by it; so we were not then in a position to speak to our gifted friend any special words of cheer. But since that occasion, in reading the "History of Walthall's Brigade," by General E. T. Sykes, of Columbus, Miss., one of the publications of the Mississippi Historical Society, we came across a disclosure relating to the stormy days of the Confederacy, from which we extracted some encouragement. It pertained to the difficulties that President Jefferson Davis had to encounter and was made in an excerpt from a masterful speech that the Hon. Benjamin H. Hill delivered before the Georgia branch of the Southern Historical Society, in Atlanta, on February 18, 1874—the address in which he pronounced his matchless eulogy on General Robert E. Lee, which has become an American classic." Referring to Mr. Davis, the eloquent Georgia orator said:

"He was as great in the cabinet as was Lee in the field. He was more resentful in temper, and more aggressive in nature than Lee. His position, too, exposed him to assault from our own people. He had to make all the appointments, and though often made upon the recommendation of others, all the blame of mistakes was charged to him, and mistakes were often charged by disappointed office-seekers and their friends which were not made. He also made recommendations for enactments, and, though these measures, especially the military portion, invariably had the concurrence of Lee (with whom often they originated), the opposition of malcontents was directed at Davis. It was astonishing how men in high position, and supposed to be great, would make war upon the administration for the most trivial personal disappointment. Failures to get places for favorites, of every ordinary character, inspired long harangues against the most important measures, and they were continued and repeated even after those measures became laws. 'Can you believe,' he said to me once, 'that men—statesmen—in a struggle like this, would hazard an injury to the cause because of their personal grievances, even if they were well founded?' 'Certainly,' I replied, 'I not only believe it, but know it. **There are men who regard themselves with more devotion than they do the cause.** If such men offer you counsel and you do not take it, or ask for appointments, you do not make, however much you may be sustained in such actions by Lee and the Cabinet, and even the Congress, they accept your refusal as questioning their wisdom and as personal war on them.' 'I cannot conceive of such a feeling,' he said. 'I have but one enemy to fight, and that is our common enemy. I may make mistakes, and doubtless I do; but I do the best I can with all the light, at the time, before me.'"

Thus it will be seen that there were those of whom better things were expected who were chiefly concerned for self, while the fate of a nation was trembling in the balance. So, it should not greatly surprise us that there should be some who, while the great interests of the Church are in jeopardy, are apparently chiefly bent upon taking care of their own popularity and future prospects. Human nature has been much the same in all lands and generations. The only hope of uplifting and ennobling it is to be found in the regenerating and transforming power of God, for which there is urgent need within the Church, as well as outside of it. In this, as in many other matters, we do not seem to be either better or worse than were our fathers.

WISE WORDS WELL SPOKEN.

There seems to be springing up among us now a sentiment that in the time of war "the end justifies the means," and that many questionable things are now permissible which would not be tolerated in the time of peace. In our opinion, we need to be on our guard at this point, lest we drift too far from proper paths. The Christian Intelligencer (New York) touches upon this dangerous trend in the following vigorous way:

"We cannot too strongly condemn the prevalent philosophy that somehow answers every objection with the oft repeated sentiment, 'This must be tolerated until after the war.' Farming on the Lord's Day, lottery drawings in aid of commendable charities, ball games after church service on Sabbath with the gate receipts for the Red Cross, and a promiscuous kissing of troops by strangers which makes even war doubly dangerous! Oh, what a phrase to quench the fires of conscience—This will and must end with the terms of peace." What kind of God does this picture to the imagination? Does His law bend like a wil-

low wand when even our own mild enactments become like hardened steel for ordinary traitors? Such ideas will be difficult to eradicate after hostilities have been a thing of the past. The order which Lincoln promulgated during the Civil War was that all labor on the Sabbath be reduced to a minimum, 'in due deference to the Divine will.' 'In God we trust' must be on our coin and such a God should be reverenced. Harvests will wave and the flag reflect the triumph of deserved victory only on condition that 'we do not forget God.'"

PERSONAL AND OTHER NOTES.

Mr. Hoyt M. Dobbs, Dean of the School of Theology of Southern Methodist University, Dallas, Texas, reports a gratifying outlook for the next session of that institution.

Rev. A. H. Williams, the pastor, reports a fine meeting at the Main Street Church, Water Valley, Miss. His report reached us too late for this issue of the Advocate, but will appear next week.

Rev. C. A. Battle, of Baton Rouge, La., ran down to New Orleans on business last Friday morning and spent a few hours in the city. He spoke encouragingly of his work at the State Capital.

We are in receipt of a card which reads as follows: "Born to Rev. and Mrs. J. S. Purcell, of Ellisville, Miss., a sweet baby daughter. Both the mother and infant are doing well." We extend congratulations and invoke God's blessings on the little one.

Rev. R. P. Fikes, of Brandon, Miss., writes as follows: "Please announce in the Advocate that Bishop Murrah will dedicate our church at Pelahatchie, Miss., on Sunday, Sept. 2, and that all former pastors of that congregation are invited to be present on that occasion."

In a note to the Advocate office, Dr. A. F. Watkins, President of Millsaps College, says: "The prospect for the next session is good. Many of our old students have gone into the Army and Navy; but many inquiries are being made and many catalogues sought by new men."

Rev. T. C. Cooper has arranged to have Rev. J. S. Purcell, of Ellisville, Miss., with him in a series of revival services at Hinton, a rural church, near Ellisville. Brother Purcell possesses in an unusual degree the evangelistic gift and is in much demand among the brethren for holding meetings.

Rev. J. B. Randolph, Manager of the Methodist Orphanage at Jackson, Miss., spent last Thursday in New Orleans, and the Editor scarcely needs to say that he enjoyed seeing him. Brother Randolph was looking well and was in fine spirits. He reported things to be in a good condition at the Home.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions to the Advocate, sent in within the past few days: Rev. Paul D. Hardin, Hattiesburg, Miss., 2; Rev. J. E. Williams, Sumrall, Miss., 5; Rev. H. P. Lewis, Madison, Miss., 2.

The Editor, owing to a malarial attack, has not been able to give the attention during the past week that he usually does to the preparation of matter for the Advocate. He had a severe chill a few afternoons ago and fever for a couple of days. At this time he is better, though he has not fully recovered.

Brother James Hand, of Purvis, Miss., who is almost continually helping some deserving cause, has lately given 17,000 feet of lumber to the Methodist Orphanage at Jackson, Miss., to be used in repiacing a barn that was burned and in constructing another that is needed for cattle. This generous donation is highly appreciated.

Judge H. H. White, of Alexandria, La., was in the Crescent City last Sunday, having come to spend the day with his sons who are in the Army —one of them being at Camp Nichols, this city, and the other having just returned from Washington, D. C., where he had been engaged in training for service on the campus of the American University.

Rev. W. M. Young, of Amory, Miss., has lately been assisting some of the near-by brethren in revival services. Week before last he was with Rev. A. S. Brisco at Union Church, where they had a good meeting with 9 accessions, and last week he was with Rev. M. L. Ward at Brownfield, where there was a fine interest, resulting in 7 additions to the Church.

Rev. K. W. Dodson is having his usual success as a pastor at Minden, which is one of the choice appointments of the Louisiana Conference. He says: "Our Sunday school broke the record for attendance last Sunday. There had been a gradual increase for months, and on the day mentioned there were more present than ever before in the history of the school."

Our tasteful and attractive church at Forest, Miss., of which Rev. J. G. Galloway is the beloved pastor, was dedicated last Sunday by Bishop W. B. Murrah. The church was beautifully decorated and the music was a special feature of the occasion. Rev. W. L. Linfield, presiding elder of the Newton District, and Rev. A. M. Broadfoot, of Meridian, a former pastor, were present at the service.

We take the following from a note written from the office of the Board of Church Extension, at Louisville, Ky., on August 17: "Mrs. McMurry's mother, who lived with her and Dr. McMurry, died this morning. The funeral will be held in St. Joseph, Mo." Dr. McMurry and his family will have the sympathy of many friends throughout the Church in this great sorrow which has come to them.

Dr. I. W. Cooper, Whitworth's genial President, sent us for this issue of the Advocate an extract from one of Stoddard's lectures giving an account of a truly remarkable smoker. The gifted lecturer could not lift the curtain and tell whether the gentleman in question continued to "smoke" in eternity or not. In reading this excerpt, we could not but wonder how long this user of the weed would have lived if he had let tobacco alone.

Rev. R. A. Sibley, of Escatawpa, Miss., writes: "We have just closed a meeting at the Caswell Springs Church, on the Escatawpa charge. Some of the visible results were a number of conversions, 25 additions to the church on profession of faith and 3 by certificate, and the church membership greatly revived. I was assisted in this meeting by Rev. G. W. Huff, one of our honored superannuates. His preaching was accompanied with the power of the Holy Spirit."

In a letter bringing us 2 subscriptions to the Advocate, Rev. T. B. Winstead, of Burns, Miss., appends the following note concerning his work: "We are still pressing the battle on the Trenton charge and are now in the midst of our meetings. We have recently closed a series of services at Burns, in which I had with me Rev. W. A. Hays, who did some excellent, faithful preaching. The people were delighted with him. God gave us a goodly measure of success, 8 persons uniting with the Church."

We have noted with interest that Judge Percy Bell, of Greenville, Miss., is being spoken of in the secular press as a probable candidate for Governor. Judge Bell, though a young man, served a term as Chancery Judge of his district a few years ago and made an excellent record on the bench. Without disparagement to any other aspirant, we do not hesitate to say that if he should be named as the Chief Executive of Mississippi he would, in our opinion, give a good account of himself in that responsible position. It is not to Judge Bell's discredit that he is a member and an official in our church at Greenville.

A correspondent writes us as follows from Oakdale, Calif.: "Among the many missionaries returning to America on the steamer 'China,' which landed in San Francisco on July 20, 1917, were the following of our own Church who have come home for a year's furlough: Mr. and Mrs. Wesley Smith and baby (Missouri); Miss Wales (Chicago); Dr. and Mrs. W. H. Park and daughter, Miss Margurita (Ga.); Miss Nettie Lambuth (Japan); Miss Mattie Kirkpatrick (Miss.), and Mr. W. K. Nance (China). These have all been doing mission work in Soochow, except Mr. Nance, whose parents are missionaries in Soochow and have sent him to the United States to complete his education."

Rev. J. L. Neill, Sunday School Field Secretary of the Mississippi Conference, has decided to enter the Y. M. C. A. war work, and has tendered his resignation as Sunday School Secretary, to take effect at the close of his series of District Institutes, about September 21. Dr. Tolle, of Biloxi, has been asked to call a meeting of the Executive Committee of the Conference Sunday School Board at the Capitol Street Church, Jackson, Wednesday of this week, to take action concerning Brother Neill's resignation and to make such provision for carrying on the work as may be adjudged necessary. Brother Neill is admirably equipped for the new field of service that he is soon to enter, and the Y. M. C. A. managers have made no mistake in laying hands upon him.

The Bulletin of Emory University for August is before us. It announces the completion of the "J. J. Gray Clinic," which is connected with the Medical Department, as follows: "This admirable out-patient building of the Medical School, named in honor of Mr. J. J. Gray, Jr., of Rockdale, Tenn., whose gift of $50,000 to the University made it possible, is now about completed, and it will be ready for use at the opening of the fall term, on September 17. This clinic is one of the finest of its sort in the United States. Some say there is only one in the United States which is equal to it." It is also stated that in the near futuro a beautiful home will be erected for the nurses who will serve this clinic and the Wesley Memorial Hospital, one man having given $25,000 for this purpose. The Emory School of Medicine, under its present and former names, has graduated 3909 men.

We have learned with sorrow that Dr. and Mrs. U. G. Foote, of this city, lost their babe, only a few days old, by death on Sunday night, Aug. 19. The remains were carried to Missouri for interment. These stricken parents will have the sympathy of many friends in their sore bereavement. May the Heavenly Father comfort and sustain them!

Dr. J. T. Sawyer filled the Algiers Southern Methodist Church pulpit last Sunday at 11 a. m. and 7:45 p. m. He reports that the morning congregation was large, and that at night the audience filled the auditorium. He greatly enjoyed both services, the people giving close attention and showing appreciation of his messages. The U. S. Navy and Army were well represented by marines and soldiers, who sang the old hymns with heartiness. The Doctor's morning text was "If children, then heirs, etc.," and the night text was "Whatsoever thy hand findeth to do, do it with thy might, etc." He says that Rev. Chas. C. Weir is doing a good work, and that the Methodists on this side of the river, at Nashville and the Church Extension headquarters, and elsewhere should all rally to him in his efforts to get the new church needed, that the conditions of growth and opportunities in Algiers may be met.

The following is the schedule of District Sunday School Institutes arranged by Rev. J. L. Neill, the Mississippi Conference Sunday School Field Secretary: Port Gibson District, Fayette, Monday and Tuesday, Sept. 3 and 4; Jackson District, Flora, Thursday and Friday, Sept. 6 and 7; Brookhaven District, Brookhaven, Monday and Tuesday, Sept. 10 and 11; Newton District, Newton, Wednesday and Thursday, Sept. 12 and 13; Meridian District, Meridian, First Presbyterian Church, Thursday night, Friday, and Saturday, Sept. 13, 14, 15; Hattiesburg District, Main St. Church, Monday and Tuesday, Sept. 17 and 18; Seashore District, Wednesday and Thursday, Sept. 19 and 20. Some of the speakers announced are the following: Mrs. Isaac Sewell, Nashville, Tenn.; Mrs. C. J. Nugent, Louisville, Ky.; Mr. A. L. Dietrich, Meridian, Miss.; Rev. J. L. Neill, and Rev. J. C. Chambers. The presiding elders and District Departmental Superintendents will also participate in these meetings.

OUR FLAG THE SYMBOL OF FREEDOM.

One of the finest stories of our flag that I know of was told some months ago by George Kennan, in the midst of a series of articles in The Outlook upon conditions in Russia. He says that in the summer of 1876, when we were celebrating our centennial, there were over 3000 prisoners in a Russian detention prison who determined, by means of their knock signal, to have a general prison celebration of the Fourth of July. They began a month beforehand by asking all their visiting relatives to bring or send to the prison as many red and blue handkerchiefs, flannel drawers, etc., as they could without exciting suspicion. They also began to buy and hoard cheap tallow candles. These pieces of colored cloth were distributed secretly through the prison by swinging them from window to window and in other ways. Then all the women who were permitted to have needles and thread began to make rude and tiny American flags. Before the first of July almost every prisoner had one small American emblem. Long before early dayhreak on the great centennial day these hundreds of patriotic emblems of liberty began to flutter from every window of the great fortress, while inside the prisoners could be heard faintly singing patriotic melodies or cheering hoarsely for liberty. Of course, the guards, who probably had no idea what it was all about, soon confiscated the flags and silenced the turmoil, but all through the day the new tatters of red, white and blue were furtively hung out to the sunshine. And when night came the glowworn glimmer of a thousand candles shone faintly from the windows across the prison quadrangle.

Mr. Kennan concludes this tear-compelling incident by saying that many of these wretched men and women had Siberia and death before them. "But in their solitude, their loneliness and their misery, they did not forget the American centennial Fourth of July. And the spirit by which they were animated transfigured their pitiful celebration, with its tricolored rags and its paltry bits of candle, and made it infinitely more significant, in the world's history, than all the pomp and ceremony that attend the coronation of a czar."—William Byron Forbush in The Congregationalist.

R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

NOT EQUIPMENT, BUT THE MAN MAKES THE DIFFERENCE IN SCHOOLS.

A man to whom you can trust your boy with absolute confidence is Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tennessee.

During the past twenty-five years Mr. Morgan has built up this training school for boys, around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bellbuckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, has given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a $15,000 building as an addition to his school.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods Religious Articles, Fishing Tackle Periodicals, School Books.

Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1548 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Ligon

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JACKSON PITCHFORD, who was born near Lexington, Miss., on Sept. 4, 1832, spent a long life in this community and fell on sleep at his home, after much suffering, on July 24, 1917. He was first married to Miss Lizzie Young in 1853, and again to Miss Mary Slater on March 1, 1899, who, with their daughter, Miss Sue, survives him. Brother Pitchford joined the M. E. Church, South, at Lexington, Miss., on Nov. 16, 1890, under the ministry of Rev. J. C. Lowe. A former pastor told me that he received useful service from this church member in many cases where help was needed and the work hard to do. As soon as I knew of his infirmities and old age I visited him and was always cordially received and made to feel that, although he could not attend church, he was interested and wished to help as far as he could. It was interesting to talk with one of so varied and long an experience in human affairs. His mind was alert and followed with concern the stirring national issues of the present time. We shall certainly all miss "Uncle Jack." May the tender mercies of our Heavenly Father keep the sorrowing ones in perfect peace and safety!

BEN P. JACO, P. C.
Lexington, Miss.

JOHN WESLEY OVERTON was born on May 27, 1881, at Potts Camp, Miss. When about twelve years of age he united with the M. E. Church, South. He was a faithful, consistent member, and for a number of years was a steward at Potts Camp. On Dec. 28, 1904, he was very happily married to Miss Emily Collier, daughter of the late W. I. Collier, for long years a faithful member at Pisgah on the Potts Camp Circuit. One sweet little girl of six summers, Loreath, is left to be the comfort and joy of her mother. For the past few years Brother Overton had been a conductor on the Y. & M. V. railroad and made his home in Vicksburg. His life was above reproach, and other railroad men say he was one of the very best men on the road. After three weeks of illness with typhoid fever he died on July 18, 1917. He was patient and resigned to the will of God, and assured his loved ones that he was ready to meet God. The funeral services were conducted by the writer at Fisher's funeral parlors. He was buried at Potts Camp the next afternoon. Besides his wife and child, he leaves one brother, R. C. Overton, and five sisters, Mrs. M. L. Hancock, Mrs. C. F. Taylor, Mrs. J. R. Collier, Miss Madjy Overton, and Miss Susie Overton. May the God of all consolation and good hope give comfort to the dear ones who mourn the loss of this husband, father, and brother!

O. S. LEWIS.

RESOLUTIONS OF APPRECIATION.

The following resolutions were recently adopted by the Methodist Episcopal Church, South, at Mendenhall, Miss.:

Whereas Rev. W. B. Waldrop for two years the popular and dearly beloved pastor of the Methodist Church of this town, but who was forced to retire in the beginning of the present year from the active ministry because of ill-health, and who since that time has been a leading spirit in the Methodist Sunday school and teacher of its Bible class, and who removed from our midst some two or three weeks ago, because of continued ill-health, and whereas the members of the Methodist Church and Sunday school, being desirous of testifying to their love, esteem and respect for the eminent public and private virtues and high Christian character of the Rev. W. B. Waldrop; therefore, be it

Resolved by the members of the Methodist Sunday school, that in the removal of Rev. W. B. Waldrop from our midst we have lost a valued and useful member, whose place will be hard to fill, and whose genial smile and cordial greeting we shall sorely miss.

Be it further Resolved, that in the removal of the Rev. W. B. Waldrop to his new home in Panama, Florida, he carries with him to his new field of labor, the personal love and affection of each and every member of our Sunday school, who wish for him a speedy restoration to health, that he may return to the active ministry of the Methodist Church, and live a long life in the service of his Master and of public benefactions to the people wherever he may go.

Be it further Resolved that we commend him and his excellent family to the good graces of the people in his new home, and that we assure them, that he and his family are worthy of their every confidence and esteem.

Be it further Resolved that a copy of these resolutions be furnished the Simpson County News for publication and that a copy be sent to the Rev. W. B. Walrop.

THE PEOPLE'S BARGAIN.

"The annual increase of our wealth is estimated to be fifty billions of dollars. The American people are not asked to give anything to their government, but merely to invest a small percentage of the annual increment of wealth in this country and take in return from their government the strongest security on the face of God's earth; to receive in return for the money lent 3½ per cent per annum, both principal and interest exempted from all taxation except estate or inheritance taxes, and with the further provision that if the government should issue any other bonds during the period of this war at a higher rate of interest the purchaser of a Liberty Loan Bond may turn it in and get a new bond at the higher rate of interest.

"In protecting the credit of the United States government you are protecting your own credit, you are protecting your own business, you are protecting every interest, you have in life and property. In doing that you are rendering a patriotic service in suppiying the sinews of war to your country."—William G. McAdoo, Secretary of the Treasury.

AN IDEAL HOME SCHOOL FOR YOUR DAUGHTER.

Parents seeking the best of moral and social surroundings and influences in a boarding school for their daughters should by all means be familiar with Martin College, Pulaski, Tenn.

For forty-five years Martin College has been located in one of the most cultured, morally wholesome towns in the State of Tennessee, and, throughout these years its aim has constantly been to surround the girl with the best Christian Home life—most refined and cultural influences—and every opportunity for true advancement in every line.

Martin College, while large enough to make the highest grade of work possible, is small enough to insure that important personal help and attention usually found lacking in the largest institutions. Full particulars of this time honored and improved college can be had on application. Sign and mail the note below.

Martin College, W. T. Wynn, Pres.,
Box J, Pulaski, Tenn.

Dear Sir: In the interest of my daughter, please send me full information about the following courses (underscore those desired): Piano, Art, Expression, Voice Cultivation, Domestic Science, Literary Work. Send catalog and full details as to rates.

Name .....
Town
and State .....

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

IT'S TIME TO GO
NORTH
—to the cool resorts of the "Land of the Sky," Great Lakes, Atlantic Seaboard, Canada, New England or wherever comfort calls.
Low Round-Trip Summer Tourists' Tickets
Long Return Limits, Liberal Stopovers
— VIA —
Southern Railway System
Ask for "Land of the Sky" or "Where to go this Summer" folder. Mail a post card to-day.
G. C. KELLEHER,
Assistant General Passenger Agent
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.
Write nearest Representative or the Undersigned. Always glad to serve you in any way.
Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.
When you route your Shipments via L. & A. Ry. they are given attention and hurried through.
C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

From the Field

Clinton, La.

Dear Doctor Meek: We closed the Bluff Creek camp meeting last Sunday night. The meeting was the best that has been held in this camp for years. This is the testimony of those who were tenting on the ground. Several family altars were erected, and many entered into life through Jesus Christ. Brother Young, the Conference evangelist, did the preaching. We were surprised to learn of the death of Brother William Hatcher which occurred on Monday morning, August 13, 1917, at 2:20 o'clock. He ate supper as usual and went to bed, but could not rest because of cramps, or heart trouble, and without a word he passed away. Brother Hatcher was born on June 27, 1839. He joined the M. E. Church, South, about 30 years ago. He was a good citizen and a devoted father . He leaves six children—Jack Hatcher, Will Hatcher, Howard Hatcher, Mrs. K. P. Day, Mrs. D. H. Roddy, and Mrs. Aloen Powers, 48 grandchildren, and 10 great-grandchildren to mourn their loss. May each of these say, The will of the Lord be done!—J. L. Cady, P. C.

Wesson, Miss.

Dear Doctor Meek: We began our revival at New Hope Church, on the Scotland charge, on the second Sunday in July with Rev. A. B. Barry, of Meadville, assisting us. Brother Barry is a good preacher. The people liked him very much. They said that this was the best meeting that had been held at New Hope for years. We went next to Wright's Church. Brother Kleiser, of Monticello, did the preaching to the delight of all present. Some claimed that this was the best preaching that they had ever heard. (This is saying a good deal, for I have been preaching there six months.) Anyhow, we had a good meeting. On July 27 we began our camp meeting at Caseyville, having with us Revs. J. A. Wells, of Oak Ridge, and C. M. Crossley, of Philadelphia. These men gave us some fine sermons. God was with us. One outstanding feature of the meeting was the spirit of union that seemed to prevail throughout the meeting. We had with us several visiting brethren, among whom were Rev. I. W. Cooper, D.D., Rev. H. K. McKee, Dr. C. E. Grafton, Rev. Mr. Miller, and Rev. M. F. Ainsworht. There were a number of souls definitely saved. The people claimed that they had the largest attendance that they had ever had. One good thing about the meeting was that during its entire progress chickens, sugar, meat, cakes, pies, apples, peaches, and everything that is good to eat were being sent to the parsonage. Well, to God be all the glory!—W. W. Nelson, P. C.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

A MISSIONARY RALLY DAY.

A Rally Day meeting was held by the Aberdeen District ladies at Derma on August 10. The meeting was conducted by the District Secretary, Mrs. Haughton. There were a number of delegates from the surrounding towns. Brother Rook, of Vardaman, read a Scripture lesson and gave a beautiful talk on it. Our presiding elder, Brother Lipscomb, led in prayer. After the congregation had sung that beautiful hymn, "Holy, Holy, Holy, Lord God Almighty," Brother Lipscomb made an inspiring short talk.

Mrs. Keller, of Okolona, was accorded the honor of acting as secretary during the meeting. Mrs. Haughton gave a talk on the work and presented plans for the betterment and enlargement of same.

Organization in unorganized territory, and the work of new auxillaries was then discussed in the open meeting, the discussion being directed by Mrs. Haughton. It was closed by an interesting talk by Brother Lipscomb. Mrs. Shell, of Houston, then gave the names of some prospective places to organize, after which the audience sang, "I'll go where you want me to go."

Mrs. Harbour, of Okolona, read an interesting paper on the "Scope of the work." The song, "Loyalty," was sung, which word is also the motto for the Young People's Auxiliaries. Our Conference First Vice President, Mrs. Baker, made a splendid talk on the Young People's work. She brought out the necessity of leadership, overshadowed by a vision of the Christ.

Mrs. Keller, of Okolona, made a short talk on Mission Study, which was much appreciated. Mrs. Jack, of Houston, gave an interesting talk on the work as conducted in Houston, which was very helpful. "A Bugle Call" was read by Mrs. Hardin, of Derma, which was flavored with patriotism, facts, truths, and suggestions.

Mrs. Haughton and Mrs. Baker spoke of the necessity of prayer circles in every church and expressed the hope that each church would perform this duty.

After a short prayer service the congregation circled around the church and sang "God be With You Till We Meet Again."

A fine picnic lunch was served in the grove, and when we left we had a feeling that we would like to meet soon again with these good people, and we wish them the richest of God's blessings.

Mrs. KELLER,
Okolona, Miss. Secretary.

REV. T. M. BURGESS' DEATH.

Rev. T. M. Burgess, of Amite, La., died very suddenly Monday night at Palmetto church near Walker.

Mr. Burgess was a local preacher of the M. E. Church, South. He was engaged in Sunday school work for the American Sunday School Union. He had spent practically all of his time in organizing and visiting Sunday schools in the Florida Parishes.

He left his home on Friday evening to visit his old home and church near Walker. The occasion that called him to the home church was the dedication of the new church at Palmetto. Mr Burgess was baptized in this church when a lad and was converted here and also was called to the ministry from this church. It was a spot most dear to his heart. The pastor, with the assistance of Rev. H. W. Bowman, the presiding elder of Baton Rouge District, was holding a few days' meeting, and at the same time held the dedicatory service of the new church. Mr. Burgess was to preach Monday night and came prepared to do so. He was jolly all the afternoon and enjoyed life very much. He took his place in the pulpit and read some Scripture and announced his text. He made a few remarks to get the attention of his audience and walked in front of the pulpit as he talked. He fell across the altar dead. It seems that the cause of his death was heart disease. He was taken to the home of his brother, from whence he was carried to the burying-ground on the Amite River about six miles from Denham Springs. The funeral sermon was preached by Rev. Alonzo Early, of Amite, who is his pastor. Rev. P. S. Carpenter, pastor of Palmetto Church, assisted in the service.

He is survived by a wife and seven children, two sons, Milton and Jefferson Burgess; five daughters, Mrs. Thos. Cooley, of Amite, Mrs. Ida B. Addison, of Natalbany, and three little girls, Eddie, Tommie and Nellie Burgess. The family received the sad message at a late hour Monday night and left on the early train the following morning for Walker and thence went out to the little church where the funeral and interment took place.—The Amite Times.

OUR EDUCATIONAL WORK.

The statistical review of our educational work, published this week in the Bulletin of the Board of Education, shows that we now have 89 schools, not including the schools in foreign mission fields. Of these, there are: Universities, 2; colleges, Class A, 16; colleges, Class B, 11; colleges, Class C, 2; junior colleges, 24; academies, 29; mission and missionary training schools, 14; classification deferred, 1. The number reported one year ago was 91, the loss of two being in number of academies. These schools have invested in grounds and buildings $14,311,449 (increase for the year, $660,000); in equipment, $1,523,631 (increase, $171,000); endowment, $9,196,224 (increase, $36,000). The student enrollment is 19,736, an increase of about 100. In the universities and A- and B-grade colleges the increase in enrollment was nearly 300.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.—Adv.

"Brethren, the most important of all knowledge and all wealth is to know that the kingdom of heaven is ours. All else dwindles into insignificant nothings compared with this."

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

Exchange Your Liberty Bonds

For a LIFE ANNUITY BOND of the Board of Church Extension

Higher interest rate—larger life income—free from taxes, losses, court costs, waste or delay

Income Safe, Regular and Certain

The entire resources of the Board—authorized by the General Conference and incorporated by the State of Kentucky—pledged to the integrity of the contract. Loss by fire, theft or fluctuation impossible. A sure method of providing for dependents, since the money cannot be dissipated, diverted or lost.

The Rates Vary With the Age of the Annuitant

The older the person the higher the rate

A $1,000 LIBERTY BOND

with an income of $35.00 a year, can be exchanged for a Life Annuity Bond which will pay from $40.00 to $100.00 per year, according to age of annuitant.

Address W. F. McMurry, Corresponding Secretary Board of Church Extension of the Methodist Episcopal Church, South, 1115 Fourth Avenue, Louisville, Kentucky.

Nature Needs Assistance In Keeping You Well

A little help goes a long ways.

If you would keep your body in a healthy and robust condition, throbbing with that splendid vitality that indicates freedom from all ailments, first of all see that your blood is kept pure. Any slight impurity that creeps into your blood will soon effect the well-being of your whole system.

A few bottles of S. S. S. will give just the assistance that nature needs in keeping the blood absolutely free of all impurities. This old remedy is a wonderful purifier and tonic, and has no equal for keeping the blood rich and pure. It builds up the appetite and tones up the entire system.

S. S. S. is sold by druggists everywhere. It has been successfully used for more than fifty years, and people in practically every state testify to its great worth. Write for booklets and free medical advice to Swift Specific Co., Dept. E Atlanta, Ga.

PLEASANT HILL (LA.) CIRCUIT.

Dear Doctor Meek: Sometime ago I made mention of our revival at Robeline, but gave no definite account of same. Brothers R. A. Bozeman, E. B. Moll, Mrs. Lipscomb, and I fought the battle there for fourteen days. Bible religion has been fought very bitterly in that little town, so we had a hard fight; but thanks be unto God, who gave us the victory through Jesus Christ our Lord. Brother Bozeman did earnest, clear, spiritual preaching, and Brother Moll preached a few sermons after the same order. Mrs. Lipscomb made a few talks. We prayed and sang and worked and the mourners came to the altar, even if the devil did think he had captured the old "mourners' bench," and quite a goodly number of mourners prayed through. There was old-time rejoicing, commonly called shouting, for the Holy Ghost fell on some of us as at the beginning. More than 30 professed conversion; we baptized two babies, 4 young people, and 1 adult, and received 7 members into our Church. The spiritual life of the faithful little band of Christians was deepened and their faith was made stronger.

During the latter part of July and the first of August Brother Moll and I held a revival at Beulah, under our tabernacle. Brother Moll did the preaching with the exception of one sermon. The Lord honored Brother Moll's labors and earnest preaching. More than 30 were converted, and the Holy Spirit came in great power and we had much shouting. Ten united with our Church, 7 of whom I baptized. On Sunday I baptized one baby, but I saw at once that there were too many babies there for just one infant baptism, so I announced that I would make a ten-minute talk on "Infant Baptism" on Wednesday morning, which I did, and as one result baptized 15 infants. We had a splendid revival and closed out with a great victory. We have two more revivals to hold. Pray for us. Yours fraternally,

T. D. LIPSCOMB.

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mnasfield Drug Co., Memphis, Tenn.—Adv.

STUDENTS OPPOSE DANCING.

The customary liberal attitude of the Roman Catholic Church on the matter of amusements has given point to its recent prohibition of dancing under Church auspices. Now another group of Christians with a different intellectual atmosphere protests against immodest dancing and allied practices. This time it is the Student Young Men's Christian Association Conference at Lake Geneva, attended by nine hundred and three students from one hundred and twenty-five colleges, that unanimously adopts the following resolutions:

"Whereas gambling, profanity, dishonesty, immodest dancing and other social excesses, and the use of tobacco and liquor have become a menace to the student life of our universities and colleges and are undermining character and destroying capacity for Christian leadership,

"Resolved: 1. That we, the delegates to this Conference, place ourselves on record as being unqualifiedly opposed to these destructive practices and do hereby pledge ourselves, with the help of God, to the eradication of these evils from the student life of the colleges and universities of the Middle West.

"2. That this Conference appoint through its chairman a committee of fifteen, composed as follows, nine students, two faculty members, two university pastors, and two Association secretaries, to prepare a statement in which the evils of student life shall be enumerated and examples of successful remedial measures be pointed out.

"3. That a copy of this statement be sent to every college president, college dean, Young Men's Christian Association president, Young Men's Christian Association secretary, university pastor, and to every other infinential person interested in improving the character and efficiency of college men, and that this statement he used as a means of initiating a general movement against all pernicious and undermining practices among college men."—Missionary Voice.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

"RESPONSIBILITIES OF CHURCHES TO MINISTERS."

The duty of the people to the pastor may be hest expressed in a series of "Dont's."

Don't expect your minister to give you his best unless you give him your best. It isn't in human nature.

Don't expect him to preach good sermons if you don't come to hear them.

Don't expect him to preach good sermons if you never tell him when they are good.

Don't expect him to preach good sermons if you don't give him time to prepare them.

Don't expect every sermon he preaches to be the kind of sermon you like. It takes many kinds of people to make a world, and the sermon you like the least may be the best he has preached—for half a hundred people.

Don't knock your minister. No good ever comes of knocking, and you set a had example.

Don't radiate pessimism and expect your minister to be huoyant with optimism. Flowers thrive only in the sunshine. Don't expect your minister to be over-cheerful when his salary is in arrears.

Don't criticise the dress of the minister's wife when she cannot wear hetter clothes without going into debt.

Don't expect your minister to be hlithe and gay when his salary is not adequate to meet the simple needs of himself and family.

Don't expect a five-thousand dollar efficiency on a five-hundred dollar salary.

Don't forget how trying, how arduous, how difficult and complex the average minister's duties are, and that without your whole-souled co-operation he can never fulfill them efficiently.

Don't forget that the measure of the minister's failure to be successful is usually, if not always, the measure of the church's failure to make success possible—the measure of the church's failure to co-operate.

Don't—finally—try to get out of your minister as much as possible for as little as possible in return. It is not just; it is actually morally wrong.—The Transmitter.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

THREE CHEERS FOR THE EPWORTH LEAGUE!

The Epworth Leaguers of eight Conferences have subscribed this year $11,880 on the Africa Special. By Conferences the amounts subscribed are as follows:

Missouri, $3000; Memphis, $1080; Baltimore, $1500; North Arkansas, $1000; Central Texas, $2000; East Oklahoma, $1000; Little Rock, $1500; Alabama, $800.

This is a remarkable record. It promises fine things for the future of missions when these earnest young people come to places of leadership in the Church. Last year all the Leagues gave $12,942.03 to the Congo Mission. —Missionary Voice.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, Donaldsonville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Columhia, at Grayson, Aug. 25, 26.
Ouachita Mission, Aug. 27.
Richland, Sept. 1, 2.
Rayville, p. m., Sept. 2.

ALBERT S. LUTZ, P. E.

Lafayette Dist.—Third Round.

Melville, at Palmetto, 8 p. m., Aug. 26.
Houma, 8 p. m., Aug. 30.
Lafourche, at Bourg, 8 p. m., Aug. 31.
Lockport, at Raceland, Sept. 2.

HARRY W. MAY, P. E.

Alexandria Dist.—Third Round.

Trout and Goodpine, at Trout, Aug. 23.
Selma and Rochelle, at Fellowship, Aug. 25, 26.
Fullerton, Aug. 27.
Alexandria, Sept. 3.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.

Greensburg, at Pine Hill, Fri., Aug. 24.
Olive Branch, at Oak Grove, Sat., Aug. 25.

H. W. BOWMAN, P. E.

Ruston Dist.—Third Round.

Elmore, Aug. 24.
Sibley, Aug. 26.
Minden, Aug. 26.
Cotton Valley, Aug. 31.
Haynesville, Sept. 2.
Athens, Sept. 9.
Homer, Sept. 9.
Arcadia, Sept. 10.

J. M. HENRY, P. E.

Shreveport Dist.—Third Round.

South Mansfield, at Ebenezer, p.m., Aug. 26.
Mansfield, p.m., Aug. 26.
Belcher, at Dixie, Sept. 2, 3.
Ida, at Ida, Sept. 9.
Pleasant Hill, at Beulah, Sept. 15, 16.
Mooringsport, Sept. 23.

C. D. ATKINSON, P. E.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia, and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 17-G, Shelton, S. C.
Gentlemen:
I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refnnd the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)—Adv.

Public worship is a duty we owe to God as witnesses to His existence, authority, and grace.—E. W. Shalders.

"The soul of man has hardly a better safeguard than the persistent study of the Bible."

CALOMEL ROBBED OF NAUSEATING QUALITIES.

Medical Virtues Retained and Improved—Unpleasant and Dangerous Qualities Removed—New Tablet Now on Market Under the Name "Calotabs."

The latest triumph of modern pharmacy is a "de-nauseated" calomel tablet known to the drug trade as "Calotabs." Calomel, the most generally useful of all medicines, thus enters upon a wider field of popularity—purified and refined from those objectionable qualities which have heretofore limited its use.

In biliousness, constipation and indigestion, and in a great variety of liver, stomach and kidney troubles calomel was the only successful remedy, but its use was often neglected on account of its sickening qualities. Now it is the easiest and most pleasant of all medicines to take. One tablet on the tongue at bedtime, a swallow of water—that's all. No taste, no griping, no nausea, no danger. A good night's sleep and the next morning you are feeling fine, with a clean liver and a big appetite. Eat what you please.

Calotabs are sold only in orlginal, sealed packages of twenty doses for thirty-five cents. Your druggist offers to refund the price as a guarantee that you will be thoroughly delighted with Calotabs.—Adv.

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS,
Clinton, S. C.

WOMEN SUFFER MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron Pills after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency. Price of each $1.

Ask your druggist for them.

A GREAT MEETING.

We have recently held a great meeting at Adams' Camp Ground. We have there a large tabernacle, the seating capacity of which was well nigh filled on Sunday, the first day of the meeting. I think it was the best meeting by far that we have had since I came to Adams, nearly four years ago. Brother J. Loyd Decell, of McComb City, Miss., did the preaching and it was of a high order. He is master of his subject and holds his audience with a firm grip from start to finish. God has endowed him with the gift of eloquence. We received 12 persons into the church. The membership of the church was greatly revived. God grant that the good work begun may go on through the coming years!

ROBERT H. BARR, P. C.

Aug. 17, 1917.

THE MINISTER'S SON.

"Who's Who" shows that one-twelfth of all the men whose biographies appear in it are sons of clergymen. England's "Dictionary of Biography" reveals an even greater preponderance of clerical forebears of noted men.

Sons of clergymen are nearly double the number of sons of lawyers and physicians combined.

Who in American history were the sons of preachers?

Of famous writers there stand Emerson, Holmes, Lowell, Bancroft, Parkman, Sloan, Gilder, and Henry James.

In politics the answer to the roll-call is equally impressive. Sons of ministers include Henry Clay, President Buchanan, President Arthur, Senator Quay, Senator Beveridge, Senator Dolliver, President Wilson, and Former Justice Hughes.

Then there is the immortal Field family, embracing Cyrus W., who laid the first Atlantic cable; David Dudley, the renowned lawyer, and Stephen J., the United States Supreme Court Justice.

And equally renowned is the Beecher family, which includes Henry Ward Beecher, and Mrs. Stowe, author of "Uncle Tom's Cabin." The father was a preacher.

Agassiz, and Samuel F. Morse, inventor of the telegraph, and Mergenthaler, inventor of the linotype machine, were sons of clergymen.

The list is inexhaustible, and in it blaze such names as Oliver Goldsmith, Linnaeus, the naturalist; Jenner, the father of vacination for smallpox; Ben Jonson, the poet Cowper, Sir Joshua Reynolds, Charles Spurgeon, Lyman Abbott, Addison, and President Grover Cleveland.

Instead of being amiable vagabonds, the sons of clergymen come pretty close to the rank of top-notchers in every field of human progress.—Philadelphia Ledger.

CONCERNING CHAPLAINS.

Dr. John M. Moore, Home Mission Secretary, reports that the Committee on Chaplains of our Church, of which he is the Executive Secretary, has recommended to the Washington committee thirty men for appointment as chaplains in the army, which is the quota assigned our Church. Our quota for chaplains in the navy is nine, and this has been filled. The appointments of chaplains will probably be made in a few days. About one hundred and twenty-five applications for appointment as chaplains were filed with Dr. Moore. The committee was guided in their selections by the law passed by Congress and the standards set by the Washington committee of the Federal Council, which had been asked by the War Department to recommend the men to be appointed.

Constipation

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax, for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Laurel, First Church, Sept. 2, 3.
Forest and Morton, at Morton, Sept. 5.
Montrose, at Montrose, Sept. 9, 10.
Laurel, 14th Ave., Sept. 16, 17.
Laurel, at Kingston, Sept. 16-18.
McDonald, at Mt. Zion, Sept. 22, 23.
Lake, at Conehatta, Sept. 29, 30.
Philadelphia, Oct. 5-7.
Neshoba, at Sandtown, Oct. 6, 7.
Bay Springs, at B. S., Oct. 14, 15.
Homewood, at Carr, Oct. 20, 21.
Decatur and Union, at Union, Oct. 24.
Clarksburg, at Independence, Oct. 27, 28.
Raleigh, at Raleigh, Nov. 3, 4.
Trenton, at Polkville, Nov. 5.
Shiloh, at Johns, Nov. 10, 11.
Chunky and Meehan, at Meehan, Nov 14.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Third Round.

Mount Olive, at Okohay, 11 a.m., Aug. 23, 26.
Taylorsville, at Hebron, 11 a.m., Aug. 24.
Williamsburg, at Santee, 11 a.m., Aug. 29.
Lucedale, at Crossroads, Sept. 1, 2.
Prentiss, at Mt. Zion, 11 a.m., Sept. 5.
Sumrall, 7:30 p.m., Sept. 5.
Oloh, at Oak Grove, 11 a.m., Sept. 7.
Magee, at Pinola, Sept. 8, 9.
Silver Creek, at Oakvale, Sept. 10.
Purvis, Sept. 16, 17.

W. B. JONES, P. E.

Port Gibson Dist.—Third Round.

Mayersville, at Fitler's, Aug. 26, 27.
Oak Ridge, at Bovina, Sept. 1, 2.
Vicksburg, Gibson Memorial, Sept. 2, 3.
Washington, at Mars Hill, Sept. 4, 5.
Nebo, at Cool Springs, Sept. 8, 9.
Roxie, at Hamburg, Sept. 16, 17.
Gloster, at Mt. Olive, Sept. 18.
Centreville, at Macedonia, Sept. 23, 24.
Natchez, Sept. 31-Oct. 1.

W. B. SHARBROUGH, P. E.

Meridian Dist.—Third Round.

DeKalb, at Marvin, Aug. 26, 27.
Moscow, at Shiloh, Sept. 2, 3.
Shubuta, Sept. 9, 10.
Matherville, at Salem, Sept. 9, 10.
Meridian, Seventh Ave., Sept. 16, 17.
Meridian, Hawkins Memorial, Sept. 16, 18.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Poplarville, 3 p.m., Aug. 24.
Long Beach, Aug. 26.
North Gulfport and Mississippi City, at ———, Sept. 2.
Pascagoula and Ocean Springs, at ———, Sept. 9.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Terry, at Forest Hill, Aug. 25, 26.
Jackson, Galloway Memorial, Aug. 29.
Jackson, Capitol St., Aug. 28.

J. M. MORSE P. E.

Brokhaven Dist.—Third Round.

Magnolia, Aug. 26, 27.
Scotland, at Galatia, Aug. 31.
Topisaw, at Holmesville, Sept. 2.
Barlow, Sept. 8, 9.
Bogue Chitto, at Bogue Chitto, Sept. 16, 17.
Meadville, at Beulah, Sept. 22, 23.
Adams, at Ebenezer, Sept. 29, 30.
Bayou Pierre, at Pleasant Ridge, Oct. 6, 7.
Hazlehurst, Oct. 7, 8.

J. T. LEGGETT, P. E.

NORTH MISSISSIPPI CONFERENCE.

Holly Springs Dist.—Fourth Round.

Abbeville, at Mt. Zion, Sept. 22, 23.
Waterford, at Soule's Chapel, Sept. 23, 24.
Red Banks, at Wesley, Sept. 29, 30.
Mt. Pleasant, at New Salem, Oct. 6, 7.
Byhalia, at Byhalia, Oct. 7, 8.
Paris, at Palestine, Oct. 13, 14.
North Main, at North Main, Oct. 14, 15.
Lamar, at Rice's Chapel, Oct. 20, 21.
Toccopola, at Toccopola, Oct. 27, 28.
Randolph, at Hunter's Chapel, Oct. 28, 29.
Taylor, at ———, Nov. 1.
Ashland, at ———, Nov. 2.
Holcomb, at Holcomb, Nov. 3, 4.
Grenada, at Grenada, Nov. 4, 5.
Coffeeville, at Coffeeville, Nov. 13, 14.
Oxford, at Oxford, Nov. 14.
Potts Camp, at Macedonia, Nov. 15.
Water Valley, First Church, Nov. 18.
Holly Springs, at Holly Springs, Nov. 18.

JAMES H. FELTS, P. E.

Greenville Dist.—Third Round.

Clarksdale, Aug. 26, 27.
Benoit, at Winterville, a.m., Sept. 2, 3.
Glen Allen, at Avon, p.m., Sept. 2, 3.

V. C. CURTIS, P. E.

Drew, at Sandy Bayou, Aug. 25, 26.
Rulevilie, at Rulevilie, Aug. 26, 27.
Dublin, at Parchman, Sept. 1, 2.
Valley Mission, at Fairview, Sept. 8, 9.
Minter City, Sept. 15, 16.
Schlater, Sept. 16, 17.

L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Third Round.

Smithville, at Smithville, Aug. 25, 26.
Greenwood Springs, at Friendship, Sept. 1, 2.
District Conference, at Amory, June 19-21.

T. H. LIPSCOMB, P. E.

LEMONS BRING OUT THE HIDDEN BEAUTY

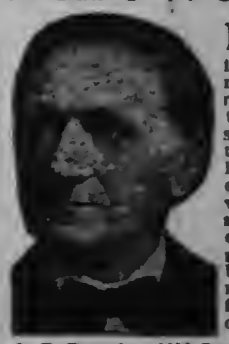
Make this lotion for very little cost and just see for yourself.

What girl or woman hasn't heard of lemon juice to remove complexion blemishes; to bleach the skin and to bring out the roses, the freshness and the hidden beauty? But lemon juice alone is acid, therefore irritating, and should be mixed with orchard white this way: Strain through a fine cloth the juice of two fresh lemons into a bottle containing about three ounces of orchard white, then shake well and you have a whole quarter pint of skin complexion lotion at about the cost one usually pays for a small jar of ordinary cold cream. Be sure to strain the lemon juice so no pulp gets into the bottle, then this lotion will remain pure and fresh for months. When applied daily to the face, neck, arms and hands it should help to bleach, clear, smoothen and beautify the skin.

Any druggist will supply three ounces of orchard white at very little cost and the grocer has the lemons.

"I understand the text all right," said a simple-hearted hearer, after service, "but the preacher's explanation was very puzzling."

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. Brooks, 443A State St. Marshall, Mich.

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willx Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

MESSAGE FROM THE MISSISSIPPI SUPT. OF STUDY AND PUBLICITY.

I do not believe that I am the least bit pessimistic. In fact, a little couplet that I learned when a much younger woman than I am now has helped me to be more optimistic than pessimistic. It is this:

"To everything there is a dark side,
A bright side as well;
And it is for us to say on which
Side we will dwell."

I do not intend to grow discouraged, for I have too many blessed promises from my Savior; but I do want to give a few facts and figures that show not altogether the bright side of the work. I would not do this, however, to the discouragement of those who have been faithful to their duties.

The list of study circles furnished me by the district secretaries numher 77; while the Minutes of our last Annual Conference show that we have 133 adult auxiliaries, 39 young people's societies, and 52 juniors. Only a small number of the study circles reported are in the young people's and junior societies, and in the adult auxiliaries are not as many as there should be.

The individual member of the auxiliary is really the Home Base of the work, and unless each woman does her individual duty, not only her work goes undone, hut she retards the work of others and thereby cripples the work.

Of the 77 study circles reported to me by the district secretaries, only 13 sent in a quarterly report the first of July, and of this numher only 7 sent them in time for me to include them in my report to the Council. There is not any reason why we should not lead in this work, and I am in it to do my best; hut if I succeed I must have the co-opcration of every auxiliary. Statistics of the report sent out hy Mrs. Steele of the second quarter's work along this line show that we lead in the use of the Missionary Bulletin, but it shows also that only one society from the Mississippi Conference has signed and sent to her the enrollment card—this was the Yazoo City auxiliary.

If we can lead in one thing, why cannot we lead in another? To do this we must work in unison, for the Council officers are dependent on the Conference officer or the district officers, and they in turn on the auxiliary officers. A failure on the part of any one means that the work is not going forward as it should.

Then to the Superintendent of Study and Publicity I would make one strong plea for the work. Does not the Bible tell us to "Seach the Scriptures," and is there not a positive command for us to "study to show thyself approved unto God a workman that needeth not to he ashamed?"

There are very few people who will put their time, energy, or money into anything they know nothing about. Teach them of the work and the needs and you will find very few who will not be responsive. We need this work for our women, but not alone for them—our young people are crying for leaders.

It has heen truly said that the young people of to-day are the church of tomorrow. As their minds and hearts are trained, and as they grow and develop, so our Church will grow and develop.

"An angel paused in his onward flight,
With a seed of love, of truth and light:
And cried, 'O where shall this seed be sown
That it yield most fruit when grown?'
The Savior heard, and he said as he smiled:
'Plant it for me in the heart of a little child.'"

Let us be more diligent in our work for the children and young people.

Looking beyond these few things in which we have failed, we see the prospects for the future as very promising. Our women, as a whole, are doing good work, and with the assurance of a reward for the faithful we are looking forward to greater things for the mission work—these greater things to be brought about largely through the work of the Study Circle.

Mrs. GEO. H. THOMPSON,
Supt. Study and Publicity.
Meridian, Miss.

FACTS ABOUT BIBLE WORK.

At the recent annual meeting of the British and Foreign Bible Society, the 113th of its history, it was reported that the work of translation and revision goes forward unchecked, and the Society's versions now contains 504 different languages. During the past year versions have heen puhlished in seven fresh tongues. The issues for the year numher 9,539,235 volumes—a result somewhat short of the previous year's, for it proved impossihle in Central Europe either to produce or import all the editions needed, and, though the depots at Berlin, Vienna, Budapest, Belgrade, and Constantinople still have their doors open, their shelves were emptying.

In trenches and dug-outs, in prison camps, in barrack rooms, and on battleships, the fighting men of all nations have been reading the khaki-hound pocket Testaments and Gospels issued hy the Society. Alarming increases in the cost of production had compelled the Society to expend $150,000 extra merely to produce its editions, and the committee were appealing for an emergency fund which would provide for present liahilities and the claims of the immediate future.—Missionary Revlew.

REPORT OF CORRESPONDING SECRETARY, NORTH MISS. CONF.

Numher of adult auxiliaries reporting, 106; numher of new auxiliaries, 5; numher of adult memhers, 2509; numher of new memhers, 117.

Numher of Young People's auxiliaries reporting, 28; numher of new Y. P. auxiliaries, 4; numher of memhers, 453; new members, 59.

Number of Junior divisions reporting, 29; numher of memhers, 771; new memhers, 34.

Number of Baby Divisions reporting, 16; number of members, 178; new memhers, 16. Names added to Memorial Roll, 1; suhscribers to Missionary Voice, 891; suhscribers to Young Christian Worker, 260; auxiliarles presenting Christian Stewardship, 75; scholarships supported, 5; Bible Women supplied, 3. Day schools supported, 5; boxes reported to supply department, 14; auxiliaries on Roll of Honor, 7.

LOUISE DUNSTAN,
Corresponding Secretary.

He that saveth his time from prayer shall lose it; he that loseth his time in communion with God shall find it in hlessing.—Wilder.

MOUNT VERNON, N. Y.

To the Auxiliary Superintendents of Social Service, W. M. S.

My Dear Friends: Again I am sending a message to you in regard to our Social Service work in Louisiana.

I want to call your attention specially to the September study on "Social Legislation Regarding Industry." These studies and leaflets were sent out to the auxiliaries early in July and the latter part of June and I hope you have given them careful attention. If you need more leaflets I shall he glad to supply them if you will send requests to me at 225 Rich Ave., Mount Vernon, N. Y. The topic for September—"Protection for Wage-Earners through Lahor Legislation"—is a vital one at this time, owing to the greater numher of women in industry, caused hy our men going to war. "A Bugle Call to Methodist Women," a leaflet hy Mrs. MacDonell, in which she outlines the war work of our women, should be read by every Social Service Superintendent in the Missionary Society. Our Council Superintendent, Miss Mabel Howell, also has prepared a leaflet, entitled "Suggestions for Auxiliary Superintendents and the Committees," which I am sure you will find clear and useful in your work. I shall order a supply at once and send the leaflets out as early as possihle. A special hulletin, called "Labor Laws in War Time," is being published by the American Association for Lahor Legislation (131 East 22nd St., N. Y.), because of the urgency of the question.

Lahor laws are a war necessity. Had it not heen for the veto of Gov. Whitman of New York recently, the entire code for the protection of men, women and children in industry in this State would have heen set aside under the plea of war.

The race riots in the North and the migration of Negro laborers from the South are hig labor issues of the day. Let us, then, make this Septemher meeting a vital one in all our auxiliaries.

With an earnest prayer for God's blessing upon you and your work, I am,

Sincerely yours,
Mrs. E. R. KENNEDY,
Supt. of Social Service, La. Conf.

WHY WOMEN WRITE LETTERS

To Lydia E. Pinkham Medicine Co.

Women who are well often ask "Are the letters which the Lydia E. Pinkham Medicine Co. are continually publishing, genuine?" "Are they truthful?" "Why do women write such letters?"

In answer we say that never have we published a fictitious letter or name. Never, knowingly, have we published an untruthful letter, or one without the full and written consent of the woman who wrote it.

The reason that thousands of women from all parts of the country write such grateful letters to the Lydia E. Pinkham Medicine Co. is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives, once hurdened with pain and suffering.

It has relieved women from some of the worst forms of female ills, from displacements, inflammation, ulceration, irregularities, nervousness, weakness, stomach troubles and from the blues.

It is impossible for any woman who is well and who has never suffered to realize how these poor, suffering women feel when restored to health; their keen desire to help other women who are suffering as they did.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

THE BIGGS SANITARIUM

"IN THE LAND OF THE SKY"

ASHEVILLE, NORTH CAROLINA

Twenty years successful practice of drugless methods. Located in America's most healthful region. Patients from every State. Complete Sanitarium equipment. Massage, special remedial exercises, rest, electricity in every form, high-frequency, x-ray, hydro-therapy, lightbaths, arc lights, psychological treatment and training in functional nervous cases, milk and other special diets. No routine treatment. Each case carefully analyzed by scientific methods and treatment adapted to the case. We have no fads. Our propose is to obtain results. If afflicted with asthma, bronchitis, rheumatism, paralysis, neuritis, dyspepsia, neurasthenia or other chronic ailments that drugs or particular "fads" have failed to cure, write for our FREE book. It will interest you. Ideal climate. Home comforts. Low charges

Do You Dread Hot Weather?

Does it cut your energy, disturb your stomach or bring you near prostration? The well man isn't afraid of heat. But it is trying on the weakened body.

BUILD UP YOUR STRENGTH

Get your digestion in order, remove all irritation, dispel all stagnation. Put yourself in shape to enjoy the summer with a good tonic.

PERUNA INVIGORATES

It restores the perfection of digestion and removes the inflamed conditions (catarrh) that make you weak. It freshens the blood, steadies the nerves, and supplies just what you need to enter the hot season with confidence.

Peruna is a real tonic, with especial efficacy in catarrhal conditions.

Liquid or tablet form—whichever is most convenient—will safeguard your health.

The Peruna Company, Columbus, Ohio

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

GRENADA COLLEGE

Standard Four-Year College Course Leading to A. B. Degree. : : : : :

Very best advantages in Piano, Voice, Expression, Art, Cooking and Sewing, with Diploma upon completion of two years of College work.

FOUR-YEAR PREPARATORY SCHOOL FITS FOR FRESHMAN CLASS

Board, Tuition, Laundry and Incidental Fees for Year. $225

GRENADA. MISS. J. R. COUNTISS, Pres.

MILLSAPS COLLEGE

A. F. WATKINS, President. Jackson, Miss.

A high-grade college. Situated at the Capital of the State. Location, high, dry, and healthful. Entrance requirements and curriculum same as in other leading colleges and universities, North and South. The very finest moral and religious influences. Courses leading to A.B., B.S., M.A., M.S., and LL.D. degrees.

MILLSAPS PREPARATORY SCHOOL, under separate faculty and dormitory management. Unsurpassed training for college.

MILLSAPS LAW SCHOOL, offering extraordinary advantages. Superior faculty; law libraries accessible to all.

TWENTY-SIXTH SESSION BEGINS SEPTEMBER 19, 1917.

For catalog and other information address

J. REESE LIN, Secy., Jackson, Miss.

MARTHA WASHINGTON COLLEGE

SIXTY-ONE YEARS' distinctive leadership in education of Young Women.
THOROUGHNESS of instruction, Christian culture and refinement, healthfulness of climate, pleasant home-life in a cultured community of interesting historical associations.
FULL COLLEGIATE, literary and science courses leading to Bachelor of Arts degree, fourteen units required for entrance. Two years Academy.

SCHOOLS OF MUSIC, Art, Expression, Home Economics offer courses leading to certificates and diplomas.
BUILDINGS, five, modern, brick, connecting, steam-heated, electric lighted. Modern Gymnasium.
Next Session opens Sept. 12th, 1917.
Rates are moderate. Address
SAMUEL DISMUKES LONG, D. D., PRESIDENT,
ABINGDON, - - - VIRGINIA.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

517 CAMP STREET. PHONE MAIN 2196.

Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 100 per cent. in two weeks' time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 45 he was careworn and nearly all in. Now at 50 after taking Nuxated Iron a miracle of vitality and his face beaming with the bouyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or run down, instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M. D.

NOTE—Nuxated Iron, recommended above by Dr. E. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

DR TICHENOR'S ANTISEPTIC

FOR SORE AND TIRED FEET

L&N Take the LOUISVILLE & NASHVILLE RAILROAD ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES

—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10

Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40

Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA

Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.

$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

Write for Booklet on the Wonders of the "Apache Trail" of Arizona

The Conceded Standard Among All Mosquito Remedies---Sweet Dreams The Great Double Strength Remedy.

The imitator endeavors to get a mosquito remedy "as good as Sweet Dreams."

The second thinker doesn't accept such remedies, however. The practice of accepting substitutes seems to be going out of fashion anyway.

It's mighty simple to insist on getting genuine Sweet Dreams, then ridding yourself of mosquitoes is simpler still.

There's one thing to remember, always, and that is that Sweet Dreams became the standard the morning the first bottle was made.

And then, too, it's well to remember the name, Sweet Dreams.

Every store, every town.

HARNESSED FOR CHRIST.

By Rev. J. R. Miller.

A man found a wild torrent in the mountain. It could work only waste and ruin as it rushed uncontrolled down the gorge. He built a flume for it, and carried its wild flood in quiet streams down into the valley, where they watered the fields and gardens, gave drink to the thirsty, and turned many a wheel of industry. That was far better than if he had dried up the torrent. It was far better, too, than if he had left it to flow on forever with destructive force. Now it was tamed and made to do good, and make the world richer and more beautiful. That is what God wants to do with the cravings, the desires, the passions, the longings, and all the mighty energies of our nature. They are not to be destroyed. Yet are not to be allowed to work waste and ruin in efforts to find gratification in merely earthly channels, in unbridled license.

That is sin's way. Rather, these great forces in our nature are to come under the yoke of Christ, and are to be led by him into all holy service for God and man.

Postage Rates on Letters, Post Cards and Printed Matter To and From the United States Expeditionary Forces in Europe.

Office of the Postmaster General,
Washington, June 18, 1917.

Postmasters are informed that letters, post cards and printed matter originating in the United States or any of its possessions for transmission to the United States Expeditionary Forces in Europe are subject to the United States domestic classification, condition and rates of postage, and that letters, post cards and printed matter originating with such forces for transmission to the United States or its possessions are likewise subject to domestic classification, conditions and rates of postage, except as modified by the provisions covering letters indorsed "soldier's letter" and contained in Section 406, Postal Laws and Regulations.

No other than United States postage stamps are valid for prepayment of postage on matter herein described.

Mail addressed to members of the Expeditionary Forces should bear the complete designation of the division, regiment, company and organization to which the addressee belongs, as well as the name and address of the sender, and be fully prepaid by postage stamps affixed. Patrons should be instructed under no circumstances to attempt to designate on the addressed envelope the location of the unit. The correct manner of addressing such a letter would be as follows:

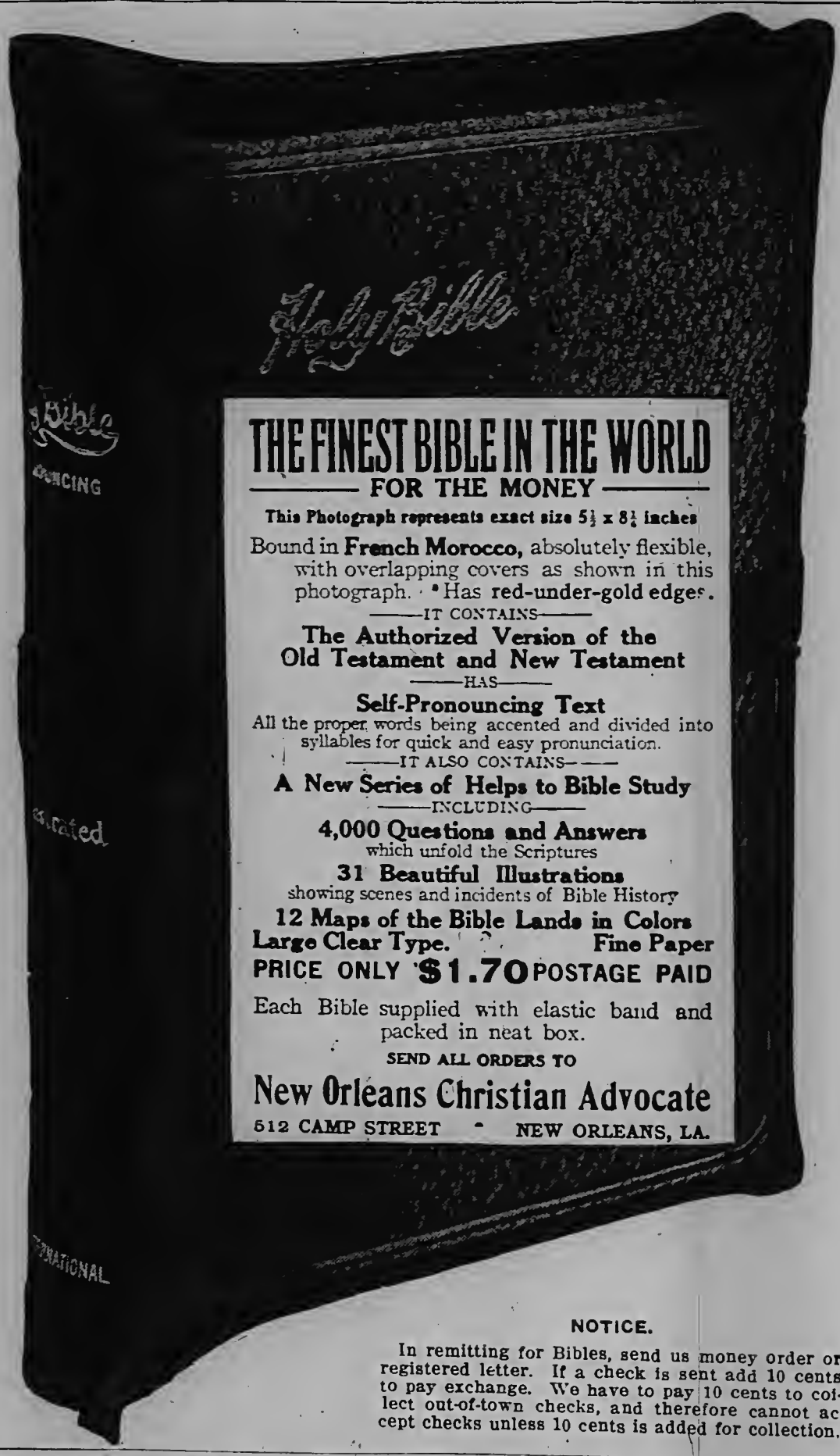
Return to
Mrs. John Smith
—— Blank St.
New York City.

Stamp

JOHN SMITH, JR.,
Co. X. —— Infantry,
American Expeditionary Forces.

Postmasters shall forward all mail matter addressed "American Expeditionary Forces" to New York.

There would seem to be an incurable variance between the life which men covet for themselves and that which they admire in others; nay, between the lot which they would choose beforehand and that in which they glory afterwards. In prospect, nothing appears so attractive as ease and licensed comfort; in retrospect, nothing so delightful as toil and strenuous service.—J. Martineau.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5¼ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has **red-under-gold edges.**

—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

A New Series of Helps to Bible Study

—INCLUDING—

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. Fine Paper

PRICE ONLY $1.70 POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET - NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

ATLANTA MEDICAL COLLEGE

Emory University

SCHOOL OF MEDICINE

SIXTY-THIRD ANNUAL SESSION BEGINS SEPTEMBER 24, 1917.

ADMISSION: Completion of four-year course at an accredited high school, which requires not less than 14 units for graduation, and in addition one year of college credits in Physics, Biology, Inorganic Chemistry and German or French. The Premedical Course will be given in the College of Liberal Arts at Oxford, Ga. Admission to the Premedical Course may be obtained by presenting credentials of 14 units of high school work.

COMBINATION COURSES: A student may enter the regular Freshman Class on 14 units and attend the College of Liberal Arts for two years, after which he will be admitted to the Freshman Medical Class, and, upon the completion of his Sophomore year in the School of Medicine, can obtain the degree of Bachelor of Science, gaining his M. D. degree after another two years at the Medical College.

INSTRUCTION: Thorough laboratory training and systematic clinical teaching are special features of this institution. The faculty is composed of 106 professors and instructors, twelve of whom are full-time salaried men.

EQUIPMENT: Five large, new modern buildings devoted exclusively to the teaching of medicine, well equipped laboratories, and reference library.

HOSPITAL FACILITIES: The Grady (municipal) Hospital of 250 beds is in charge of the members of the medical faculty during the entire college session, and Senior students (in small sections) are given daily clinical and bedside instruction there. In the near future work will begin on the new Wesley Memorial Hospital (of 200 beds) at a cost of not less than $200,000.00, which will be erected on or near the site of the present Medical College. The wards of this hospital, when completed, will be under complete control of the faculty for teaching purposes. The J. J. Gray Clinic, which has just been completed at a cost of $75,000.00, will afford ample accommodation for this large clinic, and excellent facilities for clinical instruction.

RATING: This College is rated as Class A medical school by the Council on Medical Education of the American Medical Association, and is a member of the Association of American Medical Colleges.

Catalog giving full information, also entrance blanks, will be sent by applying to

WM. S. ELKIN, A. B., M. D., Dean, Atlanta, Ga., or W. A. CANDLER, Chancellor.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 35. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3210.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 30, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"So darkness in the pathway of man's life
Is but the shadow of God's providence,
By the great Sun of Wisdom cast thereon;
And what is dark below is light in heaven."

* * *

Flattery is the schemer's best bait. There are few who are wholly immune from its subtle influence. Jesus was.

* * *

In every field, including that of religious effort, it is the intelligently earnest man who achieves the largest results.

* * *

The ministers who think that the Gospel has lost its power and are seeking substitutes for it are the ones who never really preach it.

* * *

The hunter who never goes to see if his shots bring down the game hasn't much faith in his markmanship. Is this not equally true of the preacher who fires away from his pulpit week after week without ever calling for penitents?

* * *

A contemporary speaks of "the new Christianity" and boasts of its superiority. This is absurd. There has never been but one Christianity, and there never will be. Wesley's bugle call to classic Oxford and all England was to get back to Scriptural Christianity—the Christianity of Christ and the Apostles.

* * *

The world has a better knowledge of right and wrong than often it is willing to admit. While licensing evil and permitting their bestial natures to dominate, men show in numerous ways that their truest convictions are against the immoralities which they sustain, and perhaps patronize. An illustration of this point may be seen in the fact that our Nation, which has long been in partnership with the rum traffic, is now resolutely insisting that there must be no saloons near the camps established for the training of our troops. If prohibition is necessary for the soldier, why is is not necessary for the citizen?

* * *

How brief is human life on earth! All, with rapid, ceaseless tread are marching to the tomb, and none can halt for a moment on this predestined pilgrimage. In this on-moving host are impartially and irrevocably embraced all mankind: the king and the peasant, the millionaire and the pauper, the wise and the ignorant, the saint and the sinner. Almost ere we are aware, we shall have run our little race and our pulseless forms will repose beneath the sod. Should not such a reflection incite us to busy ourselves with the things of real importance—to seek to make our characters pure gold from surface to center, and to do the utmost of true service that we can for God and our fellow-men? The grave is not the end; immediately beyond it, the way that the travelers to eternity must go divides, the two courses leading to vastly different goals. And even in heaven there will doubtless be a difference in rewards. Whither art thou bound, fellow-pilgrim, and what is in store for thee?

GOD'S WONDERFUL PROVIDENCE.

The article appearing on Page 2, entitled the "Infinite Presence," which we have taken from the Memphis Commercial Appeal, is a most suggestive one. It sets forth impressively the wonderful way in which life is propagated in the vegetable world, each kind of plant adopting the expedient that is best adapted to its peculiar nature. There is, so to speak, a special providence that keeps vigil over and cares for every species, safeguarding it from destruction and providing for its perpetnation. How much fuller and richer are the Master's words to us living to-day than they were to those upon whose ears they fell when he uttered them on the mountain-side: "Consider the lilies of the field, how they grow."

Nor is God's abounding care less evident in the physical world when it is considered in its relation to man than it is when it is viewed in its relation to tree and shrub and flower. Alfred Russel Wallace, the eminent English scientist, in his informing and thought-provoking volume, "Man's Place in the Universe," points out the many forces and influences that must co-operate to make human life possible on this planet. The size of the earth, its distance from the sun, the obliquity of the ecliptic, its motions, its seasons and days and nights, the proportion of land and water, and the constituent elements of its atmosphere, all enter fundamentally into the calculation. Any one of almost innumerable things if omitted would bring confusion and death, as a single pin or band out place might throw into discord and confusion a vast piece of machinery. For instance, Dr. Wallace says: "Although there is only one part of ammonia to a million of air, yet upon this minute proportion the very existence of the animal world depends, because neither animals nor plants can assimilate the free nitrogen of the air into their tissues." The lengthening of the earth's diameter a thousand or fifteen hundred miles would probably make it uninhabitable for man; and the annihilation of the clouds and lightning would likely produce the same result because of what they do toward filling the atmosphere with the needed gases. Even the dust particles that are swept up twenty-five or thirty miles into the sky have an indispensable part to perform, for without them there would be but little, if any, rain except upon lofty elevations, there would be no reflection of light, the appearance of things about us would be marvelously changed, and the general effect upon plant and animal life would be revolutionary, if not destructive.

But there is no hitch in the intricate and mighty mechanism of nature, and man's physical wants are fully and faithfully supplied. And if God by so many inter-related contrivances cares for us day by day, should we not learn from this the lesson of a more perfect trust in him? But it may be asked if God's providential care is limited entirely to its operations through the laws and instincts of nature. Such certainly is not the teaching of the inspired Revelation, nor do we think that such a view is sonndly philosophic. Laws are God's usual methods, but it is scarcely believable that He who made these laws would permit himself to be unchangeably fettered by them. The Heavenly Father who has builded for his children this magnificent temporal home and who has made all these agencies their ministering servants, will not fail to watch ceaselessly over them and to be mindful of them in all the crises of this life, and in the future into which it may lead them. "All things work together for good to them that love God," and man only (by clashing with the divine purposes) can make of himself a wreck and an outcast.

AN OUTSTANDING DIFFERENCE.

We picked up a few days since in our library a copy of George Sale's translation of the "Alkoran of Mohammed" and read a few of its pages; and, as we were doing so, the thought that was uppermost in our mind was that the efforts of men to write religious books attest the superhuman origin of the Bible. The simple dignity of the Scriptures, the manner in which they deal with things of importance, and the fact that there is no going off a tangent and no excess of details show that they are not merely the products of men. Read, for instance, the opening chapters of Genesis, or the account of the virgin birth of our Lord, and note the clear setting forth of the truth designed to be disclosed and what might be termed the splendid restraint of the writers. As a matter of fact, their silence at times is scarcely less remarkable than the revelations that they make. In dealing with great issues and themes the human tendency is to pour out all one knows concerning them, and this disposition is plainly manifest in the so-called revelations of spurious religions.

And what a difference there is between the miracles of the Bible and those described in the Apocrypha! The former always have some great end in view and are of a character to command respect, while the latter are childish and often grotesque, with little or nothing to follow from them, as when for instance Jesus is represented in his youth as making pigeons of clay and infusing life into them. It does not lie within the power of finite man to counterfeit successfully any phase of the work of Deity.

We have often been interested in volumes written to prove the divinity of Christ, but for us they were not necessary. His own words as recorded in the Gospels were sufficient to convince us that he was God. No human being could ever have made such utterances. Daniel Webster was not wrong when he spoke the words that were subsequently chiseled on his tombstone at Marshfield, Mass.: "The Sermon on the Mount cannot be a merely human production."

Mr. Bryan's challenge, made a few years ago, is pertinent and overwhelming. He said, in substance, this is the most highly civilized and intellectual age in the world's history. If you say that uninspired men wrote the Bible, let us see you call your scientists, philosophers, and literary lights together and have them give us something else in a class with it.

THE ROAD.

Does the road wind uphill all the way?
Yea, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.

But is there for the night a resting-place?
A roof for when the slow dark hours begin.
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in sight?
They will not keep you standing at the door.

Shall I find comfort, travel-sore and weak?
Of labor you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

—Christina G. Rossetti.

MOTIVE IN GIVING.

Giving is part of the service of the Master. The giving of time, effort and money are included in every Christian's obligation. The proper and best methods of giving are those for the benefit of our fellow creatures, and should be accompanied, as **far as possible, by personal interest and sympathy** The objects are numberless, but the motive should be the good of others and not the glorification of self.—John H. Converse.

THE TWO SELVES.

"You need saving from your bad self, but the most subtle is your good self. O God, slay us utterly. There will be no peace of God, no rest of God in the soul until sin is put away. It is religious cant and humbug to talk about rest when you know sin has not been driven out of the soul. It will never be ours until sin is put beneath the feet forever, or nailed to His cross. Then we may expect it, but not until then."

DO RIGHT.

You are not responsible for consequences or results. Do right, and leave the consequences with Him who is truth, and who loves and guards his own. If we do evil that good may come, we take the matter out of his hands into our own. There is an uprightness of speech as well as of action that we should strive to attain. Love the truth, follow the truth, and practice truth in word, thought, and deed.—John B. Gough.

PRAY AND WORK.

It was said that Francis Xavier, the Jesuit missionary, had great power in prayer. Some one watched him to see how he prayed. This person scarcely ever saw him on his knees, for there was no time for this; but as he was busy helping others, he was heard saying over and over again, "Jesus! Jesus! Jesus!" He talked with Christ continually as he worked. Everything he did was done with prayer. Thus may we pray as we work and work as we pray.—Selected.

A PRESENT CHRIST.

The story of the three Babylonish youths is ever being repeated. They were true to the principle, "Be it known unto thee, O king, that we will not serve thy gods," and the form of the king's visage was changed against them. The furnace was heated "seven times more than it was wont to be heated," and the faithful youths were cast into the midst of it; but the fire would not kindle upon them. In the midst of it they walked unscatched —in their coats, their hosen, and their hats. Then the king was astonished, and rose up in haste, and cried, "Did ye not cast three men into the midst of the fire? Lo, there are four, and the form of the fourth is like the Son of God." Nay, the fourth was the Son of God; the same whose promise is sure forever: "Lo, I am with you alway; I will not leave you alone, I will come to you." If we yield to temptation, it is because we refuse his help. For he is not far from every one of us.—David James Burrell.

PRAYING.

Rev. S. J. Davies.

It is the evening for prayer meeting and the ever recurrent thought came to the leader, how may the occasion be used best and what shall be the subject chosen?

When, where, how shall we pray and from this spiritual exercise gain the most and the best?

When? Morning, evening, day and night. Instant, earnest, sincere prayer is the vital breath of eternal life—life hidden with Christ in God. The many witnesses, who have gone before, and with whose faithful examples we are compassed about had stated times for praying. The unwavering faithfulness of these saints crystallized into fixed habits of prayer, which molded and fashioned their characters after the heavenly measure.

Where? The apostle says "everywhere, lifting up holy hands without wrath and doubting?" In a larger sense a child of God should bear his altar of prayer with him. Praying in the home stills the cares of the day, lightens the burdens, uplifts the doubting heart, and brings comfort and peace. The prayerless home is the reproach of the Church to-day. The cottage prayer meeting is the storm center whence many sweeping revivals have marshalled their spiritual forces. The home altar has sent forth men who wrought mightily for God's kingdom in earth and heaven. Moreover, it is the nurturing and cherishing guard and keeper of faith. Pagan Rome with her Lares and Penates should rebuke our faithlessness.

The churches, especially in our populous towns and cities, should be kept open for any who might enter to pray. Protestantism has suffered immeasurable loss in its disregard of the sanctity of its churches. Neither ancient Judaism nor early Christianity were infected with this disregard of the sanctuary. The spirit of reverence must ever accompany the spirit of true worship.

How shall we pray—kneeling, standing, or sitting? The attitude of the soul, it is true, is more than that of the body. Yet this is the tabernacle of the soul, and the attitude of soul is shown by the position of the body. Kneeling and standing are the recognized positions of prayer in the Bible. I know of no instance of any one sitting to pray.

Methodists I fear have grown "knee-weary" in these latter days. Our churches should have convenient kneeling-stools. So frequently there is lack of room in our pews in which to kneel. A modern church is too often an industrial hive, and not a sanctuary in which to worship God. Even the altar rail is often constructed on lines of signal discomfort and inconvenience. Would it not be refreshing to discover a Methodist Church really fitted and prepared for praying?

Shreveport, La.

THE INFINITE PRESENCE.

Summer is slipping away. The gray dusk comes early and the mist of the morning hangs reluctantly in the east.

The infinite presence is felt. The subtle scheme of nature is beginning to unfold. Plant life is slowly drooping. Soon only gaunt stalks will remain, the grim evidence of the departed season.

Yet this seeming lull among the living things of the garden and field does not mean ultimate death. Bare-limbed trees will stand through the long nights of the winter sleep, but the roots will snuggle away from the earthly chill, perennial in their desire to brighten the world with their virgin green of the early months of spring.

The infinite presence can be more keenly observed at this season of the year, when the maternal instinct is felt in the plants and flowers.

Many will die when the first frost comes, but they will have left with an instintive mother love the seed behind to perpetuate the plant life of the future.

It is a wonderful thing, this study of preparedness, as told in the fields, in the woods, in the sun and shade, in crowded cities and in country lanes.

The thistle, whose rich purple plumes of spring have turned white with the weight of days, is nodding in every passing wind, and as the fluttering head nods it sends adrift many tiny argosies that float through space, carrying the seed that nature will plant somewhere and where it will sleep during the winter, only to renew life when the winds of the north no longer blow.

In the plant world every phase or form or function exists as a product of the strain toward inorescence and seed production. The trunks of the forest monarchs are the props of the flower, to raise it high in the air where the sun may reach and ripen, and where the winds may catch the pollen and carry it to waiting mates. Every form of leaf, every shape of growth, every coloration and build of flowers pertain to the one aim and end of existence.

One cannot but feel the infinite presence when we consider the inexhaustible ingenuity, the million-fold devices and the mysterious ways that nature has provided for the distribution of seeds.

Every sort of balloon conceivable has been contrived by ingenious mother trees and cunning mother plants for wafting their babes to far-away nourishing resting-places.

Lafcadia Hearn tells in a picturesque way of the ceiba tree in the West Indies which, bursting its pod like a gun, floats its white-winged seed like a snow storm over a city, and when they settle quickly must the natives clear every one off the roofs, for if a single one lodges it will wreck and crush the house with its prolific roots.

Some of these plant mothers surround their little ones with such impervious shells that they float and drift with the tide and currents for weeks and months and yet retain their life and growth power until washed ashore, perhaps, on some barren island to renew the work of nature, and here once more is the infinite presence to be felt.

Other thoughtful plant mothers, before the frost comes, furnish their baby seed with hairs, with spines, with tough covering, to protect them. They surround them with acid juices and poisons to sting and harrow; husks and hooks and spears to cut and hurt. They ingeniously discover thousands of devices for getting the better of the curious and the hungry, that their life may be continued in the seed that are being sent adrift into the world to grow and multiply.

Darwin found that a clump of dried mud weighing nine grains from the leg of a partridge and which had been kept for three years, contained seeds from which he raised 82 distinct plants.

It is at this season, when nature begins the wonderful distribution of seeds, that a walk through the woods is interesting. The infinite presence is undeniable. The work of preparation among the smallest of growing things—the patient, painstaking, prudent, precautionary work for the perpetuation of plant life that the world may continue in peace and prosperity, furnish a theme for study that seems especially applicable at this period of unrest in the human family.—Memphis Commercial Appeal.

A FEW REMARKS.

By Rev. James H. Felts.

"There goes my friend John Henry ——," said the late Senator Edward Carmack on a certain occasion, "who in one particular is like a mule, without ancestry or the hope of posterity." All the vendors of strange nostrums and leaders of sundry movements have not been so fortunately "constructed." Hardly an ism or schism of these days but has a definite if not honorable ancestry; and, alas! begets a motley progeny.

That the Church has made mistakes no well informed man will deny. That she is God's chosen agency, nothing being found to take her place or do her work, is equally true. Even when certain children she has nourished have spurned her as incompetent and gone their way without her guiding hand, it has been to find what Israel found when she demanded a king, THE LEANNESS OF SECOND BEST.

God speaks through orderly channels. He did use an ass to rebuke Baalim, and the jaw-bone of an ass to chastise the Philistines. In practically the same way He may be using Eddyism, Russellism, New Thought, German Kultur, and "the thou-

sand and one fads and fancies that have caught the unwary," to rebuke His people to-day. Certain it is that from the days of the Nicoloaltanes to the Unknown Tongues of egotistical ignoramuses who chase imaginary squirrels and hark like dogs that have "treed" (this in the bounds of our own Conference), all kinds of folks have claimed to voice the thought of God. They have discovered how the Church, so wonderfully blessed through the years, might more truly interpret His will. But He continues to speak and build through orderly channels. Even the child that denied his daddy for a million dollars was soon replaced by a stronger, better, lustier fellow. The isms and schisms come and go—the Church lives on. Excrescences are not fatal. Our chiefest danger is within. Germany has not fought so much of the world for three years by organized force on the battle front alone, but by spies, agitators, disturbers. We are beginning to understand in this country. Men who make a large boast of their patriotism, some of them evidently in our law-making bodies, are rendering definite service to the enemy. So it is, has been, and will continue to be in the Church. Not the Ingersolls, Paines, or Humes will silence her. If death comes, it will come from within.

I am no worshiper at the shrine of our College of Bishops. Just as good men and capable remain in the ranks all their days. But I do respect the men, as a whole, with all my heart who have thus been honored by their brethren. We have a proper tribunal before which they may be tried; we have accepted channels through which they may be criticised; we have designated times and places where they must give account of their stewardship. To organize a kind of secret society, sending out literature or exchanging communications looking ultimately to the uprooting of our whole system of Church government smacks too much of treason, or an itch for the lime-light that the Church has not seen fit to grant. Headquarters should never become the rendezvous of hindquarters. I do not specially "admire" the mule that keeps his head in the trough while trying to kick the daylight out of the man who feeds him. Honorable men of good purpose fight in the open. Safe men select a proper time to do their fighting. When you destroy men's confidence in the integrity of the system under which they work there is nothing left but to find a place elsewhere. Our system has been the envy of the Church world. To attempt to mix the episcopal and the congregational forms of government is to attempt the impossible. We are in the midst of times when our Church ought to render her greatest service to the South and to the world.

Leadership we must have. Here is the measure of our strength. An emasculated leadership is second only to a short-visioned, arrogant leadership that cannot or will not interpret the real life of the Church. Take from our President the power constitutionally granted him and you have a short-haired Sampson. Strip our army of definite and authoritative leadership and you will send against the foe a hunch of white-house militants. Take from our Bishops the authority vested in them and Gulliver is seen again in the hands of the Lilliputians. Our Bishops should interpret our laws, preside over our Conferences, be the final court of appeals in the making of appointments, bring to us the very best thought and working models of the age, and be responsible to the court created by the Church for that definite purpose.

I want our laymen to have a free hand in all the affairs of the Church; but if they are to make my appointments I prefer to figure in them also. The right of choice carries with it the right of rejection. If both laymen and preachers were receiving the appointments made by the Bishops without complaint, without self-seeking, the work of the Church would be better done.

The world is in the crucible. The Church is also being tested. It is not a good time for changes. Better wait till the clouds have blown away and we are working under a clear sky. That a world democracy is the justifiable dream of the hour is the belief of many great leaders. But even that democracy is doomed to failure without a definite, responsible head. We would certainly be as well off, probably better, if every movement looking to serious change in our Church were torpedoed, for a time at least. An ounce of loyalty, coupled with a pound of calvary vision, is our need.

GOD SAVE US FROM FOES WITHOUT AND FRIENDS (?) WITHIN.

Holly Springs, Miss.

WHAT WE HAVE DONE.

It is four months since we declared that war existed between Germany and the United States. Let us consider what we have accomplished during those months toward winning the war.

We have recruited our standing army and our militia forces up to war strength; we have, therefore, about 700,000 soldiers already under arms; those who are not veterans are undergoing the final training that will prepare them for the front.

We have registered all the young men in the third decade of their lives, and drawn nearly 700,000 of them to form a new army, the trainng of which is to begin in a very few weeks.

We have built thirty-two great training camps for the use of our soldiers in as many different parts of the country.

We have given three months or more of special training to between 40,000 and 50,000 young men to fit them to become officers.

We have already sent one division of regular troops to France and more are on the way. It is probable that we shall have 150,000 men on the fighting line before snow falls and between 500,000 and 1,000,000 there by next spring. Our first detachment is already at the front.

We have sent over scores of hospital units, with surgeons, nurses and supplies, and we have dispatched to France, to England and to Russia special corps of foresters, railway workers and engineers, who are helping mightily in their own way behind the battle line.

We have sent across the ocean a squadron of destroyers that have done valuable service in the campaign against the submarines, and we are building and have nearly completed some 500 additional crafts that are especially designed for attacking submarines.

Our navy patrols the Atlantic and is ready for battle duty whenever it is called on.

We have organized the work of building merchant ships; more than four hundred are already under way, and the number will increase as fast as new facilities are provided.

We have appropriated the money for a fleet of 20,000 airships and have begun to train the men who are to be their pilots.

We have established a Council of National Defense, a Purchasing Board and a Commissioner for the Conirol of Food, all patriotic and experienced business men, who are introducing into our military preparations an orderliness and thoroughness such as was never known in any of our previous wars.

We have raised a loan of $2,000,000,000 without difficulty and are ready to absorb another. We have found the money for our own preparations and have lent money in considerable amounts to our allies, as they have needed it.

As a nation we have undertaken the support of the Belgians; we have sent a medical mission to France to help fight tuberculosis, which has become so terrible a plague since the war began; we have sent aid, financial, industrial and political, to Russia.

There is nothing of the glory and glamour of war about this summary of accomplishment. We have won no victories in the field, we have hardly fired our first shot against the enemy. We have had all the foundations to lay, and when we consider how mighty a task lies before us and how utterly unprepared we were for it the labor of laying the foundations seems to us to have been done systematically, carefully, and with reasonable speed. Fortunately, we have had allies who could hold the line while we made ready. But very soon now the period of preparation will be over; America will stand forth, armed at last, and ready to bear its part in the fray. May that part be worthy of the history, the ideals and the might of our country!—The Youth's Companion.

LET THE SCHOOLS BE MAINTAINED.

Mr. Editor:

It is of the greatest importance that the schools of the United States of all kinds and grades—public, private, and parochial—be maintained during the war without any lowering of their standards or falling off in their attendance.

This is necessary both for the protection of our boys and girls against many unusual temptations to delinquencies of various kinds, and that they may have full opportunity for preparation for the work of life and for the duties and responsibilities of citizenship; all of which will require a higher degree of preparation because of the war.

For many reasons there will be need in this country for higher standards in average of ability, knowledge, and virtue, when the boys and girls now in our schools have reached manhood and womanhood than we or any other people have yet attained to.

In the making of public opinion and popular sentiment necessary for the maintenance of standards of efficiency, to keep children in the schools, and to prevent their exploitation in the mills and shops, the churches may do much. I am therefore appealing to all ministers to urge this from their pulpits, and to all superintendents of Sunday schools and all leaders of young peoples' societies to have this matter discussed in their meetings.

To do this is a patriotic duty which should be performed gladly, both for the present defense and for the future welfare of the country.

Yours sincerely,

P. P. CLAXTON,

National Commissioner of Education.

Washington, D. C.

"THE UNIT RULE," FOR OUR BISHOPS.

By J. E. Harrison, D.D.

The expression, "Unit Rule," is infelicitous because it is political in origin and in significance.

When delegates to a political convention are put under the unit rule, it means that the minority in that delegation are to have no rights except to fuss and fume, because the majority, using the unit rule as a big stick, force all their measures through without giving the minority a fair opportunity even to make a reasonable fight.

If that sort of unit rule obtained in the meetings of our bishops, the obstinate objectors would be doing the Church a good service in raising a howl about it and in keeping up the howl until the political unit rule broke. But it seems to me that nothing more is done by our bishops than is done in the General Conference and in our other Conferences, which is a majority rule and not a unit rule.

In the General Conference a report of a committee may be accompanied by a minority report, and a great discussion of the two may be engaged in, but when the General Conference by final vote speaks on the two reports, the voice of the majority of the Conference is the voice of the Conference and holds as good in law with a majority of one as if it had been unanimous, with certain specified exceptions.

The chairman says: "All who favor the minority report, say Aye" and "All opposed, say No." "it is lost." Then, "All who favor the report say Aye," and "All opposed, No." "The report is adopted."

This is as much the unit rule aa is the action of the bishops, if I am rightly informed.

In the meetings of the bishops it certainly must be the right of every bishop to offer a substitute for any paper that is before them for consideration. When one of their number reads the Episcopal address which he has been appointed to write, it certainly is in order for amendments to be suggested and discussed and voted on.

But the paper that is adopted by a majority vote of the bishops present becomes by that vote the action of the College of Bishops, and this result of their joint consideration is all that is necessary to go before the body to whom the paper is presented.

San Antonio, Texas.

Church News

Billy Sunday will hold a meeting in Atlanta, Ga., in November and December of this year.

Bishop Collins Denny will preach at the Second Annual Bible Conference at Ocean Grove, N. J., on September 2.

It is stated that Dr. A. T. Robertson, of the Baptist Theological Seminary at Louisville, Ky., has helped to train about 4000 young men for the ministry.

The press dispatches, a few days since, announced the death, in Texas, of Dr. W. E. Boggs, who some years ago was a member of the Louisiana Conference.

Bishop Heard, of the African Methodist Episcopal Church, in addressing recently an audience of Negroes in Louisiana, told them that their best friends were in the South.

An unannounced donor has given the money to repair the historic St. Louis Cathedral (Roman Catholic), which fronts on Jackson Square, this city. It is reported that the amount of money to be thus expended will approximate $100,000.

The probating of the will of the late Archbishop Blenk, of New Orleans, a few days ago, developed the fact that his estate was worth less than $500. This widely known Roman Catholic prelate obviously did not love money. It was stated that he had borrowed practically the value of a life insurance policy that he had to promote Church work that lay heavily upon his heart.

At Panama, where cross the crowded currents of the world's commerce, the Bible House is now well established in its new building, which bears an illuminated sign inscribed: "American Bible Society. 'Heaven and earth shall pass away; but My words shall never pass away.' The Holy Scriptures in over 500 languages and dialects at less than cost. If we don't have your language, we can get it for you."—New York Christian Advocate.

Rev. R. A. Carter, of the colored Methodist Episcopal Church, has been traveling in the North to see after the interests of his denomination among the colored people who have migrated to that section. He is said to have found a considerable number of members in several Northern cities, and to have bought a church and parsonage in Detroit at a cost of $15,000, to make it possible to care for the communicants who have taken up residence there.

The following dispatch was sent out from Atlanta on Aug. 22: "Recommendations calling for an expenditure of approximately $5,000,000 for the expansion of Emory University were made in a report in a meeting here to-day of selected Methodist laymen from the Southern States east of the Mississippi River. The report was rendered by Bishop Warren A. Candler, Chancellor of the University. A committee was named to aid in a movement to raise the necessary funds, with Mr. L. W. Branch, of Georgia, Chairman. Mr. L. N. Dantzier, of Mississippi, is among its members."

A GENEROUS GIFT TO EMORY UNIVERSITY.

At a meeting of representative laymen of our Church last week in Atlanta Mr. J. A. Ellison, of Hurtsboro, Ala., gave $25,000 to Emory University. The following resolution was adopted by the laymen present:

"Whereas we have heard to-day, during the Laymen's Convention at Emory University, of the generous gift of $25,000 to the University by our highly esteemed brother, Mr. J. A. Ellison, of Hurtsboro, Ala.;

"Resolved, That we express our great appreciation of his liberal deed, and we are encouraged by this munificent donation, coming at this moment, to believe that our University is in the hearts of wise and good men among us and that Brother Ellison's gift will inspire others to like noble acts for its speedy completion."

This life is too short and precious to waste it in bearing that heaviest of all burdens, a grudge. —Van Dyke.

FROM BISHOP HOSS.

My Dear Brother: Early in the spring of the present year, I suffered from a serious physical disablement, which was the cause of much apprehension to my close friends; and I was also detained at home by the sickness of my wife, who in the course of forty-five years has never before interfered for so much as one day with my duties as an itinerant preacher.

At the present time I am happy to say that we are both much improved in health and strength. As far as I can now see, there is no reason why I should not report at the semi-annual meeting of the College of Bishops at Jackson, Tenn., in October, and also preside over the Annual Conferences that have been assigned to me during the month of November. As a matter of course, any man who is approaching seventy years must always be somewhat uncertain as to the length of his future life. But I have found it to be a very unprofitable speculation to indulge in dreams of a speedy dissolution. When the time comes for me to pass away, I hope by the grace of God to be ready for the event; but I do not give myself any serious concern about the probable date of my demise. In the meantime, it will be safer for my brethren in the Virginia and Louisiana Conferences to presume that I will be with them on schedule time. I have pulled through two or three severe spells of sickness in my day, and I think it quite likely that I may still survive several of the brethren who are rather light-heartedly making their preparations to assist at my funeral. Living or dying, I shall continue to be what I have always been since I came to man's estate, an unmixed Methodist preacher, rejoicing in the salvation that we have in Christ Jesus, and hoping for the greater glory that is to be revealed beyond the grave.

Yours very truly,

Muscogee, Oklahoma. E. E. HOSS.

THE CHURCH AFFILIATIONS OF CONGRESSMEN.

What church embraces the largest number of Congressmen? Perhaps you would answer, "The Catholic." Wrong. The Methodists lead with a handsome margin.

Through our pastors and in other ways, we have information of the most intimate character regarding nearly all Representatives and Senators. The following is a tabulation of the Church affiliations of 301 members of the lower House:

Members.		Percentage.
82	Methodists	27
57	Presbyterians	19
31	Episcopalians	10
26	Baptists	9
24	Catholics	8
20	Congregationalists	7
21	Christian Church	7
7	Lutherans	2
4	Unitarians	1
4	Dutch Reform	1
3	Jews	1
2	Quakers	..
2	Norwegian Lutherans	..
1	True Life Church	..
1	Mennonite	..
1	United Brethren	..
1	Christian Scientist	..
10	Nothing (no relation)	3

—The Voice.

MISSISSIPPI ORPHANAGE WORK DAY.

Saturday, October 13, has been set apart for our annual Work Day, and Sunday, October 14, as Harvest Day. The program for the observance of Harvest Day will appear in the September issue of Our Home, the orphanage paper. We had a considerable DEFICIT again this month. We have had a DEFICIT every month since January; so please don't wait until Work Day to send in offerings, but please observe one Sunday in each month and help us to feed and clothe these nearly two hundred parentless and dependent children.—J. B. Randolph, Manager Miss. Methodist Orphanage. Jackson, Miss.

EDITORIAL JOTTINGS.

We fear that there are some brethren who when they get to heaven will want to rearrange and reconstruct everything.

• • •

We pray that we may never develop into the type of man who can never express a conviction without qualifying it. Possibly this variety "evoluted" from a crawfish, and still have left a backing tendency.

• • •

This is a time when every preacher should read (or re-read) a life of Martin Luther. One of the most entertaining biographies of the great reformer is that by the late Rev. Lovick Pierce Winter of our own Church. The price is $1, and it may be had of our Publishing House.

• • •

If a brother begins to talk to you about electing delegates to the General Conference with a view to getting some man chosen to some office in the Church, give him a piece of your mind. Delegates should be elected to serve the Church, and not to promote the fancied interests of any man. It ought to be an affront to a servant of Christ to make such a suggestion to him.

• • •

Chattanooga disclaims being the headquarters of the new O'Kelleyism, and some correspondents have written us that the literature they are now receiving was mailed in Nashville. We don't blame Chattanooga for wanting to make the city on the Cumberland nurture her own progeny. By the way, is it O'Kelley, or O'Kelly? Bishop McTyeire uses the former spelling, and Dr. Buckley, in his "History of Methodism," uses the latter.

• • •

We believe in our form of Episcopacy without any reservations. Individual Bishops have frequently made mistakes; but if our College of Bishops has ever gone wrong, we do not know when or where it was. More than once it has saved the Church in a crisis. We challenge any man to show that our Episcopal College has ever done a single discreditable thing. There have always been clear heads and great hearts in that body. It is our purpose to discuss some questions pertaining to our Episcopacy in the near future.

• • •

There are some uses of words to which we cannot but have a dislike. One of them is the use of the word "universe" for world or earth, as when, for instance, one speaks of a person as being the greatest man in the universe. We do not know what is in the universe. We think also that the adjective "infinitely" is too frequently and lightly used. One frequently hears one thing pronounced "infiniteiy" greater than another, when both of them are minutely finite. The dictionaries may permit this practice, but we do not like it. We think that it evinces a lack of proper discrimination.

Features of

The Holmes Store

¶ Merchandise of highest merit ¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes

COMPANY, LIMITED

LET THE CHURCH BE INFORMED.

By the Editor.

The Wesleyan Christian Advocate, of Atlanta, Ga., reprinted last week the editorial of Dr. Joy, of the New York Christian Advocate, in which he affirmed that the plan to place the Negroes in a separate General Conference in the proposed unified Church received "a knock out" at Traverse City, and commented upon it as follows:

The statement issued by the Commission at the close of the session held at Traverse City, declared that nothing more than "tentative agreements" were reached concerning the composition, boundaries, and powers of certain Conferences. It was understood that so much of the report of the "Sub-Committee on Conferences" as brought in sight the Negro question, was postponed until the next meeting and that the specific report or reports (for there were two) on the Status of the Negro was not considered at all.

Now comes the editor of the New York Advocate, and an unnamed member of the Northern Commission, in Washington (possibly Bishop McDowell or Bishop Cranston), saying that the plan for a separate General Conference for the Negro "was knocked out."

How about this? If the whole subject of the Negro was postponed until the next meeting of the Commission, how can it be said that any plan whatsoever was "knocked out?"

We want light. And our people want to know about this matter. Our Annual Conferences ought to be informed about it, if what the New York Christian Advocate says is true.

It is time the proceedings of the meeting at Traverse City were given to the press without reservation or abridgement. The Annual Conferences of our Church, which are soon to meet, will elect delegates to the General Conference which meets in Atlanta next May. They have a right to know the truth, and the whole truth, about this matter, without further delay.

The Northern General Conference does not meet until 1920, but the case is different with our Church. Our Annual Conferences, which are soon to meet, are entitled to full and accurate information before they meet.

If Northern editors and members of the Northern Commission give out in part what was done at Traverse City, there is no reason why members of the Southern Commission should withhold from our people a full statement; and unless the Secretaries of the Joint Commission speedily publish the proceedings of the meeting, we hope some, or all of the Southern Commissioners, will tell us what was and what was not done. Give our people the facts. They have a right to know them, and to know them fully, without further delay.

If the Negro members of the Northern Church are to be given an equal place in the re-united Church with white members, and are to be represented in the General Conference, thereby securing a position of advantage above all other Negro Methodists in the United States, let us know now that such is the plan approved by the Joint Commission. If the Colored Methodist Episcopal Church, which our Church organized and is helping, is to be dropped by us and the Negro members of the Northern Church are to be made special claimants upon our benevolence through the Freedmen's Aid Society of the United Church, our people should be informed of the fact in time to allow them to let the General Conference know how they think and feel about the matter.

We do not believe our people will ever consent to a plan to throw off the Colored Methodist Episcopal Church and unite with the Northern Methodists in a plan which erects the Negro members of the Northern Church into a sort of Afro-American aristocracy.

Let them know the facts in the case, and then they will leave no doubt about how they think and feel. They will also make it plain whether they do, or do not, wish Negro delegates to become a balance of power in legislating for white Churches.

With the foregoing strong utterance, we are in hearty accord. The union negotiations have now reached a stage where Southern Methodists, in view of the nearness of our General Conference, are entitled to know fully into what their Commissioners are proposing to lead them. Let the majority and minority reports of the sub-committee on the Status of the Negro in the Unified Church be printed, along with any other facts pertaining to that phase of the issue that are pertinent. (Dr. Joy's editorial clearly states that there are other facts of importance.) Also let the suggested number and boundary lines of the Regional Conferences be made definitely known. There is a report abroad that the liberal wing of our Commission is standing for having the territory of Southern Methodism chopped up into some five segments, instead of adhering to the Oklahoma plan (which was also the plan of the former Joint Commission) of having three white Regional Conferences and letting the South proper be kept together in one of them. LET THE FACTS ABOUT THIS BE GIVEN OUT.

Surely it cannot be that our extreme-unionist brethren who are so confident that the people are overwhelmingly in favor of union are afraid to let the people know what is going on. It is understood that they control our Commission; so let them at once take steps to give the Church proper information concerning these fundamentally vital matters. They have already set the precedent for this in publishing papers that were supposed to be sheltered by the rule of executive sessions. If they could act then, they can certainly find a way to act now if they wish to.

FOR CO-OPERATION, BUT NOT UNION.

Prior to the recent meeting of the British Wesleyan Conference, there was some talk and some discussion in the public prints of effecting closer relations, possibly some form of union, between the Wesleyans and the Established Church of England. As might have been expected, it soon developed that "the two prime obstacles" in the way of merging the two denominations were those which have always been the chief obstructions, namely, "the validity of Methodist ministerial ordinations, and the necessity of confirmation as a condition of receiving communion."

The New York Christian Advocate of August 16 thus sets forth the outcome of this attempt to effect a union of these two religious organizations:

"These pre-conference discussions, and especially the visit of a number of Methodist preachers to the Bishop of London, added zest to the appearance of two Anglican Bishops at the Wesleyan Conference on July 19. The Bishop of Chelmsford (Dr. Watts-Ditchfield) confessed that he was brought up in a pious Methodist home, trained in class by a basketmaker classleader, and found his ideal of the Christian ministry in the 'saintly, ever-loving and ever-beloved Charles Garrett.' In the face of England's spiritual need, he wanted to see English Christendom united, and his heart went back to the Church of his boyhood and he wished the reunion to begin right there. He would rather cut off his right hand than extinguish Methodism by such a merger, but for the nation's sake, for the Church's sake, and for Christ's sake, he besought them to approach the subject not as theologians or ecclesiasts, but upon their knees. He wanted to see the Church of Christ doing the work for which He bled and died.

"The Bishop of London (Dr. Ingram) went no further than his colleague into details, but asked whether 'in this great day of God it was a law of the Medes and Persians that the Church of England and the Wesleyan Church should always be separate.' He wanted to find a way of utilizing the fiery zeal and missionary passion of the Methodists in the Church of England.

"Two days later it was moved 'that the Conference declare its readiness to confer as to the best way to promote more efficient co-operation between the Church of England and the Wesleyan Methodist Church in the furtherance of the Kingdom of Christ.' But trouble was scented in the word 'confer,' and the resolution did not pass until it had been toned down to 'ready at all times to co-operate with the Church of England and all other Evangelical Churches in every endeavor for the furtherance of the Kingdom of Christ'

"And that is all that came of the proposal to close up the gap which is narrower between the children of Wesley and the Church which mothered and step-mothered him, than it is between the Wesleyans and the Free Churches."

MISSISSIPPI CONFERENCE SUNDAY SCHOOL DISTRICT INSTITUTES.

We believe that the program for the Sunday School District Institutes to be held within the seven districts of our Conference from September 3, through the 20th, affords a far-reaching opportunity. The speakers from both far and near are experienced and capable.

The Board is depending upon the attendance and co-operation of each presiding elder, every pastor, and all Sunday school workers.

Those interested in making announcements will please emphasize the fact that the resignation of Rev. J. L. Neill, Field Secretary, does not take effect until after the last Institute has been held. He will be at your Institute to push the work with his usual enthusiasm and ability.

Signed: H. F. TOLLE, Chairman.
W. A. HAYS, Secretary.
J. LOYD DECELL, Treasurer.
Miss. Conference Sunday School Board.

A LIVING APPEAL.

Dr. Bernardo, of London, the great philantropist, was standing at his front door one bitter day, when a ragged urchin came up to him and asked to be admitted to the Orphans' Home. "How do I know what you tell me is true? Have you any friends to speak for you?" asked Dr. Bernardo, assuming a tone of severity. "Friends!" echoed the little fellow—"friends! No, I ain't got no friends. But if these 'ere rags," holding up his tattered garments, "if these 'ere rags won't speak for me, nothing else will."—Christian Intelligencer.

FICKLE CROWDS.

On one day in the week the Jewish rabble wanted to crown the Nazarene, and before the week had ended they cried: "Crucify him, crucify him." Unless popularity is based upon character, the possessor has absolutely no assurance of the morrow. And even though he may have a noble character and is popular to-day, there is no assurance, should duty call him to oppose measures dear to the people, that he will not be crucified to-morrow.—R. V. Hunter, D. D.

MANSFIELD FEMALE COLLEGE
MANSFIELD, LA.

Sixty fourth Session begins September 12.
Last year's boarding attendance was 20 per cent larger than ever known.
Girls taken from 12 years old up. All grades taught.
Prospects very bright for even larger attendance.
Graduates of Teachers' Course exempt from ALL examinations for certificate to teach in Louisiana.
Music (Organ, Piano, Violin, Voice); Art (Our own Kiln for firing China); Domestic Science under experienced graduates from the best Colleges, Universities and Conservatories.

Gas heat, gas and electric lights, hot and cold baths. Nine acres in Campus. Brick buildings, and all screened.
The largest Faculty in the history of the College. A Graduate Nurse with several years' experience has been added for the first time.
Home, not dormitory. Small Classes.
Expenses REASONABLE—not cheap and not extravagant.
Write, telephone, or telegraph AT ONCE

R. E. BOBBITT, President.

The Great Battle

NOTES.

The order adds that the legality of importation of liquors into dry territory in partially wet States, such as Kentucky and Ohio, for instance, will have to be decided by a test case, which will give the courts an opportunity to interpret the law, such test case to be selected by attorneys on both sides from violations of the law reported.—Central Methodist.

A dispatch from Washington regarding the "Bone Dry" law says:

The Department of Justice, through Assistant Attorney General Underwood, today held, in a formal order, that the Reed nonsalary law makes it an offense to import liquor into a dry State, even though the State law may not prohibit such shipment or may even specifically permit such importation.

PROHIBITION IN TENNESSEE.

(In reply to a telegram from the American Issue concerning prohibition in Tennessee, the Governor of the State sent the statement which appears below.)

The benefits of prohibition to Tennessee have been:

Dissolution of partnership between the State and the liquor traffic.

"Our covenant with death is disannulled, and our agreement with hell does not stand." "Drinking" is no longer "according to law."

Closing the saloon has abolished the most degrading of social centers and loafing places, veritable man traps for the weak and the young.

Giving thousands of weak but aspiring men another chance.

Building of better homes and lighting the fires of hope upon the altar of the heart of womanhood.

Giving children a larger opportunity to be better bred, better born, and better reared, the needed and necessary preparedness for rearing a sober citizenship.

Establishing higher standards of public morality. Drunkenness upon highways, street railroads, and other public places, with accompanying profanity and obscenity, has practically disappeared.

A higher civic conscience, a growing sense of responsibility for citizenship among the better classes of our people, and the injection thereby of a new moral force and power into our political life.

"We are laying judgment to the line and righteousness to the plummet." The liquor rings which have controlled our municipal affairs, corrupting judges, suborning juries, plundering treasuries, intimidating citizens, consorting with bootleggers, gamblers, and thieves, are being broken up and destroyed, and better civic conditions are prevailing everywhere.

Spending more money for education, for public roads, for the care of the unfortunate, and for religious causes than ever before.

Building a new empire upon a broader and better foundation, which will make for peace and righteousness.

REV. L. J. JONES.

Lazarus Jackson Jones was born in Atlanta, Ga., on March 24, 1852. He was the seventh child of a family of thirteen children. His father was the Rev. Henry T. Jones who, in the beginning of his ministry, was a member of the Mississippi Conference for a short while, but afterwards joined the Congregational Methodist Church, and till the time of his death, at a ripe old age, was a popular, strong, faithful, and true preacher in that Church. His mother's name was Frances Allen. Before he was a year old his parents moved to Jasper County, Miss., where they spent the remainder of their lives. Here they sent their son to such schools as were available, until he became fairly well equipped for life, measured by the standards of that day.

Brother Jones was a good boy, and I have never heard anyone speak of him as anything but a Christian. It would be hard to imagine otherwise. In his young days a severe spell of sickness left his arm crippled for life, he went with uncertain tread of foot, but leaning heavily upon his Father's strong arm. He was converted when young, and was licensed to preach in the Congregational Methodist Church at about 19 years of age, so far as I can learn, and for more than a decade was a faithful and faithful preacher of the gospel in that Church, which in that section in those days had a number of very able and effective preachers.

In 1891 he was received into the Mississippi Conference at Brookhaven, having come under the direction of Ransom J. Jones, presiding elder of the Meridian District. He tarried among us, till now there are but ten names above his on the chronological roll of our Conference. Brother Jones labored in hard fields; his salary probably never went below $300, and certainly never as high as $500. Yet he kept out of debt, bought and paid for a home, and died owing less than $50. But he was a cheerful, hard worker, and the results of the year's work always told that a faithful, true man of God had been there. It cannot be said, all things considered, that he ever failed in a single year's work during his twenty-three years of labor in active service. His revival services were usually of a very high order—delightful, often being accompanied with great power, and followed with fine results. During two meetings once held, following each other, 105 members were received, which spoke in eloquent terms for the section in which he labored. Conversions and additions to the Church were frequent during his ministry at his regular appointments. He served the following charges: Bethel, 2 years; Winchester, 2 years; Sanderaville, 2 years; Chunky, 4 years, and afterwards was returned there for another year; Fair River, 4 years; Raleigh, 2 years; Walnut Grove, 2 years; Decatur, 2 years; Porterville, 2 years.

At the Conference held at Gulfport, in December, 1904, Rev. W. M. Sullivan, presiding elder, requested that he be placed upon the honor roll of the Conference; but from the day of his superannuation he was active in preaching and holding revival meetings as long as his physical strength would allow, which was up till about two years before his death. During this time a man was saved under his ministry at the age of 83.

On September 15, 1880 he was married to Miss Virginia Husbands, of Clarke County, who was ever to him a true and devoted wife, entering with him gladly into his hardest trials and greatest sufferings, and sharing his highest joys; and who stood by him in his last long illness with an endurance and devotion beautiful to see. Ten children were born, of whom four sons and one daughter are still living, three sons and two daughters having died while young. His wife and two sisters also survive him.

In character Brother Jones was deeply religious; in disposition he was affable; he was tender-hearted, emotional, and might have been called a weeping prophet; but it all sprang out of a deep consciousness of acceptance with God. He had no doubt about that, and wanted others to share it with him. He was ready to accommodate; ready to help the needy; ready, indeed, to do anything that would help somebody, to advance the Kingdom of God, or glorify his Lord. He was a sincere man. His friendly disposition won for him a host of friends, and all speak of him in the highest terms; to them his name is as ointment poured forth, and his memory is honored, and he is loved.

No one would claim that he was a towering preacher; yet he was a good preacher—sound in doctrine, continuous in effort, and I doubt whether we ever had among us a more consecrated, earnest, and sincere preacher. His own consciousness of divine acceptance made it imperative upon him to try to lead others to Christ; and he was a disciple of no modernism. Heaven and hell were to him real; the new birth was essential, and holy living was demanded of a child of God. His message to the writer and to the brethren was, "Tell the people that there must be a genuine repentance for sin, if they are to be saved." He believed in the power of the gospel—its power to heal, its power to rescue, its power to save from sin and death. His first text, "Turn ye to the stronghold, ye prisoners of hope," was indicative of his desire to rescue the perishing, and of his desire to preach a saving gospel to a lost and dying world. And he believed in prayer. Among the earliest recollections of the writer as a child was a sentence of his as he was concluding a service held by his father: "If I go to hell, I will go praying." The Word of God was to him a divine book through and through.

Truly, he was a workman that needeth not to be ashamed. Time would fail to tell of the sermons he preached, the visits he made, the prayers he offered, the members he received, the meetings he held, the conversions he witnessed, the parsonages and churches he built and repaired, the debts on them he paid, the churches he organized. It was his hand that organized and built the first church the little village of Laurel ever had; it was his labors into which that flourishing city and her handsome churches have entered.

But the shadows are now falling far towards the east; the crippled, faithful old servant of God and soldier of the Cross is tired. God laid him upon a bed of affliction and suffering for weeks and months: here he could mediate, he could contemplate, he could catch glimpses, but he could not rest. There remaineth, however, a rest. Friends came and sympathized with his sufferings, and helped. They rejoiced with him as he would peep over into the eternities. Letters and messages of love and sympathy came from all directions; one from a preacher of the gospel in active service in another State telling him of his conversion and call under his preaching after superannuation. Other preachers, converted and called to preach under his ministry, will rise up in that day and call him blessed.

If he was not ready to die, then Christians die without hope. His testimony was, "I am ready to die." It was Wednesday. He thought the brittle cord was breaking, the silver cord being loosed, and said to his wife, "I am dying." Encouraged and assured by her that he was not, he said, "If I don't die this evening, I will die Saturday." Saturday morning came. It was April 28, 1917. The old servant grew weaker and weaker, and as the sun was climbing fast to his zenith, two hours before he reached his meridian splendor, the saint of God reached out his hand and told them goodby, and where to find him; and in full possession of his faculties and consciousness closed his eyes, and bade farewell to the crippled, emaciated form, and laid aside corruption to put on incorruption, mortality, to put on immortality. He was not afraid to cross over, for he was not alone. Beside Jesus, his Savior, he said there was father, and mother, and others of his loved ones who had gone before—they had come to welcome him home.

On Sunday, April 29, he was buried from the Broad Street Church, Hattiesburg. The funeral services were conducted by the writer, assisted by Rev. P. D. Hardin, P. H. Howse, and W. A. Terry, his pastor. It was in accord with his own plans. His remains were followed by a large concourse of friends to the City Cemetery, attended by the Masonic fraternity, who tenderly laid his body away, to await the glad trump of the resurrection morn.

W. B. JONES.

Hattiesburg, Miss.

If the power to do hard work is not talent, it is the best possible substitute for it. Things don't turn up in this world until somebody turns them up. A pound of pluck is worth a ton of luck. Luck is an ignis fatuus. You may follow it to ruin, but never to success.—Garfield.

CENTENARY COLLEGE
SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees; also High School preparation for College entrance. Military instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health conditions unsurpassed. Christian influences.

R. H. WYNN, President **BOX 6**

The Home Circle

CUNNING.

By Edgar Guest.

I'd rather lose than play the cheat.
I'd rather fail than live a lie.
I'd rather suffer in defeat
Than fear to meet another's eye.
I'd rather never win a prize
Than gain the topmost rung of glory
And know I must myself despise
Until death ends my sorry story.

What if another never knew
That I had tricked my way to fame,
And all unseen my hand could do
The cunning little deeds of shame?
The stolen prize would not be sweet,
In pride I could not ever show it;
Men might not know me for a cheat,
But I should ever after know it.

There is no joy in tricky ways.
Who does not justly earn his goal
The price for such a victory pays,
For shame shall torture long his soul.
What if I could, by cunning, claim
The victor's share of fame or pelf,
And hide from all the world my shame!
I could not hide it from myself.

I'd rather fail in every test
Than win success by base deceit;
I'd rather stand upon my best,
Be what it may, than play the cheat.
I'd rather never win men's praise
Nor share the victor's sum of laughter,
Than trade my self-respect for bays,
And hate myself forever after.

—From The American Boy.

THE LEGEND OF THE ROSE.

By Willie Conger Page.

In the center of a garden, where the water from the fountain played and trickled, there grew and flourished a Blush Rose. The soft summer breezes fanned its cheek and whispered loving praises in its ear. The sunbeams kissed its close-tinted petals into a deeper pink. Each night the dew-drops wove for it a diadem to crown its brow. The bees and butterflies hovered near, begging for a taste of sweets, but the Rose only flaunted its head haughtily and refused.

"O, Rose, queen of all flowers," sighed the little violet, that grew at the base of the old sundial, "speak to me; smile on me just once." The morning zephyr carried the message, but the Rose would not deign to reply.

The asters and merigolds, the old fashioned hollyhocks that grew beside the garden wall, pleaded, "Queen Rose, send us a whiff of fragrance before we fade away." The request was borne on the night wind through the silver moonlight, but the Rose only held her head more proudly and swayed over to gaze at her reflected beauty, in the pool of the fountain.

The lady of the manor-house often came to the garden to walk, bringing her two little children. They would linger near the fountain to admire the beautiful Rose, which only made the Rose more scornful.

Summer waned. The annual family were speaking of leaving—there was a hint of cold and frost in the air. But the Blush Rose grew taller and more lovely each day.

Then, one night, there came a wind storm, and uprooted the Rose; it lay with its head on the sodden earth, the gardener came in, and, not seeing the fallen flower, crushed it under his heel.

Having lived a life of selfish leisure, the Blush Rose had made no friends; so it was left alone to sob out its grief. The days passed on; the Rose was almost forgotten, when there stole over the garden, an exquisite fragrance. The crushed Rose was exhaling its sweetest perfume.

It begged the bees and butterflies to come and partake of its honey. It began to help others, to whisper words of encouragement and cheer. Soon all the flowers of the garden loved the crushed Rose, and went to it for comfort and consolation.

So it is with souls. Often it is the bruised and broken spirit that sends out cheer and sweetest sympathy.

Lexington, Miss.

THE OWL AS A POLICEMAN.

One day when Mrs. Sparrow returned to her nest she found one of her eggs missing. She set up such a cry that all the birds of the woods came flying to see what was the cause of her excitement.

"Some one has stolen one of my eggs!" cried Mrs. Sparrow.

"You don't suppose Black Crow did it, do you?" asked Mrs. Robin, who had not forgotten her own recent loss.

"No; I'm sure he wouldn't break his promise," answered Mrs. Sparrow.

"Maybe it was Wise Owl. He pretends to sleep all day," suggested Woodpecker.

"Maybe that's a trick of his!" joined in Jenny Wren.

After a great deal of chattering the birds flew to question Wise Owl.

Wise Owl sat nodding at his window. When Woodpecker rapped at his door he opened his eyes. "It's a pity you can't let me sleep!" he cried.

"Some one has stolen Mrs. Sparrow's egg, and we want to know if it was you," chirped Woodpecker, shaking his red topknot.

Wise Owl was so sleepy that his head nodded. The birds, thinking he had answered Woodpecker's question, flew at him.

Wise Owl, fully awakened by their noise, opened his eyes very wide.

"Who, who says I steal!" he shrieked. "I haven't been out of this house since the sun came up."

The birds looked at each other.

"His voice rings true," said Mrs. Sparrow. "We'll look further for the thief." They were about to fly away when Wise Owl called them back.

"I'll tell you what, I'll sleep on a limb near your nest and keep watch while you're away. The fellow knows there are more eggs, so he will return for them," said Wise Owl. Next day Wise Owl nodded with one eye on Mrs. Sparrow's nest.

Soon the twigs under the trees began to crackle, and Wise Owl saw Red Squirrel run up the other side of the tree and out on the limb near the nestful of eggs. He reached in his two red paws and picked up an egg.

Wise Owl gave a screech.

Red Squirrel dropped the egg, but before he could run he was surrounded by a flock of angry birds that threatened his life. Red Squirrel let go the limb and fell to the ground just as Mrs. Sparrow pulled a bilful of red hairs from his tail.

As he hit the ground he hurt his foot and had to hobble away on three feet between the stones of the fence.

"Too bad we didn't get a chance to punish him," exclaimed Mrs. Sparrow, as she displayed the red hairs proudly.

He's punished all right!" said Wise Owl. "He who would harm others generally hurts himself. Red Squirrel will limp for some time on that sprained foot of his," and Wise Owl flew back to his home.

Mrs. Sparrow was so proud of the red hairs that she wove them into her nest, and if you ever happen to climb into that tree you can see them there.

As for Red Squirrel, it taught him a lesson that he never forgot, and he never bothered the birds' nests again.—Times-Picayune.

A MAN'S CHANCES IN WAR.

To some whose sons or brothers or friends are drafted for service in the new National Army the summons to the colors may seem almost like a sentence to death. It is nothing of the sort. Most of the men who will go to war from America will, if figures can be trusted, come back, not only alive, but in better physical condition than they were in when they went. Of course the risk these men will run is greater in war than in times of peace in ordinary civil life; but it is not so great as to cause despondency.

Figures of the losses in war are not easy to obtain, but they are known with sufficient approach to accuracy to enable some general conclusions to be drawn. Babson's Statistical Organization, which issues weekly reports for merchants, bankers, and investors, has gathered statistics that should reassure some whose hearts are now gripped with fear. That organization understands that about one hundred and fifty men out of a thousand are wounded and about sixty men out of every thousand are killed. This is not a high proportion. It is well known that the mortality is less now than at the beginning of the war.

One great cause for losses in wars of other times was disease. This has been very greatly reduced. "Some claim," says the report from Babson's Statistical Organization, "that a man at the front to-day is less liable to disease than if at home working in a city." The report refers to the improvement in handling gas and other hideous forms of attack, and says that "men who are sensible and careful can well protect themselves against these things." The real danger to men, of course, comes during charges. Wounds received at other times are, for the most part, "in the arm and shoulder, which can be easily healed, or in the skull. The skull wounds are naturally serious." Except for the one or more days a month when it is his turn to charge, a man at the front "is, statistically, almost as well off as in the streets of New York."

Opinion as to the duration of the war is, of course, more speculative than conclusions drawn as to risks in war; but Babson's Organization has an opinion on this subject, too, as follows: "We see no reason for Germany to stop until we are actually in Europe with self-supporting bases, prepared to strike hard; but we see every reason why Germany should be anxious to settle with us at that time, before we do strike." If this proves true, whatever the experience of our Regular Army men and of the men of the National Guard may be, the men who are now being drafted may possibly not see much hard fighting, and, even if they do, "statistics are very much in their favor, and conditions are improving."

It would be cruel to arouse false hopes; but it is not a false hope to see a reasonable chance for a safe return on the part of men who are going to fight our battle for democracy and liberty.—The Outlook.

RUSSIAN HOME-LOVE.

Writing some years ago, in The Soul of Russia, Carl Joubert delineated the consuming home-love of the Russian people, which chained them to the soil in spite of tyranny and oppression. He said: "So great is the home-love in Russia, that even the bitterness and injustice of autocracy are suffered in patience, so long as they can be endured 'at home.' It may be hell, but it is home too. No man has ever migrated from Russia who does not long to return to the poverty-stricken village he calls 'home.' Never speak to a Russian of happiness so long as he is debarred from returning to the spot where his father lies buried and where he was born."—Christian Intelligencer.

"God is not in the religion that is not using both hands to lift up men."

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

TO OUR FRIENDS.

For various reasons, this has been a hard summer on the Advocate. The crops of last year over most of its territory were poor and the high cost of living left most of the people with but little money. One of the first things to feel the effect of such a condition is the Church paper. Hence, our receipts have been smaller than usual; yet the expense of the issuance of the paper, because of the unusual price of materials, has been largely increased. And a paper cannot be run on credit—its bills have to be met without delay. The first of September is now close at hand, and the presiding elders are already announcing their final quarterly conferences for the year. The early fall is ordinarily much like the summer with the Advocate; but we hope that, in view of the situation, our friends will not let it be so at the present time. We assure them that we now need their active assistance. Our Publisher is this week making a statement of much interest concerning the circulation of the paper, and we trust that it will be carefully read by every one into whose hands this issue comes. NOW IS THE TIME TO GET BUSY IN A UNITED EFFORT TO PLACE THE CONFERENCE ORGAN IN THE HOMES OF OUR PEOPLE. They need it; the Church needs for them to have it, and the paper needs the patronage. **Will you not, dear fellow-worker, immediately lend us a helping hand in this campaign?**

AN INADEQUATE EXPLANATION.

In the Nashville Advocate of August 24, Dr. Ivey made the following statement: "The date of the meeting (the next meeting of the Unification Commission) would have been fixed earlier if it had been possible to secure the earlier presence of the Commissioners. The effort, our brethren may be assured, was to fix the date so that the longest possible period might intervene between the meeting and General Conference in May."

This strikes us as a very insufficient explanation for keeping the Church in the dark as to the proceedings of the Unification Commission until practically all the Annual Conferences have been held and about all the delegates elected to the General Conference. As we see it, it was scarcely justifiable to let the convenience of the Commissioners outweigh the rights and interests of the 2,000,000 Methodists of the South—we do not presume to speak for those of the North. If these gentlemen were not willing to sacrifice a little of their time to this great work, we scarcely think that they should have agreed to serve on the Commission.

Moreover, we should like to ask Dr. Ivey why, when they knew, it might delay the consideration of the really difficult questions involved in the unification negotiations—those pertaining to the status of the Negroes and the number and boundaries of the Regional Conferences—valuable time was wasted on trivial things such as the Church Conference, the Quarterly Conference, Missionary Jurisdictions in foreign lands, etc.? Why was not the desirability of getting the important features of the plan before the Church in time for them to be fully considered before the assembling of the General Conference thought of then?

Furthermore, we should like to inquire of the Doctor why, since the Joint Commission ordered that the condensed minutes of its sessions be given to the Churches, nearly two months have elapsed and they have not been published? Has it taken this long to get them in shape?

The fact remains that the Commission has put clean past the Annual Conferences the taking of any definite action on the pivotal questions at issue, so that the members of the approaching General Conference will have to be chosen without matters being at all definitely before the Church. This is most regrettable.

And there are some of us who, in this connection, cannot but remember that when the former Joint Commission matured its report in 1911, though it was printed in the Northern Methodist papers, Dr. Ivey took the position that it should not be published until it had officially gone to our General Conference—some three years off—so the Church did not see it until that body was in session. Will he take that position again? **And if it requires two months to get a few condensed minutes ready for publication, how long will it take to get the whole plan ready in case one is agreed upon next February?**

The present situation, when clearly analyzed, is not a very reassuring one to those who believe that the masses of Southern Methodism are entitled to be consulted about this momentous issue before there has been too much entanglement and that their voice should govern in its settlement. The Church has been disposed to give the liberal unionists on our Commission, **who are known to be directing its proceedings**, a fair chance to work out their ideas and show what they desire to have done; but we hardly think that she will be willing to be kept in ignorance until the movement has been carried beyond the reach of her power of correction, **without great injury**, if she should desire to check or change it.

JOHN WESLEY AND DEMOCRACY.

It is misleading to say that John Wesley believed in autocratic political governments and typed the Methodism of England after them. The polity of English Methodism was a providential development, growing out of Wesley's paternal relation to it, and he left it with a large measure of democracy. Nor did he seek to lord it over American Methodism; on the contrary, the Methodists of the New World of their own accord sought his guidance and government. They did not always perfectly understand each other; but none regarded their great leader as one who wished to build up an ecclesiastical despotism. Wesley's one great mistake (besides his marriage) was his effort to interfere politically in the American revolution. He at first sympathized with the contentions of the colonists, but when he saw war impending, he unfortunately changed his position and endeavored to induce them to submit; but this was not because he was a worshiper at the shrine of autocracy. Such talk is nonsense. We write these lines in simple justice to the mighty man of Epworth, whose heart ever beat in sympathy with the poor and oppressed.

PERSONAL AND OTHER NOTES.

It has been announced that an aviation camp will be located near Lake Charles, La. We congratulate that progressive city upon having won this distinction.

Dr. John T. Sawyer filled the pulpit of the Felicity Street Church, this city, last Sunday at 11 o'clock a. m. Pastor Brown has been resting for a few days at the Seashore Camp Ground.

A revival meeting is in progress at East McComb, a section of McComb City, Miss., this week. The pastor, Rev. F. B. Ormond, is being assisted by his co-laborer, Rev. J. L. Decell, pastor of Centenary Church.

Dr. Theo. Copeland, of Pine Bluff, Ark., has lately conducted a fine revial at Bloutsville, Ala., which town has the distinction of being his birthplace. Dr. Copeland's hands have been full of work this summer.

Rev. O. S. Lewis assisted his brother, Rev. B. W. Lewis, in a meeting at Cayuga, one of the appointments of the Utica (Miss.) charge, last week. What the outcome of these services was, is not known to us at this time.

Do not fail to read the article entitled, "The Laymen's Convention in Atlanta," on page 13. We are happy to see these leading laymen of our Church getting behind the Emory University movement. Great is to be the future of Emory.

Mr. J. J. Kelly, Jr., a son of Rev. J. J. Kelly, of Zachary, La., is at the Touro Infirmary, this city, where he was operated on for appendicitis a few days ago. His condition is reported to be quite satisfactory. Sister Kelly, his mother, is with him.

Rev. O. P. Armour, our pastor on the Wall Hill (Miss.) Circuit, says: "We are now in the midst of the revival season, and are having really good meetings. All the work prospers here." We are pleased to have this cheering message from Brother Armour.

Miss Myrtle Gearheard, a daughter of Mr. and Mrs. Q. C. Gearheard, of Donner, La., and a niece of Rev. A. J. Gearheard, underwent a successful operation at the Presbyterian Hospital in this city last Tuesday. Her condition is reported to be most encouraging, and a speedy recovery is predicted.

Rev. R. H. B. Gladney, Sunday School Field Secretary of the North Mississippi Conference, is keeping busy these hot days. He has averaged only about four days a month at home since May 1. He says: "The work prospers." See Brother Gladney's notes elsewhere in this issue of the Advocate.

The following friends, to whom acknowledgment has not elsewhere been made, have our thanks for two or more subscriptions to the Advocate, sent in within the past few days: Rev. L. E. Alford, Shubuta, Miss., 8 (3 of them new); Rev. L. C. Wilson, Grand Cane, La., 2; Rev. W. S. Henry, Colfax, La., 2; Miss Nyna Pollard, Batesville, Miss., 2.

It grieves us to announce the death at the Touro Infirmary, this city, in the early part of this week, of Miss Mary Towne, an esteemed member of our church at St. Francisville, La. She underwent a very serious operation a few days before her decease, but surgical skill was unable to save her life. Her sister was with her at the time of her demise.

From a recent issue of the Water Valley (Miss.) Progress, we take the following: "The revival meeting finished well at the Main Street Methodist Church of this city. Rev. E. R. Smoot, of Holly Springs, captivated the splendid congregations. Much interest was manifested, and the great good accomplished will, no doubt, be permanent."

Rev. Thomas I. Beck, our pastor at Morgan City, La., is away on a brief vacation. A note from him last week stated that he was resting, hunting, and fishing in the Ozark mountains, of Arkansas, where the days were pleasant and the nights cool. We trust that this respite from his labors will fit him in every respect for the nearing work of the autumn.

We have learned with regret that Mrs. F. A. Grimes, the wife of Rev. F. A. Grimes, of Barlow, Miss., who for several years was a member of the Mississippi Conference, but who is now a superannuate member of the West Texas Conference, is critically ill in the Baptist Hospital at Jackson, Miss. Prayers are requested for her at this time.

We hear excellent reports concerning the work of Rev. W. D. Wendel at Sardis, Miss. Brother Wendel's health is stated to be much better than it was in former years, and he seems to be capitalizing in the Master's service the strength that he has gained. He is a grandson of Bishop Paine, one of the really great men of Mississippi and of Southern Methodism.

Rev. A. T. McIlwain, our gifted young pastor at Glen Allan, Miss., sends us a subscription for the Advocate, and adds in his letter the following note: "We have recently had plenty of rain and the crop prospects through this section are good." Brother McIlwain lives on beautiful Lake Washington, where the work of the Church is prospering under his guiding hand.

Hon. H. H. Elmore, of Lexington, Miss., is being very generally endorsed by the bar for the Circuit Judgship of his district. Mr. Elmore is a young man of superior character and one of the ablest lawyers in Central Mississippi. Without disparaging any other aspirant, we feel that we may, with

propriety, say that he would adorn the position for which he is being suggested.

Rev. R. H. Harper, the scholarly pastor of the Parker Memorial Church, New Orleans, reports that the attendance upon public worship this summer has been larger than during any other summer of the four years that he has served that congregation. Rev. W. W. Holmes, presiding elder of the New Orleans District, filicd Brother Harper's pulpit last Sunday morning, delivering a forceful and helpful sermon.

Rev. W. T. Woodward, of Oak Grove, La., was in the Crescent City the latter part of last week, having found it necessary to bring a daughter here for medical treatment. Brother Woodward appeared to be in fine condition physically, and he spoke hopefully of the work in his charge. He is patriotic, and has grown a fine corn crop to help feed the Nation and her allies in the war against Germany.

Rev. C. Wesley Baley, our energetic pastor at Strongs, Miss., writes us as follows: "Enclosed you will find $3 from Mrs. Mamie Moore, of Prairie, Miss.—$1.50 to renew her subscription, and $1.50 to send the paper to some one else for a year." This donation to our "Helping Fund" is much appreciated. It will send the Conference organ into some needy home into which it otherwise would not go.

We have received from Rev. T. B. Cottrell a postal card written from Columbia, Miss., which reads as follows: "My daughter, Josie, was operated on at 8:30 a.m. to-day, August 24, in the Columbia Sanitariuum by Drs. Gordon and Ratliff. I ask for the prayers of the brethren." We deeply sympathize with Brother Cottrell and his family in this time of anxiety, and pray that the stricken one may be speedily restored to health.

We had the pleasure of having as a caller a few days ago Bro. W. D. Little, of Dillville, Miss. Our readers will perhaps recall having read in the Advocate poems from Brother Little's pen several times in the past. He is a man of sound religious views and a cheerful, agreeable gentleman, though he has been considerably afflicted physically within recent years. We were pleased to note, however, that his health now seems to be pretty good.

Rev. L. E. Alford, of Shubuta, Miss., writes: "To-day, August 22, we buried from the Methodist Church Miss Addie Champenois, who (though not the oldest person in town) was the oldest citizen of Shubuta. She had been a member of our church here for 49 years, and a citizen of the community for 57 years. Rev. W. B. Hogg is to be with us in our revival meeting at this place, which will begin on the first Sunday in September and continue at least two weeks."

Rev. C. E. Downer, our popular pastor at Petal, Miss., reports an interesting meeting at Rawles Springs, one of his appointments, in which he had the capable assistance of Rev. H. Mellard, of Purvis, Miss., who is stated to have done some excellent preaching. The services closed last Thursday night, and the results are summed up as follows: "There were 3 accessions by baptism, and the Sunday school was reorganized, with Brother W. P. Meadows as superintendent."

Errata.—The article on "Emory University," by Dr. J. A. Rice, which appeared in our issue of last week, should have been credited to the Nashville Christian Advocate. This omission was inadvertently made.....In a late issue of our paper we referred to our General Conference of 1890 as having been held in Atlanta, when it should have been St. Louis. We were quoting from Dr. Buckley's History of Methodism in which this error is made, and in our haste we did not detect it at the time.

Rev. T. J. Norsworthy, of Yazoo City, Miss., passed through New Orleans last Saturday en route to Donaldsonville, La., where he is this week assisting Rev. P. O. Lowrey, our pastor there, in a series of revival services. Brother Norsworthy was looking well and seemed to be in fine spirits. His health, which was not good in the early part of the year, appears to have been completely restored by the operation that he underwent some months ago. He is now able to work and preach with his former vigor.

Under date of August 26, Rev. C. D. Atkinson, presiding elder of the Shreveport District, writes us as follows from Mansfield, La., where Rev. A. G. Shankle is pastor: "We have just received a telegram from Brother Shankle, who recently was called to the bedside of his mother who was ill at Commerce, Ga., stating that she died last night at 8:30 o'clock." It is with sorrow that we chronicle this sad occurrence. Brother Shankle will have the sympathy and prayers of many friends in his great bereavement.

We are indebted to the Wesleyan Christian Advocate for the following piece of good news: "A forty thousand dollar contribution for the new Representative Church that we Southern Methodists are now building in Washington, D. C., has just heen secured by Dr. George Sexton. Now if the amounts pledged by the several Annual Conferences and all subscriptions are paid up this magnificent building so sorely needed to represent us at the National Capital may be pushed to completion and paid for."

We were favored Thursday of last week with an appreciated call from Mr. W. S. Holmes, of Baton Rouge, La., the superintendent of the Sunday school of our First Church at the State Capital, and the Lay Leader of the Louisiana Conference. We thought that Brother Holmes' trip to the West had had a beneficial effect and that he was looking unusually well, but he stated that he did not yet feel that he was entirely rid of malaria. We trust that he soon will be; for he is a rare layman and is greatly needed in the active work of the Church.

Rev. B. H. Andrews, our pastor at Gonzales, La., and Miss Josephine Gonzales of that city, were married at the home of the presiding elder of the New Orleans District, this city, on Saturday, August 25, in the presence of several relatives and friends, Rev. W. W. Holmes officiating. The bride is a daughter of Mr. Joseph Gonzales, a leading citizen of his section, and is an accomplished and superior young woman. The groom is a promising young minister, who is highly esteemed wherever he is known. May the pathway of this fine young couple through life be strewn with heaven's choicest blessings!

We were grieved to be apprised of the death of Mrs. A. M. Gill, which occurred in a sanitarium at Newton, Miss., owned by her son, Dr. W. G. Gill, on August 13. The body was interred at Clinton, Miss., on the afternoon of the same day, at which place practically all her life had been spent. She was in the 73d year of her age, and her career has been an active and useful one. Mrs. Gill was the mother of Mrs. W. H. Saunders, of Fernwood, Miss., and Mrs. C. W. Crisler, of Brookhaven. To them, and all others upon whom the shadow of this bereavement has fallen, we extend sympathy, praying that the Heavenly Father may comfort their aching hearts.

President R. E. Bobbitt, of Mansfield College, Mansfield, La., has secured for the session soon to open an impressively capable Faculty—one which will compare favorably with that of any college for young women in this section. He has secured as an asset of the institution Mrs. Lunette Nicholls, a graduate nurse, whose recommendations could scarcely be stronger. The Methodist parents of Louisiana will make no mistake in placing their daughters in Mansfield College. Pastors and Sunday school superintendents are being requested to make public mention of the Faculty of this growing school; and surely it will afford them pleasure to do this.

The following press dispatch was sent to the Memphis Commercial Appeal from Iuka, Miss., on August 22: "The biggest revival ever held in this town came to a close last night. There were 230 conversions, with 70 or more additions to the Methodist Church, and a large number went to each of the other Churches. The services were conducted by Evangelist W. M. McIntosh, of Iuka, and his corps of workers, and were held under a large tent in Spring Park, on the same spot where Sam Jones held a great revival 35 years ago." We know that the heart of our consecrated pastor at Iuka, Rev. L. A. McKeown, was made happy hy this gracious spiritual awakening.

A correspondent sends us the following note of interest: "Miss Mary Leggett, the accomplished daughter of Rev. J. T. Leggett, presiding elder of the Brookhaven District, was united in marriage to Dr. C. G. Terrell at the Emory Methodist Church, South, Washington, D. C., on Saturday, August 18, at 2:30 o'clock p. m. Dr. Terrell is from Prentiss, Miss.; after attending Millsaps College, he graduated in medicine, and is now in the Medical Corps of the United States Navy, awaiting orders to go to France. Miss Leggett graduated from Whitworth College, and taught for several years in the public schools of McComb and Meridian, Miss." The Advocate extends congratulations to the bride and groom, and wishes for them a large measure of happiness.

Rev. C. A. Schultz, of Gallman, Miss., writes: "On Thursday, August 16, at 10:30 a.m., at the Methodist parsonage here, Mr. Joshua G. Hennington and Miss Lottie Ervin were happily united in the holy estate of matrimony. After the singing of the beautiful air, "I Will Always Love You as I Do To-day," the ceremony was performed hy the pastor of the Gallman charge, after which the newly wedded ones departed for the bride's home, near Terry, Miss., to spend their honeymoon. The bride belongs to one of the best families in Hinds County, and is a most excellent lady. Mr. Hennington is a resident of Copiah County, in which he is well known, being held in high esteem by all of his acquaintances. The many friends of this superior couple extend to them hearty congratulations."

In forwarding his fourth round of appointments, Rev. H. W. Bowman, presiding elder of the Baton Rouge District, who is winding up his quadrennium, writes as follows: "I am getting ready to make this round, pack up our things, and to go where I am ordered by the authorities that be. I like the rules, regulations, and all that is connected with the Methodist Episcopal Church, South, except the spirit that prevails in some quarters to try to break down those well tried principles and agencies that have been so blessed of God in the past. The rules and laws of the Church are not grievous to me, any more than the laws of the State, because I have no desire to violate them. The Church found me through her ministry in my sin, led me to Christ for salvation, and, through the channel of the Church, the Holy Spirit witnessed to the fact of my forgiveness, and has since been a constant source of comfort, leading me in my work; therefore, I gladly go to snch fields as the Church may feel that I can best serve."

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

Will you do it, brother?

Juice of Lemons! How to Make Skin White and Beautiful

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as sallowness, freckles and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is wonderful to smoothen rough, red hands.

Free Scholarships

Scholarships of Free Tuition offered High School Graduates of good record at the Memphis Conference Female Institute, a Junior College for Young Ladies. Beautiful location in splendid city of 20,000. Improvements to extent of $5000 made on building this vacation.

Address
HENRY G. HAWKINS,
President,
Jackson, Tenn.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

Over 30,000 CHURCHES use THOMAS INDIVIDUAL COMMUNION SERVICE
The Cleanly Sanitary Method.
Send for catalog and Special offer. Outfits on Trial.
THOMAS COMMUNION SERVICE CO., Box 477 LIMA, OHIO

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods Religious Articles, Fishing Tackle Periodicals. School Books

Use DICKEY'S OLD RELIABLE EYE WATER for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1543 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Ligon

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Dr. G. L. WILLIS departed this life on January 21, 1917. Dr. Willis attached himself to the M. E. Church, South, about forty years ago, and was loyal to his church and pastor until death. He belonged to the Masonic fraternity also for about the same length of time, being a very faithful member of it. He was loved by everybody, being always quiet and peaceable. He left a wife and 4 children to mourn their loss. He was a devoted husband and a faithful and loving father. He was a successful physician in his community for about 40 years. He will be greatly missed, but we believe that our loss is his gain. He has gone to reap a great reward. His body was laid to rest in the Oak Grove Cemetery, to await the resurrection morn. We, who were his friends and dwell in the community in which he lived can only commit the loved ones who have been so sorely bereaved to God, the author and finisher of our faith, who has promised to comfort all who turn unto him in the time of trouble. When He looked across the River of Death he could say, "I will bathe my weary soul in a sea of heavenly rest, and not a wave of trouble shall ever cross my peaceful breast."

A LONG-TIME FRIEND.

A NOTABLE COMMUNICATION.

The American Branch Scripture Gift Mission, 119 South Fourth Street, Philadelphia, is in receipt of the following communication from the President of the United States, intended for the soldiers and sailors of our army and navy:

"The White House,
"Washington, 23 July, 1917.

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty.

"(Signed)
"WOODROW WILSON."

BEGINNINGS.

Some lives are diligent, but unproductive, because they are fragmentary. They do not begin and advance—they begin and go 'round and round. They do not anticipate the next thing. The most important question to decide is what to begin at all—to be willing to commit ourselves and say, "I will now make a beginning, and I will adhere to it as long as I live."

Many students graduate, and they drop into the easiest place there is, the nearest place. They never advance, never come to any great result. It was not really a beginning of anything. They might just as well have dropped in anywhere. * * *

We can do no better than take the first words of the Bible, "In the beginning God." There is no getting further back than that. * * * One advantage in beginning with him—in getting as far back as that—is that we shall have no need of change.—Alexander McKenzie.

THE GETHSEMANE OF LIFE.

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle, poverty, and care; it may be the Gethsemane of long and weary sickness; it may the Gethsemane of farewells that wring the heart by the death-beds of those we love; it may be the Gethsemane of remorse and of well-nigh despair for sins that we will not, but which we say we cannot overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will, if, being in an agony, we pray. He can be touched, he is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downward in the night upon the ground, and the comfort which then came to him he has bequeathed to us—even the comfort, the help, the peace, the recovery, the light, the hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

MR. WESLEY AND THE MOB.

Mr. Wesley was not unfamiliar with mobs and mob violence, and he never shunned their evidence or resultant demonstration. Under date of March 28, 1753, he tells of his experience at Chester, where in former times he had had some strenuous times, but now states, "The present mayor being a man of courage as well as honesty, will suffer no riot of any kind."

He then tells of his experience on the following Sunday which, in view of the deplorable episode in connection with the attempt of our City Missionary Society to preach the simple gospel on the streets of Chicago may have special interest. Mr. Wesley says in his Journal:

"The house was full of serious hearers at five. In the evening some gay young men made a little disturbance, and a large mob gathered about the door; but in a short time they dispersed of themselves. However, we thought it best to acquaint the mayor with what had passed; on which he ordered the city crier to go down the next evening and proclaim that all rioters should be severely punished; and promised, if need were, to come down himself and read the act of Parliament. But it needed not; after his mind was known, none was so hardy as to make a disturbance."—N. W. Christian Advocate.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or gray Lair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on ou? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking our dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

IT'S TIME TO GO
NORTH
—to the cool resorts of the "Land of the Sky," Great Lakes, Atlantic Seaboard, Canada, New England or wherever comfort calls.
Low Round-Trip Summer Tourists' Tickets
Long Return Limits, Liberal Stopovers
—VIA—
Southern Railway System
Ask for "Land of the Sky" or "Where to go this Summer" folder. Mail a post card to-day.
G. C. KELLEHER,
Assistant General Passenger Agent
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.
Write nearest Representative or the Undersigned. Always glad to serve you in any way.
Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.
When you route your Shipments via L. & A. Ry. they are given attention and hurried through.
C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

Miss Minnie E. Kennedy, of Nashville, will take the leading part in district institutes to be held as follows: Lyon, September 20-21; Sardis, 22-23; Coldwater, 24; Holly Springs, 25-26; New Albany, 27-28; Tupelo, 29-30. Miss Kennedy is one of the great teachers of our Church. The class of work she does is the kind we need most in our Conference at this time. We ought to have 500 teachers to attend these institutes.

The first session of the Methodist Training School for Sunday school teachers held at Lake Junaluska, N. C., July 24-August 5, was great in every respect. The faculty was made up of the choicest men and women that could be found on this continent—authors, university professors, and leaders in religious education. The attendance was more than a thousand; 365 did definite study in one or more of the courses for Sunday school workers; 93 received certificates for finishing a prescribed course of study. The spirit of the student body was earnest, serious, reverent. This is but a beginning in the work of teacher-training; but a beginning worthy of any Church. Resolutions were offered asking for a course for pastors and superintendents. Those in charge of the training school agreed to grant the request as soon as possible. It has been recently said, that an army is no stronger than its leaders; the same can be said of the Church. Then we must make more and greater leaders.

North Mississippi had eight to attend this Junaluska Training school; one presiding elder, two pastors, one superintendent, three teachers, and one field secretary. These workers were heard to say time and again, "How we wish every preacher in the Conference could hear these great men."

If you have failed to observe Children's Day you can get ready to observe Rally Day the last Sunday in September, or near that day. The offering can go on the Children's Day fund. The Sunday School Board needs twice the amount of money it is receiving to do the work that is badly needed. The Church that takes care of this generation of children will be the Church in authority in the next generation. We all know this to be true; but we go on in the same old way.

A HARD WAY.

The way of the transgressor is hard; if it is not in one way it is in another; if it is not to-day it will be to-morrow. There isn't any escape from the law, apparently, though men have tried often enough to evade it, and frequently under circumstances that gave great promise of success. But we musn't forget that of all the disasters and tragedy that follows in the wake of wrong-doing the most serious and terrible is that which affects, not a man's body, or his pocket book, or his reputation, but his own soul. The very worst thing that our wrong-doing can entail upon us is to make us a wrong-doer, and burden us with the evil legacy of a sin that has affected our own soul. Other consequences we may to some extent avoid, but it is very difficult, often altogether impossible, to get away from that one. The way of the transgressor is specially hard because his unatoned wrong-doing becomes an evil and troublesome thing in his own life, lowering his own moral tone and making goodness and happiness much less possible.—Christian Guardian.

LUTHER'S FAMOUS HYMN.

As in the great reformation, the quadricentennial of the beginning of which is being celebrated, one colossal figure stands out prominently, so also in the rich storehouse of hymnology which comes out of that same period there is one hymn which stands out as the greatest of them all. That hymn is Luther's battle hymn, "A Mighty Fortress Is Our God." It has been said that Luther accomplished as much for the reformation through his battle hymn as he did through his translation of the Bible. As the "Marseillaise of the Reformation," it has preserved to this day a potent spell over Germany. The music of the hymn, like the words, is Luther's own. A special testimony to his work as a composer appears in a letter from John Walther, who has been credited with the music of this hymn.

The general favor and wide use of this hymn are evidenced by the fact, stated by Dr. Bernard Pick, the greatest living authority on the hymns of Luther, that there are no less than ninety distinct translations of Luther's hymn into English.

It is interesting to note that the singing of the hymn was a true defense for a band of Moravians who were conducting a revival in the house of David Nitschman. The police came to break up the meeting. As the officers entered the congregation began to sing Luther's hymn. The police hesitated and many escaped, among them Nitschman, who later made his way with Wesley to America, landing at Savannah, Georgia. He was the founder of Bethlehem, the Moravian town in Eastern Pennsylvania.

At Protestantism's great battles at Leipzig and Lutzen history tells us that as the soldiers went into battle they sang like a mighty choir Luther's famous hymn.—Western Christian Advocate.

MODERN MARTYRS.

The American Board of Commissioners for Foreign Missions reports the case of sixty Armenian girls and women who were offered the privilege of luxury and ease if they would give up Christianity and accept Islam and liberty. One girl consented. Says the report, "The manner in which the Armenians have met death has made a profound impression upon multitudes of Mohammedans. * * * These facts will be passed from mouth to mouth in Turkey for a generation as a demonstration of the power of Christ to hold his disciples true to Him."—N. W. Christian Advocate.

CALOMEL PURIFIED OF OBJECTIONABLE EFFECTS AT LAST.

Success Crowns Efforts of Pharmaceutical Chemists to Rid Popular Medicine of its Nauseating and Dangerous Qualities—Calotabs the New Name.

A triumph of modern pharmacy that is destined to bless the whole world, from the king on his throne to the humblest laboring man—that is the opinion of druggists who have been watching the sale of the new calomel tablet that is wholly free from the objectionable effects of the old-style calomel.

An occasional purifying of the system and thorough cleansing of the liver are absolutely essential to the maintenance of health, and calomel is the only drug that gives permanent results. Now that the unpleasant effects are entirely removed, the popularity of the new calomel, Calotabs, will be vastly increased. One tablet on the tongue at bedtime, a swallow of water—no taste or unpleasantness of any kind. A good night's sleep and you wake next morning feeling fine, with a clean liver and a hearty appetite. Eat what you please—no danger.

Calotabs are sold only in original, sealed packages, twenty doses for thirty-five cents. All druggists are authorized to refund the price if you are not thoroughly delighted with Calotabs.—Adv.

Individual attention---Intensive and thorough

The University Military Home School

(Founded 1887)

Steam Heated Dormitory; Ample Playgrounds.

If you believe in "Books First—Athletics Second," write now for catalogue.

J. M. STARKE, Montgomery, Ala. Session opens Sept. 12.

GRENADA COLLEGE Standard Four-Year College Course Leading to A. B. Degree. : : : : :

Very best advantages in Piano, Voice, Expression, Art, Cooking and Sewing, with Diploma upon completion of two years of College work.

FOUR-YEAR PREPARATORY SCHOOL FITS FOR FRESHMAN CLASS

Board, Tuition, Laundry and Incidental Fees for Year. $225

GRENADA, MISS. J. R. COUNTISS, Pres.

MILLSAPS COLLEGE

A. F. WATKINS, President. Jackson, Miss.

A high-grade college. Situated at the Capital of the State. Location, high, dry, and healthful. Entrance requirements and curriculum same as in other leading colleges and universities, North and South. The very finest moral and religious influences. Courses leading to A.B., B.S., M.A., M.S., and LL.D. degrees.

MILLSAPS PREPARATORY SCHOOL, under separate faculty and dormitory management. Unsurpassed training for college.

MILLSAPS LAW SCHOOL, offering extraordinary advantages. Superior faculty; law libraries accessible to all.

TWENTY-SIXTH SESSION BEGINS SEPTEMBER 19, 1917.

For catalog and other information address

J. REESE LIN, Secy., Jackson, Miss.

Emory University

ATLANTA, GEORGIA

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law

Fine Buildings Spacious Grounds

In School of Liberal Arts are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

School of Theology offers full and varied courses leading to degree of B.D. Library contains famous "Thursfield Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States.

The Law School offers unsurpassed advantages. Large library containing State and Federal courts reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL.B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., Atlanta, Ga.

Exchange Your Liberty Bonds

For a LIFE ANNUITY BOND of the Board of Church Extension

Higher interest rate—larger life income—free from taxes, losses, court costs, waste or delay

Income Safe, Regular and Certain

The entire resources of the Board—authorized by the General Conference and incorporated by the State of Kentucky—pledged to the integrity of the contract. Loss by fire, theft or fluctuation impossible. A sure method of providing for dependents, since the money cannot be dissipated, diverted or lost.

The Rates Vary With the Age of the Annuitant

The older the person the higher the rate

A $1,000 LIBERTY BOND

with an income of $35.00 a year, can be exchanged for a Life Annuity Bond which will pay from $40.00 to $100.00 per year, according to age of annuitant.

Address W. F. McMurry, Corresponding Secretary Board of Church Extension of the Methodist Episcopal Church, South, 1115 Fourth Avenue, Louisville, Kentucky.

WESLEY BIBLE CLASS ENROLLMENT.

Notice has been received from Nashville headquarters of the enrollment of the following classes from Louisiana and Mississippi:

Louisiana Conference—Adult: Cheneyville, Wesley class, certificate number 6449, Mr. Munson teacher, Mr. M. Barron president; First Church, Baton Rouge, W. S. Holmes class, number 6477, Mr. Charles I Rupp teacher, Mr. Sam Dunbar president; Pine Ridge Church, Kentwood Circuit, "Always Faithful" class, number 6518, Mr. F. P. East teacher, Mr. J. T. Newman president; Lysle Church near Cheneyville, "Live Wires" class, number 6575, Mrs. A. C. Lyon teacher, Mr. Aubrey D. Kelley president. Senior: Slidell "Believers" class, number 1326, Mrs. G. O. Salassi teacher, Miss Nellie Bouquet president; Morgan City, "Willing Workers" class, number 1334, Mrs. T. W. Schmidt teacher, Miss Lezetta Teessero president; Live Oak Church, Watson, "Earnest Workers' class, number 1348, Mrs. Clay Easterly teacher, Miss Edna Vickers president; Morgan City, "Friendly" class, number 1349, Mrs. J. A. Pharr teacher, Miss Norma Tessero president; Pineville, "Willing Workers' class, number 1354, Mrs. Powell teacher, Mr. Loyd Megison president. Intermediate: Cheneyville, "Sunshine" class, number 2024, Mrs. S. D. Jordan teacher, Miss Evelyn Manning president.

North Mississippi—Adult: Rienzi, "Church Helpers" class, number 6546, Mrs. Ida Ellis teacher, Mr. A. F. Green president; Mt. Pleasant, "Baraca" class, number 6587, Mrs. N. S. Ivey teacher, Mr. Howell Person president. Intermediate: Hinds' Chapel, Lake Cormorant, "Wesley" class, number 1966, Mrs. Mary Counts teacher, Hoyt Austin president; Waterford, "Helping Hand" class, number 1971, Mrs. J. E. Bell teacher, Joseph Cox president; Isola, "Sunshine" class, number 1996, Mrs. Bessie Spivey teacher, Janie Boone president.

Mississippi Conference—Senior: Pine Grove Church, Bexley, "Galilean" class, number 1385, Mr. Marvin Ball teacher.

That a senior Sunday school class can be an active missionary agency is proven by the "Truth Seekers" class of the Olive Branch Sunday school, North Mississippi Conference. During the past year they furnished new outfits for two girls at the Orphanage, made a contribution to the Armenian Relief Fund, supplied a box of literature for the Federal prison at Atlanta, and has in process the raising of a fund to supply Bibles for boys in the army. Mrs. H. A. Stuart is the teacher of this class and the officers are: Miss Clyde Cochran, president; Mr. W. T. Woods, vice president; Miss Robbie Daniels, secretary-treasurer; Mrs. Woods, chairman Membership Committee; Mr. Irby Warren, chairman Social Committee; Miss Pearl Highsmith, chairman Devotional Committee; Miss Pauline Davis, chairman Missionary Committee. The class is an enrolled Wesley class, holding certificate number 1004.

A. L. DIETRICH.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

NEWS ITEMS.

In the Training School for Sunday School Workers, held recently at Lake Junaluska, N. C., three hundred and sixty-three persons were enrolled, and ninety-four took credit work. In the awards of Junaluska Certificates of Honor the States were represented as follows: South Carolina, 15; Georgia, 11; Arkansas, 9; Mississippi, 8; Florida, 6; Alabama, 5; Tennessee, 5; Kentucky, 4; North Carolina, 4; Virginia, 4; Louisiana, 2; Oklahoma, 2; West Virginia, 2; Texas, 1.

Dr. E. B. Chappell, Sunday School Editor, left Nashville last week to enter upon his duties at Washington as Chairman of the War Work Commission of the Sunday Schools of America. In response to an appeal from Mr. Herbert C. Hoover, Food Commissioner for the United States, the Sunday School Council and the International Sunday School Association, through their executive committees, have appointed a Joint Commission charged with the duty of securing the co-operation of the Sunday schools of the country in a nation-wide campaign for food conservation. The Commission met in Washington August 1 and, after outlining a general plan, requested Dr. Chappell, who is at present President of the Sunday School Council, to undertake the task of working ont the details and putting the plan into practical operation.

Neglected Wounds Troublesome.

Did you ever notice how a small wound often festers and produces pus? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises, skin abrasions, sores, cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound and prevents the serious and common after-effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.—Adv.

HAND TOUCH.

A man fell through the ice into the river one bitter cold day. A fellow-workman came to his assistance with a plank, one end of which was covered with ice. The struggling man grasped it again and again, but every time his hand slipped off. At last he cried, "For God's sake, man, give me the other end of the plank!" I fear many of our so-called efforts for the salvation of men are performed with the icy end of a plank. Put out the other end. Better still, throw the plank away and reach down your hand to these struggling ones, and by the power of grace divine you shall save immortal souls from the icy waters of sin.—The Passion for Souls.

CHOOSING GOD.

A man who might carve statues and paint pictures, spending his life in making mock flowers out of wax and paper, is wise compared with the man who might have God for company and yet shuts God out and lives an empty life.—Phillips Brooks.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

"GO AND DO IT."

If you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret. Take hold of the very first thing that comes to hand, you will find the rest all fall into file and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished when you bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, "now."—Helpful Thoughts.

PATIENCE.

Courage, I dare say to you, and patience. No one ever carried Christ's cross without coming near to Christ himself, and where Christ is, the light is sure to break. No sacrifice you make, no service you render, but is bringing you nearer to the heart of things, for the heart of the universe is love.—John Watson.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Laurel, First Church, Sept. 2, 3.
Forest and Morton, at Morton, Sept. 5.
Montrose, at Montrose, Sept. 9, 10.
Laurel, 14th Ave., Sept. 16, 17.
Laurel, at Kingston, Sept. 16-18.
McDonald, at Mt. Zion, Sept. 22, 23.
Lake, at Conehatta, Sept. 29, 30.
Philadelphia, Oct. 5-7.
Neshoba, at Sandtown, Oct. 6, 7.
Bay Springs, at B. S., Oct. 14, 15.
Homewood, at Carr, Oct. 20, 21.
Decatur and Union, at Union, Oct. 24.
Clarksburg, at Independence, Oct. 27, 28.
Raleigh, at Raleigh, Nov. 3, 4.
Trenton, at Polkville, Nov. 5.
Shiloh, at Johns, Nov. 10, 11.
Chunky and Meehan, at Meehan, Nov 14.

W. L. LINFIELD, P. E.

NORTH MISSISSIPPI CONFERENCE.

Holly Springs Dist.—Fourth Round.

Abbeville, at Mt. Zion, Sept. 22, 23.
Waterford, at Soule's Chapel, Sept. 23, 24.
Red Banks, at Wesley, Sept. 29, 30.
Mt. Pleasant, at New Salem, Oct. 6, 7.
Byhalia, at Byhalia, Oct. 7, 8.
Paris, at Palestine, Oct. 13, 14.
North Main, at North Main, Oct. 14, 15.
Lamar, at Rice's Chapel, Oct. 20, 21.
Toccopola, at Toccopola, Oct. 27, 28.
Randolph, at Hunter's Chapel, Oct. 28, 29.
Taylor, at ———, Nov. 1.
Ashland, at ———, Nov. 2.
Holcomb, at Holcomb, Nov. 3, 4.
Grenada, at Grenada, Nov. 4, 5.
Coffeeville, at Coffeeville, Nov. 13, 14.
Oxford, at Oxford, Nov. 14.
Potts Camp, at Macedonia, Nov. 15.
Water Valley, First Church, Nov. 18.
Holly Springs, at Holly Springs, Nov. 18.

JAMES H. FELTS, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, at Wseley, Sept. 15.
Amite, Sept. 16.
Gonzales, at New River, Sept. 22.
Franklinton Ct., at Hackley, Sept. 29.
Franklinton, Sept. 30.
Pine Grove, at Pine Grove, Oct. 6.
Greensburg, at Greensburg, Oct. 13.
Wilson, at Pine Grove, Oct. 20.
Jackson, at Jackson, Oct. 22.
Springfield, at James Ch., Oct. 26.
Denham Springs, at Mangum Ch., Oct. 27.
Hammond, Oct. 28.
Clinton, Oct. 31.
Olive Branch, Nov. 3.
Baton Rouge, First Ch., Nov. 5.
Keener Memorial, Nov. 7.
Kentwood, at Herman, Nov. 10.
Baker, at Baker, Nov. 17.
Zachary, at Zachary, Nov. 19.

Let every steward be present. Let Sunday school superintendents be ready to make full reports, and also the trustees of church property.

H. W. BOWMAN, P. E.

Recommended by Doctor Cothram

Dr. T. E. Cothram is a well known pharmacist of Alexis, Ala. And when he gets bilious or needs a purgative medicine, what do you suppose he does? Out of his whole big stock of liver medicine he selects and uses Granger Liver Regulator. He says "There is none better." That's a pretty strong endorsement, don't you think, from a man who knows all about the merits of the different medicines on the market? Granger Liver Regulator is purely vegetable, does not gripe nor irritate the delicate lining of the stomach and bowels and always gives quick and pleasant results. It is the best system purifier known. Your druggist can supply you—25c for large box. Accept no substitute.

I CAN TRUST HIM.

I may be sure of the right road, sure I am on it, and yet be in doubt whether I shall reach the goal. Unto such I commend the words of an old darkey whom I once met. I asked him how long he had been serving the Lord. "Fifty years," he replied. "Well, uncle," I said, "after keeping the faith so long, you must feel pretty confident of holding out to the end?" "Ah, Massa," he replied, "it's only a question of whether de Lord can hold on, and I reckon I can trust him."—P. S. Henson, D. D.

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from

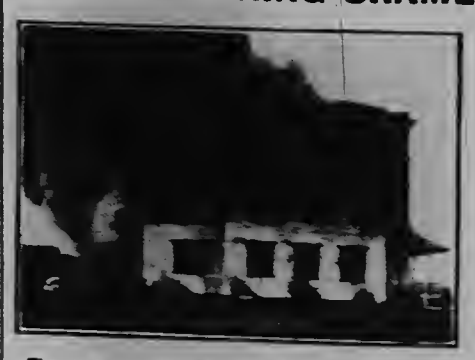
SHUPTRINE COMPANY, SAVANNAH, GA.

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS, Clinton, S. C.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1896—furnishes protection AT COST upon easy annual payments. No assessments. Ample reserve for security of policy-holders same as stock company.

No agents. Deal direct. For applications and particulars address

HENRY P. MAGILL, Sec'ty. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 214 Norton Bldg., Louisville, Ky.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

INCREASES THE STRENGTH AND ENDURANCE

Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Peptiron Pills, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves.

All druggists. Price, $1 each.

C. I. Hood Co., Lowell, Mass.

A HAPPY PASTOR.

There are several things that combine to make this pastor happy just now. Six weeks ago, under the advice of our local physician, I carried my wife to the Baptist Hospital at Jackson, Miss., for an operation for appendicitis. Under the skillful hand of that expert surgeon, Dr. E. H. Galloway, son of our lamented Bishop Galloway, and his untiring attentions afterwards, she was able to return to our parsonage home at Bay Springs, Miss., this week, with a good prospect for a complete recovery in due time.

We recently held a meeting at Louin, in which Rev. J. S. Purcell did the preaching, to the delight and edification of all. The Church was greatly strengthened, and two new members were added to its roll.

On last evening the Bay Springs Epworth League, led by Rev. W. N. Ware, L. P., marched up to the parsonage after the service and proceeded to give the preacher and family a good, sound "pounding." For all these blessings, we give thanks to god.

J. H. GRICE.

A NOTE FROM BROTHER PORTER.

Dear Brother Meek: We have had two good meetings this year: one at Clayton, and the other at Pine Hill. At the former place Brother George Fox, of Waterproof, did the preaching, and the Church was greatly revived. The building there was erected about sixteen years ago during the ministry of Rev. Martin Honeycut, and was damaged by a wind this year, and we hope to repair and paint it and have $61.00 in cash and subscriptions for that purpose.

Brother Bamburg assisted me at Pine Hill, and the meeting will doubtless be remembered for years to come. I have been informed that under the joint ministry of Brothers T. H. McClendon and T. J. Upton, in 1857, the erection of Pine Hill church was begun, being completed in 1858, but it had been abandoned as a regular preaching place when I took charge last year. I wish you could have been with us the last Sunday of the meeting and heard a great sermon on the Church, from the text, "How much owest thou?" At the close of the service, I stated that $100 was needed to pay off the balance due for repairing and painting the church, which had been completed the day before. I asked for it within five minutes, but it may have taken seven before we rounded up with the last dollar and sang the doxology and repaired to an old-time dinner on the ground, or outdoor table. The physical feast was fine, but nothing to compare to the sermon, and song—the Little White Church in the Pine Hills—and the pleasure of that collection to pay for rejuvenating the sacred building.

W. J. PORTER, P. C.

LAYMEN'S CONVENTION IN ATLANTA.

On invitation of Bishop Candler, a number of representative laymen of our Church met in Atlanta, August 22, to see what had been accomplished at Emory University and to consider the future plans of the institution. The statement issued by these laymen says in part:

"It is time the South had at least one institution as strong financially as any university in America, and we are able to raise Emory to that level.

"The Southern people were never so prosperous, and the Methodists among them own much of the wealth of the South. They are in a position now to give our section a genuine university; and this they should do, not as a mere matter of denominational agrandizement, but rather as a matter of highest obligation to our God and country and the world. The South has borne in the past a great part in the making of this nation, which now affects so mightily all mankind, and in the future it should not be less influential. But it cannot maintain its position nor fulfill its mission without greater institutions of learning than it now has.

"Our section loses much financially because Southern students go in such numbers to universities in other sections of the country. But our want of educational institutions of the highest grade works consequences more damaging than the loss of money. It is both hurtful and humiliating to have our sons and daughters educated away from home, for it tends to the denaturing of our civilization.

"If anything is to be done to protect our section from such a denaturing, it must be done soon.

"Other things can wait, but this great matter cannot be safely postponed. Our people can wait to make more money; they can wait to enjoy more luxuries; they can wait for almost anything else; but this interest must be cared for now or never.

"Steadfastly believing that such an institution as is proposed in Emory University is urgently needed by both our Church and our country, and having seen how much has been accomplished in the last three years, and being convinced that what more is needed is within easy reach, the members of this convention pledge themselves to do all that is in their power to assist the authorities of the institution in carrying to speedy fulfillment the great and wise plans upon which Emory University has been projected; and they call upon all the Methodists and their friends in the region east of the Mississippi to rally to this important enterprise with the most generous liberality and the most ardent zeal.

"We verily believe that the building of Emory University marks the beginning of a new era in the educational history of the South, and that the men and women who help to make it will occupy a high place in the esteem of all the generations of the future. Best of all, they will render a great service to humanity, honor God with their substance, and promote the cause of Christ."

SUNDAY TABERNACLE DEDICATED.

The big tabernacle in which will be held the Los Angeles meetings, under the leadership of Billy Sunday, was dedicated on Sunday, August 26. A chorus of 5000 has been organized and has been drilling for weeks. An army of 1000 personal workers is being trained by experts.

"To meet a really good man for only a few moments is to get a blessing of inestimable value."

"To doubt the final victory of good is to dishonor God."

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from

SHUPTRINE COMPANY, SAVANNAH, GA

RUB-MY-TISM

•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. •**Antiseptic Anodyne**, used internally and externally. •**Price 25c.**

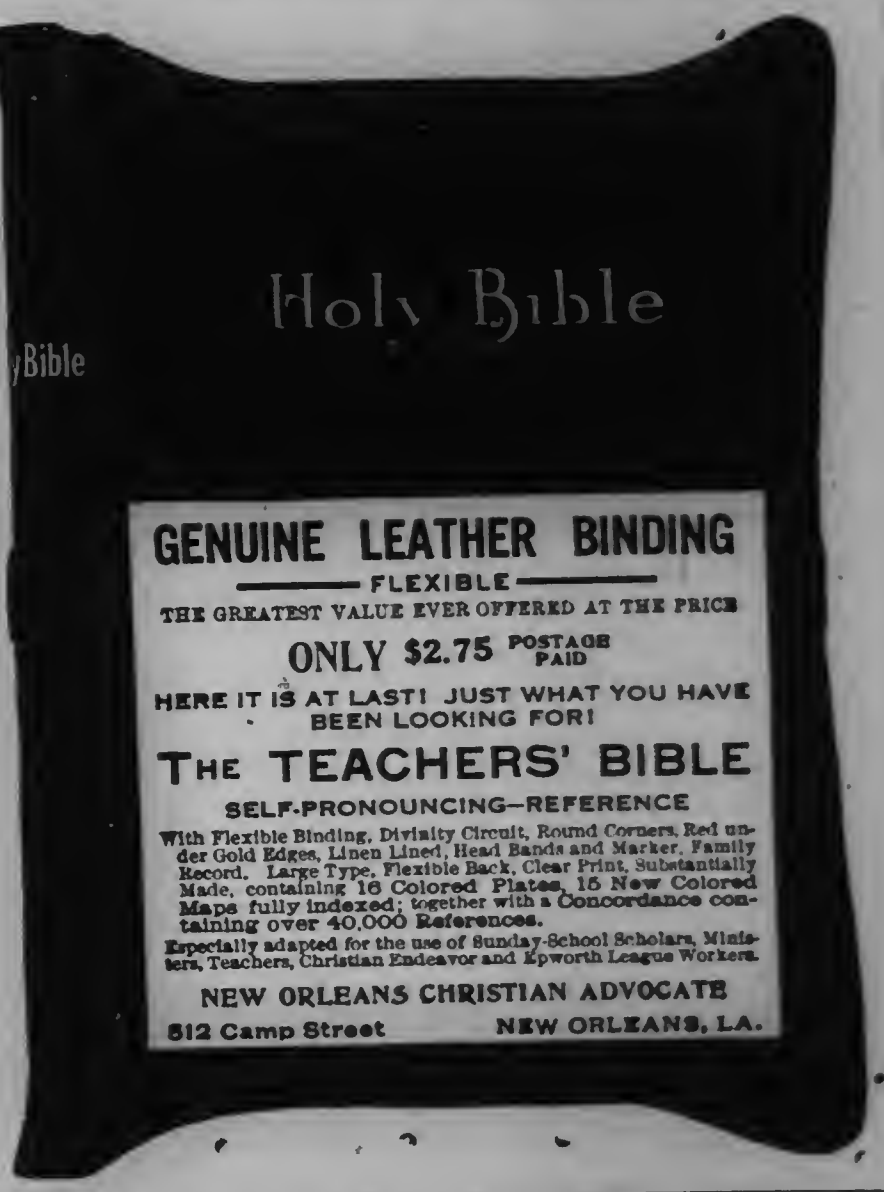
ASTHMA, BRONCHITIS. HAY FEVER and CATARRH

We have issued a special pamphlet on Asthma, Bronchitis, Hay Fever and Catarrh. The cause of these ailments is explained, and the successful drugless method of treatment employed at the Sanitarium is fully described. A copy of the pamphlet will be sent free to any address on request.

The Biggs Sanitarium, Asheville, N. C.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores


Holy Bible
Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
812 Camp Street NEW ORLEANS, LA.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY

THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. • Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. A source of help and inspiration to every one interested in religious welfare.

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.

NEW ORLEANS CHRISTIAN ADVOCATE.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willx Ledbetter, 1124 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

JAPAN.

In magnitude China may be the great mission field, but in urgency Japan comes first. This is due to many different causes: in part, to the more effective social organization of Japan, which makes it possible to influence the whole country more rapidly and more effectively; in part, to the relative strength and independence of the native Church, which has in Japan a power which the Church in China does not possess; but, above all, to the strategic position which Japan holds in the political world both with reference to China and to Korea. Like all the countries of the world, Japan faces a crisis in her political fortunes, and her decision both in questions of domestic and of foreign policy will have momentous consequences not only for Christianity within her own borders, but in the world. Nowhere, in my judgment, is Christian leadership more needed than in Japan today, and nowhere will the next ten years count for more.

In Japan the problem of the missionary is to co-operate with the leaders of the native Church in creating a public sentiment strong enough to affect the life of the nation as a whole. In view of the strength of the anti-Christian influences now at work in Japan, this is a task as important as it is difficult; and it would be unfortunate if the recent emphasis in missionary appeal upon the needs of China—an emphasis not greater than the facts warrant—should obscure even for a moment the equally important, and, as I believe, even more pressing need of Japan.—William Adams Brown, D. D.

RESIGNATION OF MISS MABEL HEAD.

We announce with regret that Miss Mabel Head, Administrative Secretary of Foreign Work, has been compelled to retire from the service of the Woman's Missionary Council. Miss Head has been an official in the Woman's Missionary organization of the Methodist Episcopal Church, South, for eleven years, having served as Associate Secretary in the Woman's Home Mission Society and Educational Secretary and Administrative Secretary of Foreign Work in the Woman's Missionary Council. Her retirement from the work will bring real sorrow to the many friends that she has made during her years of efficient service.

Miss Esther Case, who has been for many years a missionary to Mexico and who during her enforced absence from that country has completed a course of study and taken a degree at the George Peabody College for Teachers, in Nashville, is temporarily attending to the affairs of the Foreign Secretary's office.

A TRIBUTE TO MISS RICHARDSON BY MISS BELLE H. BENNETT.

Another great leader in our Israel has fallen. A cablegram from Miss Waters, Secretary of the Woman's Work in the Shanghai District, bears the brief message: "Helen Richardson passed away in Shanghai."

We can know nothing more until the letters come weeks hence telling us the cause of her death, something of the last hours, and of the shock to the missionaries and to the Chinese friends who loved and trusted her as one sent of God to build up a great Christian school and to develop a Christian motherhood for China.

As a young mission school teacher, she gave herself to the work twenty-seven years ago. She overcame the opposition of devoted and dearly loved parents with an unshakable faith in God's call to her for fellowship in service with him in the Orient. Strong in soul, mind, and body, her faith never faltered, nor did her courage fail. China's people became her people, and her God found a channel in her through which he could pour his love and truth into the hearts and lives of these people. For twenty-five years she worked and wrought as the Principal of our McTyeire School, in Shanghai, China, making it the best-known Christian girls' school in that great republic. Now God has taken her; and we, her fellow workers in the homeland, staggered by the loss of one whom we have loved and trusted, can only look upward and with hearts full of grief say: "Lord, who can take her place?"

SAILING OF OUR MISSIONARIES TO AFRICA.

Reservations have been made on the steamship City of Manchester, sailing from New York on August 30, for our three young women who go to Africa. This party includes Misses Kathron Wilson, Etta Lee Woolsey, and Etha Nelis.

Let the prayers of the women of Southern Methodism follow these three consecrated lives that they may arrive safely at their destination and be permitted to labor many years in that part of their Master's vineyard.

THE NEW MEXICO.

Rev. S. G. Inman, Executive Secretary of the Committee on Co-operation in Latin America, who has been making an extended tour in the countries to the south of us writes:

"One notices immediately on getting to Mexico these days that the country is in the hands of a very different class of people from those who ruled it in the old days. The 'intelectuales' are no longer in evidence. The common people are having their day. Will this last? Quien sabe? What will probably happen is that the best of these intelectuales will become more democratic, and in the years to come there will develop a combination of these elements that will make the best and most efficient public servants that Mexico has ever known. This will take time. I only hope that the people of the United States realize the necessity of this time element, of giving the Carranza government strong backing in dealing with the tremendously difficult and multitudinous problems confronting it. Sympathetic understanding on our part will encourage our friends in their long period of reconstruction, which will be as trying for them, no doubt as were our days following the Civil War. Meantime it will help wonderfully to challenge every sensational report about Mexico seen in the newspapers.—Missionary Review of the World.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.—Adv.

A PHILANTHROPIC ACT.

We saw a man step out into the street the other day and remove a pebble from the car track. When asked why he did this, he modestly replied that he thought it might jolt some one, and so he ought to remove it. That was true philanthropy. The act was a very small and insignificant one. But there was a big heart behind it. He knew not who would be benefited by it. And perhaps no one would ever know what this man's kindness had saved! Would that there were more like him!—Presbyterian Journal.

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 17-H, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please Write Distinctly)—Adv.

God never disturbs the joy of His children but to prepare them for one more certain and durable.—Manzoni.

HOW MRS. BEAN MET THE CRISIS

Carried Safely Through Change of Life by Lydia E. Pinkham's Vegetable Compound.

Nashville, Tenn.—"When I was going through the Change of Life I had a tumor as large as a child's head. The doctor said it was three years coming and gave me medicine for it until I was called away from the city for some time. Of course I could not go to him then, so my sister-in-law told me that she thought Lydia E. Pinkham's Vegetable Compound would cure it. ● It helped both the Change of Life and the tumor and when I got home I *did not need the doctor.* I took the Pinkham remedies until the tumor was gone, the doctor said, and I have not felt it since. I tell every one how I was cured. If this letter will help others you are welcome to use it."—Mrs. E. H. BEAN, 525 Joseph Avenue, Nashville, Tenn.

Lydia E. Pinkham's Vegetable Compound, a pure remedy containing the extractive properties of good old fashioned roots and herbs, meets the needs of woman's system at this critical period of her life. Try it.

If there is any symptom in your case which puzzles you, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Fall and Winter Collection of VEGETABLE SEED FOR HALF PRICE

MIXSONS HIGH GRADE SEEDS

Mixson's Special Collection Valued at $1.40 containing: 1 Pt. 1000 to 1 Refugee Beans, 1 Oz. Early Eclipse Beet, 1 Pkt. Mixson's Early Succession Cabbage, 1 Pkt. Half Long Carrot, 1 Oz. Big Boston Lettuce, 1 Oz. Southern Curled Mustard, 1 Pkt. Onion Seed, 1 Pt. Black Eye Marrowfat Peas, 1 Oz. Scarlet Turnip Radish, 1 Oz. White Flat Dutch Turnip, 1 Oz. Purple Top Yellow Ruta-Baga. Clip this ad and send it to us with P. O. money order or stamps and we will send you this collection.

FOR ONLY 70c, POSTPAID.

Your money gladly refunded if on receipt of the collection you are not pleased.

W. H. MIXSON SEED CO., DEPT. 1H, CHARLESTON, S. C.

MIXATED IRON

The Power behind the Strong Vigorous Iron Men of Today

Dr. Ferdinand King, a New York City physician and medical author says: "There can be no strong, vigorous, iron men nor beautiful, healthy, rosy-cheeked women without Iron—Nuxated Iron taken three times per day after meals will increase the strength and endurance of weak, nervous, run-down folks 200 per cent. in two weeks' time in many instances. Avoid the old forms of metallic iron which may injure the teeth, corrode the stomach, and thereby do more harm than good. Take only organic iron—Nuxated Iron." It is dispensed by all good druggists.

From the Field

Pope, Miss.

Dear Dr. Meek: Brother Collins, assisted by Rev. S. L. Pope, closed his meeting here on August 5. Brother Pope preached with such power that seven young men, namely: Mr. Rhew, our depot agent; J. D. Smith, Dink Pratt, Lum Shinn, Chess Robertson, Henry Robertson, Jr., and Clarence Hentz were happily converted and joined the Church. Four others joined by letter. The whole church was wonderfully revived, and we all rejoice that Brother Pope came to us.—Mrs. H. E. Robertson.

Mangham, La.

Dear Dr. Meek: We have just closed three good revivals. We began our first meeting at Baskin, La., on the second Sunday in July. We borrowed the use of the Baptist Church there. We closed Saturday night and organized a Methodist Church with 15 members.....We then went to Little Creek beginning there on the third Sunday and running until the fourth Sunday at 11 a. m. We began on the fourth Sunday at a. m., at Mangbam and closed on the fifth Sunday night. We had 7 accessions at Little Creek, and 9 at Mangham. Rev. A. C. Searcy, of the West Texas Conference, did all the preaching except four sermons by myself. Brother Searcy is a good preacher and is a splendid help in a revival. He preaches a pure gospel in a clear and convincing way, and the people accept it. He is sound in theology and a very earnest preacher. He did not compromise with sin among the church members, but denounced it in strong terms. He is the easiest preacher to raise money for, we have ever had. All told, I think, we had three good meetings.—R. H. Bamburg. P. C.

Water Valley, Miss., Main Street.

Dear Doctor Meek: The recent revival meeting held at the Main Street Church in Water Valley, Miss., was exceedingly interesting and great beyond ordinary. The number saved were sufficient to awaken commotion in heaven and to produce chagrin on the part of Satan, and a vast deal of good resulted aside from this. The splendid congregations were principally church people, almost everyone of whom was surprisingly benefitted. One lady affirmed, "I am a thousand miles nearer to heaven than when this meeting began;" and a Baptist gentleman said, "I love these Methodist people; you may know, therefore, that I am in a good religious condition." Conversions outright, no doubt, occurred among the people of the membership; and a Main Street layman said, "This meeting is laying the foundations for a great church." Two adult young people were received by profession and baptism, and several were added previously by certicate and baptism. Spontaneous contributions easily met all expenses, and the payments for church purposes by this congregation have been much above common during the year 1917. The other churches were generous and usefully fraternal and the meeting was many times mentioned with appreciation. Kind things too were remarked of the convenient and newly arranged church auditorium. The whole company of the Water Valley people in attendance were greatly pleased with the Rev. E. R. Smoot, pastor at Holly Springs, who assisted in the meeting and did all the preaching after Monday, except as incidentally by others in word and example. His sermons were up to the best from the first unto the finish, and more than once approximated the sublimely captivating and swept all upon the tides of greatest interest and benedictions. The gates of heaven were well-nigh pushed ajar and the impulsive St. Peter element of the congregation were ready to say, "Let us build here three tabernacles." The finest hospitality prevailed and the conditions are encouraging at the Main Street Church.

A. H. WILLIAMS.
106 Court Street.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

A DILIGENT WORKER.

Dear Brother Meek: For the past 35 years I have visited the Prison Gate Reform, and I find that there is much to do in this wicked city. What is needed badly is a great revival—one like they had in England many years ago when people came to inquire about the way of salvalton, crying aloud, "What must I do to be saved?" Since I entered the field I have visited the sick and poor and have bought medicine for them; have put mended shoes upon my brother's feet, and have visited the parish prison, going about doing good as the Savior did when he was on the earth. Since my conversion my first thought has been to labor for God and for the salvation of souls. The Lord let me open the Union Gospel Mission at the Keller Market. There I labored 16 years, and souls were converted. I had H. W. Harrison, Hazet Bein, and Robert Wing to assist me, and the Lord blessed the work there. We did slum work: distributed tracts, and started missions in different parts of the city. A Baptist evangelist from the North asked me to assist him in the work. I conscented to go with him for the summer months, and we labored in Texas and other places. During the past 35 years I have labored in 21 places, and the Lord has blessed my work. I wish to state that during the 16 years at Union Mission a young girl was converted there and went to the foreign field to labor for God and for the salvation of souls.

E. A. VAIL.
525 Julia Street, New Orleans, La.

A GREAT INCENTIVE.

"The nearer we are to Christ in both spirit and life, the more we will see things as He sees them. The confident expectation that we shall at last be fully like Him, seeing Him as He is, stirs us to renewed effort to make that approach more complete. 'He that hath this hope in him purifieth himself, even as He is pure.'"

DR. TICHENOR'S ANTISEPTIC FOR THE FACE AFTER SHAVING

L&N Take the LOUISVILLE & NASHVILLE RAILROAD ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES

—TO—

GALVESTON, TEX. $16.10

Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA

Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.
Write for Booklet on the Wonders of the "Apache Trail" of Arizona

Sweet Dream 'Em Go-night--

The Mosquito Faces a Setting Sun.

The newly-born, the inexperienced—these are the stragglers that now disturb your sleep.

Sweet Dream 'em to-night. Their lesson should be taught them quickly.

Mosquitoes of the old school seem to know Sweet Dreams—and they didn't read about it, either.

So it's the young ones we're after, and it is to be impressed that delays are dangerous.

Did it ever occur to you that you can't Sweet Dream 'em with a substitute?

Liberal original bottles sold everywhere. Sweet Dreams.

That Unpublished Book of Yours

We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Individual Communion Cups

Convenient, Noiseless and Sanitary

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N.Y.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 32.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 123.

Rev. A. F. Vaughan, 1126 Fern Street; 'phone Walnut 1228.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1813 Chestnut Street; 'phone Jackson 1752.

Rev. S. H. Werlein, D. D., 5520 Prytania Street; 'phone Uptown 223.

Rev. J. A. Alford, 1521 St. Roch Avenue; 'phone Hemlock 2451.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foxe, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2995.

Rev. R. H. Harper, 724 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, Donaldsonville.

Rev. J. L. Sutton, 5226 St. Charles Avenue; 'phone Uptown 123.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4272.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 649.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making. —Ruskin.

Postage Rates on Letters, Post Cards and Printed Matter To and From the United States Expeditionary Forces in Europe.

Office of the Postmaster General,
Washington, June 18, 1917.

Postmasters are informed that letters, post cards and printed matter originating in the United States or any of its possessions for transmission to the United States Expeditionary Forces in Europe are subject to the United States domestic classification, condition and rates of postage, and that letters, post cards and printed matter originating with such forces for transmission to the United States or its possessions are likewise subject to domestic classification, conditions and rates of postage, except as modified by the provisions covering letters indorsed "soldier's letter" and contained in Section 406, Postal Laws and Regulations.

No other than United States postage stamps are valid for prepayment of postage on matter herein described.

Mail addressed to members of the Expeditionary Forces should bear the complete designation of the division, regiment, company and organization to which the addressee belongs, as well as the name and address of the sender, and be fully prepaid by postage stamps affixed. Patrons should be instructed under no circumstances to attempt to designate on the addressed envelope the location of the unit. The correct manner of addressing such a letter would be as follows:

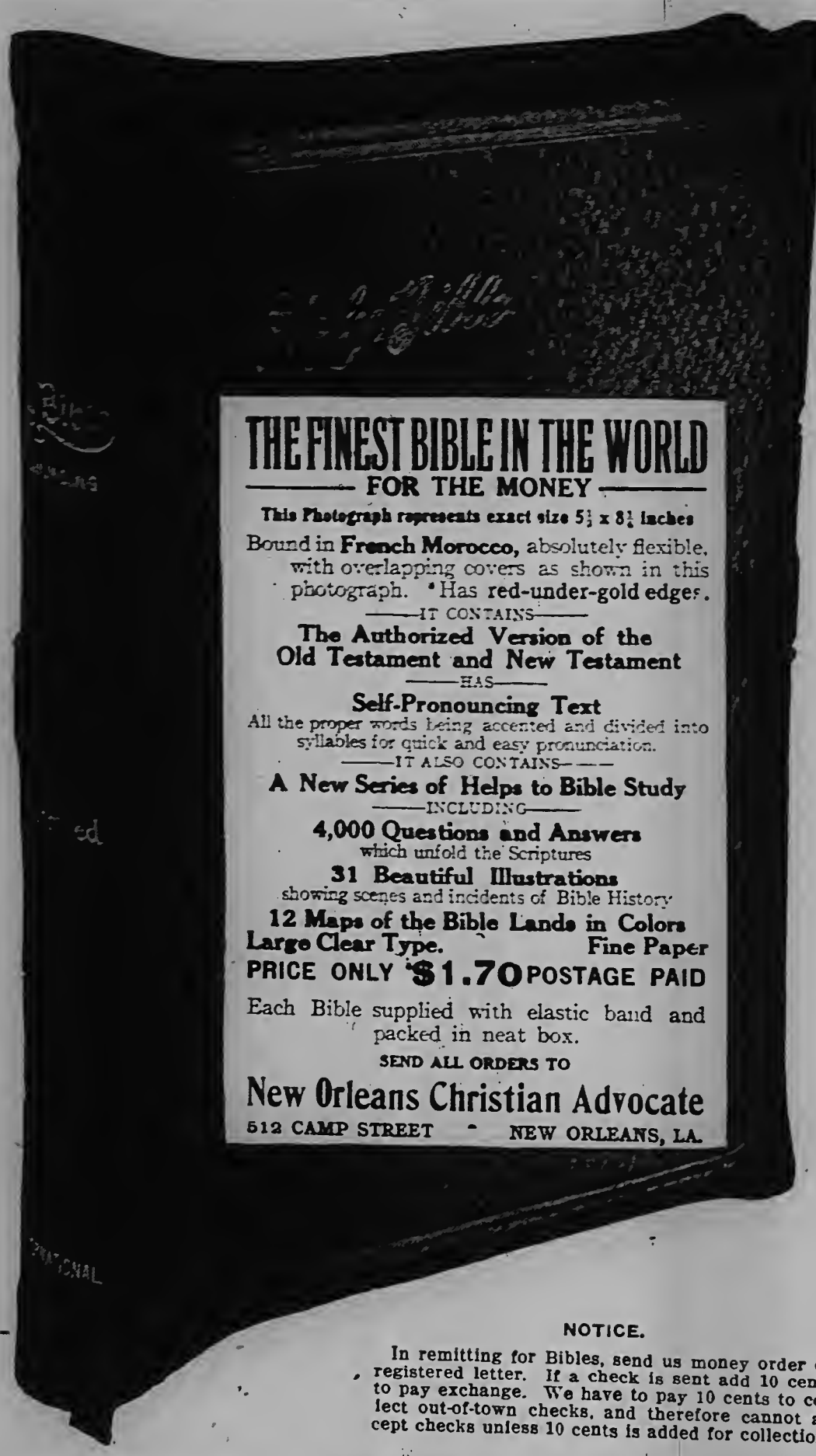
Return to
Mrs. John Smith
—— Blank St.
New York City.

Stamp

JOHN SMITH, JR.,
Co. X, —— Infantry,
American Expeditionary Forces.

Postmasters shall forward all mail matter addressed "American Expeditionary Forces" to New York.

'Tis greatly wise to talk with our past lives
And ask them what report they bore to Heaven. —Young.


THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5¾ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

Martin College Pulaski, Tennessee

A TIME HONORED AND IMPROVED COLLEGE FOR GIRLS AND YOUNG WOMEN.
OPENS ITS 47TH. YEAR SEPTEMBER 19, 1917.

A school devoted to the Cultural as well as the Practical Arts. A congeniality between faculty and student body that makes for ideal home life. Located in a college town of picturesque beauty and wholesome influences.

The Junior College (Two Years) is affiliated with many of the four-year colleges and Universities of the United States. The Preparatory Department (Four Years) is fully accredited with all the Colleges and Universities of the Southern and North Central Associations and has certification privileges with Wellesley and Mt. Holyoke.

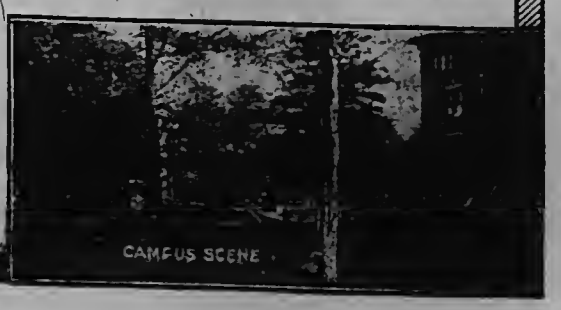
ALL DEPARTMENTS—Piano, Home Economics, etc.

New $40,000 dormitory. Campus covering an entire city block affording ample room for all out-door sports. Able faculty High Standards. Modern equipment.

RATES made low through endowment and outside income.

For free catalog write,

W. T. WYNN, President
Box J. Pulaski, Tenn.



NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3211.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 6, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"No tongue of mortal can express,
No pen can write their blessedness;
He only who hath proved it knows
What bliss from love of Jesus flows."

* * *

If doctrines are of little value, why did God give us the written Word? There is no such thing as being led of the Holy Spirit in a way that is contrary to the teachings of the Scriptures. Any such notion is a delusion and a snare.

* * *

Nothing is more potent to win men to Christ than a genuine and deep spirituality; and nothing is less so than a mock spirituality that is feigned. There is an instinct in people that enables them to discriminate between the true and the false to a far greater extent than most of us imagine.

* * *

The habit of reckless and unguarded speech is a great weakness. The usefulness of many is much impaired by it. Especially does it ill befit a Christian minister. There are few who would not do well to pray the prayer of the Psalmist: "Set a watch, O Lord, before my mouth; keep the door of my lips."

* * *

Dorothy Dix, in a copyrighted article in the secular press, emphatically affirms that if the pathetic loss of girls in American cities is to be stopped, not legislation (though that may help some), but the mothers who rear them, will have to do it. The Nation's biggest problem is that of the home. Yet, strange to say, there are women who seem to think that almost everything else is of more importance than the training of the children whom God has given them.

* * *

What are you doing for the Master? You may be assured that there is a work for you—that you can aid in speeding the coming of his glorious Kingdom. Find out how you can best assist the cause in your community, and set your hand faithfully to the task. Don't be a "slacker." And remember that it is in the deeper spiritual ministries that enlistments are most needed. In nearly every congregation there are dozens who will work in a bazaar or in some other material form of service, to one who will really labor to win souls and lead believers into the richer experiences of grace. The scarcity of toilers of this loftier type is the weakness and reproach of the Church in this day.

* * *

One of the times of greatest danger in life is when one is stung by defeat and disappointemnt. Men will do things then that they would not have thought of doing before they were upset by such an experience. Examples of this are almost constantly before us. Indeed, the disaffection that comes from failure to achieve what is desired is quite equal to politics in making "strange bed-fellows." We ought to pray for the beaten ones in a struggle in which their feelings were strongly enlisted. Master strategist that he is, satan is quick to seize the opportunities that come to him on such occasions—it is his way to tempt people when they are weakest and most susceptible to his malign influence.

A GREAT CHURCH GATHERING.

The Greek Catholic Church of Russia met in an Ecumenical Congress—the first held in two hundred years—in the city of Moscow on August 31, amid imposing ceremonies. The sessions are being held in the Temple of the Savior, which was built to commemorate the war of liberation against Napoleon, and the members of the body number 500. It is stated that the Congress will continue in session for about two months, "completing its labors before the convocation of the Constituent Assembly," to which body the proposals of the Congress for the future inter-relations of Church and State will be submitted for confirmation." It is thought that the Church will remain established and receive monetary support from the State, while becoming entirely autonomous. It is expected that it will maintain its present priority and official position in relation to the family: that its registration of births, marriages, and deaths will be legally valid, that its divorce decrees will hold good, and that it will consecrate marriage in which only one of the contracting parties is orthodox. There is also talk of re-establishing the all-Russia orthodox Patriarchate, which has been in abeyance since the days of Peter the Great. In view of the extraordinary fact that a new Russia seems to be coming into existence, the future work of this great Church will be watched with a keen interest throughout all Christendom. Let us pray that the Master may bless and guide its communicants in their efforts to usher in a better day in this latest-born of earth's republics.

METHODISM'S DOUBLE DEBT TO MARTIN LUTHER.

In common with all the Protestant Churches of the world, Methodism is indebted to Martin Luther for his brave and noble stand against the corruptions of Roman Catholicism and his effective setting forth of the great truths of Scriptural Christianity. But, besides this, Methodism owes him a special debt, in that it was his enlightening message on the printed page that led John Wesley, groping in the dark, into the blessed experience of a conscious salvation. Rev. Lovick Pierce Winter, in his interesting life "of the mighty monk who shook the world," thus describes this then little noticed but epochal event in Church history:

"On the 24th of May, 1738, John Wesley, almost heartbroken because of a sense of sin, went to a Moravian meeting (in London) late at night. In this little gathering some one, whose name is not recorded, read from Luther's preface to the book of Romans. As the reader read Luther's words about the nature of faith, and its necessity as the only condition of salvation, Wesley listened and wondered; and he tells us his experience in these memorable words: 'I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death, and I testified openly to all there what I then first felt in my heart.'

"And so the great reformer led the great revivalist to the understanding of the doctrine of justification by faith, and to an experience he himself had obtained two centuries before. And the two, being dead, yet speak. And thus this doctrine, the despair of the Pharisee, the puzzle of the formalist, and the joy of the children of God, was the key that opened the kingdom to Paul the apostle, Luther the reformer, and Wesley the revivalist."

In such an experience did Methodism begin, and by the unceasing multiplication of it can it alone continue to exist in purity and power. This one simple truth is worth more than all the boasted discoveries of the so-called "new theology."

SHALL OUR BISHOPS BE "DISTRICTED?"

Some among us who are given to desiring to trail after the Northern Methodist Church are advocating staking off our territory into episcopal districts and stationing a Bishop at a certain point in each of them, with the understanding that he is to remain for four consecutive years. After having given this question careful thought, we venture to express the hope that nothing of the kind will be done by our General Conference. We are opposed to such an arrangement for the following reasons, briefly stated:

1. The Church does not dictate to any other class of ministers where they shall reside. A pastor is assigned to a charge, but no order is given him as to where he shall live; nor is any given to a presiding elder when he is appointed to a district. The presumption is that these men may be trusted to take up their residence at the places which they adjudge to be best for them and their work. Why should a Bishop be discriminated against and refused this privilege which is accorded to all others?

2. We do not believe that the proposed arrangement is calculated to yield the best results for the Church. Few men are elected to the episcopacy until they are past fifty years of age; and, being as a rule ministers of more than ordinary ability, they have usually acquired in the States in which they reside an influence and a leadership which, in our opinion, are too valuable to throw away. Think of what a loss it would have been to have taken Bishop Galloway from the State of Mississippi and to have put a man unknown to the people of that commonwealth in his place, to remain for only a short time! Or think what a weakening it would be to Methodism in Georgia and to our great University east of the Mississippi River to transplant Bishop Candler to some other field, where likely he could not accomplish anything like as much, and settle a stranger in Atlanta, with no grip upon the country surrounding it.

3. Such an arrangement as that of the Northern Church is in effect violative of the scheme of an ITINERANT general superintendency, since it at

(Continued on page 5)

DO YOU EVER THINK?

Do you ever think as the hearse drives by,
That it won't be long till you and I
Will both ride out in the big, plumed hack,
And we'll never, never, never ride back?

Do you ever think, as you strive for gold,
That a dead man's hand can't a dollar hold?
We tug and toil, and pinch and save,
And we'll lose it all when we reach the grave.

Do you ever think as you closely clasp
Your bag of gold with a firmer grasp,
If the hungry hearts of the world were fed,
It might bring peace to your dying bed?

—The Chicago Post.

BIBLE GETS COVERED.

A reason for our neglect of the Bible itself is our absorption in the ephemeral literature of the time. We stack our tables with papers and magazines, and litter them with the last novels, which we say we never have time enough to read. And, naturally, the Bible gets covered over with the mass of daily print, and we say still more regretfully that we can not find time to read it. The remedy for this is a simple one. Take time to read the Bible, and let the daily "literature" have the scraps of time. It is the remedy which will be applied whenever we come to a genuine desire to taste the divine Word again.—The Presbyterian.

THE SUNDAY SCHOOL TEACHER'S WORK.

Rev. N. F. Duncan.

The teacher's chief aim and purpose must be to bring every member of his or her class into personal, vital touch with the Lord Jesus Christ, to make clear to each child the way of salvation—so to teach and plead with the children that, at the last, when called to render an account of stewardship, the teacher may not have to bear the responsibility of the loss of any one of the precious souls committed to his or her care in the Sunday school class.....Next to this chief, supreme aim, and in concord with it, let your purpose be to lead the children to a better acquaintance with God's Holy Word. See that they know the way about the Bible. Let them see that you have a deep reverence for it yourself, and that you know its contents. Aim definitely at leading the children to become Bible lovers and Bible students. Be careful to show them that the Bible, in all its parts, points to the Lord Jesus, and how the Blood of the Covenant is the scarlet thread running through the Book of God and uniting it in one great revelation of Divine mercy to sinful man.

LIVING AT OUR BEST.

Rev. F. B. Meyer, D. D.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But, since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station, to use to the uttermost the gifts of your ministry, to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake, to find the one noble trait in people that try to molest you, to put the kindest construction on unkind acts and words, to love with the love of God even the unthankful and evil, to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or, now and again a thirsty sheep, and to do this always; and not for the praise of man, but for the sake of God—this makes a great life.

IS THERE ANY DIFFERENCE.

By E. B. Partin, M. D.

In what respects does the modern saint (or Christian) differ from the saint (or Christian) of the early Christian era? This is not an idle or useless question, I trust, but one of importance and helpful interest. We have an idea advanced by some modern teachers and writers, that there is a difference in the characteristics of the two—the ancient and the modern Christian. Those who hold such views, believe in what they call "progressive Christianity." They hold to that "fad," evolution, borrowed from Darwin and Huxley, who adhered to it concerning the origin of man, and they want to apply the same vagaries to religion. Then they want to place the development of the Christian life along by the side of science and material things.

But is there really any difference in the characteristics of the early and the modern Christian? There is not. The modern, or the Christian of to-day, may know more about science and material things, hut he does not know more about spiritual things. The true Christian of this age, is just like the true Christian of the apostolic age. He has not "progressive" beyond that stage. Ever since the day of Pentecost when the disciples were visited hy and filled with the Holy Spirit in the upper room, where they waited for the promise of the Father, where they were engaged in supplication with one accord and received the enduement of power, the Kingdom of God has been (and will continue to he as long as time shall last) righteousness and peace and joy in the Holy Ghost." Like its everlasting Author, it is the same "yesterday, to-day, and forever." Thanks he unto God that it is this way, and not after the vagaries and theories of men. We do not have to evolute into the Kingdom, nor be educated into it, but hy a simple act of faith, we are, in an instant, in a moment of time, inducted into this blessed Kingdom, which is "righteousness and peace and joy." It has not "progressed" beyond that. And when you see a modern, true disciple of the Lord, you will see one just like the earlier disciples of the Master. He is traveling the same "good old way" in which our fathers and mothers trod. And he is going to get into the Celestial City the same way that they did. The greatest and most effective revivals we have to-day are where the "old-time gospel" is faithfully preached. The greatest preachers of all ages have heen those who have held to the unadulterated gospel, the simple story of the Cross.

"Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life.
Faith of our fathers, holy faith,
We will be true to thee till death."

A HISTORIC MEETING.

Bishop W. A. Candler, Chancellor of Emory University, invited a number of laymen—men who have vision—to meet him in the chapel of the Candler School of Theology building on the 22d of last month. This invitation was responded to by nearly two hundred men who love the Church, and who are interested in the university.

Bishop W. B. Murrah conducted the opening service, and he was very felicitious in selecting the Scripture lesson, and equally so were the prayer, and the hymns which were chosen by Bishop Candler. Bishop Candler stated the object of the meeting, and emphasized the fact that he would not take a collection. A committee of fifteen was appointed by Judge McCullough, of South Carolina, who was elected chairman, to draft a report after a thorough investigation of the plan in all its details. This committee spent about two hours looking over the grounds and buildings in order to get a full view of what has been accomplished in a little more than a year in actual construction. Pending the adoption of the report in the afternoon session, many of these choice laymen spoke out of their hearts (and their hearts throbbed with pride) of what they had felt and seen in the magnificent beginning of what Southern Methodism proposes to do in building a great university.

Hon. Asa Candler, Mayor of Atlanta, and president of the Board of Trustees of the University, delivered an address of welcome to this gathering which was frequently applauded because of his large confidence in the Church's doing what needs to be done at this critical time in our history. He spoke with a large view of what can be accomplished when he said that we would not be satisfied until we have builded a university the equal of Oxford, England. The applause was enthusiastic, and those of us who were there confidently expect this big vision to be realized. God grant that it may be so!

Some of the men there, who have large business connections and who have had wide observation in all parts of the world, pronounced the buildings of Emory University the equal of any in all the world for beauty, adequacy, and stability for generations to come.

Those of us who know Bishop Candler, and who appreciate him as our great leader in this enterprise of tremendous possibilities, were happy to see his face so radiant as he spoke of the result, in one particular, of this gathering, which was the profound conviction that came to him that these brethren are to he depended upon for accomplishing what his heart is so absorbed in as to the expectation of the Educational Commission being able to turn over to the General Conference next May a plant that will represent at least five million dollars. This is an achievement to be desired, and one that we may accomplish if we will.

This was an epoch in the progress of our Church which, I feel, will he talked about by our posterity as one that marked the opening up to the leading men of our Church of the greatest opportunity we have ever had to establish Southern Methodism for far greater usefulness than we had ever dreamed of before.

God grant that every hope inspired in the heart of every man from Bishops throughout, including a number of the Commissioners, may be realized in the near future! To me it was one of the great benedictions to my life, and I shall go out to the people with a fuller message of the facts and possibilities of the institution to which I am glad to give my best and largest strength.

Jackson, Miss. ROBT. SELBY.

UNIFICATION AGAIN.

Rev. S. A. Steel, D. D.

Suppose we get away from the provincial standpoint, and look at the subject from its larger aspect, and in the light that streams upon it from the future. The thing that divided the Methodist Church, North and South, and that will continue to keep us divided in spite of all the Commissioners may do, is not a difference in doctrine, or in polity, or, let us hope, in religious experience. We could agree on all those things. But that which divides us is a fundamental and irreconcilable difference in our policy of dealing with the Negro problem. It is a race problem, and it would be the same thing with us if it were the Chinese or the Malays who were here instead of the Negroes.

This race problem is the greatest problem with which American civilization has to deal. Whoever thinks it has been solved is a profoundly deceived person. The war swept away the institution of slavery, but left the larger question of the Negro's place in America untouched and immensely complicated. We have no precedents to guide us in dealing with this problem. The institution of slavery existed in other countries and was abolished; but the slaves, as a rule, were not people of a different race from those who had been their masters. The fair-complexioned Plato, biggest brained man of his generation, was sold as a slave, and but for the kindness of a friend who bought him and set him free, would have had a ball and chain on his leg delving in the mine in Sicily. Epictetus had nobler blood in his veins than Nero himself, but he was a slave, and was lame for life with a broken leg received from a cruel beating by his master. When slavery was abolished in the Roman Empire there were probably very few Negroes in

Europe. The same blood that flowed in the veins of the Russian Emperors ran redder in the veins of the serfs who were liberated. But our Negroes are a different race from the white man. How are we to deal with them? We are all anxious to settle the question right, for if we know anything about such matters, we know it will never be settled in any other way. It may be temporarily laid to rest; but it will not stay quiet until it is settled in accordance with truth and the purpose and plan of Almighty God, who created both the white man and the Negro, and who is "no respecter of persons."

There are two ways of dealing with this problem; one is the way of the Northern Methodist Church and the other the way of the Southern Methodist Church. The way of the Northern Methodist Church is to abolish all distinction between the races and treat the Negro just as we do the white man; admit him to our homes on social equality; entertain him in the same hotels; let him ride in the same cars and sit on the same seat with the white man; let his children attend the same public school with the white children; have the same churches for both to use together. Of course that means intermarriage of whites and blacks, with all the social consequences of miscegenation. That is what the Northern Methodist Church stands for. It is the plain logic of their contention that there is no difference between the white man and the black man but the accident of color. Some of their Bishops have honestly admitted all of this and held that the true solution of the great Negro problem is the mixing of the races. Mr. Carnegie is not a Methodist, but he stands squarely on the Northern side of this question, and he was reported as saying in a speech at Hampton Institute that the only solution of the race problem was intermarriage of the whites and blacks. That is the Northern ideal which now seeks to root itself in the South under a policy called "the unification of Methodism." Let there be no mistake: this is what it means.

The Southern Methodist Church deals with the Negro problem in another way. It holds that the distinction between these races is a real distinction; that the Negro is entitled equally with the white man to justice and fair dealing in all his relations to society, and to the fullest opportunity to do the best possible for himself, and attain to the highest there is in him. It does not concede that the Northern Methodist, or anybody else, feels a deeper or more kindly interest in the welfare of the Negro than the Southern Methodist. But it holds that it is best for the Negro to give him all his rights as a separate race, and keep both the Negro race and the white race pure. So we have separate churches, separate schools, separate hotels, separate cars, and run the principle of separation through the whole system of our social life.

Of course, the Northern Methodist says this policy is the dictate of the old slave sentiment and the prejudice against the Negro because of his alleged inferiority. I am a pretty fair sample of the Southern man, and I declare that I cannot find a trace of such a feeling toward the Negro in my own heart. The policy of our Church in dealing with the Negro had no such ignoble origin in race prejudice; but in an intelligent and deep knowledge of the results of the intermixture of the black and white races, and a profound desire to maintain racial integrity as the condition of race progress. Over against the superficial sentimentality of Northern Methodists on this subject, we set the stern facts of experience. It is a fact which no one but either a fanatic or an ignoramus will challenge that mixing the blood of the white man with the blood of the black man improves the Negro, but deteriorates the white man. It is a question whether we want America to have a pure white race, or become a race of mulattoes. This is the simple issue. Remove the barriers the South has set up between the two races, adopt the Northern Methodist policy of mixing the races on terms of equality in all the relations of life, and that is what you will have. All the European peoples can blend here in America, and to advantage, without the dangers from inbreeding, because they are from a common Aryan stock. And this white race, from the ancient Greeks to the modern Americans, has been the progressive race of the world. Look at the difference between North America and South America. In some respects the natural resources of South America surpass those of North America; but South America is centuries behind North America in progress. There is one universal blight on that fair continent, the blight of mixed blood. The policy of the Northern Methodist Church with regard to the Negro would reproduce the same result here, and to satisfy a lop-sided idea of the "brotherhood of man" sacrifice the splendid future civilization may expect from the continued progress of the white race in all the arts of life.

I must stop this paper here, but I am coming back to the subject next week; for the proposition to unite the Churches involves tremendous issues. Keep the point I have made here clearly in mind: that the policy of the Methodist Episcopal Church, South, in dealing with the Negro as a separate race is best for the future civilization of this continent, and of the whole world.

MISS HELEN LEE RICHARDSON.

(Reprinted from the August number of the China Christian Advocate.)

Miss Helen Lee Richardson, the greatly esteemed principal of the McTyeire Girls' School, Shanghai, was called to higher service on the evening of Thursday, July 19. To most of her friends the news of her death came as a great shock, for few had heard of her illness. On Monday morning she appeared to be in the best of health, and in the family circle of prayer she said she knew not why, but felt constrained to ask for the singing of the hymn, "He giveth his beloved sleep." Before night she was stricken down. At her funeral service Saturday afternoon Miss Olive Lipscomb sang with impressive beauty the hymn Miss Richardson had selected, the words of which were so significant and true.

Miss Richardson was fifty-three years old, a native of Louisiana, and had been for twenty-seven years a member of the China Mission of the Methodist Episcopal Church, South. Most of that time she had been principal of the McTyeire School which was founded by Miss Haygood. During these years she had touched the lives of many and made an impress on the characters of a generation of Chinese schoolgirls, the blessed influence of which will be felt through other generations.

The funeral services which were held in Moore Memorial Church were conducted by the Rev. W. B. Nance of Soochow University and Pastor Lee Dzongdoen. The services were most beautiful and impressive and the large number of mourning friends, Chinese and foreign, who gathered with the members of the McTyeire School was an eloquent testimony to the esteem in which Miss Richardson was held by those who knew her best. The final services were held in Bubbling Well Cemetery.

The following tribute to the life and work of Miss Richardson is from the pen of one of her associates:

"Thus has passed to higher duties one of the noblest heroines of the mission field: a great-hearted, magnanimous woman, dominated by the divine spirit of self-sacrifice.

"Miss Richardson was born during the close of the Civil War in America. Her heritage from that conflict seems to have been an iron endurance and the capacity for self-sacrifice. One sees this manifested in the heroism of her youth, lived during the reconstruction period of the South in which her father's great fortune suffered the common lot of the Southern planters.

"Having a hunger for knowledge that amounted to a passion, she nevertheless commenced life as a teacher at the age of fifteen, that her younger sisters might obtain the education she coveted in vain.

"Miss Richardson arrived in China in 1890 and has been at McTyeire School helping Miss Haygood lay the foundations, being herself a master-builder. The school stands to-day with its high ideals and relentless standard, the projection of the personalities of these two women. One reason for its success was Miss Richardson's administrative ability; and no detail was ever too small to receive her closest attention. Again, she was remarkable as a financier. It is safe to say that no school in China has been managed with wiser economy.

"The keynote of her whole character was self-sacrifice. She offered herself to God in service for humanity and to-day the memory of her stands before the awakening young womanhood of China as 'The Lady with the Lamp,' making bright the path of service, a type of heroic womanhood."

THE GREAT OPPORTUNITY.

The war of the past three years has stirred, as never before, the evil passions of men. It has bred prejudices and kindled animosities that only a new preaching of the Golden Rule and a new emphasis upon kindness, brotherliness, and humanity can allay. Never was the need of humane education so great. The man who would put a million dollars into the training of the youth of this land in the fundamental principles of justice and kindness to every living creature would deserve a place in the Hall of Fame. To give this humane education to a child should be universally deemed as vital as to teach him to read.

With the ending of this war the United States will doubtless be in a better condition than any other nation to respond to the needs of a suffering world. Our institutions and the causes of our successes will be more widely studied than ever. Humane education in every school would be one of the noblest object lessons to which the attention of visitors from other lands could be called.

Who will give the million dollars? With it we would agree to reach every public school of the land. Humane education means the doom of war. —Our Dumb Animals.

THE SOUTHERN YELL IN FRANCE.

Rev. J. L. Greenway.

"I want to hear the Southern yell in France."
—General Leonard Wood.

They are coming, they are coming from the Southland by the sea;
Worthy sons of noble fathers, men who followed General Lee;
And upon the soil of Europe, 'mid the crash of shot and shell,
They will give the honored slogan, called by men, "the Southern Yell."

Loyal sons have not forgotten why their fathers wore the gray,
And upon the fields of battle bravely fought to win the day;
Faster beats the pulse of Dixie, and their hearts with pride do swell,
When they hear the war-time slogan of their father's Southern yell.

Gone the cause for which they battled; gone the malice and the hate;
Loyal sons of this Republic, for her good their lives they stake;
They have rallied to the banner with a love no tongue can tell,
And the Stars and Stripes are honored with the famous Southern yell.

They will bear the flag of freedom to the sunny plains of France,
And upon the deep, blue ocean with the brave will take their chance;
In the trying hour of danger when the tides of battle swell,
They will cheer each other onward with the old-time Southern yell.

So in the world's great struggle for the freedom of the race,
The loyal sons of Dixie are sure to find their place;
And when the notes of triumph upon the breezes swell,
They'll give the old-time slogan—the famous Southern yell.

Lucedale, Miss.

"No heart is pure that is not passionate; no virtue is safe that is not enthusiastic."

Church News

Bishop W. A. Candler recently assisted in a revival meeting at Talbotton, Ga.

Dr. W. F. McMurry, our efficient Church Extension Secretary, has lately dedicated several churches in Missouri.

Mr. Thomas B. King, a well known layman of Memphis, Tenn., has been elected Field Agent for the Methodist Hospital of that city. So says the Nashville Christian Advocate.

The Baltimore Methodist quotes Dr. H. M. DuBose as saying: "Evolution is true, but Darwinism is a lapsed philosophy." The proof of evolution has not yet come under our eye.

Pope Benedict's peace message does not seem likely to produce any immediate effect toward stopping the war, but it is bringing him some attention from the heads of governments, and possibly some additional prestige.

Dr. Elmer T. Clark, pastor of Shaw Avenue Church of St. Louis, Mo., is at home again, after spending some weeks in Europe. The St. Louis Christian Advocate says that the British authorities deprived Dr. Clark of his "Diary" before permitting him to embark for the United States.

Bishop J. H. McCoy held the recent session of the Illinois Conference for Bishop Waterhouse. It convened in the town of Odin, where our Church is said to have about 200 members—more than the Methodist Episcopal Church has there. Bishop Waterhouse's many friends will regret to know he is still not strong physically.

Writing from memory last week, we erroneously stated that Dr. W. E. Boggs, formerly a member of the Louisiana Conference, had died in Texas. It was in Fayetteville, Arkansas, that he passed away on August 24, following a stroke of paralysis received while conducting a union Church service on the preceding Sunday evening.

In an editorial discussing unification, the St. Louis Christian Advocate, which has long been a supporter of it, among other things, says: "We do not believe, or scarcely even hope, that the breach will be healed and the line of separation removed from our divided Israel at this time, or in the near future, but we do rejoice and believe that a more fraternal and considerate spirit is being developed and manifested. * * * And this may be more important than the other."

The Wesleyan Christian Advocate of last week reproduced Judge H. H. White's able article, in which he discussed the propaganda of the so-called Nashville Laymen's Committee. Judge White's utterance has attracted wide attention throughout the Church and has been generally commended. The following papers have spoken out against this movement: The Texas, Wesleyan, Southern, Alabama, Raleigh, and Florida Christian Advocates and the Arkansas Methodist. The Midland Methodist also strongly dissented from the proposal to have laymen in the cabinet. Nearly everywhere this junta is being severely condemned. Though the movement has been on since the first of last March and an effort has been made to use the Laymen's Missionary organization in its interest, only about 200 names have been secured up to this writing. Two hundred signers, out of more than 2,000,000 members, after six months' correspondence throughout the Church, is, we think, a very poor showing.

SEGREGATION OF NEGRO TROOPS OPPOSED.

The following press dispatch is from The New Orleans Item of last Saturday:

"Washington, Sept. 1.—A protest against the segregation or distinctly different treatment of negro troops in training camps was made to President Wilson and Secretary Baker yesterday by a committee of negro and white educators. After the conference at the War Department, it was said that Secretary Baker would shortly make an announcement concerning the treatment of negro soldiers. The negro leaders promised to cooperate in eliminating, as far as possible, danger of race riots near negro concentration camps. They made no definite objection to the movement of negro troops to Northern States, where this danger probably would be lessened, other than to object generally to different training or treatment of the negroes. The committee included Bishop W. P. Thirkield, of New Orleans."

SOUND REASONING.

Dr. Bradfield, of the Texas Christian Advocate, anent a matter somewhat widely discussed in our Church—this, however, is no new thing in American Methodism—says: "Of the limitation of the authority of the Bishops in making appointments, we unhesitatingly say that such a change would destroy our Episcopacy." Dr. Bradfield is correct in that statement, and to reinforce his position he quotes the following from Bishop McKendree—a man who in his day and since with many very intelligent Methodists—understood our form of government. Bishop McKendree said:

Take this prerogative from the Superintendents and there will remain with them no power by which they can oversee the work, or officially manage the administration; and therefore the (General) Conference must in justice release them from their responsibilities as Bishops. * * * But such a change in the government would deprive the General Conference of an important, perhaps an essential, part of their authority, and put it out of their power to enforce and carry our system of rules into effect. This will appear from the peculiar relation between the Bishop and (General) Conference, or the connection between making our rules and enforcing them. The Superintendents are chosen by the General Conference, are the respositories of excutive power, and are held responsible as overseers of the whole Church. By calling upon them, the administration, in every part of the work, may be brought under the inspection and control of the General Conference. But if the power of superintending the work were taken from the Bishops, they must be released from the responsibility; and if they should be released, there would be no person or persons accountable to the General Conference for the administration; and consquently, the connection between making rules and enforcing them would be dissolved. The legislative body would then have no control over the executive, no power to enforce their rules or laws. The several Annual Conferences are under the control of general rules, enforced by responsible Superintendents; so that, if a preacher should depart from the Discipline or doctrine of the Church, it is the Bishop's duty to correct, remove from office, or bring him to trial, according to the Discipline. Should an Annual Conference dissent from the doctrine or Discipline of the Church, the Bishop should enter his protest and bring the case before the ensuing General Conference. Should the Superintendent join with a Conference in such a departure, the next General Conference will call him to an account for it; and by this medium the General Conference takes cognizance of the facts of Annual Conferences; so that while the Superintendents serve as a center of union and harmony among the Annual Conferences, they (i. e., the Annual Conferences) become responsible to, and are brought under the inspection and control of the General Conference. ("Life and Times of William McKendree," pp. 356, 357.)—Wesleyan Christian Advocate.

FOLLY OF THE FADS.

Among the fads which promise little is the fad in the teaching profession for radical and striking changes. At the National Teachers' Council, in Chicago, one of the high school professors is reported to have said that the time spent by American youth in the study of grammar is wasted. He said: "A man may be able to parse to the queen's taste, but that won't help him to speak English correctely." There is enough of truth in this to give it a flavor. Parsing will not insure good English, but it will make one intelligent as to what constitutes good English. Here, as elsewhere, the science calls for the art, and the theory for the practice. Both are necessary. To omit either is to weaken the result. The value of parsing is not simply the effect upon correctness of speech; there is a mental discipline, in nimbleness with details, which is of first value all through life. Those who have children to educate have suffered much by worthless innovations and experiments, and when they hear of such statements as this from those who have influence in school work, it causes anxiety and unrest. There is a proper place for all solid improvement. But the human soul is too important to be made the object of experimentation.—The Presbyterian.

EDITORIAL JOTTINGS.

A substance that cannot be chemically dissolved is "insoluble;" a problem that baffles the intelligence is "insolvable." This is a distinction worth noting if a person cares to express himself with precision.

* * *

How is this for a figure describing a minister's preaching: "His living word soared with an eagle's flight; he basked in the sun, carried his young ones on his wings, and seized the prey for his Master." This was written concerning the saintly Fletcher, the great vicar of Madeley.

* * *

Dr. John A. Kern, of Raudolph-Macon College, has given to the public four excellent books: "The Ministry to the Congregation," "The Idea of the Church," "Christianity as Organized," and "Vision and Power." It is doubtful whether any Southern Methodist has produced four volumes of more merit than these.

* * *

There was a time when Church loyalty was considered a virtue. Our benighted fathers even put it in the Discipline that it was the duty of members "to keep our rules, and not mend them;" and they wrote in the order for the reception of new communicants a provision requiring a promise to "support the institutions" of the Church. Let us not be too hard upon the fathers for holding such notions as these. They lived before the day of "world relations" had come and men had begun "to think in terms of continents and planets."

* * *

It is quite the fashion nowadays to decry John Fletcher's famous argument to prove human depravity, entitled "An Appeal to Matter of Fact and Common Sense;" but it is rather noticeable that none have set out his points in order and undertaken directly and fully to refute them. There are some things that it is the part of discretion not to come squarely up against, and this well known discussion seems by general consent to have been placed in that category. The trouble with most modern theories of depravity is that they are wholly inadequate to account for the widespread prevalence of evil.

* * *

When a thing comes to pass, men not infrequently imagine that they effected it, when in reality the influence of what they did amounted to little or nothing. Judge Wiley P. Harris, the noted Mississippi lawyer, is said to have illustrated this point by telling of a woodpecker that struck a tree with his bill just as the wind blew it down. The rap of the bird, he said, of course had nothing to do with the falling of the tree, but that one could never convince the woodpecker that he did not send it crashing to the ground. We have a number of times recalled this illustration when listening to some brother not noted for modesty recount his achievments.

* * *

The talk in some little coteries to the effect that our Bishops are cold and heartless despots going about over the Church unfeelingly afflicting the preachers in their appointments is balderdash. A Bishop can only give the ministers belonging to a Conference such charges as it has in it. And the fact of the case is, 90 per cent or more of the appointments are made by the presiding elders, with the Bishop being only indirectly involved. It would be well for the brethren to remember this when an effort is made to capitalize their disappointments and to stir up a feeling of prejudice against our Chief Pastors. It has been our observation that most of the preachers would prefer to have the Bishop to take a large hand in making the appointments, for the reason that he is usually an outsider and is more apt to have a judicial and impartial mind in weighing matters. There is a feeling in some Conferences that there is need for more, rather than less, episcopal authority.

THE HOUSTON RIOT.

A few days ago a hundred men or more of the regular army, of a regiment stationed at Houston, Texas, "shot up" the town, killing fifteen persons and wounding many more. Two of their own number were killed, making seventeen deaths. They were Negro soldiers. The riot began from some alleged grievance against the city police. The attempt of their officers to control them was futile. This is the second time within a few years that such an occurrence has taken place in Texas. It shows, among other things, that it is a criminal mistake to quarter colored troops in Southern towns, and that when the matter of discipline and self-control is considered, it is very problematical whether there should be colored contingents at all in the army to which the country looks for protection. All who had any part in this case should be dealt with with special rigor, not only because they committed murder and mutined against their own officers, but because they violated a most sacred trust.—Presbyterian Journal (New Orleans).

SHALL OUR BISHOPS BE "DISTRICTED?"

(Continued from page 1)

one stroke stations a Bishop and fixes the principal part of his work for four consecutive years. To be sure, a Bishop may be sent elsewhere to hold Annual Conferences, and another Bishop may come into his area and hold Conferences in it; but under the rule the visiting Bishop has control only for a few weeks preceding and following the time of the Conference session, after which it goes back under the jurisdiction of the resident Bishop. So about five-sixths of his work is determined by his one quadrennial assignment to a district, and is unchangeable. **The spirit of our itinerancy is, and has always been, that every man, from the Senior Bishop to the worker in the humbiest mission, should receive his appointment to service in any field ANNUALLY.** Thus it will be seen that this Northern scheme strikes a blow at a vital principle of our itinerant system, and might mark the beinning of its destruction. The itinerancy, in its true sense, is already largely gone in the Northern Methodist Church.

3. From our observation of it, we do not believe that the plan of the Methodist Episcopal Church is more effective than ours. if a Bishop is assigned to a far-away field, and his sympathies and interests are somewhere else, he is not apt to remain in it any more than a vigorous and conscientious Bishop would be in his field in our Church. We write this, having been where we could note what takes place under the workings of the plan of the Northern Church. There are also these two important considerations that should not be lost sight of: 1. When a Bishop goes out of his own area to hold Conferences, with only a very brief jurisdiction over them, he does not have sufficient time to familiarize himself with the work to be abie to administer wisely, nor does his leadership have in it the elements of strength that it would if it were known that his supervision would continue for a year, and possibly for a longer time. 2. If a Bishop is a misfit in his district, his jurisdiction must necessarily continue five-sixths of the time for four years. Would it be wise to fasten upon our Church such an inflexible regulation as this? We hardly think so.

4. It is our conviction that we may trust our Bishops to scatter themselves about over the Connection so as to take pretty good care of the interests of the Church. Note, for instance, their places of residence at present: Bishop Hendrix is in Missouri; Bishop Morrison, in Florida; Bishop Candler, in Georgia; Bishop Hoss, in Oklahoma; Bishop Atkins, in Southwestern North Carolina; Bishop Denny, in Virginia; Bishop Kilgo, in West Central North Carolina; Bishop Murrah, in Tennessee; Bishop Lambuth, in California; Bishop Waterhouse, in the Holston Conference (he was in the Far West until the failure of his health); Bishop McCoy, in Alabama; and Bishop Key and Bishop Mouzon, in Texas. This is not by any means a bad showing. True, there are some States without Bishops now, as for instance, Louisiana, Mississippi, and Kentucky; but these had Bishops in the past when some of the States that now have them did not; so, on the whole, the thing evens up pretty well. If a continuity of episcopal service is thought to be needed in any particular field by our College of Bishops, it can be provided for under our system without adopting this quasi-dioccsan plan of the Northern Methodists.

It might be a good thing for some of the brethren who are so much given to depreciating pretty nearly every feature of our system of Church government, and glorifying the governments of other denominations, to meditate for a time upon the fact, that when the last Ecumenical Methodist Conference, embracing all branches of Methodism throughout the world, met in Toronto in October, 1911—only six years ago—**it was discovered that the Methodist Episcopal Church, South, had by far led the entire procession in the percentage of its growth since the last assembling of such a gathering.** This certainly did not look as if our polity and methods of operation were inferior to those of others. Dr. W. L. Watkinson, the eloquent British Wesleyan minister, in one of his sermons, tells of a cow standing knee-deep in clover and looking over the fence, fancying that it would be vastly better to be out on the bare commons. May God help Southern Methodists in this time of confusion and all kinds of foolish clamorings to have sense enough to know when they are well off!

While we should be ready to consider suggestions rightly made from any quarter, we confess that we are becoming a little weary of the constant croakings of some of our insistent brethren who have tarried a little while at schools in the North, or participated in a few interdenominational junketings across the Ohio, and who have come back dissatisfied with substantially everything in the South, and with a desire to Northernize it in a promiscuous and wholesale fashion. And we sometimes wonder why they do not betake themselves permanently to the section that seems so perfectly to suit their tastes and ideals. We feel sure that Southern Methodism could spare a few such without being plunged into a state of bankruptcy.

The preachment that the Southern Churches are now antiquated in their methods of Christian activity and are lagging in religious progress has, as we have intimated, little to sustain it. Touching upon Church conditions in the two sections a short time since, Billy Sunday, the world's greatest evangelist, made the following striking utterance: "Sixty-eight per cent of the men of the South are in the Church. Why? You may not like it, hut the truest, the purest, the finest men and women in America are south of the Mason and Dixon line. That's the reason it took thirty millions to lick six millions. There are more pure-blooded Americans south of the Mason and Dixon line than anywhere else in this country. That's why so many of them are Christians. I say that, even if my old daddy was one of the boys in blue and fought against them. They were hard to lick because they were real Americans. South of the Mason and Dixon line they have got the North licked to a frazzle in religion and morals."

SOME TEACHER-TRAINING STATISTICS.

From the annual report of Rev. John W. Shackford, Superintendent of the Department of Teacher-Training of our Church, made to the General Sunday School Board at its meeting at Lake Junaluska last month, I glean the following statistics relative to the work in the seven Conferences composing the Gulf Division (the report covering the period from July 1, 1916, to June 30, 1917):

Number of classes and students enrolled:

Conferences—	Classes.	Students
Alabama	38	506
North Alabama	68	1047
Mississippi	32	351
North Mississippi	28	236
Louisiana	20	267
Little Rock	31	276
North Arkansas	9	91
Totals	226	2774
Percentage of whole Church	35 2-3	35
In whole Church, units	634	7978

Examinations have been given as follows on papers covering units 1 to 5 of the Standard Course:

Conference—	No.1.	No.2.	No.3.	No.4.	No.5
Alabama	47	57	39	20	24
North Alabama	29	10	18	10	10
Mississippi	78	35	47	36	33
North Mississippi	31	24	24	9	10
Louisiana	25	9	9	..	..
Little Rock	50	28	19	3	3
North Arkansas	..	..	..	..	..
Totals	260	163	156	78	80
Percentage of whole	27	25	32	55	42
In whole Church, units	962	654	488	141	191

Examinations have been given as shown below on papers from colleges in the Gulf Division, the total number of units being given for each college instead of number of individual students and the units for each, which would take up more space than the items would warrant:

	Units
Woman's College of Alabama, Montgomery, Ala.	179
Henderson-Brown College, Arkadelphia, Ark.	27
Whitworth College, Brookhaven, Miss.	6
Meridian College, Meridian, Miss.	139
Pt. Gibson Female College, Pt. Gibson, Miss.	6
Ensley Bible School, Ensley, Ala.	5
Total	362

Percentage of whole Church, 65 per cent.
In whole Church, 589 units.

Diplomas have been granted to students in the Gulf Division, by Conferences, as follows:

	Courses. Old First.	Old Adv.	New Standard.
Alabama	6	1	20
North Alabama	1	..	9
Mississippi	..	..	3
North Mississippi		1	8
Louisiana	11	..	.
Little Rock	..	..	3
North Arkansas	1	3	..
Totals	19	8	43
Percentage of Church	21	14	44¾
In whole Church, units	91	57	97

Considering the fact that it is only one and two-thirds years since the new Standard Training Course was introduced into our Church this is a splendid showing, and augurs well for the future of the Church.

A. L. DIETRICH.

ATTETNION!

To the Pastors of the Mississippi Conference.

It is the earnest desire of your Conference Sunday School Board and myself that just as far as possible you all attend the District Sunday school institute for your district. On the second afternoon it is planned to have a pastors' conference, at which a representative of your Conference Board and I shall have some things to talk over with you.

A. L. DIETRICH.

Meridian, Miss.

NOTICE.

To Sunday School Superintendents and Pastors of the Louisiana Conference.

If you have not already ordered your programs for Rally Day, you may combine the Rally Day service with the "Go to Sunday School Sunday" on November 4, which is the day fixed by the International Sunday School Association of the United States for gathering the people of America into their Sunday schools in a rally. **Programs will go out from the Conference Field Secretary's office to all Southern Methodist pastors for this day, and** will be free. You will not even have to write for them. We will send you one program for each five you have in your schools, as there are a number of children who are too young to read. Look for further announcements, plan to have the biggest day of the year for your Sunday schools **on November 4, the Nation-wide "Go to Sunday School Sunday."** Write Rev. Clyde V. Breithaupt, Alexandria, La., for any information you may desire concerning this day.

C. V. BREITHAUPT.
Louisiana Conference Sunday School Sec'y.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Great Battle

NOTES.

It is reported that intoxicating liquors were responsible, in part, at least, for the rioting of the Negro soldiers at Houston, Texas. There are very few evil occurrences in which John Barleycorn does not get mixed up.

Keep in mind the Eighteenth National Convention of the Anti-Saloon League, which will convene in Washington, D. C., on December 4 and close on December 6. It promises to be the greatest gathering of the kind ever held in the United States. Make your plans to go, if you can.

What are you doing to help the prohibition movement in Louisiana? Do you ask what you can do? You can procure some good literature and distribute it; you can agitate the question and organize the forces in your community. Write Rev. A. W. Turner, Shreveport, La., and invite him to visit your town, assuring him that you will take care of his expenses. This is a time when every friend of the cause needs to be up and doing.

The Yearbook of the Anti-Saloon League is now out. It is said to be the most complete and up-to-date survey of facts pertaining to the prohibition movement ever published. It contains maps showing the progress of the cause and a vast amount of other helpful matter. Every pastor ought to have a copy of this volume, that he may be ready for the great battle for National constitutional prohibition that is ahead. The price is: paper-bound, 50 cents; cloth-bound, 75 cents. Order of New York State Prohibition Headquarters, 156 Fifth Avenue, New York City.

We take the following from The Times-Picayune: "That Superintendent Mooney (the Crescent City's new police head official) desires to have a police department composed of men not too fond of intoxicating liquors was demonstrated when he issued an order (a few days ago) that policemen, on or off duty, in uniform or plain clothes, must not enter saloons unless their business calls for it. 'I want no boozers in the department,' said Mr. Mooney, 'for a man who drinks cannot properly attend to his duties.'" Good for Mr. Mooney! It will mean much for law and order in New Orleans if he can enforce this regulation.

THERE ARE OTHER KINDS.

Commenting upon the action of the United States Senate in voting to submit the national constitutional Prohibition amendment, Mr. Barnes' Albany Journal, still intent on "preserving" the Constitution, says:

"There is much loose thinking about the constitution nowadays."

There is considerable "tight" thinking about it, too.—American Issue.

DRYS WON IN KENTUCKY.

The submission of a dry constitutional amendment to the voters of Kentucky was abundantly assured by the outcome of the primaries held on August 4. Much more than the necessary three-fifths majority of the Legislature favorable to that action was assured on both the Democrat and Republican tickets. These men are pledged to submit a bone-dry amendment without compensation or other obnoxious features. The Legislature meets in January and an election pursuant to its action will be held in November, 1918.

LIQUOR MAKING TO MEET ITS DOOM ON SEPTEMBER 8 AT 11 P. M.

Washington, August 16.—The food administration to-day ordered that the distillation of all liquors cease at 11 o'clock on the night of September 8. This action was taken in pursuance of the Prohibition section of the food control bill, which provides that, after 30 days following the approval of the law, no foods, fruits, food materials or feeds shall be used in the production of distilled spirits for beverage purposes.

The 30-day period named will expire at midnight September 9. As this date falls on Sunday, and as the internal revenue law prevents the operation of distilleries after 11 o'clock at night on Saturday until the following Monday at 1 a. m., it was ruled by the food administration that the provisions will become effective at 11 p. m., Saturday, September 8.—New York Tribune, August 17, 1917.

WILL CUT STRENGTH OF BEER.

Reduction Expected to Save 35,000,000 Bushels of Grain.

Washington, Aug. 17.—Reduction to 2 per cent of the alcoholic content of beer is expected to be Herbert Hoover's next grain conservation step.

Following his order to stop distillation of spirits after 11 p. m. September 8, Mr. Hoover is said to have decided beer strength must be reduced from its present 3½ to 4 per cent alcohol to save 35,000,000 bushels of grain.

Such action would not mean a revenue loss to the government, but should it be found necessary to reduce the alcoholic content further a loss of $170,000,000 would result. England has been forced to reduce beer strength.

Though the 2 per cent alcohol maximum will not remove the new $3 a barrel beer tax it will remove exhilaratory features. The treasury taxes as alcoholic beverages all drinks that contain more than one-half of one per cent of alcohol . Mr. Hoover's action, however, will place the country on a so-called "near beer" basis.—New York Evening Sun, August 17, 1917.

"DEMOCRATIZING THE CHURCH," "CANDIDACIES," "PLATFORMS," ETC.

There is much thoughtless talking upon the part of a certain class of men concerning what is called the "democratizing of the Church."

The men who are most fond of such talking, we have observed, belong to a certain class of preachers, although they assume to speak for the laymen and attempt to array bitter opposition to the Episcopacy upon the part of laymen.

Do these misguided brethren really wish the Church to be "democratized?" We doubt it.

The General Conference is composed of an equal number of clerical and lay members. But in our Church there are less than 8,500 traveling preachers, while there are over 2,100,000 lay members. Thus eight thousand preachers have in the General Conference as much voting power as two million laymen. Is that democracy?

Do the brethren who wish to get elected to the General Conference so badly that they denounce our Episcopacy as an "autocracy" in order to conciliate the favor of some of the voters, really wish the clerical representation in the General Conference reduced to a democratic basis, so that 8,000 preachers shall no longer have a voting power equal to that of two million lay members? We doubt it.

And why should they denounce our Episcopacy as an "autocracy," when they surely know the bishops are responsible to the General Conference? An autocrat is responsible to nobody, but are our bishops irresponsible lords over the Church?

The clerical delegates to the General Conference, with their disproportionate power to the power of the lay delegates, come much nearer being an irresponsible and autocratic power, when they vote, than our bishops ever do, or ever can do.

A bishop can not vote in the General Conference, nor can he so much as address the body without its consent. But to whom is a delegate responsible for the way he votes?

We deplore this covert attack upon our Episcopacy under the cry of "democratizing" the Church. We especially deplore the attempts to array the laymen against our bishops, and we predict the unworthy effort will fail. Most of our laymen—an overwhelming majority—are far too wise and too religious to be led astray by such specious appeals to prejudice.

The form of our Church government is not "medieval." It was framed by Mr. Wesley in 1784, and has been amended in some features by every General Conference that has met during the existence of American Methodism. It is well adapted to achieve the success of the Church, as is proved by the unparalleled growth of our Church.

And let us emphasize the fact that Episcopal Methodism is the form of Methodism which has accomplished most in the world. O'Kelly and his followers attacked Asbury as an autocrat in his day. They denounced him as "Pope Franky," and demanded then, as some are doing now, "the democratization of Methodism." But what has been the meagre results achieved by the Methodist bodies which have adopted the principles of O'Kelly as compared with the Episcopal Methodisms which have followed the principles of Wesley and Asbury?

Now some are suggesting that the "democratization of Methodism" be made an issue in the election of delegates to the next General Conference by having candidates committed to a platform of that kind.

We hope that no methods of "candidating" and "platforms" will be introduced into our Annual Conferences. Such methods are out of place in the Church, and, heretofore, they have been held as discreditable.

But if we must have men of revolutionary ideas seeking votes by "platforms," etc., let us have no "still hunts" for votes. Let men with radical ends to serve say so openly.

We apprehend radicals will not abound in the next General Conference—the most important since 1844. Certainly they will not, if the brethren know when they vote that revolutionary schemes are proposed by the men who seek election to the General Conference in order to cast our polity to the winds.—Wesleyan Christian Advocate.

A WORD FROM BROTHER BROWN.

Dear Brother Meek: After a month's confinement in the Infirmary at Winona, Miss., following a serious operation, I came home last Saturday afternoon. The doctor says it will be at least six weeks yet before I can resume my work. Will the many friends who wrote me while I was in the Infirmary accept my hearty thanks for their kind letters of sympathy? I am not strong enough to write each one of them. S. A. BROWN.

Kosciusko, Miss., August 30, 1917.

YOUNG PREACHER WANTED.

There is an opening in the Hattiesburg District and a fine opportunity for a sprightly young preacher who wants to go to an Agricutural High School, and at the same time have an opportunity to preach. There will be free board and lodging and free tuition. The salary will be meager for the present, but the charge will pay more next year, it is thought. If any one is interested, write to the undersigned at Hattiesburg, Miss. The session of the school opens soon.

W. B. JONES, Presiding Elder.

ONE REASON WHY.

Dora M. Hepner.

God knew the sort of tenderness
Our wayward hearts required;
God knew the sort of kindly love
Our lonely souls desired;
God knew the need of friendships strong,
The need above all others;
God knew our need of "tuckings in"—
That's why he made our mothers.

—The Mother's Magazine.

CENTENARY COLLEGE

SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees; also High School preparation for College entrance. Military instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health conditions unsurpassed. Christian influences.

R. H. WYNN, President **BOX 6**

The Home Circle

THE IDEAL MAN.

Rev. W. S. Harrison.

When we the royal purpose rightly scan,
In trend of things in this domain of earth,
As nature climbs the rungs from cell to man,
The truth unfolds at each successive birth,
That men are flow'ring sheen in Heaven's plan—
The richest fruit of earth is perfect man.

'Tis clear to all who have the eyes to see
That Jesus set for man this type of life;
And while the will is left forever free,
Each man his own true freedom gains in strife,
Till human choice is one with Heaven's drill,
And all life's pleasures blend in Heaven's will.

To reach this type of life the very best,
Is task that God has set for human skill;
Each man must plant the truth within his breast;
Train body, disposition, soul, and will;
Restrain the native selfishness of heart,
That each may love his kind and do his part.

Let each on self enforce the holy law,
Instill ennobling principles of right,
And build the life without a rotten flaw,
With honor, truth, and love, in Heaven's sight;
A life correct and true, without a stain,
An honest, open life of noblest strain.

The man complete, forseen by Nature's eye,
Has form that progress clearly proves to be the best;
A mind enthroned to compass earth and sky;
A soul that glows like light on highest crest
Of life, inspired by Heaven's bounding grace,
And shows the gleams of God in human face.

Plead not the lack of strength to reach this type;
In God we live, and ere our thoughts are born,
He knows the sense, and stands with mercy ripe
To blend with every good desire, a horn
Of strength to give us all the needed aid;
He strengthens every wish for virtue made.

Starkville, Miss.

MOLLY AND THE BOB WHITES.

"Do little birds do just as their fathers and mothers do?" questioned Molly, as she leaned close to Aunt Elinor, and looked across the field to where "Bob White" and his family had established a summer home.

"Not always," replied Aunt Elinor, slipping her arm about the little girl. "Sometimes they learn by their own experience to have more confidence in men and women and children than their parents had."

"What is confidence" questioned Molly, who always wanted to know the meaning of things.

"Well, it's just the feeling you have when you lean up against me," explained Aunt Elinor, with a little laugh. "You are sure I won't hurt you, and you feel safe as though you were protected."

"Oh, yes," responded Molly. "And do some birds feel that way when they are near people?"

Aunt Elinor nodded. "In countries where children are taught to be gentle and friendly with birds they become very tame."

"Would those little Bob Whites ever have confidence in me?" asked Molly.

"Yes, indeed," said Aunt Elinor. And that very day Molly went across the field to where Mrs. Bob White was perched on the low fence, talking to her little family.

Molly did not go very near. She sat down on a big stone, where she could see them plainly; but Mrs. Bob White fluttered off the fence and joined her family, and they all scuttled away in the tall grass. Molly sat very quietly, and scattered the little bag of wheat she had brought all about the rock. After a while, as the birds did not come back, she went home.

The next day she started down to the field again, for Aunt Elinor had told her that she must be very patient with all small wild creatures, and that it would take many visits before the quails would know that she was a friend. As she came near the rock where she had sat the day before, there was a flutter of wings, and Mother Quail flew off to her perch on the fence, and Molly heard a low, plaintive "Quoi-i-hee!" from the little birds; but they did not follow their mother very far. Molly sat down in the grass, and saw the little birds pick up the sweet grains of wheat; and Mother Quail, after a few scolding notes, came back to her family. But she hopped about nervously or made little upward flights.

Molly was sure that the birds were beginning to know her. This time she left some pieces of cake near the rock; and every day for two weeks she came faithfully to visit the Bob Whites. By this time they began to look for her, and these wildest of wild birds had learned what their parents had not known—confidence in human beings. Aunt Elinor would sit on the porch and watch Molly go across the field, and see the little Bob Whites come almost within reach of her little niece's hand. Sometimes they would even follow Molly a little way toward the house in the most loving and fearless manner, although their doubtful mother called warningly after her family, as though she had not conquered all her fears, or as though she would teach them not to be too ready to trust.

"They have learned something their mother doesn't know, haven't they, Aunt Elinor?" Molly declared, happily, as she looked back toward the birds, and remembered what Aunt Elinor had told her of the meaning of the word "confidence."—Southern Churchman.

WHAT THE CHILDREN LEARNED.

"I don't want to wear my rubbers!" Ethel grumbled.

"Why-ee!" said grandpa. "The duck puts its little red rubbers on when it walks in the soft, cold mud."

"I don't want to practice my music!" complained May.

"Why-ee!" said grandpa. "The locust has worked hard at the scales ever since it was old enough to know how. Now it can sing from low z to high z and back again without an uneven note."

"I don't want to stop to wash my hands," said Ned.

"Why-ee," said grandpa. "The ant stops and cleans up whenever it gets soiled. Its feet are covered with hairs that make a good brush, and it lets not a bit of dust stay on its body."

"I don't want to help in the garden!" and Ray pouted.

"Why-ee!" said grandpa. "The worm helps Tom every day, for as it crawls along, it turns the bit of dirt over and over with the queer little hooks on its body, and that keeps the ground nice and soft."

"I don't want to fill the wood-box full of wood," declared Ted.

"Why-ee!" said grandpa. "The bumblebee goes steadily from one blossom to another, and never stops until its honey bags are quite full of honey."

"I don't want to take this note to the village," said Jack.

"Why-ee!" said grandpa. "The pigeon carries messages for a long, long way; they are tied beneath its strong wings."

And what do you suppose those little children did?

They sat right down beside the lilac bush, and promised each other that they would not grumble any more; they were so much ashamed to find that the duck and the locust, the ant and the worm, the bumblebee and the pigeon were all better natured than they.—Gertrude W. Fielder, in the Youths' Companion.

IS YOUR BOY DOING HIS BIT?

One of the formidable problems before the Government is that of securing an adequate supply of farm labor. There are thousands of rugged boys of school age who might fill the places of able-bodied men needed elsewhere.

The Department of Labor has been organizing for the last three months a National Boys' Working Reserve for boys who are unfamiliar with farm tasks. The Department of Agriculture has organized similarly a Boys' Agricultural Reserve for farm boys.

Is there a Boys' Reserve in your town? If not, there's a chance for you to help Uncle Sam. Communicate with your country agricultural agent, or with the nearest employment office of the Department of Labor, or send your boy's enlistment to the Personal Service Bureau at Elgin, Illinois.—Mother's Magazine.

WASN'T SHE RIGHT?

The lesson in natural history had been about the rhinoceros, and the teacher wanted to know how well the lesson had been learned. "Now, name something," she said, "that is very dangerous to get near to, and that has horns."

"I know, teacher, I know!" called little Annie Jones.

"Well, Annie, what is it?"

"An automobile."

—Our Dumb Animals

A LITTLE TOO MUCH.

A lawyer died in an American provincial town, and fellow-lawyers wrote over his grave:

"Here lies a lawyer and an honest man."

Not long after, the governor of the province visited the town, and among other places inspected the cemetery. When he came to the lawyer's grave he stopped, read the inscription, and, turning to the head inspector, said:

"Look here, my friend. We wink at a good many things in this province, but I do object to your burying two men in one grave." Christian Guardian.

THE LEADING ELDER SPEAKS.

By the late James Boyd Hunter, Jr.

Don't send us no revival, Lord—
Why waste Your grace on us this year?
I don't see how we could afford
To have the meetings—coal is dear!

The Church is pretty busy, too—
There's something doing ev'ry night.
We couldn't spare the time for You
To come. Of course we want what's right.

The young folks have to be amused
Or else they'll leave us flat and cold.
(A minstrel show's the way we've used
To shepherd them within the fold.)

The Men's Club supper's coming on—
(Please don't forget the ladies' fair)—
Why, one big doing's hardly done
Before another, I declare.

Card parties, dances, billiards, pool,
With movie shows and teas between—
We aim to do things as a rule
To keep our jealous rivals green.

We're set upon this modern way,—
Reviving's old stuff, don't you know!
We've got too much to do to pray,
I hope You're glad how fast we grow.

What's that? You aren't satisfied?
I beg your pardon,—"Feed my sheep?"
With what we've spent, put all aside,
Salvation free? O that's too cheap!

—Christian Intelligencer.

To recognize with delight all high and generous and beautiful actions, to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have least sympathy—be it either the Romanist or the Unitarian—this is the only spirit which can heal the love of slander and of calumny.—F. W. Robertson.

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Christian Advocate.

OFFICE: No. 513 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. P. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

WANTED: A WORKER IN EVERY CONGREGATION.

Our Publisher is now making a remarkable offer looking to the circulation of the Advocate. Read carefully his statement which appears on another page. If the pastor of a church does not himself care to solicit subscriptions to the Advocate on the terms announced, we trust that he will kindly call attention to the Conference organ and mention the prizes promised. **We want to secure a capable worker for our paper in every congregation in Louisiana and Mississippi.** If a preacher has more than one church in his care, we hope that he will kindly endeavor to secure an efficient solicitor at each of his appointments. It is our desire to have the Advocate reach every nook and corner of the two States that it serves, that it may speak for Southern Methodism. The country is being literally flooded with all kinds of vicious literature, and we certainly need to get the Church paper into the homes of our people. We must inform and indoctrinate them if we would safeguard them from being led astray. Especially do we earnestly request the active assistance of each of the twenty-two presiding elders in our three patronizing Conferences in carrying forward this campaign. WILL YOU NOT HELP US, BRETHREN?

THOROUGH READING THE BEST.

In this day of the making of many books there is prevalent an idea that if one is to be scholarly one must familiarize one's self with the constant output of the printing-houses. Of course, it is well for one to keep abreast of the important developments of current thought; but by far the larger portion of the publications streaming forth from the press, and flamboyantly advertised by enterprising publishers, are of little value—so time devoted to them is thrown away, and possibly worse than wasted. There is need for careful discrimination in determining what one will read. Here, as well as in most other matters of life, a wise use of time yields rich results, while the misuse of it leads to harmful consequences. It is not an extensive, superficial reading that most enriches and develops the mind; on the contrary, it is the reading that is thorough—that grasps, digests, and assimilates what is gone over. Intellectual, like material, wealth, comes as a result of what one **lays up and keeps.** The wisdom of concentration in reading was once thus impressively set forth by James Russell Lowell:

"One is sometimes asked by young men to recommend to them a course of reading. My advice would always be, confine yourselves to the supreme books in whatever literature—still better to choose some one great author and grow thoroughly familiar with him. For as all roads lead to Rome, so they all likewise lead thence, and you will find that in order to understand perfectly and weigh exactly any really vital piece of literature, you will be gradually and pleasantly persuaded to studies and explorations of which you little dreamed when you began, and will find yourselves scholars before you are aware. If I may be allowed a personal illustration, it was my own profound admiration for the Divina Commedia of Dante that lured me into what little learning I possess. For remember that there is nothing less fruitful than scholarship for the sake of mere scholarship, nor anything more wearisome in the attainment. But the moment you have an object and a center, attention is quickened, the mother of memory, and whatever you acquire groups and arranges itself in an order which is lucid because it is everywhere in intelligent relation to an object of constant and growing interest.

"Thus as respects Dante, I asked myself: What are his points of likeness or unlikeness with the authors of classical antiquity? In how far is either of these an advantage or defect? What and how much modern literature had preceded him? How much was he indebted to it? How far had the Italian language been subdued and supplied to the use of poetry or prose before his time? How much did he color the style or thought of the authors who followed him? Is it a fault or a merit that he is so thoroughly impregnated with the opinions, passions, and even prejudices not only of his age but his country? Was he right or wrong in being Ghibelline? To what extent is a certain freedom of opinion which he shows sometimes on points of religious doctrine to be attributed to the humanizing influence of the Crusades in enlarging the horizon of the Western mind by bringing it in cantact with other races, religions, and social arrangements? These and a hundred other such questions were constant stimulants to thought and inquiry, stimulants such as no merely objectless and, so to speak, impersonal study could have supplied."

THE PRESENT-DAY CONGREGATIONAL CHURCH.

There has been considerable talk within recent years of a drift in the Congregational Church toward liberalism, and of late it has been charged that it has been tending more and more toward unitarianism in its views and teachings. This question has interested us considerably because of the disposition of some of our Church agencies to enter into pretty close cooperation with the Congregationalists in religious activities, maintaining jointly wth them theological schools and Church publications. Perhaps scarcely any man in the country is more competent to speak as to the trend in the Congregational Church than Dr. Lyman Abbott, who belongs to it; and in The Outlook of August 22 he enlightened the readers of that periodical by printing the following question and his answer, which seem to indicate that the ministers and members of this denomination have pretty well cut loose from any standard of belief:

"'Is there any belief that the Congregational Church as a body stands for? * * * Is there any creed or code of belief that a young Congregational minister must sign or agree to when being licensed to preach in a church of his own?

A. G. P.'

"In theory, each Congregational church is a wholly independent organization. The term 'Independent' is often applied to it in England. In this organization all members of adult age stand on an equal footing. The minister is simply one of the number chosen to be their teacher. In practice, however, the Congregational churches are in fellowship, and it is not usual for a Congregational church to call a minister to be its pastor without inviting a council of neighboring churches, who examine the minister and the church and give their advice as to whether the church had better call the minister, and whether the minister had better accept the call. In many cases, however, a minister remains practically the pastor of the church without any such council being called. He is then termed in ecclesiastical circles 'stated supply,' but his relations are in all respects those of a pastor. At different times Congregationalists have made a formal statement of their common faith, but these statements are not binding on either the church or the ministry. Neither church nor minister is under obligation to accept them or any one of them. I believe that a minority of the Congregational churches, though perhaps an increasing number, are dispensing with the creed altogether and going back to what was a custom of the early Puritan churches and requiring as a condition of admission simply subscription to a covenant, not to a declaration or definition of faith."

PERSONAL AND OTHER NOTES.

The Epworth League of the New Orleans District will hold a meeting in the First Methodist Episcopal Church, South, of this city, on September 22 and 23.

Rev. E. H. Cooley, of Walnut Grove, Miss., says: "We are glad to report that the affairs of the church at this place are in a good condition, and that the Lord is blessing us in many ways."

Rev. W. W. Drake, pastor of the Noel Memorial Church at Shreveport, La., continues to have gratifying success in his work. The indications are that his congregation will send a record-breaking report to the Annual Conference.

The prospects in the Shreveport (La.) District point to a great rounding out of the year's work, as the last lap comes into sight. Rev. C. D. Atkinson is as hard a worker as a presiding elder as he is as a pastor. This is saying much.

Rev. R. W. Tucker, our consecrated pastor at Crowley, La., is preaching some heart-searching and helpful sermons to his parishioners. Those who wait upon Brother Tucker's ministry are not apt to want for the strong meat of the Gospel.

Rev. A. J. Gearheard, pastor of the Louisiana Avenue Church of New Orleans, has the prospect of a fine Men's Bible Class in his Sunday school. Brother Gearheard has a choice body of young people in his congregation and his Sunday school keeps up to a good standard.

There is talk of Hon. Murphy J. Foster, who represented Louisiana in the United States Senate for a number of years, entering the race against Senator Ransdell for a seat in that body. Mr. Foster has a wide acquaintanceship and many friends throughout the State.

We are indebted to the following friends, whose kindness has not been elsewhere mentioned, for two or more subscriptions sent in within the past few days: Rev. J. W. Faulk, Boyce, La., 3; Rev. J. W. Dring, Ringgold, La., 4; Rev. Eugene Johnson, Hernando, Miss., 3.

Dr. John T. Sawyer reports that he was with Rev. W. A. Mangum at our McDonoghville Church last Sunday, where he preached at 11 o'clock a. m., and at the close of the sermon conducted a delightful communion service. Brother Mangum is making a good record in his field over the river.

Rev. L. A. Darsey, of Gulfport, Miss., has our thanks for two subscriptions to the Advocate, forwarded within the past few days. He has the interests of the Conference organ at heart and is ever ready to lend it a helping hand. Brother Darsey is one of the growing men of the Mississippi Conference.

From a personal letter from Brother James H. Ramsey, a layman in the Houlka (Miss.) charge, we extract the following note: "Rev. A. J. Beasley is our pastor. He is doing a fine work and is highly appreciated by our people." We thank Brother Ramsey for his kindly commendation of the Advocate.

Monday was "Labor Day," and we had no mail at all at the Advocate office. This will explain why some things that were perhaps expected to reach us in time for this issue of the paper do not appear in its columns. Our final forms are closed Tuesday at noon, and we can set up but little type on Tuesday morning.

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, writes as follows: "Rev. Olin Ray, of Tunica, is the second man in the Greenville District to send in a remittance to cover his educational assessment." Good for Tunica and Brother Ray! Who next?

On Sunday afternoon, August 26, the Sunday schools of Amory and Aberdeen, Miss., presented each soldier in Company D of the Second Mississippi Regiment with a pocket Testament. The exercises were held in the court-house at Aberdeen, and the presentation speech was made by Rev. J. M. Bradley, our pastor in that city.

One who signs her name "A Friend" writes us as follows from Meadville, Miss.: "Mrs. Barry, the wife of our pastor, Rev. A. B. Barry, has been seriously ill for the past ten days. We request the prayers of all for her recovery. She is a most superior character." We trust that this stricken "mistress of the manse" is decidedly better ere this.

Mr. H. H. Elmore, of Lexington, Miss., to whom reference was made in the Advocate last week in connection with the Circuit Judgeship of his district, has since that time been appointed to that office by Governor Bilbo. This was a most admirable selection. Mr. Elmore, in every respect, belongs to the type of men who ought to be placed on the bench.

Bishop W. B. Murrah, of Memphis, Tenn., was in New Orleans last Tuesday and brightened our sanctum with his presence. He had been to Pelahatchie, Miss., where he dedicated a church last Sunday. The Bishop was looking well and was in his usual cheerful frame of mind. He left the city at 3 o'clock p.m. for Jackson, Miss., where he had an engagement.

From the St. Helena Echo of August 31, published at Greensburg, La., we take the following: "The good Methodist people of the Pine Hill neighborhood are having revival services there this week, which they are holding in their pretty little 'church in the wildwood,' of which they are justly proud. The pastor, Rev. Q. R. Henry, is being assisted by Rev. Bennett D. Watson, of Pine Grove."

Rev. J. Tillery Lewis, of Greenville, Miss., is winding up a successful quadrennium in his present field of labor, which is one of the most important in the North Mississippi Conference. Prior to coming to Greenville, he wrought for four years at Clarksdale, where he left behind him an excellent record. He belongs to a family of preachers, having a father and four brothers who are members of the Mississippi Conference.

In a business letter to our office, written from Minneola, Texas, on August 29, Rev. M. G. Jenkins, a superannuate member of the Louisiana Conference, says: "On account of ill health, in company with my daughters, I recently went to Houston, Texas, for medical treatment, and I am now quite unwell." We are sorry to know that Brother Jenkins' health is not good and we hope that his condition will soon be much improved.

Rev. J. B. Randolph, Superintendent of the Mississippi Orphans' Home at Jackson, reports everything as moving along nicely in that institution. Brother Randolph expects to take a charge in the North Mississippi Conference this fall, which means that some appointment will be blessed with the services of a most capable and faithful pastor. He is an A.B. graduate of Millsaps College and a B.D. graduate of Vanderbilt University.

The many Mississippi friends of Mr. W. F. Murrah, of Memphis, Tenn., the son of Bishop W. B. Murrah, will be interested to know that he has been made Captain of Company M of the Second Tennessee Regiment, which company he was largely instrumental in organizing. He has shown great aptitude for military training and is taking a great deal of interest in getting his company, which is soon to leave for Greenville, S. C., in form for effective service.

Rev. W. W. Woollard thus reports concerning the work in the Columbus (Miss.) District, on which he is closing his quadrennium as presiding elder: "The prospects are that the year will wind up better with us than heretofore. We have had a number of gracious revivals and a large ingathering of members. The brethren in the district have done earnest, faithful service for the Master, and will go to Conference with a good record behind them."

We have on our table a phampiet, entitled "Faith—Its Occurrence, Uses, Meaning, Sources, Importance, and Power," from the fruitful pen of Dr. I. L. Peebles, of Meridian, Miss. This discussion is Scriptural and informing, and is, in our opinion, calculated to do much good. It covers twenty pages and is attractively printed and neatly bound. Write the author for a copy; the price is ten cents. This publication is multum in parvo, and deserves a wide circulation.

A correspondent informs us that Sister Duren, the wife of Rev. W. L. Duren, of Columbus, Miss., and Sister Bahb, the wife of Rev. D. W. Bahb, of Crawford, Miss., have both been seriously sick, but gives no particulars concerning their illness, except to state that both expect soon to return to their homes. We regret to know that these faithful servants of the Master have been thus stricken, but are pleased to be informed that they are making progress toward a recovery.

A card from Mrs. Helen P. Woodward, of Starkville, Miss., dated September 2, conveys the following sad information: "Mr. J. W. Hoyle, of Tupelo, Miss., died suddenly yesterday morning. He will be buried some time Monday, the obsequies being deferred to await the arrival of his son, Robert, from Colorado." Mr. Hoyle was the beloved husband of Mrs. Vic Thompson Hoyle, who is known all over North Mississippi and in other parts of the Church for her good works. Following her own serious illness, this is a severe shock to this noble woman. Let her and the other stricken ones be earnestly remembered at the throne of grace!

We are sorry to be informed that Sister McCullough, the wife of the late Rev. W. D. McCullough of the North Mississippi Conference, has lately been quite unwell physically, but are gratified to be able to report that her health is now improving. The members of Sister McCullough's family are considerably scattered now, but her several sons are giving a fine account of themselves in their various fields of work, thus illustrating anew the fact that to be reared in a parsonage is a good training for the activities of life.

On another page we are carrying an account of the recent McIntosh revival at Iuka, Miss., taken from a local paper. Rev. L. A. McKeown, our pastor there, in a personal note to the Editor, thus refers to this gracious season of spiritual refreshing: "It was truly a great meeting. As a result of it, I received 56 members into our Church, and about 50 went to other churches in the town and surrounding country." Iuka is Brother McIntosh's home town. It is not every evangelist who can kindle the revival fire in the community in which he resides. We have known and highly esteemed Brother McIntosh for many years, and we rejoice in his success.

We are in receipt of an attractive card, which reads as follows: "1867-1917. Rev. Samuel M. Thames and Miss Mary E. De Loach—Married Wednesday, Sept. 5, 1867, at De Sotoville, Alabama—Fiftieth Anniversary. 1123 N. West Street, Jackson, Miss." This announcement will awaken much interest throughout North Mississippi, where Brother and Sister Thames are widely known and greatly beloved. We pray heaven's richest blessings upon them as they pass the fiftieth milepost of their married life, and we trust that they may yet have on earth many more anniversaries of the happy day when their fortunes were linked together. Nobly they have lived and wrought, and bright is the way that stretches out before them.

Rev. T. H. Lipscomb, presiding elder of the Aberdeen (Miss.) District, has wound up his third round of appointments, with the work in a most promising condition as compared with former years. At his last quarterly conference a church which had not paid in full by half for many years reported $20 in excess of his assessment. Brother Lipscomb says: "We are over $500, in cash, ahead of this time last year on our country circuits, and the outlook is most encouraging. I have been kept very busy, but I have greatly enjoyed the work. I am trying specially to build up the waste places." We like the ring of this message. In our opinion, Brother Lipscomb is directing his energies wisely. The presiding eldership furnishes a great opportunity for service, if one will make the most of it.

The Magnolia (Miss.) Gazette of August 29 contained the following reference to the revival meeting that Rev. N. B. Harmon, the pastor, had in progress there: "That Rev. W. B. Hogg has aroused the interest of the community is evidenced by the large congregations which are filling the Methodist Church at the revival services now in progress. The preacher has the gift of pulpit eloquence, and to this are added a sincerity and an earnestness in his presentation of gospel truths which hold his hearers in rapt attention. It is of special interest to note that Mr. Hogg has been appointed a chaplain in the regular army, and is daily expecting his official assignment to duty." While in Magnolia, Brother Hogg received a telephone message that his little four-year-old daughter had been struck by an automobile on a street in Laurel, but happily her injuries were stated not to be serious.

According to the press dispatches, Hon. W. W. Magruder, of Starkville, Miss., is being encouraged to make the race for Congress in the First District of that State. Mr. Magruder is a grandson of Rev. R. Abbey, D.D., who for many years was a leading minister in the Mississippi Conference, and a nephew of the late W. T. J. Sullivan, whose name is "as ointment poured forth" all over North Mississippi. He is an able lawyer and excellent business man, and, what is better still, a stainless Christian gentlemen. He has for many years been a steward in our church at Starkville and the faithful superintendent of its Sunday school. The Advocate takes no part in politics, but we are gratified whenever we see that a man of so high a type as Mr. Magruder may possibly be available for public service. This is not meant to disparage others who may aspire to serve this district, and who, for aught we know, may also measure up to a high standard of fitness.

NOT ON EARTH.

Very apt was the reply made by an American Bishop to a vestry Committee who had told him the qualifications needed for their rector. The man they wanted must be tactful, eloquent, a builder-up of the Sunday school, conciliatory to the various factions, winning the community's respect, a bringer-in of increased income, a good visitor among the people, etc., etc. "Gentlemen," was his quiet answer, "you had better visit Paradise; for such perfection as you seek has never been known this side of the grave."—Southern Churchman.

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

Will you do it, brother?

Smoke Beautiful Nave Plante Pre of Lion. Bread

[illegible]

The Herndon Problem Solved

[illegible]

Use DICKEY'S

[illegible]

FOR THROAT AND LUNGS

Eckman's Alterative

[illegible]

PHILIP SALDEN

[illegible]

Our Advertising Department is in charge of

[illegible]

GUARANTEE OF ADVERTISING

All the advertisements in this paper are, we believe, signed by trustworthy persons. If given our faith by words, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the bills of unreliable tradespeople. To make this guarantee effective in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate" and if anything goes wrong, notify us immediately in writing.

[illegible]

Obituaries.

[illegible]

JEREMIAH LYNN HUTCHISON was born [illegible] 1855, and died at [illegible] 1917. Between these dates a [illegible] was packed. Of a life that was painful in its simplicity and unassuming. Those who knew him best associate with [illegible] He had a kind word for [illegible] a [illegible] of kindness, a [illegible] to the over burdened, and [illegible] sympathy for the afflicted. The services were most impressive. Brother [illegible] preached a strong sermon, and the earnest appeals to the young men who were assembled [illegible] call now true. A large number of [illegible] been accepting Christ as their Savior and many others asking for the prayers of the Christian people. We found [illegible] there was a person in the audience whose heart was not [illegible] prayer that all of these young men might be saved before they get their homes. At the close of the service a [illegible] dinner was served to the [illegible] men by the ladies of the Red Cross.

Sunday was another great day. Large crowds came for all the services. Not only were prayers offered during the meeting for those at home, but for many absent ones, among them the boys over seas.

As a result of the meeting there were 19 conversions and reclamations. The good of the meeting cannot be measured even now and no doubt if the county will feel it for [illegible] influence. Adjoining counties will also be benefited.

Brother McLendon and his wife are greatly beloved in Iuka and the prayers and good wishes of all their friends here go with them wherever they may be.—Iuka Miss. Nigeria.

A GREAT RENWAL

The revival conducted by Rev. W. H. Johnson assisted by Mr. Wilson, which began Sunday night was one of the best. I do not [illegible] in this town where [illegible] the very beginning and [illegible] the meeting [illegible] the entire community. [illegible] Those who [illegible] were [illegible] the meeting [illegible] the county and from adjoining counties, and every one who attended was benefited. Not only the other Christians [illegible] earnestly during the meeting, but the young converts went out and brought their friends to the altar. Another feature of the meeting was the interest manifested by the members of the town. All denominations worked in perfect harmony, and [illegible] meeting has accomplished nothing more than bringing together the different Churches in closer Christian relationship to good which can never be estimated.

[illegible] Tuesday morning were made for the young men who were in the [illegible] of the draft and who will soon go to the training camps. Here a [illegible] was never before experienced in [illegible]. Every [illegible] people came [illegible] and [illegible] and the prayers during the [illegible] were most [illegible] to the [illegible]. The services were most impressive. Brother [illegible] preached a strong sermon, and the earnest appeals to the young men who were assembled [illegible] call now true. A large number of [illegible] been accepting Christ as their Savior and many others asking for the prayers of the Christian people. We found [illegible] there was a person in the audience whose heart was not [illegible] prayer that all of these young men might be saved before they get their homes. At the close of the service a [illegible] dinner was served to the [illegible] men by the ladies of the Red Cross.

Sunday was another great day. Large crowds came for all the services. Not only were prayers offered during the meeting for those at home, but for many absent ones, among them the boys over seas.

As a result of the meeting there were 19 conversions and reclamations. The good of the meeting cannot be measured even now and no doubt if the county will feel it for [illegible] influence. Adjoining counties will also be benefited.

Brother McLendon and his wife are greatly beloved in Iuka and the prayers and good wishes of all their friends here go with them wherever they may be.—Iuka Miss. Nigeria.

REMINISCENT

[illegible] Sunday [illegible] at [illegible] [illegible] attended the [illegible] Rev. [illegible] Sunday, Dec 2. I [illegible] was to be taken [illegible] Rev. [illegible] Brother [illegible] were [illegible] for [illegible] pastorate. The [illegible] was [illegible] all the services were inspiring. [illegible] remarkable [illegible] [illegible] was the sole topic [illegible] when I [illegible] [illegible] [illegible]

Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By R. H. B. Gladney, Sardis, Miss.

Write a post card to Smith & Lamar, Nashville, Tenn., for Rally Day Sunday School Hints, an eight-page paper, giving hints and helps for Rally Day, Promotion Day, and other useful information.

If you want to increase the interest in your school and secure a larger attendance, observe Raliy Day. Do not be afraid of spending a little money and of doing a little extra work.

Take the full program of a first class school and you will be troubled to find room to care for them. Look at the standard of efficiency and do all those things, one at a time, and you will have all the interest you desire.

Most Sunday schools meet and do but little else except "hear lessons." There is a difference between "hearing lessons" and really teaching a fine group of young people the way to Christ and the joy of service for him. If we would teach, we must first learn; and when we cease to learn we are no longer able to teach. The institute is a good place to learn more about how to teach.

The big days in September will be from the 20th to the 30th. Miss Minnie E. Kennedy will help conduct a series of institutes in the Conference that will be worth more than anything that I know to our workers. Miss Kennedy is a truly great teacher. If I could make the teachers of our young people believe me, we would have at least five hundred teachers to hear her. Get up two automobiles and bring all your teachers to the nearest institute.

The title of the Raliy Day program for this year is "Flags and Freedom," arranged by Mr. E. E. French, price $2.50 per hundred, 40 cents per dozen, Smith & Lamar, Nashville. It may be best to give the purpose of the program in the language of the compiler: "The purpose of this program is patriotic. Our nation is passing through a crisis. More important than all other issues is moral preparedness. No institution in the land can do more to raise up a generation which is Christian in all its ideals and conduct than the Sunday school. This year is notable, however, not only because of the present crisis, but as the four hundredth anniversary of the birth of Protestantism. It is fitting that we also celebrate this great movement for religious freedom, which was the necessary prelude to every other form of freedom.

"This program, 'The Flags of Freedom,' is planned for the use of the entire Sunday school and the public congregation. It may be used by the smallest school, and at the same time offers opportunity for more elaborate presentation. If carefully prepared, it should inspire love for God and country, gratitude to Luther, and to all others who have made our present-day era of freedom possible, and zeal for the Sunday school as an agency of the Church for leading the world to far higher Christian achievement."

If you have failed to secure your offering for the Sunday School Board as assessed by the Conference, this will be a good opportunity to get that amount.

TEACHER-TRAINING ENROLLMENT.

The following is the enrollment of teacher-training students and classes from the Conferences of the Gulf Division, June 20 to August 20:

Alabama Conference—six classes, 78 students, at Ariton, Cottonwood, Luverne, Dothan, Pinckard, and Rutherford.

Little Rock Conference—two classes, 26 students, at El Dorado, and Hermitage.

Mississippi Conference—two classes, 18 students, at Enterprise, and Jackson; one individual student at Mt. Olive.

North Alabama Conference—ten classes, 111 students (including nine individual students), at Birmingham, Cherokee, Ellswood, Florence (2), Margerum, Madison, Phil Campbell, Toney, Village Springs, Waterloo, Anniston, and Greenbrier.

North Arkansas Conference—one class, seven students, at Clarksville.

North Mississippi Conference—four classes, 53 students, at Rienzi, Sturgis, Waterford, and New Albany.

Total from the Division—25 classes, 294 students.

Aggregate from the whole Church for the same period—68 classes, 858 students.

During this time diplomas have been granted to students from the Division as follows: Alabama Conference—three Standard at Greensboro. Little Rock Conference—one Gold Seal at Little Rock (to Mrs. Clay E. Smith). Mississippi Conference—two Standard at Washington.

A. L. DIETRICH.

JUNALUSKA TRAINING SCHOOL ENROLLMENT.

Following are the enrollments in the Junaluska Training School, season of 1917, from Louisiana and Mississippi:

Louisiana Conference: Rev. C. V. Breithaupt, Alexandria, Conference Sunday School Field Secretary; Rev. H. N. Brown, New Iberia, pastor and Chairman of the Conference Sunday School Board; Rev. John F. Foster, Bayou La Chute, pastor, Assistant Secretary of the Conference, and Adult Department teacher; Miss Nell Richardson, Alexandria, Conference Elementary Superintendent; Mrs. O. G. Wilson, Alexandria, Junior Department teacher.

Mississippi Conference: Hon. R. E. Bennett, Meadville, Adult Department teacher; Mrs. R. E. Bennett, Meadville, Primary Department teacher; Rev. Hugh C. Castles, Vimville, pastor; Mr. A. L. Dietrich, Meridian, Secretary Gulf Division and Superintendent Adult Department Central Sunday school; Hon. Virgil Howie, Jackson, President Jackson District Sunday school organization and Superintendent Junior Department Galloway Memorial Sunday school; Rev. J. L. Neill, Jackson, Conference Sunday School Field Secretary; Mrs. J. L. Neill, Jackson, Acting Conference Elementary Superintendent.

North Mississippi Conference: Miss Annie Bowe, Plum Point, Junior Department teacher; Rev. R. H. B. Gladney, Sardis, Conference Sunday School Field Secretary; Rev. J. H. Holder, Sardis, presiding elder of Sardis District; W. S. Lester, Plum Point, Adult Department teacher; T. W. Lewis, Jr., Columbus Boys' teacher; Robert T. Mitchell, Senatobia, President of Wesley Bible class; Rev. R. P. Neblett, Como, pastor; Rev. J. E. Stephens, Coahoma, teacher-training class; Mrs. H. L. Talbert, Clarksdale, Superintendent of Junior Department; Mrs. Richard Warriner, Corinth; Helen Weaver, Corinth; Margaret Weaver, Corinth; Mrs. R. A. Weaver, Tupelo, Superintendent of Primary Department.

A. L. DIETRICH.

Cleanliness.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

"Life is a bridge; pass over it, but do not try to build upon it."

Individual attention---Intensive and thorough

The University Military Home School

(Founded 1887)

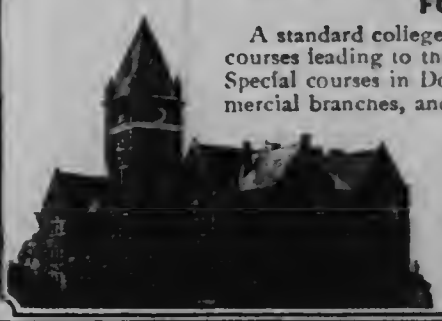
Steam Heated Dormitory; Ample Playgrounds.

If you believe in "Books First—Athletics Second," write now for catalogue

J. M. STARKE, Montgomery, Ala. Session opens Sept. 12.

CUMBERLAND UNIVERSITY

FOUNDED IN 1842



A standard college under Christian influences. Four regular courses leading to the degrees, B. A., B. S., LL. B., B. Mus. Special courses in Domestic Science and Arts, in the Commercial branches, and in Education.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 12th, 1917.

For further information, address,

EDWARD P. CHILDS, President, or The Registrar.

Lebanon, Tennessee.

MILLSAPS COLLEGE

A. F. WATKINS, President. Jackson, Miss.

A high-grade college. Situated at the Capital of the State. Location, high, dry, and healthful. Entrance requirements and curriculum same as in other leading colleges and universities, North and South. The very finest moral and religious influences. Courses leading to A.B., B.S., M.A., M.S., and LL.D. degrees.

MILLSAPS PREPARATORY SCHOOL, under separate faculty and dormitory management. Unsurpassed training for college.

MILLSAPS LAW SCHOOL, offering extraordinary advantages. Superior faculty; law libraries accessible to all.

TWENTY-SIXTH SESSION BEGINS SEPTEMBER 19, 1917.

For catalog and other information address

J. REESE LIN, Secy., Jackson, Miss.

Emory University

ATLANTA, GEORGIA

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law

Fine Buildings **Spacious Grounds**

In School of Liberal Arts are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

School of Theology offers full and varied courses leading to degree of B.D. Library contains famous "Thursfield Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States.

The Law School offers unsurpassed advantages. Large library containing State and Federal courts reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL.B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., Atlanta, Ga.

Exchange Your Liberty Bonds

For a LIFE ANNUITY BOND

of the Board of Church Extension

Higher interest rate—larger life income—free from taxes, losses, court costs, waste or delay

Income Safe, Regular and Certain

The entire resources of the Board—authorized by the General Conference and incorporated by the State of Kentucky—pledged to the integrity of the contract. Loss by fire, theft or fluctuation impossible. A sure method of providing for dependents, since the money cannot be dissipated, diverted or lost.

The Rates Vary With the Age of the Annuitant

The older the person the higher the rate

A $1,000 LIBERTY BOND

with an income of $35.00 a year, can be exchanged for a Life Annuity Bond which will pay from $40.00 to $100.00 per year, according to age of annuitant.

Address W. F. McMurry, Corresponding Secretary Board of Church Extension of the Methodist Episcopal Church, South, 1115 Fourth Avenue, Louisville, Kentucky.

A LETTER FROM HAWAII.

Dear Doctor Meek: The third month of my stay in the islands has been a busy one. My superior officer, Major H., was ordered back to the mainland, and the chief Surgeon of the Department left me the surgeon of this big post—the second in size out here. When I tell you that we have over 3000 physical examinations each month as one detail, you may readily guess the rest. I am writing this letter in the intervals of work, so it may not be quite so artistic as I could wish. It is a great pleasure to me to know that in all Mississippi, I was the very first doctor called to the colors. Some of my friends asked me if I intended to go, as I am past the age of 45 years, and could not be required to go. They were surprised when I stated that I could not afford to refuse, as my people had been in every war since 1777, when my great-great gransire was commissioned a captain in the Continental Army. I am glad to do "my bit," even though it imposes some peculiar harships. But enough of this, and we will proceed to the more interesting section.

I have been attending the men's Bible class at the Methodist Church (North) and have been intensely interested in a certain trend that the discussions take. It is typical of the intensity of feeling that is lying underneath the surface everywhere. I am quite sure it would easily spring up anywhere, if an opportunity occurred, and would be an eye-opener to a certain class of preachers who feel that a weak exhortation and a long prayer constitute the spiritual food these great days demand. Men are very slow to voice the deep things of the heart—too slow in fact—but there is such a cry going up from the heart, as never before in the history of the world. As did the poet-king of Israel, in the forty-second song, cry with his whole heart for a touch of the living God, so are men crying now. Forms and ceremonies are passed over, but the heart cries out for the touch of the unseen hand—the comforting presence of the blessed Master. I noticed this all last year, when as lay leader of the Seashore District, I often touched on the personal presence of the Master, and instantly the quickened interest showed me that I was speaking of the thing most interesting to their minds, and which was what might be called, the unvoiced prayer. This is not confined to the Methodist Church only, but twice in a Presbyterian Church came the same response. I would be delighted to know that every pastor in Mississippi and Louisiana had preached this year on the presence of the Comforter, and the power of the personal Savior in the lives of his children.

The summer here has been more than pleasant. It rains a great deal—showers lasting only a few minutes, and frequently the sun shines right through the rain. It is so suggestive of His presence, bright shining sun, and rain dripping intermittently. The mountains rise at the back of the post to the height of about fifteen hundred feet, and the cool breezes blow from them all day, and practically all night. It makes the climate almost ideal, in spite of the frequency of the showers.

There are many small missions here for the various elements of this most mixed popnlation. There is a Filipino Y. M. C. A. and mission, where gospel services are held daily. The Japanese and Chinese Y. M. C. A.'s are each conducted for those peoples, and there are two others—one for the enlisted men of the Army and Navy, and another for the young men of the city proper. Both are handsome affairs, and well organized. I have not had the time to attend their meetings yet. The Epworth League of the Methodist Church seems to be very much alive to the duties and responsibilities of this wonderful era. They frequently have a fellowship lunch at 5 o'clock on Sunday afternoon, and follow it with a regular devotional meeting. It is needless to add that their meetings are well attended.

That the Church is not meeting the great opportunity now offered, is apparent. The ony service held here since I came—and there are almost 2000 men in this post—was at the quarantine camp, more than a month ago. There is no chapel in the post, but the moving picture "air-dome" is available any Sunday afternoon, and it is the intention of some of the officers to arrange with the pastors of the city churches to come out occasionally and at least give the men the chance to hear the gospel.

I hope that the Methodist Church, South, will not let this golden chance pass. Hattiesburg will have many soldiers, and so will Alexandria. Wise preachers can do their bit right at home, and leave an impression that will last.

There are many other things that I should like to mention, but this letter is already too long.

With the prayer that the Church will see this GOD GIVEN OPPORTUNITY and make haste to utilize it, I am,

Fraternally,
J. C. BALLARD,
Captain Medical Reserve Corps.

Fort Shafter, Honolulu, T. H., Aug. 17, 1917.

STOP! CALOMEL IS QUICKSILVER!

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

A GOD-SENT REVIVAL.

I speak of the revival at Oak Ridge that was held August 19-30. In the beginning of the year I engaged a certain preacher, but later felt the Lord would have another (I wanted both of them, but didn't think we were able financially to have them), so I engaged the second preacher for Oak Ridge and made arrangements to use the first preacher at another place. The time for the revival came and the Lord peculiarly blessed us from the initial service. We only had six days to run, having so many other places calling for meetings; but when these days were up the general opinion was that the meeting should continue. We had the other meeting and preacher on hand, so we consulted the people at the other place, and they reluctantly but willingly gave way for the Oak Ridge meeting; so we had both the preachers I at first wanted at the places I wanted them. It is just like the Lord to arrange for our meetings if our hearts are burdened for souls. So we continued the meeting six days longer than we at first intended, and the time at which the people who gave way for Oak Ridge want their meeting just suits the first preacher. The Oak Ridge meeting proved a blessing in a general and definite way. Some professed to be converted and others professed to be sanctified, and we do not doubt their testimony; we had 8 accessions on profession of faith (one man 70 years of age, and some children and young people); three came to us from the Baptist Church, and many members were lifted to higher heights, and the whole community felt the influence of the revival. Will it all last? No! But, thank God, some of it will; and the cause of Christ received an impetus that will gather momentum and power as the days go by. Amen! Revs. A. S. Oliver and W. W. Nelson were the human leaders in the meeting, Brother Oliver doing all the preaching except two sermons (Brother Nelson preached twice), while Brother Nelson ably assisted in song and prayer. These brethren worked heroically and faithfully, and their labors and influence will last long after the revival is history. They were sent to Oak Ridge as Barnabas and Saul were sent on their missionary tour (Acts 13:2). I want to say that the people of the community did not forget their pastor during the meeting. They remembered us with such things as butter, eggs, milk, sweet and Irish potatoes, canned fruits, syrup, lard, cake, peas, corn, ice, and chickens. We are grateful indeed to all who remembered us in this way, and pray God's blessings upon them abundantly. The people also responded liberally in a financial way. To God be all the glory for the blessings that have come this way!

In His Name, J. A. WELLS.

Watch the Baby!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

OXFORD CAMP MEETING.

The 46th Camp Meeting was held the first week in August at the historic Camp Ground, three miles east of Oxford, Miss. Rev. J. J. Baird, of Ripley, did the larger part of the preaching. Rev. J. H. Mitchell, of Indianola, was present and preached once. Rev. Alonzo Robinson, of Sheridan, Arkansas, was also in attendance. Revs. R. P. Goar, J. G. Lord, and Mr. Daniels, the Presbyterian pastor at Pontotoc, rendered effective service. Congregations were large, especially on Sunday. Heavy rains and threatening weather interfered very much the last two days. Twenty people were present on Sunday morning who were in attendance upon the first meeting ever held here 45 years ago. This Camp Ground is a sacred spot to multitudes of our people. The old people recall with keen appreciation the labors and toils of Rev. J. W. Poston, who secured the ground, helped to erect the first tabernacle, and preached the first sermon 45 years ago. The name and fame of Dr. J. J. Wheat, who served as pastor of the Oxford Church for ten years, first and last, are forever secure in the minds of these camp-meeting people. His memory is like some sweet aroma upon the evening air, fresh and delightful. The older people never tire of relating how he used to climb upon the front seat or table and cry out with streaming eyes for the lost to seek Jesus Christ.

The visit of Rev. Alonzo Robinson, who was reared in that community, was greatly enjoyed. His preaching was most acceptable, as was the preaching of Brother Baird. Our Ripley pastor is a young man of splendid attainments. His future is most promising. Rev. R. S. Lawson, the local pastor, is in high favor with his people.

E. S. LEWIS.

Oxford, Miss.

THE WORK AT BROOKHAVEN.

My Dear Doctor Meek: We will begin our revival meeting here Sunday, September 16, with Dr. Shade W. Walker, of Johnson Memorial Church, Huntington, West Virginia, doing the preaching, and Mr. and Mrs. P. M. Boyd, of Atlanta, Georgia, conducting the music and singing. We are preparing for and expecting a great meeting. We have been having great success since moving into our beautiful new building. Several grown persons have come into the Church on profession of faith. On Sunday evening we received a young man nineteen years of age who will prepare himself for the ministry.

The District Sunday School Institute will convene in our church on Monday, September 10-11. Much interest is being shown in this Sunday school meeting.

Yours sincerely,
CHAS. W. CRISLER.

A SUCCESSFUL MEETING.

Dear Dr. Meek: Our revival meeting at Marvin closed last Friday night, August 24. The preaching was done by our splendid pastor himself. Everybody is pleased with him, and the love of the people for him is greater after having heard him preach for a week. The revival began on Sunday, and on Wednesday Brother Armour preached a fine sermon to the children from the twentieth Chapter of Ecclesiastes. On Thursday night a flower service was held, and I am sure that those who responded to the proposition at that service were greatly blessed. Much good was done during the past week, and the church was revived spiritually. Thirteen joined the Church and nine were baptized, while five infants were also baptized. On the Friday night that the meeting was to close, Brother Armour was called to the bedside of a very sick son. We hope and pray that he will soon recover.

ROBBIE L. WOODS.

THE NEW CALOMEL IS DELIGHTFUL IN EVERY WAY.

All of the Sickening and Dangerous Qualities Have Been Removed and the Medicinal Virtues Retained and Improved—Calotabs the New Name.

You have heard of smokeless powder, colorless iodine and tasteless quinine—now get acqainted with nausea-less calomel—a calomel tablet that is wholly delightful in its effect, yet retains all of the system-purifying and liver-cleansing qualities of the ordinary, old-style calomel.

Your doctor will tell you that calomel is the best and only medicine for biliousness, indigestion and constipation, and now that it is pleasant to take everybody is taking Calotabs—the improved de-nauseated calomel tablet. One tablet on the tongue at bedtime, a swallow of water—no taste, no nausea, no danger. Next morning you wake up feeling fine, your liver thoroughly cleansed, all biliousness, constipation and indigestion removed. Eat what you please—no danger.

Calotabs are sold only in original, sealed packages, twenty doses for thirty-five cents. All druggists are authorized to refund the price if you are not delighted with Calotabs.—Adv.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

DOING GREAT GOOD AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Peptiron Pills, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance.

It will be wise to get them today.

MENTORUM, MISS.

Dear Dr. Meek: It has been quite a long time since Mentorum has had the pleasure of appearing on the pages of the Advocate. Will you now please give us a little space in your valuable paper? As Dr. Holloman of Crawford Street, Vicksburg, would say, "We are still at it." We are drawing near the close of our second year's work on this charge, during which I can truthfully say the Lord has graciously blessed us. After Bishop Murrah and our beloved presiding elder saw fit to return us to this work, we came with a full determination to do our best for our Lord and Master. The people whom I have the pleasure of serving received us with open hearts and arms. They proved their faithfulness to the pastor and family by appearing on the scene one evening with buggies and baskets well loaded with the necessary things of life, of which we have shown our appreciation in trying to serve them faithfully this year. In July of last year, we had the misfortune of losing two of our churches in the storm. One of those churches was rebuilt before the close of that year. This year we have painted it, lighted it, and secured an organ, and have no indebtedness on it. We have also rebuilt the other at a cost of about $1400, including furniture, organ, and lights, and have on it an indebtedness of about $150. Here I take the liberty of repeating an expression coming from my presiding elder, "It is the prettiest and most convenient country church I know of in the Mississippi Conference." Our parsonage is in a much better condition than when we came to it. We have had it screened and painted, and some new furniture placed in it, and an indebtedness of $50 has been canceled. We have held our meeting at each church in the charge. We began on the fifth Sunday in July, at Alexander Memorial, with Brother J. L. Selis, our pastor at Wiggins, doing the preaching. On the first Sunday in August, at Pine Grove, we held our third quarterly conference; and during four days following our presiding elder, Rev. J. R. Jones, remained with us in a series of revival meetings. On the second Sunday in August, Rev. Robt. Selby, commissioner of Emory University, was with us. Not only did he deliver his magnificent educational address, but he also preached a powerful sermon in the afternoon from the text: Math. 6, 19-20. We were very glad indeed to have Brother Selby with us. On the Monday following, Brother Sells, of Wiggins, joined us again for a few days' meeting. On the fourth Sunday in August, we commenced the last of our revival meetings for the year at Antioch, with Brother Claude P. Jones, our pastor at Long Beach, doing the preaching. As a whole, I have never had better and more effective work done than these three brethren did. As a result of our year's work thus far, we have had the pleasure of receiving into the Master's Church 28 members. Allow me a word more in reference to our presiding elder: We find him just as efficient in preaching Jesus to lost souls in a series of revival meetings as when sitting in the presiding elder's chair. We are praying that the close of the Conference year may show the best year's work that this pastor has ever done and that the Mentorum charge has ever reported to an Annual Conference. Yours in the Master's service. PAUL H. GRICE, P. C.

MONTPELIER, MISS.

Dear Doctor Meek: We recently had a fine meeting at Woodland, Miss., on the Montpelier charge. Rev. O. L. Savage, of Webb, Miss., did the preaching. He gave us a series of most excellent sermons, delighting and edifying the congregation. We had with us also Rev. C. A. Churchill, of Hickory Flat, Miss., who contributed to the success of the meeting by his splendid leadership in the song services. He is a spiritual and successful worker. Those who need some one for such a service would do well to secure him.

W. L. GRAVES.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poisons, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar mineral water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 17-J, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)—Adv.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Montrose, at Montrose, Sept. 9, 10.
Laurel, 14th Ave., Sept. 16, 17.
Laurel, at Kingston, Sept. 16-18.
McDonald, at Mt. Zion, Sept. 22, 23.
Lake, at Conehatta, Sept. 29, 30.
Philadelphia, Oct. 5-7.
Neshoba, at Sandtown, Oct. 6, 7.
Bay Springs, at B. S., Oct. 14, 15.
Homewood, at Carr, Oct. 20, 21.
Decatur and Union, at Union, Oct. 24.
Clarksburg, at Independence, Oct. 27, 28.
Raleigh, at Raleigh, Nov. 3, 4.
Trenton, at Polkville, Nov. 5.
Chunky and Meehan, at Meehan, Nov. 7.
Shiloh, at Johns, Nov. 10, 11.
Carthage, at Conway, Nov. 17.
Walnut Grove, at Zion, Nov. 18, 19.
Harperville and Lena, at Oak Grove, Nov. 20.
Rose Hill, at Rose Hill, Nov. 24, 25.
Newton, at Newton, Dec. 2, 3.

W. L. LINFIELD, P. E.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

LOUISIANA CONFERENCE.

Monroe Dist.—Fourth Round.
(In part)

Mer Rouge revival, Sept. 9.
Sicily Island, at Tensas Chapel, Sept. 16.
Gilbert, at Magnolia, Sept. 23.
Mangham, at union revival, Oct. 14.
Tullulah revival, Oct. 21.

ALBERT S. LUTZ, P. E.

"The finest of the fine arts is the art of being lovely at home."

Hold yourself responsible for a higher standard than anybody else expects of you.—H. W. Beecher.

"When a man shows his goodness in his home, the chances are that goodness has its home in him."

KELLY & ZOELLER

WHOLESALE DEALERS IN

Provisions, Dairy Products, &c.

Corner Tchoupitoulas & Natchez Sts.

Phone 569 Main. **NEW ORLEANS, LA.**

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY

THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. **A source of help and inspiration to every one interested in religious welfare.**

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.

NEW ORLEANS CHRISTIAN ADVOCATE.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

FROM THE BROOKHAVEN AUXILIARY.

Mrs. Bowen, of the Brookhaven auxiliary, writes: "We are enjoying our new church very much, and our missionary society is much alive. We have ordered for our reading during this month and next 'An African Trail.' We expect to present it to the public in some program form after we have finished reading it. Then we will take up 'The Two Americas' for serious study through the winter.

"We have had only two meetings each month during the hot yeather, but beginning with September we expect to go back to the every week meeting."

The women of this auxiliary conceived the idea of having a "kitchen shower" to furnish their new kitchen with its needed utensils; so on the afternoon of July 31 the missionary society was hostess for a most delightful, social event. The friends from the Church, as well as from other religious organizations, gathered in the spacious auditorium at the appointed hour, and after a pleasing program, consisting of devotional exercises, a welcome address, and exquisitely rendered songs and music, all were invited to the sub-story, where many lovely and useful gifts were displayed, attesting the generosity of the friends of the society. Dainty refreshments were served, which added much to the enjoyment and sociability of the hour.

DEFINING A STUDY CLASS.

A Mission Study Class is:

Meeting weekly
In some home or chapel
Seated around a table
Studying together
Inspiring facts and stories,
Opening session on time,
Not extending over one and one-half hours.
Sessions brimful of
True enthusiasm,
Used to stir up the "gift of God,"
Devoted to enlarged efforts to encourage
Youthful spontaniety to form.

Concerted plans for extending
Larger and broader knowledge to
All church members, that
Such may aid in
Strengthening the army of the Great King.

—Mary A. Gildersleeve, in "The Home Mission Monthly."

AN ENCOURAGING NOTE FROM ANGUILLA.

Miss Dora Crockett writes from the Auguilla auxiliary to tell of an interesting meeting recently held there.

It has been some time since we have had a report from an auxiliary in the Port Gibson District, and, living in this district, we are naturally anxious for it to "appear well." We have a splendid band of women but they are very modest and do not like to "sing their own praises." We have digressed a little, but it is pardonable, we are sure, for it was such a pleasant surprise to hear from Anguilla and to learn how very much alive it is.

The meeting was held in the home of one of the members and the subject for the afternoon was "Prayer." Scripture reading, talks, and the songs selected, all bore upon this wonderfully vital subject, or the life that is the outcome of fervent and constant intercourse with the Source of all power. Miss Crockett writes that it was a helpful meeting and was enjoyed by a goodly number, and it could not be otherwise when we consider that, "They never sought in vain that sought the Lord aright."

MEDICAL WORK IN LOS ANGELES.

"Our Medical Department has been most encouraging the past quarter. We have had two Christian doctors added to our forces. One of our Mexican mothers said a few days ago: 'I wish I could slip some money to that doctor without his knowing where it came from; he has been so kind to me.' When I interpreted to him what she had said, he answered: 'I would surely know where it came from, so you had better not attempt it. Would you like to know how to repay me? Bring some one who does not know Christ over to the service next Sunday.' To another he said: 'Your body is in a hopeless condition, but your face tells me you are a Christian. Am I mistaken?' You can imagine my joy over the privilege of interpreting for such a doctor."—Miss Alfter.

NOTES FROM ST. MARK'S HALL, NEW ORLEANS, LA.

The new trained nurse, Miss Vogel, has arrived, and Miss Gibson has returned from her vacation, thus making a complete staff of resident workers for the first time this summer. The new workers are very enthusiastic about St. Mark's Hall and some very definite results are expected from the work during the coming year.

The laboratory for the clinic has been equipped and is ready for service. The assistance of Dr. Pitkin has been secured for general clinic work.

Some improvements have been made in the home, such as papering of the chapel and giving the clinic a coat of calsomine. The missionary society of Shreveport donated two bed-room rugs, a piano scarf, and nine children's books.

Several outings have been enjoyed. Sixteen of the Camp Fire Girls were entertained at the summer cottage of one of the girls at Milneburg. Bathing, boating, stories and Camp Fire songs were the order of the day. The girls have promised to take the 2nd precinct for Woman's Registration Day.

The Junior and Intermediate girls' class had a hike to the woods, and the meal cooked over the camp fire was a jolly occasion. The Scouts were not neglected, for weekly hikes to places of interest have been indulged in by them.

An Incident of the Work.

A Central American woman with an operation pending went to the Italian service and asked for prayer. The people gladly responded. She came through the operation successfully, and her gratitude knew no bounds. In repay for the services of the surgeon, she is helping him with Spanish. Who can tell the influence of these services upon her life? May they transform her into a "vessel unto honor, sanctified, and meet for the Master's use."

Statistics.

Two hundred and ten visits were made during the month and 265 were received; 57 books were loaned; 105 shower baths were taken; an average attendance of 10 for the Camp Fire meetings, and 30 at the vacation school.

Number of general clinics held, 7; old patients treated, 284; new patients, 127; prescriptions filled at Sickle's Drug Station, 1,011.

SHORTAGE OF MEDICINES.

"Will the next steamer bring the necessary medicines?" is the daily question in Africa these days. Dr. H. L. Weber, writing from Efuleu station, tells of a 14-year-old boy who brought his sick mother to the hospital. She was very ill, and they had walked a hundred miles to reach the medical aid she needed. But there was no medicine, and the missionary was forced to turn them away. The boy broke down and cried, for the mother will probably die before the needed drugs arrive. This is just one of the heartaches the missionaries suffer in these troubled times.—The Continent.

"My Daughter!"

In these words is reflected a mother's pride. In the joy behind them is her reward for the pain and sacrifice she so willingly gave and the loving forethought she so wisely exercised.

Her daughter—now a woman—noble in character, pure in heart, charming in personality, sensible in mind and cultured in her accomplishments.

Your daughter! Don't deny her the invaluable years of boarding school life. Develop her, polish her in mind, body and character. Complete your life's work with the finished, cultured training that Martin College can impart. The years of experience of this institution, its wise administration and its splendid equipment place it in a high position among other colleges. By all means obtain a catalog of Martin College. Clip and sign the note below and mail.

Martin College, W. T. Wynn, Pres.,
Box J, Pulaski, Tenn.

Dear Sir: In the interest of my daughter, please send me full information about the following courses, (underscore those desired): Piano, Art, Expression, Voice Culture, Domestic Science, Literary Work. Give full details as to rates, etc.

Name .....

Address .....

"One who loves God truly asks no other compensation than God Himself."

Too many seem to think more about going to heaven than seeking to lead others there.—The Quiver.

"Little duties are the greatest duties, when they are the ones God chooses for us."

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN

I would rather know how to pray like Daniel than to preach like Gabriel. —D. L. Moody.

ELDERLY WOMEN SAFEGUARDED

Tell Others How They Were Carried Safely Through Change of Life.

Durand, Wis.—"I am the mother of fourteen children and I owe my life to Lydia E. Pinkham's Vegetable Compound. When I was 45 and had the Change of Life, a friend recommended it and it gave me such relief from my bad feelings that I took several bottles. I am now well and healthy and recommend your Compound to other ladies." —Mrs. MARY RIDGWAY, Durand, Wis.

A Massachusetts Woman Writes:

Blackstone, Mass. — "My troubles were from my age, and I felt awfully sick for three years. I had hot flashes often and frequently suffered from pains. I took Lydia E. Pinkham's Vegetable Compound and now am well." —Mrs. PIERRE COURNOYER, Box 239, Blackstone, Mass.

Such warning symptoms as sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and dizziness, should be heeded by middle-aged women Lydia E. Pinkham's Vegetable Compound has carried many women safely through this crisis.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

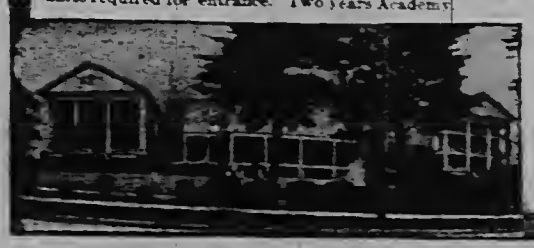
Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.
617 CAMP STREET. **PHONE MAIN 2196.**

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

MARTHA WASHINGTON COLLEGE

SIXTY-ONE YEARS' distinctive leadership in education of Young Women.
THOROUGHNESS of instruction. Christian culture and refinement, healthfulness of climate, a pleasant home-life in a cultured community of interesting historical associations.
FULL COLLEGIATE. Literary and science courses leading to Bachelor of Arts degree, fourteen units required for entrance. Two years Academy.



SCHOOLS OF MUSIC, Art, Expression, Home Economics offer courses leading to certificates and diplomas.
BUILDINGS, five, modern, brick, connecting, steam-heated, electric lighted. Modern Gymnasium.
Next Session opens Sept. 12th, 1917.
Rates are moderate. Address
SAMUEL DISMUKES LONG, D. D.,
PRESIDENT,
ABINGDON, VIRGINIA.

From the Field

Winnsboro, La.

Dear Doctor Meek: On the night of July 16 my meeting at Crowville started and continued for eight days, resulting in much good and in six additions to the Church. The congregations were very large and appreciative. The singing was led by Brother Paul I. Templeton, and the preaching was done by myself. The people showed their appreciation of Brother Templeton's singing by a really nice contribution. The pastor was also remembered.....On August 7 my meeting started at Boeuff Prairie, and continued six days, resulting in several conversions and in 19 additions to the Church. Rev. A. S. Lutz, presiding elder of the Monroe District, did the preaching and did it well. As a token of appreciation, the Church presented him with $102. Brother A. C. Searcy had held a week's meeting at the Extension School, a few miles from Boeuff Prairie Church, which added much to the meeting held by Brother Lutz. At the close of my meeting in Winnsboro the Woman's Missionary Society presented the pastor with a beautiful palm beach suit, which was highly appreciated. All things considered, we are moving along fairly well. The work is considerably behind with the pastor's salary; but I am sure that the officials will look after the financial side between now and the meeting of the Annual Conference. Should any brother need help in a revival, I shall be pleased to aid him. The Lord bless the Advocate.—S. D. Howard, P. C.

P. S.—The Woman's Missionary Society at Winnsboro has raised nearly $200 for the Red Cross. They are a splendid set of workers.

Live Oak Church, La. Conf.

Former pastors and the many friends of Live Oak Church who have moved to other parts of the State will be interested to know that the Lord is still blessing us who remain. We have closed a most successful revival this evening, August 24. Seven bright young persons were added to the membership on profession of faith, and the church members were drawn closer in the bonds of Christian fellowship than they perhaps ever were before. Our pastor, Brother P. S. Carpenter, was absent on account of the serious illness of his wife, but Brother J. L. Evans, who did all the preaching, seemed very much at home among us in the Master's work and won the love of every one at his first service. His sermons were pointed, plain and intensely practical. At the beginning of the service on the last night of the meeting the usual order of things was reversed: instead of the pastor or one of the stewards taking a collection for Brother Evans, that good man spoke of the pastor's condition to the congregation and they responded in a manner that was a credit to them and which will be a blessing to Brother Carpenter. A committee of young ladies looked after Brother Evan's interests. I cannot close this report without mentioning our splendid Sunday school. Mrs. Conelin Easterly has a class of 26 earnest workers who are bringing things to pass. They are holding devotional services on Sunday evenings, and are looking after the sick, the poor, the neglected and others, and have bought and paid for the paint to freshen up the church, so that we will soon have "a little brown church in the vale." The other teachers, Mrs. Laura Hunstock, Mrs. Nettie Coxe, Mrs. I. D. Easterley, and Mrs. B. A. Underwood are all faithful and efficient. They know God, their Bibles, and how to teach. We thank God, and take courage.—W. H. Underwood.

Foxworth, Miss.

Dear Brother Meek: We closed yesterday afternoon the last one of our meetings on the Foxworth charge; so perhaps it will not be amiss to let you know what we have accomplished this year. I had received prior to the beginning of these meetings 18 members—4 on profession of faith and 14 by certificate, and had baptized 3 adults and 15 infants. So I had a pretty good start.....Our first revival was here at Foxworth. Brother W. M. Sullivan did the preaching; Brother A. C. Watson, Jr., led the singing, and Miss Ruby Walker played the piano. We had a corps of as earnest and consecrated workers as one need want. There was a great deal of good accomplished. We had two accessions.....The next meeting was at Sandy Hook, with my classmate Rev. J. Loyd Decell assisting. Brother Decell is a princely, good fellow and made full proof of his ministry. We also had two accessions here.....The next meeting was at Summer's chapel where, on account of Brother Bennett's going to Laurel, the pastor did the preaching. We had a really good meeting. The people gave me very earnest support and we had 3 accessions.....Last came our meeting at Hopewell. Brother A. B. Barry, a man of God and a fine fellow, did some splendid preaching, and we had a real old-time revival

I have already spoken to these brethren about returning next year, and they have very kindly consented to be with me then. I have always had a pretty hard time getting a man for the first time, but I am glad to say that they are willing to look over my shortcomings and come again. I forgot to say that the people at Sandy Hook, in addition to pledging the pastor's salary and the Conference collections in full, told the pastor that a nice Conference suit was awaiting the day of its need; and at Hopewell they added to the Conference outfit a hat and shoes. So look out! Some preacher is going to want my place. Thank God for a people loyal and true. God is with us.—Hugh K. McKee, P. C.

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICAL CO., Elkhart, Ind.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.—Adv.

DR TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES
—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10
Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA
Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO
$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.
Write for Booklet on the Wonders of the "Apache Trail" of Arizona

All Traces of Scrofula Eradicated from the System

By the greatest of all purifiers.

A common mistake in the treatment of scrofula has been the use of mercury and other mineral mixtures, the effect of which is to bottle up the impurities in the blood, and hide them from the surface.

The impurities and dangers are only added to in this way.

For more than fifty years S. S. S. has been the one recognized reliable blood remedy that has been used with highly satisfactory results for Scrofula. Being made of the roots and herbs of the forest, it is guaranteed purely vegetable, and absolutely free from all mineral ingredients.

You can obtain S. S. S. from any drugstore. Our chief medical adviser is an expert on all blood disorders, and will cheerfully give you full advice as to the treatment of your own case. Address Swift Specific Co., Dept. F Atlanta, Ga.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans, and disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

MANSFIELD FEMALE COLLEGE
MANSFIELD, LA.

Sixty-Fourth Session begins September 11.

Last year's boarding attendance was 50 per cent larger than ever known.

Girls taken from 12 years old up. All grades taught.

Prospects very bright for even larger attendance.

Graduates of Teachers' Course exempt from ALL examinations for certificate to teach in Louisiana.

Music, Vocal, Piano, Violin, Voice Art. Only two Fills for doing Piano Lessons. Students under experienced graduates from the best Colleges, Universities and Conservatories.

Gas heat, gas and electric lights, hot and cold baths. Nine acres in Campus. Brick buildings, and all screened.

The largest Faculty in the history of the College. A Graduate Nurse with several years experience has been added for the first time.

Home and Dormitory Small Classes.

Expenses REASONABLE—one third and one fourth less.

Write, telephone or telegraph AT ONCE.

R. E. BOBBITT, President.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Corinth Dist.—Fourth Round.

Corinth, First Church, Sept. 2, 3.
Corinth, South Side, Sept. 2, 3.
Iuka Station, Sept. 16, 17.
New Albany Station, Sept. 23, 24.
Myrtle at Glenfield, Sept. 29, 30.
Sherman at Sherman, Oct. 1.
Hickory Flat at Bethel, Oct. 2.
Wheeler at Asbury, Oct. 4.
Monterville at Monterville, Oct. 5.
Mantachie at Shiloh, Oct. 6.
Mantina at Gilmore's Chapel, Oct. 7.
Ripley at Bethel, Oct. 11, 14.
Booneville Station, Oct. 12, 13.
Chalybeate at Stateline, Oct. 13.
Dumas at New Hope, Oct. 14.
Ripley and Blue Mountain at Ripley, Oct. 15.
Glendale and Baldwyn at Glendale, Oct. 27, 28.
Kossuth at Wesley, Oct. 28.
Golden at Old Bethel, Nov. 1.
Tishomingo at Tishomingo, Nov. 2.
Burnsville at Jacinto, Nov. 3, 4.
Iuka Ct. at Snowdown, Nov. 4.
New Albany Ct. at Union Hill, Nov. 4.
Ripley Ct. at Brownfield, Nov. 8.
Booneville Ct. at Blackland, Nov. 10, 11.
Corinth Ct. at Moreau, Nov. 11.
Silver Springs at El Bethel, Nov. 14.

T. H. DORSETT, P. E.

Greenville Dist.—Fourth Round.

Boyle at Boyle, Sept. 8, 9.
Glen Allan at Avon, Sept. 14 (preaching) quarterly conference at Glen Allan, Nov. 7.
Leland a. m., Sept. 23.
Shaw, at Shaw, p. m., Sept. 23.
Marigold at Marigold, a. m., Sept. 30.
Arcola and Hollandale at Hollandale, p. m., Sept. 30.
Lula at Lula, a. m., Oct. 7.
Friars Point at Friars Point, p. m., Oct. 7.
Coahoma at Lyon, a. m., Oct. 14.
Shelby at Shelby, p. m., Oct. 14.
Jonestown at Jonestown, a. m., Oct. 21.
Clarksdale, p. m., Oct. 21.
Cleveland, a. m., Oct. 21.
Tunica at Tunica, p. m., Oct. 21.
Rosedale at Rosedale, a. m., Nov. 4.
Greenville, p. m., Nov. 4.
Gunnison at Gunnison, Nov. 11.
Benoit at Benoit, Nov. 18 (preaching), quarterly conference Oct. 21.

The preachers will please see that written reports are ready in answer to questions 12 and 13.

V. C. CURTIS, P. E.

Aberdeen Dist.—Fourth Round.

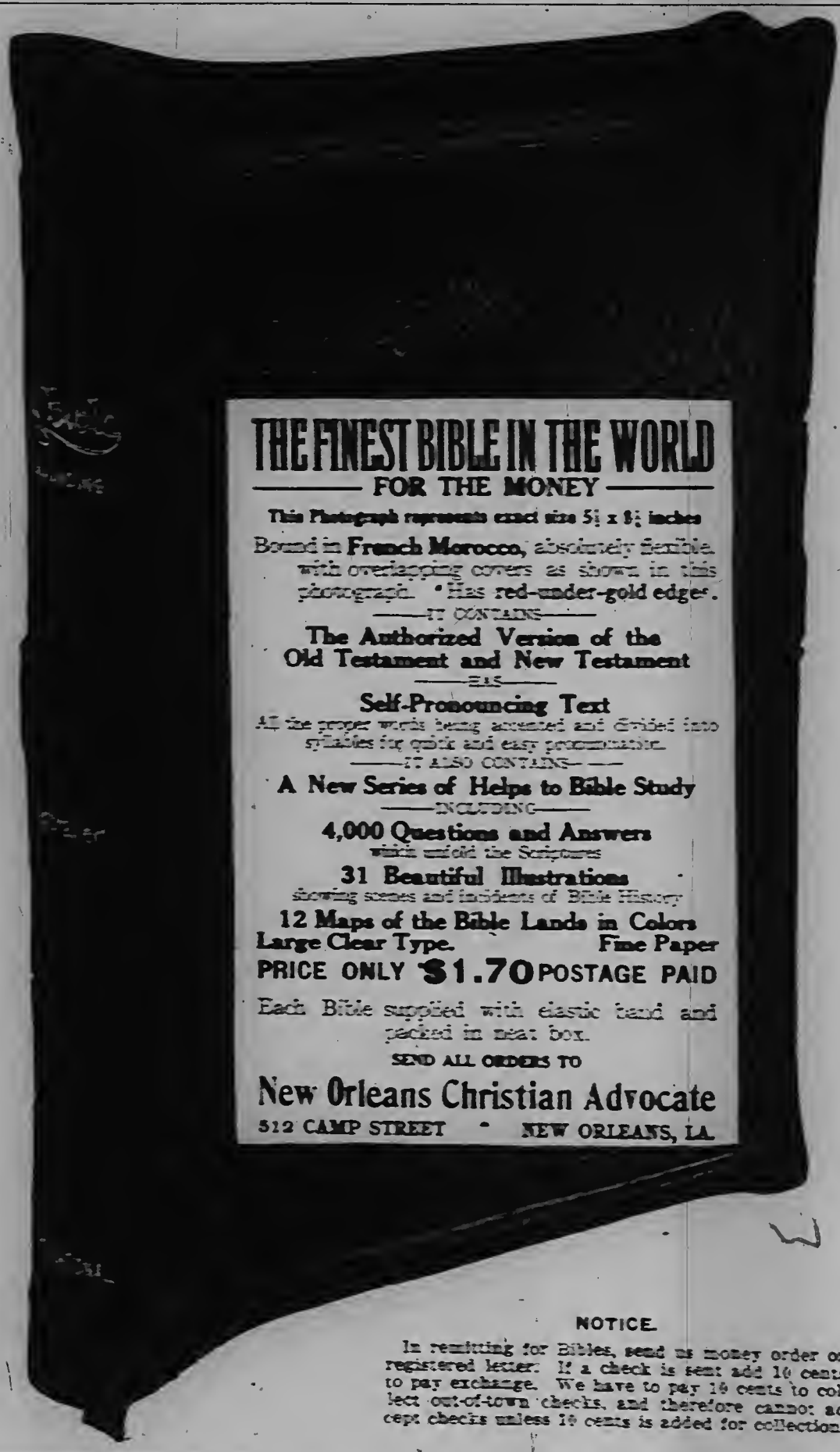
Tupelo, Sept. 2, 3.
Aberdeen, Sept. 8, Q. C., Oct. 11.
Amory and Nettleton at Amory, Sept. 16; Q. C., Nov. 3.
Okolona, Sept. 23, 24.
Pontotoc, Sept. 29, Oct. 1.
Algoma at Ebenezer, Sept. 30, Oct. 1.
Okolona Ct. at Tranquil, Oct. 4.
Verona at Verona, Oct. 6, 7.
Shannon at Troy, Oct. 7, 8.
Prairie at Muldon, Oct. 9, 10.
Houston Sta., Oct. 14, 15.
Nettleton Ct. at New Chapel, Oct. 14, 15.
Tremont at Hopewell, Oct. 20, 21.
Fulton at Salem, Oct. 27, 28.
Nettleton Ct. at New Chapel, Oct. 28, 29.
Calhoun City at Big Creek, Nov. 3, 4.
Vardaman at Derma, Nov. 4, 5.
Houlka at Concord, Nov. 5, 6.
Greenwood Springs at Pleasant Grove, Nov. 10, 11.
Smithville at Greenbrier, Nov. 12.
Buena Vista at Ebenezer, Nov. 13.
Montpelier at Foster's Chapel, Nov. 16.

THOS. H. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.
(In Part)

Brooksville, preaching a. m., Sept. 9.
Starkville, preaching p. m., Sept. 9.
First Church, preaching a. m., Sept. 16.
Central Church, preaching p. m., Sept. 16.
Macon Circuit at Ex-Prairie, preaching a. m., Sept. 23.
Macon, preaching p. m., Sept. 23.
Mayhew, preaching, Sept. 30.
Shuqualak, preaching and Q. C., Oct. 6, 7.
Crawford at Schafer's, preaching and Q. C. a. m., Oct. 13, 14.
Artesia, preaching and Q. C. p. m., Oct. 14, 15.
Sturgis, preaching and Q. C., Oct. 20, 21.
Columbus Circuit at Flint Hill, Q. C., Oct. 24.
Cedar Bluff, preaching and Q. C. a. m., Oct. 27, 28.
West Point, preaching and Q. C. p. m., Oct. 28, 29.
Brooksville, Q. C., Oct. 31.
Macon Circuit at Ex-Pr., Q. C., Nov. 1.

W. W. WOOLLARD, P. E.


THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
AS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET • NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 37. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3212.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 13, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Learn how sublime a thing it is
To suffer and be strong."

* * *

He who would set others afire spiritually must have his own heart aflame.

* * *

"Salvation by character," one of the new teachings that has sprung up, would not have opened the gates of Paradise to the thief dying on the cross.

* * *

The rapidity of one's growth in grace depends in part, at least, upon one's faithfulness in feeding and nurturing the spiritual life in the soul; but the discipline that comes through the years, under God's providential direction, also has much to do with it. "The perfecting of the saints" is not the work of a day. It takes many and varied experiences to make a really great Christian.

* * *

If you are a Christian, you are one of Christ's representatives in the world. What do your character, life, and service testify in your community concerning him? Do they witness to his power to save? to his love for sinners? to his deep concern for all unfortunate and needy human beings? It is no little responsibility to be a disciple of Jesus on earth. Much depends upon the extent to which you are faithful.

* * *

There is no mistaking the influence of good and bad reading. From a book on our desk, we take the following: "There is an account of two girls, one of whom read all about the wicked and licentious court of Louis XVI; her cousin read all about Joan of Arc—her noble doings and life. The first, after a time, fell and became an abandoned woman; the second became one of the noblest women in America, widely known for her good works."

* * *

Christ came not simply to save men from the grosser forms of immoratity, but from all sin. We fear that there is not now enough preaching against what Mr. Wesley called sin in believers—pride, envy, selfishness, uncharitableness, ill temper, covetousness, ambition, and such like. Even ministers may be afflicted with "these vices of the virtuous." Let us hold the standard high, brethren, and be certain to measure up to it ourselves. God wants his people to be a holy people.

* * *

Any field is large enough to furnish an opportunity to win a fadeless crown. A spiritual ministry to a single soul, whatever men may think of it, commands the attention of the shining hosts of heaven. What was more striking in the earthly career of our Lord than his readiness to labor in the smallest circles—to preach even to a lone auditor the glorious truths of the Kingdom? The lowliest man is of inconceivable worth, and to save such an one is a greater achievement than to win the proudest honors of the world. Is there not need for a deepening of this conviction among us?

THE BIBLE DOCTRINES INDISPENSABLE.

There is no saving power in the Bible itself. The transforming forces of redemption are LIVING AGENCIES that are outside of the written Word—the Father, Son, and Holy Spirit. Well has the poet sung—

"Beyond the sacred page
I seek thee, Lord;
My spirit pants for thee,
O living Word."

But it must not be inferred from this statement that the glorious pages of the Divine Revelation are not of inestimable importance. They unfold the unvarying laws of the spiritual Kingdom, showing us the way, **and the only way,** by which we may reach the Living Agencies that can regenerate us and deliver us from sin.

Electricity has its laws, and, by acting in accord with them, we can find it, accumulate it, and harness it for the service of man; but if the books that disclose these laws should be flung aside and men should seek to gather and utilize electricity in other ways, they would seek in vain. It would be to them a hidden and undiscoverable force, flashing no message, lighting no city, turning no wheels.

So, when men turn from the essential truths of the Scriptures and strive for salvation in other ways, they are doomed to failure and disappointment—never can they find God and conscious peace and pardon and the spiritual strength to live a holy life. These may be found only by the Bible process of conviction, repentance, faith in the divine and crucified Christ, and a new birth. Hence, if these cardinal doctrines, and the important facts that undergird and cluster about them, be forsaken, Christianity is forsaken. Churchanity may be left, and may be built up, but not CHRISTIANITY. Thus we see that the maintenance of sound doctrine is absolutely necessary to save men and extend the Kingdom. Without it, there is no path to God, and no method by which his power may be brought to bear upon human hearts and lives.

BISHOP GALLOWAY'S VIEW.

In 1886, when Bishop Galloway was the Editor of the New Orleans Christian Advocate, a spirited discussion arose concerning the question of having Missionary Bishops, and in the course of the debate the question of assigning our Bishops to residential areas in the homeland was also raised. Bishop Galloway opposed both of these propositions on the ground of undesirability, and ably, and we think convincingly, argued that neither of these changes could be put into operation except by amending the Constitution of the Church. If we can find the space to do so, we may reproduce in the near future his masterful utterance in support of this view. For the present, we can only make a brief quotation to show how perfectly we were in accord with the Bishop's convictions in taking the position in a recent editorial, that to assign a Chief Pastor BY ONE ACT to an episcopal district, **with almost continuous and unchangeable authority, for four years,** would be violative of the principle of an "ITINERANT general superintendency." Bishop Galloway said:

"The principle of the itinerancy rests upon two things: an appointing power, and a statute of limitation. As a matter of fact, appointments are made ANNUALLY, and have been during the entire time of organic Episcopal Methodism. And the rule of ANNUAL assignments to work applies to Bishops and all names on the roll of any Conference. **If this rule is violated by one class, it requires no prophet to foretell the downfall of the itinerancy.** The Bishops wisely put themselves under the rule of annual assignments." (Italics ours.)

MAY IT NEVER BE RESUMED!

Last Saturday night at 11 o'clock the making of whiskey in the United States ceased, nor can any now be imported. It is estimated that as a result 40,000,000 bushels of grain will be saved annually for worthier uses. It is claimed, however, that the stock of distilled liquors now in the country amounts to 230,000,000 gallons, but some of this may be used for other than beverage purposes. Still enough will be left to do incalculable harm. This stopping of the manufacture of liquor was a war measure; but let us pray and work for the prohibition cause with the hope that it may never be resumed; or, if it should, that it may be only for a brief time. If liquor-making is a curse in the time of war, it cannot be other than a curse in the time of peace.

OVERDONE.

The following utterance by our able and admirably poised confrere, Dr. George Summey, of the Presbyterian Journal of this city, is so sane and timely that we are minded to pass it on through our columns:

"The religious press has of late been giving almost too much attention to the theological vagaries of Mr. H. G. Wells, the English author. This is due, perhaps, to the speed with which many rushed to the judgment, from his 'Mr. Britling,' that Mr. Wells had come to an evangelical faith, a fact which some hailed as showing that war can do some good things. But 'Mr. Britling' was not carefully read. Its author showed belief only in a finite God, in that striking work. He has utterly repudiated the idea of his acceptance of evangelical views. He is only one of many who are trying to depreciate the faith. He is not of enough importance to receive the attention which is being given him."

Motive is a most important factor in religion. A man may fast, and pray, and preach, and give alms, and yet have such a purpose as to strip all these actions of any value in the sight of God, so far as he himself is concerned. There is need for a frequent reading by most of us of our Lord's wonderful utterance recorded in the first part of the Sixth Chapter of Matthew.

IT'S AT THE BOTTOM.

This poem takes one of the torpedoes of Dr Charles L. Slocum, in the recent submarine exercises of the Flying Squadron. No punctuation marks are used, but whether it refer to this or that it is Dr Slocum's own composition, we do not know.—Editor of Advocate.

If I could put within my mind
The manner Jesus wrought,
Not all the gold in all the mine,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling.

If I could have the table He
Once made in Nazareth,
Not all the pearls in all the seas
Nor crowns of kings or kings to be
As long as men have breath,
Could buy that thing of wood be made—
The Lord of love who learned a trade.

Yea, but His hammer still is known
By honest hands that toil,
And round its table men go down
And all are equals, with a drive
Nor mill nor pearls can sell
The shop at Nazareth was bare—
But Brotherhood was builded there.

NOT YOUR OWN.

Never say "It is nobody's business but my own what I do with my life." It is not true. Your life is put in your hands as a trust for many others beside yourself. If you use it well it will make many others happy. If you abuse it it will harm many others beside yourself.—James M. Pullman.

THE SOUL'S AMBITION.

Happiness is not our being's end and aim. The Christian's aim is perfection, not happiness, and every one of the sons of God must have something of that spirit which marked their Master—that holy sadness, that peculiar unrest, that high and lofty melancholy, which belongs to a spirit which sorrows after holiness in which it can never attain.—F. W. Robertson.

PATIENCE IN PRAYER.

We have need of patience in prayer for God does not always give a speedy answer to the petitions of his children. George Muller tells of continuing in prayer ten, twelve, and even twenty years for some specific blessing that eventually came. The Psalmist says, "I waited patiently for the Lord, and he inclined unto me and heard my cry."—Unidentified.

LIKE THE MASTER.

When Felix Neff undertook the pastorate of the High Alps, a neat cottage was built for him, in the pleasantest spot in the parish. But, his anxiety to reach all the people was such that he never spent more than three days in a month there. With a staff in his hand and a wallet on his back he traveled from this point twelve miles westward, sixty eastward, twenty southward, and thirty northward. While his strength lasted he never slept three consecutive nights in the same bed, nor allowed himself a day's repose. The land of which this man is the flame is the victory that is overcoming the world.—The Earnest Worker.

A "STRONG" CONGREGATION.

"Is it a strong congregation?" asked a clergyman respecting a body of worshipers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six."

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving one another, and striving to do the Master's work. Such a congregation is strong, whether it is composed of five or five hundred members."—Selected.

IN THE EASTERN HEMISPHERE—A TRAVEL LETTER.

By Rev. John Paul.

In sure, the Sado Maru in which we crossed the Pacific is called an interminable ship. There are ships vastly larger, but it is large enough as to burn a thousand tons of coal between the two landings—Seattle and Yokohama. It is an old ship, but thoroughly seaworthy. During the Russo-Japanese war it was attacked and supposedly sunk by a English cruiser, but they pumped her out, escaped through a heavy fog, and reached port. The Japanese fleet afterwards destroyed the same cruiser, and our ship has one of its old enemy's life-buoys as a relic. That is like carrying in one's pocket a disk of the bear that ran him up a tree. It is a little matter of human interest to say that I was not sea-sick while crossing the Pacific, though we were near the track of a small typhoon for a day and night. Of course it took caution to escape the influence of such a serious environment, when, as a rule, so many people are deeply moved.

From the standpoint of evangelism, I have learned that a ship is a hard field. I observe from Paul's experience that only when dire calamity lends its influence may the preacher hope to call mourners or open the inquiry room. But I have learned from my latest experience that a few clean-cut Christians on a ship can create an atmosphere which will suppress the audacity of the wicked and greatly restrain the forces of evil. The Japanese ships are supplied with old Church of England hymnals and manuals, and the purser invites some one whom he deems a proper person to conduct a Sunday morning service for the first and second-class passengers. I suppose as less the steerage passengers, who on our ship, were in the majority, take pot luck or have it out with the devil. I had the honor of being selected for this pastoral responsibility on our ship, and preached on the first Sabbath of the journey, requesting Rev. F. H. Jeffery, a Congregational missionary to India for the American Board, to preach on the second Sabbath. To bring in the educated Japanese, I planned to open the service with the Japanese national anthem, having rounded them up personally beforehand and got their promise to be present and sing the song. Under I John 1. 1. I explained that all the world was seeking consolation, pleasure, and a good time, though many were seeking joy in curious and contradictory ways. I told them it was a demonstrated fact that peace and joy could be found only in a fellowship with the God that made us, that we could not have this fellowship, hence could not have fullness of joy, without a cleansing from all sin, and that only in the blood of Jesus Christ could this cleansing be found. The Spirit of God was present in the service and applied the exhortation.

In the steerage or third class we had a horde of Russians, some of whom were Jews, who had evidently run in the United States for shelter from the old tyranny, and who were now returning to Russia because the revolution had put them out of danger of punishment for their political views. The ship officers informed me that for many weeks every ship from America had brought a load of these peasants and Jews. They play the accordion and sing and dance like the Negroes of the South. Their features are similar to the better type of American negros. But bitter experience in Russia has set most of them against the Church, and some of them have drifted into the most blatant and hostile infidelity. Many have developed abnormal ideas of liberty and idealistic theories of government. Not many of them are educated, but most of them do considerable reading. The pity of it is that their minds have been fed on the pabulum of socialism and infidelity while in America, so that they are unconscious even of the existence of the best things we had for them. Numbers of them are returning from the sweet shelter we have given them, forgetting the virtues of our government and cursing it because of an aggregation of real and imaginary faults with which they charge us. I have learned to admire some of the ideals and sentiments of socialism, but on running their points against their system of philosophy one thing would assure me that it is not an immoral passing that is the major part of its advocates as I have known them come to be hearty workers in many movements. and they are zealous in practice, if not in speaking terms.

It was among these people that I was compelled to hold two services in the third-class dining room. I popularized the service from the start by opening up for questions at the close of the sermon, although I nursed bedlam when I got it. I listened patiently to the most maiming strictures against the ministry, the Church, and Christianity, and undertook in my turn to answer them all in a way that I hope may prove fruitful. The first service was received with such satisfaction by my most outspoken opponents that I was invited back on their own motion and told to speak on any subject I might choose, and open the meeting for discussion. I spoke next on experimental Christianity and told my experience. I told them that argument never led any man's soul and no argument was ever produced so strong that it could not be answered, excepting the one argument of experience. If a man has the blessing of love, joy and peace, and lives the life, bearing consistent testimony to what he has felt and seen, this constitutes the one unanswerable argument, an argument which no other movement outside of the gospel can produce. They were reminded that no other movement had its Mary Magdalenes, its Jere Macartys, and its other redeemed wrecches to its credit. Their arguments turned upon the war as a count against Christianity. I explained the righteousness of war so far as it is in defense of the weak and for the suppression of criminal nations. At this point the air became pretty hot, but I believe it entirely immoral to tolerate anything that would tend to weaken the hands of a government when pouring out blood in defense of a principle for which our nation is laying its manhood on the altar at this time.

I mention these situations at length because they are the straws which show the way the wind is blowing in the eastern hemisphere. I think the great bulk of Russians are of a larger caliber, so I am informed by some higher class Russians, who assured me that the peasantry would send up delegates to a convention and that a successful constitution would be framed. I learn from some aboard that the Zionistic Jews in Russia are quite busy, and quite hopeful that the war will eliminate the Turk from Palestine as well as from Europe and give them back their country for development, that they may rebuild their temple and restore their worship under the protection of one of the great sympathetic and benevolent world powers such as Great Britain or democratized Russia. Many Bible students believe that while the prophets of the Old Testament have written largely as to exposing the sorrows of Zionism.

Soon my ship is to land in Yokohama, and before I begin work in the great English-speaking mountain conference at Karuizawa, I must preach through an interpreter five days in an interdenominational convention for the "deepening of the spiritual life" among native Japanese preachers and teachers of all important denominations. This begins two nights from the time I write. Already the mountains of Japan rise in the distance to the right of our ship, the sailboats of Japan's great army of fishermen are in every side of us, and the flocks of small birds are following us in search of food.

AN ADDRESS.

Chattanooga, Tenn., August 28, 1911.

Editor New Orleans Advocate, New Orleans, La.

Dear Brother: In behalf of about two hundred laymen, whose names are signed to the inclosed "Address to the Church," I am sending you a copy, with the request that it be published in your paper next week, if possible.

This movement is a matter of public interest, and as you will see from the address, we desire nothing better for it than the widest publicity in Church circles. The Church press is the natural medium for all matters of this character, and we feel sure you will gladly accord the desired space

Bespeaking for the movement fair treatment and open-minded consideration on the part of our editors and confidently expecting no less, I am

Yours very truly,
B. F. FRITTS, Vice Chairman.

To the Preachers and Laymen of the Methodist Episcopal Church, South.

Brethren: The undersigned laymen of the Methodist Episcopal Church, South, loyal to the fundamental principles of the Church and desiring with all our hearts to promote its best interests and highest usefulness, believe the time has come when the Church should face and act upon certain issues that we are convinced are vital to its welfare. Times change, and all human institutions must change with them or be left behind. The issues we have in mind do not affect the principles of Methodism, but have to do solely with the adaptation of its policies to changing conditions.

Methodism had its origin in the days when absolutism in government was all but universal. The great democratic movement which in later years has swept over the earth had but just begun. The State was a monarchy, the Church a close clerical corporation. Methodist polity, framed under these conditions, inevitably and rightly adapted itself closely to the ideals of the times. That of our own branch of Methodism has changed very little from that day to this. The American Revolution woke the world to the ideal of democracy, and thrones and kingdoms have been tottering ever since. The divine right of kings has given way to the acknowledgment of the divine rights of the people, even in conservative China and despotic Russia. In the last one hundred and fifty years the world has gone forward an age. Our Church must keep pace or lose its crown to other denominations more in harmony with the democratic ideals of the times. Some of the changes that we believe to be imperative are here suggested:

1. The development of a greater degree of democracy in the government of the Church. This would involve not only additional lay recognition in the councils of the Church, but a greater degree of liberty for the ministry also.

2. The limitation of the authority of the episcopacy, both as to term of office and as to the making of appointments, and the limitation of episcopal functions to executive duties only, whereas at present the Bishops are vested also with legislative and judicial powers, thus combining in one small group the three functions of government.

3. A clearer definition of the relation of the episcopacy to the Church, and to the General Conference Boards especially.

In view of the above, the undersigned laymen and others of the same mind have united for three specific purposes:

1. First of all, for an investigation along the lines suggested above, to be conducted in the light of public records and indisputable facts. We intend that this investigation shall be wholly unbiased and free from personal interest. Its purpose shall be solely to discover the facts and to reach only such conclusions as the facts may warrant. The following are some of the subjects to be dealt with:

The problem of conflicting authority between the General Conference Boards and the Bishops.

The need for adequate lay representation in the Annual Conferences and for larger lay responsibility in general for the welfare of the Church.

The influence of the episcopacy on the ministry of the Church, growing out of the Bishops' absolute and arbitrary appointing power, from which there is no appeal.

The attitude of the episcopacy toward unification, social service, and other questions of the day.

The Constitution proposed for the Church by the College of Bishops, wherein they claim for themselves authority co-ordinate with and independent of that of the General Conference.

2. In the second place we wish to develop a program of publicity. Investigation will be fruitless unless the Church at large is given the facts. The Church is entitled to the facts. The rank and file of preachers and laymen are as much a part of the Church and as thoroughly devoted to its interests as are those in authority. Indeed, there can be no just authority in State or Church that does not center in and serve the rank and file. We propose to publish to the Church, therefore, in a series of carefully prepared articles the result of our investigations, that the Church may have the facts and form its own conclusions. These articles we will offer first to the Church papers, in the confident hope that they will publish them. Too long the discussions of these important questions has been shunned or suppressed. The time has come for facing the issue and for the frank expression of vital convictions.

3. But investigation and publicity will be useless if no permanent result is registered in legislation. We think, therefore, that we should keep before ourselves and the Church certain fundamental things as the goal of our efforts, to be realized, some of them at the next General Conference, others as soon as possible. Some of these aims are:

(1) The enlargement of the powers of the laity in our Church by increasing their number in the Annual Conference and by giving them representation in the cabinet. These changes will insure greater democracy throughout the Church and will bring about a far greater degree of lay interest and activity in all departments of its work.

(2) The limitation of the powers of the episcopacy by restricting its functions to the executive phase of government alone, the General Conference taking over the legislative and judicial functions.

(3) The limitation of the areas over which the Bishops operate, by assigning them, through a committee consisting of preachers and laymen, to certain districts which shall be large enough to have them touch the real life of the Church as general superintendents, and at the same time small enough to render effective service possible. As it is, the Bishops assign themselves, having the whole connection as their area of operation, making inevitably for less efficient service than the Church has a right to expect.

(4) The limitation of the tenure of office of Bishops hereafter elected to a term of years, subject to re-election or not as may be determined. As our Church holds the episcopacy to be an office, and not an order, life tenure is an anomaly. It runs counter to all sense of democratic justice and tends to make the office autocratic to a degree that is out of harmony with modern ideas.

(5) The effecting of such legislation as shall do away with the unit rule and secret session of the episcopacy. These we feel belong to a bygone order and can have no proper place in the program of the modern Church. The Bishops are the servants of the Church, and the Church has a right to know what they do and why they do it.

As the first of the series of articles mentioned above, we are sending you the statement of Dr. Ed F. Cook, late Foreign Secretary of our Board of Missions, dealing with the conflict of authority between the Bishops and the Board and throwing valuable light upon the general topic under discussion. The other articles will be forthcoming as fast as they can be prepared.

All who desire to keep in touch with this movement or to register themselves as favorable to any or all the changes suggested above are requested to send their names at once to Chairman Creed F. Bates, Chattanooga, Tenn. We particularly desire to get in touch with all laymen and preachers who find themselves in sympathy with the general purposes outlined above and who are willing as far as they have opportunity to assist in carrying them out.

Signed by 186 laymen.

THE NEW ORLEANS DISTRICT.

By Rev. W. W. Holmes, Presiding Elder.

We come to the last quarter of the Conference year with hopefulness and with a spirit for hard work. The preachers have all been faithful and progress has been made. The "one-to-win-one" campaign in the spring, followed by our Methodist Union Revival, in which all of our city churches participated, resulted in much good. The union revival was an experiment, and yet the good work accomplished through it surpassed our most sanguine expectations. The experiment showed that with the right leader and with an efficient organization a great Methodist union meeting can be held in New Orleans that will be far-reaching in its influence for good.

In our fall campaign we are emphasizing three things:

1. A Church Extension organization that will make New Orleans in the future a stronghold for Methodism by wisely and definitely occupying the field now—"and growing as the city grows."

2. An Adult Bible Class organization that shall be a vital force in every church in the city.

3. All financial obligations of our churches fully met.

A word about the different churches:

Algiers, with a building, dingy and dilapidated, looking more like a country store than a church, wholly inadequate to house the large Sunday school and rapidly growing congregations, is probably the livest church in the district. Not only has Brother Wier succeeded in building up a large congregation, but he has been successful in raising money for the new church. Here is an opportunity for a good investment. The present building is crowded to overflowing, and yet we haven't sufficient money, owing to the increased cost of building materials, to go ahead with the new church. More soldier-boys attend this church than any other of our churches.

Carrollton Church is maintaining its record of continuous progress. It is only a question of a short time when it will be the leading "family church" of the city. Brother Vaughan is in high favor with the people. I believe this is the only one of our churches that bought a Liberty bond.

Epworth Church is increasing slowly in numerical and financial strength. Brother Morris has laid great stress on evangelism this year. He held continuous revival services running through several weeks, which resulted in large good. A most splendid missionary society has been organized. An adequate equipment in the way of a new building is badly needed.

Felicity Church is located on "Vatican Hill," and, for that reason, a large Sunday school seems to be an impossibility. The church is well organized and is doing a splendid work. Brother Brown had Dr. E. C. Moore of Montgomery, Ala., to assist him in a revival service early in the spring, and several joined the Church. Brother Brown is making some very definite and aggressive plans for the fall work.

First Church continues to be a center of religious activities. It is the meeting-place for nearly all the large religious gatherings held in New Orleans. It ministers to a large transient population. The bulk of the membership live from three to five miles from the church. Even the parsonage is four miles away. If any church in our Connection needs deaconesses and helpers, this church surely does. Dr. Werlein is in a position now to render his largest service to the church, but unfortunately this is his fourth year.

Louisiana Avenue Church had a good revival meeting, is gradually reducing the debt on the parsonage, has organized a large Men's Bible Class, and is all the time doing something. Brother Gearheard is pastor.

Mary Werlein Mission, while it has had to eliminate some of its social features on account of limited resources, continues to be a spiritual force in the community. The regular services are held as usual. The Sunday school is larger than it has been for a long while. Brother Thomas is the "Father Confessor" to the soldier boys. He has given them hundreds of Bibles, and has ministered to the boys in many helpful ways.

McDonoghville Church, while small in membership, is active in all good works. It had a ten days' revival service in the beginning of the year, with Brother H. T. Young doing the preaching. The cottage prayer meeting is a feature of its work. Brother Mangum is a hard worker, and has a good helper in Brother Black, the District Lay Leader.

Parker Memorial Church led in the "one-to-

[illegible] Church [illegible]

[illegible] Church [illegible] Nashville [illegible] Tenn.

does not center in and serve the rank and file. WE PROPOSE TO PUBLISH TO THE CHURCH, THEREFORE, IN A SERIES OF CAREFULLY PREPARED PAMPHLETS THE RESULTS OF OUR INVESTIGATIONS that the Church may have the facts and form its own conclusions. Too long the discussion of these burning questions has been shunned or suppressed. The time has come for an honest facing of the issue and for the frank expression of vital convictions."

Let it be noted that, while Mr. Eleazer said something about offering matter to the Church press, **this original formal address does not say one word about having any such end in view.** For three months it was circulated with the quoted paragraph exactly as it appears above, and it was upon this statement, along with some other features of the movement, that Judge White based his utterance and that we predicated our recent editorial, entitled "Worse Than Okelleyism." But since this movement was exposed in the public prints—and even since it was formally sent out a few days ago with the first 42 names attached to it—the following sentence has been inserted in the paragraph given above: "THESE ARTICLES WE WILL OFFER FIRST TO THE CHURCH PAPERS, IN THE CONFIDENT HOPE THAT THEY WILL PUBLISH THEM." **Think of this after the campaign has been carried on for six months, after this address has been going the rounds since the last of May, and after Dr. Cook's notorious pamphlet has been scattered about over the connection for an equal length of time!** Did they offer that pamphlet to any Church paper for publication or review? Nay, it has been well nigh impossible for conservative people to get a copy of it, though we have heard of a Vanderbilt professor forwarding numbers of them for distribution to Methodist congregations. Nor was this "Address" offered for publication until it was unearthed and attention was focused upon the methods that were being employed in the fight against the Bishops. But for the fact that it was turned up, how long the movement would have been worked at privately, there is no telling.

The Hatching of the Scheme.

In the light of the foregoing facts, we make the following observations:

1. This scheme, as has been seen, was hatched in the putrid atmosphere of Nashville, Tenn., where the Vanderbilt influence is dominant, all of the eight originators of it being Nashvillites, and four of them belonging to the Church with which Chancellor Kirkland has long been connected, and which is within a stone's throw of where the famous "Bishops' Squirm" was danced when the robbery of the Church of her university was being publicly celebrated.

2. The moving spirit in setting this agitation in motion was Mr. R. B. Eleazer, Editor of the Missionary Voice, an official publication of our Church, who capitalized his position in its interest, and who sought to carry the project forward through the Laymen's Missionary Movement, a part of our Church machinery. Many Lay Leaders were somewhat disaffected because they were not made ex-officio members of the Annual Conferences, a movement that was backed by the Board of Missions, and which would have given it a large influence with nearly one-fourth of the men who would have elected lay delegates to the General Conference. Mr. Eleazer knew this and took advantage of it, a thing that his connection with our missionary organ enabled him to do. (This "Address" to the Church is very largely signed by Lay Leaders.) This, so far as we know, is the first time in the history of our denomination that one organization of the Church, instituted for a high purpose, has been sought to be used for making war upon another department of our Church government—and this the department that was considered so important by the makers of Methodism that in the beginning it was safeguarded by a restrictive rule, and the only one that was. This effort to prostitute to unworthy ends a part of the machinery of the Church in a manner so disloyal and underhanded is really the worst feature of this Jesuitical procedure.

The Animus of the Movement.

3. Though we have not the space to go into the matter now (we may do so later), we do not hesitate to express the conviction that the refusal of the majority of our Bishops to stand for a policy of making our foreign missionary work interdenominational, instead of Methodistic, surrendering largely in doing so what we have been years in building up, and their unwillingness to see our Church in the homeland swept into an obliterating form of organic union with the Northern Methodist Church, together with the prejudice born of the Vanderbilt imbroglio, are what have brought on this effort practically to destroy our episcopacy. Note the declaration in the so-called **"Laymen's Address" that one of the things to be investigated is "the attitude of the episcopacy toward unification."** What is this but a threat to penalize and an effort to intimidate the Chief Pastors of Southern Methodism respecting the question of union? And Dr. Cook's pamphlet, the first document that has been sent out, is aimed principally at Bishop Hoss and Bishop Candler. The pro-union and pro-Vanderbilt Bishops are therein extolled. Bishop Hoss bore the brunt of the battle for the Church in the Vanderbilt contest, and his present physical condition is believed to be largely due to the indignities that were heaped upon him, and what he in consequence suffered, in that fierce struggle; Bishop Candler stepped into the breach in the gravest period of the crisis and has taxed his energies almost to the breaking-down point to rescue our prostrated and imperiled educational system; yet these are the men who are chiefly brought under fire by these agitators, Bishop Candler being specifically criticised for his services to Emory University in the distributed Cook brochure. **Is this the reward that is to be meted out to these two majestic leaders for their unwavering fidelity to the Church and their unselfish and heroic labors in her behalf?**

4. These few Nashvillites and Vanderbilters assuming to speak for the more than 2,000,000 laity of Southern Methodism—they were doing this before they had any signers other than the original eight—is certainly a remarkable spectacle. We do not mean to reflect upon ALL of the nearly two hundred signers of the "Address," that in the course of six months the Nashville leaders have been able to muster. There are some good men among them, but we do not believe that they realized the true animus of this movement when they consented for their names to be used in connection with it. It should be remembered that not all of the signers saw all of the letters that we are publishing in the Advocate. Some of them were circulated very guardedly. For instance, we know a prominent Conference Lay Leader whose signature is affixed to the paper who was not aware until a few days ago of Mr. R. B. Eleazer's part in launching this propaganda, and one of the most prominent men who has figured in it wrote a friend of ours recently that he had never seen the Cook pamphlet. It is truly a pity that such well meaning brethren should have been caught by the artful cunning of these schemers.

Not a Memorial or Petition.

5. Let it be carefully noted that this movement has not been an effort to petition or memorialize the General Conference in the usual manner—a right that belongs to all. It has been an attempt to organize by guarded and secretive methods a political machine throughout the connection, for the purpose of "investigating" certain things oracularly affirmed to be harmful and to issue and circulate publications with a view to revolutionizing the government of the Church. It is not a respectful inquiry as to the wisdom of the features of our polity objected to that has been proposed, but many of them have been sweepingly condemned in advance. And it should be observed that this widespread agitation has been precipitated at the most inopportune time conceivable—at the time when the grave question of unification is pending, and when, by every consideration, our people need to be united and harmonious. Various disintegrating forces are at work and the situation is the most acute and perplexing that has existed since 1841. It is difficult to see how any man who really loves his Church, **if he is informed as to the true significance of this movement,** can gain his consent to give it encouragement under the conditions now prevailing even if he believes in more democracy. Certainly any man ought, if he will think, be able to see that this is no hour in which to be tearing up the foundations of Southern Methodism and trying to make them over. A Nashville-born and Vanderbilt-inspired movement to democratize the Church, while the extreme Church unionists among us are striving to pull Southern Methodism into an alliance that would mean its absorption and extinction (as will be shown when what was done at Traverse City is made known), is surely, it seems to us, out of place and should, we think, awaken a feeling of resentment, instead of commanding support. If we are to have a democratic movement in the Methodist Episcopal Church, South, let us insist that it shall come with better credentials and have about it a better odor. Vanderbilt leadership is the last thing that we need. It robbed, and outraged, and insulted us in the past, and it is unworthy of our confidence now.

The General Organ's Strange Course.

A few words more pertaining to the recent editorial utterance of the Nashville Christian Advocate. No paper, so far as we know, has had the least intention of refusing to print the address of these agitators. Indeed two of our Advocates printed it in full and others printed portions of it before they were requested to do so. We have good reason to believe that Doctor Ivey has had in hand for some time a copy of the orginal address and most, if not all, of the letters pertaining to this matter that we are giving a place in our columns this week. We doubt not that he is quite as familiar with the origin and course of the movement as we have shown ourself to be. But, though a number of our papers have condemned the tactics that have been employed, not a single clear statement in disapproval of them has he made.

Dr. Ivey, among other things, says: "If the laymen purpose to supplement the discussion of the questions involved through the private circulation of pamphlets and thus forestall a free, open discussion that all may hear or read, they purpose that which is un-Methodistic, unfair, and inimical to the best interests of the Church. All that is said should be through the regular channels of Methodist public opinion. Pamphlets on Church legislation are sadly out of place in Methodism. So we assume that the laymen's purpose is to use only the regular channels."

"If the laymen purpose to supplement the discussion with pamphlets!" Does not Dr. Ivey know that they have already circulated the Cook pamphlet throughout the connection, thus making themselves sponsors for it? And upon what does the Doctor base his assumption that only the Church press will be used? It is true that within the past few days the promised "series of PAMPHLETS," to follow that of Dr. Cook, has been changed to a "series of ARTICLES," and that it is stated that they will first be offered to our papers, but there is no pledge that discussion and agitation will be confined to the Church press. Is not an organization to be effected? Are not the names to be registered at headquarters, and are not the workers, apart from the public, to keep in touch with one another, after the manner of politicians? Read the last paragraph of the address. Where can any parallel to this program be found in the history of American Methodism?

We respectfully submit that, in view of the injustice that has already been done our Bishops and the harm that has been done the Church by this extreme agitation, characterized as it has been by an unfair spirit and by wrong methods, it is hardly a thing to be glossed over and dismissed with a complacent amiability; nor is it just to the men who uncovered it, as for instance, did Judge White, to speak of the movement as if it had started right and had been conducted throughout upon proper lines. As we have stated, the worst feature of this regrettable procedure has been the attempt by one of our official editors to organize quietly, if not secretly, a faction in the Church to achieve revolutionary ends, and that an effort has

(Continued on page 12)

The Great Battle

NOTES

Gov. L. E. Pothman, of Hawaii, has announced that liquor will be excluded from the menu of all official banquets given at the capital of that country.

Hon. E. D. Fowling, the Attorney-General of Oklahoma, holds that the prohibition law of that State forbids the use of wine for sacramental purposes. We have never been impressed with the merits of the fight against using wine in administering the sacrament of the Lord's Supper, but we think that the Churches, if necessary, can afford to treat the question in the interest of the temperance cause.

An inquiry into the cause of many cases of homicide in New York by the State Board of Health showed that in instances in which complete information was available intemperance were responsible for the act only. In 36 out of 128 cases even the coroner's verdict declared that liquor was to blame for the tragedies. Yet there are many comparatively good people who now will tolerate upon the saloon regime. How in the sight of God can they do it?

SALOON MUST PAY WIDOW $500.

The liquor traffic in Philadelphia received a body blow recently when, for the second time in little more than a year, a jury in the Common Pleas Court held a saloonkeeper responsible for injuries received by a man who had been sold too much liquor. The evidence showed that the decedent was a mill-worker who was ordinarily sober and industrious. Having accumulated a below-zero jag in a saloon he was refused to drink it excess and falling upon the street fractured his skull and died. The widow was awarded $500 by the jury.—The Presbyterian.

JOHN WILKES BOOTH'S LAST DRINK.

A Washington saloon has in its window the following sign: "In This Saloon John Wilkes Booth Took His Last Drink." Booth went with that drink in him to kill a President. If every saloon whose drinks have hurt men to crime would confess it, as does this brazen saloon in Washington, there would hardly be a one in the land that would not be bulletined with the badge of some heinous offense. And yet some so-called Christians will vote to retain these dens of iniquity. Alabama has shut them up. Let the patriots not to say Christians, of this State see to it that they stay shut.—Alabama Christian Advocate.

THE COST OF DRINK.

We do not mean simply the financial cost. That is great enough, but it is only a small part of the total. We ran across a little record of fact in one of our State papers the other day that seems to us a good concrete example of the cost of drink. The correspondence was from New Bern, N. C., though similar ones might come from many another town in any of our States. We pass it on to our readers as we found it: "There died out at the county home this week a man who at one time owned at least seventy-five thousand dollars worth of real estate in this city, was a prominent merchant and who was respected by all who knew him. When he answered the call of the Grim Reaper he had not a cent to his name, had no friends and was dependent upon the county for his daily bread and a place to sleep. Booze and dope cost this man his home, money, friends and health, sent his wife to an insane asylum where today she is a raving maniac and blasted a career that otherwise might have been a brilliant one. Before he drew his last feeling breath the poor wretch asked that as one last favor these words might be inscribed on a tombstone to be placed over his grave: 'Here lies the body of ———. Whiskey and drugs were his friends for awhile, but they deserted him in the end. He died a derelict. Beware that this fate does not befall you.' And yet men will resort to more extreme measures to defend liquor than any other one thing we know!—Raleigh Christian Advocate.

UNIFICATION AGAIN.

By Rev. S. A. Steel, D. D.

In my last paper I showed that the real barrier to the unification of the two branches of the Methodist Church, North and South, is their different policy of dealing with the race problem. The Northern Methodist Church contends that there is no other difference between the Negro and the white man except that of color, and that it is inconsistent with the spirit of Christianity to treat the Negro as a separate race. They hold that the Negro is entitled to worship in the same Churches, attend the same schools, live in the same localities, live side by side with us, and be received into our homes as our social equals; and that if we do not treat them in this way we are not living in the "Fatherhood of God and the brotherhood of man." That is the doctrine and platform of the Northern Methodist Church, proclaimed from their pulpits and practiced by them—in the North. When the Conference of Unification met at Evanston, Ill., the colored delegates were entertained in white homes, and at Saratoga Negroes mixed with white delegates at the Detroit Conference. When they do not mix with Negroes in this way in Atlanta or New Orleans they are guilty of the very same discrimination for which Paul gave Peter such a memorable rebuke among at Antioch. And if we were to do not as Paul is demanding that people live up to their professions there would not be a Northern Methodist Church from the Potomac to the Rio Grande.

I showed further that the policy of the Northern Methodist Church if it should be adopted would mean a mongrel population, and that all experience proves that when white blood was mixed with Negro blood it improved the Negro but debased the white man. In other words, that the mulatto is an inferior type to the pure white man. And as the white race has led the progress of the world in the past, so it is essential to the progress of civilization in the future to keep the white race separate from the black race here in America. I showed that the position of the Southern Methodist Church is not based on the Northern people's idea of prejudice against the Negro growing out of the former relation as a slave, but on the facts of experience and scientific knowledge.

Now I want to show in this paper that it is best for the Negro to deal with him according to the Southern plan, treating him justly and kindly and giving him a square deal, but keeping him racially separate from the white people, letting him have his own Churches and schools and separate social life, prohibiting the intermixing of the races and thus keeping both races pure.

When the war ended, with great wisdom and foresight, our Church organized the Negro members of the Methodist Episcopal Church, South, into a separate branch of the Church, called the Colored Methodist Episcopal Church. We gave them such property as was properly theirs, helped them to start their work, and have continued until now in the most friendly relation to them. We collect money to aid them in their work, their officers visit our Conferences, and are treated with all the courtesy of white men. They have made good and now number nearly 200,000 members, with their own churches and schools and multiplied agencies of work. Some of our strongest men have been Presidents of their principal school, and one is now at the head of that institution. These Negroes understand us, and there is no danger of any friction between the races. A pastor of one of these Colored Methodist Episcopal Churches recently invited me to speak to his young people. When I met him at his Church he said: "Doctor, you ought to feel at home here. These are your 'niggers.'" Imagine one of these Northern Methodist Negro preachers, trained in their "a Negro-is-as-good-as-a-white-man" schools, saying that. And he is as brainy and as cultured as any man they have among the Northern Methodists. But he is animated by a different spirit. I would share my last loaf with such a Negro; but I have no time for the Negro of the other type.

Now we are the guardians of these Colored Methodist Episcopal Negroes, and it is not right to turn them over to the control of a Northern majority that is hostile to them. And they are not hostile to them. I know of no antagonism to that of the Negroes of the Methodist Episcopal Church. They have imbibed it from their leaders and it has been inspired by the Church to which they belong. We have helped their Churches—Southern Methodists have contributed thousands of dollars to aid their work—but I never heard of a Northern Methodist giving a dollar to the Colored Methodist Episcopal Church. Let us stand by those Negroes in this crisis who stood by us in the war and see that they have their rights. They are in sympathy with our way of handling the race problem. The Northern Methodist Negroes are not. We will never have any trouble with the Negroes of the Colored Methodist Episcopal Church. We are certain to stand with the other race.

The horrible affair in Lincoln, a State where Negroes were murdered in cold blood and their bodies burned to ashes by ruthless white men, is the inevitable and direct result of the Northern Methodist idea of dealing with the Negro. It is all unnecessary easy to treat the Negro as a white man. If one has no better sense when there are only a few of them around, but it is a superficial and artificial sentiment. It is only sentimental. Let the Negroes appear in large numbers and come in competition. In other words, get in the white man's way, and then the real spirit of the Northern man manifests itself in riot violence against not individual offenders, but the whole race, and this indiscriminately men, women, and children. Here in the South millions of Negroes work peaceably side by side with white laborers. We had such affairs as the massacre in Lincoln's State here in the South during the Reconstruction era, when they were trying to force the Northern idea of dealing with the race problem on us by the bayonet, and we will have them again, whenever that idea is adopted. But we never have had, and it is safe to say we never will have, such horrible affairs in the South dealing with the Negro on the Southern plan of the separation of the races. Therefore our plan is infinitely better for the Negro. The Northern Methodist ideas about the Negro are like the character I took in the old legend of Cadmus: they spring up armed men, and precipitate strife that destroy themselves, until they see their mistake.

Whether we regard the welfare of all parties, white and black, at the present, or the vast and vital interests of future civilization, the Southern idea of dealing with the Negro problem is the best. The unification of the two Methodisms on any plan yet suggested would mean our abandonment of that plan. "A house divided against itself shall not stand." We cannot be in one Church with the Northern white saying the Negro is the equal of the white man, and there must be no discrimination between them, and the Southern white saying they must be kept separate.

I have no prejudice against our Northern brethren. No man among us has received more kindly courtesies from them than I have. I have been in their homes and preached in their pulpits from Boston to San Francisco and addressed their Conferences and enjoyed their fellowship. But I am sorry to be frank, they have no business in the South and with their doctrines about the Negro. They are a menace to our peace and happiness. I am in favor of driving them out, not by the bayonet, as they drove us out of our churches during the war, but by the irresistible force of public opinion, or compelling them to be consistent and practice what they preach about Negro equality, by showing them up in their true colors, and making them "mind their own skillet." The Southern people are not going to stand for these doctrines and have no use for people who propagate them.

It is now in order for some little mollycoddle sentimentalist to exclaim against me as a "reactionary," lacking a "vision of the larger things," and such tomfoolery. But facts are facts, and they can't sweep them away with buckets of molasses. But they can spoil the carpet and make a mess, and if they are not careful that is just what they will do with this unfortunate business.

Shreveport, La.

The Home Circle

LESTER'S REWARD.

By Cousin Joan.

It was Children's Day, and the girls and boys
Were passing in line before
A famous preacher with silv'ry hair,
Who stood by the great church door.

He took ev'ry hand, as the line passed by,
And smiled in each earnest face—
Till presently Lester Gray approached
With his tiny sister, Grace.

The boy had heard of the minister's fame,
And wanted to touch the hand
Of one who had labored in Africa—
That far-away wonderland.

But just as his turn came he helped wee Grace
To reach up her hand—so high!—
And never remembered about himself
Until he was almost by.

As he turned, a hand was laid on his head,
And he heard the great man say:
"The boy that puts others before himself
Is walking in Christ's own way."

—Christian Intelligencer.

THE FIGHT.

It was Bobby's very first day at school, and really he didn't quite know what to do. It seemed to him it was a very important day; the day, in fact, when he had definitely started toward the greatest desire of his heart—being a man.

His curls had been cut short; he'd a full-size handkerchief, exactly like his father's, and a brand new cap that didn't in the least resemble a baby cap. He had, in short, if his own feelings were anything to judge by, stepped clear of babyhood. Even his mother, when she had kissed him at the gate, had said, "Good-bye, little man," and dad had done even better, calling, with sort of an off-hand nod, "Wish you luck, young man."

At the gate he joined Tom Matthews, and together they marched toward the great brick building which was to mean so much hereafter to both of them.

"Tell you what," said Bob, and he appeared somehow about an inch taller as he spoke, "it makes a fellow feel good when he knows he's going to be a man."

Tom nodded. "Bet yer boots," he agreed. "I 'spect we'll get into 'bout forty-'leven fights before night."

"What-t-t?" Bobby's eyes widened.

"Course. If a chap's going to be a man he's got to be one," declared Tom emphatically.

Bobby tucked the thought away in the back part of his mind. He was no coward, but somehow that wasn't quite as he had been taught. Yet, after all, most likely his mother didn't really know, because she was a woman, and maybe women shouldn't be expected to know what men had to do.

As the two lads reached the school-yard gate the master of the building came briskly from the opposite direction and stepped in just ahead of them. Their eyes followed him up the walk. "I'd like," said Bob, watching the swinging stride, the broad shoulders, the keen, alert face, "to be that sort of a man."

Tom nodded. "Bet yer life," he said, "he can fight."

Next instant the gong sounded, and a moment later school had begun.

As the day wore along Bobby's eyes grew very bright and his cheeks very red. Often he glanced from his work to the bright-eyed teacher who, next to Master Wardwell, seemed the very embodiment of wisdom.

He liked to watch the little glints in her eyes, and he wondered once or twice if he were to fight a great fight some day if she would not be proud of him. He felt quite eager to try, and then and there a sudden resolve came to him that he would make her proud of him some day.

His eyes shone a little brighter at the mere thought, and then, just as Miss Archer turned for a moment to the window Tom caught his eye and twisted his face into such a queer knot that before he knew what was happening he had snickered outright.

Miss Archer turned. The room was very still. "Who was it laughed?" she inquired.

Tick, tick, went the clock. The song of a bird floated in, but otherwise there was not a sound. Bob's eyes were fixed steadily on his book.

Yet again the teacher spoke. "I asked," said she very distinctly, "who it was that laughed."

As the silence continued she turned away. "Very well," said she, and there was no more light in her eyes.

Slowly the hands of the big clock crept around toward four. Bobby's head was bent low over his work. His cheeks were scarlet. He wished there were no such thing as school. "Course," he said to himself, "'twas all right. I didn't tell a lie. I just kept still." And his mother's voice seemed to answer, in the very words he had so often heard her speak, "You can tell a lie, my son, as much by action as by words."

A few minutes before four Master Wardwell came in.

With keen eyes he looked searchingly into the forty boy faces before him. "I've just time to greet you as coming men, boys," he said heartily. "You're headed toward the up-grade, and I hope you'll all make the top without a single break. But not many of us do. Yet if we all stand together and pull together we'll get there in time."

The short hand of the clock lacked just a minute of four, and suddenly Bobby was on his feet.

He didn't understand why, but he knew that unless he told he could never face his mother. His face was very white; a great lump was in his throat. The teacher's face and the master's tall form seemed to waver in a mist, "Please, Miss Archer, "I laughed."

Behind him some one tittered. Then all was very still.

He sat down, thinking drearily that he'd have to give up making that great fight after all; that most probably they'd tell him he couldn't come there to school any more. Then, very clearly, the master's voice went on:

"There are a great many ways," said he, "of winning a fight, and a great many kinds of fight. But the biggest fight of all is the light a boy has with himself. And when he wins that he proves, beyond a doubt, that he's a man."

Turning, he spoke in low tones with Miss Archer, and the very next moment walked down the aisle and stood, hand outstretched, before Bob. "My lad," said he, "I want to shake hands with a boy who won the good fight of a man. You and I are bound to be chums." And as Bob slipped his hand into the big, firm one his eyes met Miss Archer's, smiling once more, and full of light."—Lucy D. Sterans, in "The Congregationalist."

ENVY THE RIGHTEOUS.

The older I grow, the less I care for the distinctions of men; indeed, I hold absolutely as valueless any distinction which wealth or influence gives. But I envy the man who knows more about God than I, and who lives in closer communion and fellowship with him than I do.—Pickell.

NOT AFRAID OF DEATH.

The Christian fears not death, for he knows that it will be his happiest day, and his bridge from woe to glory. Though it be the wicked man's shipwreck, it is the good man's putting into harbor, where, striking sails and casting anchor, he returns his lading with advantage to the owner, that is, his soul to God, leaving the hulk still moored in the haven, to be new built again, and fitted for an eternal voyage.—Feltham.

SUPERANNUATE ENDOWMENT FUND.

Believing that a great many members and friends of our Church are not fully informed concerning the organized movement known as the Superanuate Endowment Fund of the Methodist Episcopal Church, South, it will be the endeavor of the present article to furnish such information.

This connectional fund was originated by the General Conference of 1902. Does one one inquire why? The answer is as simple, as it should be startling:

The superannuates, widows and their children had never been properly supported and this fund was meant to supplement their support.

This is a **permanent fund**, that is, the principal is not to be used, but invested, the interest only being available for distribution to claimants. For illustration, should one pay in $100, and should five per cent net interest be obtained, then at the end of one hundred years he would have paid $500 to the support of Conference claimants, and the original sum he gave would still be on hand and drawing interest. Making the safe assumption that proper pensions are due the veterans of the Cross, and that paying into this fund is even better than giving to a mere charity, how could one make a better contribution than to this fund?

The preachers have subscribed and paid liberally, some of them lavishly, considering their ability. But as a rule, however, the preachers are not aggressive workers for the fund. The first plan for creating the fund by taking up collections yearly in the Churches failed, and the fund was in danger of collapsing.

To prevent this, the one per cent assessment was fixed on all the Conferences, except Foreign Mission Conferences, as a safety expedient. So that it is now a law that each Annual Conference shall endeavor to collect for this fund one per cent of the sum paid for ministerial support the preceding year. Strangely enough, some of the Conferences have not yet adopted this assessment in full. So, it transpires, that only about $35,000 was collected last year on this account, whereas it should have been from five to ten thousand dollars more. Will Joint Boards who need to, please give heed to this?

The making of bequests to this fund is most appropriate and very important. The last bequest made is recent and liberal. We suggest to those intending to make bequests to confer with us before doing so.

We close this article by inviting attention to the purchasing of Annuity Bonds. No more important suggestion has been made here. In this connection we can make you a good business proposition.

Address, JOHN R. STEWART, Secretary,
Nashville, Tenn.

"Great truths are dug up, not stumbled upon."

CENTENARY COLLEGE

SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees; also High School preparation for College entrance. Military instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health conditions unsurpassed. Christian influences.

R. H. WYNN, President **BOX 6**

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

CUMBERLAND TELEPHONE & TELEGRAPH CO. LONG DISTANCE TELEPHONE AMERICAN TELEPHONE & TELEGRAPH CO.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Christian Advocate

OFFICE IN ST. LUKE PLACE, NEW ORLEANS

ROBERT A. WEBB, Editor,

CHAS. L. CHALKLEY, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1. In advance and waiver of premium, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. L. M. Henry, D.D., Rev. V. V. Drake, Rev. J. P. Foster.

Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. J. V. Grubbs, Rev. J. D. Leggett.

North Mississippi Conference—Rev. W. H. Woodward, Rev. J. E. Felts, Rev. T. E. Logan.

TO CORRESPONDENTS.

All copy submitted for publication should be legibly written on one side of the paper, with pen and ink, if convenient. Matter written with a soft pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

BEFORE BIBLES FOR CHRISTMAS.

The fall is really passing and Christmas will soon be here. Perhaps you will then desire to give a nice Bible to some relative or friend. The Publishers' premium offer found on page 4 furnishes you an opportunity to secure excellent Bibles without their costing you a cent. The patrons are the Advocate's salesmen again, but this offer is not confined to them. Any one desiring to do so is invited to avail himself of this fine opportunity. If he does not, you may rest assured that in so doing YOU ARE NOT LIKELY TO HAVE MORE ANOTHER WITH CHANGE AT THIS. We are anxious to have a worker in every community, but would much prefer to have you be the worker. Get the Advocate, clear yourself and at the same time help yourselves. This offer will not extend beyond the meeting of the Annual Conferences in Louisiana and Mississippi.

WHAT HENRY GRADY SAID ABOUT IT.

Occasionally we hear of some preacher saying that there is no such thing as a Negro problem in the South. The brethren who talk that way very widely from such men as Lamar, Walthall, George, Ben Hill, John T. Morgan, A. H. Garland, M. C. Butler, Vance, Preston T. Nicholls, John W. Daniel and many other men of distinction, would, by long odds, that we might mention. Of these, some perhaps had a more kindly heart or a more analytical and constructive mind than Senator L. Q. George, of Mississippi the builder of the famous Constitution of that State, and we have heard him say many times that he regarded it, in view of all the complications involved, as by far the most serious and perplexing problem that had ever confronted the people of any section of the American union. Nor did he by any means think that it had been permanently settled: on the contrary, he held the view that the handling of it would tax the intensity of Southern statesmen for generations to come.

Our Church did not consider this disturbing issue as one to be lightly brushed aside when two great General Conferences—those of 1866 and 1870—saw fit, after the most careful deliberations, to go forward with the work of gathering its colored membership into an entirely separate and independent ecclesiastical organization. Some of the greatest men that Southern Methodism has produced sat in those assemblies and such was the course that they, in the fear of God, felt it wise to pursue.

But possibly it may be said that these men had come through the Civil War and were living in the time of Reconstruction, or the years immediately following, and that they magnified the negro problem out of its due proportions. This can hardly be said of the late Henry W. Grady a Georgian about whom there was certainly no trace of the "fire-eater" and whom many regard as the most forward-looking son that the South has had since the mighty struggle in the sixties. And here is his estimate of the gravity of the race problem given in an address in Boston—the last speech that he made—delivered a few days before his sudden death and soon after published in book form:

"No people * * * are so beset with the problem that they carry existence painful in its acuteness. Nor are they widely to blame for its presence. The race came under their care—our forefathers' inheritance—the darkest curse of the darkest century. No other people ever assumed a heavier task. No other race ever received at the hands of another a gift so heavy with responsibility. Two centuries of toil and tears have not yet availed to pay the debt. The growth of the race in numbers and intelligence has been phenomenal, but the future is not without its dangers. Its largest numbers are massed in the South, and the statesmanship of the South has not yet found the path to its highest development. Its future is the future of the nation. Its citizens are the nation's citizens. Its problems are the nation's problems. Under them, whether it will or no, we are required to carry these two races to higher and better ground in the end.

"Never has any race shown a more loyal devotion. Never before in the history of this republic has the white race divided on the rights of alien races. The red man was the owner of a vast domain in indifferent the war of the white American union. The yellow man was employed in the building of this republic because he is as cheap and as different. The red man was the owner of the soil—the yellow man labors without and accumulates—but they immigrated not, remained not and are gone. But the black man, starting out the nation, is united with every privilege of enfranchisement and power to the soil, and by people commanded to make good at my hazard and at any cost his full and equal heritage in America privileges and prosperity. It matters not that every other race has been denied a similar chance or reason. It matters not that whatever the wrongs and faults have existed in any era or in any place, there has been no irreconcilable violence. It matters not that no two races have ever stood before each other anywhere at any time on the same soil, with equal rights to people. In spite of all these things, we are commanded to make good this chance of American policy which perhaps has no chapter in American progress—to make certain here what has elsewhere been impossible between whites and blacks—and to reverse, under the very worst conditions, the universal verdict of racial history—and drive at to this superhuman task with an impatience that brooks no delay, a race that accepts no excuse, and a temper that discourages frankness and sincerity. We do not shrink from this trial. It is so interwoven with our industrial fabric that we could not discourage it if we would—so bound up with our honorable obligation to the world that we would not if we could. Can we solve it? The God who gave it into our hands. He alone can know. * * * The resolute, clear-headed, broad-minded men of the South—the men whose genius made glorious every page of the first seventy years of American history, whose courage and devotion you tested in four years of the fiercest war, whose energy has made bricks without straw, and spread splendor amid the ashes of war-wasted homes—these men wear this problem in their hearts and brains, by day and by night."

It is said that on the fly-leaf of the Bible of a sainted woman were found written these words: "This book will keep you from sin. Sin will keep you from this book."

PERSONAL AND OTHER NOTES.

Rev. J. P. Mahoney of Lovelace, Miss., sends in a subscription to the Advocate and says of the work: "Everything is moving along nicely."

In announcing the end of a successful year on the charge, Rev. Wade Bryant, of Belzoni, La., says of his church: "Our Sunday School is doing fine work."

Rev. A. W. Turner says that Dr. E. E. Watson is one of the best supporters of the Anti-Saloon League work in Louisiana. All the pastors and laymen should give the organization their hearty co-operation.

Rev. J. J. Underwood, pastor of the Columbia Avenue Church, of this city, has been taking for a few days before taking an appointment the full work of the pastorate at the home of his brother-in-law, J. A. Bertrand, at Lovelace, La.

Rev. J. L. Dantzler of Lovelace, Miss., writes that he has had good meetings at his charge and that his work is progressing nicely. The latter remarks in two subscriptions for which we extend to him our thanks.

We wish we could tell you the confidence and esteem in which people hold Rev. C. W. Sinclair of Tupelo, Miss. He is a preacher and a pastor of a strong spiritual temperament. It is needless to say that he is getting an excellent quarter.

Brother R. M. Davis of Vidalia, La., writes his subscription to the Advocate and renewing it says the following encouraging words: "I like your paper for it is well filled and is every way helpful. Long may it live to do its part in the struggle for the right."

A correspondent says: "Dr. Seymour, who was born in Ohio, and Mrs. J. T. Wooten, of Detroit, Mich., an elderly couple, both United States, both the mother and daughter are quite expectantly well." The Advocate extends congratulations to these happy parents.

Rev. J. A. Bond, the efficient pastor at Myrtle Grove, writes in with three subscriptions to the Christian Advocate, and in his business letter says: "We are having some very fine meetings and some after the Bible school. Good. We hope that many of our friends will do likewise."

The Holy Spirit. Miss. Reporter of September 4 contained the following item of news: "Mrs. E. R. Smoot and children returned Monday from a visit to relatives in Kentucky and Indiana." Sister Smoot is an efficient Church worker and is much missed when she is away from home.

We are informed that Rev. A. S. Brown has been very successful in his revival meetings in the Nettleton, Miss., charge. The summer has received 31 persons into the Church on profession of faith—and he has other meetings to hold. Brother Brown's record in the ministry has been highly creditable.

Mrs. H. B. Parker of Lovelace, La., thus writes concerning the work in that field: "Everything is moving along nicely and we are hoping to report the church in full at Conference." Sister Parker's letter brought us some names of new readers. The readers of the Advocate will have the pleasure of hearing from.

We should be pleased to be more indebted to the following friends for whose kindness reference has not been made elsewhere for two or more subscriptions sent in within the past few days: Rev. J. B. Cain, Washington, Miss.; Rev. Charles E. Lowrey, Pearl, Miss.; Rev. W. S. Selman, Cliffe, Starkville, Miss.

Dr. J. W. Cooper, President of Whitworth College was in New Orleans last Monday, but the writer, more to his regret, failed to see him. Dr. Cooper left a memorandum requesting us to state that students are expected to arrive at Whitworth on Tuesday, September 10, and that the session of the College will begin on Wednesday, September 11.

From a note from Rev. B. P. Neal of Lexington, Miss., we take the following: "In our recent distribution of Bibles here the soldier-boys seemed glad to get them. One young Jew took one and opened the pages to carry and read it. I am going to get him a Hebrew Bible if I can. The attendance upon our prayer meeting has been quite inspiring lately."

Rev. N. B. Harmon of Magnolia, Miss., sends us 4 subscriptions to the Advocate, 3 of them new ones. He says: "These were secured by that splendid layman, Brother B. F. Goss." Brother Goss has ever been a friend of the Advocate, and this is not by any means the first good service that he has rendered. We may be assured that he has our thanks.

Rev. R. T. Nolen, pastor of the Blodgett Chapel Mississippi Conference writes: "I am now through with my protracted meetings. I was assisted by Rev. P. H. Howse and Rev. W. A. Terry. These brethren are strong gospel preachers and their good work was much appreciated by the people. Several were added to the Church. We have had a good year in many respects."

Rev. T. J. Norsworthy, of Yazoo City, Miss. writes that he has some open time for meetings in October. Those who would like to secure his servlies should write him at once. He is now engaged in a meeting at Slaughter, La., with Rev J. J. Kelly, where he may be addressed for the next week.

Rev. W. E. Thomas, of 815 St. Charles Street this city, has received some help outside of New Orleans in the work of giving Bibles to the soldier, but he needs more money for this purpose. There are many Mississippi and Louisiana soldiers quartered in and near New Orleans. Help him at once!

Rev. W. L. Blackwell, of Vancleave, Miss., wrtes: "The new Prospect Camp Meeting, Vancleave charge, will embrace the days of October 17-22. Dr. Cooper, of Whitworth College, and Dr. La Prade, of First Church, Gulfport, are engaged to do the preaching. Brother Jones, the presiding elder of the Seashore District, will also be present."

We are inreceipt of the following note from Rev. J. L. Carter and Mr. W. E. Steede, written from Agricola, Miss.: "The Salem Camp Meeting will commence on Wednesday, October 10, and continue until the following Sunday night. Ministers are cordially invited to be with us. There will be a public tent to care for the public. Let all who can, come."

The second Quarterly Bulletin of the Meridian (Miss.) District, dated August 1, is on our desk. It shows that good work is heing done in the territory covered by that district, under the leadershlp of Rev. George H. Thompson, the capahle presiding elder, and that Brother Thompson knows accurately what is being accomplished. The issuance of such a Bulletin ought to do much good.

As may he learned in a brief note from him on another page, Rev. W. S. Lagrone is again at home, after a vacation spent in the mountains of North Carolina and Tennessee. A harder worker than Brother Lagrone we have never known, and we are glad to learn that he has had a brlef season of rest. Brother Lagrone delights to say nice things about the people at Drew, and well do they deserve it.

Rev. C. V. Breithaupt, of Alexandria, Sunday School Secretary of the Louisiana Conference, writes: "Miss Minnie E. Kennedy, Mr. A. L. Dietrich, and Rev. Chas. D. Bulla, D.D., have been secured for some work in our Conference this fall, and Dr. Shackford will attend our Annual Conference. Miss Richardson and I are out in the field all the time now and will be until the close of the Conference year."

Rev. T. M. Bradley, our gifted young pastor at Cleveland, Miss., says: "Our new church here will be a splendid edifice. I believe that we can complete it this fall, with only a small debt remaining to be met. It will cost over $20,000." Cleveland is destined to be one of the leading towns of North Mississippi, and our people there need a first-class house of worship. Brother Bradley is leading them wisely.

From a personal note from Rev. R. H. B. Gladney, the hustling Sunday School Field Secretary of the North Mississippi Conference, we take the following: "I have this week heen holding institutes at Mineral Wells, Ingomar, Ecru, Houlka, Woodland, and Montpelier. We have been organizing teacher-training classes at these places. The brethren are hard at work where I have been and progress is belng made."

Rev. J. T. Abney, of Scooba, Miss., writes that the work is moving along smoothly in his field. Most of his protracted meetings have been held, with good results, the spirtual life of the churches having been quickened and several members received. In the meeting at Scooba, the preaching was ably done by Rev. G. H. Thompson, presiding elder of the Meridian District. The pastor himself did the preaching at Binnsville and Wahalak.

Rev. H. L. Norton, of Crystal Springs, says: "The Hennington Camp Meeting, at Crystal Springs, Miss., for 1917, was a great success. The number of conversions was said to be about 225. There were about 100 accessions to the different Churches. Rev. A. C. Holder, of Shreveport, La., did the preaching. Brother Holder is a man full of the Holy Ghost and power, able in the presentation of the Word, and earnest in his work with indlvlduals."

Rev. J. W. Ramsey, of New Augusta, Miss., states that he and his family were recently the victims of a good "pounding," administered by the New Augusta people. Brother Ramsey says that his late meeting at New Augusta resulted in the accomplishment of much good. Rev. P. D. Hardin did the preaching, and the singing was led by Miss Bessie Cook, of Hattieshurg. There were 3 accessions to the Church. Brother Ramsey has just closed an unusually good meeting at Wingate, resulting in 5 accessions, in which he himself did the preaching.

Rev. Henry T. Young, of Jena, La., the Louisiana Conference Evangelist, desires to secure a singer to aid him in his meetings until the assembling of the Annual Conference. Brother Roddy, who has been with him and who has rendered most efficient service, will resume his studies at Southern Methodist University, Dallas, Texas. Brother Young says: "The Lord has been gracious to me during the last few months. I have witnessed the conversion of more than 2000 souls this year, for which I am truly thankful to God." This is, indeed, a great record.

Under date of September 6, Rev. S. A. Brown, of Kosciusko, Miss., writes as follows: "Brother W. W. Mitchell preached for me last Sunday. He told me that the reports for the third round of quarterly conferences in the Durant District, just closed, are much better than were those of last year, and that it is easily within the range of possibility for every charge in the district to meet all its financial obligations by the time of the Annual Conference." Brother Mitchell is making a fine record in the presiding eldership, and the faithful pastors associated with him in the work are helping him to do it.

An interesting wedding took place at Mattson, Miss., on September 2, 1917, when Mr. Ray Langston and Miss Anna Elmyra McRae became husband and wife, in the presence of a few relatives and friends. The bride is a daughter of Mrs. Mattie McRae, of Doddsville, and is a descendant of prominent families of Holmes County, Mississippi. She studied music at Grenada College and in Chicago, and has taught it in several Mississippi towns. She is a superior young lady and has a wide circle of friends. Mr. Langston is a bookkeeper at Drew, Miss., and has an excellent reputation. After the ceremony the happy young couple left for Memphis, from which place they came to New Orleans to spend a few days.

The following addresses will be delivered at the Educational Conference to be held at Southern Methodist University, Dallas, Texas, Tuesday, September 25: "An Educational Policy for the Southwest," Bishop E. D. Mouzon; "The Attitude of the Educational Commission Toward Southern Methodist University and the Colleges," by Dr. W. D. Bradfield; "The Call to the Ministry," by Dr. John M. Moore; "Our Educational Need and Our Financial Resources," hy Dr. Stonewall Anderson. This Conference was called by the Board of Trustees of Southern Methodist University last June, and is in the interest of our entire educational work west of the Mississippi River. It promises to he an occasion of much interest.

At the September meeting of the Board of Stewards of the Rayne Memorial Church, this city, it was found that all expenses had been paid up to date out of the regular offerings, and a good surplus left on hand. This is unusual for this season of the year—the customary situation at this time having been to be several hundred dollars behind. This record, too, has been made with an increase of $1100 in the current expenses for the year. The pastor, Dr. F. G. Foote, says that this good financial condition is due to the excellent business methods of the Treasurer of the Board of Stewards, Mr. B. F. Manard. This showing reflects credit upon Dr. Foote and his congregation, as well as upon the manager of its finances.

We referred recently in the Advocate to the fact that Bishop McCoy held the Illinois Conference for Bishop Waterhouse, and the note came under the eye of the latter, who wrote us as follows: "My colleagues, the Bishops, just like all other Methodist preachers, sympathize and help each other. This explains why Bishop McCoy took the Illinos Conference for me. My health continues to improve. The Holston Conference meets at a hetter time, and I shall take the main responsibility in holding it; but Bishop Candler will be present to assist as I may desire." We are indeed happy to know that Bishop Waterhouse's health continues to grow hetter, and we pray that he may soon completely recover. The Church needs his safe guiding hand.

SOLDIERS AND TESTAMENTS.

It was with peculiar pleasure that I saw in public print that the people at Aberdeen had provided and that Rev. J. M. Bradley had with choice words presented publicly a copy of the New Testament to each soldier in the company going out from that section. Of course, many other communities and pastors are now, or soon will be, doing the same thing. One of the sweetest privileges and greatest honors of my life was given me here in Lexington when I was permitted to purchase for the Churches and Red Cross Society and publicly present to our soldier boys, 130 copies of the New Testament, with the best pig skin binding, and of India paper.

Let every pastor see to it that no soldier goes from his charge without a Testament of durable paper and binding. The best I have seen is the No. 5 N., costing $1.25, and may he had from the Pocket Testament League, 133 Witherspoon Building, Philadelphia, Pa. Where no public effort is made, the parents, kindred, or friends of the soldiers should make this Testament the chief thing in their gifts. As everywhere else, so in this war for world liberty, "If the truth shall make you free, ye shall be free indeed."

Lexington, Miss. BEN P. JACO.

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions: we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

Will you do it, brother?

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

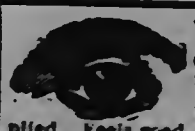
The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of the skin. It is simply marvelous to smoothen rough, red hands.

Free Scholarships

Scholarships of Free Tuition offered High School Graduates of good record at the Memphis Conference Female Institute, a Junior College for Young Ladies. Beautiful location in splendid city of 20,000. Improvements to extent of $5000 made on building this vacation.

Address
HENRY G. HAWKINS,
President,
Jackson, Tenn.

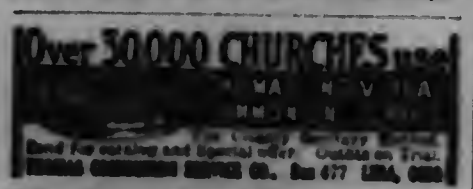


Use DICKEY'S OLD RELIABLE EYE WATER for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

That Unpublished Book of Yours
We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.
PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Individual Communion Cups
Convenient, Noiseless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
EVERY DAY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N.Y.



Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. SALLIE HAWKINS TAYLOR was born in Alabama on March 17, 1846, and died in Booneville, Miss., on August 17, 1917. In early life she was converted and joined the church in which she was a faithful member. She was the daughter of Rev. W. G. Hawkins, a good man and an earnest preacher. She was married to Brother J. M. Taylor, the ceremony being performed by his brother, Rev. Thomas Taylor, on March 31, 1887. A wise, interested step-mother, a true, devoted wife, an exemplary, useful Christian has gone on to the heavenly country where she suffers no more, and where joy is perennial. May the Lord with his rich, abounding grace, comfort good Brother Taylor, who is now feeble in body, and all of her loved ones; and may they all be well prepared to meet the wife, sister and mother in the Eternal Home! J. M. WYATT.

On the morning of August 18, 1917, in the town of West Monroe, La., there passed away a good and true woman, Mrs. EMMA ELMIRA (BRYAN) TIPPIT was born in Jackson Parish, La., on Oct. 23, 1855. She was happily married to N. G. Tippit on Dec. 25, 1876. Of this union were born five children. Two of these died in infancy. Her husband, two sons, Alvin and T. L. Tippit; one daughter, Mrs. E. D. Cason; one brother, M. A. Bryan, two sisters, Mrs. W. L. Warner and Mrs. F. M. Sheppard, survive her. Mrs. Tippit was converted in early childhood and joined the M. E. Church, South. She ever remained a faithful and consistent member. The preachers had in her a good friend. She was a faithful wife, a loving mother, an ideal home-keeper. She was afflicted with the disease that carried her away for nearly two years. Everything was done that money, skill, and loving hands could do. She was beautifully reconciled. Her greatest concern was about her loved ones. She longed and prayed for their salvation. About two weeks before she died, she dreamed that her two deceased children spent the night with her. This made her very happy. The funeral services were held by the writer and her pastor, Rev. A. S. J. Neill. She was buried in the Hasley Cemetery. We placed her body away in a cement vault, on a lovely Sabbath day, in the presence of a large concourse of friends, to await the resurrection of the just. The floral offerings were most beautiful. She knew whom she had believed. She now rests from her labors. Her former pastor.

H. W. LEDBETTER.

MEMORIAL RESOLUTIONS.

Whereas God in His infinite love and wisdom has seen fit to call our beloved friend and member, Mrs. G. N. Tippitt, to her heavenly home, and the West Monroe Church and Missionary Society has lost a faithful member and a loyal worker; therefore be it resolved:

1. That, while we humbly bow to His will, acknowledging His wisdom and goodness, and thanking Him for her life of Christian service, we do most sincerely lament her death.

2. That we cherish the memory of her Christian graces, her patient endurance, and her cheerful submission during her long and painful illness.

3. That our hearts go out in deepest sympathy to her family in their sad bereavement.

4. That a copy of these resolutions be sent her family, to the New Orleans Christian Advocate, and the Monroe News-Star, and that a copy be spread upon the minutes of our Society.

Signed Mrs. A. S. J. Neill, Mrs. Sutcliff, Mrs. T. N. Hood, Committee.

AN UNUSUAL MEETING.

Dear Advocate: One of the most thorough-going revivals that I have witnessed has just been conducted at Farrell by that fine gospel team—Evangelist J. H. Bell and his "yokefellow," Paul Templeton, chorister and soloist. In a quiet, unassuming way, they won the hearts of the people for the Lord. A work of grace was wrought within the Church, the fruits of which will abide, for a goodly number of the congregation were elicited to spiritual exercises. Resolutions were made to re-establish and erect family altars in the home. Men and women—business folk and college students—who were unaccustomed to speaking out either on their knees or on their feet, lifted their voices in public prayer and testimony when the meeting was thrown open. The last morning service of the series took up the hour in an open meeting. On the last evening also there was no preaching, for instead of a sermon a collection was the occasion, which was unexpectedly sprung by a Baptist brother for a new Methodist church, the cost of which was covered by subscriptions—a surprisingly large and liberal amount for the place ($2900). Four adults were received into the Church, and the people went away saying that they had never seen the like in that community.

—J. R. BRIGHT, P. C.
Friar's Point, Miss.

HEIDELBERG, MISS.

Dear Doctor Meek: Our revivals have come, and in a sense come to stay, while in another sense they have come and gone. Acting upon the old adage, "If you want anything done right, do it yourself," I did all the preaching in all four of my meetings. We had 100 or more seekers for either pardon or sanctification at the altar. Quite a number were definitely blessed. There were 16 additions to the Church. The work goes forward with increased interest, and we hope to round out one of our best year's work. We have a fine people to serve and we are trying to show our appreciation of them and their kindness. I must say that I have never served a work where everything worked more harmoniously. I don't mean to say that no one has been offended and tried to bring about friction, because if this were the case I would know that the devil had vacated, or that I had fallen from grace. The good Lord has been gracious to us, whereof we are glad.—H. J. Maddox, P. C.

Coarse Hair

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

BOUNE & WILT, Booksellers, and Stationers, 1128 Bryanda St., New Orleans, LA. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2188
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

IT'S TIME TO GO
NORTH
—to the cool resorts of the "Land of the Sky," Great Lakes, Atlantic Seaboard, Canada, New England or wherever comfort calls.
Low Round-Trip Summer Tourists' Tickets
Long Return Limits, Liberal Stopovers
—VIA—
Southern Railway System
Ask for "Land of the Sky" or "Where to go this Summer" folder. Mail a post card to-day.
G. C. KELLEHER,
Assistant General Passenger Agent
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Direct Rail Route Between Louisiana [illegible] Points Beyond to
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.
Write nearest Representative or the Undersigned. Always glad to serve you in any way.
Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.
When shipping via L. & A. R'y they are given attention and handled through
H. E. Atkinson, Traffic Manager, Texarkana, Ark.
Texarkana, Ark.

LOUISIANA AVENUE, NEW ORLEANS.

Feeling that the hour had arrived to launch a really great forward movement in the Louisiana Avenue Church, I prepared and delivered to my Board of Stewards on the first Monday of August an address on the possibilities of work among men in our congregation and asked for help. A resolution was adopted authorizing me to draw on the treasury for the funds needed to effect some kind of an organization for church work. Tuesday, August 21, was fixed as the date for a meeting of the men to consider the nature of work we should undertake.

I mailed a card to 56 men asking that they reserve that date free from other engagements. Mr. J. A. Petty, President of the Board, and Mr. E. H. Prescott, superintendent of the Sunday school, sent a personal letter to these men urging their presence in the chapel of our church. The Woman's Missionary Society provided refreshments and a short program for the occasion, and our presiding elder, Brother W. W. Holmes, joined us in handling the men when they arrived. The climax of our first meeting was reached when Dr. W. E. Graves announced that he would hang a card in his office reading, "Closed on Sunday," and that he would give every Sunday morning to his church.

At that first meeting we determined to organize a Men's Bible Class. A second meeting was appointed for Tuesday night, August 28. Dr. U. G. Foote joined us on that night and spoke of Bible classes he had attended. We counted heads and found we had 27 men ready to join the class and we proceeded to organize.

T. W. Coffer, a business man of sound judgment and wide influence, was elected President. Mr. B. Perkins, a man who has been faithful at Louisiana Avenue for more than 20 years, was elected Vice President. Dr. W. E. Graves, the man who touched off the enthusiasm, was chosen teacher. Mr. E. N. Cornay, another business man of large influence, was elected Secretary, and Mr. A. Tracy Petty, who has learned Methodism from the cradle and business principles by first-hand practice, was elected Treasurer. The following men were elected heads of departments: Mr. E. H. Prescott, Mr. A. H. Weldon, Mr. Sam Reeks, Mr. A. A. Breckenridge and Mr. Gordon Shannon.

Our first class meeting was held Sunday, September 2, and we had 20 men present. We have now determined to build the class to a membership of 50 by the first of October, and in view of the fact that the field is unlimited we are not holding down on our future calculations. The next meeting of the class will be held on Friday night, September 14. Regular sessions for Bible study will be held with the Sunday school each Sunday.

In every department, the Louisiana Avenue Church is in better shape at this writing than it has ever been at this time of the year since I have been its pastor. We hope to have a moderately good report by Conference time.

A. J. GEARHEARD.

STARTING PLEASANT.

Beginning over again is always harder than beginning right. God lays upon every one of his children the duty of being sunshiny and joyous; a day begun in that spirit, therefore, is a day begun right; and a day begun in any other spirit will have to be begun over again or it will be a failure. Some one gives this sound advice: "Be pleasant every morning until ten o'clock; the rest of the day will take care of itself." Gloom and joylessness are simple downright disloyalty to him who is the Light of the world. That homely morning recipe is only another way of saying, "Begin the day with Christ, and the whole day will go easier."—Sunday School Times.

WORDS FROM THE CROSS.

First word from the cross—the word of charity: "Father, forgive them."

Second word from the cross—the word of mercy: "To-day shalt thou be with me in Paradise."

Third word from the cross—the word of filial piety: "Behold thy Son! ....Behold thy mother!"

Fourth word from the cross—the word of agony: "I thirst."

Fifth word from the cross—the word of humanity: "My God, my God, why hast thou forsaken me?"

Sixth word from the cross—the word of perfection: "It is finished."

Seventh word from the cross—the word of Sonship: "Father, into thy hands I commend my spirit."—Presbyterian Journal.

The real parasites of society are the idle rich, who give nothing back for all they have received. The man whose daily toil and hard, brawny hands have exchanged a day's labor for the poor wage which he carries to his home in the evening is a nobleman in comparison with the spendthrift, whatever his lineage, who wastes his patrimony on himself and leaves the world no better than he found it.—United Presbyterian

"Truth harmonizes with all truth, but lies have to be made to agree."

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve-force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerveforce, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions, which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly

MILES MEDICAL CO., Elkhart, Ind.

You Can Tell The People Who Have Iron in Their Blood —Strong, Healthy, Vigorous Folks

Doctor Says Ordinary Nuxated Iron Will Make Nervous Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—"One glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European Medical institutions, in a recent discourse. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics for nervous weakness, stomach, liver or kidney disease and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you any good; you don't get the strength out of it. The moment iron is supplied the multitude of dangerous symptoms disappear. I have seen dozens of nervous, rundown people who were ailing all the time, double and even triple their strength and endurance and entirely get rid of every sign of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without any benefit.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or far you can walk without becoming tired. Next take two five grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good, old iron to put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach, on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous run-down conditions. The manufacturers have such great confidence in nuxated iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

Exchange Your Liberty Bonds

For a LIFE ANNUITY BOND of the Board of Church Extension

Higher interest rate—larger life income—free from taxes, losses, court costs, waste or delay

Income Safe, Regular and Certain

The entire resources of the Board—authorized by the General Conference and incorporated by the State of Kentucky—pledged to the integrity of the contract. Loss by fire, theft or fluctuation impossible. A sure method of providing for dependents, since the money cannot be dissipated, diverted or lost.

The Rates Vary With the Age of the Annuitant

The older the person the higher the rate

A $1,000 LIBERTY BOND

with an income of $35.00 a year, can be exchanged for a Life Annuity Bond which will pay from $40.00 to $100.00 per year, according to age of annuitant.

Address W. F. McMurry, Corresponding Secretary Board of Church Extension of the Methodist Episcopal Church, South, 1115 Fourth Avenue, Louisville, Kentucky.

Martin College Pulaski, Tennessee

A TIME HONORED AND IMPROVED COLLEGE FOR GIRLS AND YOUNG WOMEN. OPENS ITS 47TH. YEAR SEPTEMBER 19, 1917.

A school devoted to the Cultural as well as the Practical Arts. A congeniality between faculty and student body that makes for ideal home life. Located in a college town of picturesque beauty and wholesome influences.

The Junior College (Two Years) is affiliated with many of the four-year colleges and Universities of the United States. The Preparatory Department (Four Years) is fully accredited with all the Colleges and Universities of the Southern and North Central Associations and has certification privileges with Wellesley and Mt. Holyoke.

ALL DEPARTMENTS—Piano, Home Economics, etc.

New $40,000 dormitory. Campus covering an entire city block affording ample room for all out-door sports. Able faculty. High Standards. Modern equipment.

RATES made low through endowment and outside income.

For free catalog write,

W. T. WYNN, President

Box J. Pulaski, Tenn.

THE MILLSAPS DORMITORY CAMPAIGN.

Dear Dr. Mcek:- I enclose herewith a copy of a leaflet recently gotten out, which I am using in the campaign for the Millsaps College Dormitory. You will notice that a cut of the proposed Dormitory is given on the front page, the plan having been drawn up by Mr. H. N. Austin, the architect, and adopted by the Executive Committee of the Board. When completed, the Dormitory will be a handsome and valuable addition to the campus and the equipment of the College.

During the past sixty days I have visited quite a number of towns in the interest of the College, a Sunday being spent at each of the following places: Liberty, Collins, Woodville, Minter City, Ripley, Booneville, and Glen Allan, and at each of the places mentioned our Methodist people made liberal contributions to the Dormitory fund. The Commissioner greatly appreciates the splendid co-operation most of the pastors are giving him. The recent "drive" for the Red Cross work, which, of course, ought to have the right of way everywhere, has necessarily hindered the Dormitory campaign somewhat, but notwithstanding this, gratifying progress is being made. The aggregate of the subscriptions secured since Commencement makes a very respectable showing. June and August rank among the best months of the campaign. Every friend of the College who will do so is earnestly requested to send in a subscription or a cash contribution to the Dormitory fund within the next sixty days. Don't wait for a personal visit from the Commissioner.

President A. F. Watkins, Dr. J. M. Sullivan, and myself have been diligent all summer canvassing the field for students, and I am glad to say that the outlook for a large attendance at the opening on the 19th of September was never more encouraging. Yours fraternally,

M. M. BLACK,
Commissioner.

Jackson, Miss.

THE LEAFLET.

The leaflet referred to by Brother Black follows:

What Millsaps College Is Doing for Mississippi Methodism.

1. It is engaged in the noble task of providing thorough Christian education for the young men of our State, that is, education which includes both intellectual and spiritual culture, and thus prepares for complete living. Merely secular education is vitally defective and dangerous. The illustrious Mr. Wm. E. Gladstone once declared that "education without religion would only surround us with clever devils."

2. It gives the Bible, which is the source of all that is noblest in our civilization, its rightful place in the curriculum. A distinguished American college president has declared that the Bible is the greatest single educating power in the world.

3. Its faculty is composed of highly trained teachers, every one of whom is a devout Christian and a loyal church member. The influence of these men is an inspiration and a priceless blessing. After all, the personality of the teacher counts most in his work. "It was the genuineness of Thomas Arnold," says Seeley, "rather than his methods of instruction, that made such a profound impression upon the boys of Rugby, and sent them out to be the moral and political leaders of England."

4. It puts a college education within the reach of scores of young men who otherwise would be deprived of the advantages of collegiate training under positive Christian environment.

5. It is training every year a considerable number of ministerial students, and thus is rendering large service to the Church in furnishing it a trained ministry. It is highly significant that 82 per cent of the college-trained preachers and missionaries of America are furnished by our denominational colleges. Only 13 per cent come from our State colleges and universities, and 5 per cent from independent schools. That eminent authority, Joseph W. Cochran, declares that denominational colleges not only furnish over 80 per cent of the ministry, but also a very large proportion of workers in Christian Associations, social settlements, charity organizations, etc.

THE PROPOSED NEW MILLSAPS DORMITORY.

6. It provides thorough equipment and lofty ideals of duty and service, and furnishes our Church and State with trained and trustworthy leaders.

7. A "Greater Millsaps College" means a "Greater Methodism in Mississippi." Each passing year witnesses the widening of its beneficent influence and the enlargement of its usefulness.

What Mississippi Methodism Should Do For Millsaps College.

1. It should co-operate heartily and generously in equipping the College for larger service, Mississippi Methodism being the largest beneficiary. The greatest need of the College is a commodious and well-equipped dormitory where the students may obtain board and comfortable rooms at low rates. It is proposed to erect such a building in the near future at a cost of $60,000.

2. It should furnish an increasing number of students every year, and thus utilize more fully the exceptional advantages provided. Every Methodist should be a "booster" for the College. Who will "boost" it if we do not? Are Presbyterians and Baptists usually guilty of "knocking" on their institutions of learning?

3. It should advertise Millsaps College as one of the finest and best endowed colleges in the South. Millsaps graduates have in several instances taken the M. A. degree at Columbia University and other universities in one year.

4. It should acknowledge the immeasurable debt of gratitude it owes Millsaps College for training hundreds of young men and women for large service and beneficent influence. The graduates of Millsaps are "making good" in all the vocations they have chosen, and many have taken high rank in business and professional life, and in the ministry.

5. It should respond liberally and cheerfully to the call for $30,000 from the Methodists of the State, and thus meet the challenge of the liberal-hearted citizens of Jackson, who have already pledged $30,000 for the proposed domitory. Every Methodist should have a share in this worthy enterprise.

6. It should aid in building the new Dormitory in order that young men of limited means may be enabled to obtain a college education under religious influences. This is the prime purpose for which the College was founded.

7. It should honor the memory of Major R. W. Millsaps, for many years one of the most generous and influential members of our Church, by giving more adequate equipment to the great institution which he founded and loved so well.

"HE HELPS MOST WHO HELPS QUICKLY." DON'T BE A SLACKER.

M. M. BLACK,
Commissioner.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

THE NASHVILLE PROPAGANDA.

(Continued from page 5)

been made to use the Laymen's Missionary organization for this purpose. Does not Dr. Ivey think that such a piece of intrigue deserves rebuke?

The true character of a movement is not to be judged so much by the men remotely and loosely connected with it, as by the men who are really governing and directing it. We venture to suggest that the average layman whose name is affixed to this address is not having, nor will have, much to do with the shaping of this campaign. It is being controlled by a few persons in Nashville and Chattanooga, and we dare say that the Vanderbilt influence is strong in its councils. As we have said, there are a number of excellent men among those who have attached their signatures to this document, and we would cast no aspersions upon them; but we do profoundly regret that at this crucial time they have let their names be associated with this radical movement, and we do not doubt that the Vanderbilt and ultra-unionst elements of the Church are chuckling over their seeming success in having rallied them around their banners. If these agitators can sow the seeds of dissension among our loyal people to a sufficient extent to divide them in this perilous hour, God only knows what may be the fate of our beloved Church.

A SUCCESSFUL MEDICINAL COMBINATION

And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Peptron Pills after eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life into the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. All druggists.

C. I. Hood Co., Lowell, Mass.

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss

Promotion Day is the fourth Sunday in September.

Rally Day should be the first Sunday in October. Hundreds of new pupils ought to be gathered in at this time. it will require some work to do this, but it will pay.

Trained teachers are one of our great needs. Never have we had such a teacher of teachers as Miss Minnie E. Kennedy, who is to help hold Institutes at the following places: Lyon Sept. 20-21; Sardis, Sept. 22-23; Coldwater, Sept. 24; Byhalia, Sept. 25; Holly Springs, Sept. 26; New Albany, Sept. 27-28; Tupelo, Sept. 29-30. Get one, two, or three automobiles and bring every teacher, and spend the day.

If the Kingdom of God is to come in power in this generation, it will not come because we have been faithful heralds of the gospel message alone, but we must have teachers, a great army of teachers, who live the life of Christ, and who teach this life to the people. We should not have fewer revivals, but we must have more and better teaching adapted to the needs of the different ages.

Remember, that a lost opportunity can never be regained. Attendance upon one or more of these institutes will be the very thing the teachers of our schools have been wanting. We have had good conventions and institutes in the past, but this series will be the best ever held within the bounds of our Conference. Presiding elders, pastors, superintendents, teachers and all the officers of the district organization will be expected to attend and take part in these meetings. "Who will come to the help of the Lord, to the help of the Lord against the mighty?"

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Fourth Round.
(In part)

Mer Rouge revival, Sept. 9.
Sicily Island, at Tensas Chapel, Sept. 16.
Gilbert, at Magnolia, Sept. 23.
Mangham, at union revival, Oct. 11.
Tullulah revival, Oct. 21.
ALBERT S. LUTZ, P. E.

Alexandria Dist.—Fourth Round.

Campti, at Campti, Sept. 28.
Colfax and Montgomery, at Colfax, Sept. 29, 30.
Pineville, Oct. 3.
Bunkie, preaching only at 11 a. m., Oct. 7.
Lecompte, preaching only at 7 p. m., Oct. 7.
Merryville, 11 a. m., Oct. 13, 14.
Bon Ami and Carson, at Carson, Oct. 15.
DeRidder, 11 a. m., Oct. 21.
Longville, at Ragley, 7 p. m., Oct. 21.
Boyce, at Boyce, Oct. 27, 28.
Oakdale, Oct. 29.
Oberlin and Relves, at Oberlin, Oct. 30.
Glenmora and McNary, at McN., Oct. 31.
Jena and Jonesville, at Jena, 11 a. m. Nov. 3, 4.
Trout and Good Pine, at G. P., p. m., Nov. 4.
Campti, Nov. [illegible]
Natchitoches, Nov. 10, 11.
Provencal, Nov. 11, 12.
Pollock, Nov. 17, 18.
Elizabeth, Nov. 19.
Alexandria, Nov. [illegible]
HRISCOE, CARTER P. E.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, at Wesley, Sept. 15.
Amite, Sept. 16.
Gonzales, at New River, Sept. 22.
Franklinton Ct., at Hackley, Sept. 29.
Franklinton, Sept. 30.
Pine Grove, at Pine Grove, Oct. 6.
Greensburg, at Greensburg, Oct. 13.
Wilson, at Pine Grove, Oct. 20.
Jackson, at Jackson, Oct. 22.
Springfield, at James Ch., Oct. 26.
Denham Springs, at Mangum Ch., Oct. 27.
Hammond, Oct. 28.
Clinton, Oct. 31.
Olive Branch, Nov. 3.
Baton Rouge, First Ch., Nov. 5.
Keener Memorial, Nov. 7.
Kentwood, at Herman, Nov. 10.
Baker, at Baker, Nov. 17.
Zachary, at Zachary, Nov. 19.

Let every steward be present. Let Sunday school superintendents be ready to make full reports, and also the trustees of church property.

H. W. BOWMAN, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Laurel, 11th Ave., Sept. 16, 17.
Laurel, at Kingston, Sept. 16-18.
McDonald, at Mt. Zion, Sept. 22, 23.
Lake, at Conehatta, Sept. 29, 30.
Philadelphia, Oct. 5-7.
Nesholoa, at Sandtown, Oct. 6, 7.
Bay Springs, at B. S., Oct. 14, 15.
Homewood, at Carr, Oct. 20, 21.
Decatur and Union, at Union, Oct. 24.
Clarksburg, at Independence, Oct. 27, 28.
Raleigh, at Raleigh, Nov. 3, 4.
Trenton, at Polkville, Nov. 5.
Chunky and Meehan, at Meehan, Nov. 7.
Shiloh, at Johns, Nov. 10, 11.
Carthage, at Conway, Nov. 17.
Walnut Grove, at Zion, Nov. 18, 19.
Harperville and Lena, at Oak Grove, Nov. 20.
Rose Hill, at Rose Hill, Nov. 24, 25.
Newton, at Newton, Dec. 2, 3.
W. L. LINFIELD, P. E.

Seashore Dist.—Fourth Round.

Biloxi, 11 a. m., Sept. 16.
Gulfport, First Church, 7:30 p. m., Sept. 16.

EVERYBODY ASKS FOR NEW KIND OF CALOMEL.

Calotabs, the New De-Nauseated Calomel Tablet, is in Great Demand Because of its Freedom from Unpleasant and Dangerous Effects.

Have you tried the new calomel tablet that makes calomel taking a pleasure? If you have you appreciate the wonderful virtues of calomel, when robbed of all its unpleasant and nauseating effects.

Calotabs is the sensation of the year in the drug trade. Pharmacists regard it as a practically perfect remedy for the liver. Its effect in biliousness, constipation and indigestion is delightful.

The next time your liver needs a thorough cleansing try Calotabs. One tablet at bedtime, a swallow of water—that's all. No taste, no nausea, no griping. Wake up in the morning feeling fine, with your system thoroughly cleansed and a hearty appetite. Eat what you please—no danger.

Calotabs are never sold in bulk. Ask for the original, sealed package containing twenty doses; price thirty-five cents. Your money back if you are not thoroughly delighted with Calotabs.

Leakesville, 11 a. m., Sept. [illegible]
Bay St. Louis, 7:30 p. m., Sept. [illegible]
Pearlville, 11 a. m., Sept. 29, 30
Hide, 11 a. m., Oct. 6, 7
Columbia, 7:30 p. m., Oct. 7, 8
Amerieus, at Salem Camp Ground, Oct. 12, 14.
Vancleave, at New Prospect Camp Ground, Oct. 20, 21.
Back Bay and Wolf River, at Big Ridge, 11 a. m., Oct. 24
Escatawpa, at Orange Grove, 11 a. m., Oct. 26
Saucier and Lyman, at Lyman, Oct. 28
Brooklyn and Bond, at Brooklyn, 7 p. m., Oct. 31
Mentorum, at Alexander Memorial, Nov. 2.
McHenry and Howison, at McHenry, Nov. 3, 4.
North Gulfport and Miss. City, at N. Gulfport, 3:30 p. m., Nov. 4.
Gulfport, Seamen's Bethel and Mission, at 7:30 p. m., Nov. 6.
Gulfport, First Church, 7:30 p. m., Nov. 7.
Wiggins, Nov. 11.
Long Beach, at parsonage, 7:30 p. m., Nov. 12.
Lumberton, Nov. 17, 18.
Poplarville, 7:30 p. m., Nov. 18.
Carrier and Picayune, at Picayune, Nov. 19.
Biloxi, Main Street, 7:30 p. m., Nov. 21.
Moss Point, Nov. 24, 25.
Pascagoula, 7:30 p.m., Nov. 25.
Long Beach, Dec. 2.
J. R. JONES, P. E.

That Well Known Saying

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

NORTH MISSISSIPPI CONFERENCE.

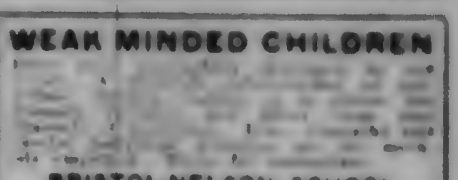
Holly Springs Dist.—Fourth Round.

Abbeville, at Mt. Zion, Sept. 22, 23.
Waterford, at Soule's Chapel, Sept. 23, 24.
Red Banks, at Wesley, Sept. 29, 30.
Mt. Pleasant, at New Salem, Oct. 6, 7.
Byhalia, at Byhalia, Oct. 7, 8.
Paris, at Palestine, Oct. 13, 14.
North Main, at North Main, Oct. 14, 15.
Lamar, at Rice's Chapel, Oct. 20, 21.
Toccopola, at Toccopola, Oct. 27, 28.
Randolph, at Hunter's Chapel, Oct. 28, 29.
Taylor, at ———, Nov. 1.
Ashland, at ———, Nov. 2.
Holcomb, at Holcomb, Nov. 3, 4.
Grenada, at Grenada, Nov. 4, 5.
Coffeeville, at Coffeeville, Nov. 13, 14.
Oxford, at Oxford, Nov. 14.
Potts Camp, at Macedonia, Nov. 15.
Water Valley, First Church, Nov. 18.
Holly Springs, at Holly Springs, Nov. 18.
JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

Durant, preaching Sunday morning, Sept. 9.
Lexington, preaching Sunday night, Sept. 9.
Sallis Ct., at Pleasant Hill, Wednesday, Sept. 12.
McCool, at Tabernacle, Friday, Sept. 14.
Ackerman charge, at Salem, Sept. 15, 16.
Sidon and Cruger charge, at Cruger, Sept. 22, 23.
Tchula charge, at Pickens, Sept. 23, 24.
Pickens charge, at Pickens, Sept. 29, 30.
Valden and West charge, at Emory, Oct. 6, 7.
High Point charge, at New Hope, Saturday, Oct. 13.
Louisville charge, at Louisville, Oct. 14, 15.
Noxapater charge, at Mt. Pleasant, Oct. 16.
Chester charge, at Chester, Oct. 18.
Kosclusko Ct., at Marvin's Chapel, Oct. 20, 21.
Kosciusko Station, Sunday night, Oct. 21, 22.
Hesterville charge, at Bethel, Tuesday, Oct. 23.
Ebenezar charge, at Liberty Chapel, Oct. 24.
Kilmichael charge, at Kilmichael, Oct. 27, 28.

WEAK MINDED CHILDREN



BRISTOL NELSON SCHOOL
Murfreesboro, Tennessee

YOU CAN ARRIVE A NEW MUSIC BOOK, FAMILIAR SONGS OF THE GOSPEL. [illegible] words and music. Sent postpaid, 6 per hundred; samples, 5c each. All orders, words and music. Sent postpaid, 6 per hundred, 5c a copy. S. A. E. [illegible], Fort Wayne, Ind.

RUB-MY-TISM

•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc.•**Antiseptic Anodyne,** used internally and externally.•**Price 25c.**

Poplar Creek charge, at Bethel, Oct. 30.
Slate Springs charge, at Spring Hill, Nov. 3, 4.
Bellefontaine charge, at Labanon, Tuesday Nov. 6.
Black Hawk charge, at Enon, Wednesday, Nov. 7.
Acona Station, Thursday, Nov. 8.
Mathiston charge, at Mathiston, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 11, 12.

Let it be remembered by all concerned that the Annual Conference convenes two weeks earlier this year than has been its custom in the past, making it necessary for all financial Boards, on circuits and in stations, to be ready for settlement not later than Nov. 17.

W. W. MITCHELL, P. E.

Columbus Dist.—Fourth Round.

First Church, preaching a. m., Sept. 16.
Central Church, preaching p. m., Sept. 16.
Macon Circuit, at Ex-Prairie, preaching a. m., Sept. 23.
Macon, preaching p. m., Sept. 23.
Mayhew, preaching, Sept. 30.
Shuqualak, preaching and Q. C., Oct. 6, 7.
Crawford, at Schafer's, preaching and Q. C. a. m., Oct. 13, 14.
Artesia, preaching and Q. C. p. m., Oct. 14, 15.
Sturgis, preaching and Q. C., Oct. 20, 21.
Columbus Circuit, at Flint Hill, Q. C., Oct. 24.
Cedar Bluff, preaching and Q. C. a. m., Oct. 27, 28.
West Point, preaching and Q. C. p. m., Oct. 28, 29.
Brooksville, Q. C., Oct. 31.
Macon Circuit, at Ex-Pr., Q. C., Nov. 1.
Macon, Q. C., Nov. 1.
Mashulaville, at Macedonia, P. and Q. C., Nov. 3, 4.
Cochrane, Q. C., Nov. 7.
Mayhew, Q. C., Nov. 8.
Starkville, Q. C., Nov. 9.
Longview, at Bevill's, preaching and Q. C., Nov. 10, 11.
First Church, Q. C., Nov. 12.
Central Church, Q. C., Nov. 13.
Columbus Circuit, at Flint Hill, preaching, Nov. 17, 18.
W. W. WOOLLARD, P. E.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making. —Ruskin.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

A PLEA FOR THE POSTER.

Publicity is that department of our organization which seeks to impart the great facts of missions to those who do not know. It is invaluable to the progress of the work. Through the secular press it seeks to reach those who are in no way connected with the missionary societies. Through the religious press it presents the facts of the missions of the Church to those members who, because of indifference, carelessness, or prejudice have never contributed to the success of its enterprises. Through the Bulletin the messages are sent direct to the organized missionary societies. Always the object is to make known some fact.

There is one important phase of the publicity work which has been neglected by our auxiliaries to a great degree, and that is presenting the facts by means of posters. The Home Base Department in The Missionary Voice contains suggestions for posters for each program. These ideas may bring to your mind some original plan that will suit the conditions in your auxiliary better.

The poster is an effective way to present missionary facts because it attracts attention. Before it is possible to teach anything to a person it is necessary to secure his attention; in fact, this is a law of teaching. In making the poster the aim should be to make it so striking that even involuntarily the eye will be drawn to it. In this way an impression is made. We are told that we remember 50 per cent we hear, 80 per cent we see, and 90 per cent we do. The object of every missionary program is to give to those present a knowledge of facts. Then if through the poster the efficiency of the presentation can be increased 30 per cent, why not make more frequent use of this method? It may lead to activity. Robert Moffat was led to give his life as a missionary by reading a poster on the side of a road: "Teaching is making an impression that will bring an expression."

In the next place, the poster says one thing. In articles that are read, in talks that are made necessarily more than one idea is included. In the multiplicity the force may be weakened. Place before them a poster, and, in addition to the impression gained through the sense of sight, it carries strength because it says one thing.

The poster visualizes facts. A poster is not a mere printed or written statement—it is a fact—most often a new fact, presented pictorially. Pictures may be cut from magazines and arranged so as to bring out the thought. Some one with a talent for drawing has an unlimited opportunity for helping in the missionary work. It should be catchy, newsy, and original.

At the Council meeting in New Orleans the walls of one of the Sunday school rooms were covered with posters sent by different Conferences. May we not have such an exhibit at our next annual meeting? Make use of the poster in your auxiliary and then save them to let others see what may be done along this line.

Mrs. S. F. RILEY.

THE TEMPERANCE MOVEMENT IN JAPAN.

Although Japan is claimed as a Buddhist land, and although Buddhist doctrine condemns the use of intoxicating drinks, for centuries the drinking of saki (liquor made from rice) has been practically universal. Other varieties of alcoholic drinks are also manufactured. Beer has become a favorite drink with many, and large breweries are growing up. The tax on saki has been one of the largest received from any single source, standing usually next to the land tax, which is followed by the tobacco tax.

With the coming of Christianity to Japan, a temperance movement has taken firm root. The first society was started in 1875; by 1898 twenty local societies had been formed, and by 1915 they had increased to 198, with a total of pledged abstainers of about 12,000.

The temperance campaign is carried on by public meetings, exhibits, the distribution of pertinent literature, and the publication of a magazine. American temperance workers, says Dr. Sidney L. Gulick, might well give not only their moral but their financial support to the temperance movement in Japan.

SOME FACTS AND FIGURES.

The third quarter is rapidly drawing to a close, and we are wondering what the records will show. Will there be an increase in our funds, or will a shortage again confront us? Surely we women of the Mississippi Conference are too loyal to our Great Commander to allow the latter to happen. This is a time when God's children must make sacrifices that partake of the nature of the great sacrifice made by his Son.

Let us ponder for a little while the figures of our treasurer, Mrs. Hemingway. For the first quarter of 1916 $2409.80 was reported; for the same quarter of 1917, $2100.50—a slight decrease. Second quarter 1916, $1977.04; second quarter 1917, $1897.52—still a decrease. The total paid on the pledge thus far is $1714.37—not even one-third of the amount promised. We did so well last year that we cannot afford to fall behind that record. The goal set before us, you remember, is a ten per cent increase in funds, and we are confident that our women are going to put forth every effort to reach the goal.

Let us make glad the hearts of our Conference officers by going way over the mark this third quarter. We can do it, if our trust in Him is strong enough. What if we do have to deny ourselves some little luxury or comfort? It isn't real giving until it hurts, but the blessing received is so great that the act of self-denial is turned into a song of joy and gladness.

Again, the appeal has gone forth from our President, Mrs. Johnson, urging the women to fulfil the promises made to the two Wesley Houses. When this matter is presented to your auxillary don't deal with it carelessly or indifferently. Whatever amount you have been asked to contribute, give it promptly. All working in unison can soon accomplish the task, and the work can go on uninterruptedly. Time is too precious to waste, when "souls are dying for a little bit of love." The deaconnesses often carry around with them many a heartache because we are so slow in responding to the needs of the work they are engaged in. They see the distressing needs and realize the hopelessness of the situation unless we come to the rescue. Oh, can we, for whom he gave His life, be content to place in His hands a few paltry coppers? No; we are going to say,

"Take my silver and my gold—
Not a mite would I withhold."

Protection Against Infection.

If you bruise, cut, or burn yourself or get a splinter in your flesh, do not neglect the wound just because it is slight. Many deaths from blood poison have resulted from neglecting just such slight wounds. For nearly a century Gray's Ointment has been used as a protection against such infection. You will find a box of this ointment in thousands of homes. It costs only 25c and will last indefinitely. You cannot afford to be without it. Get a box from your druggist to-day. For allaying pain and healing abrasions and eruptions of the skin, boils, sores, cuts, bruises, burns, etc., it has no equal. For a FREE sample write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.—Adv.

There is so much of good in the worst of us, and so much bad in the best of us, that it is not wise for any one of us to sit in judgment on the rest of us.—Robert Louis Stevenson.

Will Keep You Well

When you get a terrific sick headache, become constipated or have any stomach or liver trouble, a dose or two of

Granger Liver Regulator

will put you in good shape. It is a purely vegetable preparation, non-alcoholic and acts pleasantly and effectively.

Concord, N. H., Jan. 17, 1917
I was sick six months last year and the Doctor told me to go to Florida. I got some Granger Liver Regulator in Florida and it did me good. I brought four boxes home with me and now I am feeling a great deal better.
(Signed) R. J. Rowland

Sold by all druggists---25c a box
Granger Medicine Co., Chattanooga, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

A Woman's Problem

How to Feel Well During Middle Life Told by Three Women Who Learned from Experience.

The Change of Life is a most critical period of a woman's existence, and neglect of health at this time invites disease and pain. Women everywhere should remember that there is no other remedy known to medicine that will so successfully carry women through this trying period as Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs. Read these letters:—

Philadelphia, Pa.—"I started the Change of Life five years ago. I always had a headache and backache with bearing down pains and I would have heat flashes very bad at times with dizzy spells and nervous feelings. After taking Lydia E. Pinkham's Vegetable Compound I feel like a new person and am in better health and no more troubled with the aches and pains I had before I took your wonderful remedy. I recommend it to my friends for I cannot praise it enough."—Mrs. Margaret Grassman, 759 N. Ringgold St., Philadelphia, Pa.

Beverly, Mass.—"I took Lydia E. Pinkham's Vegetable Compound, for nervousness and dyspepsia, when I was going through the Change of Life. I found it very helpful and I have always spoken of it to other women who suffer as I did and have had them try it and they also have received good results from it."—Mrs. George A. Dunbar, 17 Roundy St., Beverly, Mass.

Erie, Pa.—"I was in poor health when the Change of Life started with me and I took Lydia E. Pinkham's Vegetable Compound, or I think I should not have got over it as easy as I did. Even now if I do not feel good I take the Compound and it restores me in a short time. I will praise your remedies to every woman for it may help them as it has me."—Mrs. E. Kissling, 931 East 24th St., Erie, Pa.

No other medicine has been so successful in relieving woman's suffering as has Lydia E. Pinkham's Vegetable Compound. Women may receive free and helpful advice by writing the Lydia E. Pinkham Medicine Co., Lynn, Mass. Such letters are received and answered by women only and held in strict confidence.

SEASHORE GLEANINGS.

In spite of some very dry and some very hot weather, many things have come to pass in the Seashore District this summer.

Rev. J. L. Carter took unto himself a wife. From many sources we hear of her fitness for the new work, and the joy the people experience in this addition to their number. A beautiful parsonage is nearing completion at Harieston, which will be the head of the charge after this. Two good meetings have been held and two more will be held, one of these at the historic place known as Salem Camp Ground. If I mistake not, this will be the 92d session. A good time is expected.

Brother C. C. Evans has had fine congregations through the summer months. The finances are in good shape. Preacher and people are happy.

Brother L. Fayard still leads in the number of children baptized. He also travels much and preaches often. He has just finished a nice little church on Back Bay.

Brother Ulmer had Rev. J. C. Chambers to hold a meeting for him at Bond. I heard good reports from the meeting, but have no definite figures. His force of workers at Brooklyn has been very much strengthened by the addition of Brother Wainwright, who has been the efficient Sunday school superintendent at Gulfport for so long. At Maxie Brother Ulmer did the preaching himself and had a very fine meeting.

Brother J. T. Weems has been in the hospital, but is out now and will soon be able to take up his work again. We are thankful indeed that he is mending so rapidly.

The Coalville Circuit has been blessed with splendid revivals. The pastor, Rev. R. A. Allums, is well liked.

Columbia still pushes to the front; all the Conference collections are in for the year and there is a good prospect of the church debt being wiped out. Brother W. M. Sullivan stands well with his people.

No man in the District has been more faithful than Brother R. A. Sibley, and possibly no one has had a harder field; his efforts are not without fruit.

Fortunate are the people permitted to listen to Dr. LaPrade's sermons week after week. The Gulfport people realize what they have and are enjoying him to the full. The Doctor's son, Dr. W. H. LaPrade Jr., presiding elder of the Atlanta District, North Georgia Conference, visited his parents at Gulfport last week, preaching once for his father on Sunday.

The Kiln is making headway under the leadership of Brother W. T. Griffin.

Rev. J. C. Jackson, of Hub, is planning to go to school next year, and if he does he will give up his work on that charge.

Logtown, under the leadership of its faithful pastor, J. E. Gray, and the help rendered by our presiding elder in a protracted meeting, is going right along. The year will be both a happy and successful one.

Brother G. S. Harmon helped Brother C. P. Jones in his meeting at Long Beach, and Brother Sutton helped him at the Pass. Considering the difficult fields, both meetings were good.

Brother Claude is doing nicely with his work. The people say, in speaking of his and his father's preaching, that the only difference is that his father preaches longer than he does.

The big mill has shut down in Lumberton. This is a sad blow to the town. Just how much it will affect the work of the Church for this year we can't tell, but we know Brother J. A. Moore well enough to say that all will be done that can be done. He stands well with his people.

The day of the "automobile" has come we say, but that isn't unanimously true. A few days ago Brother Clifford and his wife, of Howison, clad in the regulation walking apparel, with as little baggage as a man and wife could do with, took the trail (camping at night wherever dark overtook them) for Homewood, Miss. (a distance of 120 miles), to the home of Mrs. Clifford's father, Rev. M. L. White. They report it as being a very happy and successful trip. Brother Clifford is doing well with his work. He held part of his protracted meetings himself.

At Antioch Brother Grice has completed another church. Those who have seen it pronounce it both a beautiful and convenient church, having several Sunday school rooms in addition to the main auditorium. Brother Grice is one of our most active and successful young men. He has had good meetings, having had the following men to help him: Rev. J. R. Jones; Rev. J. L. Sells, in two meetings, and Rev. C. P. Jones.

A beautiful church, an appreciative people, good health, a new car, a summer vacation—what more would a man want? "Who is the lucky man," you ask? Dr. B. F. Jones of Moss Point. "Oh, yes I might have known," and to think this is his fourth year—moving time.

Brother Darsey is still on the job, and the presiding elder says always at it.

Brother Forsyth is rejoicing over the revival of business in Pascagoula.

The Poplarville people are deprived of their pastor much of the time, due to his popularity and ability in holding revival meetings. Brother G. S. Harmon has done some of the best work that has been done in the Seashore District in many years. Fortunate are the people served by such a faithful man.

Brother W. L. Blackwell is closing up his fourth year in his usual way. He is not as fast as some, but we have few men in the pastorate more painstaking and conscientious than he. He is loved by his people and is a true servant of the Church.

Brother J. L. Sells is still bringing things to pass on the Wiggins charge. They have good prayer meetings, good Sunday schools, and good revivals. A splendid man in a fertile field. He has recently enlarged his work by opening up a mission at Fruitland Park, and will probably organize there soon.

Our presiding elder, Brother J. R. Jones is loved by all. He has been busy all the time. When through, he will have held six or more meetings, besides going through the regular grind of his office. He seems happy all the time and is gaining in weight. He says he has lots to eat and many friends—why not be happy?

In spite of adverse conditions, the material affairs of the district are up to last year. Spiritually, the district is ahead of last year. Some grave problems face the presiding elder in closing the year for Conference, but he will meet them in the fear and love of God, and I have no doubt but that they will be solved in the very best way.

ELLOT.

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

DR. TICHENOR'S ANTISEPTIC
FOR THE FACE AFTER SHAVING

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES
—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10
Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA
Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO
$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.
Write for Booklet on the Wonders of the "Apache Trail" of Arizona

Fall and Winter Collection of VEGETABLE SEED FOR HALF PRICE

MIXSONS HIGH GRADE SEEDS

Mixson's Special Collection Valued at $1.40 containing: 1 Pt. 1000 to 1 Refugee Beans, 1 Oz. Early Eclipse Beet, 1 Pkt. Mixson's Early Succession Cabbage, 1 Pkt. Half Long Carrot, 1 Oz. Big Boston Lettuce, 1 Oz. Southern Curled Mustard, 1 Pkt. Onion Seed, 1 Pt. Black Eye Marrowfat Peas, 1 Oz. Scarlet Turnip Radish, 1 Oz. White Flat Dutch Turnip, 1 Oz. Purple Top Yellow Ruta-Baga. Clip this ad and send it to us with P. O. money order or stamps and we will send you this collection.

FOR ONLY 70c, POSTPAID.

Your money gladly refunded if on receipt of the collection you are not pleased.

W. H. MIXSON SEED CO., DEPT. 1H, CHARLESTON, S. C.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

FROM BROTHER LAGRONE.

Dear Doctor Meek: I have held my meetings and should have sent you something of the results sooner, but I have had no time to do so. Our meeting at Drew was quite a success. Brothers Bowen and Robinson were with us and did good work. There were about 20 accessions to the Church. We had only one accession at Sandy Bayou, but the meeting did good. We have had in all about 70 accessions to the Church this year.

I have just returned from the first vacation that I have had in 46 years in the mountains of North Carolina and East Tennessee. My people said they just had to have a rest and payed my way out of town, and I shall expect them to do so next year. Do you see? W. S. LAGRONE, P. C.
Drew, Miss.

FROM NOBLE, LA.

Dear Brother Meek: I would like to have a little space to tell what the Lord has done for us on the Noble Circuit. We have held all of our meetings, but we are going to try the second barrel on Noble, as we did not get the results that we thought we should. We had a fine meeting at Benson. While we only received one member into the Church, several already members were brought nearer to God. Our meeting at Bayou Scie was good. While our help was not well at the time, his preaching had the old-time ring and power. We received eight into the Church there. Old Bayou Scie is doing the best work of its life, both in a spiritual and financial way. Bayou Scie is not dead, but liveth. We have some very spiritual men in that church, and they are doing a great deal in the service of the Lord. It is a real pleasure to work among them.

We began our meeting at Belmont on Wednesday night before the second Sunday in August. Our help failing us, we pitched the battle against the wicked one alone. The work done there seems more like a miracle than anything else. This church is in the midst of a large Baptist community, where some folks think that it is a sin to go to hear a Methodist preacher, though some are broad-minded Christian men and women. For five days I preached with all the power that a man of my capacity could, seemingly without effect. But I could see that conviction was on the people—the fear of death, hell, and the judgment was deepening; so the more I cried aloud the "terror of the law," trying to persuade men to repent. On the night of the sixth day the fire fell from heaven, I am sure if Peter had been there he would have cried out, "Pentecost!" Men, women, and children were crying, shouting, and testifying unto the Lord, telling what wonderful things the Lord had done for them. We continued the meeting for three days, preaching the best we could between shouting periods. Thirty-three were sweetly saved from sin and sanctified unto God. We received 20 into the Methodist Church, giving us a membership here of 43. One year ago we began at this place with only nine members. We now have a good Sunday school and prayer meeting there. For all that has been done, we give God the glory.

We have all our Conference collections in full, in cash and subscriptions. The Noble Circuit means to pay out in full again this fall, in spite of the dry weather and war.

We will begin our second revival at Noble on the third Sunday in October. Brethren, pray for us.

R. T. WARE, P. C.

HINDRANCES ARE HELPS.

Hindrances are helps in the life we live and in the paths we tread. It is because of God's love for us that He denies us so many things we ask Him for, and that He gives us so many things we pray Him to spare us from. This, we may all see, has been the case in our own experiences, as we look back on the years that are gone. What have been God's ways with us in contrast with our petitions to God, ought to assure us of God's wisdom and love, and our lack of knowledge even where we thought we knew our greatest needs. Yet we have a right and a duty to make our desires known to God daily, and to rest all with Him, according to His wisdom and love.—H. C. Trumbull.

Wash the Poisons of RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

Out of Your System With Shivar Spring Mineral Water.

TRADE MARK REGISTERED

SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

The Guarantee.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully. J. H. BEST, J. P.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.
J. D. MCCLAM.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.
H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C CARTER.

Lexington, Virginia.
I know of several who were cured of rheumatism with this water. Please ship at once and oblige.
JOHN P. RHODES.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Sign the Coupon.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M.D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite something I did not have before.
CHAS. B. COUNTS.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M.D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.
M. L. UNDERWOOD.

Fill Out This Coupon and Mail It Today

SHIVAR SPRING,
17 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name _____

Address _____

Express Office _____

Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from
SHUPTRINE COMPANY. SAVANNAH, GA.

It is never too late to give up our prejudices.—Thoreau.

CHARMS OF CHARACTER.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kelty.

THE REFORMATION.

The period of the Reformation was a judgment day for Europe, when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves.—Thomas Carlyle.

"Faith is that which gives reality to ideals."

"Courtesy is easily learned by example."

The Bible has many biographies, but few obituary notices.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.—Adv.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 38. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3213.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 20, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Men that make
Envy and crooked malice nourishment
Dare bite the best."

* * *

Of all soiled things, a soiled imagination is perhaps the hardest to make clean again. Nothing but the infinite power of the Holy Spirit can do this.

* * *

Writing of Jesus, St. Luke says: "As his custom was, he went into the synagogue on the Sabbath day." So should his disciples go to the place of public worship on the Lord's day. The Church-going habit counts for much in the life of a Christian. It helps both him and others. There is strength and inspiration in the communion of saints.

* * *

The prayers of really great Christians are among their most remarkable utterances. This is so because in talking to God a saintly soul has an incentive to pour out its purest and highest aspirations, knowing that He can understand and appreciate them. The supplications of Jesus and Paul were of a kind to attest their majestic spiritual stature. Well may we study them and seek to sound their far-reaching depths.

THE TWO GREAT OBJECTIVES.

Every Christian should keep before him two chief objectives: purity of heart and life for himself, and service to his fellow-beings. Neither of these aims can be neglected without incalculable loss. The man who plunges constantly into all kind of commendable activities, but who takes no time to nourish and cultivate his own spiritual life, must fall far short of making his career count for the utmost possible. On the other hand, the person who strives only to promote his own piety and growth in grace, and who thinks little of the world's vast need, must fail to realize in the largest measure the end that he has in view. The law of true progress in the spiritual kingdom is, Take heed both to thyself and others. To relate in right proportions these two spheres of Christian endeavor is a thing that every disciple of Jesus should learn to do. One's personal devotions and one's work to help his fellow-men are efforts that exercise upon each other reciprocal influences of a beneficial character. The best worshiper is usually the best worker, and those who achieve most for the Master are those who most completely enthrone him in their hearts and who live much in communion with him.

A FINE SUGGESTION.

Mr. St. Clair Favrot, Secretary of the Louisiana State Board of Affairs, in a communication to the New Orleans Times-Picayune tells of a visit to Beauregard Parish, of which De Ridder is the parish-seat, and of seeing in the rotunda of the attractive new court-house there a bust of General G. T. Beauregard, for whom that parish was named. Mr. Favrot states that his work has carried him into nearly all of the court-houses of the State, and that nowhere else has he seen the man whose name has been given to a parish thus honored by its citizens. He commends strongly the example of the people of Beauregard Parish and suggests that it ought to be generally imitated. He thinks it would be a good thing for the educators in each parish to undertake, through the school children, to set up in a suitable place in its court-house a similar memorial to its namesake. He further says: "Gazing on a list of parishes now before me, I find the possibility of * * * thus commemorating such historical characters as Allen, Bienville, Claiborne, De Soto, Evangeline, Franklin, Grant, Iberville, Jackson, Jefferson, Jefferson Davis, La Fayette, La Salle, Lincoln, Livingston, Madison, Washington, Webster, etc., and all of the several saints, Indian tribes, Biblical events, and other originals that have contributed to Louisiana's parochial nomenclature."

This suggestion impresses us as a most excellent one. It doubtless would exert a beneficial influence upon the children in the public schools of the State, and upon its citizenship generally. A goodly measure of reverence for the great men of the past is a virtue of no little importance. In fact, persons or a people without it lack an essential element of true nobility, and are much to be pitied.

OTHER DENOMINATIONS NOT WITHOUT WEAKNESSES.

As a rule each family knows its own troubles, but is ignorant of the troubles of other families. This is likewise true of religious denominations. So, Methodists, seeing the friction that exists in the operation of their governmental machinery, are apt to imagine that other Churches are free from such annoyances. And they may, indeed, be exempt from the particular irritations that disturb us; but they are pretty certain to have others that are as bad or worse. Perfection does not belong to anything that is of human origin, and even if a system of ecclesiastical government were perfect, with imperfect and erring men as its administrators and subjects, there would be certain to be some jarring and jostling in its ongoings. Emerson's "Law of Compensation," namely, that for every good there must be a corresponding possible evil, holds in the domain of Church government, as well as in the various other spheres of human life and activity.

The connectional and centralized organization of Methodism has given it coherency, strength, and efficiency. Though the youngest of the larger Protestant evangelical denominations in the United States, it has outstripped all others in the rapidity of its growth. Within all its wide bounds, there is never a vacant Church nor an unemployed pastor. In his "Democracy in the Church," Heermance says: **"The Methodist society was on a war basis, and perhaps no more efficient fighting machine was ever devised."** But such a scheme of government cannot be maintained if congregations are to pick their pastors, and the preachers are to select their charges. Such liberty is utterly incompatible with the genius and spirit of Methodism. These privileges can only be accorded by largely unmaking it, and at the cost of impairing its effectiveness. As has been said, its ideal is military—and what sort of an army would the United States have with each soldier picking his place in which to serve, and each section along the war-front determining what captains should direct the forces operating there? The paramount purpose of Methodism is to take care of the whole field, rather than of particular individuals and localities; and to do this, the common good must be allowed to outweigh the special preferences of anybody or any place.

We would not be understood by the foregoing statements as admitting that Southern Methodism is autocratic in its government. As a matter of fact, every official in it, from the highest to the lowest, works under explicit laws, and not a single enactment can be placed in the Discipline without the concurrence of the lay representatives in the General Conference, who constitute half of that body—they may vote separately if they wish. (We sympathize heartily with the view that the Methodist people generally, and not merely a few of them, should be permitted to choose these lay delegates.) It is true that the Bishops exercise an untrammeled appointing power in stationing the preachers, but their administration is under the rigid scrutiny of the General Conference. The President of the United States exercises an unrestricted appointing power upon a far vaster scale than do our Bishops, the Senate confirming only some of the more important officials named, and even in those instances having no initiative whatever in procuring men for the places to be filled. Does the exercise of this function of government make the Chief Executive of our Nation a czar—an autocrat? Such a charge would be accounted silly. It is recognized as being necessary to the efficient administration of public affairs. And it should be kept in mind that even if a Bishop should do any man or any charge an injustice, he cannot perpetuate it, for the reason that his appointing power in any Conference must be annually conferred by the whole College of Bishops, to which body complaints as to unwise and harmful administration may be carried.

But we started out with the purpose of showing that the governments of other religious denominations, which are now being so much extolled by some of our would-be Methodist reformers, have serious deficiences which we would do well to note at this time of innumerable clamorings for changes in our wonderful system, and we will now submit a few quotations from high (non-Methodist) sources in support of this affirmation. Mr. Dargan, an eminent Baptist leader, in his "Ecclesiology" (pages 142, 143) says:

"Perhaps it would not be too much to say that the crowning reproach of the Baptists as a people, and their most conscientiously recognized fault, is their lack of efficiency as a whole. Their idle resources are a cause of keen mortification to the most intelligent among them * * * Now the

(Continued on page 4)

BEAR YE ONE ANOTHER'S BURDENS.

"My burden is too heavy, Lord,"
I tremblingly said;
"I can no further carry it!"
And tears I shed.

Then came a sudden cry for help
From one sore pressed;
I ran to seek him, gladly gave
Him of my best.

Then thought I of my heavy burden—
But, lo! 'twas gone!
The gloom and doubt had vanished quite
And Love's light shone.

When we another's burden lift
Or try to bear,
Love's gentle hand removeth swift
Our load of care.

—Western Christian Union.

THE ACCOUNTING.

It is the life that counts for or against Christ. Some one has said: "There is a gospel according to Matthew and a gospel according to Mark, Luke and John, but let it not be forgotten that there is a gospel according to you," and if your life does not ring true with the other gospels you shall be called to account. Such a life can make real havoc of the Church.—J. Wilbur Chapman, D.D.

THE RICHES OF JEWELS.

George Macdonald has a story of a father and daughter, dwellers in an old Scotch castle, so reduced and poor that they could only live in the scantiest way, who, all the time, however, were really rich, because in a secret cupboard were masses of flashing jewels, put there by some ancestor of an earlier time. Ah, if they had only known how rich they were! And all the time God's utmost gift of forgiveness, strength, love, power for noble living, are at men's hands, if they but knew.—Wayland Hoyt, D.D.

THE UNDELIVERED MESSAGE.

"I sent my love to you every day," said a little girl indignantly to a sick friend who was beginning to be convalescent, and felt hurt because no word of remembrance had come to her. "They just took it and kept it all themselves." The childish way of looking at it sets in strong light the meaning of an undelivered message. Christ sends his love to men with each returning day—sends it by us. Do we deliver it, or do we take it and keep it all ourselves? What does he think of us as messengers?—The Christian Endeavor World.

NEEDED EVERY DAY.

We need the peace of God in our heart just as really for doing well the little things in our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eyes ought to be clear, and our nerves ought to be steady, as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—J. R. Miller.

THE PRINCE OF SOUL-WINNERS.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father." (John 14:12). Christ opened the eyes of a blind man and he saw his father. You can open the eyes of a man's heart and he shall see God. He lifted up a man who was lame; you shall bring a man to walk in the ways of righteousness. He took a young man by the hand and raised him up from his bier. If you are filled with the Spirit of God, you can bring a man up from the death of sin into the life of God. It is a greater work than Jesus Christ did when he opened the eyes of the blind man.—Alexander McKenzie.

THE THEOLOGICAL SITUATION IN THE METHODIST EPISCOPAL CHURCH (NORTH.)

By Rev. W. Ridout, D. D.

(Dr. Ridout is Professor of Practical Theology in Taylor University, Upland, Ind., and Associate Editor of "The Christian Witness," Chicago. He is a member of the New Jersey Conference of the Northern Methodist Church.—Editor of Advocate.)

Bishop Foster once said that "Methodism was the breath of God blowing across the continent and the world: refreshing and reviving faint and dying souls, giving new life to millions and changing the condition of the religious atmosphere of the world." Methodism brought to the Church and the world a revival movement that swept on almost unabated for one hundred years and more, and one of the grand secrets of its revival force was its theology. Methodism contributed to Christendom a theology that was eminently Scriptural, evangelical, practical, and revivalistic, and one of the wisest things ever done by the fathers was in embedding this theology in the constitution of the Church, making it impossible for the General Conference or any other body or agency of the Church to "revoke or alter our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine." (Restrictive Rule I.)

For many years Methodism stood solid on all the doctrines of grace. Every one knew what to expect from the Methodist pulpit, the Methodist press, the Methodist theological seminary on such doctrines as the Deity of Christ, the Atonement, Sin, the Inspiration and Authority of the Scriptures, Regeneration, Holiness, Eschatology, etc. With a solid front on these great questions, Methodism was a tremendous force in the country—her churches were crowded, her pulpits were on fire, and revivals of religion abounded. But the times have changed, and Methodism has sadly changed. "How is the gold become dim! how is the most fine gold changed!"

It is said of Sir Francis Drake that when a dangerous storm met his vessel in the Thames, he exclaimed: "Must I, who have escaped the rage of the ocean, be drowned in a ditch?"

Methodism has passed through some tremendous storms: indeed she was cradled in a storm. She battled victoriously through storms ecclesiastical, polemical, and political, and came through with colors flying. She stemmed the storms of sin and Satan for a hundred years and came into port bearing thousands upon thousands of converts, "washed in the blood of the Lamb." And now, after a glorious past, shall the Methodism of our fathers be drowned in the ditch of the New Theology and German Rationalism? May the mighty God that sitteth in the heavens forbid!

The theological situation to-day is a sorry one for Northern Methodism. "Hath a nation changed their gods which are yet no gods! but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid!"

It is hardly too much to say that official Methodism (Northern) to-day stands committed to the "New Theology." Think of the refusal of the Board of Bishops in their May meeting to rebuke the "New Theology" men who made up the present Course of Study, which is reeking with Pelagianism, Unitarianism, Universalism, and Rationalism! The only thing of any account they did was to throw out the most infidel of all the books—Soare's book. But they let ten or more other books stay in the course wherewith to damage the faith of the young preachers. Room in that course for Coe and Bowne and Rall and others whose philosophy plays havoc with the Methodist faith, but no room for Wesley, Fletcher, Pope, Miley, Curtis, and other great writers and theologians who stood firm and unflinching for the faith once delivered to the saints! The finishing up book on theology in the fourth year is by a Baptist, and his hook knocks into smithereens the Methodist doctrines of Creation, Sin, Justification, the Authority of the Scriptures, and Eschatology. One would suppose that Methodism could furnish a work on theology written by a Methodist for the young preachers to finish up on!

Official Methodism (Northern) from the "sole of the foot even into the head" seems to be infected with the "New Theology."

It is in our Sunday school literature, because a rationalist is at the head of that department.

It is in our colleges and theological seminaries, because professors openly committed to the new thought are the teachers there.

It is in our books because our Book Concern is constantly putting out books of the most perniciously rationalistic kind—Soare's book, for instance!

It is in our pulpits, because it would be next to a miracle for our preachers coming from the schools not to reflect the teachings of said schools in their preaching.

Dr. Crooker, a Unitarian, writing on the progress of his Church, said: "What was once damnable heresy now walks abroad as respectable orthodoxy." It is so in Methodism.

Professor James, of Harvard, said: "See how the ancient spirit of Methodism evaporates under those wonderfully able rationalisitc books of a philosopher like Professor Bowne." Too true!

We have sowed to the wind of rationalistic theology, and we are reaping the whirlwind of doubt, skepticism, materialism worldliness, unspiritnality, dead class meetings, dead prayer meetings, decaying pulpits, empty churches, and a godless generation.

Oh, my Methodism come back!—back to the faith of the fathers; back to the old Bible and the old paths; back to the old time religion! Come back to the Cross, with its cleansing blood and to the upper room, with its baptism of fire! Then again shall thy altars burn with sacred fire; then again shall the faces of penitents be wet with the tears of contrition, and thy walls resound with the shouts of the redeemed and the blood-washed!

Thank God there are thousands and tens of thousands of Methodist men and women and preachers who have not bowed the knee to Baal, and an army is gathering from the four corners of the continent to put up a fight for the old faith; and we believe Methodism is not going to the graveyard, but shall recover herself from the wounds of the Rationallsts.

SOUTHERN METHODIST UNIVERSITY SCHOOL OF THEOLOGY.

Bishop Edwin D. Mouzon, Chairman of the Board of Trustees.

I desire to present to the Church some interesting and important facts concerning the School of Theology of Southern Methodist University.

Faculty.

Every member of the faculty has had successful experience in the pastorate. No man can teach others how to be successful pastors and preachers unless he himself has been successful in this work. There are now eight members of the theological faculty, as follows:

Hoyt M. Dobbs, A.M., B.D., D.D., Dean and Professor of Christian Doctrine.

Ivan Lee Holt, A.B., Ph.D., Professor of Hebrew and Old Testament Interpretation.

Paul B. Kern, A.M., B.D., Professor of Homiletics and Church Efficiency.

James Kilgore, A.M., D.D., Professor of Psychology and Philosophy of Religion.

Frank Seay, A. M., B.D., Professor of New Testament Greek and Interpretation.

Horace Morland Whaling, Jr., A.B., B.D., Professor of Church History and Missions.

Jesse L. Cunninggim, A. B., B.D., Professor of Sunday School Pedagogy.

Comer M. Woodward, A.M., B.D., Professor of Sociology.

From the character and standing of the men teaching in the School of Theology as well as from their thorough equipment as scholars, and the attractive courses they offer, it is evident that Southern University asks and expects the attend-

ance of young preachers not merely because it is a Methodist school, but because of the unusual opportunities afforded to get that kind of preparation which is needed to-day.

Distinctive Features.

Special attention is called to the advantages arising from the close relation existing between the Academic Department and the School of Theology. A paragraph is here quoted from the report of Dean Dobbs to the Board of Trustees:

"Our student body is undivided and no zone of differentiation is drawn between academic and theological students. This is emphasized by the fact that the president of the student body for the coming year is a student in the School of Theology, as is also the president of the self-government Association. Both in their class-room duties and in their social relationships, no artificial distinctions are made. It is our judgment, based upon careful study, that this is conducive to fruitful results in bringing the future leadership of the Church into broader and more intimate contact with all other student groups in university life."

Not only so, but theological students who need to study in the College of Liberal Arts have opportunity to do so; and our young preachers are continually reminded that academic training is necessary as a foundation for theological education. In addition to this, work in the School of Theology is open to academic students in such departments as the following: English Bible, Church History and Missions, Sociology, Religions Education, and Sunday School Pedagogy. The School of Theology thus offers to our Christian young people, who are not expecting to enter the ministry, opportunity to prepare themselves for large efficiency as laymen.

The Summer Term.

It has been found that many married men with families, after some experience in the pastorate, come to a keen sense of their need of more adequate preparation. The Summer Term offers them the opportunity to spend six weeks, or more, in the University under successful leaders and trained teachers. It also offers special advantages to teachers and missionaries.

Scholarships and Loan Funds.

Through the efforts of Vice-President C. S. Wright and the hearty co-operation of the presiding elders, the district conferences of at least seven of the Annual Conferences within the territory specially served by Southern Methodist University have provided scholarships and loan funds so that the University has been able to assist financially all students who required such assistance. In this connection it should be said that the presiding elders on districts adjacent to Dallas have co-operated with the School of Theology in opening student pastorates to a number of our young preachers. Such pastorates are, of course, open only to young preachers who have had some experience and only to such as have had preparation sufficient to enable them successfully to serve as pastors while carrying on their studies at the University.

The Library.

The School of Theology is most fortunate in its Library. Funds have been available for the purchase of new books. Many friends have donated valuable books. The University is indebted to Rev. E. L. Shettles, of the Texas Conference, for many rare volumes of the greatest value. Brother Shettles possibly has larger knowledge of the source-books of Methodist history than any other preacher in the Church. For many years Mr. W. C. Everett, of the Publishing House at Dallas, Texas, had been getting together a collection of books on Methodist history. He had collected these volumes with great discrimination. By the courtesy of the Book Committee this valuable library has been placed at the service of the School of Theology. The University thus has a library of Methodist history and doctrine hardly to be equaled in the entiro South.

The Attendance.

There were one hundred students in attendance this last year, from eleven different States and countries, namely: Texas, Missouri, Arkansas, Oklahoma, Louisiana, New Mexico, California, Nebraska, Mexico, Japan, and Korea. Since it is the desire of the Educational Commission that Emory University serve the eastern section of the Church and Southern Methodist University serve that part of the Church lying west of the Mississippi River, Southern Methodist University has directed all young preachers east of the Mississippi River, who have sought to enter the School of Theology, to attend the Candler School of Theology in Atlanta, Georgia. Dean Dobbs is greatly encouraged over the outlook for the coming year, a considerably larger number of students having signed up than at this time last year.

University Park, Dallas, Texas.

WHO IS RESPONSIBLE?

In the August number of our Sunday School Magazine there is published an article copied from The Outlook, entitled "The Miracle Worshiper." As is well known, The Outlook is noted for its materialistic and unsound views. The writer writes to throw a damper on the supernatural under the guise of terming it "miracle worship." The hit is really at miracles, and not miracle worshipers, as may be seen hy a casual reading of his article. Now if views like this copied from such a source are to he taught in our Sunday schools, what can be the result but sowing the seeds of infidelity that will be used by Satan to do great evil in misleading souls. Why should such articles appear in our literature? Who is responsible for it? Above all things our teachings should be sound in our Sunday school, and not be of a doubtful nature and from a doubtful source. In other words, it should be truly Methodistic and truly Scriptural, so that our children may have a due reverence for the supernatural and for the miracles recorded in the sacred and inspired Word of God.

E. B. PARTIN, M. D.

Chunky, Miss.

(The following is the article referred to by Dr. Partin.—Editor of Advocate.)

The Miracle Worshiper.

Not long since I was faced in my church chapel by one of those glib, weak-chinned, wide-eyed young Americans who profess to have a special spiritual insight. In an eager sort of way he caught me by the lapel and wanted to know if I believed in the omnipotence of God. I told him that I believed in the God who could limit himself by law, for humanity's good, and that to my mind such limitation was the highest evidence of omnipotence. He said: "Don't you believe if your faith were great enough you could remove mountains by prayer?" I waited for a moment, and he continued excitedly: "If the Christians had the faith they once had, we could get together at the base of French Mountain and pray it into Lake George." Here is a miracle worshiper, and it seems to me that his failure to appreciate Eastern forms of speech and his willingness to couple prayer with great contracts for excavating the earth have about as much connection as the thought of the little boy who remarked: "My father is not a democrat; he is a Presbyterian."

The majority of the readers of this article will agree in this judgment of this man's wits and will own that his wisdom and his faith are those of a weakling who can't or won't think or act; but when I say that hundreds of thousands of Church members and a great mass of ministers are taking just as foolish an attitude toward the salvation of men as this fellow's miracle-obsessed mind has assumed toward the removal of mountains, they will disagree.

The Church of yesterday is demanding that God should do his work twice and that it should be excused from the performance of its own simple duty. Forgetting that Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth," they still hold to the narrow notion that the awakening of a soul must be in one psychological form; that the child must be allowed to grow up without being told that from its birth it is a child of God, and made every day a little more conscious of the immanence of God in its life and around it; that in this ignorance it must come to a specially planned gathering of men, where it may be awakened by a miraculous intervention to the fact that it has a godly nature. This is the great form of miracle worship in the Church now, and it is nothing but the perseverance of a custom after the reason for that custom has ceased to exist.

We are in a new light to-day, and we are responsible to live up to its revelation. That light distinctly shows us that the great ideal for the Christian Church is the educational ideal, and that for us to refuse to think out the educational method and put it into practice for the generation of spiritual life and to wait for the miraculous regeneration of tainted spiritual life is just as childish as to couple the overturning of French Mountain into Lake George with prayer. The miracle worshiper is ignorant of the inborn spiritual nature of the child, and he is so stubborn about it that, if he knew, he would be unwilling to own that there could be another method of awakening the human soul to a realization of its likeness to God than the one method with the idea of which the mind of the Church has so long been obsessed.

The way to go at the removal of French Mountain would be to make a contract with an excavating company, raise funds for its payment, and have it removed. That is the only way God would have it done, and the prayers of the universe would not get it done in any other way. When Jesus said, "Man shall live by every word that proceedeth out of the mouth of God," he frankly stated that the whole law must be obeyed, and the law that covers the removal of French Mountain is the law of pick, spade, steam shovel, and the contracting company.

If the Church of Christ proposes to save this generation, it is running in the face of failure to refuse the educational method and its complete application to the child. If the children are allowed to grow up without the knowledge of God, and are then turned over to the hands of the miracle worshiper, not one in a thousand will ever intimately feel the sense of the Infinite Spirit; and those who do not experience converson will become the most unwieldy, ungenerous faction in the Christian Church. Now and then one such man is broad-minded, wholesome, and helpful. In general they are censorious, narrow, selfishly critical, and unbearable in their religious egotism.

Study for a moment the way the law of God will work if the Church of Christ will let it work. To-day a little one is born. To-morrow some finely cultured worker in your Church (probably your kindergartner) secures that little one's name for the Cradle Roll, has a visit with the mother, gives her encouragement about her child's religious life, and turns the mind of the mother and the father toward the Church for the child's sake. In a few months the pastor, who knows child life, visits that home and by the act of infant baptism dedicates two forces—the life of the child to the cause of Christ and the lives of the parents to the proper Christian culture of the child. At three years of age the child comes into the Church kindergarten, and by that most beautiful and eternal of all forms of teaching the story has implanted in its life the Word of God in ways it will never forget and will always deeply love and cherish. Up into the sixth and seventh years that little child grows in the Christian Church; and later, when the minister is forming a class of children to be taken into the Church and asks such ones if they want to be members of the Church, in nine cases out of ten the answer will be: "Why, I am a Christian; I have always belonged to the Church." They are Christians, and they have always belonged to the Church.

If now, through the delicate adolescent years, the Church can be a tender foster-mother of the families and the growing children, into adulthood they will come, long-standing, cultured Christians, aware of God and sure of their faith in God; and in the after days that long-continued awakening process will prove its value by a certain splendid quality of religious life. And still I suppose the Church will go on for another generation refusing to do the fine, constant, watchful work of rearing Christian characters and will pray on in vain for God to save men by corrective methods after neglect has done its work. Isn't it pitiful that cus-

tom will so long persevere after its reason for being has gone?—Charles Otis Judkins, in The Outlook.

OTHERS NOT WITHOUT WEAKNESSES.

(Continued from page 1)

effectiveness of the Baptist Church, like other things, is a matter of parts and a whole; for its vitality depends upon the proper relation of these parts to each other. No thoughtful Baptist can fail to see that here lies the principal waekness of our denomination."

The following statement is by Heermance in his "Democracy in the Church," page 121:

"The curse of congregationalism, which not only hinders it from fulfilling its mission, but threatens its very existence, is 'parochial selfishness.' This is by no means confined to the Congregational churches, but is a graver danger under our free polity. Each church being sufficient to itself, thinks only of itself. It resents advice from other churches as an interference with its supreme authority."

We quote again from Dr. Dargan ("Ecclesiology," page 186):

"Unemployed ministers lying around promiscuously, hunting for a job; committees on pastoral supply bombarded with testimonials and with letters of recommendation, and sometimes disgusted with the shameless scrambling of applicants; churches going pastorless for months, sampling an endless series of prospective pastors—all these abominations exist among us. It is not that we Baptists have any monopoly of this wretched business, but surely our churches are suffering, and will continue to suffer, from these evils unless they themselves apply the remedy."

We might multiply such quotations almost indefinitely, but these will suffice for the present. There would be little wisdom for us as Methodists, because our Church government is not ideal in every respect, to try recklessly to make it like that of other ecclesiasticisms, destroying in endeavoring to do so its marvelous efficiency and generating far worse evils than we now have. Is it said, in reply, that it is desired to go only a part way toward congregationalism in reforming our polity? We answer that such an effort can only prove abortive, so far as doing this and maintaining effectiveness is concerned, for the reason that there is no successful middle-ground between a congregational and an episcopal form of government, as innumerable experiments have clearly demonstrated—one or the other of the two elements must be in the ascendency and dominate.

The general governmental trend in all secular spheres to-day is not toward a division of authority in administration, but toward a concentration of it and holding the person or persons exercising it to a strict accountability for the use they make of it. This is seen in the springing up among us of the commission form of government in our cities, and of the larger power that the President of the United States is now exercising (with the approval of the people) in shaping Congressional legislation. This is truly an age of democracy, but not of a democracy that has no constitutional checks and no authority duly vested in any official to achieve in an orderly manner the necessary ends of society. Viewed in one sense, what could be more undemocratic than the drafting of our young men into a national army, leaving them no say whatever about the matter? But viewed in another sense, it was thoroughly democratic, because all stood upon an absolutely equal footing in the execution of this policy of the Government? So, while it may not allow as much liberty of choice in every respect as some of the Churches, Southern Methodism maintains a great democracy in service, placing (when uninterfered with in its operation) all pastors and churches upon the same plane, and seeking to marshal all of its forces in the way that will contribute most to the general welfare of the Church and to the upbuilding of Christ's Kingdom. And is it not those who want SPECIAL consideration of some kind who are making the largest outcry against our tested and unsurpassed polity? It certainly appears so to us. So far as we are able to judge, there is no clamor for revolutionary changes in our government from the rank and file of either our preachers or people.

The Texas Christian Advocate of September 13, under the caption, "A Girl's View," carried a most suggestive brief article from the vigorous pen of Dr. J. E. Harrison, of San Antonio, which we think may be appropriately reproduced in this connection:

"A prominent official layman of another denomination said to me the other day, 'My grown daughter asked me why we did not do like the Methodists in appointing pastors to churches, and I replied that the Methodist plan was not in the Bible. Her reply was, 'Well, if God left that plan out of the Bible, he overlooked a mighty good thing.'"

AMONG THE SOLDIERS.

Dear Dr. Meek: I have had some responses to my call for funds to provide Bibles for the soldiers, but the response was not equal to the need. I don't believe that our people realize the great opportunity that we have at this post for rendering service along this line. The commanding officer of Jackson Barracks and his Staff are interested in every movement for the uplift of our soldier boys.

Below I am giving you an extract of a letter from Mr. Gerald W. Birks, who is a member of one of the greatest jewelry establishment on the continent, with immense stores at Montreal and in other Canadian cities. He is a member of the International Y. M. C. A. Committee and also of the International Sunday School Committee. He is a supervisor of the Y. M. C. A. work and is with the Canadian troops in Europe, and in a personal letter to Mr. J. Shreve Durham, of the International Sunday School Association, he recently said:

"While readily appreciating the magnificent opportunities for Christian service over here, I am every day becoming more and more impressed with the fact that the real constructive work of the Kingdom is what is being done at home by the Sunday School, the Y. M. C. A., and kindred organizations, for there seems but little chance of a man coming through these awful experiences straight, unless his feet have been firmly planted on the rock before he leaves home. So I urge upon you, as this war may possibly be drawn out for years, to do your part with the older boys who are now being called to the colors."

As I have said before, the opportunity for constructive work is not greater anywhere in the country than at Jackson Barracks (in this city), and the appreciation shown by the soldiers in different ways makes one glad to take advantage of every opportunity. These boys are passing our way but once—they are here a few days or weeks, and then they are sent to other camps. I would like to urge our people to rally to our help so that we may he able with sufficient funds to give each of them a copy of God's Word.

Another way in which valuable service can be rendered, is by sending magazines and books. Please send them postpaid to me at 815 St. Charles Street, New Orleans, La.

W. E. THOMAS.

GENESIS OF THAT LAYMEN'S "ADDRESS."

We do not like to designate it as a laymen's address; for there were very few of them who had anything to do with making it and we do not believe that any large number of them will endorse it after it is presented to them, and certainly not the methods that have been employed to date to get it started. Since publishing it in our issue of August 23d, other important facts concerning its beginning have come to our knowledge. A secret propaganda has been going on at least since March 1. We stated in connection with the publication of the "address" that, "according to our best information, the 'movement' originated in Nashville, Tenn." Now what is probably a copy of the original letter that was sent out candidly affirms: "A half dozen Nashville laymen, * * * have prepared the enclosed statement." Whether that "statement" was identical with the "address" that finally fell into our hands, we cannot affirm. We judge that the original "statement" had been revised, inasmuch as in a subsequent letter, a copy of which also has fallen into our hands, it is said: "You will find that the legislative program proposed is much more in keeping with your views than the one I sent you." The "I" in this letter refers to the same party as the name which occupied the position of honor in the first letter. At any rate the "address" that we gave to the public first was the product of that "half dozen Nashville laymen" who "have started this campaign in deadly earnest," to quote again from one of these sub-rosa letters. It may have been "toned up," or "toned down" to suit the views of their select "inner circle," but the heart of the thing has not changed.

Again, we connected this movement with the Vanderbilt affair. Of course we did not mean that there was necessarily any official connection, but the spirit of it marks it of the same character. The second letter of which we now have a copy was a sort of "Who's who" of the signers of the first letter. As a footnote to that letter is this significant statement: "None of these are connected in any way with Vanderbilt University." In a subsequent letter in which the original sponsor turns it over to the "Chattanooga Committee," there is this postscript: "Very wisely, I think, the movement proposes to keep completely away from the Vanderbilt case." Certainly! But why this precaution about the matter? Why should the "Vanderbilt case" suggest itself in connection with it? And why this transference of the base of operations from Nashville to Chattanooga? The reason for it all is patent. The movers in this matter knew that the marks of the "Vanderbilt case" were written all over the spirit of this "address;" and they did not wish for it to appear to originate under the shadow of that institution. They know how the Church regards the way that went, and so they shifted their base of operations to Chattanooga. It is too late, gentlemen; the truth is out!

With reference to the method by which this movement was inaugurated, we took occasion to say: "We have an opinion of it that would not look well in print." We thought that any one would understand us by that to mean that we very strongly condemned it. We do not wish to recede from that position. A secret propaganda that seeks vitally to affect public matters is unworthy Christian manhood. We do not care who does it, whether preachers or laymen, that does not affect the moral quality of it. But we did not, and we do not, mean for that stigma to attach to all those who have signed it. Unless we are mistaken, many of those signatures were given without very serious thought about it; and probably none of them thought specially of the secret propaganda by which the original movers went about their task. In fact these letters rather paraded the publicity they were going to give the matter, though the first one did venture to caution: "Naturally, it is desirable that no publicity should he given to the matter just yet." We suppose that the "just yet" is now passed; for we received to-day a copy from headquarters with request to publish. Whether they have been "smoked out" by its publication and wish now to don the garb of publicity, or whether the time has arrived when they think they are ready to make the "charge," the reader can judge as well as we.—Raleigh Christian Advocate.

"THE MAN NEXT DOOR."

Some kinds of Christianity are effective only at long distances, their beauty and usefulness being in proportion to the distance from which one views them, which means that at close quarters they are neither useful nor beautiful. It seems more than doubted whether such a religion has any claim at all to be called Christian, and yet it is common enough in every-day life. There are Chinese converts possibly blessing some saintly brother in Canada because of his generosity and Christian kindness, while his next door neighbors in Canada have never heard him speak a kindly word, nor even seen him smile. The religion that will not stand the next-door neighbor test is not what the world needs. Then the next door neighbor is often worth knowing. We look for saints and heroes in the far distance, and they are living right on our own street. Some of us would gladly go a thousand miles to talk with some one who has become to us a hero, and yet it may be that within the sound of our voice is some one greater than he. Try to find him out.—The Christian Guardian.

THE PROSPECTIVE NEW MILLSAPS DORMITORY.

Plans for this structure have recently been drawn by Mr. H. N. Austin, the well known architect. It is expected to cost $60,000. Of this amount the citizens of Jackson, Miss., have pledged $30,000, and a campaign, led by Commissioner M. M. Black, is now under way throughout the State of Mississippi to secure the remaining portion of the money necessary for the erection of this urgently needed building. The picture that we gave in the Advocate last week was of the Millsaps Main Building, not of the dormitory, the wrong cut having been sent us from Jackson. So we take pleasure in giving above a view of the proposed new dormitory as it will appear when completed.

THE LOUISIANA ORPHANAGE "WORK DAY" AND "HARVEST DAY."

By Conference action our Churches and Sunday schools are pledged to observe "Work Day" and "Harvest Day" for the Louisiana Methodist Orphanage. At a recent meeting of the Board of Directors it was agreed that Saturday, October 13, would be "Work Day," followed by "Harvest Day," on Sunday, the 14th.

The plan is for every member of the Methodist Church, and all friends of homeless children, to give the price of one day's labor to our cause. It is hoped that every man, woman, and child will either find something special to do whereby they may earn something, or estimate the price of their daily labor, and contribute what they would earn on Saturday, or "Work Day," on the following Sunday morning, either at Sunday school, or Church services, for the Orphanage. For a number of years we have observed this day throughout the State with gratifying results. It is sincerely hoped that in this year of high costs for all necessities of life our people will be more genreous than ever before, so that our great work will not suffer.

This has been one of the most satisfactory years since the beginning of our work. The health conditions in the Home have been most gratifying; the records made by the children in school and at home have been up to the standard; while we have suffered from a severe drouth, the agricultural interests have been profitable; many needed improvements and conveniences have been added, due to the benefaction of our lamented friend, Mr. C. W. Blair; quite a number of children have been placed in good homes, and we now have 125 children in the Orphanage. We have been able to meet all our obligations without accumulating debts, and, while we are now facing an empty treasury, we are unencumbered.

Now if our high record is to be maintained, and our great cause is to continue to go forward, it will be necessary for our people to rally to our work as never before. We are spending almost double for the necessities of life this year that we paid last year. Flour, meal, meat, sugar, lard, shoes, clothing, school materials, fuel, and every other essential have almost doubled in price. In addition to this, we now have more children than ever before. It is easy to see, therefore, how necessary it is that we not only do as well this fall for the Orphanage as in former years, but that our people will have to do much more, and must secure a much larger sum if we are to get through the winter unencumbered and without debt.

I urge, therefore, all our preachers, Sunday school superintendents, and interested friends, to prepare for the proper observance of "Work Day," and make as great an effort as possible for our cause. If every pastor and Christian worker will do his part, and all our people are given an opportunity, I feel sure the results will be highly gratifying, and that we may continue to do the work in the same commendable way as in the past.

Sincerely,

ROBT. W. VAUGHAN,

Supt. Louisiana Methodist Orphanage.

MISSISSIPPI ORPHANAGE WORK DAY—OCTOBER 13, 1917.

What is Work Day?

Work Day is a day set apart by the management of the Orpanage in which all the friends of the Orphanage are requested to work for the nearly 200 children in the Orphanage. It is not mandatory; it is no act of the Church, but simply a request of the Board of Directors and Managers of the Orphanage. If Saturday, the 13th of October, does not suit you, you take any day that does. But be certain to take one day and work hard and give God the proceeds.

How Can One Observe Work Day?

Those who have no regular employment, such as children, by securing some work for that day—picking cotton, cleaning the house, hauling wood, etc. When children are in school they can piek cotton or do other work on Saturady.

All who are working for a salary ean give one day's salary. All professional people can give the proceeds of the most profitable day of the week. A lawyer might win a case and make $100 or $500 that he could give. The doctor could give the proceeds of his income for one day. All the court officials, railroad and factory employes and officials could give the worth of one day's work. The school teacher, stenographer, elerk and telephone operator, etc., could do the same. The merchant could give 10 per cent of one day's sales. Let the merchant take the best day's sales, say Saturday. Promise the Lord at the beginning of the week what you will do and ask his help. Request all business men to join you in giving the profits of their business that day to the nearly 200 children here.

Advertise Work Day.

Publish it in the Sunday school, at Church services of all kinds, in the women's meetings, in the public schools, at the post offices, depots, and all public places, and especially in all newspapers that circulate in your county. Have some circulars printed with extracts from "Our Home" and a eall to the public for help and have some children to distribute them all over the eommunity. Pay all expenses out of the proceeds. It will be a profitable investment. One friend, the superintendent of a Sunday school, last year sent out circulars and contribution cards, which I think was a fine idea. Advertising the day will pay. Try it. Pray for God's help.

J. B. RANDLOPH,

Manager.

(October 14, will be Harvest Day, when all the donations should be gathered in, that they may be forwarded to the Manager of the Orphanage at Jackson, Miss.)

ORPHANAGE TRUSTEES TO MEET.

Tho Board of Directors of the Mississippi Methodist Orphans' Home aro called to meet at the Home in Jackson, Miss., on Thursday, Sept. 27, at 10 o'clock a.m., for the purpose of eleeting a Manager for the ensuing year.

J. H. SHERARD, President.

Sept. 14, 1917.

PORT GIBSON COLLEGE OPENS WELL.

Dear Brother Meek: I was present at the opening of Port Gibson College on Sepetember 11. There were present enough to fill five of the long tables in the dining hall, which indicates that the number of matrieulates was about sixty. Brother O'Neil was looking for others on trains soon to eome in, and was happy. War times do not seem to have affected the patronage of this honored institution.

T. B. HOLLOMAN.

Vicksburg, Miss.

A THING THAT COUNTS.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for any one's sake.—Professor Dummond.

It is useless to ask God to control our hearts until we are willing to try to control our own thoughts.—Edward Leigh Pell.

The Great Battle

NOTES.

The American Issue thinks that the liquor forces in the State of New York are preparing, in order to try to safeguard the traffic, to have wet Democrats register and vote as Republicans.

Dallas County, Texas, within which the city of Dallas is situated, voted dry on September 10 by a majority of approximately 2000. It is said that this action, when it takes effect, will close 220 saloons, one brewery, and twelve liquor houses, representing a capital invested in the liquor business of $2,500,000.

The New York Press, a journal that supports the saloon cause, estimates that the Federal law forbidding the manufacture and importation of distilled liquors will reduce the number of dramshops in New York City by one-third. It is said this reduction will begin to take place about October 1, the time for the renewal of licenses. The New Orleans papers are of the opinion that many saloons in the Crescent City will also find it necessary to shut down. Let the good work go on!

"YOU CAN'T MAKE MEN GOOD BY LAW!"

Ex-Governor J. Frank Hanly.

This is a bit of folly we do not try, but you have made men bad by law. What we quarrel about is the latter attempt, whether the other can be done or not. The law is a great sentiment maker. Besides, it fixes the environment of many absolutely.

But is it true that men can not be made good by law? The supposition of criminal laws is that they do have some restraining influence among men. They not only serve to punish bad men, and to protect good men, but to keep many individuals out of a life of crime which they would have entered if there had been no such laws. I apprehend that we are a great deal better under law than we would be without law. No doubt there is a good deal less of crime in the State than if we had no criminal code. By so much are men made better by reason of the law. A good prohibitory law, reasonably enforced, would serve to improve the character and lives of many people. Saloonkeepers would be forced to go into some decent business, which would make them, their wives, and children better. Many a young man who has been subjected to temptation and has just started on the road to ruin would be saved by a law shutting up saloons.

A BAD GOVERNMENTAL POLICY.

Ex-Governor J. Frank Hanly.

The amount of annual bribe the liquor traffic now pays to the American conscience is more than two hundred million dollars in federal revenue alone. If to this be added the annual bribe in State, county, and municipal revenues, the sum would be greatly augmented. The effect has been to deaden the civic conscience of the Nation, to embed the traffic in the financial affairs of all government, and to give it the sanctifying seal of legality. With this gigantic revenue ever before them, men are wont to believe that they are thereby relieved to that extent from the burden of taxation. They do not see beyond the traffic's bribe of up-heaped gold. They do not pause to count the cost and ruin, or to calculate the loss in physical, mental, industrial, and moral efficiency the traffic occasions—its enervating blight, its moral degradation. For the sake of two hundred million dollars of revenue they are content to pay an annual drink bill aggregating a thousand seven hundred and fifty million dollars! Our most worthy government has not yet attained to that nobility that impelled the emperor of a heathen nation nearly three quarters of a century ago to say to those who were urging him to license the opium traffic, "No, I will not take a revenue from what represents the vices and misfortunes of my people."

For the sake of one dollar in revenue the Federal Government is content to see its citizens squander eight dollars and seventy-five cents in the consumption of an article that injures every high quality of citizenship that they possess, and adds an incalculable burden of crime, dependency, and taxation. It condones the sin because the sinner contributes to its coffers. The moral effect has been and is disastrous. Our conscience has been deadened until we are willing to dethrone manhood for revenue, and to discrown womanhood to escape taxation. This brings us to the second point—to the second primal reason—Our Absorbing, All Consuming Love of Money. We tolerate the traffic because there is money in it for those directly engaged in it. We are so eager for wealth that we do not hestitate to destroy manhood in the making of it; it is more sacred than motherhood, more beloved than childhood. To obtain it we despoil the heritage of the one, and trample upon the heart of the other. We are more censurable than were our fathers. Apprised of the evil, we accept it, silencing our consciences with the profits it brings, and hesitating not, though every coin we receive is wet with tears, every banknote odorous with blood.

Knowing the true and living God, we stoop to worship the idols of the market-place. Possessing freedom, we are satisfied to write our history in a cashbook, and to weigh all questions of right and wrong in the balances of trade. We recognize no higher law than interest and cupidity. Possessed by a consuming love of the sensual, we prefer property to principle, and money profit to moral sentiment. Taking advantage of our weakness, this predatory and destructive traffic has entrenched itself in the sordidness of our natures until it is financially impregnable. Because of this it still exists.

CHRIST THE WORLD'S ONLY SAVIOR.

Rev. Chas. W. Crisler, in the Weekly Messenger.

A good character is the greatest of moral forces. The character of Jesus Christ is conquering human hearts and transforming human society. Its influence has spread from the smaller life of His chosen few to the wider life of the world. It has moved from heart to heart and from age to age until it is almost universal.

This is a great time in which we live. "Man's materal life was never so immense, its achievements never so marvelous, its wealth never so bewildering," and its opportunity never so far-reaching, as now. Probably in its life no age in history has ever been "so rich in redemptive moral agencies as the present." All the prevailing forces of man and the moulding forces of God are lending themselves to a world-democracy—the universal brotherhood of man.

"The Son of righteousness is rising with healing in His wings." A half-drunken world has received a sobering shock. Intoxicating drinks, responsible directly or indirectly for 75 per cent of all crime, are going to be prohibited and weak men, enslaved by their appetites, are going to be made free. The dense and beclouded brain of the world has at last realized that the highest efficiency socially, industrially, and morally, can only be reached by sober, clean men.

The pure mind of Christ has given men and women new views of social sins. The man who persists in living a double life is going to be given a double shift: he is going to be put out of decent society and out of respectable business. A fallen man is no better than a fallen woman, and both should receive the same treatment.

The moral standards of the race are such that no sin is going to be excused on the grounds of its necessity. No crime, no degree of sin, is essential to any man or woman. The Mann Act of Congress is making it very uncomfortable for affinities who persist in breaking the moral law. Moral reforms are threatening the existence of social sins in many of our cities. Memphis has just issued police orders that the immoral woman must go.

Yes, "the Son of Man is come to seek and to save that which was lost." His beauty is attracting, His purity is vitalizing, and His goodness is spreading. He is making the world better, human life safer and happier, and the principles of His gospel more universal.

MORAL CONDITIONS IN THE WEST.

Just before sailing for the Orient, Bishop John C. Kilgo tarried for two or three days in San Francisco, and he wrote for the Nashville Christian Advocate when on the Pacific Ocean a communication in which occurs the following reference to that city:

"San Francisco is a new city so far as buildings are concerned. The earthquake and fire destroyed the old city, and it was rebuilt on even a larger scale. But there are no signs that this Pacific metropolis is a better city. Physical calamities did not stir them to moral and religious improvement. If one were in search of a field of paganism in which to labor, he might find all he could wish in this magnificent yet godless city by the Golden Gate; and American paganism is of the worst type, whether in New York or San Francisco. It is rich, well-fed, insolent, irreverent, and boastful. To a Southerner there is something shocking in the extreme in what is called the highest class of women smoking and drinking and carousing in the most splendid hotels. But they tell us this is the West, not the conservative South—a piece of information I did not need. One thing which distinguishes the East from the West, making altogether two different types of civilization, is the solitary fact that the West never had the ministry of an Asbury; and what the South would be today without the labors of this prophet sent of God no man can tell. But there are good people in San Francisco, although the number may be small; and God knoweth them that are his wherever they may be. But if an example of the teachings of the new theologians is desired, this Western city will fully satisfy every requirement."

LEARNING CANNOT SATISFY.

Solomon was one of the largest contributors to the literature of his day. The man who tries to make learning and science his God has before him a life of gigantic wretchedness. Byron had all that genius and sympathy with nature and literary applause could give a man, and yet he died of wretchedness.—Talmage.

"If you mean to act nobly, and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not what will happen to you because of it."—George Eliot.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

THROUGH THE DAY.

By Mrs. H. B. Perritt.

(Dedicated to the Superannuated Preachers.)

God be with you in the morning,
When the first faint rays of light
Fall across your chamber window,
Making earth all glad and bright;
When the flowers are steeped in dewdrops,
When the air is cool and sweet,
And each task and duty waiting
Willing hands and willing feet!

God be with you at the noonday,
When the heat and toil and care
Press upon your weary body,
Making life seem hard to bear;
When your soul grows faint with longing
For the rest of other lands—
God be with you in the noonday,
Strengthening hope and heart and hands!

God be with you in the evening,
When the sun dips westward low,
And the day is softly dying,
And the gentle zephyrs blow;
When the heart and hands are tired
With life's long and weary quest—
God be with you in the evening,
Just to guide you into rest!

Logansport, La.

REBECCA'S SPONGE CAKE.

"Not a bit of cake in the house for supper!" mother lamented. "Oh, if I only hadn't sprained my wrist!"

"Let's open a box of baker's cakes, Peggy suggested, glancing up with a little scowl from her story book.

"Oh, I hate to do that, with Miss Barton here. It's such a simple supper to-night, anyway, for a boarder!"

But Peggy was deep again in her book.

"Mamma," Rebecca, ten years old, and two years younger than Peggy, laid down the doll's sweater she was knitting and went to sit beside her mother, "I can make my sponge cake; that's always rather nice."

"It's delicious," mother said, with a hug, "but I don't like to have you bother with it."

"Oh, I don't mind a bit, mamma," said Rebecca. So she laid bisque Arabella carefully away in her cradle and went into the kitchen. It wasn't necessary for mother to know how anxious she had been to finish knitting her doll's sweater.

Miss Barton, passing through the hall a little later, paused a moment at the kitchen door to smile at Rebecca, enveloped in a big gingham apron and bravely whirring the egg beater. "What are you doing, dearie?"

"I'm just making a sponge cake for supper," Rebecca smiled back. "Mamma's sprained her wrist, you know. I can't cook very many things; Peggy makes beautiful cakes, but I only know how to make sponge cake."

"It's one of my favorite cakes," Miss Barton said, "and I know by experience it isn't a very easy one to make." Her eyes were very earnest and kind as they rested on Rebecca. Then she passed through the hall and into the sitting room where Peggy lay on the lounge, still buried in her story book. "Reading another book?" she asked.

"Yes, I'd rather read than to do anything," Peggy said. Mother was in the dining-room, moving between table and sideboard, setting the table with her left hand. "I'll come and help you in a minute, mother," Peggy called out. But she read to the end of the story, Miss Barton noticed.

Rebecca's sponge cake proved delicious. Miss Barton praised it very highly, and delighted the young cook by taking a second piece. "It's one of the finest sponge cakes I ever tasted," she said. Then, with a sudden, flashing smile, "Rebecca, would you be willing to make me a cake all for myself, a whole cake, and not cut it?"

"Why, yes, Miss Barton, I'd love to," Rebecca said, politely concealing any wonder she felt at the request.

"It's wonderful for a little girl of your age. Does it always turn out as well as this?" Miss Barton continued.

"Always," mother said, with loving pride. "She's going to be a fine cook, and she's always the sweetest little helper imaginable."

Rebecca took great pains with her sponge cake the very next morning, and it came from the oven beautiful and light and with a lovely golden color. Miss Barton kissed her as she spoke her thanks and disappeared with the cake.

"Do you suppose she's going to take it to somebody who is sick?" Rebecca wondered, but mother shook her head. "I can't imagine, dear," she said.

Two days passed, with nothing further said about her cake. Then one bright morning Miss Barton asked if she might take both girls to the State Fair with her, and the three went off gayly together. Such an interesting morning as they had, going from one big building to another, admiring the wonderful displays of fruits and vegetables and flowers, the "pioneer exhibits" in the old log cabin, the horses and the trained dog show. Finally, they went into the "Woman's Building," where Miss Barton took them to a huge glass case filled with all kinds of cake. "Read that, dear," she said, pointing to a card leaning against a sponge cake which had a neat triangle cut from it.

"Made by Rebecca Olmstead, ten years old," Rebecca read, amazement in voice and eyes. "Why—why, that's the cake I made!" she said wonderingly.

"Surely it is; I entered it in the contest by children under sixteen, and look at this!" "This" was a blue card on which was printed "First Prize."

"Oh," Rebecca said, her face very rosy, her voice almost shaking.

"The first prize is $10," Miss Barton added, "and I can't tell you how proud I am that it is our little girl who won it."

It was a good thing that the other sights had been seen, for Rebecca after that walked on air, she was so amazed and so wonderfully, dazedly happy. "I never had so much money in all my life," she whispered. "Oh, Miss Barton, how perfectly lovely you were to do it for me!"

"Your sponge cake won its own honors, dear," said Miss Barton. "I merely had the honor of introducing it to the fair."

All the way home Peggy's eyes were very thoughtful. She was thinking how she might have won a prize for her angel cake if only she had made one that evening for Miss Barton's supper. But—she looked at her little sister, trudging so joyously beside her, and suddenly squeezed that little sister's hand.

"I'm so glad you did win," she whispered, and she meant it, too.—The Child's Hour.

CARRIER PIGEONS IN WARFARE.

The value of airplanes in the war is partly due to the speed of the carried pigeons taken aloft and released with messages. Should the airplane be shot down the bird may accomplish the task the man set out to do. In the French army alone it is said upward of 15,000 carrier pigeons are used daily.—Christian Intelligencer.

HOW ARE YOU WRITING YOUR NAME?

Boys have a fashion of putting their names on things. The ever-ready knife carves name or initials in all sorts of places. The pen or pencil or popular rubber stamp impresses it upon their books and other belongings. Even their skates write it in shining curves and it flourishes on the ice, if they have sufficient skill to do it.

Their names, like all others, are written in the hearts of their friends and acquaintances, too. The odd thing about it is that they can be written there in so many different ways. One boy may write his in rudeness, in selfishness, in ill-temper, in all sorts of unpleasant scrawls. Probably he would be much surprised if he could see what his name stands for in the hearts of those who know him.

Another writes his name in letters of politeness, of kindness, of good-natured readiness to do nice things for others; and he, too, might be surprised if he could see the record. But it would be a much pleasanter kind of surprise than that the other boy would feel. It is worth while for you to be careful how you write your name in the hearts of others.—Apples of Gold.

REJECTED.

By James W. Lipscomb, M. D.

Proud souls who stay at home,
I feel for you;
I, too, have felt my country's call,
Just as did you:
But here back home, if we are true,
There's work to do
Let us not mourn or repine,
But that work do.

Perhaps, too old, perhaps unfit
Be that as may;
Ours to labor, not to quit;
We're here to stay.
Each man at front needs live at home,
So we are told,
To your tasks, proud souls—work, work;
Be bold, be bold.

No martial strains, no loud huzzas,
Shall be our lot;
But in seclusion, in the grind of toil,
By man forgot—
Ours to labor morning, evening,
Accept your fate;
Down autocrats—up democrats—
That's now our slate.

Who knows but on the judgment day
Where all must stand—
When rings the Master's voice, when,
With uplift hand,
Pointing to that highest place,
May speak the Son
"Your name, my child, leads all the rest.
Well done, well done."

Columbus, Miss.

PROCRASTINATION A GREAT MISTAKE.

I often wish, when I see the young hesitating on the threshold of the kingdom that they might realize how much they lose by staying away. Not a friend below can offer so much of enduring joy as is freely offered by this Friend with pierced hands, and the head once crowned with thorns. The sweetness of his call will be in your souls, dear child of time, to all eternity. You can never know immortal joy if you do not heed it. "Come unto me," he says, "and I will give you rest." Yes, Lord Jesus, we will come, and receive in this life, and in the life to come, peace, rest, and joy, for at thy right hand there are pleasures for every one.—Margaret E. Sangster.

CENTENARY COLLEGE
SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees; also High School preparation for College entrance. Military instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health conditions unsurpassed. Christian influences.

R. H. WYNN, President BOX 6

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1. To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.

Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

WHAT ONE PASTOR HAS DONE.

Rev. M. F. Adams, our choice young pastor at Flora, Miss., writes us as follows: "I send you 20 subscriptions, and, according to your offer, I ask you to send me one of your $3.50 Bibles, with the name of ——— printed in gilt letters on the back. Also send me a copy of Billy Sunday's Life, to which I am entitled under your terms." This shows what a live worker can do toward getting subscriptions to the Advocate and securing some of the fine prizes offered when he really tries. The days are swiftly passing, the Conferences will soon come, and the splendid opportunity to secure these excellent Bibles without a cent of cost will have passed. **Now is the time to get busy if you mean to avail yourself of the Publisher's generous offer.**

A CORRECTION.

In our discussion of the Nashville revolutionary propaganda in the Advocate last week we stated that the movement was originated by "eight" Nashvillites, when we should have said seven. We profoundly regret having made this mistake. Four of the seven, being members of the West End (the Vanderbilt) Church, the representatives of that congregation had a clear majority. We had no thought of stripping those gentlemen of this distinction. It all came about by our counting, when in haste, Mr. Eleazer's name twice, it appearing first in the list of signers and being repeated at the end to let the brethren know to whom to write, thus making him both the head and tail of the shining coterie. But, after all, our error was not so very bad, since apparently Mr. Eleazer did quite enough toward starting this brave and chivalric agitation for almost any two men. However, the humbiest apology possible is hereby extended to any brother to whom injustice may have been done by our failure to be strictly accurate.

TWO IMAGINARY BUGABOOS.

Two things held up as great bugaboos in the Nashville revolutionary propaganda are the so-called secret sessions of the Episcopal College (we use the word "so-called" because much of what is done is not really secret) and the life tenure in office of the Bishops. Let us look at these features of our polity calmly and dispassionately and see if they are the menacing evils that some would have us to believe.

1. It should be remembered that the College of Bishops is the great administrative body of the Church, being the prescribed agency through which the General Conference expects most of the policies that it formulates to be executed and made effective. There are many matters of a very delicate nature that this body has to handle, which are often necessarily determined some time before it is expedient to announce what has been done, as, for instance, the transfer of ministers from one Conference to another with a view to taking care of important churches in strategic centers, and the immediate publication of their plans would be calculated to disturb things prematurely and do great harm. Think of what a furore the country would be kept in if President Wilson and his Cabinet were required to confer with open doors! There is not a single executive department of our Government which is not operated as a result of private consultations among the officials in charge of it, and Congress and the State Legislatures frequently find it necessary to make their sessions executive, thus keeping their proceedings from the public; yet these agitators would make it illegal for our Bishops to confer except with the eye of the world upon them. What have our Chief Pastors done that they should be objects of so much suspicion? Why should they be placed under a different rule from all the other administrative bodies of the Church and State? We can see no reason for trying to excite prejudice against the College of Bishops because, as the administrators of large interests, many of which are of a most sacred character, they do not choose to sit with all present who may care to come, including reporters to have everything that is said and done flashed all over the country. Could any demand be more preposterous than this?

2. But what about the life tenure of Bishops? Does not that smack of autocracy, and is it not out of place in this democratic age? Let us consider a little this regulation of our economy. Few men are elected to the episcopacy before they are fifty years of age, and twenty years would probably be a large estimate for the average term of service of a Bishop. When he is chosen to office, it is not to exercise by himself large powers in a single area of territory, as does a Governor or the President; but he becomes a member of an administrative body of twelve or fourteen men, whose authority is co-ordinate with his own, and his field of service is prescribed annually. It is practically an unheard of thing for a Bishop to have charge of the same district longer than for a quadrennium, and usually it is for a less time than that, and frequently for only one year. And with our nearly fifty Conferences and mission fields, if he should serve as a Chief Pastor for fifteen or twenty years he would hardly be able to do more than swing around the connection once. It takes a Bishop several years to become really proficient in the work of his office; so, in view of the fact that his field is almost constantly changing and that there is practically no opportunity for him to exercise supervision continuously in the same area, we think it would be most unwise to discontinue him, thus losing, for no good reason, the benefit of the efficiency as an administrator that he has acquired from experience, and having constantly to bring in new and untrained men. The provisions that a Methodist Bishop must work under laws that are clearly prescribed, that his colleagues may overrule his legal decisions, that his administration is reviewed by the General Conference, and that he is not permitted to continue long in charge of any one district are, in our opinion, ample safeguards against any abuse of power and the building up about him of any ecclesiastical machine.

But it may be asked, if it would not be better to elect a Bishop for four or eight years and make him eligible to re-election. We do not think so. Such an arrangement would, we fear, tend to make him less impartial, independent, and firm in administration—qualities which, in our judgment, are very much needed. And, furthermore, we fully concur in the following statement recently made in the Texas Christian Advocate by Dr. J. E. Harrison, of San Antonio: "By electing our Bishops for life and putting upon them the duty of naming the presiding elders, Methodism is saved from a stupendous political organization that would greatly cripple it in spiritual power."

A TIMELY REMONSTRANCE.

We think that Dr. Partin's objection to the article from The Outlook that was reproduced in the August number of our Sunday School Magazine is well founded, and that it is most timely.

We believe as thoroughly as one possibly could in the careful teaching and training of our youth from the cradle up to the years of maturity, but not in a training **based upon the assumption of birth regeneration.** Such a doctrine is at variance with all of the recognized standards of Methodist doctrine. That children are born regenerate is clearly the implied teaching of the article in question. Note, for instance, the following statement: "The Church of yesterday is demanding that God shall do his work twice." Since the work here referred to is regeneration, this affirmation seemingly can only mean that children come into the world without need of the new spiritual birth. Or, if the need of the quickening, life-giving work of the Holy Spirit is taken into account in the cultural process outlined, certainly the emphasis placed upon it is very vague and weak.

Note the declaration that it is a fact that it (the child) has a GODLY NATURE." We respectfully submit that this lacks much of being in accord with the Seventh of our Twenty-Five Articles of Religion, which were considered so important that they were specially safeguarded in the Constitution of the Church. That article is as follows:

"VII. Of Original or Birth Sin."

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but in the corruption of the nature, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually."

And of the same import is the first part of the Eighth Article, which reads as follows: "The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works to faith and calling upon God."

Dr. Partin states his case mildly. The article taken from The Outlook not only tends to depreciate miracles, but it strikes chiefly at that universally necessary miracle, the new birth, while is always a divine and supernatural work, though the writer under review speaks as if it is possible "to think out an educational method and put it into practice **for the generation of spiritual life,"** so as not "to wait for the MIRACULOUS regeneration of tainted spiritual life." This jumble of words is somewhat perplexing. Is there a "spiritual life" in the sinner which is merely "tainted?" Paul's way of expressing it was, "And you hath he quickened who were DEAD in tresspasses and in sins."

PERSONAL AND OTHER NOTES.

Dr. H. S. Johns, of Baton Rouge, La., spent last Sunday and Monday in New Orleans, and while here did us the kindness to look in on us in our sanctum. Dr. Johns is doing a great work among the prisoners of the State.

Brother J. H. Calhoun, of Rayville, sends in his subscription, and says: "I have seen a number of copies of the Advocate and heartily endorse its editorials—especially those on the Vanderbilt question and against organic union with the M. E. Church, North."

Dr. J. T. Sawyer, of New Orleans, reports that he preached last Sunday afternoon for the Rev. Mr. Hayes at the Westwego Presbyterian Church, across the river. He expects, Providence permitting, to preach at Epworth M. E. Church, South, next Sunday at 11 o'clock a.m., Rev. C. M. Morris, the pastor, being out of the city.

Rev. R. A. Aliums, pastor of the Coalville (Miss.) charge, writes: "The Palmer Creek Camp Meeting will begin on September 28, and will continue for ten days. Rev. G. D. Anders will do the preaching. All ministers will be entertained free. Let everybody who can, come. We request the readers of the Advocate to pray that we may have a good meeting."

Rev. J. H. Holder, the energetic presiding elder of the Sardis (Miss.) District, in forwarding his fourth round of appointments, thus refers to the work in the territory under his supervision: "Things are making good headway in the

Sardis District. If we continue for the next two months as we have for the past ten months, our district will make the greatest report in its history. The preachers are all hard at work."

Rev. C. Y. Higginbotham, of Jennings, La., has brought us under obligations to him for some good work recently done in behalf of the Conference organ. He believes in taking care of all the interests of the Church in his field.

Byhalia, Miss., has recently had an interesting series of revival services in which the popular pastor, Rev. A. C. McCorkle, was aided by Rev. E. S. Harris of Bigelow, Ark. The congregations were reported to be large and attentive.

Rev. J. B. Fulton, pastor of the Baker (La.) charge, reports a great meeting at Deerford. Rev. R. W. Tucker, of Crowley, did the preaching. Forty-four persons were added to the Church, and the membership was greatly strengthened spiritually.

No account of the opening of Grenada College, Grenada, Miss., has been sent to the Advocate, but the press dispatches stated that the number of students matriculating was larger than usual, and that the outlook for the term now beginning is very bright. The present will be the 64th session of this institution.

At an informal meeting held at the Monteleone Hotel, this city, last week, in the interest of the war work under the direction of the Federal Council of the Churches of Christ in America, Dr. S. H. Werlein was named as one of several delegates to the Congress of Inter-Church Federations to be held in Pittsburgh, Pa., October 1-4.

Rev. Hyder B. Thomason, of Bayou Chicot, La., sends us two subscriptions, for which he has our thanks, and graciously adds the following message: "I am always glad to help the Advocate. When a boy it fired me with an inspiration to be a man; it has helped me all my life, and I do not think it was ever better than it is now."

Rev. C. H. Ellis, pastor of the Lintonia charge, Mississippi Conference, gives us some subscriptions from his field and an interesting write-up of his work, which will appear in the next issue of the Advocate. Brother Ellis stands for the highest things in the Christian life and service, and is a workman that needeth not to be ashamed.

A correspondent informs us that Rev. J. M. Bradley has received 50 or more members into our church at Aberdeen, Miss., since Conference, and that his influence in the community has been most wholesome from the standpoint of patriotism, as well as religion. His son, Mr. John Bradley, has recently enlisted in the Navy and is now at Norfolk, Va.

Writing under date of September 17, Rev. P. O. Lowrey, our pastor on the Donaldsonville (La.) charge, says: "Rev. C. C. Wier, of New Orleans, did some splendid preaching for us at Whitecastle last week, and we had the best congregations that I ever saw there. He was pastor there for four years, and no man was ever held in higher esteem anywhere than he is by the people of that community."

In a letter bringing his fourth round of appointments for publication, Rev. H. W. May, presiding elder of the Lafayette (La.) District, says: "We have had a number of great revivals, have paid several church debts, have bought and improved parsonage properties, and the indications are that we will have the best financial reports at Conference that the district has ever made." Good for Brother May and his co-workers!

We have learned with sorrow that Mr. Lovick A. Lowrey, a brother of Rev. P. O. Lowrey, died at his mother's home in Mansfield, La., at 11 o'clock p. m. on September 15. The deceased had been afflicted for twenty years, but bore his afflictions nobly, and was a man of most exemplary life and character. We extend sympathy to the bereaved, and pray that the Heavenly Father may consciously sustain them in their sorrow.

Rev. B. P. Jaco, of Lexington, Miss., had with him on a recent Sunday Rev. Robert Selby, Commissioner of Emory University, and Rev. W. W. Mitchell, presiding elder of the Durant District. It scarcely needs to be said that the occasion mentioned was a high day with the Methodists of the Holmes County Capital. Brother Jaco writes optimistically of the work in his excellent charge.

The many friends of Mr. J. D. Barbee, formerly of Greenville, Miss., but now of Memphis, Tenn., will regret to know that he has lately been far from well physically. Brother Barbee is one of the best informed laymen in the Methodist Episcopal Church, South, and we trust that his health will soon improve. He takes a keen interest in all the affairs of Southern Methodism, and has scant patience with the disloyalists who are seeking to revolutionize our beloved Church.

Rev. E. G. Wood, of Standard, La., writes as follows concerning his charge: "My work is in a good condition. I expect to have a creditable report at Conference."

Rev. N. B. Harmon, of Magnolia, assisted his brother, Rev. G. S. Harmon, in a revival meeting at Poplarville, Miss., last week.

Rev. J. E. Thomas, of Amory, Miss., is rounding out, as usual, a year of untiring, consecrated, and successful labor in the Master's vineyard. He has received some 45 members on profession of faith since Conference, and the work is prospering both at Amory and Nettleton. Brother Thomas is fortunate in having a most efficient assistant in his work in the person of Sister Thomas, whose influence is largely felt for good. Together, they make a great team.

President R. E. Bobbitt writes: "We are happy to state that Mansfield Female College opened with the number of boarding students larger than the enrollment for the entire year of 1916-17. The average attendance last year was 20 per cent greater than the year before, and we are beginning with a 15 per cent greater number than that of last year. Another member is to be added to the music faculty, and perhaps another teacher secured for literary branches. Our entire faculty would then be 15 in number, about double that of five years ago."

The Editor acknowledges, with thanks, the reception of invitations from Bishop E. D. Mouzon and Dr. Hoyt M. Dobbs to attend the Educational Conference to be held at Southern Methodist University, Dallas, Texas, on September 25, in the interest of our schools west of the Mississippi River. He regrets that it will not be practicable for him to be present on that occasion. He has asked Rev. W. W. Drake, who is a trustee of Southern Methodist University and who expects to be there, to report the proceedings of the Conference for the Advocate, and Brother Drake has kindly consented to do so. We trust that this gathering will be a notable one in every respect.

The following is the schedule of Sunday School District Institutes within the bounds of the North Mississippi Conference: Greenville District, Lyon, Sept. 20 and 21; Sardis District, Como, Sept. 22—Coldwater, Sept. 24; Holly Springs District, Byhalia, Sept. 25—Holly Springs, Sept. 26; Corinth Dist., New Albany, Sept. 27, 28; Aberdeen Dist., Tupelo, Sept. 29, 30. Brother Gladney has with him in carrying forward this work Mr. A. L. Dietrich and Miss Minnie E. Kennedy, both of whom rank high as experts in this important field of service. These occasions should be made to count for the utmost possible in stimulating an intelligent interest in Sunday School methods and activity.

We have received a card written from Calaveras, Texas, and signed by Brother and Sister T. S. Randie (of the Louisiana Conference), which reads as follows: "We desire our many friends in Louisiana to know that we are again safe in Texas, after having spent with Rev. Robert Randie and his kind people at Farmerville, La., and relatives in Monroe and friends in other parts of the State four delightful months. We thank them all for their kindness." Rev. T. S. Randie and Rev. Robert Randie are twin brothers, and Sister Randie has a sister residing at Monroe. Though they deem it best for providential reasons to reside in the Lone Star State, they still regard beautiful Louisiana as really their home.

We erred some weeks ago in stating that Rev. J. L. Neill, the efficient Sunday School Field Secretary of the Mississippi Conference, would engage in the Y. M. C. A. war work. Brother Neill was offered a position in that arm of service and also a chaplaincy in the Army, but he felt that his home obligations were such that he could not accept either of these places. He has been chosen Secretary of the Young Men's Christian Association of the Mississippi A. and M. College, near Starkville, Miss., and has consented to take up that work. A thousand or twelve hundred young men attend this great institution, and Brother Neill will have an opportunity there to render a far-reaching service. He is also Chairman of the Committee on Public Information appointed by the Mississippi State Council for the Public Defense.

We take the following from an Ashland (Va.) dispatch to the Commercial Appeal: "The Duncan Memorial Church here was the scene of an interesting wedding this evening (September 5) when Miss Margaret Gertrude Wightman, daughter of Mr. and Mrs. J. Pinckney Wightman, of 'Telcourt,' near Ashland, became the bride of Dr. Alfred Allen Kern, Professor of English in Millsaps College, Jackson, Miss. Dr. J. A. Kern, father of the groom and former President of Randolph-Macon College, officiated, assisted by Dr. D. T. Merritt. The best man was Dr. J. M. Burton, of Jackson, Miss., and among the guests from a distance were Miss Elizabeth Duncan, of Grenada, Miss., Dr. L. M. Kern, of Nashville, Tenn., and Bishop Collins Denny, of Richmond, Va. Dr. Kern and his bride are spending their honeymoon in Western North Carolina."

A SAD BEREAVEMENT.

Just as we are closing our last forms, the following telegram, sent us by Rev. A. I. Townsley, from Franklinton, La., comes to our desk: "Little Ellen, a daughter of Rev. J. A. McCormack, was burned to death Tuesday in Franklinton." It greatly grieves us to chronicle this sad message. Let the members of this stricken family be earnestly remembered at the throne of grace.

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

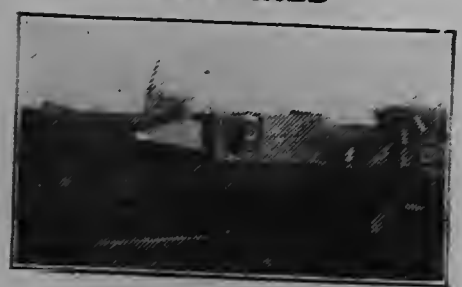
Will you do it, brother?

GIRLS! MAKE A BEAUTY LOTION WITH LEMONS

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

WHEN IT COMES BE PREPARED



Insurance the only safe-guard possible against such destruction.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY

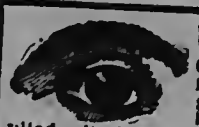
—The Methodist Mutual—SERVES AND SAVES Methodism and is now rendering a greater service than ever. In successful operation since 1893.

Insures against Fire, Lightning and Windstorm AT COST. No assessments; easy annual payments; legal reserve for protection of policy holders same as stock company. No agents. Deal direct. Write for particulars to

HENRY P. MAGILL, Sec'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

The Threshing Problem Solved

Threshes cowpeas and soybeans from the mown vines, wheat, oats, rye and barley. A perfect combination machine. Nothing like it. "The Machine I have been looking for for 20 years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tenn. Exp. Station. Booklet 27 free. Roger Pea & Bean Thresher Co., Box 306, Morristown, Tenn.



Use DICKEY'S
OLD RELIABLE EYE WATER
for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Oricans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ALLIE L. LORD was born in Hinds County, Miss., on Jan. 23, 1867, and died at his home at Oak Grove, La., on May 19, 1917. Brother Lord was married twice. He first married Miss Sarah Jane Strong on Feb. 4, 1892, and of this union 2 children were born, both of whom are living. In March, 1895, the death angel came and took the young wife away. On Jan. 25, 1895, he was again married to Maria Louisa Strong, and of this union were born 13 children, all of whom are living. Brother Lord was a good man and a good neighbor. He was converted and joined the M. E. Church, South, in 1895, at Hickory Ridge under the ministry of Rev. W. M. Stephens. He leaves a wife, a mother, 15 children, and 2 grandchildren to mourn their loss. May the Lord comfort the ones who are so sadly bereaved!

A FRIEND.

JAMES MADISON OVERTON was born in Detroit, Mich., on May 13, 1842. After service in the war he lived for seven years in Chicago. He then moved to New Orleans, where he was married to his first wife, Miss Katie Keefer, on Oct. 3, 1872. James H. Overton, of Lexy, Ark., is the only one of theirs three children living. Since 1883 Brother Overton had lived in Vicksburg. He was one of the original members of the South Vicksburg (now Gibson Memorial) Church. He was ever been loyal and devoted to his church, serving for fifteen years as Sunday school superintendent. He was a steward till four years ago, and a trustee until he died. On Oct. 16, 1899, he was married to Mrs. Lavenia Smith, who survives him. She was a devoted wife and faithfully nursed Brother Overton in his last illness. Though suffering much, Brother Overton bore his afflictions as a Christian. He looked forward to death as a time of happy departure to be with his Lord. His end was peace. He quietly fell asleep in Jesus on Aug. 21, 1917, and was buried from Gibson Memorial Church the next day. We miss him, and many testify to the good that he has done them. May the abiding presence of the Comforter be with his loved ones till they all meet again in yonder city!

OSMOND S. LEWIS.

RESOLUTIONS OF RESPECT.

Whereas since the last meeting of our Woman's Missionary Society, Mrs. Maggie Bennette, one of our choicest and most consecrated members and co-workers in Christ, has gone home to live with God; and

Whereas, she through the years, by her good deeds, devotion, and faithfulness to duty, Christ-like bearing, and godly conversation, had been a living benediction to this society and church, filling for many years and at the time of her departure the office of Third Vice President, which office she magnified, promoting the giving of tithes for the upbuilding of the Master's kingdom in this world—being great in example, and great in prayer, so that we feel forcibly our distinct loss; therefore be it

Resolved, That we thank our Heavenly Father for her beautiful life and pray that we as a Society may strive to emulate her example and profit by her precepts, and that some happy day we may strike hands again with her in the city of God.

Resolved, also, that we extend our tenderest sympathy to her loved ones and that these resolutions be read before our society, spread upon our minutes, and published in our church papers.

Signed: Mrs. A. F. Calloway, Mrs. James Stone, Sr., Mrs. Bettie Fee, Committee.

Oxford, Miss.

IN MEMORIAM.

In Red River Parish, near Coushatta, on December 5, 1856, Julia McMurray began her life's journey. As a war orphan, her father having laid down his life for his country in the battle of Mansfield, she had few educational advantages in childhood; but, being possessed of an unusually bright mind and an indomitable will, as an adult, with the help of kind friends, she secured an education and became an educator of no mean ability.

She "remembered her Creator in the days of her youth;" joined the Methodist Church, gave her heart to God, and spent her life in His service. She married when young a Mr. John Eves. Of this union, two children, a boy and a girl, were born. The daughter preceded her mother to "the strange beyond;" the son, John Eves, Jr., is a respected citizen of Simsboro, La.

Later in life she married Mr. Tom Robinson, a widower with five children, to whom she became a real mother. They together were blessed with two boys and two girls, namely, Mrs. Lula Ensley, Mr. Poole and Mr. Baxter Robinson, of Alexandria, La., and Miss Sallie, who, with her father, is left with "the vacant chair" in "the house made desolate."

About eighteen years ago, Mrs. Robinson, with her family, moved to Ruston. She identified herself with the Methodist Church, and soon became one of the most prominent figures in the religious life of the community. She left no "last message"—none was needed, for she had been a "living witness" for nearly half a century.

As the sun was nearing the western horizon on the afternoon of August 23, 1917, she heard the "well done," and obeyed the command, "Come up higher." The tired hands, so full of earthly activities, dropped temporal things, to engage in Heavenly service. "She has fought a good fight," and, after life's fitful fever, she sleeps well. Followed by a large concourse of sorrowing friends, the body was taken to Simsboro for burial. The town has lost a useful citizen, the Church a valued member, and her family a devoted mother. We commend them to Him who has both "given" and "taken away." And may she have the reward of answered prayers in the salvation of all her loved ones!

Mrs. A. C. McKINNEY.

"The mole that burrows in the ground has not much of an opinion of the sun."

AN IDEAL HOME SCHOOL FOR YOUR DAUGHTER.

Parents seeking the best of moral and social surroundings and influences in a boarding school for their daughters should by all means be familiar with Martin College, Pulaski, Tenn.

For forty-five years Martin College has been located in one of the most cultured, morally wholesome towns in the State of Tennessee, and, throughout these years its aim has constantly been to surround the girl with the best Christian Home life—most refined and cultural influences—and every opportunity for true advancement in every line.

Martin College, while large enough to make the highest grade of work possible, is small enough to insure that important personal help and attention usually found lacking in the largest institutions. Full particulars of this time honored and improved college can be had on application. Sign and mail the note below.

Martin College, W. T. Wynn, Pres.,
Box J, Pulaski, Tenn.

Dear Sir: In the interest of my daughter, please send me full information about the following courses (underscore those desired): Piano, Art, Expression, Voice Cultivation, Domestic Science, Literary Work. Send catalog and full details as to rates.

Name .....
Town
and State .....

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2183
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

IT'S A
PLEASURE TO TRAVEL
With the Splendid Service Provided
Via the
Southern Railway System
Two Trains to Cincinnati

Lv. New Orleans	8:15 a.m.,	7:20 p.m.
Ar. Birmingham	6:35 p.m.,	6:25 a.m.
Ar. Chattanooga	10:30 p.m.,	10:35 a.m.
Ar. Cincinnati	8:30 a.m.,	9:15 p.m.

Through Train to the East

Lvs. New Orleans	7:30 p.m.
Ars. Chattanooga	10:35 a.m.
Ars. Knoxville	2:20 p.m.
Ars. Washington	7:30 p.m.
Ars. Philadelphia	11:12 a.m.
Ars. New York	1:38 p.m.

We will be pleased to arrange the details of your trip.
City Ticket Office, 211 St. Charles St.
Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.
Write nearest Representative or the Undersigned. Always glad to serve you in any way.
Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.
When you route your Shipments via L. & A. Ry. they are given attention and hurried through.
C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

Sunday School

THE JACKSON DISTRICT SUNDAY SCHOOL INSTITUTE.

For the better part of two days, Thursday and Friday, September 6 and 7, a goodly company of energetic Sunday school workers of the Jackson District, Mississippi Conference, were in session at Flora in the second annual District Sunday School Institute. Pastor Adams and the local people had made ample arrangements aud every one was comfortably and hospitably entertained.

The program which had been arranged by Field Secretary Neill was not entirely carried out because it contained more good things than there was time for; but nearly all the points of the Standard were touched upon and a good number of pledges were secured from workers that they would go back to their local schools and work earnestly to secure the improvement of the said schools in some definite way. Those who had a part in the program were Mrs. Isaac Sewell, of Nashville, Tenn., the field secretary for the Tennessee Conference; Mr. C. J. Nugent, of Louisville, Ky., Field Secretary of the General Board for the Middle Division; Rev. J. L. Neill, the Conference Field Secretary; Mr. V. R. Howie, of Jackson, the president of the district organization; Mrs. Sue Stewart Brame, of Jackson, elementary superintendent of the district, and the writer. The devotional periods in charge of Presiding Elder Morse were among the best of the kind I have ever had the pleasure to participate in. Brother Morse is a past-master as a devotional leader.

The following are the newly elected officers for the district: President, Mr. V. R. Howie, Jackson; secretary-treasurer, Mr. H. N. Ivy, of Canton; elementary superintendent, Mrs. Sue Brame, of Jackson; Wesley Bible class superintendent, Rev. J. A. Lindsay, of Brandon; teacher-training superintendent, Prof. D. M. Key, of Jackson; home department superintendent, Mrs. J. L. Singletary, of Florence; missiouary superintendent, Mrs. J. C. Wood, Jackson, Miss.

Just before the close of the Institute an interesting set of resolutions was read by Dr. W. H. Huntley, of Yazoo City, Miss., chairman of the committee. The people of Flora were thanked for their gracious hospitality; Rev. J. M. Morse, presiding elder of the Jackson District, was commended for his excellent devotional exercises; the District President, Mr. Howie, was assured that his good work was highly appreciated, and Mrs. Brame, Mr. E. E. French, Mr. Nugent, aud the writer were complimented upon their work, and appreciation of their several messages was expressed. The resolutions concluded as follows:

"The institute body recognizes in the work of Mr. Neill its great value in spirit and in zeal. We regret his transfer to another service, as he has demonstrated so thoroughly in the time he has served the Mississippi Conference as Field Secretary his qualities to magnify and illuminate all essential sections of the Sunday school. He will be remembered as among the pilots and pathfinders when the Church hereafter looks back to beginnings and the expanding organization of Sunday school interests. Brother Neill has cleared and broken much ground and started deeper cultivation throughout the Mississippi Conference.

"We have open hearts, to-day, and full of grateful praise, to our Savior and Lord, whose life in the flesh flamed most warmly to children. We strive for the heart and mind of the Master seeing children in His enfolding arms—hearing His admonition on behalf of their going to Him.

"Resolved, That in such service as this institute develops we believe we shall overcome the world, starting with the springs of the stream—in the spring season of time.

"Resolved, That the Jackson District, as far as our faith and zeal can impel us all, shall do its greatest work in the year which is opening as this session adjourns."

A. L. DIETRICH.

Meridian, Miss.

PORT GIBSON DISTRICT SUNDAY SCHOOL INSTITUTE.

"Say, if Nugent gives you all a talk like he did at Crawford Street this morning you have a great treat in store," was the telephone message I received last Sunday afternoon from Brother Holloman. Well, Nugent came to Gibson Memorial that night and gave us that treat, all that we were led to expect and "a leetle the rise." Some of the Crawford Street Methodists were on hand to get a second helping to the treat.

It was with great anticipations that the six delegates from Gibson Memorial boarded the train for Fayette Monday morning. The sample had been fine, so we knew the full course would be great. We were not one bit disappointed. The two days spent at Fayette were brim full of interest, information and inspiration. The hospitality of the Fayette people was of the highest order—everybody royally entertained.

The Institute began at 3 p. m., Monday, and closed Tuesday night, there being five sessions in all. The speakers were Rev. J. L. Neill, our own Field Secretary; A. L. Dietrich, Field Secretary for the Gulf Division; C. J. Nugent, Field Secretary for the Middle Division, and Mrs. Isaac Sewell, Elementary Specialist and Field Secretary for the Tennessee Conference. The addresses of these speakers covered practically every phase of the Sunday school work and gripped the attention of all who heard them. A better corps of instructors I have never heard in any institute. It would be a great thing for Methodism, and consequently for the Kingdom, if every Methodist Sunday school superintendent, teacher and pastor in the land could hear these four speakers.

The registration was above that of last year—116 in all, 80 of whom were Methodists, and 45 of these outside of Fayette—14 charges were represented. It was decided to hold two Institutes in the district next year, one in the northern section, and the other in the southern.

The following officers for the new year were elected: J. G. Parham, chairman; H. Huff, Secretary; H. H. Crisler, Superintendent Wesley Bible Classes; W. W. Ellis, Superintendent Department of Missions; Rev. J. Buford Cain, Superintendent Teacher-Training; Mrs. Z. M. Davis, Elementary Superintendent. The report of Rev. J. B. Cain as Superintendent of Teacher-Training was very gratifying and worthy of praise. Deserving of special mention was the work done by Mrs. Z. M. Davis as Elementary Superintendent.

There was a general feeling of regret that Brother J. L. Neill is soon to give up his position as Field Secretary. He has been a most faithful, untiring and efficient worker, combining more good qualifications in one personality than is usually found. He has been the right man in the right place, and is now more efficient than ever. It is gratifying to know that, though he will not be officially connected with this work, his interest in the Sunday schools of the Mississippi Conference will continue. The following resolution of appreciation was passed by a unanimous vote at the final session of the Institute:

"Resolved, That we profoundly appreciate the splendid, untiring, and efficient service rendered by our Conference Field Secretary, Rev. J. L. Neill, and regret that he cannot continue this work."

Signed: H. Walter Featherstun, J. O. Ware, J. Buford Cain, O. S. Lewis.

Other resolutions, expressing appreciation for the kind hospitality of the people of Fayette, and the inspiring service rendered by the other speakers of the Conference, were read and adopted. All the delegates are looking forward to doing greater things in the Sunday school. I am sure of greater things here at Gibson Memorial because of the good our delegates received. O. S. LEWIS.

Vicksburg, Miss.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poisons, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar mineral water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 17-J, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

DELIGHTFUL CALOMEL, LATEST DISCOVERY, NOW ON SALE.

The Nauseating and Dangerous Qualities Have Been Entirely Removed—Medicinal Virtues Retained and Improved——Calotabs the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drug stores and is the sensation of the year in the drug trade.

For biliousness, constiation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime, a swallow of water—that's all. No taste, no nausea, no griping. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. It contains twenty doses; price thirty-five cents.—Adv.

GIRL COULD NOT WORK

How She Was Relieved from Pain by Lydia E. Pinkham's Vegetable Compound.

Taunton, Mass.—"I had pains in both sides and when my periods came I had to stay at home from work and suffer a long time. One day a woman came to our house and asked my mother why I was suffering. Mother told her that I suffered every month and she said, 'Why don't you buy a bottle of Lydia E. Pinkham's Vegetable Compound?' My mother bought it and the next month I was so well that I worked all the month without staying at home a day. I am in good health now and have told lots of girls about it."—Miss CLARICE MORIN, 22 Russell Street, Taunton, Mass.

Thousands of girls suffer in silence every month rather than consult a physician. If girls who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion would take Lydia E. Pinkham's Vegetable Compound, a safe and pure remedy made from roots and herbs, much suffering might be avoided.

Write to Lydia E. Pinkham Medicine Co., Lynn, Mass. (confidential) for free advice which will prove helpful.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c by mail or at Druggists. Hinson & Co., Chemical Works, Patchogue, N. Y.

VINTON, LA.

Dear Brother Meek: As I have never seen much concerning our section of the country, I have decided to write a few lines. Vinton is a nice town with about 2000 inhabitants. We have three Churches and a fine public school, conducted by Prof. Labode, with good teachers as helpers. Our church is on the up-grade. Brother Louis Hoffpauir is in charge of it. He is with us the second year by the petition of the official board of the two churches that he serves. He is a young man of promise, full of energy, and, above all, full of the Holy Spirit. He visits his people, and shares with them their joys and sorrows. This brings about that unity of spirit which is so much needed in building up a church. We have a large Sunday school. There are about 90 pupils enrolled, and the average attendance is fairly good. We have a prayer meeting which is quite spiritual; also a good Epworth League. We will have to give up three of our Sunday school boys who are going to the front, but if they make as good soldiers, and I believe that they will, as they have been Sunday school workers, they will be helpful on the firing line. I am sorry to see some people trying at this late day to pick flaws in the management of the good old Southern Methodist Church. I have been a member of it since I was twenty-two years old. I am now seventy-one, but not quite old enough yet to make suggestions to these grand old soldiers of the Cross who have gone before us, and who graded the roads that we now have the pleasure of traveling. Oh, no, my brother, what is needed now is the old-time religion. It makes me think of that old poem, "Woodman, spare that tree; it sheltered me in a time of storm, let's not desert it now." The troubles complained of are all home-made. It is not the Church or its leaders. Bring these difficulties to the altar, let God have the right of way in our hearts, and this fault-finding with the Church will all disappear like leaves in an angry wind. That God may help our complainers to do this, is my prayer. Respectfully,

R. M. DAVIS.

Vinton, La., Sept. 7, 1917.

SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss

The roads are good, weather fine, and automobiles plentiful—then why not fill two or three cars with teachers and spend one day under the instruction of a great teacher and have fellowship with the other teachers of your Church?

Teachers of the Sardis District, take notice: The institute announced for Sardis, will be held at Como instead, Saturday 22 and Sunday 23. Much advertising has been done, bnt the attendance upon these institutes will largely depend upon the personal effort of some one interested in making better teachers.

An opportnnity will be given the district officers to organize and plan some concerted work this fall and winter. Some of these district officers are already doing excellent work, but we must all work more and pray earnestly or we will be numbered with the backsliders. The prospects are fine for a large attendance at all these institutes. Again let me urge the pastors, superintendents, and teachers to do some personal work and bring at least one teacher with you.

The Wesley Bible Classes of Sardis have 125 testaments to be given to our soldier boys. The organized classes have more to do now than ever. Just look at the needy, heart-broken world all around you. If you do not see it, then fall upon your knees and get a vision of Him who is at the right hand of the Father, and you will see and hear and do.

Mrs. W. L. Graves, the wife of our pastor on the Montpelier Circuit, is doing a great work at Palestine, a church two miles from her home. With the aid of the superintendent and teachers, she expects to make this school reach the Standard of Efficiency before the meeting of our Annual Conference.

More schools will observe Promotion Day the last Sunday in September than ever before. Where this day is observed it will afford an opportunity for organizing the Elementary Division. This Division includes the Cradle Roll, the Beginners, the Primaries, and the Juniors. This division should have a superintendent, a pianist, a secretary-treasurer, and an usher. It should have some of the pictures for the lessons, chairs, tables and a cabinet for literature. Give these teachers an opportunity for supplying their equipment, and see what they will do.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

NORTH MISSISSIPPI CONFERENCE.

Holly Springs Dist.—Fourth Round.

Abbeville, at Mt. Zion, Sept. 22, 23.
Waterford, at Soule's Chapel, Sept. 23, 24.
Red Banks, at Wesley, Sept. 29, 30.
Mt. Pleasant, at New Salem, Oct. 6, 7.
Byhalia, at Byhalia, Oct. 7, 8.
Paris, at Palestine, Oct. 13, 14.
North Main, at North Main, Oct. 14, 15.
Lamar, at Rice's Chapel, Oct. 20, 21.
Toccopola, at Toccopola, Oct. 27, 28.
Randolph, at Hunter's Chapel, Oct. 28, 29.
Taylor, at ———, Nov. 1.
Ashland, at ———, Nov. 2.
Holcomb, at Holcomb, Nov. 3, 4.
Grenada, at Grenada, Nov. 4, 5.
Coffeeville, at Coffeeville, Nov. 13, 14.
Oxford, at Oxford, Nov. 14.
Potts Camp, at Macedonia, Nov. 15.
Water Valley, First Chnrch, Nov. 18.
Holly Springs, at Holly Springs, Nov. 18.

JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

Durant, preaching Sunday morning, Sept. 9.
Lexington, preaching Sunday night, Sept. 9.
Sallis Ct., at Pleasant Hill, Wednesday, Sept. 12.
McCool, at Tabernacle, Friday, Sept. 14.
Ackerman charge, at Salem, Sept. 15, 16.
Sidon and Cruger charge, at Cruger, Sept. 22, 23.
Tchula charge, Sept. 23, 24.
Pickens charge, at Pickens, Sept. 29, 30.
Vaiden and West charge, at Emory, Oct. 6, 7.
High Point charge, at New Hope, Saturday, Oct. 13.
Louisville charge, at Louisville, Oct. 14, 15.
Noxapater charge, at Mt. Pleasant, Oct. 16.
Chester charge, at Chester, Oct. 18.
Kosclusko Ct., at Marvin's Chapel, Oct. 20, 21.
Kosciusko Station, Sunday night, Oct. 21, 22.
Hesterville charge, at Bethel, Tuesday, Oct. 23.
Ebenezar charge, at Liberty Chapel, Oct. 24.
Kilmichael charge, at Kilmichael, Oct. 27, 28.
Poplar Creek charge, at Bethel, Oct. 30.
Slate Springs charge, at Spring Hill, Nov. 3, 4.
Bellefontaino charge, at Labanon, Tuesday Nov. 6.
Black Hawk charge, at Enon, Wednesday, Nov. 7.
Acona Station, Thursday, Nov. 8.
Mathiston charge, at Mathiston, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 11, 12.

Let it be remembered by all concerned that the Annual Conference convenes two weeks earlier this year than has been its custom in the past, making it necessary for all financial Boards, on circuits and in stations, to be ready for settlement not later than Nov. 17.

W. W. MITCHELL, P. E.

Columbus Dist.—Fourth Round.

First Church, preaching a. m., Sept. 16.
Central Church, preaching p. m., Sept. 16.
Macon Circuit, at Ex-Prairie, preaching a. m., Sept. 23.
Macon, preaching p. m., Sept. 23.
Mayhew, preaching, Sept. 30.
Shuqualak, preaching and Q. C., Oct. 6, 7.
Crawford, at Schafer's, preaching and Q. C. a. m., Oct. 13, 14.
Artesia, preaching and Q. C. p. m., Oct. 14, 15.
Sturgis, preaching and Q. C., Oct. 20, 21.
Columbus Circuit, at Flint Hill, Q. C., Oct. 24.
Cedar Bluff, preaching and Q. C. a. m., Oct. 27, 28.
West Point, preaching and Q. C. p. m., Oct. 28, 29.
Brooksville, Q. C., Oct. 31.
Macon Circuit, at Ex-Pr., Q. C., Nov. 1.
Macon, Q. C., Nov. 1.
Mashulaville, at Macedonia, P. and Q. C., Nov. 3, 4.
Cochrane, Q. C., Nov. 7.
Mayhew, Q. C., Nov. 8.
Starkville, Q. C., Nov. 9.
Longview, at Bevill's, preaching and Q. C., Nov. 10, 11.
First Church, Q. C., Nov. 12.
Central Church, Q. C., Nov. 13.
Columbus Circuit, at Flint Hill, preaching, Nov. 17, 18.

W. W. WOOLLARD, P. E.

Sardis Dist.—Fourth Round.

Courtland, at Pope's, Sept. 22, 23.
Oakland, at Bethel, Sept. 29, 30.
Cockrum, Oct. 5, 6.
Senatobia, Oct. 7, 8.
Wall Hill, Oct. 13, 14.
Batesville, Oct. 16.
Eureka, Oct. 18.
Sardis Ct., at Davis' Chapel, Oct. 20, 21.
Coldwater, Oct. 22.
Arkabutla, at Strayhorn, Oct. 25.
Tyro, at Free Springs, Oct. 27, 28.
Como, Oct. 29.
Sardis, Oct. 30.
Crenshaw, at Sledge, Nov. 3, 4.
Eudora, Nov. 6.
Hernando, Nov. 7.
Longtown, at Mastodon, Nov. 10, 11.
Charleston, Nov. 13.
Pleasant Hill, Nov. 16.
Olive Branch, at Mineral Wells, Nov. 17, 18.

Brethren, let collections in full be the slogan.

J. H. HOLDER, P. E.

Winona Dist.—Fourth Round.

Winona Circuit, at Bethlehem, Sept. 22, 23.
Winona, Sept. 23, 24.
Carrollton, at McCarley, Sept. 29, 30.
Greenwood, Sept. 30.
Sunflower, at Sunflower, Oct. 6, 7.
Indianola, Oct. 7, 8.
Moorehead, Oct. 13, 14.
Itta Bena, Oct. 14, 15.
Isola, at Inverness, Oct. 20, 21.
Belzoni, Oct. 21, 22.
Swiftown, at Morgan City, Oct. 27, 28.
Dublin, at Dublin, Nov. 3, 4.
Tutwiler, at Tutwiler, Nov. 4, 5.
Lambert, at Lambert, Nov. 5.
Duck Hill, at Mar's Hill, Nov. 10, 11.
Webb, at Sumner, Nov. 13.
Drew, at Drew, Nov. 14.
Ruleville, at Ruleville, Nov. 14.
Minter City, Nov. 18.
Valley Mission, at Rosemary, Nov. 18.
Schlater, Nov. 19.

Pastors will please give attention to Questions 12 and 13 and, the trustees, pastors reminding and assisting, if necessary, will please see that definite and authentic answers are supplied, at least, once in life, to all the items under Question 15.

L. M. LIPSCOMB, P. E.

Corinth Dist.—Fourth Round.

New Albany Station, Sept. 23, 24.
Myrtle, at Glenfield, Sept. 29, 30.
Sherman, at Sherman, Oct. 1.
Hickory Flat, at Bethel, Oct. 2.
Wheeler, at Asbury, Oct. 4.
Mooreville, at Mooreville, Oct. 5.
Mantachie, at Shiloh, Oct. 6, 7.
Marietta, at Gilmore's Chapel, Oct. 9.
Rienzi, at Bethel, Oct. 13, 14.
Booneville Station, Oct. 21, 22.
Chabyleate, at Stateline, Oct. 23.
Dumas, at New Hope, Oct. 24.
Ripley and Blue Mountain, at Ripley, Oct. 25.
Guntown and Baldwyn, at Guntown, Oct. 27, 28.
Kossuth, at Wesley, Oct. 30.
Golden, at Old Bethel, Nov. 1.
Tishomingo, at Tishomingo, Nov. 2.
Burnsville, at Jacinto, Nov. 3, 4.
Iuka Ct., at Snowdown, Nov. 6.
New Albany Ct., at Union Hill, Nov. 8.
Ripley Ct., at Brownfield, Nov. 9.
Booneville Ct., at Blackland, Nov. 10, 11.
Corinth Ct. at Moreau, Nov. 13.
Silver Springs, at El Bethel, Nov. 14.

T. H. DORSEY, P. E.

Greenville Dist.—Fourth Round.

Leland, a. m., Sept. 23.
Shaw, at Shaw, p.m., Sept. 23.
Merigold, at Merigold, a.m., Sept. 30.
Arcola and Hollandale, at Hollandale, p.m., Sept. 30.
Lula, at Lula, a.m., Oct. 7.
Friars Point, at Friars Point, p.m., Oct. 7.
Coahoma, at Lyon, a.m., Oct. 14.
Shelby, at Shelby, p.m., Oct. 14.
Jonestown, at Jonestown, a.m., Oct. 21.
Clarksdale, p.m., Oct. 21.
Cleveland, a.m., Oct. 28.
Tunica, at Tunica, p.m., Oct. 28.
Rosedale, at Rosedale, a.m., Nov. 4.
Greenville, p.m., Nov. 4.
Gunnison, at Gunnison, Nov. 11.
Benoit, at Benoit, Nov. 18 (preaching), quarterly conference Oct. 31.

The preachers will please see that written reports are ready in answer to questions 12 and 15.

V. C. CURTIS, P. E.

Aberdeen Dist.—Fourth Round.

Okolona, Sept. 23, 24.
Pontotoc, Sept. 30, Oct. 1.
Algoma, at Ebenezar, Sept. 30, Oct. 1.
Okolona Ct., at Tranqull, Oct. 4.
Verona, at Verona, Oct. 6, 7.
Shannon, at Troy, Oct. 7, 8.
Prairie, at Muldon, Oct. 9, 10.
Houston Sta., Oct. 14, 15.
Nettleton Ct., at New Chapel, Oct. 14, 15.
Tremont, at Hopewell, Oct. 20, 21.
Fulton, at Salem, Oct. 27, 28.
Nettleton Ct., at New Cahpel, Oct. 28, 29.
Calhoun City, at Big Creek, Nov. 3, 4.
Vardaman, at Derma, Nov. 4, 5.
Houlka, at Concord, Nov. 5, 6.
Greenwood Springs, at Pleasant Grove, Nov. 10, 11.
Smithville, at Greenbrier, Nov. 13.
Buena Vista, at Ebenezer, Nov. 15.
Montpelier, at Foster's Chapel, Nov. 16.

THOS. H. LIPSCOMB, P. E.

Restore that Beauty!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from

SHUPTRINE COMPANY. SAVANNAH, GA.

Our Advertising Department is in Charge of

JACOBS & CO., CLINTON, S. C.

SOLICITING OFFICES:

New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1548 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Ligon

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS, Clinton, S. C.

DIRECTORY OF NEW ORLEANS

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

MANY PRESCRIPTIONS AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

R Hood's Sarsaparilla—11 oz.
Peptiron Pills—180

Sig: One teaspoonful Hood's Sarsaparilla before meals
Two Peptiron Pills after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Simsboro, at Alexton, Sept. 22, 23.
Haughton, at Doyline, Sept. 30.
Plain Dealing, at P. D., 11 a. m., Oct. 5.
Gibsland, at Gibsland, Oct. 6, 7.
Bernice, at Bernice, 1 p. m., Oct. 12.
Dubach, at Dubach, Oct. 13, 14.
Blenville, at Blenville, 1 p. m., Oct. 16.
Alberta, at Old Castor, 11 a. m., Oct. 17.
Jonesboro, at Jonesboro, 11 a. m., Oct. 19.
Winnfield, Oct. 20, 21.
Cotton Valley, at Cotton Valley, Nov. 3, 4.
Minden (Q. C., Nov. 5, 7:30 p. m.) Nov. 4, 5.
Ringgold, at Ringgold, 1 p. m., Nov. 5.
Sibley, at Sibley, 11 a. m., Nov. 6.
Arcadia, Nov. 11.
Homer, Q. C., 7:30 p. m., Nov. 13.
Athens, at Athens, 11 a. m., Nov. 14.
Haynesville, at New Salem, Nov. 15.
Elmore, at Vienna, Nov. 17, 18.
Ruston, Nov. 19.

J. M. HENRY, P. E.

Shreveport Dist.—Fourth Round.

Vivian, Sept. 23, p. m.
Queensboro, Sept. 30, a. m., quarterly conference Oct. 10, p. m.
Texas Ave., Sept. 30, p. m., quarterly conference Oct. 17, p. m.
Bayou La Chute, at La C., Oct. 7, a. m.
Many, at New Hope, Oct. 14, a. m.
Zwolle, at Zwolle, Oct. 14, p. m.
Pelican, Oct. 21.
Logansport, Oct. 24, 25.
Anacoco, Oct. 27, 28.
Leesville, Oct. 28, p. m.
Bossier City and Wesley, at Holly Spring, Nov. 3.
Belcher, preaching at Dixie 11 a. m., Nov. 14; quarterly conference at Gilliam, Nov. 5, 10 a. m.
Coushatta, at Powhattan, Nov. 11.
Grand Cane, Nov. 14.
Mooringsport, Nov. 15.
First Church, Shreveport, Nov. 16.
Noble, at Noble, Nov. 18, a. m.
South Mansfield, Nov. 18, p. m.
Mansfield, Nov. 19.
Pleasant Hill, Nov. 20.
Noel Memorial, Nov. 21.
Cedar Grove, Nov. 22.
Ida, at Munnerlyn Chapel, Nov. 24.
Greenwood, at Greenwood, Nov. 25.

C. D. ATKINSON, P. E.

Lafayette Dist.—Fourth Round.

New Iberia, Sept. 15, 16.
Rayne, Sept. 22, 23.
Indian Bayou, Sept. 30.
Opelousas, Oct. 3.
Eunice, at Eunice, Oct. 4.
Patterson, at Jeanerette, Oct. 7.
Franklin, Oct. 13, 14.
Morgan City, 7:30 p. m., Oct. 14, 15.
Sulphur, 7:30 p. m., Oct. 17.
Lake Arthur, 7:30 p. m., Oct. 18.
Gueydan, at Estherwood, Oct. 21.
Jennings, Oct. 28.
Lafayette, Nov. 3, 4.
Crowley, 7:30 p. m., Nov. 4, 5.
Lake Charles, 7:30 p. m., Nov. 7.
Evangeline Mission, at Chicot, Nov. 11.
Abbeville, Nov. 15.
Melville, Nov. 18.
Houma and French Missions, at Houma, Nov. 22.

Trustees of Church property and Sunday school superintendents will please be ready with full reports.

HARRY W. MAY, P. E.

Alexandria Dist.—Fourth Round.

Camptl, at Camptl, Sept. 28.
Colfax and Montgomery, at Colfax, Sept. 29, 30.
Pineville, Oct. 3.
Bunkie, preaching only at 11 a. m., Oct. 7.
Lecompte, preaching only at 7 p. m., Oct. 7.
Merryville, 11 a. m., Oct. 13, 14.
Bon Ami and Carson, at Carson, Oct. 15.
DeRidder, 11 a. m., Oct. 21.
Longville, at Ragley, 7 p. m., Oct. 21.
Boyce, at Boyce, Oct. 27, 28.
Oakdale, Oct. 29.
Oberlin and Relves, at Oberlin, Oct. 30.
Glenmora and McNary, at McN., Oct. 31.
Jena and Jonesville, at Jena, 11 a. m. Nov. 3, 4.
Trout and Good Pine, at G. P., p. m., Nov. 4.
Standard, Nov. 5.
Selma, 8 p. m., Nov. 5.
Pollock, Nov. 6.
Natchitoches, Nov. 10, 11.
Provencal, Nov. 11, 12.
Fullerton, Nov. 17, 18.
Elizabeth, Nov. 19
Alexandria, Nov. 23.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Gonzales, at New River, Sept. 22.
Franklinton Ct., at Hackley, Sept. 29.
Franklinton, Sept. 30.
Pine Grove, at Pine Grove, Oct. 6.
Greensburg, at Greensburg, Oct. 13.
Wilson, at Pine Grove, Oct. 20.
Jackson, at Jackson, Oct. 22.
Springfield, at James Ch., Oct. 26.
Denham Springs, at Mangum Ch., Oct. 27.
Hammond, Oct. 28.
Clinton, Oct. 31.
Olive Branch, Nov. 3.
Baton Rouge, First Ch., Nov. 5.
Keener Memorial, Nov. 7.
Kentwood, at Herman, Nov. 10.
Baker, at Baker, Nov. 17.
Zachary, at Zachary, Nov. 19.

Let every steward be present. Let Sunday school superintendents be ready to make full reports, and also the trustees of church property.

H. W. BOWMAN, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Oct. 13, 14.
Crystal Springs, Oct. 14, 15.
Foxworth, at Foxworth, Oct. 20, 21.
Tylertown, at Tylertown, Oct. 21, 22.
Monticello, at Hopewell, Oct. 27, 28.
Wesson, at Wesson, Oct. 28, 29.
East and South McComb, at South McComb, Nov. 4.
Summit, at Osyka, Nov. 4, 5.
McCalls, at Hawkins, Nov. 10, 11.
Meadville, at Meadville, Nov. 11, 12.
Scotland, at Bethel, Nov. 14.
Topisaw, at Topisaw, Nov. 17, 18.
Magnolia, Nov. 18, 19.
Adams, at Auburn, Nov. 21.
McComb, Centenary, Nov. 21.
Fernwood, at Fernwood, Nov. 22.
Barlow, at Brandywine, Nov. 24.
Bayou Pierre, at Pleasant Valley, Nov. 25.
Hazlehurst, Nov. 26.

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.—Adv.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Bogue Chitto, at Norfield, Nov. 28.
Pleasant Grove, at P. Grove, Dec. 2.
Brookhaven, Dec. 3.

J. T. LEGGETT, P. E.

Jackson Dist.—Fourth Round.

Yazoo City, Sept. 15, 16.
Fannin, at Fannin, Sept. 20.
Terry, at Bynum, Sept. 23.
Brandon, at Pelahatchie, Sept. 29, 30.
Madison, at Richland, Oct. 5.
Edwards, at Edwards, Oct. 6, 7.
Eden, at Canton, Oct. 12.
Benton, at Midway, Oct. 13, 14.
Lintonia, at Lintonia, Oct. 14, 15.
Satartia, at New Hope, Oct. 20, 21.
Flora, at Flora, Oct. 21, 22.
Vaughan, at New Hope, Oct. 27, 28.
Sharon, at Sharon, Nov. 3, 4.
Mendenhall, at Mendenhall, Nov. 10, 11.
Harrisville, at Mt. Pisgah, Nov. 14.
Florence, at S., Nov. 15.
Jackson, Rankin St., at Pierson, Nov. 17, 18.
Jackson, Millsaps Memorial, Nov. 18.
Jackson, Galloway Memorial, Nov. 20.
Jackson, Capital St., Nov. 21.
Camden, at Camden, Nov. 24, 25.
Canton, Nov. 28.
Bolton, Nov. 27.

J. M. MORSE, P. E.

Meridian Dist.—Fourth Round.

Vimville, at Coker's Ch., Oct. 6, 7.
Meridian, East End, Oct. 7.
Enterprise and Stonewall, at E., Oct. 13, 14.
Clark Ct., at Manassas, Oct. 14, 15.
Waynesboro Ct., at Winchester, Oct. 20, 21.
Buckatunna, at B., Oct. 21, 22.
Daleville, at Andrews Ch., Oct. 27, 28.
Meridian, Fifth St., Oct. 28.
Scooba, at S., Nov. 3, 4.
Lauderdale, at L., Nov. 4, 5.
Meridian, Central, Nov. 11.
Meridian, Poplar Springs, Nov. 11.
DeSoto, at McGowan's Ch., Nov. 13.
Matherville, at Winneford, Nov. 14.
Pachuta and Quitman, at Orange, Nov. 16.
Porterville, at Briggs Ch., Nov. 17.
DeKalb, at D., Nov. 18, 19.
Moscow, at Clarke Ch., Nov. 22.
Shubuta, Nov. 24, 25.
Waynesboro, Nov. 25, 26.
Meridian, Hawkins Memorial, Dec. 2.
Meridian, Seventh Ave., Dec. 2.

The Quarterly Conference will call for reports from each Woman's Missionary Society, Sunday School Advisory Committee, and Board of Trustees. Let pastors make answer to questions contained in paragraph 271, of the Discipline.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Fourth Round.

Hattiesburg Circuit, at Petal, Sept. 23, Oct. 10.
Ellisville Mission, at Pleasant Ridge, Oct. 6, 7.
Ellisville, at Ellisville, Oct. 7, 8.
Blodgett, at Rhodes, Oct. 13, 14.
New Augusta, at New Augusta, Oct. 15.
Eucutta, at Goodwater, Oct. 20, 21.
Heidelberg, at Heidelberg, Oct. 21, 22.
Richton, Oct. 28, 29.
Williamsburg, at Oakvale, Nov. 3, 4.
Collins, at Collins, Nov. 5.
Mt. Olive, at Mt. Olive, Nov. 7.
Taylorsville, at Soso, Nov. 10, 11.
Lucedale, Nov. 13.
Leakesville, at Leakesville, Nov. 14.
Prentiss, at Carson, Nov. 17, 18.
Oloh, at Clyde, Nov. 18, 19.
Seminary, at Seminary, Nov. 21.
Sumrall, Nov. 23.
Silver Creek, at New Hebron, Nov. 24, 25.
Magee, at Magee, Nov. 25, 26.
Hattiesburg, Main Street, Nov. 27.
Hattiesburg, Court Street, Nov. 28. Dec. 2.
Purvis, Nov. 29.
Hattiesburg, Broad Street, Nov. 30.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

McDonald, at Mt. Zion, Sept. 22, 23.
Lake, at Conehatta, Sept. 29, 30.
Philadelphia, Oct. 5-7
Neshoba, at Sandtown, Oct. 6, 7.
Bay Springs, at B. S., Oct. 14, 15.
Homewood, at Carr, Oct. 20, 21.
Decatur and Union, at Union, Oct. 24.
Clarksburg, at Independence, Oct. 27, 28.
Raleigh, at Raleigh, Nov. 3, 4.
Trenton, at Polkville, Nov. 5.
Chunky and Meehan, at Meehan, Nov. 7.
Shiloh, at Johns, Nov. 10, 11.
Carthage, at Conway, Nov. 17.
Walnut Grove, at Zion, Nov. 18, 19.
Harperville and Lena, at Oak Grove, Nov. 29.
Rose Hill, at Rose Hill, Nov. 24, 25.
Newton, at Newton, Dec. 2, 3.

W. L. LINFIELD, P. E.

Seashore Dist.—Fourth Round.

Logtown, 11 a. m., Sept. 23.
Bay St. Louis, 7:30 p. m., Sept. 23.
Coalville, 11 a. m., Sept. 29, 30.
Hub, 11 a. m., Oct. 6, 7.
Columbia, 7:30 p. m., Oct. 7, 8.
Americus, at Salem Camp Ground, Oct. 13, 14.
Vancleave, at New Prospect Camp Ground, Oct. 20, 21.
Back Bay and Wolf River, at Big Ridge, 11 a. m., Oct. 24.
Escatawpa, at Orange Grove, 11 a. m., Oct. 26.
Saucier and Lyman, at Lyman, Oct. 23.
Brooklyn and Bond, at Brooklyn, 7 p. m., Oct. 31.
Mentorum, at Alexander Memorial, Nov. 2.
McHenry and Howison, at McHenry, Nov. 3, 4.
North Gulfport and Miss. City, at N. Gulfport, 3:30 p. m., Nov. 4.
Gulfport, Seamen's Bethel and Mission, at 7:30 p. m., Nov. 6.
Gulfport, First Church, 7:30 p. m., Nov. 7.
Wiggins, Nov. 11.
Long Beach, at parsonage, 7:30 p. m., Nov. 12.
Lumberton, Nov. 17, 18.
Poplarville, 7:30 p. m., Nov. 18.
Carrier and Picayune, at Picayune, Nov. 19.
Biloxi, Main Street, 7:30 p. m., Nov. 21.
Moss Point, Nov. 24, 25.
Pascagoula, 7:30 p.m., Nov. 25.
Long Beach, Dec. 2.

J. R. JONES, P. E.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitarium treatments, and what it did for me, why should it not do the same for others? Should anyone doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c, or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

"No other soul can do your work."
Love never uses a yardstick.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ½ pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

MISSION STUDY CAMPAIGN.

In October a Mission Study Campaign will be put on, and we hope by the third week in the month that every auxiliary will be prepared for this campaign. During the time that intervenes every member should work not ony to enlist every woman in the Church in the circles already organized, but to organize new cireles wherever it is practicable.

Up to date one new Study Circle has been organized at Bude; so far, this is the only one for this quarter to be reported. However, I am sure that the one at Scooba will be ready to be included in this quarter's report.

It was my good pleasure to be wtih Mrs. McQueen in a meeting at Scooba a few days ago. There were some obstacles to meet—a Red Cross meeting in the morning and a rain in the afternoon, but we feel that some good was accomplished.

During the next few days Mrs. McQueen will visit a number of societies in the district, and hold "All Day" meetings with them. She is using this plan for a closer touch with the women of the district, instead of the regular district meetings. In her rounds she will give special attention to the developing of the rural work and doing all she can to seeure the ten per cent increase in the Meridian District.

We are looking forward to having Mrs. Lewis, our Conference Secretary, with us in Meridian in a few days. She will also go to other points in the district. I am sure that we shall have rich results from her stay with us.

I shall be so glad to hear from those Secretaries who have had new circles organized in their district; some have written to me, but all have not. What are you doing, Sister Secretary, in your district for the Mission Study Course? I need your co-operation, if this work is to be a suecess; so please push the campaign in October.

Now is a good time to push the work mapped out by the Federated War Committee. If this world-wide war is to be won by our nation, the Church must be a mighty factor in whatever is done; so let us look well after the interests and welfare of the men who have gone out to fight for God and home and native land. Send the names of every officer, soldier, and trained nurse to Mrs. MacDonell at Nashville, Tenn., that our Church may keep in touch with these.

"Let every woman in the Church pledge to set aside a speeial season each day to pray that our officers and soldiers may he kept pure, strong, and true, and that our nation may be without blame in this bloody strife, and that peace may speedily come." This is urged in the leaflet sent out. In this time of sorrow and anxiety, we need to be constant in prayer not only for our own good, but that those of our loved ones who have gone out may feel that God is ever present with them and is able by his power to sustain them.

Mrs. GEO. H. THOMPSON,
Supt. Study and Publicity,
Miss. Conf.

A SHORT REVIEW OF "AN AFRICAN TRAIL."

This is a book of unusual interest and value. Miss MacKenzie's letters from Africa were published in the "Atlantic Monthly," and later appeared in book form, under the title, "Black Sheep." The literary excellenee of "An African Trail" is attested by the fact that the "Atlantic" has requested the privilege of publishing also two chapters from it.

This is not a book of travel, though it presents many vivid pictures of life in the Kamerun country. It is rather the story of the Bulu's approach to God. There is nothing like it in missionary literature.

The first chapter, "The White Man in Africa," brings the reader face to face with many of the famous missionaries, and along with each his notable African converts and friends.

Chapters two and three, "The Bulu" and "The Bulu and God," make the native live before us, with his virtues and vices, his superstitions and charms, and his hazy ideas of Uzambe, the great God, "who created the world and forgot it." Then the African evangelist appears with the story of Yesus, son of Uzamhe; and awe, wonder, and compassion fall upon the crowd in the palaver house.

"The Ten Tyings" (Chapter IV) tells of the ten eommandemnts of the Bulu, from which it is easy to lead him to their summation in the law from Sinai.

Interest grows with every step of the "trail" and cuiminates in great joy as in the coneluding chapters, "The New Tribe" and "The New Custom," the reader beholds the result of twenty-five years of missionary effort in the turning of thousands to Christ and the regeneration of great eommunities.

Women readers will find of peculiar interest the story of female emancipation from slavery and fetishism, vividly drawn from life.—Missionary Volee.

SPLENDID INCREASE FOR FIRST TWO QUARTERS—NORTH MISSISSIPPI CONFERENCE.

Such good news came to your officers in regard to our record for the first two quarters of 1917, that a part of Mrs. Lipscomb's letter is sent on to you. It is as follows:

"The finanelal report for the first six months shows that we are on the whole 11 per eent in advanee of our colleetions for the first half of 1916. Your Conferenee advanced far more than this and has made possihle the 11 per cent advance, for some Conferences gained very little and a few fell behind. For the first half of last year your remittanee to Mrs. Ross amounted to $5309.48, and for the first half of this year to $6428.98, making 21.8 per eent increase.

"I am sure that this good news will not cause you to relinquish your efforts during the last two quarters, but that you will do everything in your power to keep up this high tide of giving. Having fallen into sueh a double-quick step, your Conference army will surely be on a veritable run by the end of the year, and we shall have an overwhelming vietory." — N. Miss. Conf. Bulletin.

WOMAN'S MISSIONARY SOCIETY IN CHINA.

A Woman's Conferenee Missionary Soeiety has been organized in China, with Miss Sze Voug Pau, of the Me-Tyeire School, President, and other Chinese women, as offieers. This marks an important step in the progress of our missionary work in China, and should be a means of eneouragement to our workers at home. Miss Mary Culler White thus deserlbes the organization of an auxiliary in a small town of the Sooehow Distriet: "There were thirteen present, of whom nine were widows, one blind and one deaf. The Bible woman was given the floor and made a ringing missionary speeeh, while the muffled sound of heathen gongs and tom-toms reaehed them from without. When she asked those who wanted to join the society to hold up their hands, the blind woman held up both of hers. It was her first experience in a voting body. The Bible women had taught them tithing, and when piedges were ealled for, their liberality was a surprise to me, for they subscribed dimes where their appearance indicated that pennies would have been more appropriate to their circumstances."

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.—Adv.

"Unless you bear with the faults of a friend you betray your own."

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Powers of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or naracotic drug, said Dr. E. Sauer, a Boston Physicion who has studied widely both in this country and Great European Medical Institutions wheu, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

An Advertising Success.

Less than ten years ago an aggressive shoe salesman reeovered from ill health by drinking water from a certain mineral spring. He purchased the spring, tried out the water on other people, and found it of great value to others as well as himself. He began to advertise in the church papers of his home State. At first results were discouraging, but he kept at it. Once in a while he would use other papers than the church papers, but for the most part his advertising was in the church weeklies.

Gradually he began to spread into other States. Now his advertising covers one-third of the United States. In less than ten years he had built up the largest mineral water business in the region with very small capital, and probably 90 per cent of his entire advertising expenditure has been in the standard church weeklies of white denominations. The reason why he uses them is that they pay him best on the average, better than any other class of literature circulating in that territory. He uses page copy frequently in a great many of these church papers, and seldom misses an issue in many of them. He bas built a very valuable business, with very little capital to start on, by his own aggressive selling effort, his intelligent business management, the exeellent advertising copy supplied by his advertising agents, and last, but not least, by the faet that the religious papers have proven so suceessful for him.

This story is worth considering by all readers of this paper who are general advertisers, covering one or more States with their advertising. This is but one of hundreds of advertising sueeesses made by using space in the church papers.

From the Field

Porterville, Miss.

Dear Doctor Meek: Things are moving along very nicely in the Porterville charge this year. I have held a series of revivals over the work which resulted, I believe, in much good. Rev. E. L. Hillman was with me for two weeks in July. Brother Hillman is an excellent young man, and the people all fell in love with him, especially with his preaching. He tells me that he will spend the coming session at Emory University. Brother Abney, of Scooba, was with me one week; then Brother Fikes, of Moscow, came and spent one week. Afterwards came Brother Westbrook. All these brethren did most excellent work.—W. D. Barrett, P. C.

Pleasant Hill (La.) Circuit.

Dear Dr. Meek: We held a gracious revival at William's Chapel. Brother E. B. Moll did the preaching and did it well. The people say he is a good preacher and want him to hold another revival for them. Well, we erected an altar in our church—the idea of calling a church a Methodist Church without a mourners' bench! Brother Moll called mourners and they came and many of them found Christ in the forgiveness of their sins. Again, we had rejoicing, or old-time shouting. Some testified that they were saved, some that they were sanctified, and others that they were baptized or filled with the Holy Ghost. There were between 35 and 40 conversions. The services ran eight days. On the last Sunday of the revival a singing-school teacher brought his class and began a good song service at a little after 10 o'clock; then we had a testimony service, after which the pastor made a short talk on infant baptism and baptized six babies. Then Brother Moll preached, called mourners—some came and were converted and a few persons united with our Church. After this we dismissed and had a good dinner on the ground. A short while after dinner, the singing began, next the pastor held a good church conference, organized a prayer meeting, revived the class meeting, and administered the sacrament of the Lord's Supper. Then Brother Moll preached, established several family altars, and called mourners. Nine were converted, and some other persons gave their names for membership in our Church, and the pastor baptized 9 young people and received 17 into the Church (one man, his wife, two sons and a daughter came in together), after which we extended the new members the right hand of fellowship and were dismissed and went home. That Sunday was a great day with us.

Brother Moll is a plain, earnest, forceful, consecrated preacher, and God honors his efforts. He uncovers sin and tells the sinner that the blood of Jesus cleanses. He left us to visit his mother in Ohio, but will return in time to enter Centenary College when it opens.

We desire to hold one more revival before our Annual Conference. Our third quarterly conference is about upon us. We hope to close out a successful year in every respect.

Yours in His name,
T. D. LIPSCOMB.

Vancleave Circuit (Miss. Conf.)

Dear Brother Meek: As it has been some time since I appeared in the columns of the New Orleans Advocate, I will now undertake to give a review of the year's work for this Circuit. We took up the year's work immediately after the adjournment of the last Mississippi Annual Conference, and have been trying to meet all the duties and responsibilities devolving upon one in the pastorate, endeavoring to make full proof of my ministry. To this end, I have visited and prayed in the homes of the people where convenient, have buried the dead, married the living, baptized babies, received members into the Church and preached the gospel as best I could, thereby sowing the good seed of the word of truth, which I hope and pray will not return void, but accomplish that which pleaseth the Lord. Our revival season began May 23, with Dr. LaPrade of First Church, Gulfport, to do the preaching, which he did to the delight of all who heard him. While there were no visible results in the way of additions to the Church, we feel that much good was done.....The next revival was conducted by the pastor, no visible results obtaining there.....The next meeting was conducted by my old friend and schoolmate, Rev. C. C. Evans of Bay St. Louis, Miss. The preaching was fine, and all present enjoyed to the fullest the ministry of this faithful man of God. The results were 16 on profession of faith, 3 by certificate, 6 babies baptized, the church revived, and all felt that the time had not been spent in vain..... The next revival was conducted by Rev. B. E. Melgs, pastor of the Saucier and Lyman charge, which was done in much earnestness, and all heard him gladly. There were 2 received on profession of faith, and the church was greatly benefited.....All the other protracted services were carried on by the pastor, and, while our congregations were good, we did not have the visible results that we had hoped and prayed for. But we feel that some good was done. Only eternity can reveal the good accomplished in all these services. To God be all the praise and glory. Amen.

Our camp meeting which embraces October 17-22, 1917, will close up the revival work for this year. We hope to be able to concentrate all our forces there in one grand effort to finish up the good work begun, for the year is now fast coming to a close. Dr. I. W. Cooper, of Whitworth College, and Dr. W. H. LaPrade, of First Church, Gulfport, Miss., and our esteemed presiding elder, Rev. J. R. Jones, are expected to be with us.

Well, lest this report should find its way to the wastebasket and all this effort be lost, I will close by saying that I don't write often, and that I am closing out my fourth year on the Vancleave Circuit, which is proving to be the best of the four in many respects. To God be all the praise!

Sept. 10. W. L. BLACKWELL.

"It is right to be content with what we have, but not with what we are."

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

DR TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES
—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10
Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA
Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent or Write

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.

J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

Write for Booklet on the Wonders of the "Apache Trail" of Arizona

Now Is a Good Time To Treat Your Catarrh

Mild weather aid treatment.

Don't be misled into thinking that your Catarrh is gone. The first touch of winter weather will bring it back with all its discomforts.

But this is an excellent time to thoroughly cleanse the blood of the germs of Catarrh, and be forever rid of the troublesome sprays and douches that can never cure you.

S. S. S., the great blood purifier, searches out the germs of Catarrh which infest your blood, and chases them entirely out of your system. It is by far the most satisfactory treatment for the disease, because it reaches down to its very roots and gets at the cause. Write to-day for full information, and expert medical advice regarding the treatment of your own case. Take advantage of this chance to-day. Address Swift Specific Co., Dept. G Atlanta, Ga.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to widows, orphans, and disabled. Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

A LETTER FROM DALLAS.

Dear Doctor Meek: On Monday of last week the moral forces of Dallas County voted out the open saloon by a majority of about 2000. This is the greatest vitory over the saloon in the history of Texas. Dallas is the largest city in the State, having 130,000 inhabitants. This makes it more than a local victory. Fort Worth, only thirty miles away, has already resolved to drive the liquor traffic from her midst, as a matter of self-protection. They will vote early in October.

With saloons gone from among us, parents will feel freer to send their sons and daughters to our colleges and universities. This is a great day for our moral forces. All the Protestant forces, including the Episcopalians, stood in one unbroken line against the enemy. The large majority was a surprise even to the prohibitionists. I was grateful for the privilege of helping to "stump" the county in behalf of this great cause.

In a few weeks, November 1, we shall close our pastorate at Oak Lawn Church here. It has been a quadrennium of delightful service. We have had 600 additions to the Church, with a net gain which more than doubled the membership, and our $100,000 building has been completed. Come to see me before I go hence and be no more. From October 13 to 28 there will be held here the State Fair of Texas, said to be the greatest State Fair in this country. You could take this in. Then, too, you may have the privilege of preaching in the most beautiful church west of the Mississippi River, and to the best people in the world. Faithfully yours,

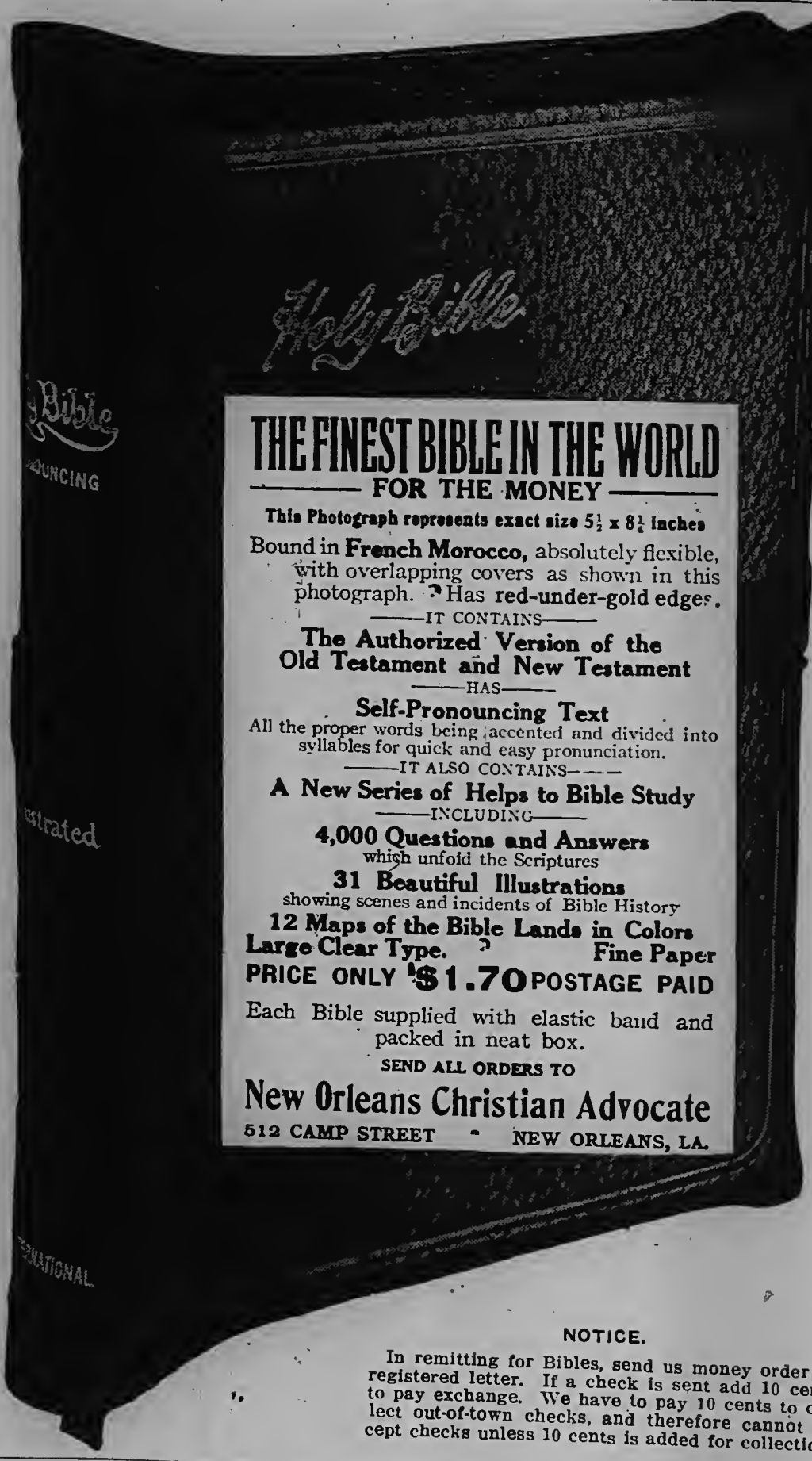
CLAUDE M. SIMPSON.

COALVILLE CHARGE, MISS. CONF.

Dear Dr. Meek: I am well pleased with my work this year. We have just about finished our meetings. We have one more, and then the Palmer camp meeting will come.

I had the good service of Brother Huff in two of my meetings, and the Lord was with us in them. They were held at White Plains and Coalville. The meeting at White Plains resulted in a good revival and 6 additions to the Church by vows. At Coalville the Church was greatly revived and there were 42 members received by vows and baptism.

I went into my other meeting by myself, as I felt they could not well care for me and other help too. So at Fayard Chapel we were rained out, and I will go back again and try it over. We received one member there by vows.....Then I went to Beulah and, of course, Brother L. Fayard was on hand to scotch and help in every way that he could. We had a really good meeting there. The old-time shouting broke out, and, to fix everything up as it ought to be. Brother Fayard gave us one of his patent sermons, as Brother Huff calls them, on the Church. He said John the Baptist was a Methodist, for he believed in fire, and that Paul was a Methodist for he believed in shouting, and that everybody knew David was a Methodist, for he fell from grace. I had to give Brother Louie the ropes. There were 22 added to that Church, all by vows and baptism except two. We got one large family of Baptists, and, to touch it off right, Brother Louie baptized two of their babies, thus completing the job.....I went from there to the Cedar Lake church, where we had just straightened up the church from the storm and we had there the best meeting that had ever been held at that place, so they say. We had a victory at every service and several Catholics, Baptists and Presbyterians joined our Church. For the sake of some who know this people, I want to tell the names of some who came from the Catholics: Old Sister Laurie Scarbrough, about 65 years old; Brother Mose Krohn and all his family, and several more heads of families, with their children. Out of 25 who joined through the meeting, at least 20 had been baptized as Catholics.


Holy Bible
Bible
OUNCING
trated
NATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

Doctor, I have prayed for 100 new members to report at Conference, and I have now received 101 by vows and baptism, and three by letter, making a total of 104. I hope when I get through I can see the 125th mark. Pray for us. R. A. ALLUMS.

What a Pity!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

A NOTE FROM BROTHER DRING.

Dear Dr. Meek: I wish to make a report of my work through your valuable paper. We are moving on nicely. I have finished my summer's work with the best of results, and if you will permit, I wish to go into details just a bit. I began with my meetings at Rocky Mount. My people helped me there, and I did the best I could with the preaching. There was some old-time shouting. We received 19 members during the meeting with others to follow.....Next I went to Brother Smith on the Simsboro charge; we had 31 additions there.....I held my third meeting in my own charge, at Grand Bayou. This was a good meeting, with 10 additions to the Church.....I then went to assist Brother Moss on the Alberta charge in two meetings. With some little fighting, we came out victorious, having 16 additions to the Church.....I then came back home to hold my Andrews Chapel meeting. Brother R. W. Smith assisted me and did some fine preaching. We did not receive any members in this meeting. Before these services closed we began a meeting here in Ringgold, with Brother W. W. Perry to help me. He is an excelient preacher. He came with a great message every time for ten days. Thanks be to God for the victory gained in this meeting. We received 25 members into the Church, 20 of them by baptism. I have never met a man that came as near filling the place as a revivalist as Brother Perry did at Ringgold. God bless him; he is a brother, a friend, and a good gospel preacher.....I have received 54 members on my work up to date, 37 of this number by baptism, and 8 by vows, the last-mentioned coming from the Baptist Church.....There were 50 members received in the meetings I assisted in when with Brothers Moss and Smith, making a total of 104 for the summer. I am expecting to come to Conference with a good report.

J. F. DRING.

Ringgold, La.

Safeguard Yourself

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven, well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 39. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3214.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 27, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"I do not ask for any crown
But that which all may win;
Nor seek to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command."

* * *

"Sin has many tools, but a lie is the handle that fits them all."

* * *

"If you are an invalid, do your best to get well; but, if you must remain an invalid, still strive for the unselfishness and serenity which are the best possessions of health. There are no sublimer victories than some that are won on sick beds."

* * *

Few things are more difficult than to be always sincere and truthful. The temptation is frequently strong in the interest of politeness or out of a feeling of kindness to say things that we do not really mean. A person does not always have to speak out what he thinks, and silence is often wise and proper; but it is never right to make statements that convey impressions that are misleading as to one's true sentiments. The fact that there is so much of this is one reason why men of the highest type are disposed to discount largely what may be said to them in commendation of their utterances or actions.

THE ENLIVENING GOSPEL.

Much is now being said about making the gospel message attractive, of producing an inviting atmosphere in the Church, of obtaining harmony and beauty in the music, and of otherwise rendering the Church service pleasing, to win the indifferent to its folds and hold the members it already has. Many go so far as to assert that in this respect the Church should be as alluring as the theater, the moving-picture show, and other organized amusements to gain the attention and satisfy the public mind in its search for recreation and rest. Not infrequently is the complaint made that the Church service is not so attractive as these secular institutions, which are so popular with the multitudes; and some Church workers seem disposed to put forth the pleasing side of Church interests as the chief note. The crescendoes of a great organ pealing out lofty themes, the mellifluous voice of an artist of song at its best, the cushioned seats of the turned pews upon deeply carpeted floors to render comfort, the mellow light diffused through stained-glass windows of cathedral-like arches, to charm, tend toward producing a complacent and angelic feeling in the breast of church-goers. An atmosphere of subtle flattery of the worshipers is produced by this artistic array which may cause the direst sinner to feel heavenly when he ought to be repentant. The funds for carrying on the work of the Church is extracted from the bank-rolls of men by these moral and spiritual narcotics. This is one manner of propagating Church work. Not all congregations have the facilities for the building up of such an "effective" organization, but this is a popular model copied as far as possible in many places. This is no attempt to say that great good cannot come from the employment of talent and richness of material things in the worship of God; but we do say, and emphasize, that these finite blessings should not be allowed to blunt the message which God has in store for his people, to dull the sense of sin in the heart of the transgressor, nor to detract from the spiritual stimulus one should receive in worshiping God.

Methodism has ever been known for the poignancy of its gospel message, and her ministers should be true to this tradition of the Church whether their sermons are delivered in stately houses of worship or in chapels at the cross-roads. Religious virility will bring to his knees the sinner, will encompass within the folds of the Church the indifferent, and will plant the kingdom upon every foreign shore. To do this it must arouse the slumbering disciples of Christ. A disquieting gospel is as essential as a soothing message. The Calvary charge upon those who are at ease in Zion is a mark of a victorious faith; downy beds must be rendered places of restlessness, comfortable chairs must be converted into bad resting places; and the voices of friendly Sirens to lead into temptation must be made discordant to the ear. A virile gospel will draw attention from the tawdry habiliments of the place of worship, from the ease of the person, from the self, inflated with false pride, and will bestow it with redoubled vigor upon the recalcitrant heart of the worshiper which will begin a search as to how it stands before God and what relationship it bears to brother human beings. A virile gospel will warn the worshiper that the peculiar and beauteous atmosphere of the artist in the place of worship must not be taken for the presence of the Holy Spirit; it will strike into the soul and tell men that they themselves are the temples of the living God, and that if he does not dwell in their hearts there can be no true service to him. Doubtless it is difficult for the gospel message to break the spell of a deep worldly enchantment, but history bears the record where on many occasions it has been done, and the present offers full opportunity for it to be tried again.

The gospel message becomes an astringent when applied vigorously to society where it has become wounded by meddling with sin. Wounds caused by some dread disease demand a most thorough cauterization, which is very painful to the patient, but none the less essential. There are none to minister the spiritual astringent but the disciples of Christ; he did not hesitate in this duty, calling the false religious leaders of his day hypocrites, and his followers should walk in his footsteps, condemning sin in its every phase.

Without divine leadership people will die morally and spiritually, hence God speaks to them through his prophets. This is one proof of a God-inspired ministry; and the true gospel message is easily distinguished from the false by its enlivening, its invigorating, and its spreading effect. It may not be as eloquent as many congregations desire for their pulpits, but it reaches out and draws men, as a net, cast deep and wide, catches within its ample folds the multitudes of fishes.

C. A. B.

MR. FRITTS' EULOGIUM.

We are carrying on another page an article from the pen of Mr. B. F. Fritts, of Chattanooga, Vice Chairman of the so-called Laymen's organization, in which he seeks to impress the public with the standing and weight of the men who have made the assault upon our Methodist economy—particularly upon our episcopacy—which has lately been so much discussed in the public prints. We desire our readers to remember that we have said repeatedly in the Advocate that there were some excellent men connected with this regrettable procedure (who probably attached their names to the "Address" without knowing whence it came or without understanding the true animus of it), and that we have never charged them with being unworthy or "obscure." The Editor of the New Orleans Advocate believes that the humblest layman in the Church is as much entitled to be heard concerning its government as the most distinguished official in it, and he yields to none in his desire to see the will of the rank and file of our people registered in the management of its affairs. There is no question before the Church that he is not perfectly willing to have settled by a vote of the great body of our membership, and time and again he has appealed to our Unification Commission to refer the question of uniting the two Episcopal Methodisms in the United States to all our congregations—only, however, to have his suggestion utterly ignored by some of the very gentlemen who are now shouting about "democracy" and the rule of the people.

We think that Mr. Fritts' effort to make a great ado over the 186 signatures that he and his coadjutors have been able to secure to their remarkable document AFTER FIVE OR SIX MONTHS OF CAMPAIGNING is somewhat amusing. We would respectfully suggest that these gentlemen ought also to give to the Church a list of the laymen whom they sought to induce to sign their paper, but who refused to do so; and we rather think that in the interest of fairness it might be a good idea to publish some of the letters in which these refusals to fall in with the movement were conveyed to Mr. Fritts and his associate revolutionists.

We confess that we are somewhat tempted to comment upon the past alignments in the Church of some of the signers of this now notorious "Address," but we prefer not to do this unless it should become more necessary than it now seems to be, for the reason that there would likely be a great hue and cry raised to the effect that we were indulging in "personalities." As we have said, there are some brethren among these so-called reformers who are excellent men, but there are also quite a few who have long been noted for their radical views; and the latter have been the leaders in this proposed reconstruction, the circulated document having come from their hands.

One of the striking things about the signers of

(Continued on Page Five)

MY GUIDE.

Robert J. Burdette.

There is no path in the desert waste.
For the winds have swept the shifting sands;
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands,
But I journey on with a lightsome tread:
I do not falter nor turn aside,
For I see His figure just ahead—
He knows the way—my Guide.

There is no path in this trackless sea;
No map is lined on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves;
But it matters naught; my sails are set,
And my swift prow tosses the seas aside,
For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right,
I stare with a blind man's straining eyes;
But my steps are firm, for I cannot stray;
The path to my feet seems light and wide;
For I hear His voice—"I am the way!"
And I sing as I follow Him on—my Guide.

PRAYER REFRESHES.

Our Lord declared that "men ought always to pray and not to faint," and "faint" is a very profound word. It is evident that his conception of life is that if men pray they will not faint, and conversely, if men do not pray, then will they faint. This word indicates that Jesus had a profound consciousness of the pressure and strain of life.—G. Campbell Morgan.

WHAT IS PURITY?

A thing is pure when there is nothing in it out of harmony with its nature. Water is pure, air is pure, when they contain only their constituent elements, and in the right proportion. Gold is pure when it has been separated by fire from all foreign matter. The diamond is pure, the crystal is pure, when there is nothing in them which hinders the refraction and reflection of light. It is thus with the heart, which is the emotional part of the soul. It is pure, when it loves only that which it ought to love.—The Abbe Bautain.

THE POWER OF A GOOD CONSCIENCE.

No man need be afraid of persecution or desertion at the hands of his fellows, nor need he quail for sorrow and affliction, if conscience be on his side. He need not fear to die, nor to stand at God's Judgment Bar with this fast and weighty ally. Happy is the man who, like Bunyan's Pilgrim, has made a tryst with conscience to meet him at the river, and to accompany him across, for, when in this life, or in that which is to come, a good conscience says, "Well done," it is the voice of the Judge himself.—Ian Maclaren.

WINNING BY SYMPATHY.

How many strayed souls have been won by sympathy and kindness! Referring to a poor creature whom he had picked up in one of the streets of London, the truly noble Lord Shaftesbury said: "One night I found a stranded bit of driftwood. She seemed broken-hearted, and I started her in business with a cress and coffee stand. Her fidelity and service of love among the poor in the years since her reform have made her a veritable angel of merey in the tenement district where she lives. During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver and becomes a chain binding men with golden bands to the throne of God."—Sunday School Journal.

FORESIGHT AGAINST SIN.

Trusting to something to turn up to save one from results of his own mistakes or neglect is nothing if not foolish. The laws of cause and effect are unrelenting, and mere circumstance has little power to overthrow them. Sin brings punishment, as fire brings loss, and he is a wise person who so lives as to reduce such punishment or loss to a minimum. We need more foresight than a certain old man who sought insurance on his property. When asked what facilities his town had for extinguishing fires, he replied, "Well, it sometimes rains." He and his town were trusting to nature to save them from their own carelessness. We all, however, have a similar tendency to trust something to turn up to keep us from eating the fruits of our own indolence, selfishness, or flaming passion. It would be well to turn instantly from our sin to the mercy of God, lest our penalty overwhelm us. But it is even better by daily trust in Christ to guard against ever falling into sin; for fire prevention is even better than fire insurance.—Forward.

NEGLECT OF GOD'S HOUSE.

Neglect of God's house marks decline in religious life and is one of the characteristics of the backslider. Those who are wilfully guilty of it will be found to be in spiritual deadness or decline. If we wish the religious life of ourselves and our households to be strong and expanding, we will be careful to maintain our places in God's house. Where God records His name, God will be present, and so will be His people.

When Jeroboam tried to break down the Israelitish character and make them his ready tools in doing evil, he not only set up a separate kingdom, but kept the people from attending the temple services instituted by God. "It is too much for you to go up to Jerusalem," he told them as he set up heathen shrines near to their homes and encouraged and commanded them to attend these places and remain away from God's sanctuary. And this was one of the early and sure steps that led on to their deterioration and destruction as a people.

The best and worthiest and most substantial life of our own people and nation is found in those who delight in God's house and worship and who are found regularly in the services of the sanctuary. It is a matter of the gravest concern when an individual neglects God's house or when there is a tendency toward a general neglect of this holy and important privilege and duty.

It is not a question as to whether a certain minister is liked or not. It is not a question as to whether the church is beautiful and its music artistic and its services delightful. These are matters of secondary importance. The prime essential is that the soul shall meet God in the way of His appointment and worship Him, in company with other Christians, in the sanctuary. Where God is thus worshiped, every good element in life flourishes, and all that is desirable for human welfare finds advancement. Where God is neglected and His sanctuary is despised, there is threatened dark disaster, and swift judgment is on its way to execute the divine displeasure. It cannot be well with those who part company with God.—Herald and Presbyter.

THE GOLDEN RULE APPLIED IN THE TREATMENT OF OUR MINISTERS.

(The following thought-provoking letter has just been sent out to the Methodists of the Aberdeen District. It is worthy of serious consideration by all of our people.—Editor of the Advocate.)

To Every Member of the Methodist Episcopal Church, South, in the Aberdeen District.

Dear Friend: As your presiding elder, I would have you to consider seriously an important question. Do you not think that the Church should everywhere in her own dealings practice the just and considerate Golden Rule which she teaches to others?

Perhaps you have not realized that the Church fails to practice this precept in the treatment of her own ministers, yet in very many cases this is sadly true. Every other salaried man or woman expects as of right and receives in simple justice his salary paid in full and at stated times; yet the Church of God which teaches, "As ye would that men should do to you, do ye also to them," in most cases pays its ministering servants in driblets after long delay, with a vague promise that the balance may be paid in the fall if the year is prosperous. Where else is such injustice practiced or would it be tolerated? Think of merchants, farmers, railroads, banks, factories, paying their employees in small and irregular amounts with only the promise that if profits are large the balance may in the end be paid! What an outcry against such injustice would we hear, what strikes, what insurrections would arise, if such methods were adopted in the business world! Yet this is precisely the method followed by very many churches; and the preacher is as dependent upon his salary for his support, to pay his honest debts, as is any salaried person to be found. Last year the circuit preachers of the Aberdeen District received an average of 73 cents on the dollar of the amounts promised them. The average paid on Conference collections for missions, aged ministers, etc., throughout the district was 50 per cent. Should the Church of God be the only organization in the world which fails to meet its obligations in full?

Shall we not—members, officials, and ministers alike—resolve, for the honor of the Church, the glory of God, and in justice to our ministers, missionaries, and all who have claims upon us, that in the Aberdeen District **this year** and henceforth forever our standard shall be 100 cents on the dollar—ALL OBLIGATIONS MET IN FULL—rendering unto God the things that are God's, and expecting and rejoicing in the blessings both material and spiritual which will surely come as we thus express by our deeds our faith and love and loyalty to Christ and the Church?

By liberality on the part of every member—God has dealt bountifully with us—by diligence on the part of stewards and pastors in canvassing for ministerial support and the benevolent collections respectively, surely this goal can be met.

The Church expects, God expects, every member and every minister and every steward to do his duty.

Assuring you of my love and deep concern for the honor and glory of God's Church and the temporal and eternal welfare of his people, I remain, with constant prayers for heaven's blessings upon you, your brother in Christ.

THOS. H. LIPSCOMB, P. E.

PLAY THE GAME FAIR.

The purpose underlying the existence of the Church is that God may have a human institution through which to work to help Him establish the kingdom of God among men. The Church visible was not established by Jesus Christ, but He laid down the principles upon which the Church visible was to be established and He clearly stated the conditions that must be fulfilled in the life of those who would follow Him. "If any man wills to come after me, let him deny himself, take up his cross and follow me." Selfish humans may compose the membership of the Church visible, but none are members of the Church invisible save those whose lives are projected upon the basis of aggressive loyalty to truth, righteousness, love and mercy. "Love suffereth long and is kind; love envieth not, vaunteth not itself, seeketh not her own," etc.

One who will take the time to carefully study the history of mankind will discover that there are two purposes running throughout the history of the world: "The Divine purpose toward which the whole of creation moves," and what, for the like of a better name, we call the human purpose. The one is working toward the redemption of the human family by lifting man's spiritual nature to the place of exercising dominion over the life; the other is working toward the realization of selfish ideals as regards man's lower nature. Though the climb upward for mankind is necessarily a slow one, when men look at the world's history from century to century, they find that the higher ideals of the spiritual life are coming, more and more, to dominate in the life of humanity. One also learns by this study of world history that

all human purposes, howsoever well buttressed they may be for a time, are ultimately doomed to failure, for the simple reason that they run counter to the Divine purpose. The only way that man can labor for eternity is to bring his will into harmony with God's will and thus help in the realization of the Divine purpose.

The methods of work obtaining in the two different camps, the Divine camp and the human camp, are diametrically opposed the one to the other. In the Divine camp the game is always played in the open and for the highest interests of the kingdom of God. Questions pertaining to changes, etc., in the visible Church are openly discussed that all possible light may be thrown upon the issues that are up for discussion; then the issue is decided upon the basis of the judgment of the majority. One who is working for the advancement of the kingdom of God spurns the thought of a "secret combine," howsoever righteous may be the cause from which the combine is made, because God has plainly said, "Do not do evil that good may abound," and because the ultimate result following all unrighteous deeds are evil, even though the immediate result have a profitable appearance. On the other hand, in the human camp all sorts of trickery, intrigues, schemings, secret caucus manipulation, etc., are resorted to, that the end desired may be accomplished.

If, then, we would prove ourselves the sons of God we must PLAY THE GAME FAIR. Otherwise we brand ourselves as sons of Satan.

J. TILLERY LEWIS

Greenville, Miss.

"THE MEN BEHIND THE MOVEMENT."

Who are the 186 laymen behind the movement for the revision of Southern Methodist polity? What standing have they in the Church? What relation do they sustain to its larger activities? What is their reputation for loyalty and devotion to its interests?

These are timely questions. The Church is entitled to know, while the issues speak for themselves and must be considered on their merits. The strength of the movement and its probable wisdom may be judged in part at least by the personnel of its promoters. A search of the list shows the following interesting facts.

Twenty-three of the signers—Philips, Weatherby, Stubbs, Rader, Edgerton, Stubblefield, Hughston, Newman, Fritts, Tatum, Ayers, Stevenson, McLeran, Southgate, Crawford, Hay, Searcy, Graham, Swepston, Howard and Demarce—are now, or have been, lay leaders of their respective Annual Conferences, the highest lay office in the gift of an Annual Conference.

Some of them have been continued in that capacity ever since the beginning of the Laymen's Movement, seven years ago, and have rendered conspicuous service. T. S. Southgate, of Virginia, is a notable example, a man of large business interests, but for years a leader in the movement that has put the Virginia Conference at the head of the missionary list. It is doubtful if any layman in the Connection has done more for missions than he.

Another, W. B. Stubbs, of Georgia, was the first General Secretary of the Laymen's Movement, in which connectional office he organized the Movement throughout the Church.

Judge Perry S. Rader, of Missouri, has not only served long as Conference Lay Leader, but for the past two quadrenniums has been a member of the General Board of Missions.

General Julian S. Carr, of Durham, N. C., needs no introduction. He is known throughout the Connection for his intelligent and loyal support of all the enterprises of the Church. Both he and Mr. Southgate were elected by the last General Conference members of the Executive Committee of the Laymen's Missionary Movement.

J. B. Wadsworth, of Gadsden, Ala., is a member of the Connectional Sunday School Board, elected by the General Conference.

Col. Creed F. Bates, of Chattanooga, temporary Chairman of the Movement for Revision, led the Holston Conference delegation in the Asheville General Conference. Both he and Judge Newman were members of the Commission on the relation of Vanderbilt University to the Church, and were tendered a unanimous vote of thanks by the Conference for their services in that capacity. (See Journal, page 259.)

Fifty-four of the 186 signers were delegates to one or both of the last two General Conferences, picked from a half-million laymen as best fitted to sit in the highest legislative body of the Church. In that capacity they had opportunity to learn much of the inner workings of the Church and its needs.

Ninety of the signers, or nearly half, are now serving as District Lay Leaders, chosen to that place as the men best fitted for general religious leadership in their respective districts.

Educational interests also are well represented. Among the signers are J. W. Beeson, President of Meridian College; John H. Hinemon, President of Arkansas School for the Blind; W. H. Fitzgerald, son of the sainted Bishop O. P. Fitzgerald, Principal of Fitzgerald Training School; R. G. Peoples, Principal of Battle Ground Academy, and E. Sumpter Smith, Principal of Randolph-Macon Academy. There are, in addition, three college professors and twenty members of college boards of trust. Among the institutions represented, in addition to the above, may be mentioned the following: Southwestern University, Hendrix, Galloway, Central, Blackstone, Carolina, Martha Washington, Howard-Payne, Lonisburg, and Logan Colleges, Greensboro College for Women, and the Memphis Conference Female Institute.

Thus it will be seen that about half of the Annual Conference Lay Leaders, and nearly one-third of the District Lay Leaders in the entire Connection, a considerable proportion of General Conference delegates, and more than a score of men prominently connected with many of the leading educational institutions of the Church, are united behind the program for revision. It is a list that will carry weight and command for the movement the serious consideration of every open-minded Methodist. The loyalty and sincerity of these men are above question. They have no axes to grind, no selfish purposes to serve, no grudges to satisfy. They are concerned only for the good of the Church, and are speaking their convictions solely from a sense of duty. It is absurd to accuse such men of clandestine and unworthy motives. Any such suggestion is meant solely to muddy the water and divert attention from the real issue.

The effort to localize the movement is of exactly the same character. Here are 186 men well distributed over the whole Connection, representing twenty States and nearly twice as many Annual Conferences. Had there been time and opportunity to reach them, thousands more would gladly have signed. Of the genesis and development of the movement we would be glad to speak here, did space permit.

The main question, however, that concerns its friends, and particularly its opposers, is not where it started, but where it is going. Being in line with a sentiment that was already widespread, it is meeting with enthusiastic approval on all sides, both from preachers and laymen. Even its determined opposers must recognize that the movement is bound to win ultimately. The best they can hope to do is to stave off the inevitable as long as possible. We await the result with confidence.

B. F. FRITTS,
Vice Chairman.

Chattanooga, Tenn.

CANDID DECLARATIONS.

By Rev. S. A. Neblett, Matanzas, Cuba.

Mr. J. E. McAfee, secretary of the Board of Home Missions of the Presbyterian Church (North), delivered an address to the General Assembly of that Church in May of the present year, which has been published in pamphlet form under the title of "Home Missions and the New Human Brotherhood." Mr. McAfee is an able, earnest man, of the extremely radical type. He is frequently carried beyond bounds by his enthusiasm and sees things in a wrong light, but he is one enemy of denominationalism, one advocate of organic union, who makes no attempt to conceal or disguise his views and purpose. Were all the leaders of the unionist propaganda as frank and open as Mr. McAfee, the Church would not be so easily misled. The following paragraph from his address is illuminating:

"I plead for the larger realization of the Home Mission policy already established which has made the Presbyterian the only national organization at work among the 350,000 homeless men in the nation's lumber camps, where rewards can never be measured by statistical returns; which has established a Presbyterian work in Alaska equal to that of all other Evangelical forces combined in a region where results must be estimated qualitatively and not quantitatively, and where more money and more men are needed at once to save that fair land from the **blight of sectarian rivalries** which have made such spiritual havoc of countless communities in continental United States; which has contributed the strongest Mission and the most aggressive leadership to that movement in Porto Rico where **Christian Union has in some respects further advanced** than on any Mission field, among a population within the twelve-month admitted to American citizenship, who less than two decades ago were the vassals and slaves of an autocratic European power; which has put Presbyterian zeal foremost in that movement in Utah where all Evangelical overlapping and conflict has now been eliminated; **which has emboldened the effort in Cuba against** enormous difficulties to **press on toward the unity** of all Mission forces, and where the complete consolidation of the Presbyterian U. S. A. and U. S. Missions awaits only the supply of the money from our abundant resources; which is giving a new hope and confidence to 3000 Presbyterian Home Mission workers, East and West, in every variety of community, where the Kingdom of Heaven waits for the application of a gospel which shall establish the brotherhood of all believers and shall set all in full harmony and devotion to the Christly program of a regenerated human society." (Italics mine.)

Mr. McAfee, to my certain knowledge, is in possession of facts that show clearly that something more than "the supply of money" is needed to bring about the consolidation of the Presbyterian Missions in Cuba, but he doubtless failed to recall them at the moment, or brushed them aside as unimportant.

The able secretary's enthusiasm for union leads him into great unfairness in his attitude toward the Churches as they exist to-day, as the following paragraph will show:

"Does any believe that in this purifying element the misdirected mechanism of our American religious order can be saved—the tangle of overlapping Mission Boards and administrative agencies, the utter chaos of competing sects? Is it right to try to save it? Are not the prophets of the Lord commissioned to speed its transformation? In the new age of brotherhood what place will be found for our sectarian structure, built to magnify differences and to frustrate impulses to brotherhood; conceived in faction and perpetuated to compel faction; careful second how others fare and careful first that this or that little coterie shall attain Heaven's bliss; honoring an arbitrary, absentee deity and little responsive to God in Christ, to be made regnant and redemptive in every range and rank of human society; busy with inconsequentials while indifferent to much which men live by day upon day and which thus shapes their immortal destinies—will place be found for so unholy a thing in a world redeemed by these floods of sacrificial blood? Will not the clarified spiritual yearings of this regenerated people sweep it with all the other trumpery of the old world into everlasting oblivion?"

It would be very easy to show the utter falsity of Mr. McAfee's strictures upon the denominations. Because there may be here and there a preacher or a congregation rabidly sectarian, does it follow that the "mechanism of our American religious order," or "sectarian structure," was "built to magnify differences and to frustrate impulses to brotherhood?" Tell me, ye hosts of

Methodist itinerants, are ye careful first for self, and are ye "busy with inconsequentials?" Are the denominations which, like our own, had their origin in Europe nothing but the "trumpery of the old world" deserving of being swept into everlasting oblivion?

I choose rather to accept the estimate of another able Presbyterian who, in a review of the Panama Congress on Christian Work, said among other things:

"It was almost amusing to see the confidence with which brethren disposed of difficulties over which a Luther or a Calvin would have sweat blood. The Anglican communion with its counterpart on this side of the sea, the Confessional Lutheran Churches, the Pan-Presbyterian family, Methodism with its splendid organization, the Independent Congregational and Baptist Churches—these are not fungus growths or flowers that bloom in the spring; they are giant oaks, hardy mountain pines, cedars of Lebanon. They have their roots of doctrinal conviction, ordered government, devotional habits. It is hard to see how any one can seriously believe that they can be picked up and clapped together by a Business Committee or a Congress, or a hundred Congresses. Before the goal is reached the people will have something to say about whether they are to give up things in which they believe and love with all their hearts because a Continuation Committee or a concatenated jungle of similar Committees imagined that it can be done."

There is in this day among the leaders of Mr. McAfee's type a striking sensitiveness as to the value of their own convictions on the subject of unity, but an amazing lack of consideration, even of positive disregard for the convictions of great men of the past and of other strong men of the present, when these convictions are not in accord with their theories. The Church needs men of convictions to-day just as in days gone by. Her spiritual and organic life depends upon the fidelity of such men to their convictions, and their loyalty to the Church which interprets God's Word in accordance with their convictions. Once more I would quote my friend, the critic of the Panama Congress:

"The greatest power on earth, is conviction—no, the second greatest—greater is the power of truth. A man must act on his convictions, but they may be wrong. If it please God to give him the truth, what right has he to enter into pacts with any one on earth that he will suppress the truth, not preach it, cloak it in ambiguous phrases, rob it of any of its power by "weasel words" so that one sentence sucks the life out its neighbor? This is the thing that we really have to dread in South America, and North America, too. It is this lack of conviction of the truth, lack of knowledge of the truth, a half-hearted, shambling, paltering habit of mind which is the real foe to unity. Are we to forget what Jesus Himself said in the very prayer that is so often quoted and misquoted? "Sanctify them through thy truth: Thy Word is truth." Let the advocates of spurious unity fasten that verse to the twenty-first "that they may all be one." Real unity is a divine creation deigning to use human vessels to manifest itself. It will not manifest itself, it will not, as the Pragmatists say, "work," except by the truth and in the truth, through sanctification of the Spirit and belief of the truth. In no other way can Christ's unity be attained. All other is a counterfeit and base metal. May God give us grace to refuse anything but the coin of the King's realm!"—The Cuban Evangelist.

GOD CARRIES OUR BURDENS.

God will carry us and our burdens, too. An aged, weary woman, carrying a heavy basket, got into the train with me the other day, and when she had seated herself she still kept the heavy burden upon her arm. "Lay your burden down, mum," said the kindly voice of a working man. "Lay your hundle down, mum; the train will carry both it and you."—J. H. Jowett.

Life is not so short, but there is always time for courtesy.—Emerson.

ANTON LANG.*

By Ulysses Grant Foote.

I.

In Ammergau good Anton turned the clay,
And shaped his vessels fair. He had his art,
As Jesus used the saw and plane. A part
It is to worship with our hands; to play
To life's stern needs and sanctify the day.
For our Gethsemanes will break the heart
To glorify the cross. Yet work would start
The labor of his breath and he would sway
Beneath the heavy weight. He knew the pain
Forbode his end. But Anton tasted death
Upon the cross, so now he feels most deep
For his dependent ones. Could he but gain
Some substance for his own ere early death
Will end the scene and he shall fall asleep.

II.

His village folk loved him because so rare
A man. The light that Limner gave the one
Whom Jesus loved was in his eyes and shone
As bright as if divine. Beneath his hair
A nimbus circled round his brow. His share
Of glory was the cross he bore; he won
Sublimity when loud he cried: "'Tis done."
He held enthralled the hosts that gathered there
More by his mien than by his studied art.
His heart is pure, which glorified his deeds.
The Life of lives found human form to show
That Christ in thought and act of us is part.
Life's drama cast is vain save it proceeds
And ends as Christ himself would have us go.

III.

Now William calls him from sweet Ammergau!
The strong have gone before, but now the weak,
The famed, must feed ambition's maw and seek
A fate unknown. Thus Christus Lang must do
The soldier's part and pierce his victim through
That he may die. Must learn, e'en now, to speak
The words of hate. Tis fierce for him, who meek
And low, twice took the part as Christ, to brew
His spirit thus. In war his plague gains speed
And whitens with its growth, and cuts the breath
To painful gasps. His race divinely fair
Most like his Lord's by men has been decreed.
It counts for naught! The shining mark by death
And kings are both desired to hide despair.

*Anton Lang, who twice played the part as Christ in the Passion Play, though suffering with tuberculosis, has been ordered into the Prussian army.

A LETTER FROM BISHOP PAINE.

(Bishop Robert Paine was one of Southern Methodism's really great men and the brilliant biographer of Bishop McKendree, who had so much to do with the shaping of constitutional Methodism. Bishop Hoss sent us a few days since the following letter, with the suggestion that it would make good reading at this time, and in his communication thus referred to his distinguished predecessor in the Episcopacy: "Bishop Paine was so upright and noble a man, and served the Church so well, that he was justly entitled to speak in regard to anything that concerned its welfare."—Editor of the Advocate.)

Aberdeen, Miss., August 3, 1882.

Rev. R. G. Porter.

My dear Brother: I sincerely thank you and the Aberdeen District Conference, whom, as its Secretary, you represent, for the very kind communication you have sent me. None but a worn-out old Methodist preacher is likely to appreciate such an evidence of esteem and fraternal love. In this instance, however undeserving I feel of the compliments conveyed, the pleasure of learning that I am not forgotten by those among whom I have lived and who have known me most intimately for the greater part of my ministry, is peculiarly comforting. That I have given my life to the Church is the best evidence I could render of my estimate of the truth and importance of its doctrines and polity. The former, I trust, will remain unchanged. It would be a criminal rashness to try to formulate a summary of Scriptural truths in their place. The latter should not be materially altered except it be done to make our great itinerant system more effectve. Let our motto be, "Holiness and the world for Christ."

Please return my thanks to your Conference.

Your brother,

R. PAINE.

"How shall we treat our enemies? As Christ would have treated them. He was silent before many of their accusations. He let His life answer their charges. The courage and patience that makes one quietly endure and wait, have their reward."

A GENEROUS BEQUEST.

Hon. James R. Deason, of Trenton, Tenn., a lifelong Methodist, and a consecrated, big-souled Christian gentleman, departed this life on July 1, 1917.

Hon. J. R. Deason.

Mr. Deason's will, after providing for the payment of certain legacies, creates a trust estate to be administered in the interest of five beneficiaries, and "as the beneficiaries of the income from the estate die, the trustee will pay the part going to each to the Board of Church Extension of the Methodist Episcopal Church, South, and when the last one has died the trustee will pay the corpus of the trust fund to the Board of Church Extension of the Methodist Episcopal Church, South.

In addition to the trust estate, Mr. Deason bequeathed to the Board of Church Extension, subject to a life estate, some residential property in the city of Trenton. The will of Mr. Deason contains the following language:

"I have also for years had the purpose in mind to do something for the spread of the Gospel through the Church of which I am a member, and as a memorial, also, to my deceased wife, whose life was devoted to this cause."

The executor of the estate is Mr. H. H. Elder, a nephew of Mr. Deason and superintendent of our Sunday school at Trenton, Tennessee.

The Board of Church Extension should receive ultimately from this estate something more than $25,000, and the fund will be known as the "Lelia Deason Memorial Fund."

Myers' Printing & Advertising Co.

Job Printing Department of the New Orleans Christian Advocate

Good Printing **Fine Stationery**

Our Mail Order Department has been giving satisfaction (as repeat orders show) for the last twenty-five years. If you are not familiar with the class of work we are producing and the high-grade service we are rendering, why not place a trial order with us and let us prove that what we are doing for others we can do for you.

512 Camp St. NEW ORLEANS

MR. FRITTS' EULOGIUM.

(Continued from First Page)

this so-called Laymen's "Address" is that nearly all of them that we have heard express themselves concerning it repudiate about seven-eighths of it. Yet they have signed their names to the whole of it. We wonder if it has occurred to these brethren that in attaching their names to this document, in most of which they say they do not believe, without laying down any qualifications, they are in effect endorsing the entire deliverance, so far as the public is concerned. True, they were invited to sign it if they believed in any part of the program proposed (this was a very shrewd piece of work); but surely they should see that in doing this they have made themselves sponsors for the whole revolutionary scheme, and that, while they themselves are disclaiming any such intention, they are being thus paraded by the leaders in the propaganda. It would seem that they ought to define their position concerning the various things advocated and stop this effort to use their influence to accomplish revolutionary changes in which they declare they do not at all believe.

Mr. Fritts objects to any one trying to "localize" this movement. If any one will read carefully Mr. Fritts' present article, he cannot but see that he himself has pretty nearly "localized" the movement in and around the Board of Missions. Look it over and see if this is not true.

Twenty-three of the signers, we are told, are now, or have been, Conference Lay Missionary Leaders. Ninety of them, or nearly half, are now District Lay Missionary Leaders. Judge Percy S. Rader, of Missouri, is on the Board of Missions. General Carr is on the Executive Committee of the Laymen's Missionary Movement, which since its birth has been under the wing of the Board of Missions. From missionary circles came Dr. Cook's rancorous pamphlet, which was scattered abroad by Brother Fritts and his associate workers. Brother Eleazer, who wrote the first letters in behalf of the movement, is Editor of the Missionary Voice, the official organ of the Board of Missions. Is not this quite enough to indicate rather conclusively that this so-called contagion of Bishop-phobia has originated from a common focus, and is not in any sense a movement that has sprung up voluntarily from among our more than 2,000,000 Church members? It certainly seems so to us. We do not mean by the foregoing statements to impeach the loyalty of the entire Board of Missions—there are some as choice spirits on it as we have among us—but the attitude of the majority of its members toward most of our Bishops is well known. Only a short time since a leading minister in our Church, who was present at the recent missionary meeting at Lake Junaluska, wrote us that it was largely attended by old Vanderbilt students and that he scarcely heard a kind word about any of our Chief Pastors, and that Bishop Hoss and Bishop Kilgo came in for the larger share of the belaboring that was being given the Bishops. Of course, some will say that we ought not to write thus, but the time has come to lift the curtain on what has been going on and for indulgence in plain speech.

Mr. Fritts apparently would make much of the fact that these men were ELECTED lay leaders. Let him tell the public how many laymen voted for them. At the average district conference there are perhaps 12 or 15 laymen in attendance, and very few, if any more, at the average Annual Conference. It is well known that the voice of the great body of our people is not heard in the choosing of these men. There is nothing to justify the pretentious claim made for these brethren, **that they are authorized to speak and act for the whole laity of the Church.** They no more represent the laity of the Church than do the laymen on the other Boards—those on the Board of Church Extension, of Education, the Joint Board of Finance, the Sunday School Board, and the Epworth League Board. Methodism had as many great laymen serving as class leaders and in various other capacities before the Laymen's Missionary Movement was ever heard of as she has now. We do not mean to disparage all our Lay Leaders—there are many valuable workers among them—it is the notion that they have any representative relation to the whole body of our laity that we are combating. It is not surprising that some of these brethren have been led astray when the influences that have surrounded them are taken into consideration.

Mr. Fritts seeks to make capital out of the fact that Judge Bates and Judge Newman served on the Vanderbilt Commission, and were thanked by the General Conference for that work. It is reported that Judge Bates has resigned from the chairmanship of this so-called laymen's organization and that he has largely repudiated the revolutionary program outlined in the "Address" that is being scattered abroad. And it should be kept in mind that the Vanderbilt Commission did its work in 1906, and that it was the General Conference of 1910 which expressed appreciation of the service rendered by its members. THE REAL VANDERBILT FIGHT WAS THEN JUST BEGINNING TO TAKE SHAPE. **In the subsequent battle that took place if either of these men ever lifted his voice in behalf of the Church, we have never heard of it.** It is well known that even some of the lawyers who served the Church down to 1914 when the final decision was rendered, in the crucial hour of the battle when the pending issue was whether we should hang on to Vanderbilt after we had been stripped of all our real rights, threw the weight of their influence on the University side of the scale, thus aiding those who would have committed the Church to a ruinous educational policy of instructing its youth in schools controlled by outside agencies? **A sound record on the Vanderbilt question means much more than having believed academically in the rights of the Church to control the institution before the real struggle was on.** But, as we have stated, it is reported that Judge Bates has abjured most of this proposed radical reconstruction of our government, and the indications are that Judge Newman had little to do with the framing of this remarkable "Address." As we showed beyond controversy in a recent issue of the Advocate, this movement started in Nashville, four of its seven originators being laymen who hold their membership in the West End (the Vanderbilt) Church, and who had the Vanderbilt atmosphere all about them. This statement does not at all conflict with our previous representation that this agitation has been stimulated by the conditions existing in the Board of Missions, for it is well known that the dominant element of that Board has leaned toward the view that the Church acted unwisely in refusing to continue its connection with Vanderbilt University and has been somewhat sore over its having pursued that course.

GOOD OPENING AT CENTENARY COLLEGE.

The session of 1917-18 at Centenary College opened on September 19 with a larger enrollment than at the opening last year, in spite of the fact that quite a number of the last year student body had enlisted in the army and navy, and that all work below the high school grades has been left out this year; cutting off a number of younger pupils. The loss of students by the war has affected all the schools for boys, and in many of them the attendance is considerably reduced by that fact. This opening at Centenary under these circumstances is quite encouraging, and is evidence of increased interest in the College in its patronizing territory. One lady from Southern Louisiana has moved to Shreveport to enter her children in the College.

If further evidence were needed of growing interest in the College and its work, it could be found in the attendance and interest on the occasion of the opening of the session, when, in addition to all the resident Methodist preachers who were in town, several members of the Conference from other points and local ministers of other churches, there were present a number of prominent business men of the city and quite a gathering of ladies and young people.

An appropriate and impressive program was carried out, including music furnished by Mr. Fowler, the director of the choir at the First Methodist Church; inspiring addresses by Dr. Wynn, Dr. Sexton, Dr. Smith of the First Presbyterian Church, Dr. Dodd of the First Baptist Church, Rev. C. D. Atkinson, Dr. John L. Scales, President of the Board of Trustees, Mr. O. A. Wright and Judge W. C. Barnette.

All these speakers, with impressive illustrations, emphasized the imperative demand of the times for men of large mould and high character, and the value of such institutions as Centenary in developing such men.

Announcement was made that on Sunday, September 23, the opening sermon would be preached at Noel Memorial Church by the pastor of that church, with which most of the College body is connected.

The student body appears to be a fine company of earnest, well behaved young people. The faculty is an excellent body of Christian gentlemen whose scholarship assures efficient instruction and whose character promises a fine influence on the students with whom they come in close contact in the home-like associations of the College. The only changes made in the corps of teachers were made necessary by the enlistment of two of last year's faculty in war service, Prof. W. W. Moore, Jr., in the army, and Prof. J. H. Rosenberger in an officers' training camp. These vacancies have been filled by the selection of Mr. Paul M. Brown, Jr., son of Rev. Paul M. Brown, of the Louisiana Conference, who, after graduating with the A.B. degree from Centenary, took his A.M. at Southern Methodist University with credit to himself and Centenary, and Prof. B. D. Battle, brother of Rev. C. A. Battle, of the Louisiana Conference, who taught for several years at Centenary, but for the last session has been with a Methodist College in Texas.

The military instruction, which was introduced last year, is generally approved by the patrons and will be continued during the coming session under the direction of Prof. Smith, who was in charge last year. It is notable that a number of the boys who enlisted in the army were promptly promoted to non-commissioned officers as a result of their general training and of the military drill given them at Centenary.

Doubtless the enrollment of the College will be steadily increased during the next few weeks, and there are evidences that the eyes of the people of this section are increasingly turned toward Centenary as they become informed as to its high educational ideals, thorough work, good discipline and high moral and religious influence. If every preacher in the Conference will call the attention of young men and their parents to the College as enthusiastically as the school teachers of the State are calling attention to the higher institutions of the State system of education, it will not be long before Centenary will have the patronage she deserves and a number of young men will be brought under the influence of higher ideals and influences.

Fraternally,

Shreveport, La. W. WINANS DRAKE.

ROBERTSON'S COURAGE.

When Rev. F. W. Robertson was warned by a woman that his "preaching would get him into trouble," he calmly answered: "I don't care." "But," she said, "Mr. Robertson, do you remember where 'don't care' brought the man?" "Yes," said Robertson, with utmost seriousness, "to a cross."

How the Body is Nourished.

The bodily process known as assimilation is well explained in these words: "As the blood, in its circulation, approaches any organ, the portions that are appropriate for this organ feel its attractive force, obey it, and leaving the others, mingle with the substance of its tissue and are changed into its own true and proper nature."

How important it is that the blood should be pure and rich, not loaded with worn-out and useless matters! Hood's Sarsaparilla purifies and enriches the blood, and does all it is possible for medicine to do in the way of perfecting assimilation and building up the whole system. When you have made up your mind to take Hood's Sarsaparilla, insist on having it—don't accept a substitute, for no substitute acts like it.—Adv.

A GOLDEN WEDDING ANNIVERSARY.

Friends of Rev. and Mrs. S. M. Thames recently received the following announcement: "1867—1917. Rev. Samuel M. Thames and Miss Mary E. De Loach, married September 5, 1867, at De Sotoville, Ala.—Fiftieth anniversary, 1123 N. West Street, Jackson, Miss."

Brother and Sister Thames opened wide the door of their hospitable home on this glad day to their many friends who came to celebrate with them their "golden wedding." Mrs. Connie Lloyd, the attractive daughter of the bride and groom, welcomed the guests in her most gracious manner and ushered them into the reception hall where a group of charming young girls dispensed delicious punch: then in the parlor we enjoyed the happy privilege of meeting the honored groom and his truly beautiful bride. Receiving with Brother and Sister Thames, were Mr. and Mrs. J. E. De Loach, of Jackson, Miss.; Mrs. T. H. De Loach and daughters, Miss Nell and little Georgette, of Demopolis, Ala.; Rev. and Mrs. B. F. Marshall and little daughter, Nell, of Marianna, Fla.; the Hon. and Mrs. J. D. Thames and little daughter, Gloria, of Vicksburg, Miss.; Dr. and Mrs. W. G. Henry, and Dr. and Mrs. A. F. Watkins, of Jackson, Miss. Mr. J. D. Thames, Jr., and Mr. Thames Lloyd, also Mr. Lloyd's wife and her mother, Mrs. Blackman, were present.

In the dining-room Misses Baldwyn Lloyd, Josephine, and Nell Thames, beautiful and talented granddaughters of the honorees, assisted by charming young friends, served delightful refreshments. These lovely young girls in their exquisite costumes furnished a most pleasing picture. From the profusion of gorgeous, golden-hued flowers, amid a wealth of ferns, that everywhere met the eye, one could easily imagine that a fairy had been there and "spilt her gold."

In the midst of this festal scene, all unawares a retrospective mood stole upon us and we willingly allowed ourselves to be led backward fifty years by Dame Fancy. With a wave of her tiny, golden wand, there was a beautiful marriage scene before us, and we saw the strong, handsome and brilliant-minded young bridegroom claim his pretty, cultured and attractive girl-bride. We heard the congratulations and good wishes of their friends. Another wave of Fancy's wand and the scene changed—we saw the happy couple in their parsonage-home (for the groom was a minister). Then she showed us, as only a fairy could, many incidents in the remarkable career of this consecrated couple. We saw them as they faithfully discharged every duty—as they met and wisely solved the many problems that confront the itinerant minister and his helpmeet—as the husband from year to year, and many times accompanied by his faithful wife, attended his Anuual Conferences, never missing a single one—as for twenty years he went in and out among the people as a presiding elder—as the wife faithfully and efficiently served her Church in almost every capacity—as they reared their interesting and useful family—as they rejoiced with the happy, wept with the sorrowing, visited the sick, counseled the erring, encouraged the faint-hearted, entertained the stranger, administered to the needy, broke the bread of life to the hungry, ever commanding by their pure and unselfish lives the love and respect of all. A final wave of her wand and Dame Fancy was good, and we were again with the gay and joyous company from which we had wandered but a short time before. We were indeed thankful for the privilege of "looking backward," for it helped us somewhat to understand the secret of the sweet peace, unalloyed joy, and perfect contentment the bride and groom of fifty years possess.

The large number who attended the celebration, the numerous messages of love and congratulations from absent ones, and the many handsome gifts all showed that their friends are legion.

May heaven continue to shower its choicest blessings upon Brother and Sister Thames, and may they celebrate just as happily many more anniversaries of their glad marriage day!

Jackson, Miss. A FRIEND.

CAUSE FOR THANKSGIVING.

Dear Dr. Meek: It was never more important in the history of mankind that we should have a good crop year than it was this time. Perhaps more prayers for good crops have been uttered this year than in any other year. In May and June drouths seriously threatened and in some communities public prayers were offered for rain.

God has graciously regarded our need and seems to have answered the many prayers. In most parts of our State crops are exceptionally bountiful and good. Even the wild berries and the wild crab-apples have come in abundance. Prices are also high, and never before were markets so good.

Now, what presses upon me is: What are we going to do with that with which God has blessed us in relieving our concern and in supplying us so graciously and bountifully? Is it far-fetched to suppose that if we fail to praise God for his goodness and fail to use the present crop for God's glory, that next year we may suffer distress and cry out in vain? Really, may we not expect a special curse to follow unfaithfulness now?

I am concerned that each individual consider these thoughts. I believe that our State and Church authorities ought to call formal attention to these matters and appoint a special day for thanksgiving and prayer. I am sure that our papers, religious and secular, should discuss our duties and dangers freely, calling for repentance and for proper use of what is entrusted to us. It is far better to do these things in good faith now than to lie in sackcloth in vain a year hence.

Fraternally yours,

Montrose, Miss. ROLFE HUNT.

CHURCH EXTENSION NOTES.

By N. B. P.

A good sister, the widow of a Methodist preacher, has lately contributed $2000 to the Loan Fund Capital of the Board of Church Extension on the annuity plan, which amount added to her former contributions makes a total of $4300.

* * *

Mr. Wilbur P. Allen, of Austin, Texas, has sent $1000 to the Board of Church Extension as a memorial to his father. This $1000 will be added to the Loan Fund Capital of the Board, and will be known as the "Fred L. Allen Memorial Loan Fund." The income from the fund will go perpetually to the support of the superannuated preachers of the West Texas Conference.

* * *

A gentleman from Alabama has made payment of $1500 to the Board of Church Extension of the Methodist Episcopal Church, South, on a proposed $3000 loan fund. The income from this fund during his life is to be added to the principal, and after his decease will go to the support of the church where he holds his membership, and to which he is a liberal contributor.

* * *

Dr. W. F. McMurry, of the Board of Church Extension, on his recent visit to California agreed with the Building Committee to the letting of the contract for the San Francisco Church, which building will cost $52,000 without the furnishings. The plans have been carefully prepared, and, on the completion of the building, our congregation will have a working plant in the city of San Francisco equal to any other Protestant church building in that great city. Our lot is located on Bush Street, near Jones Street, three and one-half blocks distant from the St. Francis Hotel, and one block distant from the Mary Elizabeth Inn, an institution under the control of the Woman's Council, and erected by Mrs. Elizabeth H. Glide. Plans are being prepared and arrangements made for the building, at an early date, of a Wesley House in San Francisco on the Valencia Street lot purchased several years ago by the Board of Missions. This enterprise has been made possible by the liberality of the Woman's Missionary Council, the Board of Church Extension, the Board of Missions and Mrs. Elizabeth H. Glide, and is an institution upon which the substantial women of our Church in the Pacific Conference have their hearts set. The completion of these two structures in San Francisco, together with the new property on Telegraph Avenue in Oakland, and our plant in Berkeley places our Church in position to be felt as a religious force in the cities around the Bay.

VERY EASILY ANSWERED.

Dr. Herbert L. Willett, of the Chicago University, is reported to have said in a recent sermon, "What would you think of an institution of religious education which proclaims its five fundamental points of teaching to be the verbal inspiration and inerrance of the Bible; the virgin birth of Jesus Christ; the substitutionary theory of the blood atonement; the physical resurrection of Jesus, and the second advent of Christ?" To be very direct and plain about it, we would think that there is surely an institution which believes in the Word of God, as Dr. Willett does not, that teaches some substantial hope for eternal life through the Lord Jesus Christ, and that does not invite men to destroy at their will the whole plan of salvation by grace and the evidence of that plan in the supernatural work of the Holy Spirit. It would surely be a fine institution, well worthy of the trust of Christian men.—Presbyterian Journal.

A NOTE FROM BROTHER BOWEN.

Dear Doctor Meek: I am better prepared to complete my fall work than I have been in several years. I am doing my very best to answer the requests and meet the many calls of my brethren to assist in meetings. My work grows so nicely all the time that I am moved to strive to do more and better work. I regret very much to disappoint any who desire my assistance. The time element must be considered. Best wishes for you and the Advocate. Yours faithfully,

J. A. BOWEN.

Tupelo, Miss., Sept. 18, 1917.

"We must answer in the great day of accounts for every idle word, but we must also answer for every cowardly or indifferent silence as well. Sins of omission will be punished as well as sins of commission."

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes

COMPANY, LIMITED

The Home Circle

SAVIOR, HOLD MY HAND IN THINE.

By Mrs. H. B. Perritt.

Savior, hold my hand in thine,
Cleans me by thy power divine,
Keep me in the narrow way,
Never let me from thee stray.

Let my heart be light and free,
Let my faith and trust in thee
Brighter grow from day to day,
As I walk the narrow way.

Keep me ever by thy side,
Let me in thyself confide,
All my sorrows, all my tears,
All my hopes and all my fears.

When my soul is sore distressed,
Let me lean upon thy breast,
Casting all my cares on thee,
Savior, more than life to me.

When I cross the swelling tide,
Be thou very near my side,
Till my soul is lost in love,
In the heavenly world above.

(These verses can be sung to tune No. 53 in our Hymnal.)

Logansport, La.

GAVE HER JEWELS.

Emily Pullen, a ten-year-old girl, had a pair of diamond earrings which she received at Christmas. One day she approached her father, a jeweler, and said:

"Papa, I don't think I ought to keep my diamond earrings. They are not doing me as much good as they could do somebody who is in need, and I am going to give them away."

"Who are you going to give them to?" asked the astonished father.

"To the Red Cross of Russia, so that they can be sold and the money spent for the benefit of the sick soldiers."

He acquiesced, and the little girl sent her diamond carrings to Countess Cassini at Washington, who had organized a fair in that city to raise funds for the Red Cross Society of Russia.

Countess Cassini's heart was touched and she immediately wrote the little donor a long letter, saying:

"I shall not soon forget your generous act. The carrings were sold and the money went to the fair fund."—Illustrated Notes.

UNDER TEST.

Horace B Claflin, the dry goods merchant of New York, was alone in his office one afternoon when a young man, pale and careworn, timidly knocked and entered. "Mr. Claflin," said he, "I have been unable to meet certain payments, because parties failed to do by me as they agreed to, and I would like to have $10,000. I come to you because you have been a friend to my father, to my mother, and might be a friend to me."

"Come in," said Claflin; "come in and have a glass of wine."

"No," said the young man, "I don't drink."

"Have a cigar, then."

"No, I never smoke."

"Well," said the joker, "I would like to accommodate you, but don't think I can."

"Very well," said the young man, as he was about to leave the room. "I thought perhaps you might. Good-day, sir."

"Hold on," said Mr. Claflin, "you don't drink?"

"No!"

"Nor smoke, nor gamble, nor do anything of the kind?"

"No, sir!"

"Well," said Mr. Claflin, with tears in his eyes, "you shall have the desired money, and three times the amount, if you wish. Your father let me have $5000 once, and asked me these same questions. No thanks are needed; I owed it to you for your father's sake."—Unidentified.

THE FIRST WEEK.

By Frances Harmer.

Lois came down a little late for breakfast. She had stayed to try two ways of doing her hair! Her mother was packing her lunch.

"Oh, dear!" sighed Lois, "how I wish holidays lasted forever."

"I don't," laughed her mother, putting a screw of paper with salt and pepper nicely beside the hard-boiled egg; "I want my little girl to know something when she grows up!"

Lois had to smile, too, at that, and after a hasty breakfast she set out for the first day of school.

The September air and sunshine seemed as delightful as the June air and sunshine had done, and not so very different.

Her special friends were waiting for her, and there was a rush—almost a collision—and then an exchange of experiences.

"Oh, I had the most won-der-ful time!" cried Alice Swift; "we went to the Green Mountains, Vermont. It'll take months to tell you all we did!"

"But the sea!" put in Margaret Carter. "I'm sorry for any one who didn't go to the seashore. It was beyond words. And I can swim and dive, and walk in the water, and—"

"Look at Millicent West!" cried some one, passing them; "look at her!"

They all looked. They saw a fair, pretty girl, sitting on a bench, apparently deeply interested in a book.

"She's studying!" cried Lois. "Milly! They can't make us recite to-day!"

Millicent smiled, rose, and came to them.

"I know we're to begin Asia," she explained, "and I thought if I read the lesson over, I might know what Miss Grant said a little better."

Lois pulled Margaret back.

"Millicent flunked last year," she whispered; "I suppose she thinks she's got to study now!"

The bell soon rang; everybody filed into the school. The opening seemed long, but it came to an end. The classes seemed dull, Lois thought, but they did not last forever, and when three o'clock came, the girls poured out into the yard.

"Let's go over to the drug store and have a soda," invited Margaret, gaily; "Alice, Lois, you, Millicent?"

Millicent faced them.

"No, thank you," she said, "mother wants me to go right home, and have a rest and a little walk before supper, so that I can study well after."

"But you needn't study to-night!" urged Alice Swift; "they're never hard on us the first week!"

"No," admitted Millicent, slowly; "I wish they had been last year. That first week made me flunk."

"Nonsense," Lois spoke impatiently; "what we lose this week, we can soon make up."

"Well, perhaps you may," said Millicent; "I don't think I can. So I'll keep away from soda fountains—we do waste a lot of time there—at least till Saturday."

"What do you mean by saying the first week flunked you?" demanded Margaret.

"It really did. I never thought my exam. was much, but I did hope that my term marks would pull me up. They'd been just fair, for so long. Know why they didn't?"

"No. Tell us."

"Miss Grant showed me her mark book. I hardly ever made ten, but I'd plenty of sevens. Of course, with seventy-five as pass mark, that was too little, but there were some eights. And we went back, through the months, till we came to September, and the first week in October. They were fives and sixes, and two fours! If they'd been nines and tens I'd have squeezed a pass mark out!"

"Would you have thought it?" cried Alice.

"So, this first week, while they are lenient" ("they," of course, meant the teachers), "I'm working for tens!"

She nodded brightly, and started home.

"Will you come girls?" asked Margaret, but without enthusiasm.

"Not to-day, thanks," promptly answered Alice, "I've a map to draw, and if I work hard, I can get a ten for that. I like maps."

"Let's all go home, and work," advised Margaret.

"How soon you seem to have settled down dear," said Lois' mother, as she saw her daughter arranging her "study table"—books, ink, student lamp—immediately after supper.

"Yes, it's the best thing to do," agreed Lois, "the first week counts more than you'd think!"—Southern Churchman.

DOROTHY'S MUSIC.

"So Dorothy lost her voice, from the fright and exposure, and has never been able to sing since. What a pity her whole education went for nothing! I wonder she can be so cheerful."

Dorothy was a promising young singer in San Francisco, before the earthquake. Fleeing to the open fields, living among hard conditions for months, the loss of her singing voice had been hard indeed for the ambitious girl who had hoped so much from her music. But there was another side to her life, and her old singing-teacher saw it. He shook his head at the first speaker.

"Dorothy will always have music. Her education is in her soul. She cannot sing any more. But she speaks courage to her little sisters, and tenderness to her sick mother, and that is the sweetest music. I tell you I am prouder of that girl than of any pupil I ever had. She builds up harmonies in her life every day. Out of a terrible disappointment she has made a noble song of life."

Emerson says somewhere that the "sweetest music is not in oratories, but in the human voice when it speaks, from its instant life, tones of tenderness, truth and courage." Dorothy had found that secret and lived by it.—Forward.

LOVE LIKE CHRIST'S.

The Princess Eugenie of Sweden sold her diamonds that a home for incurables might be built. She prayed much for the conversion of one of its poor inmates. One day when the Princess visited her, the woman burst into tears and said, "The blood of Jesus Christ his Son cleanseth from all sin. He has cleansed mine." "In those tears," said the Princess, "I saw my diamonds again."—Illustrated Notes

"Let every experience of trial bring some lesson to withdraw our hearts from the love of the material and teach us to look upon the whole discipline of life as a means of sanctification. The last word to us is not tribulation, but joy."

CENTENARY COLLEGE
SHREVEPORT, LOUISIANA

Fall term opens Sept. 19. Full College courses leading to degrees; also High School preparation for College entrance. Military Instruction offered. Comfortable dormitory, steam heat, hot and cold baths, good board at moderate cost. Faculty with university degrees. Health conditions unsurpassed. Christian influences.

R. H. WYNN, President BOX 6

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Christian Advocate.

OFFICE: No. 513 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

AS WE EXPECTED.

When the Nashville revolutionary agitation was started, we predicted to some of our friends that an effort would be made to capitalize it in the interest of organic union with the Northern Methodist Church, on the ground that there is so much disaffection with our government among us that we can well afford radically to reconstruct it—indeed, that the times demand this. We were not alone in this view, as one of our Commissioners on Unification wrote us that he rather suspected that the course of some of our Church papers toward this propaganda was being shaped by this consideration.

That these expectations were not mere wild imaginings is shown by the following quotations from Northern Methodist papers:

After referring to the so-called Laymen's Address, the Pittsburgh Christian Advocate (whose editor is on the Unification Commission) says: "These suggestions by leading laymen would have been interesting at any time. They are doubly so now pending the consideration of the plan of unification of the Church, South, and our own Church."

Discussing the same matter, the Western Christian Advocate (Cincinnati) states that a meeting of 200 laymen was held in Chattanooga (an error—a meeting has been proposed, but not yet held), and thus comments upon the alleged outcome:

"The courage of the leaders presents the dash and chivalry of the olden days. It bespeaks a new vision and an awakening to the growing spirit of democracy that now stirs the world. It is the spirit of the new South becoming vocal, threatening to break with the aristocratic past demanding change and reformation. * * * We do not know how this address will be received, but we do know that it strikes at the fundamental difference between the Church, North, and South, which will prove at the last to be the millstone about the neck of unification."

These utterances are in harmony with what has been the spirit of many representatives of the Northern Methodist Church ever since the unification question came to the front, and even before. Apparently a persistent effort has been made to mix up the two denominations as much as possible in the South and disaffect and divide our people. Some of their Bishops have gone through this section talking against our form of episcopacy whenever they have had an opportunity. And here we see again the intermeddling hand of their journalists. Can we afford to unite with a Church whose leaders are so ready thus to butt in and put the weight of their influence behind such a movement as that inspired by the Nashville-hatched junta? And how can any loyal Southern Methodist who does not want to see his Church torn to pieces and swallowed up by the Northern Church afford to lend assistance to this revolutionary agitation which obviously is tending in that direction?

A DISCREDITABLE RECORD.

The preliminary report of Mr. Osborn, the Commissioner of Internal Revenue of the United States Government, for the twelve months ending June 30, which was made public on September 3, was far from creditable to us as a Nation. The following are the figures that were given out concerning the production of liquors and the manufacture of tobacco into the several forms in which it is used:

Distilled spirits from every source—rye, corn, wheat, apples, peaches, pears, pineapples, oranges, apricots, berries, prunes, figs and cherries—164,665,246 gallons, an increase of 26,000,000 gallons over the previous year, yielding a tax return of $186,563,055.

Cigars of all descriptions and weight, 9,216,901,113—approximately ninety per capita—as compared with 8,337,720,530 the previous year.

Cigarettes 30,529,193,538, as compared with 21,087,757,078, an increase of more than 40 per cent.

Tobacco, chewing and smoking, 445,763,206 pounds, an increase of 28,500,000 pounds.

Even snuff went apparently to new high levels of production with 35,377,751 pounds, an increase of 2,200,000 pounds during the year.

The return to the Government in taxes on cigars, cigarettes, tobacco and snuff was $103,201,592, an increase of approximately $15,000,000 or 18 per cent over the previous year. These figures indicate great nation-wide prosperity, officials state, and in the case of cigarettes, a tremendous growth of the habit among women.

The production of beer, while exceeding that of the previous year, fell considerably below the high record of 66,000,000 barrels in 1914. Taxes were paid last year on 60,729,509 barrels at $1.50 per barrel and other taxes on brewers and retailers brought the total up to $91,897,193, against $88,771,104, during the year preceding.

This ugly record shows that there is yet plenty of work among us for reformers to do. We feel sure, however, that there has been a decrease in the consumption of intoxicants in prohibition territory, and we doubt if there has been an increase in the amount used in our Nation as a whole. It is not unlikely that the production of liquors has been much stimulated by the fear that the Government would, as a war measure, stop the making of it, and it is probable that our exportation of it to other countries has grown largely. It is well known that we are sending even to heathen lands, as Africa for instance, intoxicating beverages to such an extent that their money value is many times as large as the sum we are giving to Christianize their inhabitants—a fact which is a shame, and which should be a stinging humiliation to us. But happily there is a bow of promise in the sky respectng the liquor problem, namely, the growing prospect of National constitutional prohibition. If the amendment which the Senate passed is finally adopted, no intoxicating beverages can be manufactured either for home consumption or for exportation, and none can be imported to our shores. May God speed the happy day when this glorious result shall be consummated!

The showing made as to the consumption of tobacco is one which should provoke serious thought. Particularly depressing is the statement that cigarette-smoking is so greatly increasing among the women of our country. We can scarcely believe that this is true concerning the women of the South; but, as may be seen by reading Bishop Kilgo's statement concerning moral conditions in San Francisco which we published in the last issue of the Advocate, it seems to be a very common practice among those of the West.

DOES THIS LOOK AS IF VANDERBILT IS OUT OF IT?

We are reliably informed that a small company of laymen (mostly lay leaders in and about the Tennessee Capital) were called together in Nashville a few days ago, and that upon motion of a Vanderbilt professor a resolution was adopted in line with the revolutionary address which was determined upon in that city, but which, for declared prudential reasons, was recently issued from Chattanooga. In the same meeting the same professor was appointed to prepare a memorial bearing upon the matter to the General Conference.

It is also said that a ticket has been agreed upon about Nashville for lay delegates from the Tennessee Conference to the General Conference, which includes two Vanderbilt professors and other ardent Vanderbilt sympathizers.

When before in the history of our Church were such methods employed?

As we have stated, we have this information from a thoroughly dependable source.

AN ARTICLE WORTH READING.

The discussion on pages 3 and 4 under the caption, "Candid Declarations," by Rev. S. A. Nebiett, of Matanzas, Cuba, one of the foremost missionaries of our Church, is well worth reading. It touches upon the warfare which is being made against denominationalism in our mission fields (a matter to which we have referred several times in the Advocate), and shows how the great branches of the Christian Church, in spite of their splendid achievements and noble history, are being arraigned by these apostles of organic denominational union. It looked at one time as if our Church and its promising institutions in Cuba would be enguifed in this movement; but the brave and determined stand of our missionaries there seems to have averted this result for the present.

A REPLY FROM MR. ELEAZER IN HAND.

We have in hand a reply to our editorial on "The Nashville Revolutionary Propaganda," which appeared in the Advocate of September 13, from the pen of Mr. R. B. Eleazer, Editor of The Missionary Voice, which we will publish next week. The Editor was out of the city from Thursday night of last week until Monday, urgent personal matters having called him to Central Mississippi; but for this fact we might possibly have been able to print Brother Eleazer's rejoinder (which arrived in our absence) in this issue of our paper.

PERSONAL AND OTHER NOTES.

"Our work is moving along splendidly." So writes Rev. J. W. Raper, of Houston, Miss. Brother Raper is serving a good people.

Brother R. C. England, of Mantec, Miss., in renewing his subscription, takes time to write a few lines commendatory of the Advocate. We thank him for his kindly words.

Rev. R. P. Nehlett, our stirring pastor at Como, Miss., who was quite unwell physically in the midsummer, reports that he has now fully recovered, and that he is very busy in his "loved employ." He will, of course, carry a good report to Conference.

Rev. S. D. Howard, our faithful pastor at Winnsboro, La., sends us some subscriptions from his field, and adds the following note: "Things are progressing well with us." It is not unusual for the work to go forward where Brother Howard labors.

A correspondent informs us of the arrival in the home of Dr. and Mrs. J. W. Armistead, at Sidon, Miss., of a fine baby girl. We extend congratulations to the happy parents, and pray that the Heavenly Father may watch over and bless the little one.

Rev. R. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, was in New Orleans last Monday and looked in on us at the Advocate office. He had spent the preceding Sabbath at Crowley and Rayne. Brother Vaughan spoke encouragingly of the important work committed to his hands.

Rev. W. W. Mitchell, the capable presiding elder of the Durant (Miss.) District, spent last Sunday at Cruger and Tchula. Brother Mitchell speaks hopefully of the work in the territory under his supervision. He expects the reports of the pastors at the Annual Conference to be considerably in excess of those of last year.

We have received from Dr. I. L. Peebles, of Meridian, Miss., an interesting leaflet, entitled "Some Reasons Why We Should Tithe, or Pay Not Less Than The Tenth of What We Make or Raise." It is a strong presentation of the cause of tithing, prepared for circulation among our Methodist people. These leaflets may be had at $1.20 per thousand.

Rev. J. C. Price, of Belcher, La., thinks that he will have a good winding up of the year's work. His letter brought us two subscriptions to the Advocate.

Rev. C. E. Downer reports an interesting meeting in progress at Eastabuchie, Miss., in which he is being assisted by Rev. W. M. Williams, of Collins, Miss.

At the late session of the Missouri Conference, Bishop Hendrix appointed Dr. O. E. Brown, formerly a professor in Vanderbilt University, Religious Work Director in the Army Y. M. C. A.

Rev. Martin Hebert, writing from New Iberia, La., sends us 2 subscriptions, for which he has our thanks. In his communication he says: "The French mission work is moving on hopefully."

The closing session of the New Orleans District Epworth League Conference was held last Sunday at 3 o'clock p.m. The conference was well attended, and the sessions were interesting and profitable.

Rev. C. H. Strait, our faithful pastor at Johns, Miss., has brought us under obligations to him for 12 subscriptions, 10 of them being new. We highly appreciate this good service in behalf of the Conference organ.

Mrs. Jessie K. Hamblin, of Hattiesburg, Miss., in renewing her subscription, says: "I have been a subscriber to the Advocate for about 25 years, and I hope to be able to take it as long as I live. I appreciate and enjoy reading every issue."

Prof. J. M. Sullivan, of Millsaps College, thus reports concerning the beginning of the new session at Millsaps: "We have had a most encouraging opening. We have nearly as many students as we had at this time last year. They are a splendid body of young men."

Brother Robbie L. Woods calls our attention to the fact that in his communication to the Advocate in our issue of September 6 he was represented as referring to the 20th Chapter of Ecclesiastes, when it should have been the 12th chapter. We gladly make this correction.

Rev. W. H. Saunders, of Fernwood, Miss., and Rev. J. Loyd Decell, of McComb, Miss., were in New Orleans last week. The former ran down to the Crescent City on business, and the latter was en route to Gulfport, where he had an engagement. We were glad to see these brethren.

There was an error in the list of Rev. T. H. Lipscomb's fourth round of appointments as they appeared in a recent number of the Advocate. The Houston Circuit quarterly conference will be held at Rhodes Chapel, Oct. 14 and 15, and that of the Nettleton Circuit at New Chapel, Oct. 28 and 29.

Brother J. F. Humphrey, of Varnado, La., was in New Orleans last Saturday and called at the Advocate office; but the Editor, much to his regret, was out of the city and missed seeing him. Brother Humphrey left a message in which he expressed agreement with us on the subject of Methodist unification.

Rev. Olin Ray, our pastor at Tunica, Miss., writes us as follows: "The work of the Kingdom is making progress in the Greenville District under the leadership of our efficient presiding elder, Rev. V. C. Curtis. Our work at Tunica is making encouraging headway, and we hope to have a good report at Conference."

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, writes as follows: "Rev. J. D. Wroten, of Benoit, Miss., has sent me a check to cover his educational assessment. He is the third man in the Greenville District to do this." Let the good work go on!

We take the following from the St. Louis Christian Advocate of September 19: "Rev. I. D. Borders, who has been pastor of Melrose Church, Kansas City, for the past two years, asked for a location at the recent session of the Southwest Missouri Conference, having volunteered for duty in the United States Army."

Rev. L. E. Alford, of Shubuta, Miss., was a pleasant caller at the Advocate office last Tuesday. He had come to the city with Sister Alford, his wife, who will undergo an operation at the Presbyterian Hospital to-morrow (Wednesday). Let her and her anxious loved ones be remembered at the throne of grace.

A note from Mrs. Connie Thames Lloyd, of Jackson, Miss., states that Rev. S. M. Thames, her father, is in better health than he has been at any time this year, but that he is now by no means strong." May Heaven's richest blessings be showered upon this worthy veteran, and may he continue to gain in physical strength!

Rev. C. A. Battle, pastor of our First Church at Baton Rouge, says: "The Louisiana State University opened on Wednesday, September 19, and we had last Sunday morning one of the largest congregations that I have ever preached to here. The church was crowded. The Sunday school attendance was large and the offering good."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions to the Advocate, sent in within the past few days: Rev. J. M. Guinn, Brooksville, Miss., 4; Rev. J. W. Dorman, Water Valley, Miss., 3; Mrs. Laura Lum, Hankinson, Miss., 3; Rev. S. S. Holladay, Zwolle, La., 4.

Rev. J. A. Poe, of Sidon, Miss., in a business letter to our office, thus refers to his work: "We are now in the midst of a revival meeting at Cruger, and Rev. W. O. Wagoner is doing some fine preaching. We expect to finish our fourth year in this charge within the next sixty days. This is an excellent people, and we have had four very pleasant years among them."

Rev. Leland Clegg says: "We began our meeting at Hillsboro on Sept. 16, with the pastor doing the preaching. Rev. M. L. White came to us on Monday and rendered valuable assistance. The meeting was said to be the greatest held at that place in years. There were 7 accessions to the Church and we baptized 6 infants. The preaching was doctrinal and earnest. Brother White is fine help in a revival."

On Wednesday, September 19, Dr. I. W. Cooper, of Whitworth College, wired us as follows: "We have 80 young ladies in Margaret Hall; 41 in Cooper Hall, and 19 in Whitworth Hall. Others coming." This made on the opening day 140 students. We congratulate Dr. Cooper upon this fine beginning. It was a matter of regret to us that his telegram reached us after our last issue was practically off the press.

Mrs. John G. Rowland, who was a member of the Rayne Memorial Church of this city, and who was well known in Methodist circles in New Orleans, died at noon last Sunday, after a long illness. She is survived by her husband and three daughters—Mrs. J. B. Parker and Mrs. A. B. Gilmore of this city, and Mrs. J. B. Foster of Shreveport, and by two sons—Mr. Charles P. Rowland of Dallas, Texas, and Mr. Taylor Rowland of New Orleans. We extend sympathy to the bereaved.

We are in receipt of a folder from Rev. James W. Rogers, our pastor at Beggs, Oklahoma, which announces the Second Annual Chautauqua that he has arranged for the people of that community. Among the speakers announced for evening hours are Rev. J. H. Ball, presiding elder of the Tulsa District; Rev. J. W. Rogers; Dr. N. L. Linebaugh, of Vinita, Okla.; Rev. H. P. Clarke, of Tigert Memorial Church of Tulsa; Rev. J. R. Abernathy, of Ocmulgee; Dr. L. S. Barton, of Boston Avenue Church, Tulsa, and Dr. A. E. Bonnel.

Rev. J. D. Wroten, our gifted young pastor at Benoit, Miss., writes: "I am glad to report that everything is moving along well in the Benoit and Beulah charge. Our assessment for the Conference claims this year was 10 per cent larger than that of last year; but our people, instead of complaining about the raise, when called upon paid these collections in full, the checks having already been forwarded for the various causes. I think it is just for it to be made known through the Advocate that this good people have responded so nobly to these calls."

We take the following from a letter received on Sept. 22 from Dr. F. N. Parker, Professor of Systematic Theology in Emory University: "Our work has opened well, though numbers of men have been kept away by war conditions. We are short of the number of students entering last year at this time, but not much." We are gratified to have this encouraging news from Emory.

Rev. T. D. Lipscomb, of Pleasant Hill, La., sends us two subscriptions to the Advocate, and in his business letter appends the following note: "Our third quarterly conference was an occasion of much interest. It was well attended, and the exercises were quite profitable. The congregations were large and our splendid presiding elder delivered some strong, helpful, and inspiring sermons."

EDITORIAL JOTTINGS.

Let us get rid of the expression, "Female College." A far better designation is "College for Young Women" or "Woman's College." An institution of learning is neither male nor female.

• • •

Bishop Tigert, who had some rank as a thinker and scholar, had a high opinion of Watson's "Theological Institutes." He refers to that work in his "Constitutional History of American Methodism" as "that masterly body of divinity."

• • •

"Christianity and the Man of To-day" is the name of one of the books recently issued by our Publishing House. It is from the pen of Rev. George Stanley Frazer, of Washington, Ga., and is a suggestive and strikingly well written volume. The price is $1, net.

• • •

Poets, dreamers, and doctrinaires are not the types of men to formulate a constitution for either a State or a Church. Men of analytical and constructive minds are needed for that kind of a task. Such a work is not one to be trifled with in an emotional or sentimental manner. It calls for sober, clear thinking, not for the singing of songs and handshakings.

• • •

A vote of the newspapers of the State in 1902 for the first ten Mississippians whose portraits should be placed in the Mississippi Hall of Fame gave (in the order named) the following results: Jefferson Davis, L. Q. C. Lamar, E. C. Walthall, J. Z. George, S. S. Prentiss, John M. Stone, George Poindexter, William L. Sharkey, Henry S. Foote, J. L. Power. That was, indeed, a splendid galaxy.

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

Will you do it, brother?

Lemons Whiten and Beautify the Skin! Make Cheap Lotion

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

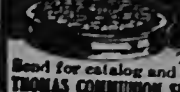
Just try it. Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten; soften, freshen, and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of archard white at little cost, and any grocer will supply the lemons.

That Unpublished Book of Yours
We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.
PENTECOSTAL PUBLISHING CO., Louisville, Ky.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined 65 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

Individual Communion Cups
Convenient, Noiseless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N. Y.

Over 30,000 CHURCHES use

THOMAS INDIVIDUAL COMMUNION SERVICE
The Cleanly Sanitary Method.
Send for catalog and Special offer. Outfits on Trial.
THOMAS COMMUNION SERVICE CO., Box 477 LIMA, OHIO

Use DICKEY'S
OLD RELIABLE EYE WATER for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.
DICKEY DRUG CO. Bristol, Va.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

GUARANTEE OF ADVERTISING.
All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
JACOBS & CO., ADV. MANAGERS, Clinton, S. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

One of the most beloved members of the Queensborough Methodist Church passed to the Church triumphant on the evening of September 11, 1917. J. W. HATCHER was born in Crawford County, Georgia. He was married twice, each time to a Miss Causey. To the first union were born two sons and four daughters. Three of the children are now living, viz.: Lemon J. Hatcher, Mrs. Patia Ethridge, and Mrs. Bertha White. His second wife did not live more than a year after their marriage. Brother Hatcher was converted about twenty-five years ago and joined the Methodist Church. He left a record of devotion and faithfulness. He was consistent, loved and trusted by his neighbors and friends. A son-in-law related to him for twenty-seven years called him his best friend. He seemed to have a premonition of his death. He had told a few friends that he would not live long. He was sick only a few days. He knew whom he trusted. He was laid to rest in the Jewella Cemetery, Shreveport, La., to await the resurrection of the just. Every one had a good word for Brother Hatcher. May these words he his: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

H. W. LEDBETTER, Pastor.

CONDITIONS IN A NAVY CAMP.

Dear Editor: Thinking that possibiy some of the folks at home would like to know of the Christian influences of the Navy and about some of the work of the Y. M. C. A. in this field, I am prompted to write this letter.

When I enlisted in the Navy, I thought I was going to a place where there would be but few, if any, Christian influences—a place where I would have to fight my own battle alone if I was going to iead a Christian life. Now after a few days' experience, including one Sunday, I am going to give you my opinion. I am writing from the detention camp, where all enlisted men have to go for a few weeks hefore going into their actual training. While in this camp we have no shore leave, nor can we ieave the camp at ali. We are here with nothing to do but drill, do guard and mess hall duty, wash our ciothes, eat, and sieep. These days are the hardest days of the Navy life. But thanks to the Army and Navy Y. M. C. A., things are not as had as they might he. There is a large building in the camp which is accessihle to all men when off duty. In this building are found papers and magazines of a good, wholesome nature. These can be used in the building or taken to the tents. Writing material is furnished free. Bibles, Testaments and Gospeis are distributed free of cost. Good, clean games are played whenever any one wants to play them. Moving pictures of the right sort are shown ahout three times a week. A Navy debating ieague has heen organized, and there are several classes that meet during the week, including classes in French, History, Mathematics, and Bible. There are three Bible classes, I think. There is also a weekiy lyceum number to he put in soon. On Saturday afternoons and evenings all the meh are urged to write to their mothers, and to show the amount of writing done there are over 1200 enveiopes used in this one buiiding alone—and it only accommodates ahout half the men on the island. The entire number is ahout 4000.

Yesterday, Sunday, Septemher 2, was the hest day of all. There was a Bible ciass in the morning, taught by one of the enlisted men that is detailed in the Y. M. C. A. At 10 o'clock an address was delivered by Mr. Titus, Camp Secretary at Camp Fremont. This address was heard hy many, and much good was accompiished hy it. The subject was, "Jesus Christ, the Great Magnet." The effects of this speech are to be seen upon the drill ground this morning.

At 6:30 p.m., Sunday, there was held what was intended to be a young people's meeting. It turned out to be an old fashioned Methodist class meeting. There were 41 men present, between the ages of 18 and 25. But from that number there were about thirty testimonies from men of all classes, from the weil educated to those that had no education at ali. Some of these men had not been to church hefore that morning in four or five years, and among these were some of the ones who gave the hest testimonies and registered themselves as standing for the good and clean things and the things of Christ. It did my soul good to hear men speaking for the first time in a religious meeting and saying that they had definitely decided for Christ, some of them just that day, and others since being in the camp. Movements like this should he encouraged, and for this reason I am writing this, so that the people back at home can know and appreciate the work of the Y. M. C. A., and, doing this, may help it in a financial way. This help is needed, and no greater good can be done anywhere than right here.

Hoping that this may cheer some mother at home and thereby do some good for the cause, I remain,

Sincerely yours,
I. H. SELLS,
of Mississippi.

San Francisco, Cal.

OUR TWO UNIVERSITIES.

According to the latest reports, the two universities of our Church have grounds, buildings and equipment vaiued at $2,684,798 and endowments to the amount of $3,227,424, or a total investment of nearly $6,000,000. The student enrollment for 1916-17, not including the summer school of Southern Methodist University, was 1398.

TOBACCO HABIT BANISHED
In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 30, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

"When the worst comes and all our activities are taken from us, we are not robbed of everything; nay, we are not robbed of anything; for our life is hid with Christ in God."

The Cause of Gray Hair.

Hair grows gray by reason of the same cause which produces dwarfed, yellow stalks of corn instead of strong, dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with natural oil—the food on which it suhsists—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually gray. Begin now and prevent the appearance of age hy using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and heautiful. Ask your dealer and if he can't supply you send $1.00 to the Van Vleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

IT'S A PLEASURE TO TRAVEL
With the Splendid Service Provided Via the
Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans	8:15 a.m.,	7:30 p.m.
Ar. Birmingham	6:35 p.m.,	6:25 a.m.
Ar. Chattanooga	10:30 p.m.,	10:35 a.m.
Ar. Cincinnati	8:30 a.m.,	9:15 p.m.

Through Train to the East

Lvs. New Orleans	7:30 p.m.
Ars. Chattanooga	10:35 a.m.
Ars. Knoxville	2:20 p.m.
Ars. Washington	7:30 p.m.
Ars. Philadelphia	11:12 a.m.
Ars. New York	1:38 p.m.

We will be pleased to arrange the details of your trip.
City Ticket Office, 211 St. Charles St.
Phones, Main 3142 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Also the Best Route Between Louisiana Points, as well as Points Beyond In
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.
Write nearest Representative or the Undersigned. Always glad to serve you in any way.
Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.
When you route your Shipments via L. & A. Ry. they are given attention and hurried through.
C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

ITEMS FROM THE JACKSON DISTRICT.

It has been several months since a report from the Jackson District has been made, but the preachers and church workers have not been idle. Our presiding elder, Rev. J. M. Morse, with his heart fully in the work, has been bringing cheer and inspiration to all the pastors and churches. There are no dull moments during the session of a quarterly conference over which he presides.

Rev. M. F. Adams at Flora is gifted in looking on the bright side of things. His charge is in a section of the State that has suffered more than any other from the dry summer, and as a consequence crops are short. But Adams says prospects are bright as usual, and finances are in a hopeful condition. Good meetings have been held over the charge, resulting in about 15 additions to the Church. The pastor is the prime mover in the organization of a Boy Scout Troop at Flora, and he is scoutmaster. Fine work is being done with the boys in this movement.

Flora entertained recently the District Sunday School Institute, the program of which was rich with good things for the Sunday school worker, and the Flora Sunday school took on new life as a result.

Let me say that the pastors and Sunday school workers of the district who failed to attend that Institute through negligence did their work and schools an injury. Our leaders are furnishing us the suggestions and instructions to help improve our Sunday schools, and if we do not take advantage of what they offer, we are the losers.

Rev. A. S. Oliver on the Eden charge is happy in his work. He impressed his people with his worth last year, and they advanced his salary $250 this year. Dan Kelly assisted him in a meeting at Carter that Oliver considers one of the best he has ever been in. Twenty accessions resulted and a Sunday school and prayer meeting were started.

Splendid improvements have been made in church property on this charge. The church at Coxbury has been ceiled and seated. The parsonage has been well screened throughout, including both front and back porches. Up-to-date water fixtures, including the bathroom, have been put in. Under the leadership of this consecrated and enterprising pastor, Eden is becoming one of the most desirable appointments in the district.

Rev. W. H. Lane at Rankin Street is doing the steady work of a faithful pastor. His Sunday school is crowded for room and is in great need of larger and better equipment. A Junior League has recently been organized.

All departments of the church are working smoothly and successfully and are interested in the church making a full report at Conference. The Rankin Street Sunday school recently presented their pastor with a fine Oxford Bible.

Rev. F. L. Applewhite reports three good meetings held on his (the Sharon) charge, in which he was assisted by Revs. B. F. Lewis and W. H. Saunders. His people, thoughtful of the high cost of living and its severe drain on the preacher's pocketbook, frequently give "poundings" at the parsonage which are a great assistance to the preacher's living expenses.

The Harrisville charge is served by Rev. C. H. Herring. He reports all meetings held with good results. There were 22 accessions to the Church, and an Epworth League was organized. In most of these meetings the pastor did the preaching himself.

Gratifying progress is being made on the Brandon and Pelahatchie charge under the leadership of Rev. R. P. Fikes. A good revival was held at Pelahatchie, resulting in 17 additions to the Church. Our church at this point was dedicated on September 2 by Bishop Murrah, who preached one of his strong sermons to the delight and edification of the people.

Our pastor at Bolton, Rev. W. J. Dawson, has been pretty active as a revivalist this year. Many of the brethren have called upon him for assistance, and Dawson has held good meetings for them, too. He reports one meeting held on his own charge, resulting in 2 accessions and 5 infants being baptized.

Rev. W. H. Huntley brings cheering news from Yazoo City. In his helpmeet, Sister Huntley, he has an assistant that is making her life's influence felt for good in both army and church service. She is now reorganizing the junior department of the Sunday school on an up-to-date basis. Some headway has been made in liquidating an old church debt at this point, with bright prospects of soon having it all wiped out.

Rev. J. B. King and family at Florence have endured many afflictions this year. But all are well again and King reports all meetings held and the membership roll shows 29 added this year.

The Fannin charge under the leadership of Rev. G. G. Yeager is making progress. The pastor, with one exception, held his own meetings with good results and now feels confident that he will go to Conference with a full report.

Canton Methodism, under the leadership of Rev. B. F. Lewis, is making interesting and progressive history. No church in the Conference is organized more thoroughly for work along all lines. Few men in the connection know the Sunday school work of the church better than Lewis, and wherever he is stationed you may expect to find a model Sunday school. Plans have already been made to observe promotion day in a way to enlarge and perfect the Sunday school more than ever.

One feature of the Christian life of Canton that the Methodist pastor and people have shared in is union Sunday evening services held in the Courthouse square. From every standpoint these services have been a blessing to the churches and people participating. As many as 700 have attended an evening service, and the attendance has averaged between 600 and 500. ISOM

Keep the Skin Healthy.

Skin diseases, such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

"God tries no soul beyond what it can bear."

The Silver Tongued Orator of Minnesota, Charles A. Towne, Former United States Senator

Late Member of Congress from New York—Nominated for Vice-President

Recommends Nuxated Iron to All Who Feel the Need of Renewed Energy

Says That Henceforth He Shall Not Be Without It

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron—Over three million people annually are taking it in this country alone, to say nothing of the vast number who are using it in France, England, South America and other countries. It has been highly endorsed and used by Former United States Senators and Members of Congress; physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nannini, a prominent Catholic Clergyman, recommends it to all members of the Catholic Church. Former Health Commissioner, Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician; Dr. N. H. Hornstiue, for ten years connected with the Department of Public Health and Charities of Philadelphia, says the administration of Nuxated Iron in a number of stubborn cases where other tonics had utterly failed, only served to convince him absolutely of its remarkable and unusual power; Former First Assistant Post Master General of the United States, C. P. Grandfield, strongly endorses and recommends it to the tens of thousands of civil service employees who know his name and signature. Sarah Bernhardt—"the Divine Sarah," the world's most noted actress, has ordered a large quantity sent to the French soldiers to help give them strength, power and endurance.

Former United States Senator Wm. E. Mason says the results he obtained from its use in his own case were so beneficial that he feels it should be made known to every nervous, run-down man, woman and child. The famous "Cyclone" Davis, Member of the 64th United States Congress, says the effect of Nuxated Iron on him was almost magical, that after taking it, nothing seemed to tire him out no matter how strenuous it might be. Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. Schuyler C. Jaques, Visiting Surgeon St. Elizabeth's Hospital, New York, says he has never before recommended any remedy to the public, but that in the case of Nuxated Iron he would feel he were remiss in his duty not to mention it. Dr. Ferdinand King, New York Physician and Medical Author, says that in his recent talks to physicians on the grave and serious consequences of iron deficiency in the blood of American women he has strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their weak, run-down, nervous, haggard-looking patients.

Ty Cobb, the greatest baseball batter of all time, took it to help give him renewed energy and great staying power. No matter what anybody says, you could not at this day, get such prominent men to endorse a remedy that has no value — doctors, lawyers, politicians, athletes—a great array.

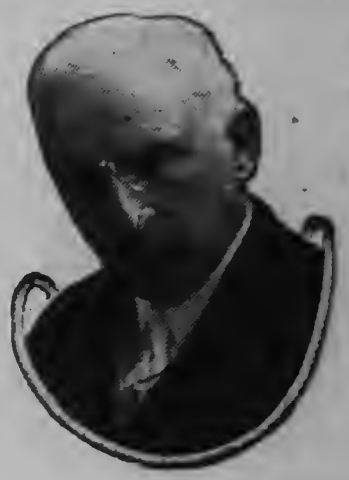
Dr. E. Sauer, a Boston Physician who has studied both in this country and great European Medical Institutions, said: "Nuxated Iron is a wonderful remedy. Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of twenty, and as full of vigor, vim and vitality as a young man; in fact, a young man he really was, notwithstanding his age. The secret, he said, was taking iron—Nuxated Iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in—now at 50, after taking Nuxated Iron, a miracle of vitality and his face beaming with the bouyancy of youth. If people would only take Nuxated Iron when they feel weak and run-down instead of dosing themselves with habit-forming drugs, stimulants, and alcoholic beverages, I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases, and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real, true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in iron in the blood. Thousands of people suffer from iron deficiency and do not know it."

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

NOTE—Nuxated Iron, which has been used by Former United States Senator Towne with such surprising results, and which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

What Senator Towne Says:

"As a member of Congress from New York, as a member of Congress and Senator from Minnesota, as participant in political campaigns and candidate for Vice-President, my nervous energy and reserve force were tremendously drawn upon. That I survived these trials and come into advanced middle life with the elasticity and strength of a boy is unquestionably due to the rigorous attention I have paid to the proper care of my body. Recently I have been taking Nuxated Iron and have found it of the greatest benefit as a tonic and regulative. Henceforth I shall not be without it. I am in a position to testify for the advantage of others, to the remarkable and immediate helpfulness of this remedy, and I unhesitatingly recommend Nuxated Iron to all who feel the need of renewed energy and the regularity of bodily functions.



Chas. A. Towne

MINNESOTA'S MAN OF MARK

Former United States Sentator, Charles A. Towne, graduated from the University of Michigan, twice elected member of the United States Congress, served in the United States Senate, nominated for Vice-President, takes Nuxated Iron; now recommends it to all who feel the need of renewed energy.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Haughton, at Doyline, Sept. 30.
Plain Dealing, at P. D., 11 a. m., Oct. 5.
Gibsland, at Gibsland, Oct. 6, 7.
Bernice, at Bernice, 1 p. m., Oct. 12.
Dubach, at Dubach, Oct. 13, 14.
Bienville, at Bienville, 1 p. m., Oct. 16.
Alberta, at Old Castor, 11 a. m., Oct. 17.
Jonesboro, at Jonesboro, 11 a. m., Oct. 19.
Winnfield, Oct. 20, 21.
Cotton Valley, at Cotton Valley, Nov. 3, 4.
Minden (Q. C., Nov. 5, 7:30 p. m.) Nov. 4, 5.
Ringgold, at Ringgold, 1 p. m., Nov. 5.
Sibley, at Sibley, 11 a. m., Nov. 6.
Arcadia, Nov. 11.
Homer, Q. C., 7:30 p. m., Nov. 13.
Athens, at Athens, 11 a. m., Nov. 14.
Haynesville, at New Salem, Nov. 15.
Elmore, at Vienna, Nov. 17, 18.
Ruston, Nov. 19.

J. M. HENRY, P. E.

Shreveport Dist.—Fourth Round.

Queensboro, Sept. 30, a. m., quarterly conference Oct. 10, p. m.
Texas Ave., Sept. 30, p. m., quarterly conference Oct. 17, p. m.
Bayou La Chute, at La C., Oct. 7, a. m.
Many, at New Hope, Oct. 14, a. m.
Zwolle, at Zwolle, Oct. 14, p. m.
Pelican, Oct. 21.
Logansport, Oct. 24, 25.
Anacoco, Oct. 27, 28.
Leesville, Oct. 28, p. m.
Bossier City and Wesley, at Holly Spring, Nov. 3.
Belcher, preaching at Dixie 11 a. m., Nov. 14; quarterly conference at Gilliam, Nov. 5, 10 a. m.
Coushatta, at Powhattan, Nov. 11.
Grand Cane, Nov. 14.
Mooringsport, Nov. 15.
First Church, Shreveport, Nov. 16.
Noble, at Noble, Nov. 18, a. m.
South Mansfield, Nov. 18, p. m.
Mansfield, Nov. 19.
Pleasant Hill, Nov. 20.
Noel Memorial, Nov. 21.
Cedar Grove, Nov. 22.
Ida, at Munnerlyn Chapel, Nov. 24.
Greenwood, at Greenwood, Nov. 25.

C. D. ATKINSON, P. E.

Lafayette Dist.—Fourth Round.

Indian Bayou, Sept. 30.
Opelousas, Oct. 3.
Eunice, at Eunice, Oct. 4.
Patterson, at Jeanerette, Oct. 7.
Franklin, Oct. 13, 14.
Morgan City, 7:30 p. m., Oct. 14, 15.
Sulphur, 7:30 p. m., Oct. 17.
Lake Arthur, 7:30 p. m., Oct. 18.
Gueydan, at Estherwood, Oct. 21.
Jennings, Oct. 28.
Lafayette, Nov. 3, 4.
Crowley, 7:30 p. m., Nov. 4, 5.
Lake Charles, 7:30 p. m., Nov. 7.
Evangeline Mission, at Chicot, Nov. 11.
Abbeville, Nov. 15.
Melville, Nov. 18.
Houma and French Missions, at Houma, Nov. 22.

Trustees of Church property and Sunday school superintendents will please be ready with full reports.

HARRY W. MAY, P. E.

Alexandria Dist.—Fourth Round.

Campti, at Campti, Sept. 28.
Colfax and Montgomery, at Colfax, Sept. 29, 30.
Pineville, Oct. 3.
Bunkie, preaching only at 11 a. m., Oct. 7.
Lecompte, preaching only at 7 p. m., Oct. 7.
Merryville, 11 a. m., Oct. 13, 14.
Bon Ami and Carson, at Carson, Oct. 15.
DeRidder, 11 a. m., Oct. 21.
Longville, at Ragley, 7 p. m., Oct. 21.
Boyce, at Boyce, Oct. 27, 28.
Oakdale, Oct. 29.
Oberlin and Relves, at Oberlin, Oct. 30.
Glenmora and McNary, at McN., Oct. 31.
Jena and Jonesville, at Jena, 11 a. m. Nov. 3, 4.
Trout and Good Pine, at G. P., p. m., Nov. 4.
Standard, Nov. 5.
Selma, 8 p. m., Nov. 5.
Pollock, Nov. 6.
Natchitoches, Nov. 10, 11.
Provencal, Nov. 11, 12.
Fullerton, Nov. 17, 18.
Elizabeth, Nov. 19.
Alexandria, Nov. 23.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Franklinton, Sept. 30.
Pine Grove, at Pine Grove, Oct. 6.
Greensburg, at Greensburg, Oct. 13.
Wilson, at Pine Grove, Oct. 20.
Jackson, at Jackson, Oct. 22.
Springfield, at James Ch., Oct. 26.
Denham Springs, at Mangum Ch., Oct. 27.
Hammond, Oct. 28.
Clinton, Oct. 31.
Olive Branch, Nov. 3.
Baton Rouge, First Ch., Nov. 5.
Keener Memorial, Nov. 7.
Kentwood, at Herman, Nov. 10.
Baker, at Baker, Nov. 17.
Zachary, at Zachary, Nov. 19.

Let every steward be present. Let Sunday school superintendents be ready to make full reports, and also the trustees of church property.

H. W. BOWMAN, P. E.

SATURDAY NIGHT NO LONGER FEARED; CALOTABS A JOY

Delightful Liver-Cleansing Without the Slightest Unpleasantness or Danger—New Calomel Tablet a Wonder.

Everybody is looking better, feeling better and doing better since Calotabs, the de-nauseated calomel tablet, has come into general use. For biliousness, constipation and indigestion the new calomel tablet is a wonder—not the slightest unpleasantness, yet all of the liver-cleansing virtues of the old-style calomel.

Calotabs is the easiest and most pleasant of all medicines to take. One tablet on the tongue at bedtime, and a swallow of water—that's all. No taste, no nausea or unpleasantness. You wake up in the morning feeling fine and with a hearty appetite. Eat what you please—no danger.

Calotabs are sold only in original packages, sealed, never in bulk. Price thirty-five cents for twenty doses. So good and sure that your druggist is authorized to refund the price if you are not thoroughly delighted with Calotabs.—Adv

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

RUB-MY-TISM

•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc.•**Antiseptic Anodyne,** used internally and externally.•**Price 25c.**

ASTHMA, BRONCHITIS. HAY FEVER and CATARRH

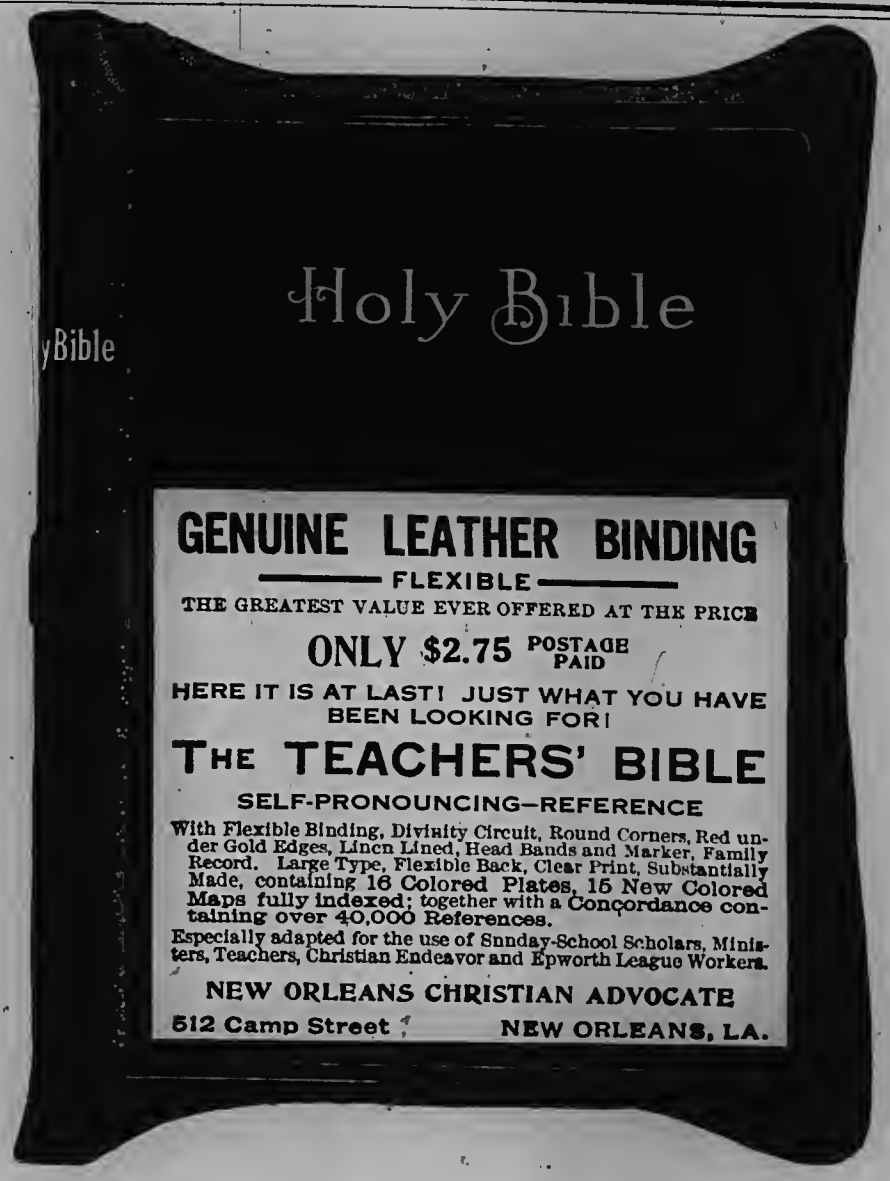
We have issued a special pamphlet on Asthma, Bronchitis, Hay Fever and Catarrh. The cause of these ailments is explained, and the successful drugless method of treatment employed at the Sanitarium is fully described. A copy of the pamphlet will be sent free to any address on request.

The Biggs Sanitarium, Asheville, N. C.

Do Church People Pray?

An interesting answer to this question is found in a letter from a Chicago, Ill., publisher of a book of prayers. He spent $56.00 advertising his book of prayers in a list of religious publications, running a one-inch advertisement only two times. The orders came in in large quantities, and before the advertising had spent itself he was able to report that while orders were still coming in, he had already sold over 1700 books of prayers.

The fact that a book of prayers is in great demand among church people seems to indicate that they have a very intense interest in learning how to pray. It also shows that the church paper is closely read by some mighty good people, who have great confidence in its advertising columns, as well as in its reading columns.


Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

HOOD'S SARSAPARILLA AND PEPTIRON PILLS

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron Pills, one taken before eating, the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

Sunday School

GROUPINGS AND NOMENCLATURE.

The General Sunday School Board of the Methodist Episcopal Church, South, at the annual meeting, July, 1917, adopted the following departmental groupings and names:

One, two, and three years—Cradle Roll.

Four and five years—Beginners'.

Six, seven, and eight years—Primary.

Nine, ten, and eleven years—Junior.

Twelve, thirteen, and fourteen years—Intermediate.

Fifteen, sixteen, and seventeen years—Senior.

Eighteen to twenty-three years—Young People's.

Twenty-four years and over—Adult.

Note 1. It is understood that these groupings shall in all cases be considered flexible, thus permitting the adjustment of departmental organization to local needs.

Note 2. The groupings of any particular pupil, however, is not to be determined primarily by age. His week day social relations and his mental and religious development are exceedingly important factors.

Note 3. It should be clearly understood that in the application of these principles to the local school the relative efficiency of the organization of the Junior and Intermediate Departments must be taken into account in placing the twelve-year-old pupil.

Note 4. The upper age limit of the Young People's Department shall not be understood to prevent the promotion into the Adult Department of those young people who, before passing twenty-four, shall have established homes of their own or otherwise have taken up the responsibilities and interests of adulthood.

Note 5. It is understood that in the administration of the Wesley Bible Class Department, young people and adults shall be grouped and Adult Certificates of Registration issued.

A. L. DIETRICH.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Oct. 13, 14.
Crystal Springs, Oct. 14, 15.
Foxworth, at Foxworth, Oct. 20, 21.
Tylertown, at Tylertown, Oct. 21, 22.
Monticello, at Hopewell, Oct. 27, 28.
Wesson, at Wesson, Oct. 28, 29.
East and South McComb, at South McComb, Nov. 4.
Summit, at Osyka, Nov. 4, 5.
McCalls, at Hawkins, Nov. 10, 11.
Meadville, at Meadville, Nov. 11, 12.
Scotland, at Bethel, Nov. 14.
Topisaw, at Topisaw, Nov. 17, 18.
Magnolia, Nov. 18, 19.
Adams, at Auburn, Nov. 21.
McComb, Centenary, Nov. 21.
Fernwood, at Fernwood, Nov. 22.
Barlow, at Brandywine, Nov. 24.
Bayou Pierre, at Pleasant Valley, Nov. 25.
Hazlehurst, Nov. 26.
Bogue Chitto, at Norfield, Nov. 28.
Pleasant Grove, at P. Grove, Dec. 2.
Brookhaven, Dec. 3.

J. T. LEGGETT, P. E.

Jackson Dist.—Fourth Round.

Brandon, at Pelahatchie, Sept. 29, 30.
Madison, at Richland, Oct. 5.
Edwards, at Edwards, Oct. 6, 7.
Eden, at Canton, Oct. 12.
Benton, at Midway, Oct. 13, 14.
Lintonia, at Lintonia, Oct. 14, 15.
Satartia, at New Hope, Oct. 20, 21.
Flora, at Flora, Oct. 21, 22.
Vaughan, at New Hope, Oct. 27, 28.
Sharon, at Sharon, Nov. 3, 4.
Mendenhall, at Mendenhall, Nov. 10, 11.
Harrisville, at Mt. Pisgah, Nov. 14.
Florence, at S., Nov. 15.
Jackson, Rankin St., at Pierson, Nov. 17, 18.
Jackson, Millsaps Memorial, Nov. 18.
Jackson, Galloway Memorial, Nov. 20.
Jackson, Capital St., Nov. 21.
Camden, at Camden, Nov. 24, 25.
Canton, Nov. 28.
Bolton, Nov. 27.

J. M. MORSE, P. E.

Port Gibson Dist.—Fourth Round.

Silver City, at Silver City, Oct. 14, 15.
Harriston, at Lorman, Oct. 21, 22.
Fayette, at Fayette, Oct. 22, 23.
Rocky Springs, at Rocky Springs, Oct. 27, 28.
Hermanville, at Hermanville, Oct. 28, 29.
Utica, at Utica, Oct. 29, 30.
Woodville Circuit, at White's, Nov. 3, 4.
Woodville Station, Nov. 4, 5.
Mayersville, at Mayersville, Nov. 9.
Anguilla, at Delta City, Nov. 10, 11.
Rolling Fork, at Rolling Fork, Nov. 11, 12.
Gloster, at Woodlawn, Nov. 14.
Centerville, at Centerville, Nov. 15.
Vicksburg, Gibson Memorial, Nov. 16, 18.
Oak Ridge, at Oak Ridge, Nov. 17.
Vicksburg, Crawford St., Nov. 18, 19.
Nebo, at Nebo, Nov. 22.
Washington, at Washington, Nov. 24, 25.
Natchez, Nov. 25, 27.
Roxie, at Roxie, Nov. 26.
Port Gibson, Dec. 2, 3.

M. B. SHARBROUGH, P. E.

Meridian Dist.—Fourth Round.

Vimville, at Coker's Ch., Oct. 6, 7.
Meridian, East End, Oct. 7.
Enterprise and Stonewall, at E., Oct. 13, 14.
Clark Ct., at Manassas, Oct. 14, 15.
Waynesboro Ct., at Winchester, Oct. 20, 21.
Buckatunna, at B., Oct. 21, 22.
Daleville, at Andrews Ch., Oct. 27, 28.
Meridian, Fifth St., Oct. 28.
Scooba, at S., Nov. 3, 4.
Lauderdale, at L., Nov. 4, 5.
Meridian, Central, Nov. 11.
Meridian, Poplar Springs, Nov. 11.
DeSoto, at McGowan's Ch., Nov. 13.
Matherville, at Winneford, Nov. 14.
Pachuta and Quitman, at Orange, Nov. 16.
Porterville, at Briggs Ch., Nov. 17.
DeKalb, at D., Nov. 18, 19.
Moscow, at Clarke Ch., Nov. 22.
Shubuta, Nov. 24, 25.
Waynesboro, Nov. 25, 26.
Meridian, Hawkins Memorial, Dec. 2.
Meridian, Seventh Ave., Dec. 2.

The Quarterly Conference will call for reports from each Woman's Missionary Society, Sunday School Advisory Committee, and Board of Trustees. Let pastors make answer to questions contained in paragraph 271, of the Discipline.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Fourth Round.

Hattiesburg Circuit, at Petal, Sept. 23, Oct. 10.
Ellisville Mission, at Pleasant Ridge, Oct. 6, 7.
Ellisville, at Ellisville, Oct. 7, 8.
Blodgett, at Rhodes, Oct. 13, 14.
New Augusta, at New Augusta, Oct. 15.
Eucutta, at Goodwater, Oct. 20, 21.
Heidelberg, at Heidelberg, Oct. 21, 22.
Richton, Oct. 28, 29.
Williamsburg, at Oakvale, Nov. 3, 4.
Collins, at Collins, Nov. 5.
Mt. Olive, at Mt. Olive, Nov. 7.
Taylorsville, at Soso, Nov. 10, 11.
Lucedale, Nov. 13.
Leakesville, at Leakesville, Nov. 14.
Prentiss, at Carson, Nov. 17, 18.
Oloh, at Clyde, Nov. 18, 19.
Seminary, at Seminary, Nov. 21.
Sumrall, Nov. 23.
Silver Creek, at New Hebron, Nov. 24, 25.
Magee, at Magee, Nov. 25, 26.
Hattiesburg, Main Street, Nov. 27.
Hattiesburg, Court Street, Nov. 28, Dec. 2.
Purvis, Nov. 29.
Hattiesburg, Broad Street, Nov. 30.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Lake, at Conehatta, Sept. 29, 30.
Philadelphia, Oct. 5-7.
Neshoba, at Sandtown, Oct. 6, 7.
Bay Springs, at B. S., Oct. 14, 15.
Homewood, at Carr, Oct. 20, 21.
Decatur and Union, at Union, Oct. 24.
Clarksburg, at Independence, Oct. 27, 28.
Raleigh, at Raleigh, Nov. 3, 4.
Trenton, at Polkville, Nov. 5.
Chunky and Meehan, at Meehan, Nov. 7.
Shiloh, at Johns, Nov. 10, 11.
Carthage, at Conway, Nov. 17.
Walnut Grove, at Zion, Nov. 18, 19.
Harpervilie and Lena, at Oak Grove, Nov. 20.
Rose Hill, at Rose Hill, Nov. 24, 25.
Newton, at Newton, Dec. 2, 3.

W. L. LINFIELD, P. E.

Seashore Dist.—Fourth Round.

Coalville, 11 a. m., Sept. 29, 30.
Hub, 11 a. m., Oct. 6, 7.
Columbia, 7:30 p. m., Oct. 7, 8.
Americus, at Salem Camp Ground, Oct. 13, 14.
Vancleave, at New Prospect Camp Ground, Oct. 20, 21.
Back Bay and Wolf River, at Big Ridge, 11 a. m., Oct. 24.
Escatawpa, at Orange Grove, 11 a. m., Oct. 26.
Saucier and Lyman, at Lyman, Oct. 28.
Brooklyn and Bond, at Brooklyn, 7 p. m., Oct. 31.
Mentorum, at Alexander Memorial, Nov. 2.
McHenry and Howison, at McHenry, Nov. 3, 4.
North Gulfport and Miss. City, at N. Gulfport, 3:30 p. m., Nov. 4.
Gulfport, Seamen's Bethel and Mission, at 7:30 p. m., Nov. 6.
Gulfport, First Church, 7:30 p. m., Nov. 7.
Wiggins, Nov. 11.
Long Beach, at parsonage, 7:30 p. m., Nov. 12.
Lumberton, Nov. 17, 18.
Poplarville, 7:30 p. m., Nov. 18.
Carrier and Picayune, at Picayune, Nov. 19.
Biloxi, Main Street, 7:30 p. m., Nov. 21.
Moss Point, Nov. 24, 25.
Pascagoula, 7:30 p.m., Nov. 25.
Long Beach, Dec. 2.

J. R. JONES, P. E.

But for the mirroring waters which cross our pathway, many of us would never see the stars.—Peil.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.—Adv.

The memory of one good man is a light which sheds the brightest rays that fall on the lives of thousands.—Grand.

Nothing will make us so charitable and tender to the faults of others, as, by self-examination, thoroughly to know our own.—Fenelon.

Scientific Treatment for the Skin

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

"It is not what we say, not what we do; it is what we are that tells."

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but **knows** from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States and his records show that only two in a hundred, on the average, report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 17-K, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

God gives every bird its food, but He does not throw it into its nest.—J. G. Holland.

The weak thing, weaker than a child, becomes stronger one day, if it be a true thing.—Carlyle.

Laugh When People Step On Your Feet

Try this yourself then pass it along to others. It works!

Ouch! ? ! ? ! ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.—Adv.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

DISTRICT MEETINGS IN MISSISSIPPI.

If you are ever invited to McComb, do not fail to go. It was our privilege to attend the Brookhaven district meeting there. To have as hostess our Mrs. Dunn and to be with Mrs. Decell was in itself a treat, but Mrs. Alford and her daughter, Mrs. Ratliff and her son and every woman and girl seemed eager to show every courtesy possible to every delegate present.

The secretary, Miss Kearney, had a splendid program. Not before have we heard mission study so enthusiastically stressed, proving that the women of this district are wise and farseeing. The McComb auxiliary demonstrated their estimate of the value of mission study and stewardship by a splendid display of posters drawn by their artist. Mesdames Galloway and Decell have done great things for the Young People there. Miss Kate Drake presented the Junior work. Surely her rich store of missionary information, her zeal, consecration and sympathetic understanding of child life speaks great things for our future leaders.

We wonder if it is possible that any other Conference is so blessed with a corresponding secretary with head, heart and ready book so full of the work as ours? We think not.

Miss Annie Alford, who has finished her course at Scarritt, making a splendid record, told us of her daily, her studies and work, and awakened in us anew the great desire to tell every girl who has a yearning to really count for something, whether as home or foreign missionary, or as a Sunday school teacher, or keeper of the home, to have their attention turned to this great school that trains for efficiency in our King's service.

Last, but not least, came the young people's work, and although the planned program could not be used, we trust many delegates resolved as did the one from Wesson, to have a young people's missionary society.

Next we went to Wiggins. A great surprise awaited us at the door of the church, for we were ushered into a room with its walls lined with garments beautifully made by the Y. P. M. S. for the Wesley Houses. What happy little hearts will beat under these garments! May the sweet alabaster of this deed of love to the little ones of many nations constrain them to love our Savior, too.

We wish every Y. P. M. S. could meet the Wiggins young people and could have enjoyed with us their presentation of the program we had arranged for them. They were specially privileged in having as their leader Miss Mae Sells, who at this writing has gone on for her second year at Scarritt. The Wiggins auxiliary is going to be a power for they "put first things first." They have a splendid study class, and a well organized Y. P. M. S. and rally to their pastor, Brother Sells.

Mrs. Johnson, our president, came up the first evening, and talked of the work in our seven fields, making it so interesting and comprehensive. There we were presented to none other than our Mrs. R. W. MacDonell, of Nashville. If all of us "careless women" had been there as she talked from the thirty-second chapter of Isaiah we would have "trembled," repented and gone to work in earnest. When she told of what she had planted by many waters with her dime, our hearts beat with some joy, for that despised little dime, we had for years been speeding on its way, had also planted seed for us—from Mexico to China. Would that more had been invested thus!

The Hattiesburg District was wise when it came to Magee, Simpson County, for its meeting. Aside from being in a town that has received and is keeping the prize for being the cleanest town of its class in the State, we were entertained by the people who made this possible and it does not need to be said that none more progressive can be found. A splendid program, a large number of delegates, the presence at each service of the presiding elder, the pastor and our Conference Secretary, as well as a large delegation of Y. P. who took part in our young people's rally made this meeting ideal. The Magee Y. P. in the part assigned them have special mention.

A most enjoyable feature of the many courtesies shown us was an automobile trip to the State Tubercular Hospital, when every car was loaded with lunch baskets, freezers or watermelons and delegates, ready for lunch on the lawn as we enjoyed the ozone that shall prove life-giving to the patients who shall soon be coming to this new institution.

Mrs. H. O. MIDDLETON,
First Vice President.

MORPHIA TRADE WITH CHINA.

Though the opium trade with China has come to an end, Great Britain, according to a statement by Rev. G. S. Muir in "Medical Missions at Home and Ahroad," is supplying China with large quantities of morphia, which may be popularly described as concentrated opium. It is about ten times as effective or destructive, and being scentless and bulkless, lends itself to illicit traffic. Two firms in Edinburgh and one in London are the sole makers in Britain. They sell it to, or export it to the order of, middlemen, the destination being chiefly Japan, whence it is smuggled into China. A proportion of the drug is no doubt used for medicine, and as such is an untold blessing. But the bulk is intended for the Chinese market, and is known by all concerned to be used for vicious purposes there. It is a lucrative business. In 1915 nearly six tons were shipped to Japan—two-thirds of the total export. The average dose for a subcutaneous injection is a quarter of a grain, but taking the average annual exportation and allowing half a grain per injection, enough has been provided to drug daily 500,000 persons. Moreover, most of the morphia sent to China in recent years has gone by parcel post via Siberia, and is not tabulated by the customs authorities, or, at least, not divulged. It is, therefore, safe to say that the amount supplied from Britain annually is sufficient to demoralize a million of Chinese.—Missionary Review of the World.

"SONS OF ITALY," HOME MISSION STUDY BOOK.

To him who reads this book with open mind the Italian immigrant will never be a "Dago" again, but a brother-man in dire need of love and sympathy. Ignorant of our language and customs, exploited by landlords and labor agents, herded and driven by heartless bosses, shown less humanity than the beasts they drive and less care than the tools they use, the Italians in America are made to live before us by one of their number who knows. It is not a pleasant picture, but one we need to see, and of absorbing interest withal.

The writer, Prof. Antonio Mangano, Director of the Italian Department of Colgate Theological Seminary, is himself an Italian immigrant who has become an American Christian citizen of the most worthy type. Having traveled the road himself, in the meantime keeping in intimate touch with the life and struggles of thousands of his countrymen in America, there is perhaps no other man so well fitted to write and interpret the story in all its aspects.

The writer has a rare faculty for clothing bare facts with the flesh and blood of human personality. The reader has not gone six lines into the book till his heart is gripped by the story of Tommaso, the immigrant boy, landing friendless and alone at Ellis Island. Hard upon this follows the story of Savelli, the Italian section hand, and then that of Filomena, the factory girl, each drawn from life and illustrating vividly some vital phase of the problem.

The book is very comprehensive, the chapter headings indicating its range: "Italian Colonies in America," "Italian Life in Italy," "Religious Backgrounds," "The Italian as a Citizen," "Assimilating the Italian," "Italian Protestant Churches," "The Italian's Contribution to the America of To-Morrow."—Missionary Voice.

To Drive Out Malaria
And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

A PRAYER.

Grant, O my God, that neither joy nor sorrow shall visit my heart in vain. Make me wise and strong to the performance of immediate duties; and ripen me by what means thou seest best for the performance of those that lie beyond.—Margaret Fuller.

HUSBAND OBJECTS TO OPERATION

Wife Cured by Lydia E. Pinkham's Vegetable Compound

Des Moines, Iowa.—"Four years ago I was very sick and my life was nearly spent. The doctors stated that I would never get well without an operation and that without it I would not live one year. My husband objected to any operation and got me some of Lydia E. Pinkham's Vegetable Compound. I took it and commenced to get better and am now well, am stout and able to do my own housework. I can recommend the Vegetable Compound to any woman who is sick and run down as a wonderful strength and health restorer. My husband says I would have been in my grave ere this if it had not been for your Vegetable Compound."—Mrs. BLANCHE JEFFERSON, 703 Lyon St., Des Moines, Iowa.

Before submitting to a surgical operation it is wise to try to build up the female system and cure its derangements with Lydia E. Pinkham's Vegetable Compound; it has saved many women from surgical operations.

Write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice—it will be confidential

WINTERSMITH'S CHILL TONIC

Sold for 47 years.; For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at Drug Stores

IF YOUR EARS RING WITH HEAD NOISES.

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength) and add to it ½ pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial.

Martin College Pulaski, Tennessee

A TIME HONORED AND IMPROVED COLLEGE FOR GIRLS AND YOUNG WOMEN. OPENS ITS 47TH. YEAR SEPTEMBER 19, 1917.

A school devoted to the Cultural as well as the Practical Arts. A congeniality between faculty and student body that makes for ideal home life. Located in a college town of picturesque beauty and wholesome influences.

The Junior College (Two Years) is affiliated with many of the four-year colleges and Universities of the United States. The Preparatory Department (Four Years) is fully accredited with all the Colleges and Universities of the Southern and North Central Associations and has certification privileges with Wellesley and Mt. Holyoke.

ALL DEPARTMENTS—Piano, Home Economics, etc.

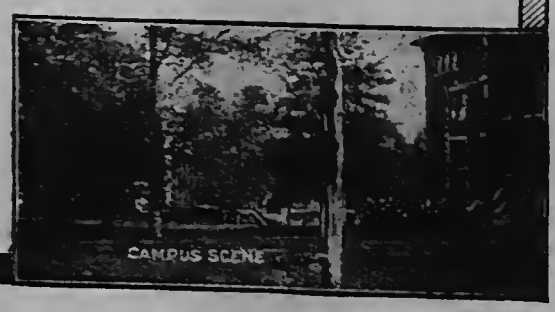
New $40,000 dormitory. Campus covering an entire city block affording ample room for all out-door sports. Able faculty High Standards. Modern equipment.

RATES made low through endowment and outside income.

For free catalog write,

W. T. WYNN, President

Box J. Pulaski, Tenn.



From the Field

Clay, La.

Dear Brother Meek: I have been thinking for some time that I would give you an account of my work. My first meeting was at Wesley Chapel with Brother Lastie Hoffpauir as my helper. We were hindered a good deal, but I think that much good was accomplished. We had two accessions. My next meeting was at Long Straw, with Brother Smith from the Simsboro charge to help me. The meeting grew in interest and in attendance, and if it had continued longer I believe that we would have had a much larger ingathering. I received two fine boys into the Church. My next meeting was at New Prospect, with Brother Jordan to assist me. I received 6 members there. My last meeting was at Vienna, with Brother Smith to assist me again. The interest was intense, and the meeting produced a profound impression on the community, which will abide for many days. I received 10 members here, making 20 members as a result of the meetings, and I think that I will get some others. My experience this summer has confirmed me in the conviction that we, especially those of us on the country circuits, do not have enough time to reap what we might if we could stay and labor longer in our protracted meetings. I am coming to the close of my fourth year on the Elmore Circuit. I believe that we are in love and charity among ourselves. I have many precious friends here. The memory of their love and friendship will remain with me while life shall last. I will soon be packing up and arranging my business so as to be ready to go at 24 hours' notice.—W. E. Akin, P. C.

Lintonia Charge, Miss. Conf.

Dear Brother Meek: Beginning July 1 and closing August 5, we conducted revival services at the four appointments of the Lintonia charge, viz., Bethany, Tranquil, Anding, and Lake City. In these meetings we were ably assisted by the following brethren of the Conference, A. S. Oliver, J. F. Campbell, and J. W. Chisholm. Much might be said in praise of these young men; but suffice it to say they preached the Word faithfully. Bethany is a modest chapel situated in a beautiful grove of native oak, six miles east of Yazoo City. Services were held from July 1 to 8, Rev. A. S. Oliver assisting. One was received on profession of faith and baptism. Many were deeply impressed and gave evidence of much interest in their spiritual welfare..... From July 8 to July 15 services were held at Tranquil City, twelve miles east of Yazoo City. Rev. J. F. Campbell was our helper. One member was received by certificate. The ladies reorganized their Missionary Society, and twelve ladies joined the organization.....Fifteen miles south of Yazoo City, on the Y. & M. V. railroad, in the quiet little town of Anding, our next meeting was held. Our church building here was destroyed by fire last fall, but through the courtesy of our Baptist brethren we held our meeting in their neat and comfortable house of worship. Our third quarterly meeting was held July 22-23. Our capable and faithful presiding elder, Rev. J. M. Morse, preached two excellent sermons. Rev. J. W. Chisholm reached us on Thursday, July 26. He gave us two sermons. Owing to sickness and other hindrances, we decided to close the meeting earlier than we had planned.

Lake City is ten miles north of Yazoo City, on Wolf Lake, a beautiful body of water about 16 miles long and from 200 to 300 yards wide, ranging from 5 to 15 feet deep, and noted for its splendid variety and quantity of fish. Our modest chapel is on the border of this beautiful lake, and adjoining it is a six-room, well finished, and, I am informed, at one time well furnished, parsonage. This splendid property had been given up as being no longer the property of the Church, but investigation of the title showed clearly that such was not the case, but that it belonged to the Lintonia charge.

On July 28 we began our meeting with Rev. J. W. Chisholm as helper. In plain, impressive and unmistakable terms he gave the old Methodist gospel with its tongue of fire. A number professed a saving faith in Christ, three of whom were baptized. The meeting closed on August 5 at 11 a. m. with a delightful communion service. By a favoring providence we hope soon to house our congregation at Anding, the old public school building and grounds having been deeded to us by the trustees of the consolidated Anding public school, in consideration of the loss of our church building while being used for school purposes last fall.

It is well located and is a fairly good-sized building, so constructed as to be capable of such improvements as can easily be made so as to make it fairly well adapted to use as a church. Fortunately the church had insurance of $600, which has been collected and which is now on deposit—this amount less $25 paid, or virtually given, to the Trustees of the Anding school as a token of appreciation of their generous recognition of the Church's loss. While being used for school purposes, we hope to be able with this sum to make all the improvements needed. To God be all the glory!

C. H. ELLIS, P. C.

What we are is God's gift to us; what we make of ourselves is our gift to God.—William J. Tucker.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 6406 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. Adv.

DR. TICHENOR'S ANTISEPTIC
FOR THE FACE AFTER SHAVING

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SUMMER EXCURSION FARES
—TO—

SOUTHERN PACIFIC LINES

GALVESTON, TEX. $16.10

Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40

Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA

Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO

$70.50 Going and returning. Direct Routes.

$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La. or Write J. T. MONROE, Gen. Pass. Agent, New Orleans, La.

Write for Booklet on the Wonders of the "Apache Trail" of Arizona

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

317 CAMP STREET. PHONE MAIN 2196

Fall and Winter Collection of VEGETABLE SEED FOR HALF PRICE

MIXSON'S HIGH GRADE SEEDS

Mixson's Special Collection Valued at $1.40 containing: 1 Pt. 1000 to 1 Refugee Beans, 1 Oz. Early Eclipse Beet, 1 Pkt. Mixson's Early Succession Cabbage, 1 Pkt. Half Long Carrot, 1 Oz. Big Boston Lettuce, 1 Oz. Southern Curled Mustard, 1 Pkt. Onion Seed, 1 Pt. Black Eye Marrowfat Peas, 1 Oz. Scarlet Turnip Radish, 1 Oz. White Flat Dutch Turnip, 1 Oz. Purple Top Yellow Ruta-Baga. Clip this ad and send it to us with P. O. money order or stamps and we will send you this collection.

FOR ONLY 70c, POSTPAID.

Your money gladly refunded if on receipt of the collection you are not pleased.

W. H. MIXSON SEED CO., DEPT. 1H, CHARLESTON, S. C.

GALLMAN, MISS.

Dear Doctor Meek: The work on the Gallman charge has been a source of great pleasure this year to us. Our good brother, Rev. J. L. Smith, left the work in a splendid condition when he rounded out his quadrennium last year. He paved the way for our reception in a very cordial manner, and everything has been well with us. The people of the charge will always remember his faithfulness while in the pastorate here at Gallman.

We have held a revival meeting at each appointment, except one; and I must confess that I was very agreeably surprised at the results. Rev. L. L. Roberts assisted us in three of these meetings, and 40 members were received into the Church as a part of the visible results during his campaign. Brother Roberts is a splendid preacher and is in fine favor with the people of Hazlehurst. We were assisted at the Gallman Church by Rev. T. J. Norsworthy. I had never been associated with Brother Norsworthy and had never heard him preach. I am glad to say, however, that his work was satisfactory in every particular; his preaching was forceful and earnest, and his sermons were well thought out and were accompanied by the spirit of evangelism, showing well the marks of due preparation from an intellectuaul viewpoint. We did not expect a large ingathering at this meeting—two or three children we thought might join—but when we had closed out the last service we found that we had received 31 into the Church. Brother Norsworthy stands by the Church and by the pastor, and any pastor needing the services of an evangelist will make no mistake in securing him. Up to this date we have received 38 into the Church, and 90 per cent of these were on profession of faith. We have one more meeting to hold, a few more appointments to meet, and we are expecting to gather in 100 for God and for the Church this year. The finances of the charge are coming along nicely. Our people seem to be loyal to the cause. Pray for us.—C. A. Schultz, P. C.

A HAPPY OCCASION.

Dear Mr. Editor: I want to write you an account of a very enjoyable occasion. On the 12th of September, fifty years ago, Brother Hinton (he is known as "Uncle Bud" to a great many friends—young and old) and his wife were married. So last Wednesday, his children, grandchildren, and great-grandchildren, and friends, to the number of 104 persons, gathered to celebrate their golden wedding. It was a very pleasant and happy occasion. They came with happy hearts and glowing faces to congratulate our dear brother and sister, and to wish them God-speed, and many returns of their wedding anniversary. Old friends and neighbors were there, and new ones also, and, with pleasant conversation and happy reminiscences, the time was spent until the noon hour, when all were invited to a table 60 feet long, built out under the beautiful trees, and groaning under the weight of good things to eat. After dinner all enjoyed themselves for several hours, and we came away, some with moistened eyes, but happy hearts, thanking God for the two useful lives he has preserved to us. This is the fourth golden wedding lately celebrated in our neighborhood, not one of the couples living more than a mile and a half from the others, and three of the husbands are brothers.

Eight persons at the anniversary celebration on the 12th inst. were from 67 years of age up to 82, and in the membership of their home church, Wesley Chapel, there are 12 members ranging from 70 years old up to 85; and their characters are golden in their ripeness and beauty, and the fragrance of their reputation is as precious ointment poured forth. It has been one of the most appreciated privileges of my life to minister to this company of saints, and the memory of their acquaintance and fellowship will ever be one of the precious possessions of my life.

Fraternally,
W. E. AKIN.

Opinions from Folks Who Know

For malarial headache, Granger Liver Regulator entirely relieved my trouble.—**J. Height, Wetumpka, Ala.**

Had heavy headache. Vomited twice to six times a day. Four doses of Granger Liver Regulator made me well.—**Laundas P. Brindley, Somerville, Ala.**

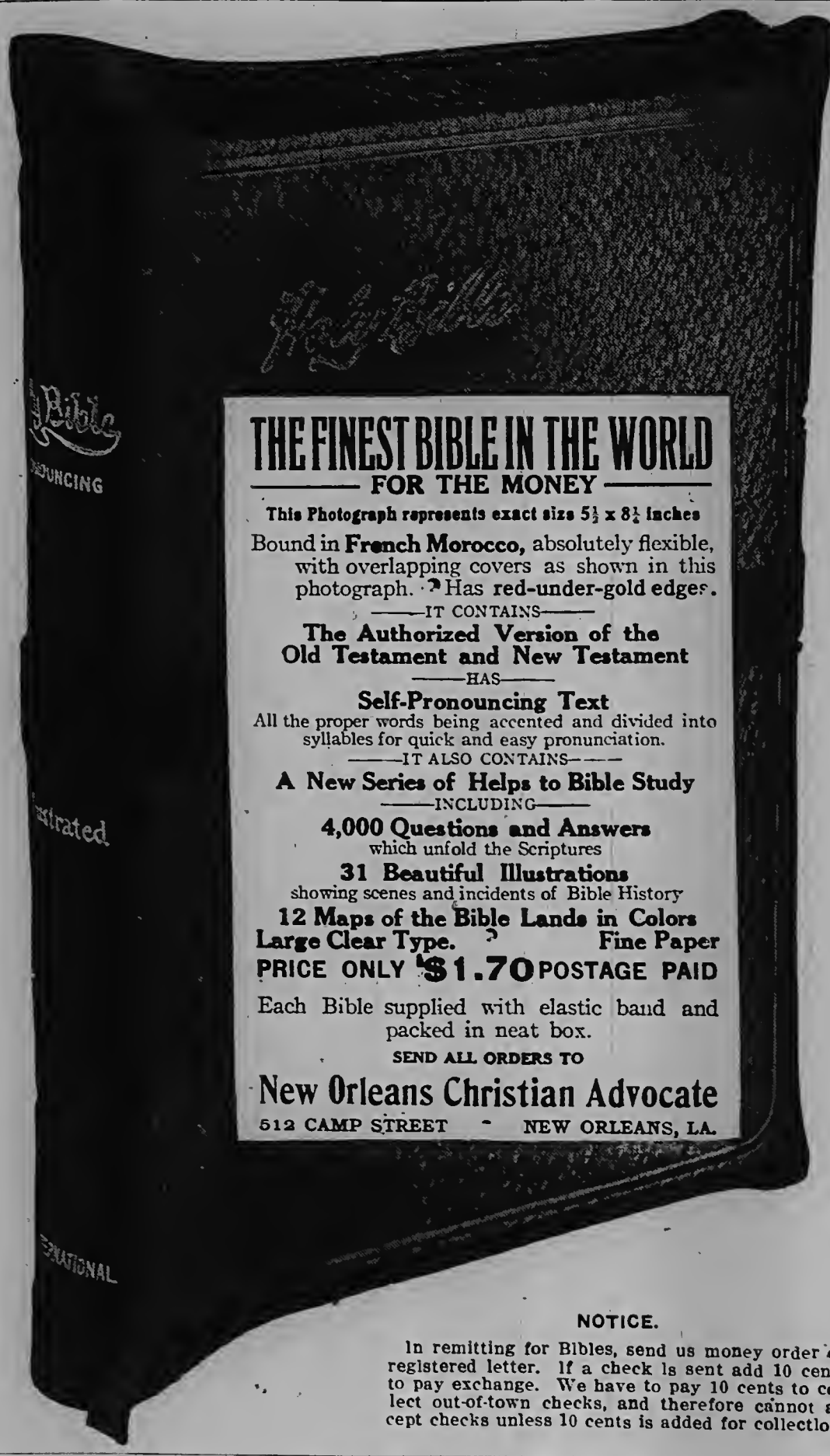
Mother had sick headache. Granger Liver Regulator did her more good than all the medicine she had taken before.—**Pearley Davis, Pacio, Ala.**

I never expect to be without it in my home.—**Jenie Usey, Gadsden, Ala.**

It is a great saver of doctor's bills.—**Louis N. Kent, Honoraville, Ala.**

There is none better.—**Dr. T. E. Cothram, Alexis, Ala.**

All druggists sell Granger Liver Regulator—25c. Try it.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5½ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has **red-under-gold edges.**

—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text

All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

A New Series of Helps to Bible Study

—INCLUDING—

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. Fine Paper

PRICE ONLY $1.70 POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET - NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

MISSIONARY INSTITUTE.

A Missionary Institute for the preachers of the Greenville District, North Mississippi Conference, was held at Duncan, Miss., September 12 and 13, 1917, with a splendid attendance.

In the absence of Rev. W. M. Campbell, host of the institute, who was unable to be present on account of sickness, the faithful people of Duncan provided for every want of the preachers, and made their stay a most delightful one. Thanks to these good people!

The Program Committee had provided a splendid program, the discussions of which were most helpful. Great interest in the missionary activities of the Church throughout the district was manifested. Deep and soul-stirring sermons were preached by Rev. J. T. Lewis, of Greenville, and Rev. J. W. Ward of Rosedale.

The quarterly reports from the various charges showed a decided advance in all departments of Church work. Special note was made of the great increase in church membership over that of the previous year.

The meeting was a success in every way. Both the presiding elder and pastors were optimistic over the prospects for the year's work, believing that a splendid report from the entire district will be made at the coming session of the Annual Conference.

Tunica, Miss. OLIN RAY.

Why Take Risks?

Many cases of gangrene and blood poison result from the neglect of small sores, cuts, bruises, skin abrasions, etc. Numerous deaths occur from blood poison due to infection of slight wounds. Whether the wound is painful or not, treat it immediately with Gray's Ointment which, for ninety-six years, has been an indispensible family remedy. It allays pain, heals the wound and frees you from all danger of troublesome after-effects. It is invaluable for treating abrasions and eruptions of the skin, boils, ulcers, burns, bruises, cuts, sores, etc. Mrs. N. E. Coleman, Mt. Jackson, Va., writes: "I have used it in my family for 15 years and have not found any ointment equal to it." Only 25c a box at druggists. For FREE sample, write to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 40. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3215.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 4, 1917. CHAS. O. CHALMERS, Publisher.

THE EDUCATIONAL CONFERENCE AT DALLAS.

By Rev. W. W. Drake, who by request represented the New Orleans Christian Advocate.

A significant and successful conference of representatives of the educational work of our Church west of the Mississippi River was held at Southern Methodist University on September 25. It is believed by those who participated in its sessions that it will be effective in bringing about more hearty co-operation and greater efficiency in our educational work in the Southwest. The gathering was initiated by the Board of Trustees of Southern Methodist University, in the passage of a resolution at its last session, inviting the representatives of all the Methodist male and co-educational colleges west of the Mississippi which confer the A. B. degree, and of the Conference Boards of Education in the same territory to meet with representatives of the University and plan for closer co-operation between all the institutions concerned. In response to this invitation sixty persons, representing nine colleges and the Conference Boards of Education in Texas, Louisiana, Arkansas, Missouri, and Oklahoma, met in Dallas on the date appointed. In addition to distinguished educators like Dr. C. M. Bishop of Southwestern University, Dr. Paul Linn of Central College, Dr. Reynolds of Hendrix, Dr. Hyer of the University, and other college men and a number of Conference representatives, there were present Bishops Mouzon, Atkins and McCoy, Dr. Stonewall Anderson of the General Conference Board, and Dr. Bennett of the Department of Supply and Training. Louisiana was represented by a full delegation, including Dr. John L. Scales of Shreveport, Chairman of the Board of Trustees of Centenary College; Dr. R. H. Wynn, President of Centenary; Dr. J. M. Henry, Chairman of the Louisiana Conference Board; and the Conference Secretary of Education. Dr. John P. Scott of Shreveport, a member of the Educational Commission, also looked in on the Conference.

The sympathy of the delegates was expressed for Bishop Mouzon, who was present in spite of having been up the entire preceding night, in attendance upon his daughter who was operated upon for acute appendicitis.

There were many expressions of the hospitality of Dallas and the University in the cordial reception extended to all the visitors, the array of private automobiles to convey all the delegates out to the University and the elaborate luncheon tendered by the Adolphus Hotel to the entire Conference—a mark of the appreciation in which matters connected with the University are held in the city. It is no wonder that Dallas is proud of the University, for it is from every point of view, commercial, social and moral, one of the biggest things in Dallas. Situated about five miles from the business center of the city, on a beautiful campus of one hundred and thirty-five acres which is secured to the control of the M. E. Church, South, and can never be alienated from the use for which it was designed, it holds a commanding position for the future of the city. In addition to the campus, the University owns five hundred acres of land adjoining, constituting a magnificent potential resource which, with the development of the surroundings, will greatly enrich it. Dallas Hall, the main University building, dominating the entire surroundings, is a magnificent building, pronounced by Bishop McConnell, of Denver, on a recent visit, to be the finest combination of practical utility and Greek beauty of which he has any knowledge. The woman's dormitory was recently inspected by a committee from the University of California, which was touring the country in search of suggestions for the building of a woman's dormitory for that institution. After thorough inspection, they decided to go no farther, as this building met all requirements.

One of the interesting features of the Conference was the attendance upon the chapel exercises, at which the large chapel was filled by the student body, and interesting addresses were delivered by Dr. Linn of Central College, Bishop McCoy, and Bishop Atkins. The enrollment at the University, though not quite complete, gave indication of reaching just about the same level as last year, despite the encroachments of the war. Fifty-six young men have enrolled in the School of Theology.

In opening the sessions of the Conference, Bishop Mouzon outlined the purposes for which it had been called, namely, getting together the educational forces and leaders of this section, co-operative effort to get Methodist young people into Methodist colleges, emphasizing the purpose of the University to co-operate with the colleges, not seeking in any way to secure students who should be in other colleges, planning together for an adequately trained ministry for the work of this generation, and the building up of all our institutions in the Southwest. Addresses were delivered by Judge Cockrell of Dallas, a member of the Educational Commission; President Hyer; Dr. Bradfield, editor of the Texas Advocate; Dr. Anderson, Dr. Bennett, and Bishop Atkins, besides a general discussion, participated in by various delegates.

Among the impressive notes of the Conference was the fact, generally recognized, that there is everywhere in this time of ferment a new interest in education, and particularly in Christian education; that there are plenty of students available to fill all of our institutions, and that, with three or four exceptions, all the educational institutions of our Church are in pressing need of financial re-enforcement, particularly in the form of endowment. Evidently our people, especially those who have been blessed of God with large and growing wealth, must learn to think in sufficiently large figures of this imperative and vital interest of the Church.

The deliberations of the body found concrete expression in several definite actions: A resolution introduced by Dr. Anderson recognized the necessity for a permanent endowment of half a million dollars for the School of Theology of the University, and petitioned the General Conference, pending the securing of such endowment, to levy an assessment on the church adequate to the maintenance of the School of Theology. It was distinctly understood that in making this request the Conference was simply dealing with the needs of the western section, and did not intend to discriminate against any needs of the Candler School of Theology. Another resolution called for General Conference action, recognizing the financial needs of all the institutions of the Church and creating such connectional agencies as will help effectively to secure the needed re-enforcement.

The Conference also passed a resolution defining the mutual relations of the Southern Methodist University and the colleges in its territory, urging the colleges to secure the attendance, as far as possible, of ministerial candidates after their graduation, at the School of Theology, and, on the other hand, stating the sense of the Conference that the University should not seek undergraduate students from the territory occupied by other colleges of the Church. This action was an endorsement of the position assumed by the University, pledging itself not to seek for students for its undergraduate classes who ought to be in other colleges, and will insure a relation of hearty co-operation between the University and the colleges of this section. The further statement was made by Bishop Mouzon that it is the policy of the University to turn students east of the Mississippi River toward Emory University.

By further resolution, a permanent organization of an educational conference for our colleges and Conferences west of the Mississippi was effected, the details to be worked out by a committee on organization, which was appointed.

In addition to the formal sessions, the luncheon on the roof garden of the Adolphus Annex furnished the opportunity for pleasant fellowship and enthusiasm for the work in which the body was engaged. During the luncheon brief ex tempore addresses were made by Dr. Linn, of Central College; Dr. Keen, the Dean of the Academic Department of S. M. U.; Dr. Dobbs, Dean of the School of Theology; Dr. Bennett, Dr. Reynolds, Dr. James Thomas of Arkansas, Dr. Morgan of Oklahoma, and Dr. Henry and Rev. W. W. Drake of Louisiana.

The Conference may be regarded as a step toward the mobilization of the educational forces of Southern Methodism for the conquest of the great, growing empire of the Southwest.

BISHOP HOSS SPEAKS.

Dear Doctor Meek: I have just read Mr. Fritts' "The Men Behind the Movement" in your issue of September 27, and I must say that it is a very remarkable document. If taken at its face value, it proves, if it proves anything, that the leaders in the so-called "Laymen's Movement" belong very largely to an oligarchical clique. But I charge boldly that it is not a fair representation of the facts in the case as viewed by all of the alleged signers. I do not believe that 136 laymen have intelligently, and with a full knowledge of the whole matter, lent theselves to the endorsement and circulation of a pamphlet which brings an array of charges of the most serious character

(Continued on Eighth Page.)

ADVERSITY HELPFUL.

"The tears we shed are not in vain:
Nor worthless is the heavy strife;
If, like the buried seed of grain,
They rise to renovated life.
It is through tears our spirits grow;
'Tis in the tempest souls expand,
If it but teaches us to go
To Him who holds it in His hand.
Oh, welcome, then, the stormy blast!
Oh, welcome, then, the ocean's roar!
Ye only drive more sure and fast
Our trembling bark to heaven's bright shore."

—T. C. Upham.

REFRESHMENT FOR CRITICS.

A certain man placed a fountain by the wayside and hung up a cup near to it by a little chain. He was told some time afterwards that a great art critic had found much fault with the fountain's design. "But," asked the man, "do many persons drink at it?" Then they told him that many poor people, men, women, and children, constantly slaked their thirst at the fountain. He smiled and answered that he was little troubled by the critic's observation, adding only that he hoped that on some sultry summer's day the critic himself might fill the cup and be refreshed. —Illustrated Notes.

MORE LIKE HIM.

All healthy Christians are steadily approximating to complete accord with the divine nature. They are growing up into their living Head, "from whom all the body fitly framed and knit together, through that which every joint supplieth, maketh increase in love." They speak the truth in love, and they love the truth. They find a message from God in each of the providential events, however small, of every day, and have so valid a sense of the actual personal presence of the Savior as to be able to talk over all things with him, obtaining power for the days and peace for the nights. Their spiritual life takes on ever larger and larger proportions, as their union with its Source grows closer.—The Riches of His Grace.

REAL CHRISTIANS.

The man who has religion will be normal. If his religion be real he is bound to carry it from the church into his every-day life. If it be worth having, it is something that will not be quarantined in the sanctuary or confined to the prayer meeting. The religious man can be trusted in a business transaction, in the store or in the office, just as much as he can be trusted when listening to a sermon. If, however, Jesus is only an exemplar, only one among many moral teachers, all of whom are about equally good; if he is not a redeemer who has made an atonement for sin and who demands of us sorrow for sin and genuine repentance and faith toward God, then we are not so sure about the basis for man's ethical structure.—Herald and Presbyter.

TRIUMPHS.

There are more triumphant death-beds than we count, if we only remember this—true fearlessness makes no parade. Oh, it is not only in those passionate effusions in which the ancient martyrs spoke sometimes of the panting for the crushing of their limbs by the lions in the amphitheatre, or of holding out their arms to embrace the flames that were to curl around them—it is not then only that Christ has stood by his servants, and made them more than conquerors—there may be something of earthly excitement in all that. Every day his servants are dying modestly and peacefully, not a word of victory on their lips, but Christ's deep triumph in their hearts—watching the slow progress of their own decay, and yet so far emancipated from personal anxiety that they are still able to think and to plan for others, not knowing that they are doing any great thing. They die, and the world hears nothing of them; and yet theirs was the completest victory. They came to the battlefield, the field to which they had been looking forward all their lives, and the enemy was not to be found. There was no foe to fight with.—F. W. Robertson.

THE MODERN AGE.

Dear Doctor Meek: In this age of fads and fashions one is often made to ask the question, **Is modesty a forgotten virtue?** And in view of some of the things that we have to witness, we are almost inclined to say that it is. This seems to be an age when people are trying to do all they can to shock the modesty of the conscientious. It is thought to be all right for people to do anything that they want to do, and one must not venture to criticise them.

Many tell us that this is a new age and that with it we have the new woman; that this is the age when woman has come into her rightful place; that if she sees fit to discard the old-fashioned, antiquated skirt and substitute pants therefor, it is nobody's business but her own, and that no one has the right to criticise her for so doing. If she sees fit to go to the public swimming pool and go in bathing with a lot of men—very often that she does not even know—why, you must not say anything about it! I was talking with a railroad engineer last year, and he was speaking about being in the swimming pool at Canton, Miss., one night when a man whose daughter was in the pool said to him, "What do you think about my daughter being in the pool? Don't you think it is all right?" He answered, "It is all right for your daughter." "You don't think it would be all right if it was your daughter?" "It would not be all right if it was my daughter." This is often the opinion of the world about many things which some of us seem to think are all right. We often excuse ourselves for not condemning people who do questionable things on the plea that they could do worse.

Then, in connection with the present-day picture show we are often forced to ask, Is modesty a thing of the past? When our girls and women, in company with boys and men, go to these places, and after witnessing scenes that almost make a crowd of men blush, discuss them with perfect unconcern with the men and boys, it is not surprising that the young men of to-day do not have the same high regard for young ladies that young men once had. You may take the advertisements of almost 90 per cent of the picture shows that are put upon the screens and you will find that they always have a scene bordering on the vulgar and invariably upon the suggestive. If in these posters they send out such scenes, which it is natural to suppose are not the worst, what, about the worst that will appear upon the screens? Yet, we are told that they are very educative. Yes, but is it not too often in the wrong way?

Then there is the modern dance. It is beyond all comprehension and absolutely impossible for one to understand how our women can ever make up their minds to dance the modern dances. They are indecent to the very extreme, to say the very least of many of them. A woman is compelled to lay aside all modesty to dance many of them. To say that they are suggestive is to beat the devil around the stump in order to keep from characterizing them as we should. You can not look on many of them without saying that they surely originated in the very dives of infamy, which is the case. Is it not time that the Churches should cry aloud and spare not in regard to some of these things? The Methodist Church has always been the most outspoken of all Churches against such things, and shall we hold our peace and allow another to take our crown? God forbid that such should be the case.

In view of these observations, we are caused to long and wish for the old-fashioned woman with her modesty in its pristine purity. What she possesses is the greatest of all womanly charms and graces—that is, modesty. She is satisfied to fill her place as the greatest and purest of God's creation, and thereby to call us men to higher and better lives by trying to be worthy of the women of the land. The lime-light of the day is not worth the price that they have to pay for it. Let them gain ever so much of the liberty for which so many are pleading to-day. They will be losers after all. It is not woman's rights or woman's privileges that we need most to-day, but it is a realization of her high and exalted place in the world and a return to her modesty of the past.

Do we respect the women of our land to-day as we did in the past? It is not necessary for me to attempt to answer this. If we travel on the street-cars and trains we shall get the answer to the question. As woman has forged her way to the front in her clamor for what she terms to be her rightful place, she has in like ratio lost her place in the hearts of men. Now she can find her seat or stand, just as she pleases, when she boards a street-car or a train. "Oh," says one, "we should not lose our galantry as men." True. But have we not already lost it? I think we have. I am compelled to confess that I have not the same regard for the masculine woman that I have for the modest, timid woman, and my heart is often made to burn within me on that account. Yet, after all, am I to blame? And the answer comes, I think not.

C. WESLEY BALEY.

Strongs, Miss.

AN OPEN LETTER TO MR. FRITTS.

(The two letters printed below came unsolicited to the Advocate office last week, but, knowing Brother Upton, we cannot say that we were surprised to receive them. He is an influential member of the present Louisiana State Legislature and one of the truest and most worthy laymen within the bounds of the Louisiana Conference. We do not doubt that there are other loyal men who have been similarly misled by Messrs. Eleazer, Fritts, and their associate revolutionists. —Editor of the Advocate.)

Slaughter, La., Sept. 22, 1917.

Rev. R. A. Meek, New Orleans, La.

Dear Dr. Meek: The enclosed copy of a letter to Mr. B. F. Fritts, of Chattanooga, Tenn., is self-explanatory, and I trust that you will kindly publish it along with this request. I desire to be relieved from a position that I neither anticipated nor desired. Fraternally yours for all right,

L. L. UPTON.

Slaughter, La., Sept. 22, 1917.

Mr. B. F. Fritts, Chattanooga, Tenn.

Kind Sir: Some time back I received a card, along with an address, relative to a Laymen's Movement having for its object a number of changes in the polity and laws of the Southern Methodist Church. Some of the ideas I was willing to endorse, some I was not, and others I had but meager information about. In the letter, or printed matter, was a statement that literature giving information, and perhaps discussing matters, would be sent. I was requested to sign the card and return the same. Thinking to secure information, I signed and returned the card as requested. No further literature or information has come to me; but, a few days since, I was informed that I was one of the sponsors for this movement, and was requested to attend a meeting in Chattanooga.

I wish to say, most emphatically, that I had no such intention, and I desire any sponsorship that has been accredited me to cease at once, and that my name be stricken from the published list of signers and from any connection with this movement. What I have been able to ascertain, without the promised information, leads me to the conclusion that I have no sympathy with this movement. I want nothing whatever to do with anything or any movement that originates anywhere around or about Vanderbilt University, or that has the Vanderbilt bear-marks or brand, even though it may bear the counter-brand of Chattanooga.

Furthermore, there are too many years of life behind me and too few ahead to be chasing any phantoms. The old Methodist banner was good enough for my father, for his father before him, and other relatives for generations back, and it is good enough for me. True, that old banner

may be a little scarred and not quite modern, in the opinion of some; but the scars and tatters have come from many a victorious battle. The old banner may seem to need a patch here and there, but I shall not try to make them, lest I make a botch of the whole job. It is a glorious old flag, and many thousands of the most heroic have battled under its folds. If you won't fight under that grand old banner you won't fight at all. Rally around the flag, boys!

Respectfully,

L. L. UPTON.

IN APPRECIATION OF JUDGE EDWARD MAYES.

Death has illustrated His love for a shining mark in the removal from these earthly scenes of Judge Edward Mayes.

Millsaps College desires to record in enduring form its tribute to him and its appreciation of the splendid service he has rendered it.

For fourteen years Judge Mayes was the dean of the law department of the University of Mississippi, and for many years subsequent was the dean of the law department of Millsaps College. His services in both these departments were of the very highest character, and he has molded the youth of this State and fashioned them after a splendid pattern. There are thousands of lawyers in this State who will never cease to rejoice that they received the benefits of his legal instruction.

As a law teacher, he had few equals in the Union. The ability which he displayed for a quarter of a century in this field was beyond all praise, and he developed in his law classes not only fine lawyers but splendid characters as well. No man ever left his classes without having a high and exalted estimate of what a lawyer should be morally as well as mentally.

As a lawyer, he was profound in all the learning of the law and simply magnificent in his capacity of clear and strong presentation of its principles to the Court. His statement of a case was a demonstration. His mind was one of remarkable analytical power. No lawyer ever surpassed him in the faculty of clear, lucid statement. Mr. Wirt, on the occasion of the death of Chief Justice Taney, said in his tribute to him: "He had a moonlight mind; by which," said he, "I mean the moonlight of the Arctics—a mind with all the light of day without its glare." That was a just and an exact definition of the quality of Judge Mayes' mind. His bearing as a lawyer before the Courts and his brethren of the bar was most admirable, and such as to excite and retain the unstinted admiration of all.

As a man, he was most lovable, gentle, and courteous to all men. No one ever saw the slightest exhibition of anger in him. He was the very soul of equanimity at all times and under all circumstances—the model of perfect self-control. He was capable of turning off an absolutely amazing quantity of work in his profession, and, in addition to this, he achieved great distinction in educational work as Chancellor of the University of Mississippi, and otherwise—finding time, in the midst of all this work, for literary composition of the very highest order.

Recalling all these sacred memories of him, we hereby resolve:

1. That in his death, not only this State, but the nation suffers an irreparable loss.

2. That Millsaps College has sustained a loss peculiar to itself in the withdrawal of his great talents for legal and literary leadership.

3. That a copy of these resolutions be presented to his family, and, fourth, that a copy of these resolutions be published in the Jackson Clarion Ledger, Jackson Daily News, Commercial Appeal, and the New Orleans Christian Advocate.

(Signed) A. H. WHITFIELD,
G. L. HARRELL,
J. M. SULLIVAN,
Committee.

I should count myself fortunate if my home were remembered for some inspiring quality of faith, charity, and aspiring intelligence.—H. W. Mabie.

MR. ELEAZER REPLIES.

An Open Letter to the Editor.

To the Editor of the New Orleans Christian Advocate, New Orleans, La.

Dear Sir: Your five-column editorial of September 13th has just come to my attention, in which you ascribe to me the authorship of the movement for the revision of Southern Methodist polity. You do me overmuch honor. I frankly admit that I would hold the successful leadership of such a movement a thing to be coveted, believing that one could render our Church no greater service. I cannot, however, claim any such distinction, since what part I have had in the matter has from the first been shared with others.

Nor was the letter of March 1, signed by myself and six others, accompanying a brief article intended for the Church press, the beginning of the movement, as you assume. To the best of my knowledge, the idea first took shape at a Summer Assembly in another State in 1915. A little conference of seven men was held—five preachers and two laymen—at which the situation was gone over carefully and a general plan of publicity laid out. No further steps were taken, I believe, until the winter of 1916-17, when some of the original "conspirators" reopened the question and invited others into council. The article and letter, signed by myself and six others, was merely an offshoot, in the nature of a private venture. It was not the "real thing" at all. Finding the larger movement shaping toward the same end, my friends and I abandoned our private enterprise and awaited the larger developments, which are now beginning to speak for themselves.

So much by way of disclaimer of the exclusive credit you ascribe to me. I am not worthy of it.

Another personal matter. You say "Brother Eleazer has been known throughout the Church as a rabid Vanderbilt partisan." I do not know what you mean by the term "Vanderbilt partisan." If you mean that I sided with Chancellor Kirkland and the revolting Trustees, then your charge is false absolutely and without qualification. I challenge you or anybody else to cite any word or act of mine that justifies it in the slightest degree. Is that plain enough? If you mean that I approved the Court's decision denying the Church's ownership of the University, I denounce that also as utterly false and equally groundless. I have held all along, on the contrary, that Vanderbilt University was and ought to be the property of the M. E. Church, South, and that the Church has been robbed of its own. If that makes me a "Vanderbilt partisan," what are you, pray?

But Vanderbilt is gone, the case is closed, and I have never heard of anybody who proposed to reopen it. I must believe, therefore, that your effort to raise the Vanderbilt ghost is merely an attempt to divert attention from the real issue. The Vanderbilt case is in no way involved in this movement, and if it is raised at all it will not be by us.

Now as to the charge of secrecy and conspiracy. Does anybody think we were foolish enough to suppose that we could send out forty letters about such a matter—which is about the number we seven sent, I imagine—without having the information leak promptly? On the contrary, we knew perfectly well that somebody or other would pass it on straight to those who were eager to hear it. Don't imagine that anybody is surprised at what happened. We expected nothing else. "Conspirators" and "plotters" do not send out multigraph letters to a page of names torn from some directory. We were not ready to go into print right then, to be sure, but we had nothing to conceal. In that letter we invited signatures to a paper prepared specifically for publication in the Church press, as the letter plainly states. Where is the conspiracy, please; the dark plotting you talk of?

You imply that I have done something culpable in that, while Editor of the Missionary Voice, I have ventured as a private individual to express my convictions as to the Church's welfare. I fail to see your logic. Your five-column editorial of the 13th expressed your convictions, did it not? And they were expressed editorially, too; officially, not personally, as mine were. Must we understand that it is perfectly all right for you officially to devote pages to attacks on this movement, but wholly improper for me even in a private capacity to declare myself in favor of it? Is it all a question of which side one happens to be on?

To be sure, some of my friends, when shown the letter I was preparing to send out, warned me that to do so would cost me my head. "Very well," I said; "if that be a fact, it only proves more conclusively that this thing is desperately needed. If a man may not express an honest opinion adverse to the 'system' without being made to suffer for it, then it is high time the 'system' were changed." Should I indeed find myself slated for slaughter because of my connection with this movement, I shall at least go down with the clean conscience of one who refused to consult his personal safety at the expense of his conviction of duty to the Church.

The editorship of The Voice I have held as a sacred trust and have striven honestly to administer it as such. But am I thereby estopped from believing that our Discipline would be the better for certain changes, from saying so to some of my friends, and from asking them, if I choose, to join me in a public statement to that effect? Had I been suggesting a change in the marriage ceremony, say, would Dr. Meek have devoted five columns of his valauble space to my obnoxious activities? I trow not. But since I have suggested that it might be better to elect our Bishops for a term of years rather than for life, I am a dangerous conspirator, a dark lantern artist, a breacher of trusts, and a Vanderbilt partisan! Ah, Doctor, I think that no origin this movement could have had, however regular, would have been pleasing to you, and that nobody who espoused it, however honest, could have been to you other than a conspirator and an enemy of the Church. No explanation will satisfy you, no assurance of sincerety be accepted. We must just content ourselves to get along without your approval, knowing that we are in good company.

But, Dr. Meek, I am not the issue in this campaign. I am only an incident. These are the questions to be faced:

Shall 2,000,000 Southern Methodists be left still without any legal voice in their local government and without elective representation in any of the larger Church bodies? That is the condition now. Do your favor its continuance?

And the Annual Conference—where assessments are laid, where policies are shaped, where all constitutional legislation is finally passed upon—shall our millions of lay membership still be left with a negligible degree of representation in that highly important body? Would such a course be either wise or fair? That is the issue, Doctor. What do you say?

Shall we still elect our Bishops for life and retain no power to relieve them of office, however unfortunate our choice may have been, except by preferring and proving charges of immorality or malfeasance? Along with whatever influence they may exert in making laws, shall they continue to exercise also the power of the Supreme Court to construe laws, to pass on their constitutionality, and to arrest legislation, and finally also the power to administer them? Would you favor such a concentration of authority in the hands of the President of the United States—letting him preside over Congress and over the several State Legislatures, exercise all the functions of the Supreme Court, and appoint all the Federal office-holders? That is the issue, Doctor. Where do you stand?

Do you think the Bishop should be left with absolute power to override the unanimous vote of the Cabinet and of the Annual Conference in the making of appointments? Should the preacher in the ranks have no chance at all? That is a far more important question, Doctor, than anything I may have said or done. Face up! Where do you stand on that?

No, Doctor, I am not an issue in this movement. Nashville is not an issue; nor Vanderbilt Univer-

silty. Your five-column editorial was wasted on men of straw. Somebody's eyes may be blinded by the dust beaten out of straw men, but the penetrating mind will not be deceived. You must meet the issue, Doctor. As well do it now and stop throwing dust in the air.

By the way, why didn't you publish that list of 186 signers? You had space enough and to spare for certain other names. And why did you mutilate Mr. Fritts' letter asking that you publish the names? How does your action about that comport with your demand that the laymen publish in the Church press all they have to say? Were you sincere in that demand? If so, come across! Print Mr. Fritts' letter correctly, and print the names!

Just one more word: I understand that you sent out rather widely your paper of Sept. 13—putting a copy, perhaps, into the hands of every presiding elder in the connection. Is that true? If so, will you be fair enough to send to the same addresses the number containing my reply. You have impugned my motives, questioned my loyalty to the Church, and accused me of improper conduct as a servant of the Church. You have given wide publicity to these charges. Will you now be fair enough to give me a hearing before the same audience? Surely you will.

Yours very truly,

ROBERT B. ELEAZER.

THE EDITOR'S REJOINDER.

Mr. Eleazer begins his article with the oft-used method of hard-pressed disputants, namely, by inveighing against the great amount of space devoted to him and the revolutionary propaganda in which he has been so active. As a matter of fact, nearly two columns of the editorial in our issue of Sept. 13 were given to the reproduction of the billet-doux written to laymen by Brother Eleazer and his co-revolutionists, and it took almost two columns more, elsewhere in the paper, to print the Fritts "Address," which came in part, at least, from R. B. Eleazer, who was one of the signers. This gave the Editor of the Advocate a little more than three columns to review communications that filled four columns, to say nothing of the Cook phamplet, which was a document of considerable length, and other side literature which came incidentally within the scope of his remarks. It seems a little queer that after he had given so much attention to this matter for months, after his strenuous and almost tearful appeals in its behalf, our brother should now insist that it was not of enough importance for us to use a few columns for a discussion of it.

Somewhat of a Misrepresentation.

He represents us as having ascribed to him ALONE the distinction of having started this agitation. We did nothing of the kind. We stated that he was "the moving spirit" in setting it in motion—we did not say that he was the ONLY person who had anything to do with it; on the contrary, we gave the names of six other Nashville gentlemen who co-operated with him in launching the movement, four of them being members of the West End (the Vanderbilt) Church. But he was undoubtedly the most active of the illustrious seven Nashvillites. Did he not write the first letter sent out on March 1? Was not his name the first one attached to it? And at the close of it were not the following words written: "ADDRESS R. B. ELEAZER, BOX 218, NASHVILLE, TENN.?" And was not the "Who's Who" letter, bearing date of March 9, written and signed by him alone? And did not the communication of May 24 emanate from him, having no other signature except his? Every one of these questions must be answered in the affirmative. Our brother cannot repudiate his own communications, above his name, written with his own hand. And now we respectfully submit that the man who conducts the correspondence in stirring up an agitation, who composes the letters that are sent out and receives and handles those that come in, is "the moving spirit" in working it up.

Some Interesting Disclosures.

But our brother tells us that the little Nashville coterie and the work that it did under his leadership was not the beginning. Note what he says: "To the best of my knowledge, the idea first took shape in a summer assembly in another State in 1915. A little conference of seven men was held—five preachers and two laymen—at which the situation was gone carefully over." Mr. Eleazer warmly resents the idea of secret work, but let it be noted that he does not tell at what assembly or in what State this noble movement was first dreamed of, or who these gentlemen were that had the proud distinction of having the initial vision of so splendid a service to the Church; and further on in his article he tells of "a page of names torn from some directory," but he is careful not to state from what directory. And observe also that, according to Mr. Eleazer, this movement in its genesis was a "clerical," rather than a "laymen's" movement, the preachers having a more than two-to-one majority—as to why it was decided later to launch it as a laymen's undertaking, our brother leaves us entirely in the dark. But we should be grateful to him for making it clear, as some of us had suspected, that ITS PATERNITY WAS CHIEFLY CLERICAL. How many of these original seven Methodist opponents of autocracy were from Nashville and from about Vanderbilt, we are not informed. If we knew this, it still might be obvious that the Nashville atmosphere generated the first faint buddings of this liberty movement, on the principle announced by the writer who said, "You can get a man out of the piney woods, but you can't get the piney woods out of him."

But let us listen to our interesting correspondent: "No further steps were taken, I believe, until the winter of 1916-17, when some of the original 'conspirators' reopened the question and invited others into council. The article and letter, signed by myself and six others, was merely an offshoot, in the nature of a private venture. It was not 'the real thing' at all. Finding the larger movement shaping toward the same end, my friends and I abandoned our private enterprise and awaited the larger developments, which are now beginning to speak for themselves."

Mr. Eleazer Badly Mixed Up.

It seems to us that our confrere of The Missionary Voice, in making this statement, got things considerably mixed up. Apparently he would have us believe that the 1915 secret conference "at an assembly in another State" was a part of "the real thing," but that the Nashville-hatched junta "was a small private venture." Yet he tells us that some of the men who figured in the assembly conclave helped to bring the Nashville-Vanderbilt junta into being. And a glance at the letters that we published in the Advocate of Sept. 13 will show that some of the men who were in the Nashville junta passed over into the Chattanooga organization, their names being signed to the first address issued from there. And this also is worth jotting down: That the Nashville "private venture" was in the outset seemingly bigger than the Chattanooga "real thing," the first communication of the former carrying seven names, and that of the latter only five, and two of these belonged to the Nashville coterie.

Nor is this yet all. Brother Eleazer in his explanation refers only to his letter of March 1, and the accompanying statement. Not a word does he say about his "Who's Who" letter of March 9, nor of his letter of May 24. So significant is the latter that we are moved to reprint it:

"Nashville, Tenn., May 24, 1917.

"Dear Brother: You will remember the correspondence we had some weeks ago with regard to certain proposed corrective legislation. Since that time the movement has assumed a much wider scope, looking now not only to our Church press, but to the publication of a series of pamphlets on vital phases of the general question at issue, namely, that of introducing a greater degree of democracy into the Church.

"A full statement concerning the plan will be mailed to you in a few days, I understand, by the Chairman, Hon. Creed F. Bates, of Chattanooga, with the request that you be one of a score or more representative laymen to stand sponsor for the movement. You will find that the legislative program proposed is much more in keeping with your views than the one I sent you. It will probably not meet your approval at every point, but I feel sure you will be in hearty accord with the general principles involved, and that you will be glad to add the weight of your name to the movement.

"Personally, I am convinced that something must be done and done quickly, and that the men who get behind this movement will render an invaluable contribution to the welfare of the Church.

"I confidently hope, therefore, that you will promptly reply to Mr. Bates' request, with consent that your name be used.

Cordially yours,

"ROBERT B. ELEAZER.

"P. S.—Very wisely, I think, the movement proposes to keep completely away from the Vanderbilt case, while all discussions, of course, will deal as far as possible with principles rather than with persons."

In the light of the foregoing recitation of facts, how does Brother Eleazer's statement, "My friends and I abandoned our private enterprise and awaited the larger developments," appear? As has been stated in the first note issued from Chattanooga, which bore the date of May 26, two of the five signers were Messrs. Parks and Smith, members of the West End Church of Nashville, who had also signed Mr. Eleazer's first letter of March 1. This looks as if they were endeavoring to help forward the so-called larger movement, instead of "waiting on it." And Mr. Eleazer went them several howshots better in this direction. As the letter above (which was written two days before the first Chattanooga communication was sent out) shows, he sought to pioneer the way for the new managers of the agitation; and in effect he speaks of "THE MOVEMENT" as one and the same with that concerning which he had previously written the parties now addressed, except that it had developed into larger proportions. Observe also that he was perfectly familiar with the proposed legislative program, considered it preferable to the one that he had formerly submitted (there seems to have been more of it), that he evidently approved of the purpose to issue and mail out pamphlets, and that he earnestly appealed to those to whom he had been writing to sign the address that was to be issued by Mr. Fritts, and which has since appeared. This, too, when that address plainly stated that an organization was to be effected throughout the Church, the names of its members registered, and a convention or caucus held later, after the manner of peculiar politicians. And this appeal, let it be noted, was made to men before whom he had already paraded his importance in the Church in the following language: "The undersigned is Editor of The Missionary Voice, the Official Organ of the Methodist Board of Missions; official member of the Belmont Church; former President of the Nashville Methodist Union." (Black letters ours.)

Such was the course of Mr. Eleazer. And now for him, after all this, to try, as apparently he does, to limit his responsibility to a paper which he declares was merely intended for publication in the Church press, and to detach himself from this so-called larger movement, with its several ugly phases, is both surprising and humiliating. A more pitiable and vain wiggling in the public prints to extricate one's self from entanglements into which one has voluntarily gone, and seemingly, become alarmed about, we do not remember ever to have seen.

The truth is, as Brother Eleazer describes this movement, there was "a first shoot," an "offshoot," and a "larger shoot," and we find him in all three of the "shoots." However, after the movement has been gotten under way and turned over to a company of Nashville and Chattanooga directors, and after he had done his level best to tie on to it all the laymen (and Lay Leaders) with whom he had been corresponding, Brother Eleazer got into the background, and afterwards his name appears far down in the list of signers of the Fritz deliverance to the Church. Why the Editor of The Voice thus determined to take a rear place in this glorious army of democracy after his plume had been so gallantly waving in the forefront, we will not venture to say. We do know, however, that it had been suggested to him that fighting for democracy was a somewhat dangerous business and that the "autocrats" might take off his head as an official editor, for has not he himself told us as much?

The Question of Secrecy.

As has been stated, Mr. Eleazer scouts the idea that the Nashville propaganda was to be "secretly or guardedly" projected. Why, then, did he admonish the persons to whom he wrote that "no publicity should be given to the matter just yet?" Of course, if the movement was to effect the ends in view it would ULTIMATELY have had to make its appeal to the Methodist public. But the private correspondence conducted by our brother did not "leak promptly." It was started on March 1, and it was some time after the first Fritts letter had been issued, dated May 26, that the thing seemingly began to leak a little. We have reason to believe that we were one of the very first officials in the Church who caught on to the covert procedure, and we got the first hint of it about the middle of June; and the gentleman through whom this information filtered was most insistent that it should not become known that he had disclosed anything concerning the Nashville junta's plans and procedure. And the public was kept in the dark concerning the matter until Judge H. H. White made his notable deliverance in the New Orleans Christian Advocate of September 13. It seems to us that a propaganda which was entirely concealed from all, except the persons picked out to be communicated with about it, for THREE AND A HALF MONTHS, and of which the public was kept in utter ignorance for SIX AND A HALF MONTHS, until a layman opposed to it unexpectedly turned it up, was pretty well handled from the standpoint of secretiveness. Mr. Eleazer's suggestion that, with all the official machinery he had at his disposal, he could not pick out forty men whom he could expect not to betray his confidence, lacks much of being convincing to us. And as we have already pointed out, our brother is still secretive, telling us about revolutionists, "an assembly," "a directory," etc., but keeping wholly out of sight anything like definite information. If this is his method now, why should he so vigorously object to having it stated that he used this same method in the past?

Indefensible Methods Used.

Mr. Eleazer desires to know if, because he is Editor of The Voice, he is "estopped from believ-

ing that our Discipline would be better for certain changes, and from saying so to some of his friends" (the persons written to seem here to be called "friends"—Ed. Adv.), and asking them to join him in "a public statement to that effect." Certainly, he is not. Every Methodist has a right to advocate changes in the government of our Church in a proper manner—by means of petitions, memorials, respectful articles in the Church papers, and we think even by public pamphlets or circular letters of the right kind—but, as the reader has seen, unhappily Mr. Eleazer did not stop with the use of these legitimate methods. He joined in the issuance of an address which has publicly indicted and misrepresented nearly the whole of our polity; which has arraigned our episcopacy, by implication accusing our Bishops of doing improper things in secret sessions (It is all right for him to charge the Bishops with secret work, but it is outrageous to insinuate that he has engaged in anything of the sort); which proposes to institute investigations, to effect a Church political organization, to register the names of members, to keep them in touch with one another, and even to hold meetings or caucuses when adjudged to be advisable. If there was ever before such an effort as this in the history of our Church, we do not know when or where it was.

And it should be carefully noted that our brother has completely ignored our affirmation that the Laymen's Movement, an organization of our Church closely related to the Board of Missions, has been largely used in the interest of this propaganda, with the active co-operation of Brother Eleazer, editor of the official organ of the Board of Missions. According to Mr. Fritt's own statement in the Advocate last week, half, or more, of the 186 signers of his address are Lay Leaders. When there are only a few hundred such "Leaders" in the Church, against hundreds of thousands of other laymen, the significance of these figures cannot be brushed aside.

The Editor's Position on Various Questions.

Mr. Eleazer's attempt to try to place our open and straightforward editorial utterances, without the least reference to our official position as an editor, on a parity with his private and guarded efforts to organize a political faction in the Church, in which he paraded his official position to influence the persons communicated with, and co-operated in laying hands upon the Laymen's Missionary Movement for this purpose, is so utterly absurd that we will waste no time in discussing it. Nor shall we trouble ourself to reply in full to the numerous questions that he puts to us concerning the polity of our Church, as we have already expressed ourself in the columns of the Advocate concerning most of the things about which he enquires. We have not the least objection to more laymen in the Annual Conferences if sent there by the votes of the laity, and we would like to see the officials of the quarterly conference elected by the membership of the Church, though possibly some of them ought to be nominated by the pastor. Our brother's representation that a Methodist congregation has no voice in the management of its local affairs will not at all bear analysis, since considerable power may be exercised by both the Church conference and the quarterly conference, which are composed of its members. To be sure, it may not choose its own pastor, nor can the preacher choose his charge. Such a right of choice by pastor and people would disrupt our itinerant system and place our Church on a congregational basis.

We believe in a life tenure for our Bishops, and have already given our reasons therefor, and we believe that our episcopacy should exercise an untrammeled appointing power, under law and the supervision of the General Conference, which has certainly worked well in the past. It should be kept in mind that a Bishop is seldom elected until he is past fifty years of age, that he is usually in office for only a few years, and that he does not long exercise supervision in the same field. Those who wish to keep Bishops on trial awhile before anchoring them beyond on recall in the episcopacy should remember that they have already been on trial in the itinerant ministry for a long number of years, and that they have been thoroughly tested as ambassadors of Christ. Our correspondent's attempt to run an analogy between the work of our Bishops and that of the President of the United States is a very lame piece of argument. The President is one, the Bishops are many; the Annual Conferences have no legislative powers like State Legislatures; nor do the Bishops have any voice or vote in the General Conference, not even being able to name a committee except by permission. They can arrest no legislation unless they think it is unconstitutional, and then it is only arrested that it may go to the Annual Conferences that the will of the people may be more definitely ascertained. Our brother's statement that a preacher has no chance under our system, as it is now administered, is positively puerile. The history of our Church abounds in illustrations of how men may rise from the rank and file of our ministry to positions of great prominence and large usefulness in the Connection. Indeed, as a producer of majestic men, fitted for noble service and high place, we know of no other agency which has surpassed the Methodist itinerancy, upon which our brother and his co-adjutors would now lay violent hands.

The Vanderbilt Question.

Our statement that Mr. Eleazer has been known throughout the Church as "a rabid Vanderbilt partisan" was based upon representations made to us by some of the leading men of the Church—men who have occasion to go frequently to Nashville and who ought to know whereof they speak—the impression that we voiced concerning his attitude in the Vanderbilt controversy has undoubtedly been widely prevalent. Certainly we did not intend to misrepresent our brother or to do him any injustice; and if we have done this, we most sincerely regret it. However, we did not specificially accuse Mr. Eleazer of having "SIDED with the revolting trustees" or of having "approved of the decision" of the Supreme Court of Tennessee. We spoke of his general attitude, and stated what we believed to be dependably true. And it seems to us that our correspondent's disclaimer is rather guarded and that it leaves uncovered a large sphere in which he might easily have shown himself to be "a Vanderbilt partisan." He might not have gone the whole distance of "siding" with the Board of Trust in its course, and yet have sympathized with some of its contentions; and we have heard it said that even some of the trustees felt that the Court went too far and that they did not endorse the whole of its opinion. Where did Brother Eleazer stand in the great fight that was waged to have the Church to hang on to Vanderbilt University after it was stripped of all its charter rights therein, and thus to tie it on to an educational system which it could not control? Where did he stand when the Church was down and out, and Dean Tillett was seeking to use Methodist preachers to scatter his advertising literature abroad and as canvassing agents, and when he was proposing to place every Methodist theological student in some Nashville Methodist Church, thus making these churches, in the language of Dr. Ivey, "stalking horses for Vanderbilt?" Where has he stood with reference to the appointment of Methodist professors and students to the University? Does he endorse the actions of the Bishops in refusing to confirm the Cole lecturers and to name beneficiaries of the Atkinson fund? Has the course of some of the Missionary Secretaries in delivering lectures at Vanderbilt and in advising candidates for mission work to attend it, instead of our own Church schools, had his sanction or condemnation? Brother Eleazer challenges us to cite one word that he has ever written that showed him "siding" with the trustees or approving of the decision of the Court. Reversing the challenge, we ask him, occupying as he does a conspicuous place in the Methodist circles of Nashville and on the tripod, to produce a single public utterance that he has ever made, amid all the shameful proceedings at the Tennessee Capital, in defense of the course of our Bishops in the memorable struggle, or of the rights and honor of the Church. If he had found a voice thus to speak even mildly for Southern Methodism, there would scarcely have been any possibility of his position being misunderstood. But we desire to say if our brother can show that his skirts are clear respecting the several phases of the Vanderbilt issue concerning which we have interrogated him and that our informants referred to were in error, we will fully apologize publicly for our mistake and do our best to make the amende honorable.

Our confrere says that the Vanderbilt issue is closed and has no place or part in this revolutionary propaganda. We have not recently said or intimated that the fight for the ownership or control of the institution will be reopened, but certain phases of its relation to the Church are still acute questions, as for instance the appointment of professors to it? Is not all possible pressure now being brought to bear upon Bishop McCoy to try to influence him to give Dr. Tillett such an assignment? And is not the Vanderbilt spirit aggressively hostile to our Bishops, and ready to **strike at them in every way** that is open? **Vanderbilt out of it?** Then, why the recent meeting of laymen in Nashville in which a Vanderbilt professor submitted a motion in harmony with Brother Eleazer's revolutionary scheme, and was appointed to prepare a memorial to the General Conference in keeping with it? The truth of the business is, the Vanderbilt spirit and influence scattered throughout the Connection are the chief inspiration and support of this revolutionary movement. We may have shot at "men of straw" in our editorial utterance appearing in the Advocate of September 13, but somehow it seems to have set at least one man of flesh and blood afire, and his name is Robert B. Eleazer.

Some Other Matters.

Our brother wishes to know why we did not publish the list of signers of Mr. Fritts' address. We do not at all mind telling him. It was not for the want of room, though we were greatly taxed for space in that issue of our paper, as an examination of it will indicate. It was because we believed that the list contained the names of some excellent men who had signed the pernicious document without realizing fully what was involved in it, and we did not desire to bring them under the fire that we knew would be concentrated upon this movement unless we were sure that they had committed themselves to it with their eyes wide open. The fine letter from Hon. L. L. Upton which we are printing in this issue of the Advocate shows that we were not mistaken in this view, and demonstrates the wisdom of our course. But how about the alleged mutilation of Mr. Fritts' letter? That was a private communication to the Editor which was sent us without the least suggestion that it should be published. It is customary in printing such papers as the so-called Layman's "Address," to introduce them with such a parenthetical note as will make their meaning clear to the public. In the present instance, we saw that by printing Mr. Fritts' personal note to the Editor, we could accomplish this end very well, so we decided as a matter of convenience to use it, but as we did not intend to print the names, it was not necessary in order to clearness to print his request to publish the names along with the "Address." Hence we eliminated a half line, or possibly a line, in which this was asked (nothing else was contained in the few words stricken out)—this being done from a letter, any portion of which, or none of which, we had a perfect right to use. Some of our editors in publishing the "Address" used none of this letter at all. This petty quibbling shows how hard pressed our correspondent is.

Our paper was not sent to all the presiding elders in the Church, as our brother conjectures—we wish that it had been—but there were some brethren who thought it would be well to let it be known in certain sections how and where this movement had originated, and who paid to have copies of that number of the Advocate sent to a few persons scattered about over the Connection. As soon as we saw Brother Eleazer's complaint at this point, we wrote him that we should be glad to perform a similar service for him upon the same terms, reaching the same parties as nearly as possible, but up to the present time we have heard nothing at all from him.

A few words more. We have not impeached Mr. Eleazer's motives except as this may have done incidentially in the printing of his letters, and in directing attention to the course that he pursued. As to whether he has been loyal to our Church as it is now constituted, and has properly used his position as one of its official editors, our readers may judge for themselves. We did not at all use some of the epithets that our brother applies to himself, such as "dangerous conspirator," "dark lantern artist," etc.; nor did we remotely suggest that he should be relieved of the editorship of The Missionary Voice—so far as our observation has extended, no one has raised that question in the Church press except Mr. Eleazer himself. We wonder if this can be another illustration of the truth embodied in the Wise Man's saying: **"The guilty flee when no man pursueth."**

Dr. J. S. Frazer, Commissioner for Emory University in Alabama, has announced the gift of $1000 to Emory University by Mr. J. H. Wilson, of Lincoln, Ala.

Myers' Printing & Advertising Co.

Job Printing Department of the New Orleans Christian Advocate

Good Printing **Fine Stationery**

Our Mail Order Department has been giving satisfaction (as repeat orders show) for the last twenty-five years. If you are not familiar with the class of work we are producing and the high-grade service we are rendering, why not place a trial order with us and let us prove that what we are doing for others we can do for you.

512 Camp St. NEW ORLEANS

The Great Battle

IN PROHIBITION KANSAS.

"There are 7000 men in training at the Fort Riley camp in Kansas," says "Capper's Weekly." "There will soon be 48,000. So far there has not been one case of drunkenness since the camp was opened more than a month ago. No other army camp in the United States has such a record, because it isn't possible to do this without a 'bone-dry' law. Fort Riley is well within the borders of Kansas and booze-sellers cannot get at the men.

"By order of the War Department, selling liquor to a soldier is punishable by a fine of $1,000 or a year in prison. Yet, severe as this penalty is, it does not prevent saloonists from selling liquor to soldiers in other parts of the country."

HON. LLOYD GEORGE TALKS.

The Prime Minister, Mr. Lloyd George, reports that in the week ending May 17:

Submarines destroyed twenty-seven British cargoes, mostly over 1600 tons.

Brewers destroyed twenty-seven British food cargoes, totalling 9000 tons.

The granaries of Canada were crammed with wheat waiting for British ships, but there were no ships to bring this people's food.

The rum quay at London docks was crammed with casks of rum to last till 1920, but a ship arrived with 1000 casks more.

A woman was fined five pounds for destroying a quarter loaf.

Brewers were fined nothing for destroying millions of loaves.

Poor people waited in queues to buy sugar in London.

Cartloads of sugar were destroyed in London breweries.

IN THE LIGHT OF HISTORY.

The infamous and un-American proposal to discriminate between beer and wine upon the one hand and whiskey upon the other must depend upon absolute falsehood for its support.

It is not true that the wine-drinking country of France consumes less spirits because of its wine drinking. It is not true that the beer-drinking country of Germany uses less spirits than the United States because it drinks more beer. It is not true that drunkenness is not to be found in these countries.

Wine rotted the greatness of Rome. Wine and beer, or barley-wine, sent Egypt to a drunkard's grave. All of the drunkenness of ancient history, all of the drink disasters of ancient history, were due to fermented liquors only, for whiskey was not then known.

The horrible pictures of Samarian debauchery in the Bible show the results of universal wine drinking. "Their wine is the poison of serpents and the cruel venom of asps," said the Bible in Deut. 32:33. "Who hath woe? Who hath sorrow?" asked Solomon, but whiskey was not invented for many centuries after Solomon's death. Alexander's brilliant career was closed by the drink that we are told is responsible for the "fact" that there is no drunkenness in France. Nero's orgies were not served with whiskey, but wine.—The Voice.

A WORTHY CAUSE.

Dear Dr Meek. We are making some headway in obtaining subscriptions for the Mississippi Conference Training School located here at Montrose. Brother James Hand, of Purvis, will donate a carload of lumber for the boys' dormitory, and one of our students, Rev. W. J. Stokes, will give the lot to build it on. I am anxious to get this dormitory built during the next few months. Those who desire to help in money, lumber, or brick, should communicate with me early. I am too much pressed with duties in the schoolroom to solicit money face to face. Prompt and voluntary contributions will be especially appreciated.

We are now doing twice as much Bible teaching as heretofore, and we will organize a class in the Sunday school teacher-training course.

ROLFE HUNT, President,
Miss. Conf. Training School.

Montrose, Miss.

AN OFFICIAL PROCLAMATION!

"Mobilizing for Service" is a phrase that is upon every lip to-day. The resources of the nation are being laid upon the altar of humanity's welfare. Nothing is to be withheld which is needed to "make the world safe for democracy." Believing in the righteousness of our cause, every American citizen stands ready to do his or her part in America's sacrificial struggle.

If this national purpose is to be kept lofty and unselfish it must be linked up with the religious motive. The term "Big Drive" is not merely a catchy name. It stands for the fundamental principle that patriotism must have underneath it a religious enthusiasm: If the Methodist Episcopal Church, South, can mobilize into the ranks of the Epworth League 100,000 more young men and women during the next five months, we shall be performing a service not only to Christ but to the nation in this supreme hour of her testing.

Therefore, we, the members of the General Epworth League Board of the Methodist Episcopal Church, South, call upon our pastors and young people to enter with enthusiasm and determination into this Church-wide campaign for recruits for Christ and the Epworth League. The League has won its place. Its contribution to Church leaders, Missionary recruits, cultural development, and Christian experience unite in a mighty appeal for a "Big Drive" that shall win thousands for the army of the Lord.

FORWARD, MARCH!

The EPWORTH LEAGUE BOARD.
J. H. McCoy, President.
Paul B. Kern,
Vice President.
Fitzgerald S. Parker,
General Secretary.
Ralph E. Noller,
Assistant Secretary.
Phala Hawkins,
Junior Secretary.
John W. Shackford.
Ivan Lee Holt.
Gus W. Thomasson.
E. O Harbin.
Reuben M. Roddie.
Mrs. H. R. Steel.
C. G. Hounshell.

AN UNWISE MOVEMENT.

Dear Doctor Meek:

That the so-called "address" to the M. E. Church, South, lately published in the Advocate, was very unwise and uncalled-for, is evident for the following reasons: 1. Its object is revolutionary, the attempt being an effort to change a system of Church government, which has been so wonderfully and signally blessed of God during the past in carrying the gospel of the Lord Jesus Christ to the poor, the needy and the unsaved. Its purpose is to change that which has been ordained by God as one of his chosen channels, a branch of the Church of the living God, through which means the everlasting gospel is to be preached. They have taken upon themselves the awful responsibility of laying violent hands on and of changing that which has evidently met with the approval of the Lord, and on which He has set his seal of divine blessing and favor, showing that the M. E. Church, South, was divinely guided and providential. The Church is of God, and "the gates of hell shall not prevail against it."

2. Another reason why the Nashville and Chattanooga laymen are wrong in their "address" is because they are in error as to the needs of the Church. The great need of the Church to-day is not democracy, or more lay authority, nor is it a needed change in the episcopacy; but it is more spirituality; more of the love of Christ; more of the enduement of power which comes from faith in God and in his inspired word. Now if these laymen had undertaken for their purpose to bring about these desired blessings on the Church, it would have been commendable. But, instead, their purpose is an unholy one and savors of the world and politics. The Church is of Christ, who said, "My kingdom is not of this world;" neither is it to be fashioned and patterned after the things of this world, and worldly-minded men should have no part in guiding its affairs and saying what is best in its sacred trust of "spreading Scriptural holiness over these lands."

Chunky, Miss. E. B. PARTIN, M. D.

HALF-WAY SURRENDER.

A missionary in Swaziland, in South Africa, told a native that feathers make a good bed. The native went to his kraal and spread a few feathers on a board, and when he awoke the next morning he was stiff and sore and complained that the missionary was "a liar." The trouble was not in the missionary, but in the fewness of the feathers. In our Christian life, if we sow sparingly, we reap sparingly. If we rob God and his poor of the fellowship that belongs to them, doing only what we must to keep up the appearance of righteousness, we need not wonder if, at times, we only have joy enough to keep us miserable in our souls. But, on the other hand, the hilarious giving of the second mile means joy and victory in our own lives, a living fellowship with the Lord, and the gospel of those who will not have it unless we practice such giving.—Christian Witness.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

WHEN TOMMY GOES TO SCHOOL.

When Tommy goes to school it takes
  Mamma and Kate and me
To start him off, because he makes
  Quite work enough for three.
Katie must find his coat and cap;
  I try to hear his rule.
It's always an exciting time
  When Tommy goes to school.

Mamma must cut his sandwiches
  And lay in quite a stock,
While Katie warms his rubbers well
  And I must watch the clock.
He eats his breakfast first of all,
  While ours is getting cool.
It's always an exciting time
  When Tommy goes to school.

Next Katie brings his handkerchief;
  I tell him he'll be late.
Mamma then kisses him goodbye
  Just as it's half-past eight.
And Katie, buttoning up his coat,
  Says, "He's naebody's fool!"
It's always an exciting time
  When Tommy goes to school.

—Our Little Ones.

THE DOG THAT SAVED A SOLDIER.

Attached to a French command was a dog named Michael, larger, stronger, more intelligent than the others and of a gentle nature that made him a general favorite. Michael, although most "sociable," centered his affections upon a young French soldier named Henri. Every day at the soup hour Michael would appear carrying a tin can and place it beside Henri, who would fill it as he did his own, and they would dine together.

The day came, however, when Henri failed to return, and as the men stumbled back again to safety, Michael scanned with anxious eyes each pale, haggard face, his sensitive nostrils quivering with dread.

When the last man had been accounted for and Henri was still missing, the animal darted toward the battlefield and after some time returned, greatly excited, and carrying an old half glove which belonged to his friend. He could scarcely wait for the attendants to bring a litter before he started off again, his great, intelligent eyes imploring them to hurry.

In a remote part of the field they found the young fellow lying still and cold. After a hasty examination the attendants left him for dead, hurrying away to succor the living, but Michael refused to be convinced. Again and again he returned for assistance, but in vain, so he mounted his solitary guard, his face almost humanely expressive of grief.

The attack took place about sundown, and it was not until late that night that comparative quiet settled down upon the trenches.

Suddenly the moon flashed from behind a cloud, and the alert sentinel peered sharply about, then brought his rifle swiftly to his shoulder.

Not twenty feet away, creeping slowly toward the trenches, but halting abruptly every minute, loomed a large, dark object. The sentry advanced cautiously, finger on trigger, demanding curtly, "Who goes there?" followed by the stifled exclamation, "Michael!"

Michael it was, gasping, panting, but still the same old dog Michael—but not alone. Behind him, parts of his uniform literally torn away by the dog's teeth, lay Henri, dragged from the battlefield, inch by inch, by the devoted animal. And, miracle of miracles, the boy was actually breathing.

How the animal had accomplished such a Herculean task and escaped the vigilant eyes of the field attendants will forever remain a mystery, but suffice it to say that little, fragile-looking Henri ultimately recovered, to challenge death once more at the front.—Our Dumb Animals.

ELIZABETH'S CHOICE.

This is a true story about a little girl named Elizabeth. She was ten, and she had a sister, Lucy, who was eight, and a little sister, Frances, who was only four.

They were very nice little girls and they loved one another dearly. Elizabeth was generous and unselfish, and often sacrificed her own pleasure to make her sisters happy.

Grandma liked to reward Elizabeth for her unselfishness, and so one day she said to Aunt Daisy:

"I have asked the little girls to come over this morning and get the presents we brought them from Europe. I am going to let Elizabeth choose the one she likes best. I think she deserves a reward for sending Frances driving with Aunt Mary yesterday in her place. She was very good to give up her treat to make her little sister happy."

The little girls soon arrived, and grandma kissed them and helped to take off their coats and hats. Then she led them into the living-room. The three gifts were lying in their boxes on the table: a torquoise ring, a little pearl locket, and a bracelet with a tiny cover on it.

"Oh, how lovely!" cried Elizabeth. "Weren't you good to bring us such pretty presents, grandma?"

"Which is for me?" asked Lucy, with shining eyes.

"Me choose, grandma?" said little Frances, with an engaging smile.

"No, dear," answered grandma. "Elizabeth is to have first choice this time, because she was so good to let you go with Aunt Mary yesterday. Come, Elizabeth; which do you like best?"

Elizabeth clasped her hands and drew a long breath of excitement and rapture.

"They're all so beautiful," she said. "May I really do just as I like about choosing, grandma?"

"You certainly may, dear; this is your choice."

Elizabeth looked at the gifts again closely, and touched each with a careful finger, lingering over the locket. Then she glanced at Lucy's wistful face, and at Frances, who was resting her little nose on the edge of the table in her endeavor to see the pretty things.

"Which do you wish you had, Lucy?" Elizabeth asked suddenly.

"Oh, the ring, the ring!" cried Lucy, dancing up and down.

Elizabeth took the ring from its box and handed it to her, and was nearly choked by Lucy's "bear-hug."

"Which do you like best, Frances?" Frances stood on tip-toe and waved a fat hand.

"I fink I'd rayver like the bracelet," she said. Elizabeth clasped it on her chubby arm, and Frances gave her a big, big kiss.

"Then this is mine," said Elizabeth, joyously, taking up the little pearl locket. "It's just what I wanted, grandma. Thank you a hundred times for it."

As she kissed grandma she whispered, "It's lots of fun to have first choice, isn't it?"

Grandma looked at the little sisters dancing for joy, and then at Elizabeth's radiant face, and smiled.

"It is when you are generous," she said softly.

What do you think of Elizabeth's choice.?—Amy V. Beal, in Christian Register.

NOT SO GREEN AFTER ALL.

At a recent trial, the Western Christian Advocate notes that one of the witnesses was a green countryman, unused to the ways of the law, but quick, as it proved, to understand its principles. After a severe cross-examination, the counsel for the prosecution paused, and then, putting on a look of severity, exclaimed:

"Mr. Killins, has not an effort been made to induce you to tell a different story?"

"A different story from what I told, sir?"

"That is what I mean."

"Yes, sir; several persons have tried to get me to tell a different story from what I have told, but they couldn't."

"Now, sir, upon your oath, I wish to know who those persons are."

"Well, I guess you've tried 'bout as hard as any of them."—The Classmate.

With the Christian it is ever "better further on."

DEMOCRACY VS. AUTOCRACY.

A View of Conditions, 1917.

By Rev. W. S. Harrison.

The hostile forces of the world are now
In fatal grip of battle's proud array,
And history halts to note which side shall bow
To car of destiny at closing day;
The world is standing by to take its fate,
And ages hence will reckon from this date

Not since the Nazarene in sorrow fell,
Diffused with grief in dark Gethsemane
To free the earth from proud domain of hell,
That men from tyrant sin might yet be free;
With crown of thorns and pains of cross, by grace
He "finished" freedom for the human race.

Not since that awful time has so much weight
On leaden hours hung, as hangs *to-day*
On all the tragic hours, while trembling fate
In balance waits on valor's deadly fray!
While freedom must be man's eternal right,
It must be yet maintained by gallant fight.

Since men began to note the climbing years,
The two ideals of government diverse
Have fought for dominance thro' blood and tears,
And each has claimed by might of sword and purse
In hostile camps with hostile flag unfurled,
That this or that is best to rule the world.

These forms of government distinct have grown
Concrete in strongest nations on the globe;
The seeds of war from earliest ages sown
Have reached equipment fell, a hellish robe;
The greatest armored pow'rs in all the world
By fate of war are at each other hurled.

All agents ill that fertile brains devise,
That have the mark of promised deadly aim,
With fatal gas, or guns of mammoth size,
Are ready helps in this death-dealing game;
All forces move intact with fatal pace
As if in league to kill the human race.

The far-famed battles of the gods of old,
When wrath divine inflamed the heavenly minds,
And though they tossed the mountains bold,
Are here surpassed by arms of modern kinds—
These modern giants by passion whirled
Are tossing now the fates of all the world.

Our faith to God of nations must ascend
As only Source from whom we may expect
Controlling power to guide the fateful trend,
And out of chaos bring the best effect,
That in the roll of future peaceful years,
The race be spared like drafts of bitter tears.

Starkville, Miss.

THE BARRED BOOK.

The only book in literature forbidden in American schools is the Bible. It is the only book in literature containing first-hand teaching concerning the personal, immanent God. Every philosophy is freely taught in our schools except the philosophy of Jesus. When we consider the general present enlightenment, I am ready to maintain that never, in any period or in any nation, has there been seen a policy so bigoted, so prejudiced, so subversive of public morals, as the barring of the Bible from the schools. I suppose ours is the only nation on earth whose schools are entirely divorced from religion. But a worse fact is, we are proud of it!—Wallace Nutting, D.D.

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

WHY NOT YOU?

Quite a number of persons are taking advantage of the Publisher's remarkable offers shown on Page 5 to secure excellent Bibles free of cost, and are meeting with success in their endeavors. THIS IS A GOLDEN OPPORTUNITY; but it will soon be gone. These prizes may be had only until the meeting of the Louisiana and Mississippi Annual Conferences. Now is the time to get busy if you want one of them.

BISHOP HOSS SPEAKS.

(Continued from First Page.)

against certain of our Bishops. If these laymen are intelligent Methodists, as I know that some of them are, they would, if fully informed, certainly know that the only brotherly and lawful method of arraigning a Bishop in the Methodist Church is to bring definite accusations against him before the General Conference. They have assumed a rather grave responsibility in lending their endorsement to the groundless charges of a penny pamphlet. For myself, I make bold to characterize these charges as unjust and untrue, and I invite my brethren either to retract what they have done, or else to appear before the Committee of Episcopacy next May and make good their allegations. To their views on the matter of Church Government, they have a conceded right, but to make themselves the instruments of a personal assault upon me, they have no right under the sun. I am an old Methodist preacher. For fifty years I have managed to keep a reputation for probity and faithfulness and devotion to the Church which I am perfectly willing to have compared with the record of any of the laymen whose names Mr. Fritts so ostentatiously parades before the public, including his own. If Mr. Fritts is in doubt of this, let him make the test. Against him I have said nothing, but he has assailed me. If he thinks that he has divided and diminished his responsibility in the premises by getting other unsuspecting laymen to join in this most unfair and unlawful piece of work, he is much mistaken. Responsibility in such cases is individual. It can not be divided.

That some at least of the 156 signers of his "Address" are guiltless of any evil intent in the premises is beyond doubt. The following letter from Col. Creed F. Bates speaks for itself:

New York City, N. Y., July 17, 1917.

My Dear Bishop Hoss: Yours of 22d ult. to me at Chattanooga has been forwarded here, where I have been for some time under medical treatment. In reply will say that some time ago at the solicitation of some friends in Chattanooga, and on their sole desire, as conveyed to me, of obtaining from the laymen an expression as to enlarged representation, I consented to use of my name alone as the one to whom such expressions might be addressed. In a few days thereafter, I declined to be connected with the matter in any way, and so advised them. I am not familiar with Dr. Cook's pamphlet referred to by you, but I do know you; and as you have been the constant, and sometimes sole champion and defender of our faith on every battlefield and in every forum for over half a century, my warm personal friend, and a man I delight to honor and whom I am proud to claim as one of our own, it would seem scarcely necessary for me to say, which I do, that under no circumstances could I knowingly be connected with anything reflecting on you in the slightest.

With assurances of regard, I am, sincerely,

CREED F. BATES.

That there are many others who, if interrogated, would equally with him deny the correctness of the attitude in which they have been placed, is most likely.

As to Mr. Eleazer, Mr. Fritts does by no means give a full account. If he had done so he would have told how he has sought to use The Missionary Voice to assail the policies of President Wilson. There are some of us who have a vivid recollection of the poor fiasco in which he attempted to get a public meeting in Nashville to speak out against the President of the United States ended. Let Mr. Eleazer deny this if he is minded to do so.

Very truly yours,

E. E. HOSS.

Muskogee, Okla., Sept. 27, 1917.

GOLDEN WORDS.

There are some people who seem to think that education and learning are the only things needed to uplift mankind and usher in the Millennium—there are actually some preachers and Church papers that talk this way—but character far outweighs culture, and goodness is a more valuable asset to society than intellectuality. We commend to those who have a wrong conception of this matter the following golden words spoken by the Hon. W. J. Bryan:

"There never was a time when the people needed the inspiration of the Bible more than they do at the present day. And there is not a community which cannot be purified, redeemed, and improved by a better knowledge and larger application of the Bible in their daily life. No money that is invested pays so large a dividend as that spent in the moral uplift of the community. I am inclined to believe that we have overestimated the value of mental training and underestimated the value of the heart's development. A good heart can use a very dull mind and make that mind serviceable to society; but a bad heart cannot make a good use of any mind, however brilliant."

WHY THIS?

Mr. B. F. Fritts, of Chattanooga, has sent seemingly to nearly all the papers of our Church an article, entitled "The Men Behind the Movement," which has been published by them as Mr. Fritts' production; but the Midland Methodist of Sept. 26 carried the same article accredited to "A Layman." A query: **Why did Mr. Fritts wish to have his article circulated anonymously in his home territory?** Or, was the man signing himself "A Layman" the real author of it, and has Mr. Fritts been standing sponsor for it over the Church generally to enable him to keep in the background? Some explanation is in order.

PAY THE PREACHER IN FULL.

With good crops and good prices for farm products, every charge in Louisiana and Mississippi ought to determine to pay its pastor's salary in full this year, and all the Church assessments besides. Since they are salaried men, with little or no chance to do other work, our preachers urgently need all the money promised them, in this time of high prices for all the necessaries of life. Let the stewards everywhere do their best to secure for these faithful itinerants all that is due them.

BISHOP HOSS'S CHALLENGE.

In adopting and circulating as one of its pamphlets, the Cook brochure, the so-called Nashville-Chattanooga Laymen's organization has virtually made itself sponsor for the charges against some of our Bishops embraced in that notorious document, which contains many misstatements. Bishop Hoss is entirely within his rights in inviting these gentlemen to take the legal and proper course and bring these charges before the Committee on Episcopacy at the next General Conference, where they can be met by the Bishops, instead of circulating them underhandedly over the Church. We do not see how the true and worthy men who thoughtlessly signed the Eleazer-Fritts paper can continue to allow themselves to be made parties to this unmanly and vicious attack upon the noblest and truest of our Chief Pastors. As will be seen in this issue of the Advocate, two of the signers, Judge Bates and Hon. L. L. Upton, have set themselves straight concerning this matter. They have certainly done the high-minded and honorable thing. And we dare say that there are others who will do likewise when they realize the true inwardness of this movement and see that they have not been fairly dealt with by the leaders who projected it.

PERSONAL AND OTHER NOTES.

President J. W. Beeson reports that Meridian College, Meridian, Miss., has had the best opening that it has had in a number of years.

Bishop W. A. Candler was present for a short time during the recent session of the Louisville Conference in the interest of Emory University.

Bishop H. C. Morrison, of Leesburg, Fla., will spend next Sunday in New Orleans and will occupy the pulpit of the First M. E. Church, South, at 11 o'clock a. m.

Rev. Leland Clegg sent us the following telegram from Harperville, Miss., last Monday morning: "A great meeting is in progress here. It is being conducted by Rev. T. J. Norsworthy."

Rev. J. M. Alford, of Bunkie, La., sends us an interesting report of his work, which reached us too late for this issue of the Advocate, but which will appear next week. He is bringing things to pass in his present field.

A recent issue of The Port Gibson (Miss.) Reveille contained the following item of news: "Mrs. M. B. Sharbrough is in Memphis to attend the marriage of her niece, Miss Josephine Ellis, daughter of Rev. and Mrs. H. M. Ellis."

A correspondent writes us as follows: "A Methodist physician who desires a good location for the practice of his profession may obtain valuable information by addressing a note of inquiry to Box 86, New Augusta, Miss."

Rev. M. M. Black, Commissioner for Millsaps College, in a personal note to the Editor, says: "I have recently visited New Albany and Columbia, Miss., in the interest of the work committed to my hands, and met with fine success at each place."

We are indebted to the following friends, to whose good service no reference has been made elsewhere, for two or more subscriptions, sent in within the past few days: Rev. W. A. Hays, Decatur, Miss., 5; Rev. A. S. Brisco, Nettleton, Miss., 2.

Remember that October 13 will be "Work Day" for both our Orphanages this year, and that the next day, Sunday, will be "Harvest Day." Let every Methodist church and Sunday school in Mississippi and Louisiana make these days count for the utmost possible.

That worthy itinerant and true Southern Methodist, Dr. T. B. Holloman, of Vicksburg, Miss., reports that all is well in his field, and that he is stepping fast and high in making ready for the coming session of the Mississippi Conference, which will meet in his excellent church.

Rev. J. W. Ramsey, of New Augusta, Miss., writes: "I have just closed my meeting at Cox's Chapel, and, despite the confusion incident to the activity of the 'Holy Rollers' in the community, we had a profitable series of services, resulting in 6 accessions to the Church. I did my own preaching."

Rev. G. D. Anders, of Indian Bayou, La., tarried in New Orleans for a time last Friday and favored the Advocate office with a call. He was on his way to the Palmer Camp Ground, in Southeast Mississippi, to assist Brother Meigs in a camp meeting there. He was looking well, and seemed to be happy in the Master's work.

A banquet will be given in the Social Hall of the First M. E. Church, South, of this city on Tuesday evening, October 9, with a view to perfecting and strengthening the New Orleans District Church Extension Society. Dr. W. F. McMurry, of Louisville, Ky., will be the guest of honor and the principal speaker on this interesting occasion.

In a business letter to our office, Rev. Chas. P. Moss, our pastor at Tchula, Miss., says: "Rev. W. W. Mitchell, our presiding elder, was with us last Sunday night, Sept. 23, and he was at his best."

The fourth quarterly conference was held the next day, and everything was reported in full up to date." Brother Moss has made a fine record in his present pastorate.

Dr. George S. Sexton informs us that the ceremonies incident to the laying of the corner-stone of the new Representative M. E. Church, South, in Washington, D. C., will be conducted October 7 and 8, with Bishop Warren A. Candler in charge of the exercises. The building is said to be about half way up, so that it will present a fine appearance on this notable occasion.

From the Lincoln County Times of September 27 (published at Brookhaven, Miss.), we take the following note: "Rev. T. W. Adams of Hattiesburg spent last Tuesday here with his daughter, Miss Mabel Adams, and his many friends. It is good to know that Mr. Adams is in fine health after his attack last spring, and that Mrs. Adams also is much improved physically."

From a note from Rev. J. L. Decell, of McComb, Miss., it appears that he has lately found it necessary to have his tonsils removed. He was getting on well when he wrote us. Brother Decell informs us that at the recent meeting of the Executive Committee of the Sunday School Board of the Mississippi Conference at Biloxi, no Field Secretary to succeed Rev. J. L. Neill was named.

Sister T. H. Morris, writing from Dallas, Texas, states that she and Brother Morris have been in that city all the summer, and will likely remain there this winter. Brother Morris, we regret to state, has been very ill, but he is now reported to be better. Let the brethren remember him at the throne of grace. The address of Brother and Sister Morris is 2913 Welborn Street, Dallas.

Rev. J. R. Murff, our pastor on the Iuka (Miss.) Circuit, is having a successful year. He has had some excellent meetings. The spiritual life of his people has been greatly quickened, and there have been a number of accessions to the Church. There is a Sunday school at every church in the charge, and from two to five persons are taking the Teacher-training Course at each appointment.

Dr. T. J. Bailey, Superintendent of the Anti-Saloon League of Mississippi, has just had to come from the press a volume entitled "Prohibition in Mississippi." We have not yet had time to examine this publication, but this we hope to do in the near future, when we shall have more to say concerning it. Persons desiring to secure this volume may address Dr. Bailey at Jackson, Miss.

Judge H. H. White, of Alexandria, La., who is one of this State's great lawyers, is being kept very busy these days, his two sons, one of whom is a very promising young attorney, having volunteered for service in the Army. Our church at Alexandria is also fortunate in numbering among its members Hon. T. W. Holloman, who is a partner of Judge White in the practice of law and an active and useful Christian worker.

We have in hand a communication from Rev. K. W. Dodson, our pastor at Minden, La., concerning the entertainment of the Louisiana Conference, which will meet in that city on November 28. Brother Dodson desires to learn who are coming other than those whose names appear in the Conference Minutes. Let the brethren write him without delay. The full statement referred to will appear in the next issue of the Advocate.

Rev. T. B. Winstead, of Burns, Miss., sends us several subscriptions to the Advocate, and writes as follows concerning his charge: "Our meetings are nearly all over and some of them have been good ones. We have had as helpers Rev. W. A. Hays, Rev. W. W. Graves, and Rev. M. R. Jones, and I conducted one revival myself. Our last protracted meeting will be held at Polkville, where we will have Rev. Dan E. Kelly with us. We are expecting a great time."

From a note from Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, we take the following: "I have just received a check from Hon. L. K. Carlton, Treasurer of the Board of Stewards at New Albany, Miss., to cover the educational assessment on that charge. This is the second remittance that I have received from the Corinth District." Hurrah for Brother Pope and his worthy flock! Who next?

The Lexington (Miss.) Advertiser of last Friday contained the following item: "Sergeant-Major Charles Jaco was up from Jackson yesterday on a visit to his parents, Rev. and Mrs. B. P. Jaco." This 20-year-old volunteer soldier had never missed a roll-call, or drill, or failed to perform any other duty since his enlistment, until he left for this 7-hour visit to the folks at home. Brother Jaco has another son and three sons-in-law who have been drawn for service in the Army.

From a letter from Rev. J. B. Randolph, written from the Orphans' Home in Jackson, Miss., we extract the following: "The Board of Directors of the Orphanage met here on Sept. 27, and elected Rev. B. F. Lewis, of Canton, Manager. I, of course, will continue in charge until the close of the coming session of the North Mississippi Conference." Brother Randolph has made an excellent record as Superintendent of the Mississippi Methodist Orphanage. He will return to the pastorate this fall. Brother Lewis, the new Manager, is one of the leading members of the Mississippi Conference, and will no doubt give a good account of himself in the new field of service into which he has been called.

We acknowledge the reception of an invitation from Rev. R. O. Brown to attend the opening of our magnificent new church at Clarksdale, Miss., next Sunday, October 7. Among other things, Brother Brown says: "We are greatly rejoiced at the consummation of this enterprise. Our new house of worship is a beauty and up-to-date. We have fourteen classrooms, two choir rooms, a pastor's study, a kitchen, a dining room, a parlor, a junior assembly room, and a primary department. The cost to date (including a $7000 pipe organ to be installed in the next two weeks) is nearly $65,000." We congratulate Pastor Brown and his growing flock upon this splendid achievement, and thank them for their kind invitation, though, much to our regret, circumstances will not permit us to be present on this happy occasion.

Rev. M. L. White, our faithful pastor at Homewood, Miss., writes: "This has been a busy summer and fall with me. In August meetings were held at Homewood, Carr, High Hill, and Gasque Chapel. In the first three revivals I was assisted by Dr. Hunt, Rev. J. M. Corley, and Rev. W. J. Dawson. These brethren rendered good service. The meeting at Gasque Chapel was conducted by the pastor and the several local preachers. About 75 persons joined the Church as a result of these meetings. Among these additions was Rev. L. M. Sharp, a Baptist, who is now at Millsaps College and who has been recommended to the Mississippi Conference for admission on trial. I have assisted Brother Miller, Brother Leland Clegg, and Brother S. E. Flurry in three meetings in which 49 persons joined the Church. These preachers are fine workers to be associated with in laboring for the Master."

SUNDAY SCHOOLS TO HELP.

Please arrange for your Sunday school to observe the World's Temperance Sunday, Nov. 4. We will supply you with up-to-date helps on the temperance question if you will write our office requesting us to do so. Just one Sunday school in Louisiana has shown any real interest in the work of the Louisiana Anti-Saloon League this year. That school is at Oak Ridge, La. Pastors, superintendents, and teachers are requested to bring this matter before their schools next Sunday, or as soon as possible, and let us know the result. On with the battle! The distillers agree with General Sherman as to what war is.

A. W. TURNER,
Supt. La. Anti-Saloon League,
Box 32, Shreveport, La.

MEETING OF WOMAN'S CITY MISSION BOARD.

The regular monthly business meeting of the Woman's Board of City Missions was held at St. Mark's Hall on Tuesday, Sept. 25. In the absence of Mrs. J. B. Parker, the president, Mrs. W. W. Holmes presided. Representatives from the different Southern Methodist churches were present. The Italian congregation, which for some years past has been meeting at St. Mark's Hall, is to have a new temporary church building on Rampart and Gov. Nichols Streets. The Board is not ready to announce just when the new St. Mark's Hall will be built, but the settlement will remain a feeder to the Church and the spirit of co-operation will continue.

Mrs. D. O. MYATT,
New Orleans, La. Corresponding Secretary.

ALL ABOARD FOR WASHINGTON, D. C.

The Anti-Saloon League of America will convene in its annual session on December 10-13 in Washington, D. C. Every congregation of every denomination is entitled to one or more delegates. Will your church be represented? If not, why not? Special rates on all the railroads are expected. Congress will be in session and may be discussing National Prohibition. Please see that your congregation is represented. Let's have a Louisiana train filled with delegates bound for Washington to participate in the fight against the Church's greatest foe. Write and tell us how many will go from your church.

A. W. TURNER,
Supt. La. Anti-Saloon League,
Box 32, Shreveport, La.

The Kentucky Annual Conference has declared in favor of merging with the Louisville Conference.

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

Will you do it, brother?

LEMONS BRING OUT THE HIDDEN BEAUTY

Make this lotion for very little cost and just see for yourself.

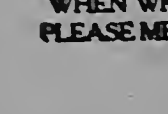
What girl or woman hasn't heard of lemon juice to remove complexion blemishes; to bleach the skin and to bring out the roses, the freshness and the hidden beauty? But lemon juice alone is acid, therefore irritating, and should be mixed with orchard white this way: Strain through a fine cloth the juice of two fresh lemons into a bottle containing about three ounces of orchard white, then shake well and you have a whole quarter pint of skin complexion lotion at about the cost one usually pays for a small jar of ordinary cold cream. Be sure to strain the lemon juice so no pulp gets into the bottle, then this lotion will remain pure and fresh for months. When applied daily to the face, neck, arms and hands it should help to bleach, clear, smoothen and beautify the skin.

Any druggist will supply three ounces of orchard white at very little cost and the grocer has the lemons.

The Threshing Problem Solved

Thrashes cowpeas and soybeans from the mown vines, wheat, oats, rye and barley. A perfect combination machine. Nothing like it. "The Machine I have been looking for for 20 years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tenn. Exp. Station. Booklet 27 free. **Roger Pea & Bean Thresher Co., Box 306, Morristown, Tenn.**

LEXINGTON, KY., BUSINESS UNIVERSITY (Inc.)

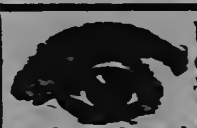


BUSINESS, SHORTHAND, TYPEWRITING, TELEGRAPHY, Diploma, Positions. Special Department for Women. 40 years experience. 20,000 successful graduates. Beautiful City. Address WILBUR R. SMITH, Lexington, Ky.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hinder Chemical Works, Patchogue, N. Y.



Use DICKEY'S

OLD RELIABLE EYE WATER for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.

DICKEY DRUG CO. Bristol, Va.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS, Clinton, S. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sunday School

JAPAN IN THE SUNDAY SCHOOL IN 1918.

It seems that some confusion has arisen in regard to the Missionary Special in the Sunday school for 1918. Some have thought that the Sunday school Special for next year is to be Brazil. Others have understood that it is to be Japan, and it is well to set forth clearly what the Board really has in mind in regard to the Missionary Special in the Sunday school in relation to the above mentioned countries. It has been decided that the Sunday School Foreign Missions Special for 1918 is to be Japan, and the Special for 1919 is to be Brazil. However, because of the graded Sunday school literature, the year really begins with the last quarter, opening the first of October. So, when we speak of the 1918 Special for Japan we really mean that beginning with October, 1917, and running up to October, 1918, Japan shall have right of way in the Sunday school, and contributions for foreign missions made in the Sunday school are to go mainly to the Japan Mission. And beginning with October, 1918, and running to October, 1919, Brazil is to have right of way in the Sunday school, and that foreign mission contributions made in the Sunday school for that year shall go mainly to the Brazil Mission. This overlapping has doubtless caused the confusion.

This in no wise affects Home Mission Specials in the Sunday schools for 1918, which is the work among Mexicans in Texas.

All Sunday school superintendents and members of the missionary committees in the various Sunday schools should make careful note of this and present it to their Sunday schools so clearly that all may understand.

RESOLUTIONS.

The following are the resolutions that were adopted by the Eighth Annual Conference of Chairmen of Sunday School Boards and Field Workers, in session at Lake Junaluska, N. C., July 20 to 23, 1917:

One.

That the Sunday School Editor be requested to have prepared and issued a leaflet on the first half of the tenth point of the Standard; and another leaflet containing suggestive plans for increasing the amount raised by our Sunday schools on Children's Day.

Two.

That our Committee on Legislation be requested to take into consideration the matter of legislation requiring that the Teacher-Training Course of our Church be made a part of the prescribed Course of Study for preachers entering the Conferences.

Three.

That we recommend to the Conference Boards the issuing each year of pennants to all schools and districts that reach the requirements of the Standards, the pennants bearing the inscription, "Standard School (or District), 191...," in large type, and "M. E. Church, South," in small type underneath. And we request the Department of Sunday School Supplies to prepare pennants and be ready to supply them to the Conference Boards at a nominal price.

Four.

That the Committee of the General Board which has in hand the matter of Standards be requested to prepare Graded Standards for both schools and districts, to be correlated with the Standards of our general departments.

Five.

That the General Sunday School Board be requested to arrange a plan of sub-district organization for the use of such districts as may find the present district plan insufficient. (This Board is asked to do this in order that a uniform plan may be followed throughout the Church wherever such sub-district organizing is done.)

Six.

That we commend the plan for an annual meeting in each Annual Conference of the district officers with the members of the Conference Sunday School Board, and request the General Sunday School Board to formulate an authoritative plan therefor, including a simple system of reports, and suggestions as to the financial support for our district organization.

Seven.

That, in order to encourage departmentalizing the Sunday schools, we interpret the latter part of point five of the Standard to mean a school the departments of which meet at least the lowest rank established by the departments of the General Sunday School Board.

Eight.

That, until the General Sunday School Board interprets or changes the Standard of Efficiency, and in order that our application of that Standard may be uniform, as well as serve to bring every school to the highest possible degree of completeness, we believe point three of the Standard should be interpreted to mean that all classes composed of pupils twelve years old and over shall be organized and enrolled as Wesley Classes before the school be graded as "standard" on that point.

Nine.

That we request the Superintendents of the Departments of Wesley Bible Class, and Teacher-Training, to take steps necessary to the issuance of their certificates and diplomas and all other special recognition only in the name and under the authority of our own Church, or as may be correlated to any action that may be taken by the Sunday School Council of Evangelical Denominations.

Ten.

That we gratefully appreciate the development of Junaluska and take pride in it as a great meeting place for the workers of our Church. In order to meet a tremendous need in bringing the mass of our workers here, most of them of moderate means, we respectfully ask the management to take steps at once, if possible, to provide ample accommodations where board can be secured for an average of from $1 to $1.50 per day, such as is furnished at Ovoca, Blue Ridge, and elsewhere.

Eleven.

That, as our periodical, the "Workers' Council" is of first importance as a means of increasing the efficiency of our schools, and the field man has a splendid opportunity of increasing its circulation, we set 7000 new subscriptions as a goal for the next Conference year.

Twelve.

That we recommend to the various

(Continued on last page)

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S A
PLEASURE TO TRAVEL
With the Splendid Service Provided Via the
Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans -	8:15 a.m.,	7:30 p.m.
Ar. Birmingham -	6:35 p.m.,	6:25 a.m.
Ar. Chattanooga -	10:30 p.m.,	10:35 a.m.
Ar. Cincinnati - -	8:30 a.m.,	9:15 p.m.

Through Train to the East

Lvs. New Orleans - - - - - -	7:30 p.m.
Ars. Chattanooga - - - - -	10:35 a.m.
Ars. Knoxville - - - - -	2:20 p.m.
Ars. Washington - - - - -	7:30 p.m.
Ars. Philadelphia - - - - -	11:12 a.m.
Ars. New York - - - - - -	1:38 p.m.

We will be pleased to arrange the details of your trip.

City Ticket Office, 211 St. Charles St.
'Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY

The Popular Route

LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between

HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in

TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. P. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

NUX, IRON, PEPSIN AND SARSAPARILLA

The combination of two great medicines, Hood's Sarsaparilla and Peptiron, by taking them in conjunction, one before eating and the other after, brings into co-operation the above-named substances, best for the blood, nerves and digestive organs.

This combination is especially recommended in cases that are scrofulous, or rheumatic, anemic and nervous, or where the blood is both impure and pale, deficient in iron—one of the most common disease conditions of the present day.

In cases where a laxative is needed, Hood's Pills should be taken. They work in perfect harmony with Hood's Sarsaparilla and Peptiron, and are mild and efficient.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Fourth Round.

Okolona, Sept. 23, 24.
Pontotoc, Sept. 30, Oct. 1.
Algoma, at Ebenezar, Sept. 30, Oct. 1.
Okolona Ct., at Tranquil, Oct. 4.
Verona, at Verona, Oct. 6, 7.
Shannon, at Troy, Oct. 7, 8.
Prairie, at Muldon, Oct. 9, 10.
Houston Sta., Oct. 14, 15.
Houston Ct., at Rhodes Chapel, Oct. 14, 15.
Tremont, at Hopewell, Oct. 20, 21.
Fulton, at Salem, Oct. 27, 28.
Nettleton Ct., at New Chapel, Oct. 28, 29.
Calhoun City, at Big Creek, Nov. 3, 4.
Vardaman, at Derma, Nov. 4, 5.
Houlka, at Concord, Nov. 5, 6.
Greenwood Springs, at Pleasant Grove, Nov. 10, 11.
Smithville, at Greenbrier, Nov. 13.
Buena Vista, at Ebenezer, Nov. 15.
Montpelier, at Foster's Chapel, Nov. 16.

THOS. H. LIPSCOMB, P. E.

Holly Springs Dist.—Fourth Round.

Abbeville, at Mt. Zion, Sept. 22, 23.
Waterford, at Soule's Chapel, Sept. 23, 24.
Red Banks, at Wesley, Sept. 29, 30.
Mt. Pleasant, at New Salem, Oct. 6, 7.
Byhalia, at Byhalia, Oct. 7, 8.
Paris, at Palestine, Oct. 13, 14.
North Main, at North Main, Oct. 14, 15.
Lamar, at Rice's Chapel, Oct. 20, 21.
Toccopola, at Toccopola, Oct. 27, 28.
Randolph, at Hunter's Chapel, Oct. 28, 29.
Taylor, at ———, Nov. 1.
Ashland, at ———, Nov. 2.
Holcomb, at Holcomb, Nov. 3, 4.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

Grenada, at Grenada, Nov. 4, 5.
Coffeeville, at Coffeeville, Nov. 13, 14.
Oxford, at Oxford, Nov. 14.
Potts Camp, at Macedonia, Nov. 15.
Water Valley, First Church, Nov. 18.
Holly Springs, at Holly Springs, Nov. 18.

JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

Durant, preaching Sunday morning, Sept. 9.
Lexington, preaching Sunday night, Sept. 9.
Sallis Ct., at Pleasant Hill, Wednesday, Sept. 12.
McCool, at Tabernacle, Friday, Sept. 14.
Ackerman charge, at Salem, Sept. 15, 16.
Sidon and Cruger charge, at Cruger, Sept. 22, 23.
Tchula charge, Sept. 23, 24.
Pickens charge, at Pickens, Sept. 29, 30.
Vaiden and West charge, at Emory, Oct. 6, 7.
High Point charge, at New Hope, Saturday, Oct. 13.
Louisville charge, at Louisville, Oct. 14, 15.
Noxapater charge, at Mt. Pleasant, Oct. 16.
Chester charge, at Chester, Oct. 18.
Kosciusko Ct., at Marvin's Chapel, Oct. 20, 21.
Kosciusko Station, Sunday night, Oct. 21, 22.
Hesterville charge, at Bethel, Tuesday, Oct. 23.
Ebenezar charge, at Liberty Chapel, Oct. 24.
Kilmichael charge, at Kilmichael, Oct. 27, 28.
Poplar Creek charge, at Bethel, Oct. 30.
Slate Springs charge, at Spring Hill, Nov. 3, 4.
Bellefontaine charge, at Labanon, Tuesday Nov. 6.
Black Hawk charge, at Enon, Wednesday, Nov. 7.
Acona Station, Thursday, Nov. 8.
Mathiston charge, at Mathiston, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 11, 12.

Let it be remembered by all concerned that the Annual Conference convenes two weeks earlier this year than has been its custom in the past, making it necessary for all financial Boards, on circuits and in stations, to be ready for settlement not later than Nov. 17.

W. W. MITCHELL, P. E.

Columbus Dist.—Fourth Round.

First Church, preaching a. m., Sept. 16.
Central Church, preaching p. m., Sept. 16.
Macon Circuit, at Ex-Prairie, preaching a. m., Sept. 23.
Macon, preaching p. m., Sept. 23.
Mayhew, preaching, Sept. 30.
Shuqualak, preaching and Q. C., Oct. 6, 7.
Crawford, at Schafer's, preaching and Q. C. a. m., Oct. 13, 14.
Artesia, preaching and Q. C. p. m., Oct. 14, 15.
Sturgis, preaching and Q. C., Oct. 20, 21.
Columbus Circuit, at Flint Hill, Q. C., Oct. 24.
Cedar Bluff, preaching and Q. C. a. m., Oct. 27, 28.
West Point, preaching and Q. C. p. m., Oct. 28, 29.
Brooksville, Q. C., Oct. 31.
Macon Circuit, at Ex-Pr., Q. C., Nov. 1.
Macon, Q. C., Nov. 1.
Mashulaville, at Macedonia, P. and Q. C., Nov. 3, 4.
Cochrane, Q. C., Nov. 7.
Mayhew, Q. C., Nov. 8.
Starkville, Q. C., Nov. 9.
Longview, at Bevill's, preaching and Q. C., Nov. 10, 11.
First Church, Q. C., Nov. 12.
Central Church, Q. C., Nov. 13.
Columbus Circuit, at Flint Hill, preaching, Nov. 17, 18.

W. W. WOOLLARD, P. E.

Sardis Dist.—Fourth Round.

Courtland, at Pope's, Sept. 22, 23.
Oakland, at Bethel, Sept. 29, 30.
Cockrum, Oct. 5, 6.
Senatobia, Oct. 7, 8.
Wall Hill, Oct. 13, 14.
Batesville, Oct. 16.
Eureka, Oct. 18.
Sardis Ct., at Davis' Chapel, Oct. 20, 21.
Coldwater, Oct. 22.
Arkabutla, at Strayhorn, Oct. 25.
Tyro, at Free Springs, Oct. 27, 28.
Como, Oct. 29.
Sardis, Oct. 30.
Crenshaw, at Sledge, Nov. 3, 4.
Eudora, Nov. 6.
Hernando, Nov. 7.
Longtown, at Mastodon, Nov. 10, 11.
Charleston, Nov. 13.
Pleasant Hill, Nov. 16.
Olive Branch, at Mineral Wells, Nov. 17, 18.

Brethren, let collections in full be the slogan.

J. H. HOLDER, P. E.

Winona Dist.—Fourth Round.

Winona Circuit, at Bethlehem, Sept. 22, 23.
Winona, Sept. 23, 24.
Carrollton, at McCarley, Sept. 29, 30.
Greenwood, Sept. 30.
Sunflower, at Sunflower, Oct. 6, 7.
Indianola, Oct. 7, 8.
Moorehead, Oct. 13, 14.
Itta Bena, Oct. 14, 15.
Isola, at Inverness, Oct. 20, 21.
Belzoni, Oct. 21, 22.
Swiftown, at Morgan City, Oct. 27, 28.
Dublin, at Dublin, Nov. 3, 4.
Tutwiler, at Tutwiler, Nov. 4, 5.
Lambert, at Lambert, Nov. 5.
Duck Hill, at Mar's Hill, Nov. 10, 11.
Webb, at Sumner, Nov. 13.
Drew, at Drew, Nov. 14.
Ruleville, at Ruleville, Nov. 14.
Minter City, Nov. 18.
Valley Mission, at Rosemary, Nov. 18.
Schlater, Nov. 19.

Pastors will please give attention to Questions 12 and 13 and, the trustees, pastors reminding and assisting, if necessary, will please see that definite and authentic answers are supplied, at least, once in life, to all the items under Question 15.

L. M. LIPSCOMB, P. E.

Corinth Dist.—Fourth Round.

New Albany Station, Sept. 23, 24.
Myrtle, at Glenfield, Sept. 29, 30.
Sherman, at Sherman, Oct. 1.
Hickory Flat, at Bethel, Oct. 2.
Wheeler, at Asbury, Oct. 4.
Mooreville, at Mooreville, Oct. 5.
Mantachie, at Shiloh, Oct. 6, 7.
Marietta, at Gilmore's Chapel, Oct. 9.
Rienzi, at Bethel, Oct. 13, 14.
Booneville Station, Oct. 21, 22.
Chabyleate, at Stateline, Oct. 23.
Dumas, at New Hope, Oct. 24.
Ripley and Blue Mountain, at Ripley, Oct. 25.
Guntown and Baldwyn, at Guntown, Oct. 27, 28.
Kossuth, at Wesley, Oct. 30.
Golden, at Old Bethel, Nov. 1.
Tishomingo, at Tishomingo, Nov. 2.
Burnsville, at Jacinto, Nov. 3, 4.
Iuka Ct., at Snowdown, Nov. 6.
New Albany Ct., at Union Hill, Nov. 8.
Ripley Ct., at Brownfield, Nov. 9.
Booneville Ct., at Blackland, Nov. 10, 11.
Corinth Ct., at Morean, Nov. 13.
Silver Springs, at El Bethel, Nov. 14.

T. H. DORSEY, P. E.

Greenville Dist.—Fourth Round.

Leland, a. m., Sept. 23.
Shaw, at Shaw, p.m., Sept. 23.
Merigold, at Merigold, a.m., Sept. 30.
Arcola and Hollandale, at Hollandale, p.m., Sept. 30.
Lula, at Lula, a.m., Oct. 7.
Friars Point, at Friars Point, p.m., Oct. 7.
Coahoma, at Lyon, a.m., Oct. 14.
Shelby, at Shelby, p.m., Oct. 14.
Jonestown, at Jonestown, a.m., Oct. 21.
Clarksdale, p.m., Oct. 21.
Cleveland, a.m., Oct. 28.
Tunica, at Tunica, p.m., Oct. 28.
Rosedale, at Rosedale, a.m., Nov. 4.
Greenville, p.m., Nov. 4.
Gunnison, at Gunnison, Nov. 11.
Benoit, at Benoit, Nov. 18 (preaching), quarterly conference Oct. 31.

The preachers will please see that written reports are ready in answer to questions 12 and 15.

V. C. CURTIS, P. E.

Try Making Your Own Cough Remedy

You can save about $2. and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

Get from any druggist 2½ ounces of Pinex (60 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and gives you a full pint of really better cough syrup than you could buy ready-made for $2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1548 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Lipon

AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia E. Pinkham's Vegetable Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. So I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 178 pounds I went to 118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Compound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

It pays for women suffering from any female ailments to insist upon having Lydia E. Pinkham's Vegetable Compound.

VAIDEN AND WEST, N. MISS. CONF.

Dear Doctor Meek: Soon we will meet again in our annual gathering. How time flies! I seldom appear for admission into your columns, but I am sure a welcome will be extended me for a few dots from Vaiden and West Circuit.

Last year this charge was served by two men, but this year by myself only. Rev. W. M. Commander had in his charge three of the churches, which he served with acceptability, and he is mentioned oftimes by friends most affectionately. We have two parsonages on this charge, one at Vaiden, in which we live, and the other at West. The latter has been rented, and the proceeds will go towards improvements on the house and lot.

Our meetings have all been held: some were good, and some better. At Vaiden, we had the pleasure of listening to our old-time friend and spiritual father: the Rev. W. S. Lagrone, of Drew, Miss. He is some older now than when I first recollect him, when he served the Corinth District in 1890, and when the fire flashed from the sparkling anvil. But he still has the vigor of youth. Rev. John W. Robertson of Cochrane, Ala., led the singing, and did it well. From Monday until Saturday following, the work needed could not be done. But much good was accomplished, and as a result six were added to the Church on profession of faith.

On the fifth Sunday in July, I was assisted at West by Rev. J. W. Robertson, who did half the preaching, the pastor doing the other half. In "Brother John's" songs he was a great help, and so were his messages from time to time. He is a good helper. As a result of this meeting, ten members were received, one by certificate, and nine on profession of faith. In four other meetings, the pastor did all the preaching. The Lord was with us, and much good resulted therefrom. Six persons were received at Emory on profession of faith, and the Church seemed much strengthened.

The people who make up this charge are a good people, and deserve a better service than it is possible for any pastor to give them under the present arrangement.

Our presiding elder, Rev. W. W. Mitchell, is a growing man. He is faithful in looking after his district and its interests. His preachers grow more and more in love with him, as they see his wisdom in managing the work of the church.

HENRY M. YOUNG.

FROM DUCK HILL, MISS.

Dear Doctor Meek: Let me say just a word about my work. I have one more meeting to hold. I will be with Brother Graves on the Montpelier Circuit next week. The Lord has been with me in my meetings this summer. I was with Brother Floyd at Bethel on the Holcomb Circuit. We had a great meeting. There were 23 additions to the Church. I went from there to Brother Wood, at Bethlehem Church, on the Winona Circuit. There we had an old-time revival which resulted in 23 accessions to the Church. Some of the people said that this was the best meeting that they had had at that church in ten years. I have had a good meeting at every appointment on my charge. I expect to go up to Conference with a full hand. Pray for us.

B. F. BULLARD.

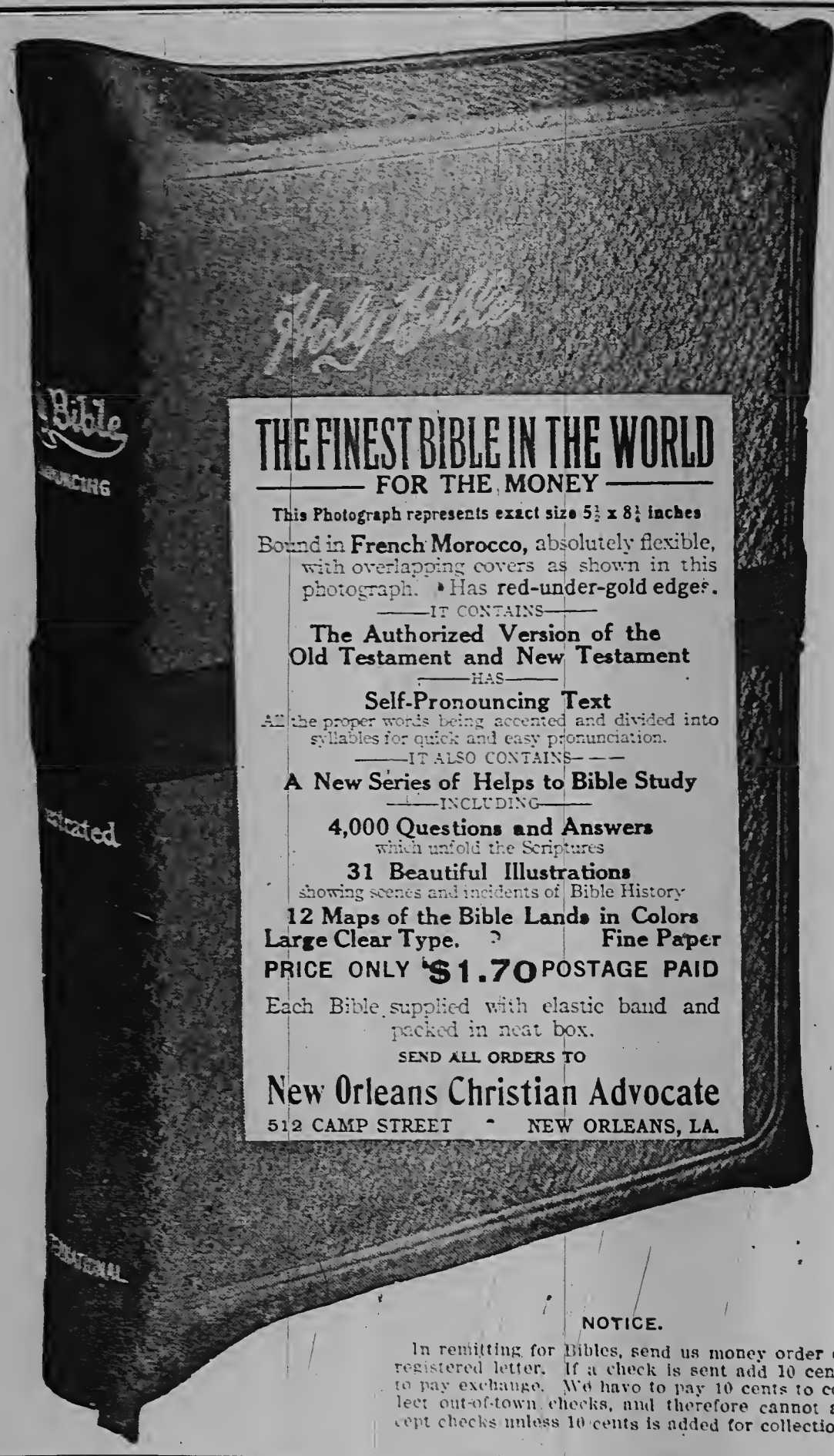
QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Plain Dealing, at P. D., 11 a. m., Oct. 5.
Gibsland, at Gibsland, Oct. 6, 7.
Bernice, at Bernice, 1 p. m., Oct. 12.
Dubach, at Dubach, Oct. 13, 14.

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve: perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from
SHUPTRINE COMPANY, SAVANNAH, GA.


Holy Bible
Bible
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

Bienville, at Bienville, 1 p. m., Oct. 16.
Alberta, at Old Castor, 11 a. m., Oct. 17.
Jonesboro, at Jonesboro, 11 a. m., Oct. 19.
Winnfield, Oct. 20, 21.
Cotton Valley, at Cotton Valley, Nov. 3, 4.
Minden (Q. C., Nov. 5, 7:30 p. m.) Nov. 4, 5.
Ringgold, at Ringgold, 1 p. m., Nov. 5.
Sibley, at Sibley, 11 a. m., Nov. 6.
Arcadia, Nov. 11.
Homer, Q. C., 7:30 p. m., Nov. 13.
Athens, at Athens, 11 a. m., Nov. 14.
Haynesville, at New Salem, Nov. 15.
Elmore, at Vienna, Nov. 17, 18.
Ruston, Nov. 19.

J. M. HENRY, P. E.

Alexandria Dist.—Fourth Round.

Pineville, Oct. 3.
Bunkie, preaching only at 11 a. m., Oct. 7.
Lecompte, preaching only at 7 p. m., Oct. 7.
Merryville, 11 a. m., Oct. 13, 14.
Bon Ami and Carson, at Carson, Oct. 15.
DeRidder, 11 a. m., Oct. 21.
Longville, at Ragley, 7 p. m., Oct. 21.
Boyce, at Boyce, Oct. 27, 28.
Oakdale, Oct. 29.
Oberlin and Reeves, at Oberlin, Oct. 30.
Glenmora and McNary, at McN., Oct. 31.
Jena and Jonesville, at Jena, 11 a. m., Nov. 3, 4.
Trout and Good Pine, at G. P., p. m., Nov. 4.
Standard, Nov. 5.
Selma, 8 p. m., Nov. 5.
Pollock, Nov. 6.
Natchitoches, Nov. 10, 11.
Provencal, Nov. 11, 12.
Fullerton, Nov. 17, 18.
Elizabeth, Nov. 19.
Alexandria, Nov. 22.

BRISCOE CARTER, P. E.

Shreveport Dist.—Fourth Round.

Bayou La Chute, at La C., Oct. 7, a. m.
Many, at New Hope, Oct. 14, a. m.
Zwolle, at Zwolle, Oct. 14, p. m.
Pelican, Oct. 21.
Logansport, Oct. 24, 25.
Anacoco, Oct. 27, 28.
Leesville, Oct. 28, p. m.
Bossier City and Wesley, at Holly Spring, Nov. 3.
Belcher, preaching at Dixie 11 a. m., Nov. 14; quarterly conference at Gilliam, Nov. 5, 10 a. m.
Coushatta, at Powhattan, Nov. 11.
Grand Cane, Nov. 14.
Mooringsport, Nov. 15.
First Church, Shreveport, Nov. 16.
Noble, at Noble, Nov. 18, a. m.
South Mansfield, Nov. 18, p. m.
Mansfield, Nov. 19.
Pleasant Hill, Nov. 20.
Noel Memorial, Nov. 21.
Cedar Grove, Nov. 22.
Ida, at Munnerlyn Chapel, Nov. 24.
Greenwood, at Greenwood, Nov. 25.

C. D. ATKINSON, P. E.

Baton Rouge Dist.—Fourth Round.

Pine Grove, at Pine Grove, Oct. 6.
Greensburg, at Greensburg, Oct. 13.
Wilson, at Pine Grove, Oct. 20.
Jackson, at Jackson, Oct. 22.
Springfield, at James Ch., Oct. 26.
Denham Springs, at Mangum Ch., Oct. 27.
Hammond, Oct. 28.
Clinton, Oct. 31.
Olive Branch, Nov. 3.
Baton Rouge, First Ch., Nov. 5.
Keener Memorial, Nov. 7.
Kentwood, at Herman, Nov. 10.
Baker, at Baker, Nov. 17.
Zachary, at Zachary, Nov. 19.

H. W. BOWMAN, P. E.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Oct. 13, 14.
Crystal Springs, Oct. 14, 15.
Foxworth, at Foxworth, Oct. 20, 21.
Tylertown, at Tylertown, Oct. 21, 22.
Monticello, at Hopewell, Oct. 27, 28.
Wesson, at Wesson, Oct. 28, 29.
East and South McComb, at South McComb, Nov. 4.
Summit, at Osyka, Nov. 4, 5.
McCalls, at Hawkins, Nov. 10, 11.
Meadville, at Meadville, Nov. 11, 12.
Scotland, at Bethel, Nov. 14.
Topisaw, at Topisaw, Nov. 17, 18.
Magnolia, Nov. 18, 19.
Adams, at Auburn, Nov. 21.
McComb, Centenary, Nov. 21.
Fernwood, at Fernwood, Nov. 22.
Barlow, at Brandywine, Nov. 24.
Bayou Pierre, at Pleasant Valley, Nov. 25.
Hazlehurst, Nov. 26.
Bogue Chitto, at Norfield, Nov. 28.
Pleasant Grove, at P. Grove, Dec. 2.
Brookhaven, Dec. 3.

J. T. LEGGETT, P. E.

Jackson Dist.—Fourth Round.

Madison, at Richland, Oct. 5.
Edwards, at Edwards, Oct. 6, 7.
Eden, at Canton, Oct. 12.
Benton, at Midway, Oct. 13, 14.
Lintonia, at Lintonia, Oct. 14, 15.
Satartia, at New Hope, Oct. 20, 21.
Flora, at Flora, Oct. 21, 22.
Vaughan, at New Hope, Oct. 27, 28.
Sharon, at Sharon, Nov. 3, 4.
Mendenhall, at Mendenhall, Nov. 10, 11.
Harrisville, at Mt. Pisgah, Nov. 14.
Florence, at S., Nov. 15.
Jackson, Rankin St., at Pierson, Nov. 17, 18.
Jackson, Millsaps Memorial, Nov. 18.
Jackson, Galloway Memorial, Nov. 20.
Jackson, Capital St., Nov. 21.
Camden, at Camden, Nov. 24, 25.
Canton, Nov. 28.
Bolton, Nov. 27.

J. M. MORSE, P. E.

Port Gibson Dist.—Fourth Round.

Silver City, at Silver City, Oct. 14, 15
Harriston, at Lorman, Oct. 21, 22.
Fayette, at Fayette, Oct. 22, 23.
Rocky Springs, at Rocky Springs, Oct 27, 28.
Hermanville, at Hermanville, Oct. 28, 29.
Utica, at Utica, Oct. 29, 30.
Woodville Circuit, at White's, Nov. 3, 4.
Woodville Station, Nov. 4, 5.

WORLD MOVES FORWARD WITH LONG STRIDES.

Peace has its Victories no Less Than War—Science Robs Calomel of its Nauseating and Dangerous Qualities—Calotabs the New Name.

Here is good news for the sixteen hundred million of people in the world who have livers to be cleansed, systems to be purified and biliousness, constipation and indigestion to be corrected. Calomel, the only successful liver medicine, has been robbed of its griping, nauseating and dangerous effects. Calotabs, the new name, makes calomel taking a real pleasure.

In future ask your druggist for Calotabs, the de-nauseated calomel tablet. He is authorized to refund the price if you are not "perfectly delighted" with Calotabs. One tablet on the tongue at bedtime, a swallow of water—that's all. No taste or unpleasaintness of any kind. You wake up in the morning feeling fine, with a hearty appetite. Eat what you please and go about your work.

The genuine Calotabs are sold only in original, sealed packages—never in bulk. Price thirty-five cents for twenty doses. Your money back if you are not thoroughly delighted.—Adv.

Parasitic Germs

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fine rub and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers.

SHUPTRINE COMPANY, SAVANNAH, GA

Mayersville, at Mayersville, Nov. 9.
Anguilla, at Delta City, Nov. 10, 11.
Rolling Fork, at Rolling Fork, Nov 11, 12.
Gloster, at Woodlawn, Nov. 14.
Centerville, at Centerville, Nov. 15.
Vicksburg, Gibson Memorial, Nov. 16, 18.
Oak Ridge, at Oak Ridge, Nov. 17.
Vicksburg, Crawford St., Nov. 18, 19.
Nebo, at Nebo, Nov. 22.
Washington, at Washington, Nov. 24, 25.
Natchez, Nov. 25, 27.
Roxie, at Roxie, Nov. 26.
Port Gibson, Dec. 2, 3.

M. B. SHARBROUGH, P. E.

Meridian Dist.—Fourth Round.

Vimville, at Coker's Ch., Oct. 6, 7.
Meridian, East End, Oct. 7.
Enterprise and Stonewall, at E., Oct. 13, 14.
Clark Ct., at Manassas, Oct. 14, 15.
Waynesboro Ct., at Winchester, Oct. 20, 21.
Buckatunna, at B., Oct. 21, 22.
Daleville, at Andrews Ch., Oct. 27, 28.
Meridian, Fifth St., Oct. 28.
Scooba, at S., Nov. 3, 4.
Lauderdale, at L., Nov. 4, 5.
Meridian, Central, Nov. 11.
Meridian, Poplar Springs, Nov. 11.
DeSoto, at McGowan's Ch., Nov. 13.
Matherville, at Winneford, Nov. 14.
Pachuta and Quitman, at Orange, Nov. 16.
Porterville, at Briggs Ch., Nov. 17.
DeKalb, at D., Nov. 18, 19.
Moscow, at Clarke Ch., Nov. 22.
Shubuta, Nov. 24, 25.
Waynesboro, Nov. 25, 26.
Meridian, Hawkins Memorial, Dec. 2.
Meridian, Seventh Ave., Dec. 2.

The Quarterly Conference will call for reports from each Woman's Missionary Society, Sunday School Advisory Committee, and Board of Trustees. Let pastors make answer to questions contained in paragraph 271, of the Discipline.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Fourth Round.

Hattiesburg Circuit, at Petal, Sept. 23, Oct. 10.
Ellisville Mission, at Pleasant Ridge, Oct. 6, 7.
Ellisville, at Ellisville, Oct. 7, 8.
Blodgett, at Rhodes, Oct. 13, 14.
New Augusta, at New Augusta, Oct. 15.
Eucutta, at Goodwater, Oct. 20, 21.
Heidelberg, at Heidelberg, Oct. 21, 22.
Richton, Oct. 28, 29.
Williamsburg, at Oakvale, Nov. 3, 4.
Collins, at Collins, Nov. 5.
Mt. Olive, at Mt. Olive, Nov. 7.
Taylorsville, at Soso, Nov. 10, 11.
Lucedale, Nov. 13.
Leakesville, at Leakesville, Nov. 14.
Prentiss, at Carson, Nov. 17, 18.
Oloh, at Clyde, Nov. 18, 19.
Seminary, at Seminary, Nov. 21.
Sumrall, Nov. 23.
Silver Creek, at New Hebron, Nov. 24, 25.
Magee, at Magee, Nov. 25, 26.
Hattiesburg, Main Street, Nov. 27.
Hattiesburg, Court Street, Nov. 28, Dec. 2.
Purvis, Nov. 29.
Hattiesburg, Broad Street, Nov. 30.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Philadelphia, Oct. 5-7.
Neshoba, at Sandtown, Oct. 6, 7.
Bay Springs, at B. S., Oct. 14, 15.
Homewood, at Carr, Oct. 20, 21.
Decatur and Union, at Union, Oct. 24.
Clarksburg, at Independence, Oct. 27, 28.
Raleigh, at Raleigh, Nov. 3, 4.
Trenton, at Polkville, Nov. 5.
Chunky and Meehan, at Meehan, Nov. 7.
Shiloh, at Johns, Nov. 10, 11.
Carthage, at Conway, Nov. 17.
Walnut Grove, at Zion, Nov. 18, 19.
Harperville and Lena, at Oak Grove, Nov. 20.
Rose Hill, at Rose Hill, Nov. 24, 25.
Newton, at Newton, Dec. 2, 3.

W. L. LINFIELD, P. E.

Seashore Dist.—Fourth Round.

Hub, 11 a. m., Oct. 6, 7.
Columbia, 7:30 p. m., Oct. 7, 8.
Americus, at Salem Camp Ground, Oct. 13, 14.
Vancleave, at New Prospect Camp Ground, Oct. 20, 21.
Back Bay and Wolf River, at Big Ridge, 11 a. m., Oct. 24.
Escatawpa, at Orange Grove, 11 a. m., Oct. 26.
Saucier and Lyman, at Lyman, Oct. 28.
Brooklyn and Bond, at Brooklyn, 7 p. m., Oct. 31.
Mentorum, at Alexander Memorial, Nov. 2.
McHenry and Howison, at McHenry, Nov. 3, 4.
North Gulfport and Miss. City, at N. Gulfport, 3:30 p. m., Nov. 4.
Gulfport, Seamen's Bethel and Mission, at 7:30 p. m., Nov. 6.
Gulfport, First Church, 7:30 p. m., Nov. 7.
Wiggins, Nov. 11.
Long Beach, at parsonage, 7:30 p. m., Nov. 12.
Lumberton, Nov. 17, 18.
Poplarville, 7:30 p. m., Nov. 18.
Carrier and Picayune, at Picayune, Nov. 19.
Biloxi, Main Street, 7:30 p. m., Nov. 21.
Moss Point, Nov. 24, 25.
Pascagoula, 7:30 p.m., Nov. 25.
Long Beach, Dec. 2.

J. R. JONES, P. E.

SELF-POISONING.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 503 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home. As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

Lafayette Dist.—Fourth Round.

Opelousas, Oct. 3.
Eunice, at Eunice, Oct. 4.
Patterson, at Jeanerette, Oct. 7.
Franklin, Oct. 13, 14.
Morgan City, 7:30 p. m., Oct. 14, 15.
Sulphur, 7:30 p. m., Oct. 17.
Lake Arthur, 7:30 p. m., Oct. 18.
Gueydan, at Estherwood, Oct. 21.
Jennings, Oct. 28.
Lafayette, Nov. 3, 4.
Crowley, 7:30 p. m., Nov. 4, 5.
Lake Charles, 7:30 p. m., Nov. 7.
Evangeline Mission, at Chicot, Nov. 11.
Abbeville, Nov. 15.
Melville, Nov. 18.
Houma and French Missions, at Houma, Nov. 22.

Trustees of Church property and Sunday school superintendents will please be ready with full reports.

HARRY W. MAY, P. E.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ½ pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

yBible
Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willis Ledbetter, 1194 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Give!" says the Lord of earth and sky.
I gave myself I came to die;
I gave my love that you might live
All mine is yours; can ye not give"
Yes, Savior, we will bring
Our gifts to thee, our King."

MOHAMMEDAN OR CHRISTIAN—WHICH?

It will be determined within half a generation whether Africa is to be a Mohammedan or Christian continent.

I think there is no land more than Russia that holds the fate of the coming years' situation, as it is in the belt of power where we find Japan and China, Germany, France and England, this country and Canada, blending the strongest strains in Europe and Asia, having the three most powerful religions of the world, Christianity, Judaism and Mohammedanism; having a people with marvelous capacities for vicarious suffering, for adventure and heroism; having what I regard a people the most religious of any people, unless it be the British Indians, and I do not know that I should make that exception. I see on the horizon no land with larger possibilities for the coming day.

All Europe is in the melting pot. Old things are passing away. Notice my language: All things may become new, not as a result of magic, not because of chance, not because of this war, but because throughout all Christian Churches there shall be sufficient leadership to take hold of these nations of the Near East, of all Europe that may need our ministry, as well as the Far East and Southern Asia and Africa and Latin-America to lead them out into this new age.—John R. Mott.

A HYMN WITH A MISSIONARY POSTSCRIPT.

The hymn, "He leadeth me," has much to commend it to those who love the cause of missions. It has been translated into many tongues and is known and loved around the world. Its author, Professor J. H. Gilmore of Rochester, N. Y., has given a daughter, Mrs. Ruth Gilmore Hattersley, and a son, Professor David Gilmore, of Rangoon Baptist College, to missionary work in Burma; and it has the distinction, unique among hymns, of having had added to it a missionary postscript after it had been singing its way around the world for fifty years.

In response to a request for information in regard to the hymn and its postscript, Professor Gilmore writes as follows:

"The hymn, 'He leadeth me,' was written in 1862 in the very darkest period of our Civil War. I was supplying the pulpit of the First Baptist Church in Philadelphia for a few Sundays, and was expected to give a somewhat extended talk at the midweek service. I began to give an exposition of the Twenty-third Psalm which I had given elsewhere two or three times before. But that night I did not get farther than the words, 'He leadeth me.' I saw a depth of meaning in those words that I had never seen before. I felt then, as I feel now when this terrible war is being waged in Europe, that it made no difference where we were led if we were only sure that God was leading us.

"After the meeting broke up, a few of us went into the house of Deacon Watson, next door to the church, where I was stopping, and we went on talking about the blessedness of being confident of Divine leadership.

"While the good people talked, I took out my pencil and wrote, 'He leadeth me,' just as it stands to-day with one exception: I made it a hymn of six-lined stanzas. My wife sent it to The Watchman and Reflector. Mr. Bradbury saw it and added the two lines.

'His faithful follower I would be,
For by His hand He leadeth me.'

"About the postscript. It was not written on the fiftieth anniversary of the hymn, as has been stated. But something did happen on that fiftieth anniversary which I like to associate with the hymn. As I have said, the hymn was written in 1862; in 1912, just fifty years later, my daughter Ruth married the Rev. Linn W. Hattersley and sailed for Burma, to devote her life to foreign missions.

"Naturally I was feeling deeply interested in foreign missions at that time, and the postscript may have taken shape then, though I think it was a little later. In 1914 the one hundredth anniversary of Adoniram Judson's entrance on his work in Burma was celebrated in Boston, and my son Doctor David C. Gilmore, who has been a missionary to Burma for more than a quarter of a century, was to be one of the speakers. I gave him some copies of the Missionary Postscript, thinking they might be useful, and a lady who was present at the Judson Centennial has told me how greatly the missionaries enjoyed singing the new verses of the old familiar hymn.

"You will be warranted, I think, in saying that the Missionary Postscript to 'He leadeth me' was inspired by the consecration of Professor Gilmore's daughter to foreign missionary work just fifty years after her father wrote the hymn, and that it was first sung at the Judson Centennial in Boston, in 1914.

"I might add, in closing, that some have objected to 'He leadeth me' on the ground that 'there is no Christ in it.' It was partly to counteract that objection that I wrote.

'Jesus, our Savior and our Lord,
We bow to Him with glad accord.'"

The Missionary Postscript.

1.

Jesus, our Savior and our Lord.
We bow to Him with glad accord.
'Tis His to point us out the way;
'Tis ours to follow and obey.

Refrain:

He leadeth me, He leadeth me,
By His own hand He leadeth me;
His faithful follower I would be,
For by His hand He leadeth me.

2.

He leads us on to foreign lands,
'Mid Arctic snows, o'er tropic sands;
And we, obedient to His will,
Will follow where He leadeth still.

3.

Obeying His divine command,
Sustained by His Almighty Hand,
'Tis ours to usher in that day,
When all the world shall own His sway.

—Belle M. Brain, in Missionary Review of the World.

A NEW WORKER AT BILOXI WESLEY HOUSE.

Miss Hasler writes that Miss Mattie Wike, formerly deaconess at Flat River, Mo., has been sent to Biloxi to assist her in the work there. The Wesley House at Flat River was recently blown away by a cyclone, and the continued riots among the foreigners necessitated closing the work. Flat River's loss is Biloxi's gain.

The kindergarten and day nursery have opened well and the various classes for the older children show an encouraging enrollment.

We are rejoiced to learn that Miss Hasler's health is greatly improved, having spent some time in Fountain Head (Tenn.) Sanitarium during the past summer. No wonder these faithful women break down physically—the burdens and responsibilities which they assume and the strain upon their sympathies are, indeed, very great.

They lay themselves upon the altar when they enter this service of their King, and we should not be sparing in lavishing upon them our love, prayers and material gifts.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

WINTERSMITH'S CHILL TONIC Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores.

The Church Paper on the Farm.

A manufacturer of agricultural implements in Wisconsin advertised in the church papers, of a certain Southeastern State, using large copy through a single season. At the end of the season the manufacturer wrote of this advertising campaign that it had been astonishingly successful, that his business had increased in that State by over $50,000.00 in a single season. He was advertising a transplanter machine. Another manufacturer in Baltimore, Md., put on a campaign through the church papers to advertise a machine having to do with cotton culture. He was overwhelmed with inquiries, and made sales in excess of his ability to produce the machine.

A Charleston, S. C., house dealing in fertilizers announced a selling expense of much less than 6 per cent on sales made direct to the consumers from advertising in church papers, and the calculation was made before the full returns from the church paper advertising had had time to come in. These illustrations might be multiplied many times. It shows that some church papers are highly regarded on the farm, and constitute most effective media for pushing business in substantial farm homes.

Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 100 per cent. in two weeks' time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 45 he was careworn and nearly all in. Now at 50 after taking Nuxated Iron a miracle of vitality and his face beaming with the bouyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or run down, instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prizefighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M. D.

NOTE—Nuxated Iron, recommended above by Dr. E. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

From the Field

Chatham, La.

Dear Brother Meek: We have recently closed our fifth revival on the Brooklyn work, and God has blessed our efforts. There were some 18 persons reclaimed among the present membership, and 46 united with the Church—32 of them by baptism. Our work is moving forward in every way, and we feel deeply indebted to Brother C. E. McLean and others for their earnest and effective efforts among our people, but still more so to our Heavenly Father for his wonderful blessings. Requesting an interest in the prayers of our co-laborers, I am

Fraternally,

S. J. McLEAN.

Harperville, Miss.

Dear Doctor Meek: Our work moves along admirably, and we are gaining ground in many respects. The Agricultural High Schools at Lena and at Harperville have opened with an attendance of 75 and 105, respectively. Our Sunday school records bear testimony to the fact that we have the largest attendance in our schools from the boarding patronage that we have ever had. We will organize three Wesley Bible classes at Harperville to-morrow. We are in close touch with these ambitious boys and girls, and we are made to believe too that we are constantly drawing them closer to Christ and into a deeper love and admiration for our great Church. We are starting a campaign for the Advocate which promises to be effective. —L. Clegg, P. C.

Auburn, Miss.

Dear Brother Meek: I have closed out my revival meetings for this year. We began our meeting at Ebenezer on the third Sunday in July. We had an interesting series of services. We commenced our meeting at Johnston Station on the first Sabbath in September. It was claimed by some of the oldest citizens that it was the best meeting held at that place for years. Brothers E. A. King and Martin McCormack did the preaching, both Millsaps College men. They were licensed to preach last year under my ministry. They are preparing to enter the Conference. I predict a bright future for them. I feel sure that they will be heard from in the near future. The singing at Johnston was of a high order and gave tone and character to the meeting. I am sure that great good will be the outcome of these meetings. The Lord was with us from start to finish. To God be all the glory. Success to you and the Advocate that stands by Southern Methodism in this day of lofty thinking, apart from the scholars of the past who believed in the inspiration of the Bible with their whole hearts.—Robert H. Barr, P. C.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

OUR PREACHERS IN Y. M. C. A. WAR WORK.

John A. Rice. D.D., LL.D.

The Young Men's Christian Association has shown excellent wisdom in establishing training centers for the men who are to go into war work.

The center for the South this summer was Blue Ridge, North Carolina, where, through the kindness of a friend, my family and myself had the privilege of a delightful vacation. I saw, first-handed, the splendid discipline to which even preachers of long experience were subjected in preparation for this new work. Would that the Church could learn the importance of special training for special service!

Out of about eighty men at Blue Ridge, twenty-one, I am glad to know, were Methodists. Here they are:

Barton, J. H., Pine Log, Ga.
Carter, Rev. Cullen T., Bell Buckle, Tenn.
Cowart, Walter C., Savannah, Mo.
Dadman, Rev. E. T., 311 Berkley Avenue, Norfolk, Va.
Gillian, Otis L., Carrollton, Va.
Green, Lemuel Bailey, 703 Lapsley Street, Selma, Ala.
Goforth, Roby Glenn, Lenoir City, N. C.
Grogan, J. O., Opelika, Ala.
Hall, Earnest F., Prospect, Va.
Harmon, Nolan B., Jr., Magnolia, Miss.
McCollum, J. Giles, care of P. A. Sidell, Main and Jefferson, Dallas, Texas.
McDonald, C. L., Dublin, Texas.
Middlebrooks, C. L., Elamville, Ala.
Mims, Samuel McPherson, 530 12th Avenue, Tuscaloosa, Ala.
Powell, Rev. Bert A., Timmonsville, S. C.
Rippy, M. Leo, S. M. A., Dallas, Tex.
Ruff, Robert Hamric, Moorhead, Miss.
Rutland, R. Eugene,
Smith, Marvin L., Johnston, S. C.
James, Rev. J. C., Greensboro, Ala.
Powell, Paul S., Louisville Conference.

I am in receipt of a letter from one of them, in which he says, "I never had such a fine outlook for real work in my life. It would do your heart good to see the men crowding our buildings every night. Each man is enthusiastic and busy every waking hour."

It is easy to see what magnificent results will come from personal touch with the men under circumstances so auspicious. Those of us who have boys in the service will appreciate more and more, as the months pass, the splendid work done by these ministers of love and hope.

A NOTE OF THANKS.

We take this opportunity to thank our friends for their kind remembrance of us in our recent bereavement. The good people of Franklinton did everything in their power to lighten the burden of our sorrow. Our little girl was two years and four months old, and, being a general favorite in the home and in the community, her going away has left a vacancy in our hearts that the world can never fill. Very truly,

J. A. McCORMACK AND WIFE.

DR TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 307 St. Charles Street.

SUMMER EXCURSION FARES

SOUTHERN PACIFIC LINES

—TO—

GALVESTON, TEX. $16.10
Kingsland, Tex. . $23.30 Alpine, Tex. . $38.40
Comfort, Tex. . 25.60 Marfa, Tex. . . 39.50

Tickets on Sale Daily. Limit 90 Days, not to exceed Oct. 31, 1917.

CALIFORNIA

Tickets on Sale Daily. Limit Oct. 31, 1917.

SAN FRANCISCO LOS ANGELES SAN DIEGO
$70.50 Going and returning. Direct Routes.
$96.75 One way via North Pacific Coast.

Round-trip Tickets also on Sale to Other Points in California, Arizona, Oregon, Washington, Colorado and East

PLAN YOUR VACATION NOW

For Particulars and Literature ask any Southern Pacific Lines Agent
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.
or Write
J. T. MONROE, Gen. Pass. Agent, New Orleans, La.
Write for Booklet on the Wonders of the "Apache Trail" of Arizona

Fiery Eczema and Skin Eruptions Readily Yield to This Old Remedy

Sucessfully used for fifty years.

Eczema and similar skin troubles come from a disordered, impure condition of the blood, and they can only be cured by giving the blood a thorough cleansing, and removing from it all traces of impurity.

This is why S. S. S. has been used so successfully in hundreds of cases of Eczema and other skin eruptions.

This wonderful remedy is without an equal as a blood purifier, being probably the oldest blood medicine on the market. It has been sold by druggists for fifty years.

You are invited to write to-day for complete and full advice as to the treatment of your own case. Address, Chief Medical Adviser, Swift Specific Co., Dept. H Atlanta, Ga.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to widows, orphans, and disabled. Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RICHARD W. FREEMAN was born in Griffin County, Georgia, on August 29, 1841, and passed to his heavenly home from a sanitarium in New Orleans on September 5, 1917. For some time he had lived with his son at Luling, La. He was married to Miss Cornelia Jordan in 1865, who was born in Dallas County, Ala. Two sons and two daughters were born to them. One son, two daughters, and their mother are left to mourn their loss. Brother Freeman was converted in early life and joined the M. E. Church, South, of which he was a consistent member until death. He filled every office in the Church that a layman can during his life. He was a good citizen, and an affectionate husband and father Brother Freeman was a Confederate veteran, having fought in General Jackson's corps under General Lee He was a faithful soldier during the conflict, being wounded four times, and surrendering with General Lee at Appomattox. His church membership was with us at Robeline—he was a charter member of our church there, and there we laid his remains to rest. He loved his Church, and even when he could not attend the preaching services, he read the Nashville and New Orleans Advocates, along with his Bibie, and thereby fed his soul. We point the bereaved ones to Jesus, and pray that the Holy Spirit may comfort them. T. D. LIPSCOMB.

SUNDAY SCHOOL RESOLUTIONS.

(Continued from page 10)

Conference Sunday-School Boards the use of a strictly Methodist program on "Go-To-Sunday-School Day," and that the offering on that day be applied to Conference Sunday school work.

Thirteen.

That we recommend to our Sunday schools that they observe only such general "special days" as may be endorsed by the General Board or its Executive Committee, or by the Conference Board.

Fourteen.

That, because of the absolute necessity that in our work in the field we shall do all in our power to increase the circulation of our literature, and because there has arisen considerable confusion incident to the fact that the Graded Lessons are in one Department while the Uniform Lessons, song books, and general Sunday school books are in another, and because we need to have all these supplies in the hands of trained Sunday school workers who can understand and assist our workers in their orders and in suggesting books and helps for them, and because we believe this will greatly increase the efficiency of the work and prove a successful business proposition, we earnestly request Smith & Lamar, Agents, to combine all Sunday school literature, books, and supplies, into one Department and place trained Sunday school workers in charge.

Fifteen.

That we request our representatives in the Sunday School Council to endeavor to bring about the formation of State Councils as auxiliaries to the Main Council.

Sixteen.

That we are in hearty sympathy with the policy of the General Sunday School Board in its enlarged plans of work and increased support, and pledge our co-operation.

Seventeen.

That we request the publication of these resolutions and such other acts or conclusions as this body may decide upon. A. L. DIETRICH.

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

Wash the Poisons of

RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

Out of Your System With Shivar Spring Mineral Water.

SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

The Guarantee.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noblo work, I am Very respectfully. J. H. BEST, J. P.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.
J. D. MCCLAM.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. I have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.
H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C CARTER.

Lexington, Virginia.
I know of several who were cured of rheumatism with this water. Please ship at once and oblige. JOHN P. RHODES.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Sign the Coupon.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M.D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite something I did not have before.
CHAS. B. COUNTS.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend samo to all who need a speedy relief and cure. W. F. MATHENY, M.D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.
M. L. UNDERWOOD.

Fill Out This Coupon and Mail It Today

SHIVAR SPRING,
17 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name _____

Address _____

Express Office _____

FROM NEW ALBANY.

Dear Doctor Meek: We held our fourth quarterly conference for New Albany Station last Monday, Sept. 24. Our Treasurer, Mr. L. K. Carlton, has sent each of the Conference treasurers a check for the entire assessment against our Church. The presiding elder and pastor have fared as well as the benevolences; hence the New Albany Church can about say, "We owe no man anything."

We are planning to close up the fourth year with a great revival, to begin October 7, with Brother G. A. Klein to do the preaching. So far, there have been something like 200 people added to the Church here during the past four years; and we are trusting that many will be saved during the revival we have in prospect. Our four years here have been unusually pleasant, and God has prospered His work. The spirit of our people is splendid; they are responsive, aggressive, and spiritual. Some good brother will find here a large, ripe and pleasant field in which to labor next year.
S. L. POPE, Pastor.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.—Adv.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 64—No. 41. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3216.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 11, 1917. CHAS. O. CHALMERS, Publisher.

"THE DISSOLUTION OF DOGMA."

Under this caption Dr. Lyman Abbott, in a recent number of the Outlook, discussed the tendency of the present day toward the deterioration of denominationalism. When the war broke out we were horrified at the reports of the ill-treatment of human beings, but now such news strikes our ears without arousing much sentiment because of its commonness. To have contemplated a few years ago with normal pulse and respiration the disintegrations of Churches and the burying of their distinctive teachings as a reality would have been regarded as a mark of an unbalanced judgment; but now we meet such discussions at every hand, and they no longer horrify us with their threatening aspects. But the orthodox faiths have weathered many storms, and we believe somehow they will be saved from these menacing evils. Not long since we heard hammering at the doors of the Churches for admission of those who had torn leaves from the Bible and who wanted recognition for their spoliations; they had bereft the Scriptures of all miracle; they had dethroned Christ, perverting the facts of the person of God and making the Savior of the world a mere man. Names of French and German accent were heard upon the lips of teachers to accentuate their peculiar bias. But to-day, strange as it may seem, the world seems to believe more than ever in the Christ of the Bible. Perhaps it will never fully recover from some of the astute critical studies of certain books of Holy Writ, but personal faith is more possible from the standpoint of Christ than some years ago. As crises have been weathered under great strains already, this one threatening to break down denominationalism, which is a menace, however, to all faith and organization, may be passed safely if those who believe in prayer will constantly abide at the throne of grace.

Perhaps no great writer along religious lines in America tries more eloquently to echo the trend of thought in the minds of certain prominent Church leaders than Dr. Abbott. Therefore, when he says that there is a movement to dissolve dogma one may rest confidently on the fact that certain Church dignitaries, influential, able to control large sums of money, are making gigantic efforts in that direction. Dr. Abbott is a reader of the public prints in a large fashion; he has the newspaper instinct, and what he says may be taken with the knowledge that it is novel, if possible. He states: "The old theological controversies have passed away. The problems are not solved, but they no longer interest. The phrases of the schools have lost their meaning. Unitarian and Orthodox, agnostoc and believer, natural and supernatural, do not mean what they once meant. .....Not merely denominational partitions are crumbling. Jew, pagan, and Christian discover in each other spiritual kinship. Julius Rosenwald is endowing Young Men's Christian Associations on a magnificent scale. Tagore's ministry deepens the spiritual life of the Christian Church."

These passages from Dr. Abbott do not indicate a change of heart in searching for a deeper faith, but they lay bare the sparsity of fixed belief and evidence the all too-prevalent tendency to bend to the powers that be. Paul lived among pagans more versatile in their "ministry" than Rabindra Nath Tagore, the Bengali poet of decided Epicurean bent, but he did not discover much spiritual kinship among those of Agrippa's type or among those upon Mars Hill; he lived among Jews very prominently connected and as influential in their spheres as Mr. Rosenwald is in his, but he set forth the differences between his teachings and their views, instead of emphasizing their similarities. The force of Christianity has ever been its peculiar teachings which stand over against the common thoughts of men in sharp and vigorous contrast; the power of the organized Church has ever discovered its secret in its peculiar doctrines, vastly removed from those of other organizations. Just as soon as the utilitarians who are dabbling in religion succeed in subverting the use of the great organized Churches and in making of them reform societies, or a unified reform body, with no distinctive teachings, that moment will the force of Christianity be lost. There could be imagined no deeper insult to the cause of Christ than to place it on a footing with the beliefs of Unitarians, agnostics, naturalists, Jews, and pagans, talking of it concordantly with them in the same breath, representing it as having lost something of its former meaning and as more in accord with blashphemous heresies. There is scarcely a minister among the true Churches of America, we hope, who is willing to go this far with Dr. Abbott. We still believe in the distinctive teachings of Christianity; millions still have a peculiar faith in their Savior, and the thought of losing the identity of their sustaining faith in the vile scum of pagan looseness is fairly repulsive.

But Dr. Abbott has some ground upon which to base his superstructure of a hybrid religion—this pagano-Christian idea, which he considers an ideal state for the future. However far removed we are from it at present, the tendency to unite the various denominations irrespective of their individual dogmas is a step in that direction. Perhaps it is well to have in our midst far-seeing individuals of Dr. Abbott's type, for they serve to warn the Churches of the peril awaiting them if too much liberty is granted. Should not the present agitation to unite denominations, and then to form combinations with unbelieving and secular organizations, fail, Christ would be made of no effect and the results of his ministry would be swept off the earth.

C. A. B.

HELP THE LOUISIANA ANTI-SALOON LEAGUE.

The statement from Rev. A. W. Turner, superintendent of the Louisiana Anti-Saloon League, in last week's Advocate, that but few of our churches and Sunday schools in this State are helping financially the great cause which he represents, merits attention. Scarcely any State in the Union needs the assistance of the Anti-Saloon League more urgently than Louisiana, and our pastors and Sunday school superintendents should see that the World's Temperance Sunday, Nov. 4, is properly observed, and that a collection is taken for this important work. What would become of the National Organization of the Anti-Saloon League if all the States should neglect to contribute to its maintenance? Certainly Louisiana should do its part in keeping it up, since it has done, and is doing, so much to help suppress the open saloon within its bounds. In helping the National organization, we are helping ourselves in the most effective way possible. We hope that the World's Temperance Sunday will be made to count for much by our people, and that Brother Turner's heart will be made to rejoice because of the sinews of war that are sent to him as a result of its observance. Brother Turner's address is Box 32, Shreveport, La.

"RED LIGHT DISTRICT" TO BE ABOLISHED.

The insistence of the National Secretary of War, Mr. Baker, and the Secretary of the Navy, Mr. Daniels, has led the New Orleans City Council to take action which will abolish the "red light district" of this city within the next thirty days, this being done, of course, in the interest of the soldiers and sailors quartered near here. This is, indeed, gratifying, for the restricted district of New Orleans is said to have been for many years one of the most notorious in the United States. Mayor Behrman, in announcing the action of the City Council, took occasion to emphasize the point that it was to be attributed to the influence of the Washington authorities, and not to any conviction of the local officials that the segregation plan is not the best way to handle the social vice problem. We hope, however, that, having got rid of this awful evil as a legally recognized thing, the citizens of New Orleans will never again permit it to be accorded the sanction of the law. We have a strong conviction that it is far better to outlaw immorality than to license and authorize it. It at least puts upon it, if it does not suppress it, the stamp of public condemnation.

It is said that this action will cast adrift perhaps some 750 profligate women. Here is a problem for the Christian people of this city to which they should be quick to address themselves. This will, in all probability, furnish a golden opportunity for them to rescue some souls that are fast sinking beneath the dark waves of sin. Jesus came to save the worst of transgressors.

A FACT WORTH NOTING.

One advantage of the Southern Methodist form of government is that it tends to make our preachers courageous in combating popular evils. A Methodist pastor is not afraid of being dismissed by his congregation if some of its leading men should dislike his pulpit utterances. Some years ago a prominent Baptist layman who was an ardent prohibitionist, in speaking of a fight against the saloons in a town in which the liquor traffic was strongly entrenched, remarked to us that the Methodist minister was the only clergyman there who would open his mouth in behalf of the cause.

"WHAT WILT THOU HAVE ME TO DO?"

Hast Thou, my Master, aught for me to do
To honor Thee to-day?
Hast Thou a word of love to some poor soul
That I may say?
For see, this world that Thou hast made so fair
Within its heart is sad.
Thousands are lonely, thousands sigh and weep,
But few are glad.

And which among them all is mine to-day?
O guide my willing feet
To some poor soul that fainting on the way,
Needs comfort sweet;
Or into some sick-room, where I may speak
With tenderness of Thee,
And showing Thee and what Thou art, O Christ,
Bid sorrow flee!

Or unto one whose straits call not for words,
To one in want, in need,
Who asks not counsel, but would take from me
A loving deed.
Surely Thou hast some work for me to do;
O open Thou mine eyes
To see how Thou wouldst have done it,
And where it lies!

—Southern Churchman.

SPIRIT-FILLED.

The last step in the prayer life is by far the most glorious of all. It is then that we come to realize that our lives are but a ceaseless expression of the Spirit's prayers. Then down deep beneath the threshold of the conscious self we know the Spirit of the Father—the Spirit of Jesus—is ever striving to work out the "sweet will of God." When we commit our prayers to Him as well as our works and ways, a new day dawns upon the heart—everything begins to glow with the glory of God.—Unidentified.

FOLLOWERS BECOME LEADERS.

As my guide climbed the mountain he carried a hatchet and cut gashes in the trees here and there along the way. That is called "blazing," and it marks out the path for the next time. There are few wildernesses now that are not traversed by many blazed paths. Moreover, every step I took in following my guide I was wearing away the moss and underbrush and packing the ground, and helping, though ever so little, to make a distinct path for those that would come after me. And that is what every follower of our heavenly Guide is doing in this world—helping to make a path that will make the next Christian's "walk and conversation" easier and safer.—The Congregationalist.

THE SKY OF LIFE.

Patterson Du Bois.

God's mercies are always more numerous than we see them. We choose to call one thing or another a benefit and a blessing because it happens to fit our desires, or, at least, our ideas of what a blessing ought to be. But we are too insensible, too shortsighted, to see all the stars of God's goodness in our sky. Only here and there do we perceive a point of light, a larger or a lesser sun or planet. But had we finer spiritual vision, we should perceive the innumerable points of light in what are now to us but the dark interstellar spaces. The highly sensitized plate of the astronomical photographer reveals a countless multitude of stars where a field glass, or even a telescope, fails to discover aught but blank space. We have not gone so far yet in our spiritual perceptions—we are not yet so spiritually sensitized—as to see our sky a blaze of light. But each new revelation, each new star, or group of stars, as it appears above our horizon, ought to be an evidence that the dark is not darkness, but light unperceived. The sky of life is not merely studded with mercies. It is itself mercy.

Whenever you decide on a course, trusting God and asking Him to block you if you are wrong, go on; for if it were not His path for you He would have told you. Dare to go on.—F. B. Meyer.

"GOING FOR THE BISHOPS."

By Bishop E. E. Hoss.

After a good deal of notification, the papers have at last published "The Laymen's Address," though by what right the document can claim to be entitled to so ambitious a caption it is rather difficult to determine. If it had been put forth as the address of a certain dissatisfied faction of laymen in the Church, the obection to it would have been less serious. As a matter of fact, it did not originate with laymen at all. Nothing is more certain than that it had its birth not far from the rooms of the Board of Missions at Nashville—and was written by a gentleman drawing a comfortable salary from the Church. The real precursor of it was a paper issued some months ago by Rev. Ed. F. Cook, who has never been slow to assert to the uttermost limit his own authority as a Missionary Secretary, and who heralded his departure from the service of his Church, and his flying leap into the Moody Institute at Chicago, by making a furious and most unjust assault upon certain of our Bishops. To this diatribe I have already paid some attention—more, doubtless, than it deserved—in your columns. With greater wisdom, perhaps, the rest of my colleagues have answered it with a most significant silence, being evidently controlled by the sound principle that the Bishops of the Methodist Church are amenable only to the General Conference, which may, if it sees fit, put them on trial for any faults of character or administration, but only according to definitely-prescribed legal methods. No one of them, as far as I am aware, has ever objected in the least to such a proceeding. But all of them, I suppose, would seriously resent an arraignment through a penny pamphlet by Mr. Cook or by anybody else.

A few preachers and laymen about Nashville, not one of whom has a connectional standing of any great importance, have been very busy for the past six months in giving whatever force and prominence their names could add to this unbrotherly and malignant utterance. Several of these gentlemen, to my certain knowledge, have been the bitter partisans of Vanderbilt University, and have joined most heartily in the condemnation and censure of the Bishops who stood true and firm to the interests of the Church on that issue. If this statement is denied or doubted, I am prepared to make it good to the satisfaction of even my Holston friend, Rev. Robert P. Shuler, who can easily see through a grindstone when there is a hole in the center of it.

The outcome of all the labors of these followers of Mr. Cook is that by a most industrious beating of the bush they have been able to scare up 186 Methodist men who are willing to become the signatories and sponsors of the precious document now under review. I am quite sure that, even with my scanty knowledge of the Church, I could have furnished them off-hand with 500 names of laymen who are so dissatisfied with Methodism and its officials that they would have signed almost any paper that could have been prepared and presented to them. But even that number, or ten times that number, would hardly be sufficient to shake the steadfastness of the more than 2,000,000 convinced and loyal Methodists who are reasonably-well content with our Church government, and not at all suspicious nor mistrustful of the men whom they have chosen to administer it.

First and last I have had the honor of knowing many great laymen in our Annual and General Conferences; such as Thos. Branch, Thos. J. Magruder, Governor Thos. J. Jarvis, General Robert B. Vance, Dr. James H. Carlisle, Governor Alfred H. Colquitt, Chief Justice James Jackson, Hon. L. Q. C. Lamar, Colonel W. L. Nugent, Judge J. Wofford Tucker, Col. E. W. Cole, Judge J. Milton Brown, Colonel John F. House, Colonel Asa Holt, Senator Trusten Polk, Governor Thos. Seay and Governor B. B. Comer. These are only a few that I might name. If any one of them ever undertook to play the part of an agitator or disorganizer I never heard of it. With all their hearts they believed in Methodism—its doctrines and its economy. It is left for Mr. Frank H. Fritts, against whom I have no word to say, except that I wouldn't just choose him to lead any great reform in Church or State—it is left for him, I say, to head the procession of disgruntled brethren who are doing their best to give currency to the calumnious accusations that the enemies of Methodism have been rolling as sweet morsels under their tongues for 100 years. This same sort of stuff can be heard at any time at a Hardshell association in the backwoods, or at a two days' meeting in Zion Church on Deepwater Creek. If I must listen to it at all, I prefer to hear it there, where it is usually spoken with a tone of bitter and uncompromising sincerity and severity.

The unconcealed purpose of Mr. Fritts and those who agree with him is to pack the approaching session of the General Conference; for how else can they hope to carry through their program? By their own words they mean to have, first, "publicity," or the washing of an accumulated lot of soiled Methodist linen in the front yard, for the delectation of the nostrils of the general public. Then they are going to demand "investigation," which, if Mr. Cook's pamphlet is a fair specimen, will also fill the air with malicious charges against men who have all maintained in their past lives a good repute for probity and uprightness. The net results of all these activities is to be "recorded in legislation."

I sincerely hope that the ministers and laymen of the Church will be wise enough and strong enough to do what they have usually done in the past, that is, to choose their representatives on the general principle of competency and character, not because they are the trumpeters of any special fads, nor the advocates of any so-called reforms, which, if carried into effect, would be sure to upset many of the historical tenets for which our fathers fought.

Such men as Asbury and McKendree and Soule and Paine and McTyeire and Keener were no mere "prentice hands" in Church building. They expected their work to last, and they buttressed it with statutory enactments and organic law. If the Cookites and Frittites really think that they can overturn it in a day and night, they "have another think coming." Whatever changes are made in the Discipline will have to be made in strict accordance with the provisions of the Discipline itself. Any attempt to sweep things by main force will be met by the strong barricades of law. The Bishops will not, of course, undertake to enforce their own will, but, unless they are weaker men than their predecessors, they will maintain by all the power of their office the sovereignty of the law. If they should be weak enough to be swayed from this position by any clamor or menace from any quarter, then the sooner they are got rid of the better.

The first demand that is put forth is for an equal number of laymen and ministers in the Annual Conferences. Nobody has any serious objection to that. But the laymen should be chosen by the whole body of the laity, and not by any ambitious cliques who are hankering after prominence. Let the principle of democracy begin to operate at the very bottom. Ex-officio membership in the Conferences is a violation of the first principle of sound democracy.

The second demand is for full lay representation in the cabinet. Nothing more wrong in principle, nor more vicious in practice, could be imagined. No layman brings himself or his family under the operation of the law of the itinerancy. That he should nevertheless sit back at home, and follow his secular business, and yet claim the right to say to the preachers, "Go to this place, or that," is absurd. The itinerancy has its heavy burdens. The man who assumes its vows binds himself for life to the most serious tasks imaginable; and not himself only, but his wife and children he includes in these vows. Certainly he has the right to have his fields of labor assigned to him by his brethren who have assumed the same pledges. Laymen have their place in Church work, but they can not venture without presumption to take part in the matter of making the appointments.

It is further insisted that the Bishops shall be elected at the utmost for four years, with the

possibility of re-election. What an infallible bid for demagogy that would be! Every General Conference would present an open field for electioneering, and every weak and designing man once put into the Episcopacy would be exposed to temptation of wire pulling and maneuvering during the whole quadrennium to secure a second term.

I am reaching the end of my journey. It is a very little thing to me personally what my revolutionary brethren may succeed in doing. Long before they can accomplish their designs, I shall stand in the presence of the King to be judged for the deeds done in the body. But the thought of the harm and damage that may come to the Church which I have loved with a passionate devotion for more than fifty years, and have served with my best ability during the greater part of that time, goes to the core of my heart. I could not be still and watch these assaults upon what I conceive to be its very citadel, without dishonoring the principles for the maintenance of which I have given my whole life without reserve or qualification. May God defend and protect the right!—Texas Christian Advocate.

SHALL WE BE SLACKERS IN OUR GIFTS TO MISSIONS?

To the Pastors and Laymen of the Mississippi Conference.

Dear Brethren: Our Annual Conference session is but a few weeks off, and in most of our pastoral charges much yet remains to be done in the way of bringing up the assessments, especially for the benevolences. In many instances churchmen are using the war, the Red Cross work, and the Liberty bond issue as excuses for falling behind in their contributions to missions. In reality, however, our country was never more prosperous than it is to-day, and in our own State a kind Providence has favored our people with the best crops in years. Ours is an agricultural State, and at no time previous have our farmers enjoyed the advantage of better prices for their products. Let us then not be content with anything less than full collections for the Lord's work.

Beyond all question, America is now confronted with the greatest opportunity of the ages for leadership in missionary enterprise and in great constructive and reconstructive tasks. In this day of world-conflict the primacy in missionary activity has passed to the Protestant Churches of North America. Hence for our beloved Methodism to fall short in missionary offerings in this crucial hour would be a tragedy.

Inasmuch as our missionaries are being very seriously affected by high prices, which in nearly all our mission fields have become almost prohibitive, our General Secretaries urge that wherever possible a special offering be taken and forwarded at once to Nashville to form a part of the war relief fund of $20,000 which the Mission Board finds it necessary to raise for our missionaries. In a recent letter to the Missionary Voice, Dr. A. P. Parker, of Shanghai, China, says: "The rise in the price of silver and the subsequent fall in the amount of silver dollars that we get for our gold drafts strikes us very hard. Thus our salaries are less by more than thirty per cent as compared to less than a year ago. On the other hand, the prices of everything that we have to buy have advanced. Coal that we could buy less than a year ago for $10 (Mexican) per ton now costs $17 per ton. Butter that we could buy for 85 cents (Mexican) per pound now costs $1.10 per pound. Flour is now so costly that we cannot afford the American product, and have to live on that which is made in China from native wheat. Our salaries are not sufficient to meet our necessary expenses. I do not write in any complaining spirit, but matters are really becoming distressing."

No European country, unless it be France, is carrying heavier burdens of war taxation than is England. Yet Mr. John R. Mott states that the London Missionary Society last year cleared off a large indebtedness, and carried on its work without retrenchment. The Wesleyan Missionary Society received the largest income it has ever had in its history, and the Methodist Church in Canada had a larger income in 1916 than it had ever had during the prosperous days of peace. It is gratifying to note that a similar spirit of sacrifice and of liberality is beginning to manifest itself among Southern Methodists. In a recent appeal to the pastors of Southern Methodism, our General Secretary, Dr. W. W. Pinson, gives the following encouraging news: "We are sending out the largest number of missionaries that have gone for many years. Large special gifts are coming to the Board. To date there has been no diminution in the regular income for the year."

Fathers and mothers to-day are freely giving their sons in defense of Christian ideals, our rights as a nation, and the liberty of mankind. Millions are being contributed by Americans of all classes for that worthy charity, the Red Cross work. Shall it be said that the sons and daughters of Methodism in Mississippi who rejoice in the purity and saving power of the gospel are slackers in their efforts and contributions for the extension of the Master's Kingdom, which offers the only adequate remedy for the world's ills? God forbid. Yours in the Master's cause,

M. M. BLACK,
Sec'y Board of Missions, Miss. Conference.

FROM BROTHER DODSON.

Dear Brothers of the Louisiana Annual Conference: The good people of Minden are looking forward with happy anticipation to your coming to the Annual Conference on November 28. Minden is an old town of the Southern type. It was settled in 1837 by sturdy, good people, and their descendants still live here—a splendid, good people, too. You will receive a very hearty welcome to our town; you will have a warm place in our heart and each one of you shall have a good home.

So far as the writer of these few lines is concerned, there is no occasion quite so grand as an Annual Conference occasion. There is so much pleasure and inspiration in shaking hands with the brethren, and feeling the pulse-beat of love and sympathy.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

We include in these remarks the laymen who are delegates to the Conference. Some of you are now in the "annual tug" to bring up everything in full, and I trust that you will all be able to do so.

Those in the home in which the Bishop will be entertained are looking expectantly forward to his coming. The lady of the home says that she read The Nashville Advocate while he was its editor and has read everything he has written since that she could get, with pleasure. So, he too will receive a real, hearty welcome.

No connectional man is left out. Dr. McMurry will be here and will tell you of his great offer to all preachers who have their collections for Church Extension in full. Be sure to have them full, for you will be glad when he tells you.

I should like very much to have all the names of those who are coming, whose names do not appear in Conference Minutes. With love and best wishes to all, Your friend and brother,

Minden, La. K. W. DODSON.

SCATTER BLESSINGS.

Mary's ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the gospel pages? Would her deed of careful keeping have been told all over the world? She broke the vase and poured it out, lost it, sacrificed it, and now the perfume fills all the earth. We may keep our lives, if we will, carefully preserved from waste; but we shall have no reward, no honor from it at the last. But if we empty it out in loving service, we shall make it a lasting blessing to the world, and we shall be remembered forever.—J. R. Miller, D.D.

THE CALL TO THE CAUCUS.

(The following is an exact copy of the letter that was sent out to the signers of the so-called "Laymen's Address," summoning them to the caucus held in Chattanooga on September 27. Let the reader notice particularly the italicized parts of it, the Italics being ours. The program announced is just about such as would be expected from a company of secular politicians. Who ever thought that such a program as this would be unblushingly undertaken in the Methodist Episcopal Church, South? Note that this letter is sent out on the stationery of the Lay Leader of the Holston Conference.—Editor of the Advocate.)

Holston Conference
M. E. Church, South
B. F. Fritts
Conference Lay Leader
Chattanooga, Tenn.

Chattanooga, Tenn., Sept. 12th, 1917.

Dear Brother: The movement for certain changes in the polity of our Church, of which you are one of the sponsors, has reached the point where closer organization and co-operation are absolutely necessary. **Permanent officers must be elected, issues and methods discussed, definite plans of campaign laid out, and committees created to prosecute them vigorously.**

The address has been sent to all the Church papers with the request for publication. The Nashville Advocate carried it in full last week, with very favorable comment. Some of the Conference organs are not receiving it so favorably. We must mobilize at once to defend our position and press the issue.

To that end, the one hundred and eighty-seven signers of the address are called to meet at Hotel Patten, Chattanooga, Thursday, Sept. 27, 1917, at 10 o'clock a.m., for a day of conference. It is of importance that every man be present if possible. Great issues are at stake. We have inaugurated a movement that is vital to the future of our Church. We must stand together and see it through successfully.

Put other things aside for this once, and come. Please let us know by return mail your purpose to be present. Any interested layman whom you care to invite will be welcome.

Yours for a greater Methodism,
CREED F. BATES.
B. F. FRITTS.
JOHN R. PITTNER.
J. H. SMITH.
JAMES H. PARKES.

ANOTHER MESSAGE FROM THE SO-CALLED LAYMEN'S COMMITTEE.

Nashville, Tenn., Sept. 29, 1917.

My Dear Brother: At a called meeting of the signers of the lay address to the Church, held in Chattanooga on September 27, the following supplementary statement was drafted, and the undersigned was instructed to send the same to the Church papers, with an earnest request for publication. We trust you will be able to find space for it in the next number of your paper.

Yours very truly,
J. H. SMITH, Secretary.

Laymen Make Supplementary Statement to the Church.

At a called meeting of the signers of the Lay Address to the Church, held at Hotel Patten, Chattanooga, on September 27th, the following supplementary statement was authorized with regard to the Movement for Methodist Revision:

Reaffirming our loyalty to the Church and our whole-hearted desire to promote its best interests, we commit ourselves again to the spirit and purpose of the Address and commend it to the thoughtful consideration of all our preachers and laymen. We believe that in general the suggestions of legislation therein made are practical and timely, and that they will commend themselves favorably to the vast majority of our people, both clerical and lay.

Limitation of the episcopal term of office, the introduction of some degree of democratic government in the local church, larger lay representation in the Annual Conference, some modification of the appointing power, the creation of episcopal

[illegible]

[illegible]

[illegible]

bleeding Belgium beneath the iron heel of his soldiery, with the cry of outraged women and murdered children rising on the air wherever his despicable banner waves, with his death-dealing bombs thrown upon sleeping non-combatants, with poisoned wells and gases killing the innocent, and his submarines filling the seas with the floating carcasses of mothers and babes, the Kaiser TALKS OF HIS LOYALTY to the highest interests of civilization and of his intimacy with almighty God. "Actions speak louder than words," and the true measure of the loyalty of these "leaders" to the Church is what they have done and what they propose to do. Have they not struck, in an underhanded and unprecedented manner, at the very vitals of our Methodist polity —the things that have been its strength and glory? Have they not libeled the history of our Church, saying that American Methodism was born and typed when absolutism reigned throughout the world, whereas it was cradled along with the American republic, the proudest achievement of democracy that can be found beneath the stars? Surely, they ought to apologize for this base slander of the splendid past of our noble communion and its sainted dead. Considering the type of preachers behind this movement, does any informed man believe its directing agencies are "loyal" to the doctrines of Methodism? We do not doubt that, if they could, they would revise the sacred and Scriptural standards of our faith with a hand quite as reckless as that with which they would knock into smithereens its tested and historic polity?

To what in Methodism are these revolutionary leaders loyal? Let them catalogue specifically the things for which they stand, that we may look at them. Where was the loyalty of these Nashvillites, who are now so devoted to the interest of Southern Methodism, when the fight for the ownership and control of Vanderbilt University was on? Where was it when Mr. Carnegie slapped the Church in the face, telling her, in effect, that she had no business in the field of higher education, and threw his million dollars into the scale against her when the lawsuit was pending in the supreme court of Tennessee? Where was this loyalty when the Nashville papers reeked and run over with scurrilous attacks upon the Chief Pastors of our Church? Where was it, when the insulting and infamous "Bishops' squirm" was danced and the streets of Nashville were paraded to celebrate the victory of Kirkland, Carnegie & Co., in having successfully wrested from the Church her property? Aye, where was the loyalty of R. B. Eleazer, J. H. Smith, James H. Parks, J. A. Craig, and the others of the seven men who started this notorious agitation in that shameful period of diabolism and darkness? If any one of them then had a vestige of loyalty it seems to have been cowardly hidden away under a bushel where it could not shine. And Bishop Hoss, the Church's peerless leader, who happily yet lingers with us as the truest of the true and the bravest of the brave, says: "Several of these gentlemen, to my certain knowledge, have been bitter partisans of Vanderbilt University, and have joined most heartily in the condemnation and censure of the Bishops who stood true and firm to the interests of the Church on that issue." We are inclined to think that the things in Southern Methodism to which these dominating revolutionists are loyal bear about the same proportion to the grand superstructure of our Church, that a bung-hole does to the average barrel.

Yet after their secret propaganda, after circulating their pamphlet attacking our Bishops, after their private caucus in Chattanooga, and their proclaimed purpose to conduct a political campaign throughout the Church with a view to revolutionizing its government, these men insist that they should be treated as if they had proceeded in a normal and straightforward manner to secure needed changes in our Discipline, and as if they had been moving all along upon high lines. Here again we have an exhibition of the brazen German spirit—Germany seeming to think that she can do anything that she wants to do, however barbaric and outrageous, and yet that she should be dealt with as if her methods were above reproach and her repudiations of sacred obligations of no consequence. These revolutionary leaders need to learn that they cannot make secret warfare upon the institutions of Southern Methodism, libel its history, malign its leaders, reflect upon its ministers, and corrupt its organized agencies, and, while these things are yet unapologized for, expect the true and loyal element of the Church to counsel with them as reformers moving upon a high plane, and to keep their lips shut concerning their indefensible methods, the wrong that they have done innocent men, and the vast injury that they have inflicted upon the Church which they affect to love by utterly misrepresenting it before the public.

Personally, we do not care for the part of the denunciation of this little bunch of men (some two dozen) who caucused in Chattanooga, that was intended for us. The supporters of honest and rugged Grover Cleveland said, "We love him for the enemies he has made;" and a man's opponents are not infrequently a tribute to his character and his service. We count the denunciation of these traducers of our history and our government a badge of distinction and honor—one which we are proud to have fastened upon us. This is not the first denouncement that the ring at Nashville has spewed out upon the Editor of the New Orleans Advocate (we may publish some others later, that the public may see them)—we are getting to be rather accustomed to such spittings-forth—though usually they have been made under cover.

In conclusion, we desire to say once more, most emphatically, that we except from the strictures contained in this utterance all the good and true men who signed the first "Address" sent out by Mr. Fritts, without realizing what had gone before or comprehending the true significance of this discreditable agitation. What we have said has been meant to apply to the directors of the Nashville-hatched junta, not to those who have been inveigled into a remote connection with it. The former, we think, fully deserve all the criticism that has been visited upon them in the Church press, and more. They have written the most shameful chapter in the history of the Methodist Episcopal Church, South—a chapter which, in some respects (as, for instance, the way in which the Laymen's Missionary Movement has been used to scatter abroad the seeds of calumny and sedition), is positively Jesuitical and scandalous." If the College of Bishops were to undertake to lay hands upon some organized arm of service in the Church, to make war upon the Board of Missions, and to control the next General Conference to accomplish their ends, there would be a howl from these agitators and the clerical directors behind them that would be heard from Dan to Beersheba. But when these men themselves—those in the open and those invisible in the background—would play a similar role, with the Bishops and our itinerant system as the victims, it is downright wicked for any editor to lift his voice in remonstrance. If in the coming years we are to have organized factions with caucuses, and committees, and campaign bureaus, and endeavors to manipulate the machinery of the Church, after the fashion that these agitators are seeking to introduce among us, sad and humiliating indeed will be the future of Southern Methodism. And the way to prevent this is to put the stamp of our disapproval, quickly and strongly, upon this first attempt to set up in our beloved Zion a political machine, with plans and methods akin to those of contending parties in the secular world.

EDUCATIONAL ASSESSMENTS AND CENTENARY SUBSCRIPTIONS.

While we are making the final drive for our Conference assessments, it may be well to call attention to the importance of our educational assessments in the Louisiana Conference. The collection of these assessments in full would mightily strengthen our institutions by assisting considerably in their maintenance. Both Centenary and Mansfield need the re-enforcement that would come from assessments in full. And why can we not reach this goal when the unprecedented prices for all farm products is filling the country sections with money; the very sections which have generally shown the largest deficits on the collections? If we do not come up in full with our collections this year of plentiful money, something is evidently wrong either with our interest in God's work, or with our efforts to raise the collections.

Last year as a Conference we raised less than 48 per cent of our educational assessment. We simply must have this year not less than 55 per cent or 60 per cent in order to meet our absolute obligations; and we need the entire assessment. Let every pastor, if he finds it impossible to secure the entire assessment, strive to get at least a substantial increase over last year's figures.

Allow me to call attention to another phase of this matter. The minutes of our last Confreence show that the Conference as a whole paid about 60 per cent of its assessment for the Bishops, 66 per cent on Conference Claimants, 54 per cent on Foreign Missions, 51 per cent on Home and Conference Missions, 55 per cent on Church Extension and less than 48 per cent on Education. I do not know whether the people in some charges refuse to give to our educational work, or whether the pastors arbitrarily divide the lump collection, giving more to one and less to another in the division, or how this difference comes, but the educational assessment last year got considerably less of its proportionate aomunt than any other of the collections. I would not have a special discrimination in favor of this interest, but I am asking for a square deal. There were twenty charges last year which reported nothing on this assessment. There were only twenty-seven that paid it in full. Let us see if we can not make a new record on all our assessments this yaer, and in cases where the full assessment can not be secured, give every interest its proportionate share of collections taken for Conference assessments as a whole.

I should like to call attention to another matter of importance. A considerable number of the personal subscriptions taken for Centenary College during our Conference session remain unpaid. Will not each subscriber arrange to pay these by the time our Conference meets in Minden?

Fraternally,

W. WINANS DRAKE.

MILLSAPS COLLEGE OPENING.

The opening of Millsaps College was up to the expectation of the most hopeful. At the close of the first week the attendance was just nine short of the same date last year.

On the opening day addresses were delivered by Judge A. H. Whitfield; Mr. J. W. Broom, of the State Department of Education; Mr. G. B. Power, present Clerk of the Lower House of the Mississippi Legislature, who came up just twenty-five years ago for registration.

Two new members of the faculty appeared for the first time on the morning of the opening: Prof. A. P. Hamilton, who will teach German and Greek, and Prof. D. J. Savage, who is the new Head Master of the Prerparatory School. The former is a graduate of Southern University and comes to us from the Woman's College at Montgomery, Ala., while the latter is an alumnus of Millsaps College, having graduated in the class of 1914 and having taught since then in the Missouri Military Academy at Mexico, Mo. A new feature of the opening this year was the introduction of military training and the presence also of Major Workhizer, retired, of the United States Army, as instructor in military tactics. It was especially gratifying to see present several of the students of last year who volunteered for service in the army and who are at present at Camp Jackson, just outside the city limits. The classroom work is in full swing and all seem to be getting right down to work. The Senior Class has twenty-two, as against twenty-six last year. The literary societies and the Y. M. C. A. have made a good start for the year.

Jackson, Miss. G. L. HARRELL.

PRAYER BRINGS PEACE.

Live a veritable life of prayer. Make prayer the chief part not only of your life, but of your service. Have answers to prayer as a constant experience. Be like the young man in a Conference in India, who said, "I used to pray three times a day; now I pray only once a day, and that is all day." Keep your feet busy all the day, your hands ceaselessly active, your head full of matters of business, but the heart never out of communication with Him.—Illustrated. Notes.

If the spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So if youth is trifled away without improvement, manhood will be contemptible and old age miserable.—Blair.

WELL-EXPANDED LUNGS NOT ENOUGH.

Pure blood is indispensable to the health and strength of the lungs. The delicate structure of these organs makes it necessary. When the blood is impure the lungs lose their tone, and even if they are permitted to expand freely, they have not the power fully to perform their important work. The fact is, there is nothing more necessary in our physical economy than pure blood—the kind of blood that Hood's Sarsaparilla makes. This medicine is the good old reliable family remedy for diseases of the blood, scrofula, rheumatism, catarrh, and low or run-down conditions of the system. At this time, when coughs and colds are so prevalent, Hood's Sarsaparilla is an invaluable tonic. Get it to-day, and begin to take it at once. Accept no substitute.—Adv.

The Cross Bearer

[illegible]

[illegible]

[illegible]

The Home Circle

TWO TIN CLOCKS.

Grandfather and Arnold were sitting on the verandah of Arnold's home, waiting for the rest of the family to get ready for church. Grandfather was enjoying his visit, for he and Arnold were the best of chums.

"What time is your Sunday school held?" asked grandfather.

"At twelve o'clock—right after preaching service," answered Arnold; "but I'm not going to stay to-day."

Grandfather looked at him in surprise. "Aren't you well?" he asked.

"Oh, yes, but I don't feel like it. It's too pleasant out of doors."

"I thought from your letters last winter that it took something pretty serious to keep you away from Sunday school," said grandfather. "You wrote how you waded through the drifts during a regular blizzard one Sunday; and another time, when you had to stay at home on account of the grippe you seemed nearly heart-broken."

"Oh, there was a contest on then—the reds and the blues! I was on the blue side and we won—true blues, you know; I didn't miss but one Sunday for five months, and I got six new scholars!"

"Good!" exclaimed grandfather. "How many have you got since?"

"I haven't tried since," replied Arnold. "When the contest was on every new scholar counted ten points, and I did some hustling, I tell you—asked all the scholars in my school if they went to Sunday school anywhere, and, if they didn't, I got them to come to ours. It was against the rules to get them from another Sunday school."

"I suppose you don't miss a Sunday very often," remarked grandfather.

Arnold looked a little embarrassed, and he felt relieved when grandfather went on without waiting for an answer. "Ever notice the little old clock on grandmother's kitchen shelf—the one she cooks by?"

"Without any glass over its face?" asked Arnold.

"Yes, that's the one," laughed grandfather. "Hard-looking ticker, isn't it? Your Uncle Bob bought it when he went away to school. He needed an alarm clock to get him up in the mornings when he didn't have mother to call him. His 'little tin clock,' he always called it. It went through the academy with him, and when the four years were over it bore the marks of many a scuffle. Its glass was gone, its sides were dented, and the end was broken from one of the hands. Bob thought it was too shabby to keep, so he threw it into the waste-basket with some paper, old shoes and other rubbish. When his trunk had gone and he was ready to leave for home, he sat down a minute to take a last look at his room. It was very quiet, and in the stillness he heard the little tin clock ticking faithfully on in the waste-basket. He dug it out, put it into his coat pocket and brought it home, still ticking.

"Mother laughed when he set it on the kitchen shelf by the side of a new 'tin clock' which I had purchased for her a few days before. The new clock was what Bob's had been when he bought it—bright and shining. Beside it Bob's looked worse than ever; but his ticked just as merrily as the new one. Did you ever think how much company a clock is, and how quickly you notice when it stops? Nothing will make a fellow feel more homesick. 'When I heard that little tin clock of mine ticking in the waste-basket,' Bob said, 'I couldn't bear to leave it. It seemed like throwing over a good old friend. It keeps dandy time!'

"'We'll put it up in the back chamber,' said mother.

"Well, the new clock worked fine all summer, but in the fall, when the nights were cool, we often found it stopped in the morning, though it had been wound the night before. We would set the hands along to the proper hour and shake it to start it going. For half a minute, perhaps, it would tick, then stop and refuse to go until it had been put on the stove and thoroughly warmed up.

"Then it began to get contrary if it didn't rest just so on the shelf, and we had to prop it up a little in front. We oiled it. Then we had it cleaned. Whenever anything was done to it it would go better for a time, then bother again. Finally we got tired of so much warming and coaxing. When mother wanted it to tell her if the eggs had boiled long enough, or if the cake was about done, just as likely as not it would be off duty.

"One day, when she was cleaning house, she brushed the dust from the 'little tin clock' in the back chamber, and, for the fun of it, wound it up. She thought no more about it until she was getting breakfast next morning, with the kitchen clock warming on the stove, as usual. Then overhead we heard the 'little tin clock' sound its alarm. It was seven o'clock, and it was telling Bob to get up, just as he had set it to do, though he was a hundred miles away. In less than two minutes that little old clock was on the kitchen shelf, and it has been there ever since—battered and scarred, but dependable. Whenever Bob comes home for a visit he looks at it and says, 'Little tin clock, you're all right!' What became of the other clock I don't know. We didn't consider it worthy even a place in the back chamber."

As grandfather finished his story Arnold's father and mother came out on the verandah, ready for church, and no more was said about either clocks or Sunday school until preaching service was over. Then Arnold said, "I'm going to stay to Sunday school, grandpa. I've been thinking about those 'tin clocks,' and I'm going to be like Uncle Bob's."—Ida Blaisdell Tibbetts, in St. Louis Christian Advocate.

WHY MYRA'S REPORT WAS GOOD.

Bertha G. Woods.

"I'm most sure Myra isn't going to keep up with our grade," Alice said to her mother. "She's the nicest little girl, but she does make funny mistakes in her lessons, mamma. You just ought to hear her spell, and her writing is dreadful! The other day Miss Smith had us write letters to her about our vacation, you know, and if you'll believe it, Myra began 'Miss' with a little m instead of a capital, and Smith with a little 's'."

"Myra hasn't been going to school very long, has she?" Alices mother inquired.

"No, mamma; she started in only two weeks ago, but I'll tell you what I think." Alice dropped her voice a little. "Myra isn't half so quick and bright as some of the other girls. Now there's Sadie, her cousin. She's just the same age, and they've been in school just the same time, but her letter to Miss Smith was fine. She didn't make any such funny mistakes."

"Well, we'll see," mother said wisely. "Perhaps Myra will surprise you yet."

But the next day Alice came home from school with something more to say about Myra's "funny mistakes."

"We wrote our letters to Miss Smith on the blackboard to-day, and you ought to have seen how funny Myra's was. She began Monday with a little m!"

"Well, well!" said mother. "And did she write Miss Smith's name with little letters, too?"

"No, mamma; she got that part right this time. But she didn't know the days of the week had to begin with capitals."

Still another day and Alice had something else to tell mother.

"Myra isn't getting along so very well with her number work. She said to-day that three times eight was twenty-six! But she told me that she was going to study the three table like everything when she went home."

"Myra got 'perfect' in number work to-day," Alice announced next afternoon. "Miss Smith says she knows the three table best of any of us now. And it's a funny thing, mamma, but her Cousin Sadie got a low mark in arithmetic. It wasn't such a very big mistake, but it's the same one she's made several times, and Miss Smith said that's what she doesn't like—to have us go on making the same mistake over and over again."

"I see," said mother, thoughtfully.

It was at the end of the month that Alice reported with mingled surprise and satisfaction that Myra had received one of the very best reports in school.

"Most all her marks were good, and Miss Smith read them out to the rest of us. She said she felt proud of Myra—she'd been afraid at first that Myra wasn't going to be able to keep up with our grade, but that she had done finely. She never'd seen anybody improve so fast. And the reason, Miss Smith said, is because Myra never lets herself make the same mistake twice. She said that kind of girl always comes out right in the end. It's a funny thing, mamma, but Sadie didn't have such a good report. She passed in everything, but she didn't have such high marks as Myra did. Miss Smith didn't say anything about it, but I know what Sadie's trouble is. She goes right on making the same mistake over and over again!"—Pittsburgh Christian Advocate.

"To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes."

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Christian Advocate

[illegible] NEW ORLEANS

[illegible] Editor.

[illegible] Publisher

[illegible] New Orleans as Second-class Mail Matter.

[illegible]

[illegible] one year in advance, $1.50
[illegible] six months, $1.

[illegible]

[illegible]

[illegible]

[illegible]

All copy submitted for publication should be plainly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and filled communications are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the care or preservation of articles—the writer should keep copies of them. We do not pay for matter of any kind.

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in regular Annual session, Tuesday, October 16, at 11 o'clock a. m., in the Editorial Office, 711 Camp St., New Orleans, La.

J. M. HENRY, Chairman.

CONTRIBUTIONS TO EMORY UNIVERSITY.

Rev. Ruth Selby, of Jackson, Miss., Commissioner for Emory University, sends us good news concerning his work, viz: "I have lately had the pleasure of receiving two $500 subscriptions [illegible] from two laymen of the North Mississippi Conference, Mr. A. B. Shelton, of Lambert, and Mr. M. L. Smith, of Moorhead. These gentlemen, loyal to the Church, were glad to make these contributions for what they understand is the greatest enterprise that the Church has on hand at this time—Emory University. The University is appealing to the hearts of the people all over Mississippi, and I have splendid prospects for the immediate future. I am getting on well with my work."

This matter can very well be applied. The future of Southern Methodism is largely bound up in Emory University, our greatest educational institution. There ought to be many gifts to it from Mississippi. Brother Selby has shown himself to be "the right man in the right place." Let the brethren lend him and the noble cause which he represents an active helping hand.

A BREECHES DEBATE.

There is a "Breeches Bible," so called because of the translation of a verse in Genesis which represents Adam and Eve as taking fig leaves and making for themselves breeches. Out in Texas the Nashville revolutionary propaganda has developed what might be termed a breeches debate, the participants being Rev. R. P. Shuler and Dr. W. D. Bradfield, editor of the Texas Christian Advocate. The point at issue between these two doughty disputants was whether certain restrictions upon the Methodist Episcopacy would be a "limitation" or an "elimination." Warming up to the subject, Brother Shuler said:

"A tailor may place certain 'limitations' upon my trousers, which does not mean that he will prohibit my wearing them. I may wear them with four pockets or two, full in the legs or close, touching my shoe-tops or on the ground, supported by a belt or an old-time checked string across my shoulders."

This brilliant argumentative foray Dr. Bradfield met as follows:

"Yes, just so. But suppose the tailor should put his limitations at the wrong place, would Brother Shuler continue to wear them? Suppose the tailor should make his 'limitations' by taking the posterior out of Brother Shuler's trousers, would that be a pretty effective prohibition of his wearing them? It all depends upon where he tailor puts his 'limitations' whether he has eliminated them further use."

We are inclined to think that the honors in this instance should go to Dr. Bradfield. Indeed, we would have no doubt at all about it were it not for the fact that we fear there are some brethren among us who are so anxious to be Bishops that they would be willing to wear the Episcopal breeches even with the "posterior" eliminated.

ERRATA.

Several mistakes occurred in our "December" to Mr. E. D. Eleazer in last week's Advocate. In one paragraph where we wrote "secular" politicians we were made to say "peculiar" politicians, and in the last paragraph the word "incidentally" was written "incidentally." The date of the advocate containing Judge White's article on the so-called "Laymen's Movement" was given as September 13, when it should have been August 9, so that the time that the public was entirely in the dark concerning the Eleazer revolutionary movement after the first letter was sent out was about five and a half months instead of "six and a half months." However, the latter figures are correct as to the time that elapsed before the public was given documentary proof of the origin of the movement; and, as will be remembered, according to Mr. Eleazer the scheme began to be formulated, guardedly or secretly as far back as some time in 1913. We make this correction without having had a suggestion from any source in the interest of strict accuracy and not because we think that any injustice has been done any one by our having assigned the wrong date to Judge White's article.

PERSONAL AND OTHER NOTES.

Rev. W. H. Saunders, of Pennwood, Miss., assisted Rev. W. N. Thomas in an interesting meeting at Osyka, Miss., last week.

The Louisville Conference of the M. E. Church, South, held a few days ago, voted down a memorial to remove the time limit.

Rev. E. B. Daniel, of Ida, La., is rounding out a good year's work, and states that he expects to carry a clean balance sheet to Conference.

Next Saturday will be "Work Day" for our Louisiana and Mississippi Orphanages. Let every church and Sunday school in these two States be certain to observe it. We must see that the orphan children of the Church are nobly cared for in this time of war prices.

The following friends, of whose kindness no mention has been made elsewhere, have our thanks for two or more subscriptions sent in within the past few days: Rev. P. P. Lutes, Acona, Miss., 2; Rev. J. M. Carter, Lake, Miss., 2; Rev. J. D. Harper, Opelousas, La., 2.

In a note to our office inclosing us 2 subscriptions, Rev. H. B. Watkins, of Meridian, Miss., says: "Rev. J. A. Bowen is with us in a meeting at Central Church, which started on Sunday, September 30." Brother Bowen is a favorite in Meridian, where he has done effective revival work before.

In renewing his subscription, Mr. Alex H. Farrar, of Centerville, Miss., says: "The weekly visit of the Advocate to our home is appreciated by every one of us. It is the most welcomed visitor of several periodicals whose companionship it is our privilege to enjoy." We are grateful for these kinds words.

We regret to learn that Rev. Henry M. Young, our worthy pastor at Valden, Miss., has lately had an attack of illness lasting about two weeks, but are pleased to know that he is again able to be about his "loved employ." There is no shorter itinerant in the North Mississippi Conference than Brother Young.

Dr. I. W. Cooper, President of Whitworth College, under date of Oct. 5, says: "Whitworth has an enrollment of 261 students. A few more will probably enter during this term. We have the promise of a great session." We are gratified to have this good news from historic Whitworth and her worthy President.

Rev. M. A. Burns, of Pleasant Hill, Miss., gives us several subscriptions from his charge, and thus refers to conditions in his field: "Our work is moving along nicely. I think that we shall wind up in good shape for Conference. We have had good meetings this summer and 25 members have been added to the Church."

Rev. J. P. Foster, of Shreveport, La., who serves the Baton La Corte charge, writes: "Things are moving along finely with us and the outlook is excellent for a full report on all lines at Conference. Congregations are better than they have been at any time since I have been connected with this pastorate. We had four additions to the Church last Sunday."

A note to our office from Dr. W. H. Hunley, our accomplished pastor at Yazoo City, Miss., brings the news that he has been down with malarial fever, but that he has about recovered. We trust that he will continue to keep well and that he will have a great rounding-out of the year's work. Dr. Hunley's letter brought in three appreciated subscriptions to the Advocate.

Rev. W. J. O'Bryant, a highly esteemed veteran of the North Mississippi Conference, who now resides at Long Beach, Miss., says: "I feel very lonesome without a regular work. However, I have preached some this year. I greatly enjoy reading the Advocate." We hope that we may have the pleasure of seeing this long-time friend at the North Mississippi Annual Conference at Oxford.

Bishop E. C. Morrison, of Leesburg, Fla., occupied the pulpit of the First Methodist Church last Sunday morning at 11 o'clock a. m. and delivered an eloquent discourse from the text, "And we know that all things work together for good to them that love God." The Bishop was greeted by a large and appreciative audience. He was en route to Texas to meet an episcopal engagement.

The following note is from Rev. D. E. McDonnell, our pastor at Kosciusko, Miss.: "I am now wrestling up my quadrennium here. I feel that this has been the best year of the four. This is a great people. They have promised to bring up everything in full and I believe that they will do this." Brother McDonnell's letter brought us eight subscriptions to the Advocate, for which we make grateful acknowledgment to him.

We are in receipt of the following note from Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference: "Rev. J. E. Thomas, pastor at Amory and Nettleton, has just sent in a check to cover his educational assessment—the first from the Aberdeen District." Brother Thomas is generally at the forefront in all good work. Who will next report to Brother Broyles?

Rev. T. D. Lipscomb, of Pleasant Hill, La., writes: "To-day, Oct. 1, we laid to rest Sister J. J. Pike, the mother of Rev. C. E. Pike, of Rayne, La. She crossed over the river in the bright triumph of a Christian faith. Brother J. J. Pike himself lies at the point of death. He is prepared and restored." Our sympathies go out to those concerned with this stricken home, and we pray that God may have the sorrowing and anxious ones in his gracious keeping.

Rev. Chad D. McGehee, our capable young pastor at Ackerman, Miss., writes us as follows: "The $2000 debt on our church at Ackerman has been paid off, and the damage done by the storm last April repaired. Bishop W. B. Murrah will dedicate this church on October 21. The church at Weir has been completed, with the exception of a little work on the interior. Our finances are considerably ahead of last year and we will go to Conference with all obligations paid in full."

Dr. J. T. Sawyer, of this city, has lately received a letter from Rev. M. L. Jenkins, a superannuate member of the Louisiana Conference, who resides in Minneola, Texas, in which he says he has been suffering from a severe attack of illness for some weeks and has lost flesh and strength. He does not feel able he is in his 76th year to undergo an operation that would likely prevent a fatal ending of the malady with which he is afflicted. Let the brethren remember this stricken soldier of Christ in their prayers.

Rev. W. S. Harrison, of Starkville, Miss., who is on the honor roll of the North Mississippi Conference, and who frequently brightens our columns with contributions from his able pen, has recently been doing some excellent work in behalf of the Conference organ. He forwarded to the office a few days ago 2 new and 14 renewal subscriptions, for which we extend to him our thanks. Brother Harrison says: "Rev. W. M. McIntosh, of Tula, Miss., will begin a meeting in Starkville on October 14. We are praying and hoping for a great awakening."

Dr. W. P. McMurry, Secretary of the General Board of Church Extension of the M. E. Church, South, spent last Monday and Tuesday in New Orleans. He came to the city in the interest of important work and to be the guest of honor at a banquet given by the Church Extension Society of the New Orleans District. Dr. McMurry was in his usual good health and spoke most encouragingly of conditions throughout the Church. This is written before the holding of the banquet, which is to take place at our First Church tonight (Tuesday night).

Rev. C. L. Park, pastor of the Kosciusko (Miss.) Circuit, who is bringing things to pass in his field, reports as follows: "We are making some progress with our work. We have adopted a plan for

the remodeling of our church at Ethel, and a building committee and a soliciting committee have been appointed. It will be an up-to-date little church when completed. It will have three Sunday school rooms — so arranged that all of them can be opened up and made a part of the main auditorium. We expect to have this work finished before Conference."

From a personal note to the Editor from Rev. Burke Culpepper, of Memphis, Tenn., one of the leading evangelists of our Church, we take the following: "This has been one of the best years of my life. God has greatly blessed my labors and I have seen thousands converted within the past few months. I have worked in a number of different States during the year. One of the greatest meetings that I have ever conducted was held in Elizabeth City, N. C., last month." Brother Culpepper is this week leading a series of union revival services at Jackson, Tenn.

The corner-stone of our Representative Church in Washington City was laid last Monday, with Dr. George S. Sexton, of Shreveport, La., acting as master of ceremonies. Bishop W. A. Candler officiated, and addresses were delivered by Dr. T. N. Ivey and Senator Joseph T. Robinson, of Arkansas. A large number of Southerners were present, including the following Louisianians: Mr. and Mrs. A. J. Peavy of Shreveport, Representative and Mrs. Riley J. Wilson of Harrisonburg, Mr. and Mrs. Randall Moore of Mansfield, and Mr. H. H. Ahrens of New Orleans. This handsome new house of worship, which is being rapidly completed, will cost more than $250,000 and will be a credit to Southern Methodism.

THE PERIL OF PRIVILEGE.

God has committed the establishment of His Kingdom on the earth to men. To be a colaborer with him in this establishment is undeniably man's highest privilege. The consummation of the Kingdom's establishment may be rendered perilous by the mero indifference of those who enjoy the privilege of partnership.

The Methodist Episcopal Church, South, for nearly three-quarters of a century, has unquestionably been an ever widening channel through which men have exercised this sacred privilege. There isn't a page of her history which needs to be apologized for. While there may be no incontestable records of perfection altogether, yet many thousands of church spires and more than two millions of souls stand with sacred eloquence to testify the world over, that "The Message of Christ," "The Song of Perfect Love," and "The Passion of the Burning Heart," which have gone from around her altars in chapel and home, have not been without "much fruit."

The "times" as they relate to this channel are portentous. We are nearing the vortex of amalgamation and revolution. The most sacred and effective precedents are flung to the winds and a loud cry after the new cart (II Sam. 6:3) is gone up from over the land. We should count it a high privilege, and realizo its gravo responsibilities, that we are counted worthy to be put into these times.

The question as to whether the Methodist Episcopal Church, South, shall continue to maintain its identity, and yet lay up in store the rich things of grace for the establishment of the Kingdom of Heaven, will without doubt be considered, and probably determined, by the approaching session of the General Conference, to be held in Atlanta.

It has become a trite saying that the General Conference of 1918 will be more far-reaching in its effect than any held since 1844 and 1846. Indeed there are four things which converge the situation into a crisis: (1) Unification; (2) the possibility of revolutionizing the laws governing the episcopacy, lay representations, and General Boards; (3) the swapping around and parceling out of missionary territory; (4) the re-writing or restating the Constitution of the Church so as to make certain provisions, and clearly distinguish the constitutional from statutory laws. Either one of these would present no little task; and, having the four along with many other important matters, makes the undertakings of the next General Conference stupendous.

This forces the conclusion that to be honored with the privilege and charged with the sacred responsibility of naming the men who shall compose the next General Conference is not to be taken in hand "unadvisedly and indiscreetly," but "reverently and in the fear of God."

It does not take maturity to see that which ever way these issues before the Church are to be settled, the men who represent their Conferences in the General Conference are to have a large, if not the deciding, part in the final outcome. Away with politics and up with principle! Through with sentiment and out with convictions! In this grave hour, for the electorate to be indifferent or sentimental would prove perilous. To allow anything but intelligently and truly formed convictions, whatever they may be, to determine our choices in this crucial hour when such weighty and far-reaching issues confront us, would verge upon the criminal.

What an exalted privilege, God-given opportunity, and eternally-freighted responsibility, we have in registering the desires of our hearts, as to what course we prefer our old Ship of Zion to take as she hoists her sails, with Emmanuel's banner afloat, and glides out into the currents of the new to-morrow. God forbid that we should make her journey perilous by treating our electoral privileges lightly or with indifference!

McComb, Miss. J. LOYD DECELL.

TO OUR PASTORS, SUNDAY SCHOOL SUPERINTENDENTS, AND CHRISTIAN WORKERS IN LOUISIANA.

This Saturday, the 13th, is "Work Day" for the Louisiana Methodist Orphanage. Sunday will be "Harvest Day," when, we trust, collections will be taken in all our churches and Sunday Schools for the Orphanage. We sincerely hope that every Methodist and every friend to our cause will contribute liberally to our work. We have 123 children depending on the result of this day's effort for their food, clothing, schooling and comfort for the entire winter now approaching. We have solemnly contracted to provide for these children in our Orphanage, believing in the generosity of our people. We are confident the help will come, but we urge the most generous response ever made. Our expenses are now 50 to 75 per cent greater than ever before. The gifts from our people must be correspondingly greater if we are to meet our obligations and carry forward our work. If you fail to help, others may also do so, by the same right, and then the helpless children must suffer. If all will help, and we secure the aid we need, we will be enabled to continue the great work we are doing for the many children dependent on the Methodists of our State. The Superintendent of the Baptist Orphanage of our State has just resigned because of inadequate support for his work. Although we have a larger institution and a smaller membership in our Church, we do not believe our people will force us to the same action.

Trusting in your most hearty co-operation, believing in your unwavering loyalty to our cause, and looking to you for the support essential to our work, I am, Your faithful servant,

ROBT. W. VAUGHAN,
Supt. La. Methodist Orphanage.

Ruston, La., Oct. 6, 1917.

MAD ANTHONY.

"Certainly I will be with thee." When you visit Valley Forge you will see there the finest equestrian statue in America, if not in the world. It is that of General "Mad" Anthony Wayne. He is upon the ridge almost in sight of his own little home, watching over the valley for the approach of the enemy. He was noted for his devotion to Washington. He had implicit faith in Washington's ability. "General," he replied one day, when Washington had assigned an especially hard undertaking, "I will storm hell if you will lay the plans." This is the spirit that conquors: the kind of service that God wants. He not only furnishes the plans, but He promises us the power, and He wants that place stormed. Wayne's secret of success was his trust in his great commander. And our strength will be our trust in our Great Commander. (Eph. 6:11, 12, 16; John 12:31.)

—Christian Intelligencer.

"The performance of a duty is never a useless office, though we may not see the consequences, or they may be quite different from what we expected or calculated on."

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

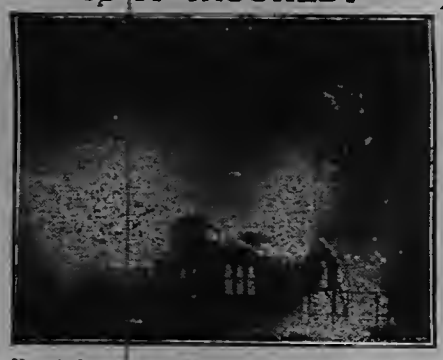
Will you do it, brother?

Juice of Lemons! How to Make Skin White and Beautiful

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as sallowness, freckles and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is wonderful to smoothen rough, red hands.

IS IT INSURED?



Nobody knows when **Fire** or **Lightning** or **Wind** will rage and destroy. Somewhere every day church property is harmed.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—**The Methodist Mutual**—has been furnishing protection AT COST upon easy annual payments. No assessments; legal reserve for protection of policy-holders same as stock company. All that you have guessed about mutual insurance may be wrong. Get the facts. No agents. Deal direct.

Write to HENRY P. MAGILL, Sect'y. & Mgr. 1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

Use DICKEY'S OLD RELIABLE EYE WATER for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 25 cts.

DICKEY DRUG CO. Bristol, Va.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building, W. F. Hightower
Chicago, 1543 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., O. H. Ligon

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ABNER NEIL KING was born in Covington County, Miss., on April 30, 1863, and died on Sept. 10, 1917. He was married on Dec. 21, 1893, to Miss Maggie Miller. He united with the M. E. Church, South, at about the age of 21. We miss in Brother King a good man. Though naturally quiet and reserved, he loved the Church, and was punctual in attending its services. He had been in ill health for several years, but his last illness was not long. The funeral services were conducted by the writer, assisted by Rev. W. M. Williams. He leaves a wife and eight children to mourn his departure. In his death a devoted family circle is broken. May the sorrowing ones live so that the family may be reunited in the home above.

His Pastor,
R. T. PICKETT.

One of our most beloved members of the Munnerlyn Chapel Church passed to the Church Triumphant on the evening of October 1, 1917, at 10 o'clock. CHARLES WESLEY RUTLEDGE was born in Alabama on March 17, 1855. He was married to Miss Vina McKinzie on Nov. 11, 1875. Of this union 9 children were born, 5 of whom survive, as follows: Mrs. R. A. Hale, Miss Tobartha E., and Mr. Charles B. Rutledge, and Mrs. E. C. Howard, who live near the old home place, and Mr. John W. Rutledge, of Camp Beauregard. Brother Rutledge united with the Church at the age of 19 and was a consistent worker in the same until death overtook him. He was a steward and Sunday School Superintendent for about 20 years. He knew in whom he trusted. He was laid to rest in the Munnerlyn Chapel Cemetery, to await the call of all that sleep in Jesus. Every one had a good word for Brother Rutledge, and, "those who knew him best, loved him best." May these words be spoken to him: "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

E. B. DANIEL,
Pastor.

MORE JACKSON DISTRICT ITEMS.

Rev. T. A. Ferguson is serving the Camden charge, located in the northeast corner of the district. He reports three good meetings held which were really helpful to the Church. The pastor feels very hopeful that the Camden charge will make a full financial report at Conference.

Rev. R. E. Rutledge at Vaughan serves another one of the border charges. Three good meetings have been held in this charge, resulting in 9 accessions to the Church and in 4 infants being baptized. This scribe believes that the baptizing of infants as a result of revivals indicates splendid work done in the home.

Rev. S. N. Young and his people on the Satartia charge are not idle. Church work in this charge is really progressing. Good revivals have been held, resulting in 17 additions to the membership. The people are good about attending Church. Young reports seven Sunday schools in his charge. The good women of one of his churches have been organized into a Woman's Missionary Society. This charge paid $26 at the Children's Day services. The pastor feels confident of full collections at Conference.

Capitol Street, Rev. W. H. Lewis, pastor, is active and growing. One hundred and seventy-seven members have been added this year—124 of these by vows. The laymen of this church are well organized for work, and in the pastor's absence, on Sundays and on prayer meeting evenings, conduct the services for him. During September, in accord with a mapped-out program, they conducted all the weekly prayer meeting services. The Woman's Missionary Society and Epworth League of this church are using the opportunities offered them for active service to the soldier-boys encamped there. Recently the Epworth League entertained 150 of the soldiers with a pleasant eveing and a bountiful supper. The Woman's Missionary Society is supplying the hospitals of the First and Second Mississippi Regiments with bed linens. This congregation, in conjunction with the Presbyterian and Baptist congregations of West Jackson, held the evening services in Poindexter Park during August, which services were successful and delightful from every standpoint. The attendance on these services averaged more than 1000 at each service.

Galloway Memorial and Dr. W. G. Henry are winding out a quadrennium of service. This magnificent church building was completed during Brother Henry's pastorate. It contains within its membership some of the most active and efficient church workers in the State. Dr. Henry knows how to develop his laymen and get good service from them. During the year, under his direction, the laymen conducted a week's series of services that were greatly helpful. While the pastor was off on a vacation, with one exception, they held all the regular services of the church. The good women of the church recently held an "All Day Meeting" of their Missionary Society that netted quite a number of new members. They also have been busy and useful in "doing their bit" to give aid and comfort to the soldier-boys in their midst. This church has had added to its membership this year 110. Of these 65 were hy vows.

Madison Station, Rev. H. P. Lewis, Jr., pastor, is progressing smoothly. Twenty-four have been added to the Church—13 by vows. A live prayer meeting at Tinnin is one result of a meeting held there. The Sunday school work is making real progress and the outlook is for a full report to be made at Conference on all finances.

The co-operative spirit of our Government has touched some of the leading pastors of Canton, and at their call a Pastors' Association to be composed of all the Protestant pastors of Madison County has been formed. They are to meet once a month for mutual helpfulness, suggestions, and inspiration. This organization takes in five of our pastors: T. A. Ferguson, F. L. Applewhite, B. F. Lewis, M. F. Adams, and H. P. Lewis, Jr.

ISOM.

Hair Needs Food

just as every other living thing does, and, just as every other living thing, it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only $1.00 and it will be the life of your hair. If he can't supply you, write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S A
PLEASURE TO TRAVEL
With the Splendid Service Provided Via the
Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans -	8:15 a.m.,	7:30 p.m.
Ar. Birmingham -	6:35 p.m.,	6:25 a.m.
Ar. Chattanooga -	10:30 p.m.,	10:35 a.m.
Ar. Cincinnati - -	8:30 a.m.,	9:15 p.m.

Through Train to the East

Lvs. New Orleans - - - - - -	7:30 p.m.
Ars. Chattanooga - - - - -	10:35 a.m.
Ars. Knoxville - - - - -	2:20 p.m.
Ars. Washington - - - - -	7:30 p.m.
Ars. Philadelphia - - - - -	11:12 a.m.
Ars. New York - - - - - -	1:38 p.m.

We will be pleased to arrange the details of your trip.

City Ticket Office, 211 St. Charles St.
'Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY

The Popular Route

LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between

HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in

TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Fourth Round.

Houston Sta., Oct. 14, 15.
Houston Ct., at Rhodes Chapel, Oct. 14, 15.
Tremont, at Hopewell, Oct. 20, 21.
Fulton, at Salem, Oct. 27, 28.
Nettleton Ct., at New Chapel, Oct. 28, 29.
Calhoun City, at Big Creek, Nov. 3, 4.
Vardaman, at Derma, Nov. 4, 5.
Houlka, at Concord, Nov. 5, 6.
Greenwood Springs, at Pleasant Grove, Nov. 10, 11.
Smithville, at Greenbrier, Nov. 13.
Buena Vista, at Ebenezer, Nov. 15.
Montpeller, at Foster's Chapel, Nov. 16.

THOS. H. LIPSCOMB, P. E.

Holly Springs Dist.—Fourth Round.

Paris, at Palestine, Oct. 13, 14.
North Main, at North Main, Oct. 14, 15.
Lamar, at Rice's Chapel, Oct. 20, 21.
Toccopola, at Toccopola, Oct. 27, 28.
Randolph, at Hunter's Chapel, Oct. 28, 29.
Taylor, at ———, Nov. 1.
Ashland, at ———, Nov. 2.
Holcomb, at Holcomb, Nov. 3, 4.
Grenada, at Grenada, Nov. 4, 5.
Coffeeville, at Coffeeville, Nov. 13, 14.
Oxford, at Oxford, Nov. 14.
Potts Camp, at Macedonia, Nov. 15.
Water Valley, First Church, Nov. 18.
Holly Springs, at Holly Springs, Nov. 18.

JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

High Point charge, at New Hope, Saturday, Oct. 13.
Louisville charge, at Louisville, Oct. 14, 15.
Noxapater charge, at Mt. Pleasant, Oct. 16.
Chester charge, at Chester, Oct. 18.
Kosclusko Ct., at Marvin's Chapel, Oct. 20, 21.
Kosclusko Station, Sunday night, Oct. 21, 22.
Hesterville charge, at Bethel, Tuesday, Oct. 23.
Ebenezar charge, at Liberty Chapel, Oct. 24.
Kilmichael charge, at Kilmichael, Oct. 27, 28.
Poplar Creek charge, at Bethel, Oct. 30.
Slate Springs charge, at Spring Hill, Nov. 3, 4.
Bellefontaine charge, at Labanon, Tuesday Nov. 6.
Black Hawk charge, at Enon, Wednesday, Nov. 7.
Acona Station, Thursday, Nov. 8.
Mathiston charge, at Mathiston, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 11, 12.

W. W. MITCHELL, P. E.

Columbus Dist.—Fourth Round.

Crawford, at Schafer's, preaching and Q. C. a. m., Oct. 13, 14.
Artesia, preaching and Q. C. p. m., Oct. 14, 15.
Sturgis, preaching and Q. C., Oct. 20, 21.
Columbus Circuit, at Flint Hill, Q. C., Oct. 24.
Cedar Bluff, preaching and Q. C. a. m., Oct. 27, 28.
West Point, preaching and Q. C. p. m., Oct. 28, 29.
Brooksville, Q. C., Oct. 31.
Macon Circuit, at Ex-Pr., Q. C., Nov. 1.
Macon, Q. C., Nov. 1.
Mashulaville, at Macedonia, P. and Q. C., Nov. 3, 4.
Cochrane, Q. C., Nov. 7.
Mayhew, Q. C., Nov. 8.
Starkville, Q. C., Nov. 9.
Longview, at Bevill's, preaching and Q. C., Nov. 10, 11.
First Church, Q. C., Nov. 12.
Central Church, Q. C., Nov. 13.
Columbus Circuit, at Flint Hill, preaching, Nov. 17, 18.

W. W. WOOLLARD, P. E.

Sardis Dist.—Fourth Round.

Wall Hill, Oct. 13, 14.
Batesville, Oct. 16.
Eureka, Oct. 18.
Sardis Ct., at Davis' Chapel, Oct. 20, 21.
Coldwater, Oct. 22.
Arkabutla, at Strayhorn, Oct. 25.
Tyro, at Free Springs, Oct. 27, 28.
Como, Oct. 29.
Sardis, Oct. 30.
Crenshaw, at Sledge, Nov. 3, 4.
Eudora, Nov. 6.
Hernando, Nov. 7.
Longtown, at Mastodon, Nov. 10, 11.
Charleston, Nov. 13.
Pleasant Hill, Nov. 16.
Olive Branch, at Mineral Wells, Nov. 17, 18.

Brethren, let collections in full be the slogan. J. H. HOLDER, P. E.

Winona Dist.—Fourth Round.

Moorehead, Oct. 13, 14.
Itta Bena, Oct. 14, 15.
Isola, at Inverness, Oct. 20, 21.
Belzoni, Oct. 21, 22.
Swiftown, at Morgan City, Oct. 27, 28.
Dublin, at Dublin, Nov. 3, 4.
Tutwiler, at Tutwiler, Nov. 4, 5.
Lambert, at Lambert, Nov. 5.
Duck Hill, at Mar's Hill, Nov. 10, 11.
Webb, at Sumner, Nov. 13.
Drew, at Drew, Nov. 14.
Ruleville, at Ruleville, Nov. 14.
Minter City, Nov. 18.
Valley Mission, at Rosemary, Nov. 18.
Schlater, Nov. 19.

Pastors will please give attention to Questions 12 and 13 and, the trustees, pastors reminding and assisting, if necessary, will please see that definite and authentic answers are supplied, at least, once in life, to all the items under Question 15.

L. M. LIPSCOMB, P. E.

Corinth Dist.—Fourth Round.

Rienzi, at Bethel, Oct. 13, 14.
Booneville Station, Oct. 21, 22.
Chabyleate, at Stateline, Oct. 23.
Dumas, at New Hope, Oct. 24.
Ripley and Blue Mountain, at Ripley, Oct. 25.
Guntown and Baldwyn, at Guntown, Oct. 27, 28.
Kossuth, at Wesley, Oct. 30.
Golden, at Old Bethel, Nov. 1.
Tishomingo, at Tishomingo, Nov. 2.
Burnsville, at Jacinto, Nov. 3, 4.
Iuka Ct., at Snowdown, Nov. 6.
New Albany Ct., at Union Hill, Nov. 8.
Ripley Ct., at Brownfield, Nov. 9.
Booneville Ct., at Blackland, Nov. 10, 11.
Corinth Ct., at Moreau, Nov. 13.
Silver Springs, at El Bethel, Nov. 14.

T. H. DORSEY, P. E.

Greenville Dist.—Fourth Round.

Coahoma, at Lyon, a.m., Oct. 14.
Shelby, at Shelby, p.m., Oct. 14.
Jonestown, at Jonestown, a.m., Oct. 21.
Clarksdale, p.m., Oct. 21.
Cleveland, a.m., Oct. 28.
Tunica, at Tunica, p.m., Oct. 28.
Rosedale, at Rosedale, a.m., Nov. 4.
Greenville, p.m., Nov. 4.
Gunnison, at Gunnison, Nov. 11.
Benoit, at Benoit, Nov. 18 (preaching), quarterly conference Oct. 31.

The preachers will please see that written reports are ready in answer to questions 12 and 15.

V. C. CURTIS, P. E.

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICAL CO., Elkhart, Ind.

RUB-MY-TISM

•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc.•**Antiseptic Anodyne,** used internally and externally.•Price 25c.

"He who trusts in God will have a heart of good cheer."

To the Advertiser Who is a Church Member.

Has it ever occurred to you that the church people who pay pastors' salaries, build churches, buy organs and carpets, operate Sunday schools, maintain foreign and home missions, and other church work, are the wealthiest people in the community, the most intelligent people in the community, the largest buyers in the community, the people whose trade is largest and who to a larger degree than any other class, dominate the trade of the lower classes?

Has it occurred to you that these efficient church members who are so wealthy and so influential, and so liberal and such large buyers are readers of their church papers? You are one of them. But there are hundreds of thousands like yourself. Their trade is more worth having because they are more honest on the average, because they are wealthier on the average, and their buying is larger on the average than the average of classes which are without church membership. Isn't it better to advertise to these better classes through the church papers without wasting circulation on the indigent classes who cannot buy? Then again, if the church paper has great prestige in your home, if you regard it more highly than you regard secular literature, if you hold it to a higher standard of morals and of righteousness, do you not realize that your advertisement would have greater prestige in the homes of religious people into which these church papers go, if your ad is printed in a church paper? The church paper can give you large circulation, but it also gives you circulation of the greatest possible prestige among the very people whose trade you want. If you are a local advertiser with a narrow trade area, you cannot afford to use a church paper which circulates over an entire State, but if your business covers one or more States, and if your business is on an article which sells to the substantial tax-paying and professional elements, the church paper is your one best purchase for publicity.

Many successful businesses have been built on that type of publicity alone. Try it.

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 100% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided, they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all good druggists.

A NEW CHRISTIAN ORGANIZATION.

By H. A. Christenberry.

On Sunday, September 2, while en route to the convention of the National Association of Letter Carriers, to be held in Dallas, Texas, four delegates, A. E. Leary, A. A. McCullum, E. R. Waters, all of Kansas City, Mo., and A. A. Alexander, of Milwaukee, Wis., decided to hold a Sunday school service. This was quite natural as all are Sunday school officers in their home churches. They issued invitations, and a total of fifteen responded.

A. A. Alexander, superintendent of Bethany Presbyterian Sunday school, Milwaukee, was chosen to teach the lesson, and took the lesson of the Good Samaritan for his topic, with the central thought of the lesson, "Love thy neighbor as thy self." An offering of $4.65 was received and given to the Red Cross upon arrival at Dallas.

The members, consisting of clerks and carriers, were so impressed with the idea of such meetings on the trains en route to conventions, that they decided to make plans for a permanent organization. At the Convention at Dallas they secured the cooperation of the officers, in having for the first time in the history of the National Association of Letter Carriers the morning meetings to begin with prayer, usually led by a layman.

Two meetings were held and a permanent organization was perfected. At the third and final meeting held in Dallas, they were fortunate in having with them Rev. H. L. Boulby, of the Lord's Day Alliance. He is to be their spiritual adviser and organizer.

The name chosen is "Post Office Workers' Christian Association." The aim of this organization shall be to promote Christian work among post-office employees, who will endeavor to encourage a daily Christian life among their fellow-workers, promote Sunday school and Church attendance, hold Sunday school services en route to, and at meetings, during each National Convention of the National Association of Letter Carriers.

The officers chosen are as follows: A. A. McCullum, Kansas City, Mo., President; A. A. Alexander, Milwaukee, Wis., Vice President and Superintendent Christian Work; H. A. Christenberry, New Orleans, La., Secretary-Treasurer; Rev. H. L. Bowlby, 203 Broadway, New York, N. Y., Spiritual Adviser and Organizer.

En route home, on September 9, the same men held Sunday school service in the chair car. There were 32 present, and an offering of $4.40 was sent to the Lord's Day Alliance.

At the initial meeting, several States and denominations were represented. At the last meeting 11 States and nine denominations were represented. In each case the representatives came from cities scattered from coast to coast and from the Lakes to the Gulf.

This is an invitation to any person reading this who works in any post-office to join this band of workers. Write any officer.

New Orleans, La.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

YOUR MISSIONARIES AT HOME.

"Oh, I wish I knew what missionaries really do; I wish I had their program from sunrise to sunset," wrote a young woman recently. I thought, How I wish she could see the cheery group of missionaries that I saw, as a new missionary, some months ago. I, too, wished that I might follow them in the routine days in each of their stations. As you would see them together you could imagine the variety of service they would render, coming from different States and countries and being daughters of many institutions of learning.

Just over here, we shall take a trip to some of their stations, and see this carretela all filled with bedding, clothing, books and food in front of the missionary's house. This means a long itinerating trip of several weeks. This busy wife will find many things to do, for she will teach God's Word, or show the women proper care of children, or, perhaps, how to bake bread as they gather about her little stone.

As many can not go with the evangelist husband, because of the ones that are to be cared for, what can she do at home? Women are constantly crossing her pathway, or entering her home who need to learn her ideas of sanitation, of bathing, and feeding children. As a physician, she finds a wide field for healing.

You will not fail to see this one who is finding abundant opportunity to teach Jesus to the patients that seek her husband's medical skill. Her valued work as translator is a great asset in dealing personally with needy souls in their own tongue, and her faith is sometimes surprised at the marked results.

Several of our women find wide fields in the hospital. The service of nurse all day long appeals to their hearts. The hospital is their stronghold to teach living truth. One of these daughters of the King has been busy "mothering" a group of girls at a dormitory and teaching them what a happy home life should be. Just near, in still another station, you will desire to see many tiny people sing and hear the kindergartner tell beautiful stories. Just one woman who is Station Treasurer, you will certainly desire to know, for the Mission Treasurer says she is the most efficient of all.

At a large institution far to the south you will care to tarry to see the scores, yea, hundreds, flie in and out of the classrooms, where the teachers, both men and women, await to give the needed instruction. How constructive the work that these women are doing is may be seen in the achievements of the pupils.

In still a different school, you will be eager to ask what the groups represent in the various classrooms. Why are so many provinces represented? This is the institution for the training of our Bible women. In one classroom is a Woman's Board Missionary teacher unfolding the Word, or teaching the girls to sing or play, or even giving minute instructions to those who are to teach in the outdoor Sunday schools.

And what shall I say more? "The time would fail me to tell" of the ones who are such gracious hostesses to those passing through, or of those who look after the distribution of the surplus material, or of the ones who do the chaperoning to the various outdoor meetings.

Do you now ask what we do? You must at least see that our sisters' hearts and hands are full. We need more missionaries.

Mrs. R. E. HOOPER.

Manila, P. I.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

INVENTIVE GENIUS MAKES CALOMEL DELIGHTFUL.

Calomel, the Most Valuable of all Drugs, Now Purified from its Unpleasant and Dangerous Qualities—Calotabs the New Name.

The medicinal virtues of calomel are in no way connected with its nauseating and dangerous qualities, as is proven by the fact that the new calomel tablet, recently perfected, is wholly free from objectionable effects yet retains all of the liver-cleansing and system-purifying qualities of the old-style calomel. For biliousness, constipation and indigestion, and wherever calomel is essential, the new denauseated calomel tablet is a practically perfect remedy.

To inspire public confidence in this new discovery the manufacturers have authorized druggists everywhere to refund the price if the customer is not "perfectly delighted" with Calotabs. Sold only in original packages, sealed, twenty doses for thirty-five cents. One tablet at bedtime, with a swallow of water. No taste, no nausea, no griping. You wake up in the morning with a clean liver, feeling fine, and a hearty appetite. Eat what you please—no danger.—Adv.

Postage Rates on Letters, Post Cards and Printed Matter To and From the United States Expeditionary Forces in Europe.

Office of the Postmaster General,
Washington, June 18, 1917.

Postmasters are informed that letters, post cards and printed matter originating in the United States or any of its possessions for transmission to the United States Expeditionary Forces in Europe are subject to the United States domestic classification, condition and rates of postage, and that letters, post cards and printed matter originating with such forces for transmission to the United States or its possessions are likewise subject to domestic classification, conditions and rates of postage, except as modified by the provisions covering letters indorsed "soldier's letter" and contained in Section 406, Postal Laws and Regulations.

No other than United States postage stamps are valid for prepayment of postage on matter herein described.

Mail addressed to members of the Expeditionary Forces should bear the complete designation of the division, regiment, company and organization to which the addressee belongs, as well as the name and address of the sender, and be fully prepaid by postage stamps affixed. Patrons should be instructed under no circumstances to attempt to designate on the addressed envelope the location of the unit. The correct manner of addressing such a letter would be as follows:

Return to
Mrs. John Smith
—— Blank St.
New York City.

Stamp

JOHN SMITH, JR.,
Co. X, —— Infantry,
American Expeditionary Forces.

Postmasters shall forward all mail matter addressed "American Expeditionary Forces" to New York.

YES! MAGICALLY! CORNS LIFT OUT WITH FINGERS

You simply say to the drug store man, "Give me a quarter of an ounce of freezone." This will cost very little but is sufficient to remove every hard or soft corn from one's feet.

A few drops of this new ether compound applied directly upon a tender, aching corn should relieve the soreness instantly, and soon the entire corn, roots and all, dries up and can be lifted out with the fingers.

This new way to rid one's feet of corns was introduced by a Cincinnati man, who says that, while freezone is sticky, it dries in a moment, and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin.

Don't let father die of infection or lockjaw from whittling at his corns, but clip this out and make him try it.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.**

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort or Loss of Time

We have a New Method that cures Asthma, and we want you to try it at our expense No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method is dedsigned to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON

FRONTIER ASTHMA CO., Room 838S Niagara and Hudson Sts., Buffalo, N.Y.

Send free trial of your method to:

.....

.....

.....

YOU ARE PARTLY MADE OF IRON

That is, iron is an essential constituent of pure, healthy blood.

Peptiron, the new iron tonic, combines pepsin, iron, nux, celery and other blood and stomach tonics that physicians prescribe.

It is a wonderful corrective of anemia, paleness, languor, nervousness—whether caused by hard work, worries—over-use of salts and other blood-depleting cathartics that are doing so much harm to many people just now—or any other cause. Peptiron will restore the iron strength that you must have for cheerful performance of daily duties.

Peptiron is in convenient pill form, chocolate-coated and pleasant to take.

Get it today.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Fourth Round.

Brooklyn, at Frontoom's Chapel, Oct. 27, 28.
Eros, 7:30 p. m., Oct. 28.
Farmerville, Oct. 30.
Rayville, Nov. 2.
Richland, Nov. 2.
Bonita, 11 a. m., Nov. 4.
Collinston, 7:30 p. m., Nov. 4.
Sicily Island, at Vidalia, Nov. 5.
Waterproof, Nov. 6.
Lake Providence, Nov. 7.
Tallulah, Nov. 8.
Oak Grove, at Pioneer, Nov. 10, 11.
Midway, 3 p. m., Nov. 11.
Winnsboro, 11 a. m., Nov. 18.
Gilbert, 7:30 p. m., Nov. 18.
Columbia, Nov. 21.
Ouachita, Nov. 21.
Mer Rouge, at Oak Ridge, Nov. 22.
Monroe, Nov. 23.
Calhoun, at Wilhite, Nov. 24, 25.
West Monroe, p. m., Nov. 25.

ALBERT S. LUTZ, P. E.

Ruston Dist.—Fourth Round.

Bernice, at Bernice, 1 p. m., Oct. 12.
Dubach, at Dubach, Oct. 13, 14.
Bienville, at Bienville, 1 p. m., Oct. 16.
Alberta, at Old Castor, 11 a. m., Oct. 17.
Jonesboro, at Jonesboro, 11 a. m., Oct. 19.
Winnfield, Oct. 20, 21.
Cotton Valley, at Cotton Valley, Nov. 3, 4.
Minden (Q. C., Nov. 5, 7:30 p. m.) Nov. 4, 5.
Ringgold, at Ringgold, 1 p. m., Nov. 5.
Sibley, at Sibley, 11 a. m., Nov. 6.
Arcadia, Nov. 11.
Homer, Q. C., 7:30 p. m., Nov. 13.
Athens, at Athens, 11 a. m., Nov. 14.
Haynesville, at New Salem, Nov. 15.
Elmore, at Vienna, Nov. 17, 18.
Ruston, Nov. 19.

J. M. HENRY, P. E.

Alexandria Dist.—Fourth Round.

Merryville, 11 a. m., Oct. 13, 14.
Bon Ami and Carson, at Carson, Oct. 15.
DeRidder, 11 a. m., Oct. 21.
Longville, at Ragley, 7 p. m., Oct. 21.
Boyce, at Boyce, Oct. 27, 28.
Oakdale, Oct. 29.
Oberlin and Reives, at Oberlin, Oct. 30.
Glenmora and McNary, at McN., Oct. 31.
Jena and Jonesville, at Jena, 11 a. m. Nov. 3, 4.
Trout and Good Pine, at G. P., p. m., Nov. 4.
Standard, Nov. 5.
Selma, 8 p. m., Nov. 5.
Pollock, Nov. 6.
Natchitoches, Nov. 10, 11.
Provencal, Nov. 11, 12.
Fullerton, Nov. 17, 18.
Elizabeth, Nov. 19
Alexandria, Nov. 23.

BRISCOE CARTER, P. E.

Shreveport Dist.—Fourth Round.

Many, at New Hope, Oct. 14, a. m.
Zwolle, at Zwolle, Oct. 14, p. m.
Pelican, Oct. 21.
Logansport, Oct. 24, 25.
Anacoco, Oct. 27, 28.
Leesville, Oct. 28, p. m.
Bossier City and Wesley, at Holly Spring, Nov. 3.
Belcher, preaching at Dixie 11 a. m., Nov. 14: quarterly conference at Gilliam, Nov. 5, 10 a. m.
Coushatta, at Powhattan, Nov. 11.
Grand Cane, Nov. 14.
Mooringsport, Nov. 15.
First Church, Shreveport, Nov. 16.
Noble, at Noble, Nov. 18, a. m.
South Mansfield, Nov. 18, p. m.
Mansfield, Nov. 19.
Pleasant Hill, Nov. 20.
Noel Memorial, Nov. 21.
Cedar Grove, Nov. 22.
Ida, at Munnerlyn Chapel, Nov. 24.
Greenwood, at Greenwood, Nov. 25.

C. D. ATKINSON, P. E.

Baton Rouge Dist.—Fourth Round.

Greensburg, at Greensburg, Oct. 13.
Wilson, at Pine Grove, Oct. 20.
Jackson, at Jackson, Oct. 22.
Springfield, at James Ch., Oct. 26.
Denham Springs, at Mangum Ch., Oct. 27.
Hammond, Oct. 28.
Clinton, Oct. 31.
Olive Branch, Nov. 3.
Baton Rouge, First Ch., Nov. 5.
Keener Memorial, Nov. 7.
Kentwood, at Herman, Nov. 10.
Baker, at Baker, Nov. 17.
Zachary, at Zachary, Nov. 19.

H. W. BOWMAN, P. E.

Lafayette Dist.—Fourth Round.

Franklin, Oct. 13, 14.
Morgan City, 7:30 p. m., Oct. 14, 15.
Sulphur, 7:30 p. m., Oct. 17.
Lake Arthur, 7:30 p. m., Oct. 18.
Gueydan, at Estherwood, Oct. 21.
Jennings, Oct. 28.
Lafayette, Nov. 3, 4.
Crowley, 7:30 p. m., Nov. 4, 5.
Lake Charles, 7:30 p. m., Nov. 7.
Evangeline Mission, at Chicot, Nov. 11.
Abbeville, Nov. 15.
Melville, Nov. 18.
Houma and French Missions, at Houma, Nov. 22.

Trustees of Church property and Sunday school superintendents will please be ready with full reports.

HARRY W. MAY, P. E.

SCIENTIFIC HOMILETICS.

Bible Pedagogy for the Pulpit and Classroom. New, not taught in the schools. Exegesis, sermon construction and creative writing made practical. All need it regardless of previous training. Its mastery superior to a college course. Rare equipment for evangelistic work. Given by correspondents in five books, putting the best training for preacher and teacher into the home. For full information

Address G. S. Anderson, Newbern, Ala.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Fourth Round.

Silver City, at Silver City, Oct. 14, 15.
Harriston, at Lorman, Oct. 21, 22.
Fayette, at Fayette, Oct. 22, 23.
Rocky Springs, at Rocky Springs, Oct. 27, 28.
Hermanville, at Hermanville, Oct. 28, 29.
Utica, at Utica, Oct. 29, 30.
Woodville Circuit, at White's, Nov. 3, 4.
Woodville Station, Nov. 4, 5.
Mayersville, at Mayersville, Nov. 9.
Anguilla, at Delta City, Nov. 10, 11.
Rolling Fork, at Rolling Fork, Nov. 11, 12.
Gloster, at Woodlawn, Nov. 14.
Centerville, at Centerville, Nov. 15.
Vicksburg, Gibson Memorial, Nov. 16, 18.
Oak Ridge, at Oak Ridge, Nov. 17.
Vicksburg, Crawford St., Nov. 18, 19.
Nebo, at Nebo, Nov. 22.
Washington, at Washington, Nov. 24, 25.
Natchez, Nov. 25, 27.
Roxie, at Roxie, Nov. 26.
Port Gibson, Dec. 2, 3.

M. B. SHARBROUGH, P. E.

Meridian Dist.—Fourth Round.

Enterprise and Stonewall, at E., Oct. 13, 14.
Clark Ct., at Manassas, Oct. 14, 15.
Waynesboro Ct., at Winchester, Oct. 20, 21.
Buckatunna, at B., Oct. 21, 22.
Daleville, at Andrews Ch., Oct. 27, 28.
Meridian, Fifth St., Oct. 28.
Scooba, at S., Nov. 3, 4.
Lauderdale, at L., Nov. 4, 5.
Meridian, Central, Nov. 11.
Meridian, Poplar Springs, Nov. 11.
DeSoto, at McGowan's Ch., Nov. 13.
Matherville, at Winneford, Nov. 14.
Pachuta and Quitman, at Orange, Nov. 16.
Porterville, at Briggs Ch., Nov. 17.
DeKalb, at D., Nov. 18, 19.
Moscow, at Clarke Ch., Nov. 22.
Shubuta, Nov. 24, 25.
Waynesboro, Nov. 25, 26.
Meridian, Hawkins Memorial, Dec. 2.
Meridian, Seventh Ave., Dec. 2.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Fourth Round.

Blodgett, at Rhodes, Oct. 13, 14.
New Augusta, at New Augusta, Oct. 15.
Eucutta, at Goodwater, Oct. 20, 21.
Heidelberg, at Heidelberg, Oct. 21, 22.
Richton, Oct. 28, 29.
Williamsburg, at Oakvale, Nov. 3, 4.
Collins, at Collins, Nov. 5.
Mt. Olive, at Mt. Olive, Nov. 7.
Taylorsville, at Soso, Nov. 10, 11.
Lucedale, Nov. 13.
Leakesville, at Leakesville, Nov. 14.
Prentiss, at Carson, Nov. 17, 18.
Oloh, at Clyde, Nov. 18, 19.
Seminary, at Seminary, Nov. 21.
Sumrall, Nov. 23.
Silver Creek, at New Hebron, Nov. 24, 25.
Magee, at Magee, Nov. 25, 26.
Hattiesburg, Main Street, Nov. 27.
Hattiesburg, Court Street, Nov. 28, Dec. 2.
Purvis, Nov. 29.
Hattiesburg, Broad Street, Nov. 30.

W. B. JONES, P. E.

"He who trusts in God will have a heart of good cheer."

Newton Dist.—Fourth Round.

Bay Springs, at B. S., Oct. 14, 15.
Homewood, at Carr, Oct. 20, 21.
Decatur and Union, at Union, Oct. 24.
Clarksburg, at Independence, Oct. 27, 28.
Raleigh, at Raleigh, Nov. 3, 4.
Trenton, at Polkville, Nov. 5.
Chunky and Meehan, at Meehan, Nov. 7.
Shiloh, at Johns, Nov. 10, 11.
Carthage, at Conway, Nov. 17.
Walnut Grove, at Zion, Nov. 18, 19.
Harperville and Lena, at Oak Grove, Nov. 20.
Rose Hill, at Rose Hill, Nov. 24, 25.
Newton, at Newton, Dec. 2, 3.

W. L. LINFIELD, P. E.

Brookhaven Dist.—Fourth Round.

Crystal Springs, Oct. 14, 15.
Foxworth, at Foxworth, Oct. 20, 21.
Tylertown, at Tylertown, Oct. 21, 22.
Monticello, at Hopewell, Oct. 27, 28.
Wesson, at Wesson, Oct. 28, 29.
East and South McComb, at South McComb, Nov. 4.
Summit, at Osyka, Nov. 4, 5.
McCalls, at Hawkins, Nov. 10, 11.
Meadville, at Meadville, Nov. 11, 12.
Scotland, at Bethel, Nov. 14.
Topisaw, at Topisaw, Nov. 17, 18.
Magnolia, Nov. 18, 19.
Adams, at Auburn, Nov. 21.
McComb, Centenary, Nov. 31.
Fernwood, at Fernwood, Nov. 22.
Barlow, at Brandywine, Nov. 24.
Bayou Pierre, at Pleasant Valley, Nov. 25.
Hazlehurst, Nov. 26.
Bogue Chitto, at Norfield, Nov. 28.
Pleasant Grove, at P. Grove, Dec. 2.
Brookhaven, Dec. 3.

J. T. LEGGETT, P. E.

BACKWARD CHILDREN

are trained and developed at Bristol-Nelson School. Each child receives careful individual attention and the love and sympathy of the teachers and physicians. Students limited to 15. Write for catalogue and full information.

BRISTOL-NELSON SCHOOL
Murfreesboro, Tenn.

Individual Communion Cups

Convenient, Noiseless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N. Y.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding. Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

DAY OF PRAYER FOR HOME MISSIONS.

Thursday, November 22, 1917, is set apart by the council of Women for Home Missions as a day of special prayer for home missions. All auxiliaries are urged to observe this day as a season for special prayer for a keener sense of our nation's crisis and truer loyalty to national welfare and stronger conviction of personal obligation to save America for the world's sake. A program covering three hours will be issued by the Council of Women for Home Missions, 600 Lexington Avenue, New York City.

These same programs may be secured by application to Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn. In communities where the different denominations can be induced to unite in this season of prayer a very much larger influence may be felt. It ought to be a day when all home mission agencies can come together in special prayer.

Seashore District Meeting.

The annual meeting of the Seashore District opened Tuesday evening, Aug. 7, at Wiggins. No business was transacted at this time, but we had the unusual privilege of having one of our Council officers, Mrs. R. W. MacDonell, to address us. We also had our Conference president, Mrs. R. E. Johnson, to talk to us on "Work."

The first business session of the Conference was held Wednesday morning, with Mrs. T. T. Ford in the chair. Mrs. Ford led the preliminary devotional service. Song, "Publish Glad Tidings" was sung and prayer offered by Brother J. L. Selis. After the devotional service, business was resumed. Mrs. Claude Jones, of Long Beach, was elected Secretary of the meeting. Mrs. Ford then presented the work in a general way, and especially stressed the local work, or social service.

The meeting was open to any questions of information concerning the work. Following this, Mrs. McGregor, from the Hattiesburg District, gave in an interesting way the manner in which the work was done in her early days, and how it started, continuing by saying that Hattiesburg, her home church, was the first to take up the Mission Study work in the Conference. Mrs. Middleton reminded us of the significant five P's. She spoke briefly of the discrepancy of reports sent to Mrs. Lewis. Minor questions were discussed informally from the floor. Reports from the different auxiliaries were heard, Mrs. Claude Jones representing Longbeach, and Mrs. Tippin representing Gulfport. Written reports from Lumberton and Biloxi were sent in and read. Wiggins gave only a partial report.

Visitors and delegates greatly admired the display by the Junior Society, Miss Ruth Sells, President. Forty garments were completed and ready to be sent to the Wesley House. The Society consists of seven active members, besides the President. All of their work compares favorably with the work of larger churches.

On Wednesday afternoon the devotional exercises were conducted by Miss Mae Sells, at the conclusion of which Mrs. H. O. Middleton impressively rendered a solo, "Is He Satisfied With Me?"

Mrs. Ford and Mrs. Middleton spoke briefly on children's work, calling special attention to the Wesley House work. Following this, Mrs. Middleton gave quite an extensive and interesting talk on the Young People's work, of which she has charge.

Song and prayer concluded this profitable and gracious session.

Mrs. CLAUDE P. JONES,
Secretary.

SEPTEMBER ACTIVITIES AT ST. MARK'S HALL, NEW ORLEANS.

St. Mark's Hall disproved the impression that New Orleans is too warm for summer work. In the congested district, which is their field of labor, the following activities were continued through the summer months: Vacation School, Dispensary, Mothers' Club, play grounds, shower baths, Camp Fire Circle, Boy Scouts, and missionary societies.

The attendance at the Dispensary has been phenomenally large. All three physicians have been kept busy. Incidentally, 105 children have been vaccinated. The consulting room has a new floor, and the laboratory a new coat of calcimine. A cash gift of $10 from Miss Sadie Pipes, of Oak Ridge, La., will be applied on the new laboratory.

The Kindergarten opened on the 12th of September, and the former little friends came trooping back.

The members of the Woman's Missionary Society had an unusual treat at their September meeting. Mrs. Martha Gould, Factory Inspector, gave an informal talk on labor legislation in Louisiana, as it pertains to the work of women.

The Vacation School closed on August 29. Forty were in attendance on that day. After a program of songs, stories and games, the children were reluctant to say farewell.

The Sewing School opened on Sept. 29, and volunteer teachers are needed. Call Hemlock 1458 and give your name as a volunteer.

On Sept. 12th Miss Pettit, an accomplished musician, took charge of the new music department. It is hoped to build up a large class and that this musical feature will prove a real asset to the work.

Supplies.

All kinds of supplies are needed for the store and pantry, especially clothing for school children. Old linen and muslin can be used for out-clinic patients. Miss Gibson says the sheives in their fruit closet resemble those of Mother Hubbard's cupboard. The loan of a piano is an urgent need.

Statistics.

Number visits made, 332; number received, 438; number visits to institutions, 19; number cards and letters, 32; number telephone calls, 210; number books loaned, 50; average attendance at vacation school, 37; Camp Fire Circle, 13.

Receipts—Supply store, $5.50; Vacation School, 76 cents; Clinic, $21.75. Total, $28.01.

Clinic.

Number general clinics, 8; number new patients, 142; number old patients, 352; number Eye, Ear, Nose and Throat clinics, 2; number new patients, 16; number old patients, 8; number visits by nurse, 100; prescriptions filled through Sickies Fund, 1447.

RESULTS OF MISSIONS.

An intelligent, non-Christian Hindu said: "You missionaries don't know how much good you are doing in the country. It has been my business for over twenty years to listen to evidence in the villages in many parts of India. Twenty-five years ago no Indian villager would tell the truth on the witness-stand. One had to listen and make up his mind which side had the greatest liars, and then strike an average. But now all is changed. A large per cent of non-Christians will tell the truth on the stand, and, as to the Christians, 95 per cent are wholly trustworthy on such occasions."—Bishop Warne.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

"By the shame of the Cross Christ descends to the depths of our shame."

Pays 25c a Month for Perfect Health

For 15 years, E. A. Little, Bessemer, Ala., has paid 25c a month to keep in perfect health. Read what he says:

"I desire to add my endorsement of Granger Liver Regulator. I have not used any other medicine for fifteen years. I know it is the best for all liver complaints, and will cure any case of Indigestion known. When I first commenced to take your Granger Liver Regulator the Pegram-Patton Drug Co. was buying it by the dozen. Now I am told they buy it by the gross. I use one box each month and would not be without it for anything."

Granger Liver Regulator

is strictly vegetable, non-alcoholic preparation, and is highly recommended for sick headache, indigestion, biliousness and all stomach and liver complaints. Your druggist can supply you—25c a box.

Granger Medicine Co., Chattanooga, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Women Once Invalids

Now in Good Health Through Use of Lydia E. Pinkham's Vegetable Compound. Say it is Household Necessity. Doctor Called it a Miracle.

All women ought to know the wonderful effects of taking Lydia E. Pinkham's Vegetable Compound even on those who seem hopelessly ill. Here are three actual cases:

Harrisburg, Penn.—"When I was single I suffered a great deal from female weakness because my work compelled me to stand all day. I took Lydia E. Pinkham's Vegetable Compound for that and was made stronger by its use. After I was married I took the Compound again for a female trouble and after three months I passed what the doctor called a growth. He said it was a miracle that it came away as one generally goes under the knife to have them removed. I never want to be without your Compound in the house."—Mrs. FRANK KNOBL, 1642 Fulton St., Harrisburg, Penn.

Hardly Able to Move.

Albert Lea, Minn.—"For about a year I had sharp pains across my back and hips and was hardly able to move around the house. My head would ache and I was dizzy and had no appetite. After taking Lydia E. Pinkham's Vegetable Compound and Liver Pills, I am feeling stronger than for years. I have a little boy eight months old and am doing my work all alone. I would not be without your remedies in the house as there are none like them."—Mrs. F. E. YOST, 611 Water St., Albert Lea, Minn.

Three Doctors Gave Her Up.

Pittsburg, Penn.—"Your medicine has helped me wonderfully. When I was a girl 18 years old I was always sickly and delicate and suffered from irregularities. Three doctors gave me up and said I would go into consumption. I took Lydia E. Pinkham's Vegetable Compound and with the third bottle began to feel better. I soon became regular and I got strong and shortly after I was married. Now I have two nice stout healthy children and am able to work hard every day."—Mrs. CLEMENTINA DUERRING, 34 Gardner St., Troy Hill, Pittsburg, Penn.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

From the Field

Oak Ridge, Miss.

Dear Dr. Meek: On Sunday, Sept. 30, the Oak Ridge Sunday schooi was organized into a graded schooi, and we are just about up to the standard of efficiency. A teacher-training class is to be organized next Sunday, Oct. 7, and a Wesley Bible class has been started and is growing; so we feel that the Oak Ridge Sunday schooi is making progress.

The progress is due mainly to Mrs. S. P. Grant, who was our representative at our Sunday Schooi institute at Fayette. She came from the Institute surcharged with the atmosphere of the Institute and it's telling in her work now in her own Sunday schooi.

All things considered, we are making good progress along all lines at Oak Ridge. The Oak Ridge Agricultural High School is now in full swing, employing five teachers, including the instructor in agriculture. We are now on the "home stretch," and expect a full report at Conference.

—J. A. Wells, P. C.

Burnsville, Miss.

Dear Doctor Meek: Will you give a layman a little space in your valuable paper? Our revival, held at Bethel Church, on the Iuka Circuit (Corinth District), began on Sept. 16. Brother Wilson, of New Albany, Miss., did the preaching. The meeting grew constanly in interest and attendance. Our house would not accommodate the people at night. Brother Wilson is a good preacher, being so earnest and so filled with the spirit that his hearers are unconsciously affected hy him. We had an old-time revival in which all took part. There was one man fifty years old who was converted, together with his three sons and one daughter. There were more people praying for that man than I ever knew to pray for any other one man. He was so happy. The last service of the meeting was the best. The prayer and praise service was good. Sometimes there were three or four praising the Lord at a time. There were 17 additions to the Church, and 25 during the summer. May God bless and keep them all!—A Layman.

Bunkie, La.

Dear Dr. Meek: We have had a remarkable year at Bunkie. To date we have added 60 members to our Church. We have had the unique distinction of taking into the Methodist ranks Baptists, Presbyterians, Episcopalians, Lutherans, Campbellites, Catholics, and Jews. At Marksville, the parish site of Avoyelles, we have a small membership, but it is composed of some very choice people. This is a densely populated Catholic community. In a few days we will begin a meeting here assisted by Rev. G. S. Harmon of the Mississippi Conference.

At Bunkie we will have Evangelist Dan Kelly, of Mississippi, the last of October. We are expecting great things to result from these two revivals. We have held revivals at Bay Hill and at Evergreen. We were assisted part of the time at one of these meetings by my brother, Rev. J. A. Alford, of New Orleans, who rendered valuable service. Aside from this, the pastor did all the pulpit work. Twenty-eight members were received at these two meetings, the other additions during the year having come in at our regular services.

At Bunkie we have the best Sunday school I have ever had. We are fortunate in having Prof. Stephen D. Thomas, the Principal of our High School, as our superintendent. He is very aggressive and consecrated, and is one of the most thorough and up-to-date Sunday school superintendents in the State. Although there are three other Sunday schools in Bunkie, we have a large Bible class; sometimes there are as many as forty or fifty persons in attendance. Here we have three organized classes, and at Bay Hill, our only country church, we have two organized classes. I most heartily recommend the organized classes. They are, unquestionably, the life of the church. Our good ladies at Bunkie have added a new room to the parsonage at a considerable cost, and have installed water-works, with hot and cold baths, etc.

Our Marksville church furnished the kitchen with a large, handsome stove. Our Sunday school classes at Bunkie have supplied some needed furniture for the parsonage. We have a live Missionary Society. Our women meet regularly and are doing a great work for the Master. The Board of Stewards very kindly advanced the assessment for the pastor $200. Some of our boys have been called into the service. They have gone with the prayers and blessings of the church and the Sunday schooi.

I am at present with Brother Henry in a meeting at Montgomery. I have assisted in a number of meetings this year, the last two—at Bienville and Haynesville—being the most successful. Henderson took in a dozen or more, and Sloan received 20 new members into his church. These, with a number of family altars established, were some of the results. I will go to Enterprise, Miss., to assist my brother in a meeting next week. As we see it now, this is going to be one of the greatest years of our ministry.—J. M. Aiford, P. C.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 17-L, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Hard Colds. People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.—Adv.

DR. TICHENOR'S ANTISEPTIC
FOR THE FACE AFTER SHAVING

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

WHEN YOU RIDE, RIDE RIGHT
TRAVEL BY THE
Southern Pacific Lines

FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS, COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.

NEW ORLEANS THE GATEWAY TO CALIFORNIA

The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book

THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE

5---TRAINS DAILY TO LOUISIANA AND TEXAS---5
2---THROUGH TRAINS DAILY TO CALIFORNIA---2

For particulars and literature ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.
617 CAMP STREET. PHONE MAIN 2196

COMMUNION SERVICE

with Individual Cups. Noiseless, dust-proof, self-collecting, saves ¼ cost other services. Shallow glass used. PASTOR'S Sick-room outfits. Trial Free. Thomas Communion Service, Box 477, Lima, Ohio.

That Unpublished Book of Yours

We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

FROM CAMPTI, LA.

Dear Dr. Meek: I hereby hand yon a short report of Campti charge. Our last quarterly conference for the current year was held last week. We made a very good showing for the past quarter. We have held three revival meetings with some degree of success. These meetings were held at Campti, Davis Springs, and St. Maurice. There were a few additions at each of these points and the spiritual life of the Church strengthened. The following brethren did the preaching: Rev. J. M. Alford, at Campti; Rev. W. W. Perry, at Davis Springs, and Rev. Mr. Corley, at St. Maurice. All of these brethren did splendid pulpit work, and were very much liked hy the people. This is my third year on this charge, and, npon the whole, I believe it has been the most fruitful. We have some loyal and active workers at each point such as are appreciated hy a pastor. May our heavenly Father continne to bless each of them and inspire them to even greater service! We hope to make a good showing of the present year's work in our annnal report. In behalf of Brother Briscoe Carter, our mnch liked and appreciated presiding elder, I will say that he has met every appointment with us and has rendered very efficient service. Brethren, let's be much in prayer that the Lonisiana Conference may be a great spiritual feast, and that the Holy Spirit may direct us in the great work to which God has called us.

Yours in His service,
E. L. CARGILL.

COSTS $156.30 TO EQUIP AN AMERICAN SOLDIER.

The cost of fitting out each infantryman for service in France is $156.30, and more than one-fourth of this expenditure goes into the cost of his fighting equipment. Figures made public by the war department show that the cost of the infantryman's clothing is $101.21, of his fighting equipment $47.36 and of his eating ntensils $7.73. Each infantryman will be equipped with fifty articles of clothing, 107 articies in his figting equipment and eleven eating utensils. The items under figting equipment are as follows:

Rifle, $19.50; bayonet, $2.15; hayonet scabbard, $1.13; cartridge belt, $4.08: 100 cartridges, $5; steel helmet, $3; gas mask, $12; trench tool, 50 cents; total, $47.36.

The figure given for a rifle is the cost of making the United States rifle, model 1903, generally known as the Springfield. The first 600,000 to 800,000 troops to go to France will carry this weapon. The so-called Enfield rifle used by British troops is heing manufactured to equip other American troops and is officially known as the "United States rifle, model 1917." This is being made on a cost plus profit hasis, so that no accurate figure for it can now be given. Items included under clothing with which each infantryman will be equipped are:

One bed sack, 98 cents; three wool blankets, $18.75; one waist belt, 25 cents; two pairs wool breeches, $8.90; two wool service coats, $15.20; one hat cord, 8 cents; three pairs summer drawers, $1.50; three pairs winter drawers, $4.88; one pair wool gloves, 61 cents; one service hat, $1.70; two pairs extra shoe laces, 5 cents; one pair canvas leggings, $1.05; two flannel shirts, $7.28; two pairs shoes, $10.20; five pairs wool stockings, $1.50; four identification tags, 2 cents; three summer undershirts, $1.50; four winter undershirts, $4.88; one overcoat, $14.92; five shelter tent pins, 20 cents; one shelter tent pole, 26 cents; one poncho, $3.55; one shelter tent, $2.95; total $101.21.

Items included under eating utensils consists of a canteen and canteen cover, cup, knife, fork, spoon, meat can, haversack, pack carrier, first aid kit and pouch to carry it.—Saugerties Telegraph.

STOP! CALOMEL IS QUICKSILVER!

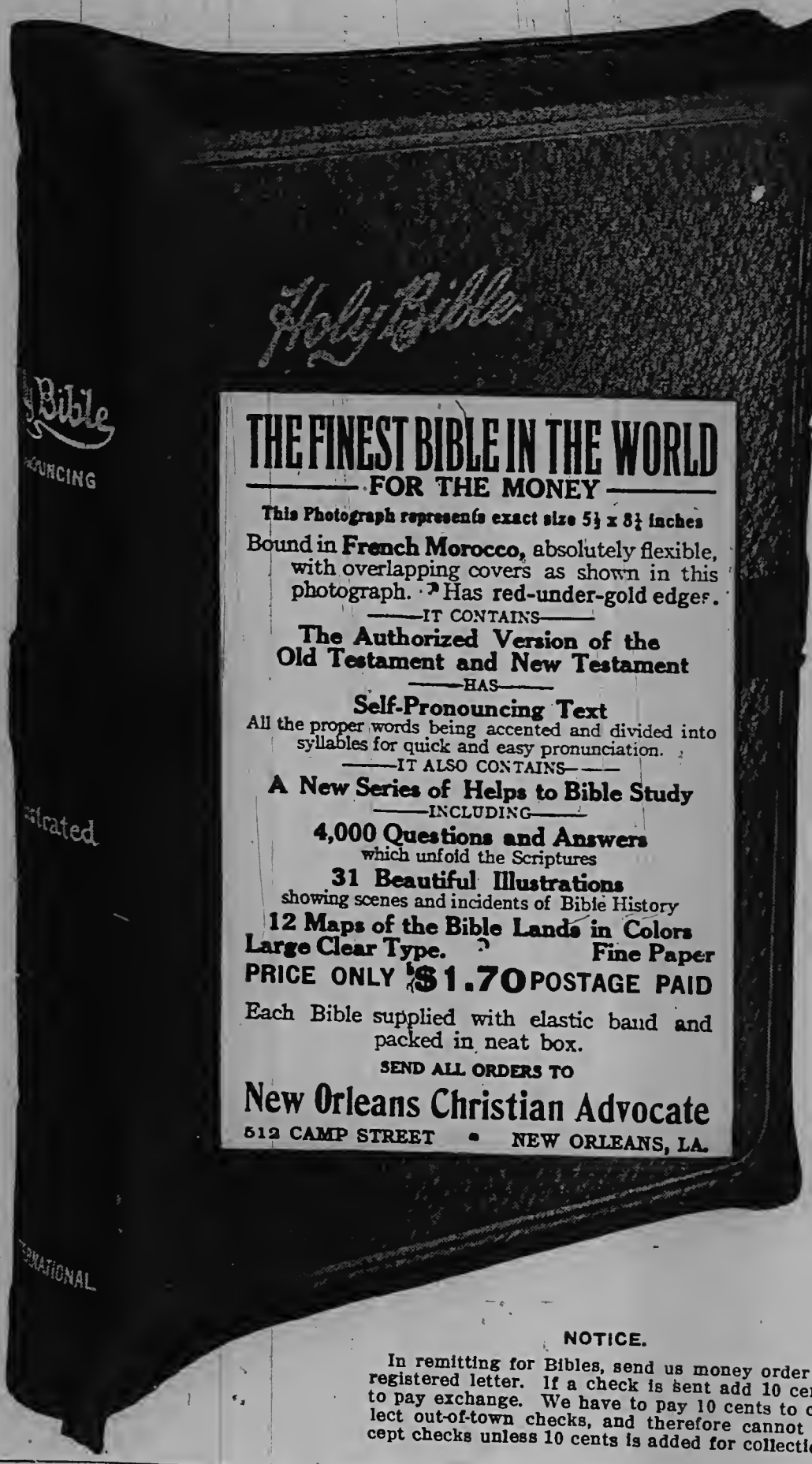
It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitnte for calomel.

It is a pleasant, vegetable liquid which will start your liver jnst as snreiy as calomel, bnt it doesn't make yon sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmiess.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.


Holy Bible
Bible
NOUNCING
strated
ERNATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET • NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Rocb Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, McDonoghville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street: 'phone Galvez 640.

IF YOUR EARS RING WITH HEAD NOISES.

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength) and add to it ½ pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 42. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3217.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 18, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

A DEEPER NOTE NEEDED.

Jesus taught nothing more emphatically than he did the insufficiency of mere outward morality. He insisted at all times upon the spirituality of the moral law, showing that it reached down into the deepest recesses of the heart in its demand for purity and holiness. He held that a righteousness that did not embrace the inner motive was fatally defective, and inadequate to save. Whoever hated his brother was, according to his pronouncement, a murderer; whoever looked upon a woman to lust after her was an adulterer. None were clean whose souls were not ridded of evil thoughts, aspirations, and purposes.

And in proportion as the Church is spiritual does she adhere to this exalted standard of her divine Lord. When her ministry gives out only homilies on forms and ceremonies and the outward aspects of religion, to say nothing of secular themes, she is obviously in an unhealthful condition. Is not the deeper note of the Gospel, summoning the people to a complete crucifixion of self and the extirpation of all unholiness from the heart, the crying need of this day? Surely, this should be the message that frequently goes out from every Methodist pulpit. Nor is it enough for a minister thus to preach with his lips; he needs also to lead others into the realization of such an experience by the eloquent call of his own shining example. A holy ministry and membership, such as brought her power in the past, can alone make Southern Methodism a conquering force in the years to come. No other equipment can take the place of this.

AN APPEAL THAT SHOULD BE HEEDED.

The Nashville Banner represents Dr. James A. Bray, of Birmingham, Ala., Secretary of the Board of Education of the Colored Methodist Episcopal Church, as having made an earnest and eloquent plea before the session of the Tennessee Conference last week for more financial assistance for the eleven schools maintained by his denomination. By every token, this is an appeal to which our Church should generously respond. It is not enough for us to maintain Paine College and help perhaps two or three other institutions of this Church a little; we should bestir ourselves to see that its entire educational system is placed upon an effective basis. These are our colored people, being bound to us by many strong and sacred ties, and we should not forget our obligations to them in this time of the South's wonderful prosperity. It is incumbent upon us to do more for them in every respect, and the approaching General Conference should commit the Church to this task upon a large and adequate scale. Among the Negro Methodists of America there are none superior to these, and no other denomination of them is so fully in accord with the ideals and institutions of the South.

TRAILERS, NOT LEADERS.

In a recent issue of the New Orleans Advocate we gave quotations showing how the Pittshurgh and Western Christian Advocates, two official journals of Northern Methodism, had sought to take a hand in the so-called "Laymen's" agitation in our Church, apparently with a desire to give it a boost. Since then two other official periodicals of that denomination have carried editorials of a similar character. As we have before stated, this is in keeping with what has appeared to be the purpose of the Church, North, for some years, namely, to stir up as much as possible the spirit of disaffection among our people, with a view to weakening and disintegrating Southern Methodism. It is fortunate for our Church that the Northern Methodists are showing themselves so clearly in their true colors before the unification proceedings have progressed any further than they have. Obviously, the same unfair and unbrotherly spirit which in bygone years has led to the violation of nearly every compact made with the Church, South, still animates them. Think of the official organs of a large religious denomination throwing bouquets at such a movement in our Church as that led by Messrs. Fritts and Eleazer, with its **ILLEGAL** assaults upon some of our Bishops in "a penny pamphlet!" Why should high-minded men want to be united with a Church whose leaders have such conceptions as to Christian ethics and justice?

But the most ridiculous thing is that these Northern editors should seek to make the impression that the Northern Methodists have led the way in a march toward democracy. Our Church first adopted lay representation in the General Conference, and they were trailers, not leaders, in giving the laity a voice and vote in that great law-making assembly. AND THERE IS NOT TODAY A SINGLE LAYMAN IN ANY ANNUAL CONFERENCE IN THE NORTHERN METHODIST CHURCH. Their episcopacy is substantially the same now that it was in 1844, when they overrode the constitution of the undivided Church, to accomplish fanatical ends, except that they have weakened its itinerant feature and made it somewhat diocesan. Its powers are practically the same that they have ever been. As a matter of fact, theirs is an episcopacy of the General Conference, while ours is an episcopacy of the whole Church—**of the people.** This is the fundamental difference between the two. Rightly analyzed and understood—considering the source from which it comes and to whom it is accountable—our episcopacy is not one whit more autocratic (though it is more stable and more directly represents the people) than that of the Methodist Episcopal Church.

One of the Northern papers referred to suggested that the outcome of the Eleazer-Fritts agitation will be to establish in our Church an episcopacy like theirs. Hardly. Our people repudiated that form of episcopacy when Southern Methodism was born, and we scarcely think that they are ready to renounce the work of our fathers adopt it now. There may be a few renegades among us who are willing to do this, but they are a mere sprinkling among our more than 2,000,000 members, as these assistant agitators across the Ohio will learn if the matter is ever put to a test.

CHRISTIANITY ITSELF INVOLVED IN THE STRUGGLE.

The Manufacturers Record (Baltimore, Md.) of October 11, reproduces the following statement, taken from the New York Times:

"Writing in the Suddeutsche Konservative Korrespondenz of Karlsruhe, of which he is publisher and editor-in-chief, Adam Roder, the well known German publicist, voices the opinion that the ultimate object of the propaganda carried on by the Pan-Germans is the wiping out of Christianity in Germany and the establishing of a peculiar, made-in-Germany religion. After accusing the Pan-German annexationists of a bitter hatred to 'Semitic Christianity' and quoting liberally from their writings to prove his contention, Herr Roder arrives at the following conclusions:

"'The Pan-German view of the world is consciously aimed at the rooting out of the Christian religion and the system of ethics derived from it. A German religion is to arise, linked to the belief in Wodan of our ancestors, which, in turn, is to be so refined by the results of the modern theory of races and the teachings of the Darwinian theory of evolution that what remains will be Atheism, framed in high-sounding phrases. The German people, as the noblest and most favored of all races, as the highest manifestation of humanity, will have become its own god.

"'Christianity will be done away with, according to the ideas of Nietzsche, as the great weakening and enervating influence. The only great person is he who has power and uses it. Sin, redemption, repentance, the greatest and most profound things that human thought tries to fathom, do not exist for this company of heartless bullies, whose members, with monocles in their left eyes and rattling sabres in their right hands, challenge the world in order to place the German heel upon its neck in ancient Roman fashion.'"

Commenting upon this utterance, the Editor of the Manufacturers Record says: "For the last twenty-five years or more there has been a mental invasion of the United States by Germany, an invasion of atheism and agnosticism, an invasion of the false teachings of German philosophers and universities, which, prior to the beginning of the war, had filled our universities, and, to some extent, our theological seminaries and pulpits, with doctrines so rankly unorthodox and atheistic that the religious life of this country was in serious danger. This German invasion had been going on for twenty-five years, and no thoughtful man, uninfluenced by it, could study its power for evil without being deeply impressed with the fearful results which were being wrought in the religious views of the people of this country. The Manufacturers Record has repeatedly called attention to the growing power of this false teaching of the philosophers of Germany as one of the reasons why for a quarter of a century that country, though developing efficiency in material things, was losing all spiritual life." The Record further claims that the statement taken from The New York Times confirms its position that Germany's

(Continued on Fourth Page.)

IN PARADISE.

O, think of that assembly,
Their beauty and their peace;
Souls perfect, yet receiving
Love's infinite increase.
In full illumination,
Knowing as they are known,
The transitory ended
And the imperfect flown.

His joy is through them spreading;
His will their will sustains;
Joint heirs, in rich possession,
Of Christ's eternal gains.
With vision all unclouded,
They see Him face to face,
Share in His intercessions
And ministries of grace.

They rest from all their labors,
Yet serve Him day and night;
Their earthly forms are sleeping,
But they, in deep delight,
Wait for the Resurrection,
Of life the perfect Crown,
The time of Restitution,
Christ's triumph, and their own.

"From henceforth," saith the Spirit,
Write "Blessed are the dead;"
Believe that in Christ's kingdom
All change must higher lead;
And when in bitter anguish
You close some tender eyes,
Donbt not they are beholding
The King of Paradise.

—Noel.

BE AN INSPIRATION.

Let us always remember that hope in us kindles hope in others; that smiles beget smiles; that trust creates trust; that goodness awakens goodness; that love awakens love; and that in unseen but sure ways integrity, strength and honor in us plant seeds of honor, strength and integrity in numberless other lives, many of which we may know nothing of.—J. T. Sutherland.

THE HABIT IMPORTANT.

You do not feel in the spirit of prayer; you have no spiritual uplift; you are simply indifferent. Give that unhappy mood no heed. You know very well what you ought to do. You ought to present yourself before God; you ought to say your prayers. Do that, and the devout attitude, the bended knees, the folded hands, the quiet and the silence, the lips busied with holy words, will induce the consciousness of the Divine Presence and help you to pray in spirit and in truth.—George Hodges.

AN OUTSTANDING MIRACLE.

No truer "miracle" can be found than the continued existence of the Church. By miracle our Lord almost invariably meant "sign," the signature or handwriting of God in a natural way which none other could imitate. Were the Church not of supernatural origin and divinely sustained, she would not be living to-day. Never could she have survived the outward conditions which have upheaved the world, wrecked the mightiest nations, revolutionized the peoples of the earth. Much less could she have outlived the internal conditions, such as her own division, the failures of vast numbers of her constituents, their unfaithfulness to duty, and her faithlessness at times to her own mission. No matter from what angle looked at, she is the great wonder of the world. There is no way to account for her living but that of attributing it to the divine power.—Presbyterian Journal.

GETTING MUCH OUT OF A CHURCH SERVICE.

Some one who did not attend church very often gave as a reason that he could not get much out of a service. Much depends on what he went to church for and upon the spirit in which he went. To get something out of a service one must be willing to put something into it—prayer, praise and thanksgiving. Dr. Jowett puts the matter very pointedly thus: "What is my attitude to the Church of which I am a member? Is it entirely defined by what I can get out of it, or have I an equal concern as to what I can give to it? You will sometimes hear one man say to another as he leaves public worship: 'I didn't get much out of the service this morning.' Well, here is a very searching test to apply to such a man. What did you contribute to it? When we sit in the house of God, what is our conception of our relationship to the service? Are we merely critics or contributors? How do I regard my functions in the worship? Am I a performer, even though I am sitting in the pew, or am I there only to be entertained?"—Lutheran.

"FOLLOW ME."

By Rev. Jno. F. Foster.

The Christ conceptions of life, as shown in His own walk, was a self-emptying, a laying aside of His own glory, that He might, stooping thus, place Himself beneath the weight and burden of humanity. He conquered self, living sinless, that he might lift out of the soul-life of man the sting of sin, with its condemnation, and the power of its debasing influence, saving man from death and the death-dealing results of sin in his life. His view of life was not position or fame, influence or prestige, but a mastered self, spent in the service of another. Then, as He planned His life, His answer to the evil voices of life (calling to Him as they call to us, for He was tempted in all points like as we are) was, "Get thee behind me, Satan, for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." Again, when they would make Him king and give an earthly turn to His life, veiling His view of living with another purpose, He left the multitude and went aside into a neighboring mountain. Also, when similarly tempted to allow earthly things to become His purpose in life, or become the means of diverting Him from His view of true living, He said to Satan: "Thou art an offense unto me."

His view of life's living was not its conserving, but its expending; not its saving, but its losing. Death as the door to living was His philosophy; death to self, and the concentration of self and all that one had or was on one point, viz.: The so living in dying to self, that His life might lift others and usher them into true life, lifting them to His own ideal, that they might live and cause others to live. He who lived for himself died, but he who died to himself, living for others, was he who truly lived. That which was truly worth while in His view was that living, which, forgetting self, was willing to be overlooked and lost sight of; being shoulders that another might climb; being foundation that another might stand. The out of right is the explanation of that which is in the right. The foundation is the support of the copestone. The one is seen, the other unseen. These lives are not always esteemed—seldom are—and, as in the past so in the present, one is beaten and another is killed. Frequently they are "despised and rejected of men." If they were of the world, the world would love its own, but because they are not of the world, their ideals and walks being apart, the world overlooks, forgets, and hates them. In the hereafter, however, when lives are seen in their true worth, stripped of the tinsel of earth, and results are properly valued, we shall see that the stone that the builders rejected hath become the head of the corner. Despised and dying, He was cursed, but from His death came the birth of a new thought and spiritual force, and the whole world lives because thereof. Following Him means all of this; but they that have fellowship with Him in His suffering shall be joint heirs with Him in His glory.

Shreveport, La.

DOCTRINAL DIFFERENCES.

By Rev. W. T. Bazzel.

The followers of Christ seem to be hopelessly divided into sects, and controversies concerning doctrinal differences seem endless. Most Christians deplore these differences and would like to see all of God's people united in one organic body, but there is little ground for hoping that such a union will be consummated soon. So the following suggestions are not offered as a feasible plan for uniting all churches, but merely in the hope that we may become more charitable and tolerant, that we might all the more perfectly co-operate in leading men to accept our Christ.

All controverted doctrines which divide us may be divided into two general classes: 1. Doctrines dealing with questions too profound and mysterious in their very nature for any finite mind to comprehend. 2. Those points which the Bible does not explain in detail because of their non-essential character and relative insignificance.

As an example of the former class, take the doctrine of predestination—and what other doctrine has been a more prolific source of contention and divisions? A little unbiased thought will show that predestination goes beyond the range of the finite mind. Unquestionably, God foreknows, predestines, and foreordains. But to what extent has he predetermined events and actions? Who can answer? In order to answer definitely and fully, a man must examine and understand in full detail all the original plans of the Almighty; he must analyze the mind of God as a skillful chemist would analyze a lump of clay; he must reproduce a complete blue-print of every plan of the Great Architect of the universe and develop a clear mental photograph of all eternity!

As another example of doctrines based upon the unknowable, take the Trinity. Men have wrangled and wrestled with words seeking to fully define the constituent nature of the Godhead, when the fact would seem self-evident that no human mind can comprehend the Triune God. We may know him, love him and obey him without fully comprehending all his nature. A little child may know, love and obey his mother without fully comprehending the mother-nature. While he may realize her love and solicitude for him, and her authority over his actions, he cannot understand her hopes and plans and her high aspirations for his future, nor her heart-yearnings for his welfare. There shall come a time when we shall see God face to face, and shall "know even as we are known," but not now.

None of us being able to fully understand these things, we must of necessity differ in our imperfect views concerning them. Let us look into them diligently and discuss them freely, but let us not be intolerant over matters too deep for our finite vision to penetrate.

Another example of man's attempt to invade the realms of the infinite in his search for material for creeds is the various interpretations of prophecies concerning the time of the end and the future glories of Christ's earthly kingdom. Pre-millennialists and Post-millennialists are waging wordy conflict, regradless of the fact that in all the ages prophecy has never been fully understood until it became history. Prophecy reveals the dim outlines of coming events, but none can know the complete details until they are unfolded in their fulfilling. Let us search deeply into the mystery that enveiops the future; but let us not be so dead sure we know all the truth. As we search prophecies we shall inevitably form theories and get a mental picture of the precise manner of their fulfilling, but how vain to conclude that our own picture is correct altogether, and that all who differ with us are unworthy!

The three foregoing examples will suffice to show how we have become separated over questions concerning the unknowable, and divided by doctrines too profound for our perfect comprehension. Nor is it necessary that we understand these things fully now in order to be saved and serve our God acceptably. Thank God for a plan of salvation so plain and simple that the peasant, the savage, or the little child may find the way to glory as easily as the most erudite philosopher who delves deepest into theology and metaphysics!

Now for an example of the other class of doctrines—those upon which the Bible is not definite and clear. Take the mode of baptism. The Christian Church seems hopelessly divided as to whether immersion or affusion is the Bible mode, and it is made a condition of membership and a

test of fellowship by some great denominations. Yet the fact is, the Bible does not anywhere describe the act of water baptism as practiced by the Apostles—does not measure the quantity of water necessary nor give complete directions as to the manner in which it should be applied. Of course, nearly every Christian has a very definite idea as to how they baptized folks during the days of the Apostles, and can quote a lot of Scripture trying to support his view. But let us note the following facts which are accepted by almost every one. Millions of Christians, including thousands of scholars, believe and teach that immersion in water is the Scriptural mode. Other millions of Christians just as devout, including other thousands of scholars just as learned, maintain just as positively that affusion is plainly taught to be the Bible mode. No doubt a large majority of professed Christians hold to affusion, but the minority who believe in immersion is a minority of millions, in every walk of life. Now, if Christians on both sides of this controversy are equally honest, learned, and devout (and who would dispute it?) are we not driven to the conclusion that the Bible is not perfectly clear and explicit upon the mode? Just think how easily one clear sentence would have settled it forever. If the Bible only contained some such sentence as this: "and when thou baptizest thou shalt go into deep water and there bury the disciple by dipping the whole body in the water." Or if it had said, "Thou shalt take water in a vessel and pour it upon his head." Or "Thou shalt sprinkle a few drops upon his forehead." Then in either case the meaning would have been sufficiently clear and the controversy could never have arisen.

Now, why did not Jesus or some inspired writer clearly define the mode? Well, unless God has forgotten or neglected a very necessary and essential doctrine, we must conclude that the mode of water baptism was a detail of no essential importance. If the mode be essential, then the way of salvation is not "so plain that a wayfaring man, though a fool, shall not err therein," but becomes a way so obscure that millions of sincere, devout and scholarly men have erred hopelessly therein! The real essentials of faith, repentance, hope, love, and obedience are so unmistakably plain that all Christian denominations teach them.

Other examples of doctrinal divisions concerning forms and practices which the Bible does not definitely describe might be given, but the above will suffice to show that nearly all divisions are either upon questions too great for us to comprehend or else too small for the Bible to explain in detail.

Some denominations thus surround themselves with doctrinal fences of one or the other class and thereby "fence out" all of God's children who fail to agree to their views. But all the doctrinal fences which separate Methodists from other Christians have been built by others. Most Methodists believe affusion to be the Scriptural mode of baptism, yet we recognize the fact that many good men think differently, and we do not make it a condition of membership, and we immerse all who so desire. Most of us believe infant baptism to be a duty, but we do not make it a condition of membership, and parents are free to follow the dictates of their own consciences. And there are thousands of loyal and active Methodists whose precise view on predestination, premillennialism, etc., are unknown even to the congregations of which they are members. We emphasize the fact that justification is by faith and not by forms and ceremonies, and that salvation from sin is wrought by Jesus Christ only, and that God requires us to live a holy, blameless life before him. If you accept the above, you have met every test of fellowship among Methodists and every condition of membership in the Methodist Church.

Wheeler, Miss.

THREE CLASSES OF CHURCH-GOERS.

1. **The Curiosity Crowd.** This is a very shallow-minded and small-hearted bunch. This crowd is always on hand when a new preacher, or an evangelist, appears. As soon, however, as the novelty wears off this crowd sink into oblivion until it is rumored abroad that a new preacher is again to hold forth. Then they are seen to sally forth once more as though the Kingdom of God depended upon their presence in the sanctuary. And the new preacher, or evangelist, is sometimes deluded into believing that he is some great personality, because the crowds do follow him. But just wait till a few months have passed, and then visit the new preacher: you will find that all the wind has been taken out of his sails, and that he is seriously contemplating looking into new fields that he may have crowds to preach at (I use the words, preach at, advisedly)—that is, you will find the new preacher thus contemplating, in the event that he is himself a shallow-brained personality; otherwise, he will be thanking God for the fact that he has at last found out who are the "worth whiles" of his congregation.

2. **The Entertainment Seekers.** This class may be more or less intellectual, but they make the serious mistake of putting the Church services upon the same basis that the picture show is operated upon—to entertain. Therefore, just as soon as the minister ceases to be entertaining, looked at from the intellectual point of view, this crowd loses interest in church-going. They are impelled by a purely selfish motive, but delude themselves into believing that they are really pious.

3. **Those Who are Working and Praying for the Advancement of the Kingdom of God.** This class always stand by their pastor and assist him in the work of the Kingdom, though their pastor does not in all things please them. This class are big-hearted and big-brained enough to bury any little dislike that they may have for their pastor, because they recognze the fact that the Church, as an institution, is bigger than any one minister or layman and deserves the support of all men, even though everything connected therewith is not altogether according to their liking. Again, this class know that no one man can possibly please all the people all the time; therefore, they go ahead in their work of co-operation with their pastor, even though they may sometimes long for the co-operation of a minister who would be more congenial to them. Such church members are the "salt of the earth." It is they, together with the faithful pastors, who are helping God in the redemption of a lost world. Out of the thousands that followed our Lord, and were healed and fed by Him, there were but a small handful who stood by him in the hours of severe test; but, beginning with that small handful, God has continued to work upon the conscience of mankind until despotism, slavery and oppression have about been driven from their strongholds. Through them and their courageous self-sacrificing followers, God is slowly driving idolatry from earth, also. My short experience in the ministry has taught me to expect but little from the crowds, but with the faithful ones there is no limit to their response, save when necessity compels. I thank God for the faithful laymen who have always stood by me in my feeble efforts to advance His kingdom. I am sure that this, too, is the sentiment of all pastors who have made the observations herein discussed.

Greenville, Miss. J. TILLERY LEWIS.

TREASURER'S REPORT.

The following is the report of the Treasurer of the Mississippi Conference Board of Missions for the quarter ending September 30, 1917:

Brookhaven District—	F.M.	H.&C.M.
Brookhaven, First Church	$230.00	$110.00
Scotland	10.00	10.00
Wesson	9.03	.....
Pleasant Grove	2.12	.....
Monticello	9.75	.....
Centenary, McComb	24.69	100.00
Hazlehurst	19.15	.....
Bogue Chitto	50.00	50.00
Adams	20.00	20.00
Total	$373.74	$290.00
Hattiesburg District—		
Hattiesburg Circuit	$ 10.00	$ 10.00
Broad Street	25.00	25.00
Court Street	85.00	135.00
Main Street	27.92	150.00
Sumrall	35.00	.....
Silver Creek	10.00	5.00
Heidelberg	10.00	.....
Blodgett	5.00	4.00
Purvis	79.00	50.00
Collins	40.00	.....
Ellisville	25.00	37.00
Magee	16.00	14.00
Seminary	.....	10.00
Leakesville	.....	20.00
Total	$367.92	$460.00
Jackson District—		
Sharon	$ 16.00	.....
Eden	35.00	.....
Rankin Street	3.00	$ 2.00
Madison	10.00	10.00
Harrisville	12.00	5.00
Vaughan	20.00	18.00
Capitol Street	29.83	.....
Bolton	13.00	.....
Satartia	.....	5.00
Total	$138.83	$ 40.00
Meridian District—		
Seventh Avenue	$ 10.00	.....
Central	21.66	$ 75.00
Shubuta	18.75	13.40
Scooba	10.00	.....
Vimville	8.00	5.00
Waynesboro	37.26	.....
Total	$105.67	$ 93.40
Newton District—		
Homewood	$ 15.00	$ 5.00
Newton	22.47	22.46
Montrose	15.00	10.00
Carthage	3.50	5.00
Neshoba	8.00	.....
Shiloh	25.00	25.00
Bay Springs	15.00	15.00
Decatur	5.00	10.00
Lake	20.00	20.00
Rose Hill	5.75	.....
Total	$134.82	$112.46
Port Gibson District—		
Crawford Street	$ 20.00	.....
Harriston	7.00	.....
Centerville	20.00	$ 20.00
Washington	25.50	.....
Gioster	10.00	15.00
Mayersville	10.00	.....
Oak Ridge	10.00	5.00
Gibson Memorial	5.00	5.00
Utica	10.00	20.00
Total	$117.50	$ 65.00
Seashore District—		
McHenry	$ 10.00	.....
Lumberton	50.00	$ 75.00
Bethel and Mission	12.00	.....
Bay St. Louis	7.35	.....
Vancleave	10.00	.....
Wiggins	20.00	.....
Hub	10.00	25.00
North Gulfport and Miss	.....	15.00
Total	$119.34	$115.00
Specials.		
Edwards		$ 12.69
Shubuta		9.95
Fernwood		103.82
Central, Meridian		30.92
Bolton		10.74
Yazoo City		24.00
Total		$192.12

CHAS. W. CRISLER, Treasurer,
Miss. Conf. Board of Missions.
Brookhaven, Miss., Oct. 6, 1917.

AUTUMN WOODS.

Willie C. Page.

On chestnut trees, burrs open wide,
With leaves a yellow glow;
The nuts drop duiiy to the ground
As through the woods I go.
I hear the dove sing low and sweet—
Small voices, all in tears,
That sigh for grace of summer gone,
And sob aioud with fears
Of winter. Yet, however sad,
The winds, or trees that nod,
Or leaves that drift—yet autumn brings
Nobility—and God.

Lexington, Miss.

Dr. L. S. Massey, the vigorous Editor of the Raleigh Christian Advocate, has been giving his readers some excellent discussions of the theme, "The Democracy of Methodism." We wish that these illuminating utterances could be read by every preacher and layman in Southern Methodism.

CHRISTIANITY ITSELF INVOLVED.

(Continued from First Page)

success in the present war "would mean the destruction of civilization and of Christianity itself, since there would be no possibility, for generations to come, for the world teaching of the religion of Christ if Germany, with atheism, dominated the world."

This impresses us as most excellent lay preaching. Indeed, this utterance of our distinguished contemporary is strikingly suggestive and thought-provoking. We have all along held the view that it was Germany's departure from the true religion of Christ that corrupted her ideals and made possible the plunging of the world into the present horrible conflict: but it had not occurred to us that the utter extinguishment of Apostolic Christianity was one of the cherished goals definitely aimed at by her leaders. Yet, that this is true is not at all unbelievable, for, after having repudiated the Christian faith, thereby losing its vitalizing power, and after having formed a contempt for it, the next logical step would be to uproot and exterminate it, if possible.

The position that if Germany, with her atheistic teaching, should prevail in the present mighty struggle, Christianity throughout the world would be given a tremendous setback, seems to us to be incontrovertible. This, in our opinion, would result, not only because Germany would be certain to type the religious faith and activities of the countries brought beneath the sway of her government, but also because her prestige would likely be such as to give her scholars and philosophers a far greater influence in other independent nations, like our own, than they have ever had. The fact (if this view be correct) that Germany had become a world menance to the religion which Christ laid down his life on the Cross to establish, and which is humanity's only hope, may throw some light upon the question as to why the all-wise Heavenly Father has permitted this cruel war to break out and rage to so fearful an extent. It may be that this was the only way that the Christian Church could be rescued from the insidious dangers that were threatening to paralyze and destroy it. And if this view be accepted, he who fights against Germany and her allies is not only assisting in combating despotism in government, but is also aiding in perpetuating and extending Christianity on the earth. And this conception gives the weightiest possible reason why the Central Powers must be defeated, no matter what may be the sacrifice and cost to accomplish that result. Regrettable as such a condition of things might be, men might live under an autocratic form of government and enjoy some measure of prosperity and happiness; but without the influence of the Gospel of Christ, human existence would degenerate into a state appalling to contemplate—a state, of which some idea may be formed by looking at the situation in the most benighted heathen lands of to-day.

We earnestly hope that the complete wiping out of German rationalism will be one of the results of this frightful and bloody war, and that this obliteration will extend to our own land as well as to those of Europe. That, as The Record has said, this vicious species of infidelity has been transplanted in the United States is undeniably true, and it is yet flourishing in many of our institutions of learning. Prof. Leuba's recent investigations of the religious views of the scientists of our country demonstrated this beyond question. Even Methodist colleges, particularly those of the Church, North, have been considerably infected with this deadly contagion. Happy will it be for our people if they learn from Germany's awful fate that safety and progress may be had only by adhering to and practicing the simple precepts of the pure, Scriptural Christianity! Nothing could be more absurd than the notion that the religion of Christ was so imperfectly revealed by him and his Apostles that nearly all the convictions of preceding generations concerning it were erroneous and that it needs a radical reconstruction at the hands of the savants of our day. It is not Germany alone that has a "Kultur" that causes men to lose their intellectual balance, and that lures them into paths that lead only to spiritual impotence and ruin. The memorable words of our Lord, "Without me, ye can do nothing," apply with as much force to scholars, as they do to persons of meager attainments in learning.

Well worth meditating upon in this connection is the following utterance of St. Paul to the Church at Corinth: "And I, brethren, when I came unto you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God."

CHURCH EXTENSION IN NEW ORLEANS.

On Tuesday evening, October 9, at 6:30 o'clock, at First Church, this city, 125 Methodist men, comprising the ministers and leading laymen of the several churches, sat down to a delightful banquet. The menu was prepared by the Calendar Club of First Church, and was all that could be desired.

As the last of the good things were disappearing, Rev. W. W. Holmes, presiding elder of the New Orleans District, arose, and in an address which showed a very keen understanding of the situation, and which was substantiated by statistics displaying the relative strength of the several Protestant denominations in the city, spoke of this field as a great opportunity for Methodism. He stated that the purpose of the meeting was to organize a local board of church extension.

The presiding elder then introduced the guest of honor, Dr. W. F. McMurry, as "the greatest church extension secretary in the world." Dr. McMurry made a very forceful and practical address concerning such a board as was contemplated, citing the St. Louis board, and the great success which had attended its work. He showed how, in any city, co-operation and concentration would prevent blunders in the location of churches, and deliver the full strength of a united Methodism upon any one point it should be deemed wise to develop.

At the conclusion of Dr. McMurry's address, questions were asked which elicited further information as to the practical workings of such a board as should be organized here.

A resolution was unanimously adopted that a local board of church extension be organized and the presiding elder was asked to have each quarterly conferences of the churches represented elect a man for every 100 members, or fraction thereof, to serve on this board. It is expected that the board will be fully organized at an early date, to take up the problems of church indebtedness and church building in New Orleans.

A very fine spirit of fellowship prevailed among the men from the various churches, and it was felt, as well as expressed, that the problems of any one church here are the problems of all the churches, and that Southern Methodism must be one if it is to do the work God has called it to do in this city.

R. H. H.

IMPURITY AND PROFANITY.

It is hard to say which is worst, the impure or the profane word. The swearer may often make no impression save for the moment, while the obscene leaves a defiling stain upon the soul that many waters can not wash out, nor years wear away. As to the foolish talking and jesting one hears everywhere, how can it be else but condemned? It is difficult to draw the line between reasonable and sinful indulgence here. To say that all joking and mirthful jests are wrong is absurd. The quick witted reply, and humorous word, when springing forth kindly and without offense, are enlivening, and the proof of life; but the habitual jester, who bends all his powers to the paltry end of exciting a laugh, is all froth and healthful for none.—Unidentified.

"PILE ON MORE DUST."

Dear Doctor Meek: After reading Bishop Hoss's great utterance in last week's New Orleans Advocate and what you had to say about "The Chattanooga Caucus," I imagine I felt about like the Jew did who visited his friend Isaac the next day after Isaac got married. Isaac was out in front of the house moaning and throwing dust in his hair, and his friend wanted to know what in the world had happened, just the next day after his marriage, that caused the bridegroom to make such great lamentation. Now, Isaac was not allowed to see his wife before he married her, so Isaac said, "Just go in and see my wife." His friend went in, and after taking a good look at the bride, he returned where Isaac was and said, "Pile on more dust, Isaac." So I want you and every other loyal Methodist to "pile on more dust," and keep piling it on until every Methodist preacher and layman will know the awful plight we are in.

Now as to the Vanderbilt matter, let me say that there is something in the very name "Vanderbilt" that seems sacred to me. I did the work of three of my Conference Courses in that University, and it gives me a feeling of sadness I cannot express to think that "our Vanderbilt" has been taken from us, and that, by the Church's pretended friends. How are such outrages upon the Church to be stopped? And how can any true Methodist be still when there is so great a danger confronting us as is at this time? YES, "pile on more dust," and I will pile on some when it comes time to elect delegates to the next General Conference. I hope that every preacher when he casts his vote for a man to represent him at the General Conference will vote for men who stand for the true principles of Methodism, instead of voting for a man because of personal friendship. So far as I am concerned, I want to know that the man I vote for will represent, and not misrepresent me, in his work in the General Conference.

Yours in Christ,

Lauderdale, Miss. J. H. MOORE.

THE CONFLICT ADJUSTED.

In a communication received this (Tuesday) morning, Brother T. W. Holloman, Treasurer of the Louisiana Conference Sunday School Board, calls our attention to the fact that both the Louisiana Conference Sunday School Board and the Anti-Saloon League of this State are asking our Sunday schools to observe special programs and take offerings on Sunday, Nov. 4. Brother Holloman states that he has conferred with Rev. A. W. Turner and that it has been agreed that the Sunday school program shall have the right of way on the Sabbath mentioned, and that our Sunday schools be requested to carry out the program of the Anti-Saloon League as soon thereafter as possible, remitting the collections then taken to Rev. A. W. Turner, at Shreveport, La. We will publish the whole of Brother Holloman's statement in the next issue of the Advocate.

A MEDITATION.

Our Lord "emptied himself." He laid down his life. He endured the Cross. Have we ever sacrificed any wish, any ambition for Christ's sake? Have we ever sacrificed anything for Christian work? Have we ever promptly refused a profitable business proposition in order to be of definite Christian service? Have we actually ever sacrificed any money for a good cause? Have we ever really denied ourselves something that we very much wanted and took the money for some one else more needy than ourselves? If not, we do not and cannot know the meaning of this word "love."—The Inner Circle.

"I know a man who scorns to blow his own trumpet, but somehow his trumpet gets blown."

"To pray the Lord's Prayer as Jesus taught it, will change a desert life into a fruitful garden."

AN OPEN LETTER TO MR. B. F. FRITTS.

Memphis, Tenn., Oct. 6, 1917.
Mr. B. F. Fritts, Chattanooga, Tenn.

Dear Sir: When I received the following communication, dated Chattanooga but postmarked Nashville, requesting the use of my name in promoting a revolution within the Methodist Episcopal Church, South, accompanied by a postal card addressed to you for my signature, I was suffering under limitations which prevented such a response as I felt moved to make; I now avail myself of the fact that the subject has at last reached the public to reply to you thus openly:

Chattanooga, Tenn., July 25, 1917.
Mr. J. D. Barbee,
Greenville, Miss.

Dear Brother: Please read carefully the enclosed statement to the Church. We venture that in the main you will heartily agree with it as does almost everyone who has seen it. You have douhtless heen feeling, just as we have, that there is an imperative need for some such legislation as is here suggested. We believe that the time is ripe, and that immediate steps should be taken to hring it about. The statement enclosed, together with Dr. Cook's booklet (a copy is being sent you under another cover), is to introduce the movement to the Church and will he widely distrihuted. We want you and a hundred other leading laymen to whom this letter is going, to sign this statement with us to give the movement momentum and help insure its success. You want it to succeed, we know. Are you willing to "do your hit?" Your name now will he worth ten times as much as later. You will never have a better opportunity to serve your Church. Sign the enclosed card and mail it to-day. You will never regret it.

When your letter was received, I then felt outraged, not only that such an assault should he contemplated upon the time-honored institutions of our great Church, but that, though the humblest and most unworthy among my hrethren, it should have heen assumed for a single moment that I could he induced to lend myself to such a proceeding. I was specially grieved to find the honored name of Col. Creed F. Bates paraded in the forefront of the movement. For a great many years Col. Bates had been an object of my highest esteem; and, heing a Holston man, I could not understand his apparent willingness to join, among other things, in an unmerited attack upon Bishop Hoss, to say nothing of Bishop Candler, neither of whom needs to be a Bishop in order to he a great man, and both of whom could unquestionahly have achieved greater distinction, with accompanying wealth, in secular pursuits. Imagine, therefore, my happiness to find that I had not heen mistaken in my estimate of Col. Bates when I read in a recent number of the New Orleans Christian Advocate his repudiation of so dishonoring a connection and his warm and well-merited endorsement of Bishop Hoss. Holston men, while independent and accustomed to stand up stoutly for any opinions they may hold, against all comers, have in most cases heen also noted for their chivalry and devotion to the ideals and leaders they have chosen to follow. It was the father of this same Bishop Hoss who voluntarily accompanied Bishop McTyeire when he first held the Holston Conference to protect him from insult and injury at the hands of the very people with whom the ultra-unionists are now seeking to unite us upon practically any sort of hasis. If I am mistaken in this, Bishop Hoss can correct me.

Dr. Meek has added another to the long list of benefits he has conferred upon the Church by exposing the origin and animus of this revolutionary propaganda. To those who have watched the proceedings with an intelligent eye, it has been no surprise to learn that the focal center of this disintegrating influence is found to be in the Board of Missions, which has been helieved to be for many years largely a political machine and which has "evoluted" into an "oligarchy" that would put to shame those of which history tells us. Its hand is in everything. It knows no master. This talk of democracy, drawing inspiration from such a source, is enough to make Wilheim II smile in glee and the shades of the doges of Venice shout for joy. And the most amazing thing about the whole outfit is that they are really marching under the most oppressive autocrat who has ever heen elected to the episcopacy of our Church. Politics, indeed, makes strange hedfellows.

Mr. Eleazer, the gentleman who seems to have brewed this witches' hroth, is unknown to me. He seems to he a fungus that has fastened itself upon the green bay-tree in recent years. But I have read his paper, The Missionary Voice, and it has never had the sound of a Southern Methodist voice to my ears. As I have read it, The Voice might just as well he the organ of the Unitarians. To he sure, it has a great deal to say about the "Kingdom of God," and its particular adherents are much given to shouting for that Kingdom in contrast with the Southern Methodist Church. Hence, the inquiry naturally arises, why, then, if the Southern Methodist Church is not a true hranch of the Kingdom of God, do these gentlemen remain in it? What are they doing there? One suspects the reason to he **that no parsnips would be buttered on the outside—the Kingdom of God has no material treasury.**

What ahout this demand for democracy in the Church? A little reflection ought to convince one that it is the merest moonshine, and nothing more than a political slogan. Every layman who has taken an active interest in the Church knows that our pastors are constantly using their utmost efforts to get all the laymen to take part—any part—in the Church's activities. Similarly, such men know that the presiding elders use their utmost endeavors to get the lay delegates to attend the District and Annual Conferences, and they are aware also of the poor results. I was never a district steward, yet I think I am correct in saying that I have attended district stewards' meetings where I was the only layman present. And in an intimate association of many years with the rank and file—front rank, rear rank, headquarters, and hindquarters—I have never heard a layman object to our government in any of its parts. The truth is, the people have confidence in our Bishops, presiding elders, and preachers, and are content to leave the government of the Church largely in their hands. The laymen do not want to he members of most of the Conferences—they will not attend. This shouting for democracy in their names is simply an effort to destroy our Episcopacy hy men who can not control it. That it may finally succeed, as you have affirmed it will, may well be helieved, unless the rank and file of our preachers and laymen repudiate these leaders who are betraying the Church. The only serious criticism I have heard of our Bishops from loyal men has heen that in their administration they are swayed too much by a magnanimity which leads them to continue in positions of importance, and often against their judgment, men who are disloyal and injurious.

The truth is, my dear sir, Southern Methodism is honeycomhed to such an extent with disloyalty of various types, hut having a common center, that it might he wise for it to pass through the hands of a receiver, and that it would perhaps emerge from such an experience purified of much that now menaces its welfare. With its episcopacy under constant fire, its educational institutions largely in radical hands, its connectional forces, in the main, supporting its institutions hy a wasteful regularity in drawing stipendiary emolument, and its General Organ playing all tunes hut its own, what is to prevent complete hankruptcy? Who can imagine McFerrin, Summers, McTyeire, or Hoss circulating such a sheet as the General Organ under its present direction? That the Church of Soule, Paine, Pierce, and McTyeire should have come to such a plight is a marvelous and shocking experience, and it is a complete answer to those shallow optimists who tell us that the world is in all respects growing hetter.

I do not know you, Mr. Fritts, any more than I do your fellow-patriot, Mr. Eleazer. You may be in some respects a most excellent man. But you endangered your soul when you yoked up with that democrat. Would it not he wise, in view of what comes after death, to restrain the joyful rage of the reformer? To he sure, you may not helieve in the fire that is not quenched, hut if there should prove to be a flame after all, you might, nevertheless, burn.

I am, dear sir, with perfect satisfaction with the doctrines and polity of the Methodist Episcopal Church, South, and perfect confidence in its Episcopacy, and most of those occupying places in it,

Sincerely,
J. D. BARBEE.

Church News

Mrs. Cynthia T. McFerrin, widow of the renowned Dr. John B. McFerrin, died at Nashville, Tenn., on September 18, at the age of 90 years.

Dr. J. C. C. Newton, President of the Kwansei Gakuin of Japan, and his wife are now in the United States, having arrived in San Francisco on August 15.

It is stated that Dr. Wilfred T. Grenfell, of Labrador, who has spent some time at the front in France, expects soon to make a lecture tour through the United States to tell the story of relief work in the French republic.

Evangelist D. L. Coale recently conducted a revival meeting at Corpus Christi, Texas, in which there were more than 100 conversions and 75 additions to the Church. Brother Coale is one of the most spiritual and effective of our General Evangelists.

August 20 marked the twentieth anniversary of the death of General William Booth, founder of the Salvation Army. It is said that during this time this remarkable organization has made a record fully up to that of any equal period in its history.

At the late session of the Kentucky Conference a commission was named to confer with a like commission from the Louisville Conference with a view to acquiring and publishing a Church-owned paper. This action seemed to contemplate the purchasing of The Central Methodist, now owned hy Rev. W. A. Swift and serving the two Kentucky Conferences as their organ. The resolutions adopted also laid the predicate for an effort to consolidate the Ceneral Methodist and the Midland Methodist, which serves the Tennessee, the Holston, and the Memphis Conferences.

Dr. C. C. Woods, after 57 years of effective service, took the superannuate relation at the recent session of the Southwest Missouri Conference. Dr. Woods was Associate Editor of the St. Louis Christian Advocate from 1898 to 1914, and Editor from 1914 to 1917. He has now become Editor Emeritus, the Assistant Editor Dr. Arthur Mather having become the active Editor. We regret Dr. Woods' retirement from the control of the St. Louis Christian Advocate, which he directed with a steady hand; hut we welcome his successor to the Editor-in-chiefship and wish him a large measure of success.

THE COST OF CHARACTER.

Many people have fine dreams of moral and spiritual beauty which never become anything more than dreams, hecause they will not work them out in pain, struggle, and self-restraint.

Here is an incident from a private letter: "One day lately one of my little music pupils, an old-fashioned, sweet little girl about nine years old, was playing scales and octaves, when she turned to me and said: 'Oh, Miss Graham, my hands are so tired!' I said: 'Never mind, Norma; just try to play them once or twice more. The longer you practice them, the stronger your hands will grow, so that after a while you will not feel it at all.' She turned the gentle little face wearledly to me and said: 'Miss Graham, it seems as if everything that strengthens hurts.' I gave her something else, but I thought: 'Yes, my dear little girl, everything that strengthens hurts!'"

The child was right. It is true in music; it is true in all art; it is true in the making of character; everything that strengthens hurts, costs pain and self-denial. We must die to live. We must crucify the flesh that we may find spiritual gains.—J. R. Miller.

The Great Battle

AN EMPTY CALABOOSE.

The Little Rock papers recently reported that for the first time, in so long a time that the oldest policeman could not remember, the door to the city calaboose stood wide open, because there was not a prisoner to occupy it. And this is a city of more than sixty thousand inhabitants and with an army of United States soldiers here at Camp Pike. A remarkable tribute to prohibition.—Geo. Thornburgh, Superintendent Arkansas Anti-Saloon League.

A LIQUOR VIEW OF REAL RELIGION.

When the churches expel the charlatans who pose as evangelists and worship above all else the almighty dollar; when they put the Bible back on the pulpit instead of the Year-Book of the Anti-Saloon League and preach the gospel as Christ preached it instead of trying to surpass Eva Tanguay in their gyrations, they will learn that the influence of religion, potent as ever, is deep-rooted in the heart of man, and no great campaign of newspaper advertising will be necessary to fill the pews, now so painfully empty, at the services. The minister who drives half his congregation from church by preaching constantly a false economic theory is false to his trust."—(North American Wine and Spirit Journal.)—Brewers' Journal, Sept. 1, 1917.

STRIKES AT MR. HOOVER.

Under a bitter article on "American 'War Beer?'" the Brewers' Journal for September assails Mr. Herbert Hoover, food controller of the nation, because of his purpose to save 35,000,000 bushels of barley per year by ordering the reduction of the alcoholic content of beer. The Journal says:

"We and many others have repeatedly demonstrated that there is a surplus of American-grown barley, large enough to supply the English, French and Belgian brewers with all the brewing material required, for the civilians and soldiers battling for freeing the world from despotism and militarism, and yet this Mr. Hoover proposes to compel us to make and drink war beer as they have it now in Germany."

This, Mr. Hoover, fitly represents the spirit of the brewing industry and its attitude toward any governmental authority which would limit it for the sake of conserving human food. A brewer can see nothing in barley but brewing material, but sensible folk see food in it, and because Food Controller Hoover implies that there is to be a reduction in the alcohol content of beer in order that there may be more food for men, women and children here and abroad, the Brewers' Journal speaks of him as "a disguised, parson-led prohibitionist."

An industry to which the life and health of the people is nothing at other times cannot be expected to have any great interest in the life and health of the people in a time of war.—The American Issue.

INVERSION AND MISSTATEMENT.

Rev. Sidney H. Babcock, in the Texas Christian Advocate.

The pamphlet of Doctor Ed. F. Cook is a clever piece of inversion—an unmitigated misstatement.

I.

The pamphlet charges that the Bishops have denied the Board of Missions the right to function under its constitution and have obstructed the program of the Board in proportion to the constructiveness of their policies.

One need go no further than the pamphlet for proof that some members of the Board of Missions were not content to function under the constitution authorized by the General Conference, but by by-laws and policies of their own choosing sought to arrogate to themselves prerogatives belonging to the Bishops and to the General Conference.

That much-coveted prerogative of "fixing the appointments" was claimed by the Board. But Doctor Cook's astute argument of employer and employe fails in the face of the law. The general law is specifically written into the constitution of the Board of Missions so as to cover all missionaries. (See Nos. 400 and 401, Discipline.) The Board of Missions are to employ missionaries exactly as an Annual Conference admits members, subject to appointment by a Bishop.

The one incident upon which the pamphlet relies to convict the Bishops of being obstructionists was their opposition to the Mexican policy of union enterprises involving delimitation of territory. Passing by the absurdity of trying to establish so serious a charge by a single incident, let it be noted that this policy contravened both the prerogatives of the Bishops and of the General Conference. While the resolution concerning this matter recognized the authority of the General Conference, yet it is evident that the whole policy would have been carried out unless the Bishops had intervened. But the policy utterly ignored the right of the Bishops to fix the bonndaries of the charges and districts. Herein are revealed:

1. That the Bishops have at no time contravened the Board in the exercise of their undisputed authority.

2. That the Bishops interposed their objections not as obstructionists, but solely as conservators of the law of the Church. The question here is not whether the Board or the Bishops are best qualified to fix appointments and determine policies, but is solely a question of law. The Bishops decided the law and acted accordingly. It was an act of disloyalty on the part of the majority of the Board to insist on their policy after the Bishops had decided that it was contrary to the law. Plainly, Doctor Cook has inverted, misstated, and misapplied the facts. He is in the attitude of supreme disloyalty.

II.

Twenty-five or more pages of the pamphlet are used in an effort to show that the Bishops' superintendency of missions has been desultory and inefficient.

In support of the charge Doctor Cook argues for a resident Bishop mainly by exhibiting letters from missionaries. Obviously, these letters were written with the plea for residencers in mind. The question of residencers versus itinerant general superintendents is debatable. On either side the missionaries have a right to be heard. Furthermore, they are within their rights to introduce as evidence specific acts of Bishops or lack of action in support of their contention. But to amass letters written in plea for residencers to support charges against Bishops who were acting under an entirely different system is to completely misstate the issue and is wholly unjust to the Bishops. It must be remembered that our Bishops are acting under a constitutional provision of an itinerant general superintendency. It would be unlawful for them to set up residence in a mission field for the purpose of assuming charge of the mission. And the first man to disagree with such an administration would be the first man to invoke the law against it. The same Bishop might be more or less efficient as a residencer than as an itinerant. The chances are he would exhibit the same qualities under either system. The question is, have our Bishops, under the present system, been desultory and inefficient? It will be impossible for Doctor Cook or anybody else to support that charge, because it is not true. Alpheus W. Wilson laid the whole foundation of modern missions. The Church is living to-day on the labors of that great apostle of missions. Warren A. Candler founded the Cuban mission and stirs the Church from one end to the other with his incomparable missionary sermons. E. Embree Hoss has given the most sustained and effective missionary service of any of the older Bishops. What could have been more unselfish than when he put the ocean between himself and wife, both being sick, at the call of the great work he loves? It would be impossible for these men or for any of their colleagues to whimsically skip about on any task committed to them.

III.

The third inversion and misstatement is that the Bishops raised the issues. It is unthinkable that Bishops whose brains are of such high voltage should contend for prerogatives that had never been challenged. The statement of Doctor Cook that every effort to keep the issues before the Board had met with the pronounced opposition of the General Secretary may be taken at full value. It also indicates that some one other than the Bishops raised the issues.

It is also to be noted that the pamphlet contradicts itself. The first part contends that the General Board of Missions is the proper administrative authority and that the Bishops are obstructionists. The last part contends that both the General Board and the missionaries are incompetent and that the Bishops ought to be residencers with full authority for a strong administration. Therefore, in the face of such contradiction, the whole argument of the pamphlet inverts. Instead of establishing any of its propositions, it argues conclusively against all of them.

Durant, Oklahoma.

REV. AARON DOUGLAS BELL.

Rev. Aaron Douglas Bell, son of Rev. and Mrs. Jno. W. Bell, was born in Iuka, Miss., on May 9, 1890, and was baptized when twenty days old by Rev. W. S. Lagrone. He was received into the M. E. Church, South, in early childhood and was licensed to preach in May, 1915. He died at the home of his parents in Okolona, Miss., on June 15, 1917. After completing his high school work, he attended the Branham & Hughes School, and later was a student at Millsaps College. He was a bright student, and it was comparatively easy for him to make rapid progress in all his school work. After leaving college, he taught school in Oklahoma and Mississippi. In early manhood he felt unmistakably that he was called to preach. Like very nearly all men, he resisted that call, and probably no one who ever resisted had a fiercer struggle than did he. It was a tragic conflict and lasted until two years before his death, when he yielded and was licensed by the Aberdeen District Conference. His health was seriously impaired at that time, and he was able to preach but one time before his death.

In the early winter of last year, he went West, hoping to be restored to health. It was to no avail, and he returned home to die. He was calm and unafraid when death drew near. When he could no longer speak, he signaled for a pen and paper and wrote assuring words to his sorrowing parents and loved ones. "The victory is won," was his final message, as he turned his eyes of faith toward the Son of God. May the Father's love and grace sustain the bereaved loved ones!

Aberdeen, Miss. J. M. BRADLEY.

Myers' Printing & Advertising Co.

Job Printing Department of the New Orleans Christian Advocate

Good Printing **Fine Stationery**

Our Mail Order Department has been giving satisfaction (as repeat orders show) for the last twenty-five years. If you are not familiar with the class of work we are producing and the high-grade service we are rendering, will not place a trial order with us and let us prove that what we are doing for others we can do for you.

512 Camp St. NEW ORLEANS

The Home Circle

ST. FRANCIS AND THE BIRDS.

Over the ocean, long ago,
In the land of Italy,
Lived a good man named St. Francis,
Francis of Assisi.
Neither silver nor gold had he,
His roof was the sky above,
But he helped the sick and needy,
And told them of God's love.
And all men he called his brothers,
The birds and the flowers, too,
And one day he preached to a flock of birds
A sermon good and true.
They fluttered and twittered about him,
And when he was old, 'tis said,
A choir of larks sang to him
As he lay on his dying bed,
For the birds and the flowers all loved him,
They know their friends, you see;
He was kind to man and bird and beast,
St. Francis of Assisi.

—The Kindergarten Magazine.

ROBERT'S DREAM.

By Dora Hardy Killam.

Robert threw himself down in the shade of the big chestnut tree and wiped his perspiring face with his handkerchief.

"It's awful hot," he said, "an' chasing squirrels make a fellow tired. It's fun to see 'em run an' jump."

It was very quiet under the chestnut tree and up among the boughs a little vireo chanted, "You see, you hear, you understand," over and over again. Robert had just decided that he would go to the house and ask mamma for a cookie and get his bicycle, when a funny chattering voice said, "Oh, here's a fine fat little boy! Let's make him run."

"Won't that be fun?" cried another chattering voice.

"Let's throw chestnut burrs at him," chattered many voices. Robert looked about him and to his surprise found he was surrounded by squirrels. But such squirrels! They were much bigger than he, and he saw that they had immense chestnut burrs in their paws. Before he could speak to them or even shout, they began to pelt him with the burrs. The burrs pricked his face, stung his hands, and clung to his legs.

"Run!" shouted the squirrels, "we want to see you run."

Faster and faster came the chestnut burrs and louder and louder grew the chattering, and Robert ran and ran but always in a circle.

"It's great sport to make fat little boys run," chattered the giant leader.

Somehow, Robert had lost his shoes and stockings and oh, how the burrs hurt his feet! He tried to call his mother but he could make no sound and he began to wonder if he could run another step when all the squirrels chattered "Jump!" For a second he hesitated, but he heard a mighty chattering of "Jump! Jump!" and the terrible burrs pelted him.

Robert made a leap and felt himself falling and then he heard his mother say, "Here is Robert asleep with his feet all cramped under him and a green chestnut burr in his hand. It must have dropped and he closed his hand over it."

"No," said Robert, rubbing his eyes, "the squirrels threw them at me."

Mamma laughed and said that he had been dreaming. That night when mamma and papa went to kiss Robert good-night, Robert said, "I won't make the squirrels run and jump any more. I guess they don't like it."—Our Dumb Animals.

PASS IT ON.

"You're a great little wife, and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her, and she forgot all the care in that moment, says a wise exchange. And, forgetting all, she sang as she washed the dishes, and sang as she made the beds, and the song was heard next door, and a woman there caught the refrain, and sang also, and two homes were happier because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang the butcher boy who called for the order heard it and went out whistling on his journey, and the world heard the whistle, and one man, hearing it, thought, here is a lad who loves his work, a lad happy and contended.

And because she sang her heart was mellowed, and as she swept about the back door the cool air kissed her on the cheek; and she thought of a poor old woman she knew, and a little basket went over to that home, with a quarter for a crate or two of wood.

So because he kissed her, and praised her, the song came, and the influence went out and on.

Does your clerk do well?

Tell him that you are pleased, and he will appreciate it more than a raise. A good clerk does not work for salary alone.

Teacher, if the child is good, tell him about it; if he is better, tell him again; thus, you see, good, better, best.

Pass on the praise now. Pass it on in the home. Don't go to the grave and call, "Mother." Don't plead, "Hear me, mother, you were good, mother, and smoothed away many a rugged path for me."

Those ears cannot hear that glad admission. Those eyes cannot see the light of earnestness in yours. Those hands may not return the embraces you now wish to give.

Pass on the praise to-day.—Agenta Hustler.

MOTHER'S HELPERS.

Mother had a bad headache and had gone upstairs to lie down. The children were in the sitting-room talking it over.

"I am sorry for mother," sighed Marjory.

"So am I," said Teddy.

"How sorry are you?" asked David. "I am so sorry for her that I am going to fill the wood-box as full as it will hold and get a lot of kindling, and start the fire for supper."

"Oh," said Marjory, "now I see what you mean. I am so sorry that I am going to ask her to let me get supper. I can make toast and tea, and scramble eggs."

"I'll help set the table and wipe the dishes," said Teddy. So mother got a nice rest that helped to drive away the headache.

"I don't think that people are really sorry for one," said David, "unless they are willing to help."—Southern Churchman.

LARRY'S PETS.

I wonder how many of you ever had a pet chicken?

I know if you have ever had one you will enjoy hearing about Larry's pets. For Larry has a whole flock of chickens. They have a very nice home, with green grass to run about in and a high fence of wire netting to keep them from getting out and being hurt or lost or killed. It keeps hurtful things out, too.

Larry has every chicken named, though I am sure I could never remember all the wonderful names he has given them. You see, he knows every one of them separately; but they all look very much alike to me or to anyone who doesn't know and love them as Larry does.

Pretty soon it will be supper-time, and they will hear Larry coming with food; then they will run to meet him, and he will feed and talk to them.—Shepherd's Arms.

"CLEAN HANDS."

"See, papa, my hands are clean." Thus said a little boy of three years, as he came running to his father's study one day straight from the kitchen, where his mother had given him a thorough hand-and-face-washing—as mothers alone know how to do. The little fellow was very proud, and held his hands up so his father could see for himself. After getting a little pat or two on the back, and his father's approval, the little lad went out again. His father began to think.

"My hands are clean—clean hands!" Would that the boy could always say that. "Clean hands" are a symbol of clean conduct. How sad it is when boys soil their hands and their lives with bad deeds. Clean hands stand for an upright life, and the words are often used in the Bible in that way. The hand is the instrument with which we do our work, so clean hands stand for clean, honest work. Boys who keep their hands clean will never be ashamed of themselves, and their fathers will be proud of them.—Unidentified.

GOD'S LULLABY.

A dear old nurse who had become deaf and nearly blind said to one who pitied her: "You are mourning for me, my dear, but there's no need. I am as happy as a child. I sometimes think I am a child whom the Lord is hush-a-bying to my long sleep. For when I was a nurse girl my missus always told me to speak very soft and low, to darken the room, that her little one might go to sleep; and now all noises are hushed and still to me, and the bonny earth seems dim and dark, and I know it's my Father lulling me away to my long sleep. I am very well content, and you must not fret for me."—The Watchman.

HE WENT TO MEET IT.

Christ gave himself up with passion to his passion. Resignation is but a poor word even when used of Christians. It is not a word that can be applied to Christ at all. He did not wait to see the bitter hour creep slowly and surely up. He went out to meet it. He set his face steadfastly to go to Jerusalem.—W. Robertson Nicoll.

Features of

The Holmes Store

Merchandise of highest merit

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Christian Advocate.

OFFICE: No. 513 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in regular annual session on Thursday, Oct. 25, at 11 o'clock a.m., in the Editorial Office, 512 Camp St., New Orleans.

J. M. HENRY, Chairman.

REMEMBER THE ADVOCATE.

We hope that our pastors in looking after the various interests of the Church as the Conference year comes to a close will not forget the New Orleans Christian Advocate. It is a matter of great importance to secure the renewals of those who are now receiving the paper, and also to obtain as many new subscriptions as possible. Let every preacher do his best for the Conference Organ. This is a very trying time on religious weeklies. The Texas Advocate, though its constituency is the largest in the Church, stated in a recent issue that last year was one of the hardest in the history of that journal. A Church paper cannot easily adjust itself to a period of high prices, for the reason that if the subscription price is raised, its circulation is certain to be decreased and its advertising made less profitable. **This is a time when every friend of the Advocate needs at once to lend it an active helping hand.** Only by keeping up and extending its circulation can it be successfully maintained amid the abnormal conditions now prevailing. **We are counting on you, brethren.**

ONE OF ITS PERILS.

In his admirable work, "A Study of Christianity As Organized," Dr. John A. Kern sets forth in an informing manner both the advantages and perils of a connectional form of Church government such as ours. Touching upon the dangers incident to it, Dr. Kern says: "Its connectional organization offers peculiar temptations to strong-willed men or clever ecclesiastical politicians, whose spirituality may be corrupted and whose usefulness more than impaired by the passion for prominence and power. 'Every cowl may dream of the tiara.' Under a congregational government the opportunity of ecclesiastical ambition, with its subtle self-delusions and fateful effects, is reduced to what would seem to be its lowest dimensions, while under a strongly centralized and officered government it reaches its maximum."

The truthfulness of these words is sometimes impressively driven home upon one in a year immediately preceding the assembling of a General Conference. For instance, we heard not long since of a prominent minister whose eye is said to be on the episcopacy who had a rally of his friends in a certain city to see what could be done to promote his interests. But despite such occasional occurrences, we believe in our system of government and would not surrender it for any other. The proper correction in such cases is due publicity at the right time. As a rule, a man is not apt to be elevated to high office in Southern Methodism if it is known that he is a self-seeking aspirant.

THE PRESBYTERIAN JOURNAL DISCONTINUED.

Because of inability to rent the valuable commercial property in New Orleans which has been bequeathed to the Presbyterian Synod of Louisiana for the purpose of maintaining a religious paper in this city, The Presbyterian Journal, which was established about a year and a half ago, has been discontinued, its earnings alone not being sufficient to meet the expenses of its publication in these abnormal war times. We shall miss the bright pages of this weekly, which was true to the best ideals and traditions of the South, and which was in every respect one of the most creditable and wholesome periodicals that came to our office. Dr. George Summey possesses editorial gifts of a high order, and his retirement from the tripod is much to be regretted. It is to be hoped, however, that he will not permit his facile and brilliant pen to remain idle.

A SUPPRESSION OF THE FACTS.

The St. Louis Christian Advocate of October 10 contained a straddling editorial on the so-called "Laymen's" agitation, from which we take the following: "If the signers of the address supposed that private correspondence should first test whether there were enough of them who were agreed in their contentions, to ask a hearing through the Church papers, they have attained their object. The stage is prepared and the debate is called."

One would think to read this statement, or Dr. Mather's entire editorial for that matter, that the Eleazer-Fritts agitation consisted of nothing but a little private correspondence that the brethren involved might confer with one another, and the issuance of a courteous address to the Church with a view to getting certain matters before the General Conference in a manner entirely above criticism. The following facts, which it would seem are bound to be known to Dr. Mather, are entirely ignored:

(1) The "Address" in question, which was widely circulated under cover, contained a terrific arraignment of our Episcopacy and its methods of work, some of its implications concerning the secret sessions and unit rule of the College of Bishops and other things being most discreditable insinuations. **It did not stop with the proposal to issue an address to the Methodist public through the Church press,** but declared for conducting investigations, for the issuance of pamphlets, and for effecting a factional organization, to register names, to keep the members in touch with one another, and to conduct a campaign—a thing wholly unknown before in the history of Southern Methodism. This organization is largely a secret one, as was attested by the recent meeting held in Chattanooga behind closed doors, and by its own avowed purposes, stated as follows: **"Permanent officers must be elected, issues and methods discussed, definite plans of campaign laid out, and committees created to prosecute them vigorously."**

(2) This movement was largely set in motion by Mr. R. B. Eleazer, Editor of The Missionary Voice, the official organ of the Board of Missions, through the Laymen's Missionary Movement, an organization of the Church brought into existence for high and worthy ends and closely related to the Board of Missions. (Does the Editor of the St. Louis Advocate think that this using of one organization of the Church to make war upon another was a proper procedure?)

(3) The "Address" referred to, in effect, endorsed the Cook pamphlet, and the leaders in this movement have made themselves sponsors for that document and scattered it all over the Church. **This pamphlet contains serious charges against some of our Bishops, which could only be made lawfully to the General Conference.** (In speaking of the course of these agitators as if it had been entirely proper, does Dr. Mather mean to give his approval to an attack of this kind upon the Chief Pastors of Southern Methodism? Is it not useless for him to talk about preventing "a reflection on the administration of any Church official," when practically he has already pronounced innocent those who have made grave accusations against certain of our Bishops, traducing them throughout the entire Connection?)

Seemingly, our confrere needs to learn that the suppression of facts in a public statement may do quite as much violence to the cause of truth and justice as if what had occurred were actually misstated. **Is there no obligation upon the editor of a religious periodical to deal candidly and fairly with the public?**

THE LAST THING THEY WANT.

We rather think that about two General Conferences made up largely of plain, hard-working preachers, with a good sprinkling of circuit riders, would cure most of the ills of Southern Methodism. There has to be a new coming up of officials from the great body of the people, every now and then, to keep the government of a State or Nation pure and devoted to the true interests of the masses. Is not this equally needed in the Church? The few in high places are much more easily spoiled and led astray than the rank and file of a great constituency. In the saving common sense of the latter are found the best safeguards of a civilization, and all the essential public agencies that it embraces. For instance, the vast body of our preachers and people are thoroughly sound as to the doctrines of Methodism and are loyal to its polity, but their will is not registered to the extent it should be in the directing of its affairs. They ought to assert their strength through the well-ordered governing media of the Church, refusing to let any one confuse or mislead them. It is not they who are raising a clamor to revolutionize the Church—that is being chiefly done by men who want to shape things so as to accomplish some un-Methodistic end that they have in view, or perhaps to win more power for some board or organization that they are dominating. **The real rule of the preachers and people is about the last thing that they want.**

PERSONAL AND OTHER NOTES.

Bishop Hoss had an interesting contribution, entitled "Our Great President," in a recent issue of the Memphis Commercial Appeal.

Rev. J. W. York, of Moorville, Miss., writes: "The work is moving along finely in this charge. We are getting things in shape for Conference."

Rev. J. M. Alford, of Bunkie, La., was in New Orleans last Monday and called at the Advocate office; but, being out, the Editor, much to his regret, missed seeing him.

Dr. S. A. Steel, of Shreveport, La., had a strikingly breezy and brilliant article on "The Passing of Unification" in last week's issue of the Baltimore Southern Methodist.

Rev. P. H. Howse informs us that his address hereafter will be No. 400 Fortieth Avenue, Meridian, Miss. Brother Howse reports that God has honored him by giving him many good meetings this summer.

Under date of October 13, Rev. J. H. Ingram, of Ruleville, Miss., says: "We are now in our new brick church. We will have a Sunday school rally to-morrow." Brother Ingram has wrought nobly in his present growing field.

Rev. B. D. Watson, of Pine Grove, La., thus reports concerning his charge: "My churches are doing splendid work. They are going to pay their assessments. There have been lots of improvements made in this charge this year."

Bishop W. B. Murrah, of Memphis, Tenn., recently visited his son, Capt. W. F. Murrah, who, with his company, is encamped at Greenville, S. C. The Bishop states that the late session of the Louisville Conference was quite interesting and satisfactory.

Brother Richard Wharton, of Verona, Miss., in renewing his subscription to the Advocate, takes time to add a few commendatory words. He lives in a community where Methodism has produced

not a few noble men and women. Biessings on him and the flock of which he is a member!

The "red light district" has been abolished in Vicksburg, and Shreveport is to have a referendum to settle the question. Let the good work go on.

The First Methodist Episcopal Church, South, at Alexandria, La., has a membership of 930. The goal of this congregation is to reach the 1000 mark by the time of the Annual Conference.

Brother J. C. Woodward, of Carriere, Miss., was in New Orleans Wednesday of last week and favored our office with a pleasant call. He spoke in appreciative terms of his pastor, Rev. J. T. Weems.

The National Prison Reform Association will meet in New Orleans in November. Rev. J. L. Sutton, who is much interested in prison reform work, is active in seeking to awaken an interest in this notable gathering.

Rev. O. S. Lewis, pastor of the Gibson Memorial Church of Vicksburg, Miss., gives us several subscriptions to the Advocate, and adds the following postscript to his letter: "We are busy making preparation for the Annual Conference, and we expect to be ready for the occasion."

Rev. H. A. Gatlin, our popular pastor at Tylertown, Miss., has brought us under obligation to him for 9 subscriptions to the Advocate, with a check to correspond. We scarcely need to say that Brother Gatlin is giving a good account of himself in every respect in his present field of labor.

The Advocate's patronizing Annual Conferences will meet as follows: The North Mississippi, at Oxford, Nov. 21; the Louisiana, at Minden, Nov. 28; the Mississippi, at Vicksburg, Dec. 5. Bishop Murrah will preside over the two Mississippi Conferences, and Bishop Hoss over the Louisiana Conference.

Rev. A. S. Lutz, presiding elder of the Monroe (La.) District, in sending in his fourth round of appointments says: "We are making progress on all lines, and the indications are that the district will be in advance of last year. The preachers are all hard at work, and are trying to bring up everything in full."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions to the Advocate, sent in within the past few days: Brother E. A. Flowers, Meadville, Miss., 5; Rev. W. H. Henderson, Bienville, La., 6; Rev. M. W. David, Leakesville, Miss., 3.

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, sends us the following note: "Acona is the second charge in the Durant District to send in its educational assessment. Rev. P. F. Luter is the pastor." This is a good example, which many other pastors should follow.

Mr. J. B. Streater, of Black Hawk, Miss., spent last Friday and Saturday in New Orleans, having come to the city to replenish his stock of merchandise. From here, Brother Streater went to Vicksburg to attend the National Memorial Reunion. He was looking well and spoke optimistically of business conditions in Central Mississippi.

President Wilson has issued a proclamation naming Wednesday, October 24, "Liberty Day." He urges the holding of a public meeting in every community with a view to kindling the fires of patriotism in the hearts of the people. Our entire citizenship should show an active interest in food conservation and in the raising of the new "Liberty Loan."

Mrs. H. L. Akin, of Bernice, La., in a communication extending her subscription to the Advocate, expresses high appreciation of the recent utterances of Bishop Hoss in our columns. She is not by any means alone in the sentiment to which she has given voice. We are happy to state that the latest news concerning the Bishop's physical condition is quite encouraging.

The Baptists have acquired for their Bible Training School, which is to be opened in New Orleans next January, under the presidency of Dr. H. B. DeMent, lately of Greenwood, S. C., the major portion of the present Newcomb College property which fronts on Washington Street, the purchase price being approximately $100,000. The possession of this campus and these buildings cannot be had until next fall, so until then the School will be conducted in the basement of the Coliseum Place Baptist Church.

Rev. B. E. Meigs, of Saucier, Miss., gives us 5 subscriptions to the Advocate, for which he has our thanks, and in his business letter adds the following note: "I am very busy these days. I am figuring on full collections from this charge. I have received 105 members during the year, and I know others who will join before Conference. You may expect more subscriptions to the Advocate within two or three weeks." Brother Meigs is a diligent worker and one of the growing young men of his Conference.

Rev. S. A. Brown, of Kosciusko, Miss., who some time ago underwent a serious operation in a sanitarium at Winona, Miss., under date of Oct. 9, writes: "I am improving daily. I weigh 150 pounds and feel fine. I preached last Sunday for the first time in eleven weeks. Without holding a protracted meeting, I have received 16 persons into the Church on profession of faith and have baptized 12 adults during the year. I am hopeful of carrying a clean balance sheet to Conference." We are indeed happy to have this good message from Brother Brown.

Rev. W. H. Coleman, of Alexandria, La., writes as follows: "The Lord is graciously blessing us in the work here in the face of many difficulties. About 200 members have been added to the Church during the past two years, there is more activity in every department, our membership is constantly growing more spiritual, and large congregations are attending our services. We have plans on foot for considerably enlarging our church plant, and the pastor will doubtless be given an assistant in the near future to help in carrying on the young people's work and in looking after the Methodist soldiers at Camp Beauregard." Our church at Alexandria is most fortunate in having the capable leadership of Brother Coleman at this time, when one of the cantonments of the United States Army, at which thousands of troops are being trained, is located near-by.

A letter from Sister S. M. Thames, of Jackson, Miss., brings the regrettable news that Brother Thames went out for a short walk a few days ago, and, as a result of stepping on a banana peeling, slipped down and broke his left hip. She reports that at first he suffered intensely, but that he is resting more quietly now. Much anxiety is felt by the members of the family concerning him, however. Let the brethren remember this worthy veteran and his solicitous loved ones at the throne of grace. Sister Thames states that prior to his accident Brother Thames had seemed stronger than at any time during the year, and that he was looking forward with pleasant anticipations to attending the session of the North Mississippi Conference at Oxford, and that it will be a bitter disappointment both to him and to her not to be able to be present on that occasion.

We are indebted to Rev. V. C. Breithaupt for the following item of interest: "Rev. W. W. Drake, pastor of the Noel Memorial Church of Shreveport, La., assisted by Mr. James B. Grembling, who has charge of the inspirational song services, is conducting a successful revival in his church. Large congregations are attending and the interest is increasing with every service. The meeting will continue through this week, and the indications are that the membership of the church will receive a spiritual uplift from the soul-stirring sermons being delivered by the pastor. Every department of the work of this congregation is making good headway. The Busy Men's Adult Bible Class is making a big 'drive' to have 100 men in regular attendance by January 1. This growing flock is wide-awake, and advertises in the local daily papers to arrest the attention of the non-church-going public."

OVERWORKED.

"The Bible is my creed" is a much overwrought and unmeaning claim. It is the creed of all sincere Christians. There is not an evangelical church on earth that does not hold to this. It is invidious for any to claim it as if they were the only ones. If a denomination seeks to express its view of the Bible in a formal credal statement, its first principle is that the Bible is the source of all authority and truth.—Presbyterian Journal.

GOD'S INCONSPICUOUS PEOPLE.

There are some people of whom it would be impossible to write a biography worth reading. They have done nothing striking, nothing that would be considered of sufficient value or interest to put into a book. They have lived plain, simple, obscure lives, out of the world's sight for the most part. Yet they have gone about doing good continually. Every day they have left behind them a story of kindness shown, of help and cheer given, of gentle impressions made, of inspirations imparted to others' lives. In their quiet, inconspicuous way they have done more to touch the lives of others with good than many who are always in the public eye. As God looks down upon them their lives are most fruitful of good. The world is sweeter because they have lived in it and passed through it.—Westminster Teacher.

ANNOUNCEMENT.

The Louisiana & Arkansas Railway announces reduced rates and special schedules on account of the Louisiana State Fair at Shreveport, La., Oct. 31 to Nov. 5, 1917, inclusive. Train No. 204 will be held at Shreveport until 6:25 p. m. every day during the Fair, and trains 3 and 4 will be held at Minden for the connection. Passengers from stations Hope, Ark., to Winnfield, La., inclusive, can attend the Fair and return home the same day. It's your Fair, so be there.

B. S. ATKINSON,
Traffic Manager.

Texarkana, Ark., Oct. 11, 1917.

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

Will you do it, brother?

Comb Sage Tea in Faded or Gray Hair

Some young Common garden Sage and Sulphur darkens so naturally nobody can tell.

Everybody says our beautifully darkened glossy and attractive hair is the result of using Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell I have applied—it's so easy to use too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

FOR THROAT AND LUNGS
Eckman's Alterative

LEXINGTON, KY., BUSINESS UNIVERSITY

Lemons Beautify! Make Quarter Pint of Lotion, Cheap

Here is told how to prepare an inexpensive lemon lotion which can be used to bring back to any skin the sweet freshness, softness, whiteness and beauty.

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold cream. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan, and is the best skin whitener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands, and see for yourself.

Obituaries.

Because of over 200 words in excess will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Your obituary will be sent to us with the money necessary with the obituary. This will save trouble all around. Otherwise the obituary will without correspondence about same, be cut down to 200 words. We cannot make exceptions. Resolutions of respect will be charged for at one cent a word.

ANNIE HUART (nee Landon) was born in Pike County, Miss., on Jan. 21, 1851, and departed this life on July 1, 1917. She was married to J. E. Huart on Nov. 15, 1876. To this union five children were born, four of whom survive her. She joined the M. E. Church, South, in 1886. She loved her Church. In the home she was an ideal wife and mother. The relatives and neighbors will long feel the loss of her. Back of Sister Huart's smiling countenance was the indwelling Christ, and from His life within emanated the light that shone in her face for the time element in the formation of character proves what is within. "Out of the heart are the issues of life." As every force in nature carries with it its atmosphere so does every man and woman. One could only have pure thoughts in her home. To the bereft husband and four sons, permit me to say that only God can ease and calm the disturbed soul under such sorrows in life. To Him I commend you, and I pray that there may be another family reunion some day—a day which is not followed by night, and a coming together never to be separated one from another. Her pastor.

E. E. BASS.

THOMAS HENDRIX LEWIS was born in Georgia on Feb. 1, 1841, and moved to Mississippi in early life, and with his father located near Lexington. His father was a local preacher true to his calling and a man of power. He did much good in the Liberty Chapel neighborhood, where lived Bro. Thomas, his faithful wife and children left their membership, was their pastor for three years and always enjoyed a visit to their Christian home. They were true to their Church and their power for good was felt in it and their community. He was a good husband, a kind father and a citizen highly esteemed by his neighbors. He lived in country and fought through the Civil War in the Southern army; he lived with his son-in-law and daughter, Mr. and Mrs. M. J. Futrelle, who kindly cared for him in his latter days. He suffered much for long months, and for many days was helpless, but they kindly supplied his every want, as far as possible, until August 21, 1917, when he passed from this world of sorrow, in great peace. He has gone to join his father, mother and other loved ones who preceded him to the better world. There he waits a welcome for brothers, children, grandchildren, and other dear ones left behind. Don't disappoint him. Be true to God and meet him where death is unknown and sorrow never comes, and where the flowers bloom in eternal spring.

W. J. CHEATANT.

JOHN W. DeLOACH was born on Sept. 21, 1851, in Simpson County, Miss., and lived the greater part of his life in his native county. He was married to Miss Mamie Vaughn on March 1, 1882. He joined the M. E. Church, South, in 1871, and served as an active steward for 31 years. At the request of his life-long friend, Ben Purser, the pastoral conference requested him on the roll. His sound conversion was never a question with him. He knew that he was saved. His Bible was read with devotion and care so that God's promises were committed to memory. His charity was very liberal, being to orphan or widow or without help when he could relieve them. The home life of this good man was marked by fidelity, kindness and love. All there delighted to do him kindness. Many attacks of disease and long spells of illness tested his spirit as well as his body, but no word of complaint was heard as to the kindness of friends or goodness of God. Death to him was not an enemy but a friend to let him go home. So that when it came on last Sunday morning, July 29, at 3 P. M. he was ready and went peacefully to sleep. In the absence of the pastor, Rev. Carl James, the writer conducted the burial service at the home of his daughter, Mrs. J. M. Alexander in Lexington, Miss., from whence his body was carried to the local cemetery to await the resurrection.

BEN P. JACO.

Lexington, Miss.

WILLIAM BURGESS MORELAND was born on March 4, 1841, in Lamar County, Ala., and came to Mississippi in early life. He was married to Miss Amanda Baldwin in Monroe County, Miss., on April 7, 1867. To this union there were born six children—three sons and three daughters. Brother Moreland's wife and all his children survive him, and all of the children are married, save one son and one daughter. After a married life of fifty years, he was the first largest in the home and the first member of the family to die save one little granddaughter. Brother Moreland had been in declining health for about ten years, and the end came peacefully on June 1, 1917. He was converted under the ministry of Rev. J. [illegible] Stone at old Palmetto Church, west of Verona, some 45 years ago, and began at once to lead in public prayer, and was soon licensed to exhort. This office he held for years and as an exhorter he did much good. We had him to rest near us home at Nettleton, Miss., where his favorite passage of Scripture, John 14:1-3, was read and his favorite songs, "Jesus, Lover of My Soul," and "I Think Of The Home Over There," were sung. Brother Moreland was a faithful, considerate husband and a good father. He was greatly loved by his family. In his declining years the devotion of his good companion and his children was most inspiring and shows the blessedness of a well-ordered Christian household. May the rich mercies of God be with the members of this stricken home!

Pontotoc, Miss. W. M. YOUNG.

PEARL RATHEL, daughter of Mr. J. A. and Mrs. M. C. Rathel of Lexington, Miss., was born into this world on Oct. 1—passing from sweet babyhood, through happy childhood and winsome girlhood into lovely womanhood, in which her beautiful and helpful life was a delight to all. On the same day of the same month, 1900, she was born into the spirit world. With great tenderness her body was committed to mother earth's bosom. From hosts of loving hearts and many friendly hands came a profusion of most beautiful flowers to mark the sacred spot. As these flowers were gathered in the maturity of their beauty and fragrance, and borne into the realm of affection to live forever in memory; so was her life of affection to live in memory forever; so was she gathered by the angels that her life in its sweetness might bloom forever in the light of a greater day. Our horizon here is marked by hills and mountains round about us. Our light breaks over upon us for a while but it soon draws down again, leaving us in the valleys of night. Often about us a mantle spreads over us to cover our thoughts in mysteries. And so it is to the earthly while we remain here. But when we are freed and rise higher we shall see that the sun never rises nor sets, but shines forever.

"And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever and ever." "Then shall be brought to pass the saying, 'Death is swallowed up in victory.'"

BEN P. JACO.

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. Me a box. By mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2198
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S A
PLEASURE TO TRAVEL
With the Splendid Service Provided
Via the
Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans	4:15 a.m.	7:30 p.m.
Ar. Birmingham	4:35 p.m.	4:25 a.m.
Ar. Chattanooga	11:30 p.m.	11:05 a.m.
Ar. Cincinnati	4:30 a.m.	4:25 p.m.

Through Train to the East

Lv. New Orleans	7:30 p.m.
Ar. Chattanooga	11:05 a.m.
Ar. Knoxville	2:20 p.m.
Ar. Washington	7:30 a.m.
Ar. Philadelphia	11:05 a.m.
Ar. New York	1:30 p.m.

We will be pleased to arrange the details of your trip.

City Ticket Office, 211 St. Charles St.
Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
720 Gravier Street Phone, Main 194

L&A RAILWAY

The Popular Route

LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between

HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond to

TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

The prompt and positive action of this simple, inexpensive home-made remedy in quickly healing the inflamed or swollen membranes of the throat, chest or bronchial tubes and breaking up tight coughs, has caused it to be used in more homes than any other cough remedy. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex (60 cents worth), into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. You then have a full pint—a family supply—of a much better cough syrup than you could buy ready-made for $2.50. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, and is known the world over for its promptness, ease and certainty in overcoming stubborn coughs and chest colds.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerveforce is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerveforce, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions, which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Flora, at Flora, Oct. 21, 22.
Vaughan, at New Hope, Oct. 27, 28.
Sharon, at Sharon, Nov. 3, 4.
Mendenhall, at Mendenhall, Nov. 10, 11.
Harrisville, at Mt. Pisgah, Nov. 14.
Florence, at S., Nov. 15.
Jackson, Rankin St., at Pierson, Nov. 17, 18.
Jackson, Millsaps Memorial, Nov. 18.
Jackson, Galloway Memorial, Nov. 20.
Jackson, Capital St., Nov. 21.
Camden, at Camden, Nov. 24, 25.
Canton, Nov. 28.
Bolton, Nov. 27.

J. M. MORSE, P. E.

Seashore Dist.—Fourth Round.

Back Bay and Wolf River, at Big Ridge, 11 a. m., Oct. 24.
Escatawpa, at Orange Grove, 11 a. m., Oct. 26.
Saucier and Lyman, at Lyman, Oct. 28.
Brooklyn and Bond, at Brooklyn, 7 p. m., Oct. 31.
Mentorum, at Alexander Memorial, Nov. 2.
McHenry and Howison, at McHenry, Nov. 3, 4.
North Gulfport and Miss. City, at N. Gulfport, 3:30 p. m., Nov. 4.
Gulfport, Seamen's Bethel and Mission, at 7:30 p. m., Nov. 6.
Gulfport, First Church, 7:30 p. m., Nov. 7.
Wiggins, Nov. 11.
Long Beach, at parsonage, 7:30 p. m., Nov. 12.
Lumberton, Nov. 17, 18.
Poplarville, 7:30 p. m., Nov. 18.
Carrier and Picayune, at Picayune, Nov. 19.
Biloxi, Main Street, 7:30 p. m., Nov. 21.
Moss Point, Nov. 24, 25.
Pascagoula, 7:30 p.m., Nov. 25.
Long Beach, Dec. 2.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Fayette, at Fayette, Oct. 22, 23.
Rocky Springs, at Rocky Springs, Oct. 27, 28.
Hermanville, at Hermanville, Oct. 28, 29.
Utica, at Utica, Oct. 29, 30.
Woodville Circuit, at White's, Nov. 3, 4.
Woodville Station, Nov. 4, 5.
Mayersville, at Mayersville, Nov. 9.
Anguilla, at Delta City, Nov. 10, 11.
Rolling Fork, at Rolling Fork, Nov. 11, 12.
Gloster, at Woodlawn, Nov. 14.
Centerville, at Centerville, Nov. 15.
Vicksburg, Gibson Memorial, Nov. 16, 18.
Oak Ridge, at Oak Ridge, Nov. 17.
Vicksburg, Crawford St., Nov. 18, 19.
Nebo, at Nebo, Nov. 22.
Washington, at Washington, Nov. 24, 25.
Natchez, Nov. 25, 27.
Roxie, at Roxie, Nov. 26.
Port Gibson, Dec. 2, 3.

M. B. SHARBROUGH, P. E.

Meridian Dist.—Fourth Round.

Daleville, at Andrews Ch., Oct. 27, 28.
Meridian, Fifth St., Oct. 28.
Scooba, at S., Nov. 3, 4.
Lauderdale, at L., Nov. 4, 5.
Meridian, Central, Nov. 11.
Meridian, Poplar Springs, Nov. 11.
DeSoto, at McGowan's Ch., Nov. 13.
Matherville, at Winneford, Nov. 14.
Pachuta and Quitman, at Orange, Nov. 16.
Porterville, at Briggs Ch., Nov. 17.
DeKalb, at D., Nov. 18, 19.
Moscow, at Clarke Ch., Nov. 22.
Shubuta, Nov. 24, 25.
Waynesboro, Nov. 25, 26.
Meridian, Hawkins Memorial, Dec. 2.
Meridian, Seventh Ave., Dec. 2.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Fourth Round.

Heidelberg, at Heidelberg, Oct. 21, 22.
Richton, Oct. 28, 29.
Williamsburg, at Oakvale, Nov. 3, 4.
Collins, at Collins, Nov. 5.
Mt. Olive, at Mt. Ollve, Nov. 7.
Taylorsville, at Soso, Nov. 10, 11.
Lucedale, Nov. 13.
Leakesville, at Leakesville, Nov. 14.
Prentiss, at Carson, Nov. 17, 18.
Oloh, at Clyde, Nov. 18, 19.
Seminary, at Seminary, Nov. 21.
Sumrall, Nov. 23.
Silver Creek, at New Hebron, Nov. 24, 25.
Magee, at Magee, Nov. 25, 26.
Hattiesburg, Main Street, Nov. 27.
Hattiesburg, Court Street, Nov. 28, Dec. 2.
Purvis, Nov. 29.
Hattiesburg, Broad Street, Nov. 30.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Decatur and Union, at Union, Oct. 24.
Clarksburg, at Independence, Oct. 27, 28.
Raleigh, at Raleigh, Nov. 3, 4.
Trenton, at Polkville, Nov. 5.
Chunky and Meehan, at Meehan, Nov. 7.
Shiloh, at Johns, Nov. 10, 11.
Carthage, at Conway, Nov. 17.
Walnut Grove, at Zion, Nov. 18, 19.
Harperville and Lena, at Oak Grove, Nov. 20.
Rose Hill, at Rose Hill, Nov. 24, 25.
Newton, at Newton, Dec. 2, 3.

W. L. LINFIELD, P. E.

Brookhaven Dist.—Fourth Round.

Monticello, at Hopewell, Oct. 27, 28.
Wesson, at Wesson, Oct. 28, 29.
East and South McComb, at South McComb, Nov. 4.
Summit, at Osyka, Nov. 4, 5.
McCalls, at Hawkins, Nov. 10, 11.
Meadville, at Meadville, Nov. 11, 12.
Scotland, at Bethel, Nov. 14.
Topisaw, at Topisaw, Nov. 17, 18.
Magnolia, Nov. 18, 19.
Adams, at Auburn, Nov. 21.
McComb, Centenary, Nov. 21.
Fernwood, at Fernwood, Nov. 22.
Barlow, at Brandywine, Nov. 24.
Bayou Pierre, at Pleasant Valley, Nov. 25.
Hazlehurst, Nov. 26.
Bogue Chitto, at Norfield, Nov. 28.
Pleasant Grove, at P. Grove, Dec. 2.
Brookhaven, Dec. 3.

J. T. LEGGETT, P. E.

How Long Are Church Papers Preserved?

A sidelight on this question is afforded by the experience of a certain mail order sewing machine concern which advertises in religious publications. Some years ago the name of the company was changed and the names of the sewing machines offered in the advertising were also changed. Similar changes were, of course, made in the advertising. Some three years later that sewing machine advertiser sold five sewing machines in one month under the old name, to people who enquired, enclosing coupons from the old advertising which had not been printed for more than three years past.

Those five coupons at least had been preserved for over three years. This is a rather common experience of mail order advertisers, but the church papers are preserved for a long time, and frequently bring results in advertising a long while after the issue might be regarded as having been forgotten.

An editor of a South Carolina church paper once wished to replace certain lost copies of his publication in his office file. The publication was fifty-five years old. He wrote a little editorial in which he asked the subscribers if they could not supply them from their files. Dozens of replies were received, some of them indicating that they had files running back the full fifty-five years with only occasional dates missing. Very few of them were willing to part with their files for any other purpose than to replace the office file of the publisher, but they were willing to sacrifice their files for that purpose and that purpose only. This will give some idea of how much a church paper is valued in many church homes, and also how long it is kept after the date of issue. In thousands of homes the church paper is bound and becomes a part of the permanent library.

The added advertising value resulting from this appreciation on the part of the subscribers of church papers is quite appreciable, and will be readily recognized by wide-awake, general advertisers.

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Powers of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely both in this country and Great European Medical Institutions when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

Sunday School

THE DIVISIONAL SECRETARY AND INTERNATIONAL "GO-TO-SUNDAY-SCHOOL-DAY."

Sunday, November 4, having been selected as Go-to-Sunday-School-Day for the whole country, we Methodist people are very anxious that our folks should join heartily in the efforts being made to gather into our Sunday schools on that day the largest number of people ever at Sunday School on any one day.

And to help toward making it interesting and helpful to those who are present in their Sunday schools that day, the Conference Sunday School Board of Louisiana has had prepared a fine program to be used during the first fifteen or twenty minutes of that morning's session of the school, and are sending them to all schools (through the superintendents) without extra cost to the schools. These programs have been prepared with the idea of presenting to our Methodist people information in the shape of facts and figures about our own work that will tend to make them more ardent Christians and more loyal Methodists, because they will have a greater knowledge of what their Church has done and is doing to bring in the Kingdom.

I trust that every Methodist Sunday school in Louisiana is already planning a definite and aggressive campaign to secure an attendance on November 4 that will break all records heretofore made. And if they do that and make good use of that fine program with the splendid picture of John Wesley on the front page, they will have one of the best days in their history. Please observe every detail of the program, leaving out no part, for it is not too long for any school's "opening exercises," and it takes it all to make it complete.

You will note that the offering on that day should be used to help pay the assessment on your charge for the support of your Conference Sunday school work, and as that work is Methodist church-building of the best type, I urge that this detail of the program receive careful attention also. Your Board needs these funds and is making splendid use of them.

Do your best and I'm sure God's blessing will be yours abundantly.

A. L. DIETRICH.

Aches and Pains of rheumatism are not permanently, but temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends, and cures the disease?—Adv.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

White Castle, Oct. 14.
Dalsy, Oct. 21.
Epworth, Oct. 22.
Plaquemine, Oct. 28.
Angie-Tallsheek, at Tallsheek, Nov. 2.
Bogalusa, Nov. 3.
Sildell, Nov. 4.
Second Church, Nov. 5.
Rayne Memorial, Nov. 6.
McDonoghville, Nov. 7.
Sunday School Institute at Parker Memorial, Nov. 8, 9, 10, 11.
Mary Werlein, Nov. 11.
Carrollton Ave., Nov. 12.
St. Mark's, Nov. 13.
Algiers, Nov. 14.
Parker Memorial, Nov. 15.
Covington, Nov. 16.
Donaldsonville, Nov. 18.
First Church, Nov. 19.
Louisiana Ave., Nov. 20.
Fellcity, Nov. 21.

W. W. HOLMES, P. E.

Monroe Dist.—Fourth Round.

Brooklyn, at Frontoom's Chapel, Oct. 27, 28.
Eros, 7:30 p. m., Oct. 28.
Farmerville, Oct. 30.
Rayville, Nov. 2.
Richland, Nov. 2.
Bonita, 11 a. m., Nov. 4.
Collinston, 7:30 p. m., Nov. 4.
Sicily Island, at Vidalia, Nov. 5.
Waterproof, Nov. 6.
Lake Providence, Nov. 7.
Tallulah, Nov. 8.
Oak Grove, at Pioneer, Nov. 10, 11.
Midway, 3 p. m., Nov. 11.
Winnsboro, 11 a. m., Nov. 18.
Gilbert, 7:30 p. m., Nov. 18.
Columbia, Nov. 21.
Ouachita, Nov. 21.
Mer Rouge, at Oak Ridge, Nov. 22.
Monroe, Nov. 23.
Calhoun, at Wilhite, Nov. 24, 25.
West Monroe, p. m., Nov. 25.

ALBERT S. LUTZ, P. E.

Ruston Dist.—Fourth Round.

Winnfield, Oct. 20, 21.
Cotton Valley, at Cotton Valley, Nov. 3, 4.
Minden (Q. C., Nov. 5, 7:30 p. m.) Nov. 4, 5.
Ringgold, at Ringgold, 1 p. m., Nov. 5.
Sibley, at Sibley, 11 a. m., Nov. 6.
Arcadia, Nov. 11.
Homer, Q. C., 7:30 p. m., Nov. 13.
Athens, at Athens, 11 a. m., Nov. 14.
Haynesville, at New Salem, Nov. 15.
Elmore, at Vienna, Nov. 17, 18.
Ruston, Nov. 19.

J. M. HENRY, P. E.

Alexandria Dist.—Fourth Round.

DeRidder, 11 a. m., Oct. 21.
Longville, at Ragley, 7 p. m., Oct. 21.
Boyce, at Boyce, Oct. 27, 28.
Oakdale, Oct. 29.
Oberlin and Relves, at Oberlin, Oct. 30.
Glenmora and McNary, at McN., Oct. 31.
Jena and Jonesville, at Jena, 11 a. m. Nov. 3, 4.
Trout and Good Pine, at G. P., p. m., Nov. 4.
Standard, Nov. 5.
Selma, 8 p. m., Nov. 5.
Pollock, Nov. 6.
Natchitoches, Nov. 10, 11.
Provencal, Nov. 11, 12.
Fullerton, Nov. 17, 18.
Elizabeth, Nov. 19.
Alexandria, Nov. 23.

BRISCOE CARTER, P. E.

Shreveport Dist.—Fourth Round.

Pelican, Oct. 21.
Logansport, Oct. 24, 25.
Anacoco, Oct. 27, 28.
Leesville, Oct. 28, p. m.
Bossier City and Wesley, at Holly Spring, Nov. 3.
Belcher, preaching at Dixie 11 a. m., Nov. 14; quarterly conference at Gilliam, Nov. 5, 10 a. m.
Coushatta, at Powhattan, Nov. 11.
Grand Cane, Nov. 14.
Mooringsport, Nov. 15.
First Church, Shreveport, Nov. 16.
Noble, at Noble, Nov. 18, a. m.
South Mansfield, Nov. 18, p. m.
Mansfield, Nov. 19.
Pleasant Hill, Nov. 20.
Noel Memorial, Nov. 21.
Cedar Grove, Nov. 22.
Ida, at Munnerlyn Chapel, Nov. 24.
Greenwood, at Greenwood, Nov. 25.

C. D. ATKINSON, P. E.

Baton Rouge Dist.—Fourth Round.

Jackson, at Jackson, Oct. 22.
Springfield, at James Ch., Oct. 26.
Denham Springs, at Mangum Ch., Oct. 27.
Hammond, Oct. 28.
Clinton, Oct. 31.
Olive Branch, Nov. 3.
Baton Rouge, First Ch., Nov. 5.
Keener Memorial, Nov. 7.
Kentwood, at Herman, Nov. 10.
Baker, at Baker, Nov. 17.
Zachary, at Zachary, Nov. 19.

H. W. BOWMAN, P. E.

Lafayette Dist.—Fourth Round.

Gueydan, at Estherwood, Oct. 21.
Jennings, Oct. 28.
Lafayette, Nov. 3, 4.
Crowley, 7:30 p. m., Nov. 4, 5.
Lake Charles, 7:30 p. m., Nov. 7.
Evangeline Mission, at Chicot, Nov. 11.
Abbeville, Nov. 15.
Melville, Nov. 18.
Houma and French Missions, at Houma, Nov. 22.

HARRY W. MAY, P. E.

THE PRAYER THAT COUNTS.

True prayer lifts the soul out of itself. A selfish prayer is a prayer that will never reach God or benefit man. The essence of prevailing prayer is to forget self, and stand in the presence of God, at one with his Spirit, and so laying hold upon his infinite power.—The Classmate.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 104 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.—Adv.

CALOMEL ROBBED OF NAUSEA AND DANGER.

Medicinal Virtues Retained and Improved—Unpleasant and Dangerous Qualities Removed—New Variety Called "Calotabs."

The latest triumph of medical science is a purified calomel, known as "Calotabs." The old-style calomel, as all doctors know, was the best and most generally useful of all medicines. The new variety, known as Calotabs, is purified and refined from all objectional qualities, and is most delightful in effect.

One Calotab on the tongue at bedtime, a swallow of water—that's all. No taste, no griping, no nausea, no danger. Next morning you awake feeling fine, with a clean liver, a purified system and a hearty appetite for breakfast. Eat what you please. There is no restriction of habit or diet. Calotabs are sold only in original, sealed packages; price thirty-five cents. Your druggist recommends Calotabs, and will refund your money if you are not delighted with them.—Adv.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Hurrah! How's This

Cincinnati authority says corns dry up and lift out with fingers.

Hospital records show that every time you cut a corn you invite lockjaw or blood poison, which is needless, says a Cincinnati authority, who tells you that a quarter ounce of a drug called freezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus.

You simply apply a few drops of freezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

This drug is sticky but dries at once and is claimed to just shrivel up any corn without inflaming or even irritating the surrounding tissue or skin.

If your wife wears high heels she will be glad to know of this.

Our Advertising Department is in Charge of
JACOBS & CO., CLINTON, S. C.
SOLICITING OFFICES:
New York, 118 E. Twenty-eight St., E. L. Gould
St. Louis, 4123 Westminister Ave., W. H. Valentine
Atlanta, Forsyth Building. W. F. Hightower
Chicago, 1548 Tribune Building, J. H. Rigour
Asheville, N. C., 421 Biltmore Ave., G. H. Ligon

The Threshing Problem Solved

Threshes cowpeas and soybeans from the mown vines, wheat, oats, rye and barley. A perfect combination machine. Nothing like it. "The Machine I have been looking for for 20 years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tenn. Exp. Station. Booklet 27 free. **Roger Pea & Bean Thresher Co., Box 306, Morristown, Tenn.**

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THE NEW TRIPLE COMBINATION

Treatment for the blood, nerves and liver—purifying, strengthening, cleansing, winning its way wonderfully just now—is:

Hood's Sarsaparilla, the superlative blood purifier and appetite giver, known for over 40 years.

Peptiron, the superlative pepsin-nux-iron-celery nerve, blood and digestive tonic.

Hood's Pills, the superlative family laxative for biliousness, constipation; pleasant, easy, effective.

What are your troubles? If such as to need all three medicines, why not have perfect, well-rounded relief by getting the combination?

If you need only one medicine, get it and take it—but do it now.

SIX MILLION DOLLAR INCREASE.

The foreign mission gifts of the Protestant Churches of the United States and Canada amounted last year to $25,554,768, an increase of $6,760,777 over the total for 1915, which was $18,793,991. This is a wonderful increase in view of the fact that the European war has disturbed conditions in America so widely and given rise to so many calls for relief. These churches are supporting 10,601 missionaries in foreign lands, against 10,497 in 1915. Native workers numbering 49,305 aid in the work as pastors, evangelists, and teachers. There are 11,863 organized native churches under the charge of the several American boards and 1,170,559 communicants. The native Christians themselves gave last year to the work $4,750,681, or more than four dollars per member. This is conclusive evidence of their sincerity, were evidence needed, particularly in view of their universal poverty. The number enrolled in mission Sunday schools was 1,212,287.—Missionary Bulletin.

Stomach Out of Fix?

'Phone your grocer or druggist for a dozen bottles of this delicious digestant,—a glass with meals gives a delightful relief, or no charge for the first dozen used.

Shivar Ale

PURE DIGESTIVE AROMATICS WITH SHIVAR MINERAL WATER AND GINGER

Nothing like it for renovating old worn out stomachs, converting food into rich blood and sound flesh.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

"The deeds that we do, whether good or evil, return to us again and give us our reward. They may tarry long on their journey, but there surely dawneth a day when they do stand before us, and in their hands they do bear the gift—life for the good, death for the evil."

A MODERN ZACCHAEUS.

Half a century ago a British Government official in India, who had saved something over fifteen thousand dollars out of his salary as Inspector of opium manufacture at Malwa, began to think on the iniquity of the traffic, and the wrong which his government was perpetrating in holding a monopoly of its export to China for purposes of revenue.

So he resigned, and to clear his conscience, gave the sum of over three thousand pounds to the relief of opium victims in China. To-day at beautiful Hangchow, a few hours south of Shanghai by rail, you may see a splendid hospital with many branches, where Dr. D. Duncan Main, of the Church Missionary Society of England, is at work. It grew out of the opium refuge built with the official's gift. Happily the British government in India no longer stains its hands with the nefarious drug.—Forward.

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mnasfield Drug Co., Memphis, Tenn.—Adv.

BIBLE IMMIGRANTS.

The children of Israel were all immigrants. They wandered in the wilderness, and at last found the Promised Land. Abraham was the first great immigrant, a pathfinder of faith and freedom, who left his own land to discover the city that had "the foundations, whose builder and maker is God." Ruth, too, was an immigrant drawn into a foreign land by the power of love and friendship. Ruth 1:16. The law of Moses provided for the stranger and the immigrant; the mercy and goodness of the land were to be given equally to them. "Ye shall have one statute, both for the sojourner, and for him that is born in the land." Num. 9:14.—Forward.

RUPTURED? TRY THIS FREE.

I will send you a new invention to try 10 days free. Pay after trial if your rupture is actually getting better. Easier, more comfortable than old-style trusses. Write for booklet. House Truss Co., Box 879-c, Kansas City, Mo.—Adv.

SOMETHING BETTER.

A scholar, it is said, translated the entire New Testament back into Greek, the language from which our modern version was taken. It is spoken of as a rather curious and remarkable accomplishment, but one cannot but feel that the time might have been spent more usefully in translating its teachings into everyday life.—Forward.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, McDonoghville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

"There are forty million church members in the United States. According to 1916 statistics, this is an increase if 746,669 over the year before. Of this number about five hundred thousand came into Protestant churches."

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

Let Us Bring The Big New York Stores To Your Door

No matter **where** you live or **what** you want, our trio of women Expert Shoppers will buy you any merchandise shown in New York Department Stores and Specialty Shops, or advertised or catalogued by them. **You never pay more than their regular prices.**

There is no charge to you for this service. Our remuneration comes from the shops. Our service will serve the purpose of a journey to New York and save the time and expense the journey entails. A wealth of expert shopping experience fills your every requirement.

October "New York Department Store Bulletin" FREE. Contains latest Fall Fashions in New York Department Stores—publishes news about SPECIAL SALES in leading department stores at savings from their regular prices. The right kind of shopping is an art—to us it is a profession. Goods sent on approval, Satisfaction or money back is our unqualified guarantee.

DREXEL, ROTHSCHILD & WHITNEY,
507 Fifth Ave., New York City.

yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

SHANGHAI CHILD WELFARE EXHIBIT.

Interest in child welfare and public health work has been greatly stimulated in Shanghai through the exhibit given by the Christian Home Club of the Shanghai Baptist College under the direction of the wives of the faculty members. Illustrated lectures were given on the proper methods of washing and dressing babies, the preparation of their foods, and the best remedies for infantile diseases. Examples of the proper playthings and toys for children were arranged on long tables, while the world's best children's stories, translated into Chinese, were on sale at another table. In the public health exhibit were charts and illustrations setting forth the dangers to human life from flies and mosquitoes, and pointing out the risks people take in using public towels, wash-cloths and cups. A model meal was prepared on a table, and attention was called to the lack of sanitation in the ordinary method of serving Chinese food, and the necessity of using separate dishes and separate chopsticks for each person. Sanitary sleeping arrangements made another exhibit, and the advantage of proper sleeping garments and mosquito netting curtains were demonstrated. Explanation of all exhibits were in Chinese as well as in English. So much interest was evinced and such great crowds attended the exhibit that the committee has decided to maintain a permanent exhibit for the use of the public.—The Missionary Review of the World.

SPECIAL HELPS FOR STUDY CLASSES ON AFRICA.

"Helps for Leader," 10 cents; "Outline Map of Africa," 20 cents; Review of "African Trail," with sketch of Jean Kenyon MacKenzie, 2 cents; "Lighting the Dark Continent" (an African play for children), 10 cents. Order from Home Base Secretary, 810 Broadway, Nashville, Tenn. The text books are ordered from Smith & Lamar, Nashville.

A SOCIAL SURVEY OF A LITTLE ISLAND NEAR TAKAMATSU.

There were 647 houses in the community; of these 147 were occupied by very poor people. The others were not especially well-off in this world's goods, either. Twenty-five of the 147 couples had had no kind of a marriage ceremony. There were 80 illegitimate children. The average income per month for a husband was about $5.02. Forty-five men and five women confessed that they partook of sake, while 75 men and 25 women were users of the "weed." Most of these 147 couples did not have so much as two small rooms for their abode. Do you wonder that blindness, superstition and immorality are common? Christianity can change these conditions.—S. M. Erickson.

NEWTON DISTRICT MEETING.

The district meeting of the Woman's Missionary Society of the Newton District convened at Montrose, Sept. 26, 1917. Mrs. Hill, the new district secretary, presided over the meeting. Devotional exercises were conducted by Brother Moore, whose presence and help during the conference was very much appreciated.

After enrollment of delegates, we heard a message from the new district secretary which touched the hearts of all.

Adult societies reported from Laurel, Bay Springs, Decatur, Newton Y. P., Montrose Y. P., Forest and Newton. These reports were interspersed with talks and suggestions from the delegates. The children's work was ably presented by Mrs. Walker. Mrs. Cottrell talked on "Our Work," giving a general review of it in an impressive and interesting manner. A Round Table on "How can we make our meetings interesting and attractive?" was a very helpful feature of the program.

The time having arrived, we were adjourned for dinner. A pleasant social hour over the picnic lunch which the Montrose ladies had prepared was much enjoyed by all.

The afternoon session opened with singing, "I'll Go Where You Want Me to Go." Devotional exercises were conducted by Mrs. Hayes, participated in by Mrs. Moore and Mrs. Middleton.

Mrs. Ferguson represented the Meridian Wesley House. Forest Y. P. reported a nice box and $5 in cash ready to be sent to the Meridian Wesley House. Mrs. Ferguson explained from charts the disposition of our finances. Mrs. Middleton then made a plea for our preachers and their finances.

A lively discussion on the most important office in the auxiliary was left in an undecided state, for each felt confident that her own was the most important. She was of the "same opinion still," without even a chance of convincing against her will.

Mrs. Cottrell made a strong and earnest plea for prayer for the boys and men of our Church who have gone forth to help uphold the ideals of our great Christian nation.

After a short intermission, another devotional exercise was conducted, preliminary to the presentation of the Young People's work, by Mrs. Middleton and "her girls." It brought us in closer touch with the young people and gave a clearer vision of what their splendid consecrated leader is trying to do for them.

The ladies of Montrose were lavish in their hospitality and our appreciation for their many kindnesses was beautifully expressed in a few choice words by Mrs. Gibson. We were dismissed by prayer by Brother Moore.

Although we regret very much the loss of Mrs. Clark, our former district secretary, we feel that God always provides some one to carry on His work, and are so grateful that He sent Mrs. Hill to us.

Mrs. ALMA ABNEY, Secty.

A MITE-BOX OPENING.

On Saturday, Sept. 29, this being the close of the third quarter, the Junior Missionary Society of the Mt. Olive M. E. Church, South, had a "mite-box" party. We assembled at the home of our leader, Mrs. J. C. Calhoun. There were about thirty present. We played several games, being divided into two parts, babies and juniors. We then opened the mite-boxes and found we had a total of $4.16. The prize-winner was James McIntosh, who had $0.73. The prize was a hand-painted picture. Delightful punch and cakes were served, after which we went home feeling proud that we were members of the Junior Missionary Society.

ELSIE EVANS.

We are proud of the fact that we have such a splendid, enthusiastic Junior Society at Mt. Olive and so glad that this little girl wrote us of their work. In a letter to the Editor of this department, she tells of other things the little folks have been doing. They've made money and put curtains and a rocking-chair in their parsonage; also bought a drugget and portieres, besides some song books, and still have a balance of $3.20. Isn't that just splendid?

NEVER TOO OLD TO LEARN.

The story of the sixty-year-old man who recently enrolled in the Summer Law School at the University of Michigan is capped by that man of even greater age—William McK. Brittain—who at the recent commencement of the College of the City of New York received the degree of bachelor of arts and won honors in addition.

At Michigan, the mother of a young woman who took the same degree in June had attended lectures regularly through the year. She asked for no credits, was not aiming at a degree, studied for the pure pleasure of achievement. It is a matter of record that a woman of nearly eighty matriculated at the University of Wisconsin several years ago.

Fifty years ago a woman who desired to enter an advanced school was advised that she was "too old" for the work at forty-three. Reminding "the head" that Queen Victoria learned Hindustani at a greater age did not win a more favorable answer. That could not happen to-day. Educational doors do not close because of the years.—Detroit Press.

SIGN YOUR NAME HERE.

If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,
Box 17-A, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

"'America the Beautiful,' the hymn written by Katherine Lee Bates, has been adopted as the Girl Scout song."

MURINE FOR YOUR EYES
Granulated Eyelids, Sore Eyes, Eyes Inflamed by *Sun, Dust* and *Wind* quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes.
No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c. For *Book of the Eye*—Free. Ask Murine Eye Remedy Co., Chicago

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter-pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel, like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment, and, above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.

YOUNG WOMEN MAY AVOID PAIN

Need Only Trust to Lydia E. Pinkham's Vegetable Compound, says Mrs. Kurtzweg.

Buffalo, N.Y.—"My daughter, whose picture is herewith, was much troubled with pains in her back and sides every month and they would sometimes be so bad that it would seem like acute inflammation of some organ. She read your advertisement in the newspapers and tried Lydia E. Pinkham's Vegetable Compound. She praises it highly as she has been relieved of all these pains by its use. All mothers should know of this remedy, and all young girls who suffer should try it."—Mrs. MATILDA KURTZWEG, 529 High St., Buffalo, N. Y.

Young women who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion, should take Lydia E. Pinkham's Vegetable Compound. Thousands have been restored to health by this root and herb remedy.

If you know of any young woman who is sick and needs helpful advice, ask her to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass. Only women will receive her letter, and it will be held in strictest confidence.

VETERANS' ASSOCIATION TO MEET.

The Veteran Ministers' Association of the North Mississippi Conference will meet in the Methodist Church at Oxford Wednesday afternoon, Nov. 21, at 3 o'clock. Rev. John Tillery Lewis will preach the sermon, after which the business meeting will be held. All ministers who have been preaching forty years or more and all sons of veterans are members and are requested to meet with the Association. Yours respectfully,

S. M. THAMES, President.
JOHN RITCHEY, Secretary.

BIENVILLE, LA.

Our work is progressing very nicely this year. We have had some good revivals, and have received 50 persons into the Church on profession. This charge has moved up along all lines, and we are expecting to carry to Conference the best report that has gone up from it in several years. The Southern Methodist Church is good enough for me yet, and when I get to the place that I get too large for it, instead of attempting to reform the Church, I will try to reform myself, or go to the Northern Church or some other that is more in conformity with my notions. May you live long to fight our battles for us, and for the good old M. E. Church, South.

Fraternally yours,
W. F. HENDERSON, Jr., P. C.

A STATEMENT.

To the Membership, Mississippi Annual Conference:

The undersigned has just been appointed Associate of the Food Administration Section of Co-operative Organizations with the specific duty of bringing the seriousness of the food situation to the attention of our people in this portion of the State. I need not stress the point of production so much as that of economy in using what is produced. The need of our country to-day, in addition to the men who have gone out to uphold the honor and dignity of the flag, is food with which to feed these soldiers and to leave an abundant supply for those who remain at home. Then, too, we must see that our Allies are furnished with food. In fact, the winning of the war will depend largely upon the food supply. Great crops have been produced within our bounds this year. We should harvest everything that can be eaten either by man or beast, and then use the same with the greatest economy. The spirit of saving should be abroad in our land more than ever before. We should save—save every day—until it becomes a habit with us. The idea of saving here does not imply the hoarding of food, but the proper economy in what we use, that the surplus may be released for the use of our Allies. There will be a food conservation campaign October 21-28 for the purpose of enrolling every family in the United States in the Food Administration, and every Methodist family in Mississippi should have its name inscribed upon this roll of honor. It is earnestly desired that every preacher in the Conference present on Oct. 21 both the need and the plan of food conservation. Do this, brethren, for the cause that is common to all of us. I realize that you are called upon very often to share your time with various interests, but I believe that you would do well to give a few minutes on the above date to this patriotic undertaking. Cards will be in the hands of all the churches in due time.

Very respectfully,
G. L. HARRELL,
Conference Leader and Associate of the Food Administration.

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

Constipation

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax, for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

TOO HOT FOR THEM.

Sir Henry Lucy tells in the Cornhill Magazine a good story that he had from Nansen, the explorer. It amusingly illustrates the hardy health of the Laplanders.

Part of Nansen's equipment for his trip across Greenland consisted of two sleeping-bags made of undressed skins. On the first night of the journey Nansen and his two Norwegian companions got into one of the bags, pulled the mouth tight across their necks and so slept in the snow with only their heads out.

Before retiring to rest Nansen saw the three Laplanders he had engaged for the expedition cosily tucked into the other sleeping-bag. When he awoke in the morning, almost numb with cold, he observed that the bag in which he had tied up the Laplanders was empty and that they were nowhere in sight. He was afraid they had deserted him, and scrambling out of the bag, went in search of them. He found the three men fast asleep behind a hillock of snow that they had scraped together as a protection against the wind. They protested that the bag was "too hot" for them.—The Classmate.

IN FAR-AWAY ARIZONA.

In the great State of Arizona many people live far from neighbors and other associations that make life interesting and happy. A colporteur found one woman who had not been to church for twenty years. On a lonely ranch she had brought up eight adopted children, teaching them reading, writing and arithmetic herself. She was glad to receive the gift of a Testament. Perhaps some day there will be a church near enough for her to attend and hear the gospel preached. —Kind Words.

"For two years Thackeray did all his writing with one pen, which also served him for writing two novels. Oliver Wendell Holmes used a gold pen for more than thirty years, during which he wrote 12,000,000 words."

DR. TICHENOR'S ANTISEPTIC

FOR SORE AND TIRED FEET

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS & PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant, three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 307 St. Charles Street.

SOUTHERN PACIFIC LINES

WHEN YOU RIDE, RIDE RIGHT
TRAVEL BY THE

Southern Pacific Lines

FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS, COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.

NEW ORLEANS THE GATEWAY TO CALIFORNIA

The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book

THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE

5---TRAINS DAILY TO LOUISIANA AND TEXAS---5
2---THROUGH TRAINS DAILY TO CALIFORNIA---2

For particulars and literature ask any Southern Pacific Lines Agent, or write

W. K. STAKELUM, Div. Pass. Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans

You Can Shake Loose from The Tortures of Rheumatism

By using S. S. S.

The germs of Rheumatism are in the blood, which is laden with millions of the minute demons of pain, causing untold suffering and bringing its victim from vigor and strength to almost helplessness. To get real and genuine relief from this disease, these disease germs must be completely routed out of the system through the blood.

S. S. S. has been used for fifty years with satisfactory results in the treatment of Rheumatism. It acts directly upon the blood, which it promptly purifies of all disease germs. It is a powerful antidote, and eliminates from the blood all trace of rheumatic germs, building up and strengthening the run-down system.

Write to-day to our medical director, who will give you valuable advice regarding the proper treatment of your own case. Address Swift Specific Co., Dept. I Atlanta, Ga.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans, and disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

Cabbage Plants, Frost Proof, Wakefield, Flat Dutch. Express, $1.50 per 1000, Parcel Post paid, $2. Satisfaction guaranteed. Immediate Shipment. **J. T. & G. W. CLARK, Thomasville, Georgia.**

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Winona Dist.—Fourth Round.

Isola, at Inverness, Oct. 20, 21.
Belzoni, Oct. 21, 22.
Swiftown, at Morgan City, Oct. 27, 28.
Dublin, at Dublin, Nov. 3, 4.
Tutwiler, at Tutwiler, Nov. 4, 5.
Lambert, at Lambert, Nov. 5.
Duck Hill, at Mar's Hill, Nov. 10, 11.
Webb, at Sumner, Nov. 13.
Drew, at Drew, Nov. 14.
Ruleville, at Ruleville, Nov. 14.
Minter City, Nov. 18.
Valley Mission, at Rosemary, Nov. 18.
Schlater, Nov. 19.

L. M. LIPSCOMB, P. E.

Holly Springs Dist.—Fourth Round.

Paris, at Palestine, Oct. 13, 14.
North Main, at North Main, Oct. 14, 15.
Lamar, at Rice's Chapel, Oct. 20, 21.
Toccopola, at Toccopola, Oct. 27, 28.
Randolph, at Hunter's Chapel, Oct. 28, 29.
Taylor, at ———, Nov. 1.
Ashland, at ———, Nov. 2.
Holcomb, at Holcomb, Nov. 3, 4.
Grenada, at Grenada, Nov. 4, 5.
Coffeeville, at Coffeeville, Nov. 13, 14.
Oxford, at Oxford, Nov. 14.
Potts Camp, at Macedonia, Nov. 15.
Water Valley, First Church, Nov. 18.
Holly Springs, at Holly Springs, Nov. 18.

JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

Kosciusko Ct., at Marvin's Chapel, Oct. 20, 21.
Kosciusko Station, Sunday night, Oct. 21, 22.
Hesterville charge, at Bethel, Tuesday, Oct. 23.
Ebenezar charge, at Liberty Chapel, Oct. 24.
Kilmichael charge, at Kilmichael, Oct. 27, 28.
Poplar Creek charge, at Bethel, Oct. 30.
Slate Springs charge, at Spring Hill, Nov. 3, 4.
Bellefontaine charge, at Labanon, Tuesday Nov. 6.
Black Hawk charge, at Enon, Wednesday, Nov. 7.
Acona Station, Thursday, Nov. 8.
Mathiston charge, at Mathiston, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 11, 12.

W. W. MITCHELL, P. E.

If Back Hurts Use Salts for Kidneys

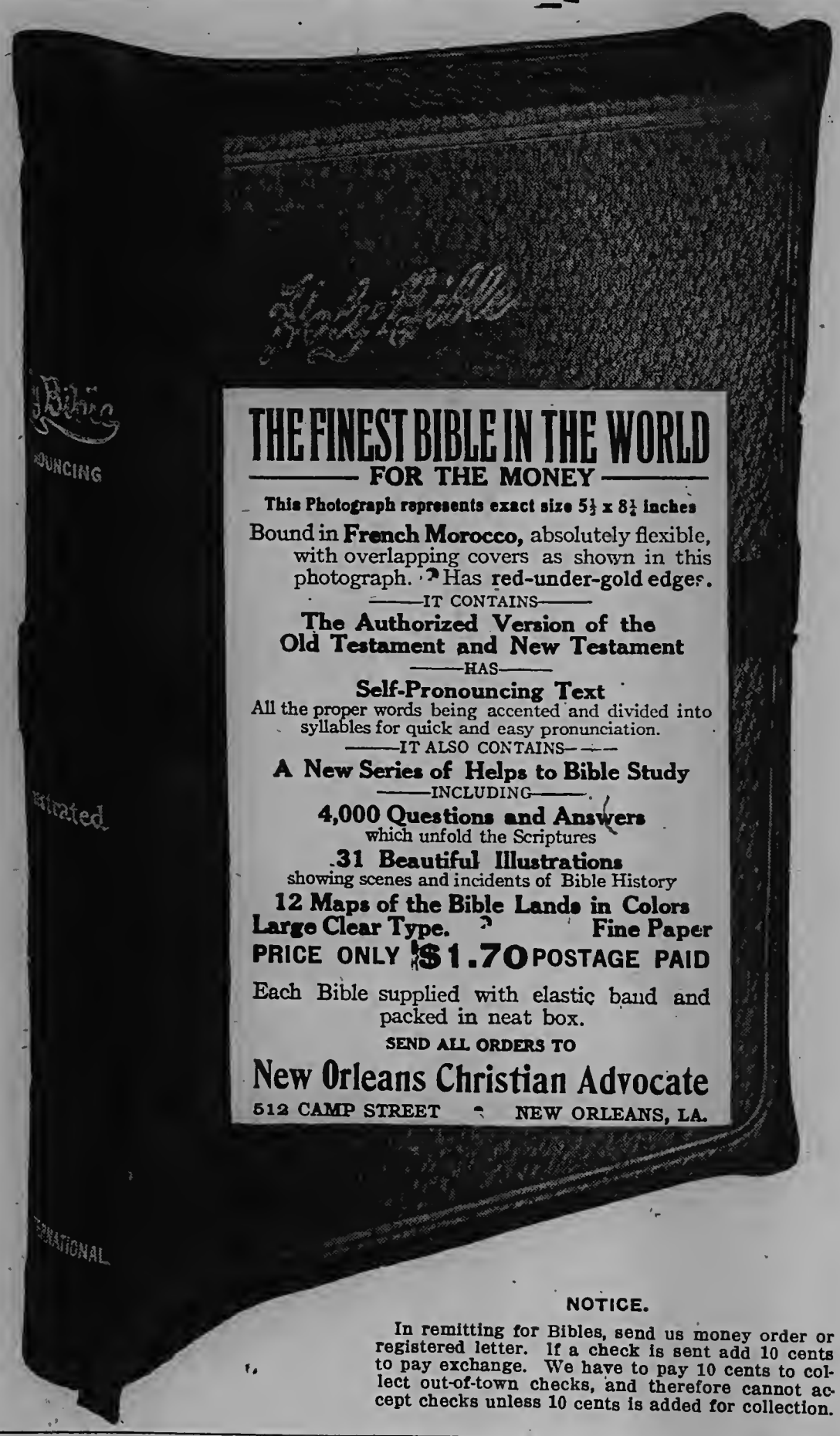
Eat less meat if Kidneys feel like lead or Bladder bothers you —Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless, inexpensive, makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5½ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has **red-under-gold edges.**

——IT CONTAINS——

The Authorized Version of the Old Testament and New Testament

——HAS——

Self-Pronouncing Text

All the proper words being accented and divided into syllables for quick and easy pronunciation.

——IT ALSO CONTAINS——

A New Series of Helps to Bible Study

——INCLUDING——

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. Fine Paper

PRICE ONLY $1.70 POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

Sardis Dist.—Fourth Round.

Sardis Ct., at Davis' Chapel, Oct. 20, 21.
Coldwater, Oct. 22.
Arkabutla, at Strayhorn, Oct. 25.
Tyro, at Free Springs, Oct. 27, 28.
Como, Oct. 29.
Sardis, Oct. 30.
Crenshaw, at Sledge, Nov. 3, 4.
Eudora, Nov. 6.
Hernando, Nov. 7.
Longtown, at Mastodon, Nov. 10, 11.
Charleston, Nov. 13.
Pleasant Hill, Nov. 16.
Olive Branch, at Mineral Wells, Nov. 17, 18.

Brethren, let collections in full be the slogan. J. H. HOLDER, P. E.

Corinth Dist.—Fourth Round.

Booneville Station, Oct. 21, 22.
Chabyleate, at Stateline, Oct. 23.
Dumas, at New Hope, Oct. 24.
Ripley and Blue Mountain, at Ripley, Oct. 25.
Guntown and Baldwyn, at Guntown, Oct. 27, 28.
Kossuth, at Wesley, Oct. 30.
Golden, at Old Bethel, Nov. 1.
Tishomingo, at Tishomingo, Nov. 2.
Burnsville, at Jacinto, Nov. 3, 4.
Iuka Ct., at Snowdown, Nov. 6.
New Albany Ct., at Union Hill, Nov. 8.
Ripley Ct., at Brownfield, Nov. 9.
Booneville Ct., at Blackland, Nov. 10, 11.
Corinth Ct., at Moreau, Nov. 13.
Silver Springs, at El Bethel, Nov. 14.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Sturgis, preaching and Q. C., Oct. 20, 21.
Columbus Circuit, at Flint Hill, Q. C., Oct. 24.
Cedar Bluff, preaching and Q. C. a. m., Oct. 27, 28.
West Point, preaching and Q. C. p. m., Oct. 28, 29.
Brooksville, Q. C., Oct. 31.
Macon Circuit, at Ex-Pr., Q. C., Nov. 1.
Macon, Q. C., Nov. 1.
Mashulaville, at Macedonia, P. and Q. C., Nov. 3, 4.
Cochrane, Q. C., Nov. 7.
Mayhew, Q. C., Nov. 8.
Starkville, Q. C., Nov. 9.
Longview, at Bevill's, preaching and Q. C., Nov. 10, 11.
First Church, Q. C., Nov. 12.
Central Church, Q. C., Nov. 13.
Columbus Circuit, at Flint Hill, preaching, Nov. 17, 18.

W. W. WOOLLARD, P. E.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 43. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3218.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 25, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"He is the freeman whom the truth makes free,
And all are slaves besides."

* * *

There is somcthing to do for Jesus wherever man is found.

* * *

If you would make the most of yourself for time and for cternity, let God have his way with you.

* * *

It matters little whether life be long or short, if it fulfills the Father's will, and leads to a home in the sky.

* * *

Germany's march to ruin has been made under the flaunting banners of what was proudly and ostentatiously called "PROGRESS." New paths are by no means always safe naths.

* * *

Patmos was a drcary place, but upon its barren shores St. John had his richest experiences and his grandest visions. It is not infrequently the case that when the Christian has least of the things of earth, he is most in touch with Christ and heaven.

* * *

The Christian worker should never despair, for Jesus labors with him. He who fed the great multitude with the five loaves and two fishes, can use weak instruments to achieve far-reaching results in this day. The faithful often accomplish vastly more than they are aware of. The Book of Life on high will contain many an entry of which this world knows nothing.

* * *

A Christian minister should be, first of all, a holy man. A Christly character speaks more eloquently than the most gifted human tonguc. Without deep piety, no preacher can hope to fulfill worthily his calling. Well may he often search his heart and hold himself to a strict account. It was majestic Paul who feared that after preaching to others he might himself become a castaway.

* * *

A church ruled by the worldly element in it is in a most dcplorable condition. The only cure for such a statc of affairs is for the Bishop and presiding elder to assign to it a deeply spiritual pastor and sustain him in his efforts. The superiority of the Methodist system of government is seen in that it can take proper care of such cases, if rightly administered. Such a congregation could not be expected to call the type of preacher that it really needs.

* * *

Some apparently hold that to stand for nothing and to vicw wrong-doing with complacency is an exhibition of the spirit of Christian love; but it is not so. "God is love"; yet he marshals all the forccs of the universe to combat evil, and no sin, unrepented of, ever escapes punishment at his hands. Dr. B. M. Palmer, the great Presbyterian preacher, declared that a man's feeling of resentment at injustice and harm done to others is in proportion to the soundness and robustness of his moral nature. Thcre is nothing in the Scriptures that justifies "pacifism" in the warfare between right and wrong.

"THE LIVING GOD."

"My soul thirsteth for the living God." This was the cry of the Psalmist in a time when he was sorely burdened and perplexed. Men often forget God and fcel that they can get along without him in the day of strength and prosperity; but when disastcr comes and they realize that their needs are beyond the reach of human help, they are much more disposed to turn their thoughts to him. It was on the Isle of St. Helena, after he had been overthown and stripped of power, that Napoleon began to meditate upon Christ and made those remarkable utterances concerning him which are so much quoted.

The expression, "the LIVING" God is a most significant one. It was doubtless intended to place the Heavenly Father in contrast with the heathen gods of wood and stone. There was no help in them; but the God of the Psalmist could see and hear and bless. It was his mighty arm that upheld the earth and sky, and he would not fail to stretch it forth to give deliverance to his servant.

And God not only lives, but he will be forever alive. All else that we know anything about is doomed to decay and death. If we put our trust in men, however strong and capable they may be, in a little while they will go hence and their power to aid us will cease to exist. The whole framework of nature, under the influence of the corroding tooth of time, must finally fall in ruins. As Shakespeare has said:

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which inherit it, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind."

But God is eternal and unaffected by the flight of time—he is the unchangeable One. And no man can have any reasonable hope beyond the tomb except in him. Because he lives, his servants shall live also, passing with him into a glorious realm where death can never come. So, it is for the "LIVING God" the weary soul, surrounded by the transient and passing things of earth, thirsts and cries out; and he alone can impart to it a confident trust and a sweet peace.

MAY BE EITHER GOOD OR EVIL.

It is the fashion of some Christian workers to boast of their optimism. Well, optimism is a good thing if it has a reasonable basis to justify it; but a shallow optimism that ignores existing conditions, when one ought to grapple with them and seek to better them, is a harmful weakness. A leading New Orleans banker said to us a few days since: "The most dangerous man in the business world is the optimist who has in his hands large financial interests." And if this be true in that sphere (and we do not doubt it), must it not also be true where the far vaster interests of God's Kingdom are at stake? The appraisement of either optimism or pessimism must be made in the light of the prevailing situation and its effect upon the individual. If either of them blinds him to duty so that he does not do what he ought, it is an evil; but, on the other hand, if either of them stirs him to right action, it is a helpful influcnce. This much, however, we know: easy-going men, satisfied to let things drift and take their own course, have never done much to lift the world upward toward God and the light. Great achieving comes only through travail of soul.

THE CHURCH AND SECULAR LEGISLATION.

There is a decided tendency in this day to have the Church take an active part in influencing the legislation of the State. Some speak as if this were an entirely new thing, and an evident indication of progress in the way of Church activity. Those holding this view seem to have forgotten that there was a time when all the affairs of States were largely under the domination of powerful ecclesiasticisms, and that later in some countries this regime gave way to one in which the secular governments came to be in the ascendency, with the Churches very largely under their control. As a rule, however, within its recent decades, it has been held in Protestant lands that the separation of Church and State, each being independent in its own proper sphere, is the ideal arrangement—the one which best safeguards the purity and spirituality of the Church, and which enables it to serve the entire social order most effectively. In the light of the foregoing statements, it will be seen that this disposition upon the part of some Churches to dabble in the work of secular law-making is not a new undertaking for religious bodies, but is rather an attempt to revive a discarded function, which was exercised upon a much larger scale in the long ago.

Nor are we ready to concede that this trend toward the old order of things is to be accepted as unmistakable evidence that the Church is to be more largely useful in the coming years. There are, to be sure, some things which are so entirely immoral, as for instance the licensing of the liquor traffic, that the Church can well afford to speak out emphatically concerning them and to exert the full measure of her influence toward their complete suppression by legislative enactment, and it would really be culpable upon her part not to do this; but there are many other issues which, though they affect the welfare of society, are to be determined by considerations of expediency, and about which even the best of men may hold different opinions. For the Church to break into this sphere and constitute herself a partisan on one side or the other, is to involve herself in many unnecessary entanglements and to bring about harmful divisions in her own ranks. The wiser thing for her to do is to create a Christian citizenship through the spiritual agencies at her command, which will dominate the legislative assemblies and crystallize into laws such measures as will promote the well-being of the people. Thus may she accomplish indirectly, without in the least endangering her own peace and prosperity, what it would be hazardous and improper for

(Continued on Fourth Page)

AN EVER-CHANGING WORLD.

By W. Robertson Nicoll.

They talk about the solid earth,
But all has changed before mine eyes;
There's nothing left I used to know,
Except God's ever-changing skies.

I've kept old ways and loved old friends,
Yet one by one they've slipped away;
Stand where we will, cling as we like,
There's none but God can be our stay.

It is only by our hold on Him,
We keep our hold on those who pass
Out of our sight across the seas,
Or underneath the churchyard grass.

SUPERHUMAN, BUT HISTORICAL.

Ours is an historical religion. Our religion consists in the belief that at a certain time, at a certain place, at a little spot on this world's surface, the Son of God came down from heaven to us. That is the Christian religion. It is belief not in a good man named Jesus Christ doing anything, bnt in the manifestation and sacrifice of God Himself.—Bishop Ingram.

THERE IS A DIFFERENCE.

If there be but a slight difference between the Christian and the secularist, it is because the Christian has not been "transformed by the reing of his mind," for though bearing a new name he carries an old nature. We instantly detect a foreigner by so small a sign as an accent or a posture; and the Christian is known to men of the world by a glance or a tone, by a frown or a smile.—J. Parker.

OBVIOUSLY DIVINE.

Philosophical argument, especially that drawn from the vastness of the universe in comparison with the insignificance of this globe has sometimes shaken my reason for the faith that is in me; but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a mere human production. This belief enters into the very depth of my conscience. The whole history of man proves it.—Daniel Webster.

ONE'S BEST SERVICE.

The best half of life is in front of the man of forty, if he be anything of a man. The work he will do will be done with the hand of a master, and not of an apprentice. He can seek and use opportunities which he did not have and could not have in youth. The trained intellect sees everything in just measures. The trained temper advances with the calm and ordered pace of conscious power and deliberate determination. Every year of his life may be happier and more hopeful than the last.—London Hospital.

THE INVISIBLE WORLD.

We are surrounded by things invisible to us. Unseen is the air that laps us about and unseen the ether through which vibrates to us the light of distant stars.

A drop of crystal water, pendent at our fingertip, is alive with beings invisible to the naked eye, while the heavens are filled with stellar worlds which the most powerful telescope can bring into our ken only as the merest dots of light.

Even the ray of sunlight, passing through a prism, is broken into a spectrum of rainbow hues whose margin fades into the invisible, eluding every quest of science.

Invisible, save in the effects produced, is the mighty power of electricity which God has placed at the service of man, to drive for him with lightning speed the massive engine wheels or bear his messages with flying feet, a servant ever at command. The flashing spark may give momentary notice of his passing, or the brilliant incandescence tell us of his presence, but he himself remains a mystery.

What wonder, then, that in God's creation there should exist as well an invisible spiritual world of which we have authentic knowledge, not merely from the sacred Scriptures, but likewise from the manifold supernatural visitations that have at all times abounded within the Church of God?

What wonder that in God's creation there should exist beings far mightier than we, with intelligences surpassing our own, with power and beauty and splendor that dazzle the mind, pure spirits who surround the throne of God, lifting up their threefold, "Holy, holy, holy!" yet not disdaining to come down to earth on their missions of mercy and to perform towards us their services of love: "Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?" (Heb. i, 14).

Solemnly we are warned, because of them, not to despise God's little ones: "For I say to you," our Divine Lord tells us, "that their angels in heaven always see the face of my Father who is in heaven."

More certain than the things of sense is that invisible world to the eyes of the Christian who lives by faith. What joy to know, moreover, that there is bestowed upon us, for guardian and protector, a splendrous spirit from the throne of God! Do we give him in return the reverence, love, obedience, and gratitude that are his due? What joy to know that we, too, may be with him fellow citizens of that city which, as we read in the Holy Book, "hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof."—The Sunday Visitor.

BACK TO CHRIST.

In past years we have become familiar with the cry, "Back to Christ." One could wish for nothing better than that the world should go back to Christ and sit at His feet and learn of Him. The sins and sorrows of the world surely bear witness that the world has tried to get along without Him. The present war is not the work of the Prince of Peace. Wherever the field of human life has been laid waste, the ravage is due to sin. The devastation wrought by sin is now staged on such a colossal scale that we have the most convincing object-lesson in all the world's history of what sin is and what it does. The cry, "Back to Christ," therefore meets a sympathetic response from all who bemoan a world's rejection of its best Friend. The slogan seems to be the proper one for such a time as this. By all means let us get back to Christ for the purifying of our souls, the pardon of our sins, the healing of our sorrows and the inspiration and direction of life.

But a sinister motive lurked in that cry, "Back to Christ." It was the voice of an enemy which sounded that slogan. It came from those who wanted to get rid of the doctrine of the Apostle Paul. They charged Paul with perverting the Christianity of Christ. They balked at the solid meat of the Word on which the great Apostle fed his converts. Their aim was to ride roughshod over all that Paul has contributed to our priceless spiritual heritage and so to break down the solid structure of New Testament Christianity. Hence the cry, "Back to Christ." What seemed to be the one message for the modern world was really but a phase of a movement designed once more to strike the heart out of our Christian faith. We are therefore not agreeble to getting along without Paul, that great ministering servant of Christ, whose ministry was a continuance of the ministry of Christ and through whom some of the many things which Christ longed to tell His disciples but for which they were at that time not ready, have been revealed for our illumination and comfort.

With the above explanation, we are willing to go "back to Christ," and it is comforting to find that the Christianity of Christ is the same as the Christianity of Paul. The latter bnt delivered what he had received. Even the Sermon on the Mount, which, in the judgment of the superficial, wonld give us nothing more than a treasury of ethics, is brimful of claims and implications which to those who have eyes to see place Jesus as high as the most ardent utterances of Paul. We can but rejoice with joy unspeakable that this early utterance of our Lord gives us so very, very much and reveals so conspicuously the wonder of our Christ.

Take for example the well-known saying of our Master, "Think not that I came to destroy the law and the prophets; I came not to destroy, but to fulfill." In this statement of purpose, Jesus is at once lifted far and away above the greatest of the prophets and still farther above all His modern presumptuous critics. The average reformer is largely a destroyer. He may have a noble passion for righteousness and break down many popular idols, but all too often his best work ends with destruction. In the kingdom of God and by heaven's standards, the mere destroyer, however lofty his aims, never ranks very high. It seems that many people who listened to Jesus expected Him to take the ax which John the Baptist had said was laid at the root of the tree, and begin hewing away at all that bore the earmarks of age. As the Master in those matchless beatitudes described the qualities of those born of God, the people were prepared for the slogan, "Down with everything that is up," but their expectation was doomed to dismal disappointment. Christ calmly disavowed any destructive intention and expressed it as His purpose to fulfill all that the people anticipated He would try to destroy.

In this attitude of Jesus to the law and the prophets we have a standard by which we can take the measure of our present-day prophets whose diatribes, sugar-coated with pleasing fiction, are among our best sellers, being commended by patronizing writers even in the religious press and by blind preachers not a few. These prophets, who might better be spoken of as profiteers, evince no purpose to fulfill. They are the advocates of destruction. They do not even stop with Paul. They are not content to bombard the Church, the creeds, the great theologian of Christian history and all that is precious in our religious heritage. They dare to attack even Jesus Himself, calling Him a child of His age, exposing His supposed limitations of knowledge and appraising His teachings as a patchwork of odds and ends which are traced with assurance to various origins. We bnt remark that these modern chaps are all full-fledged destroyers. They have the ax at the root of the tree and wax rich while a gullible public adorns the parlor table with their latest rantings concerning the "passing" of Christianity and the dawn of a new "religion of the future." At a time when all the forces of civilization have been harnessed by a ruthless nation into weapons of destruction in furtherance of a quest of utter self-glory, it is quite in keeping with all the destruction going on, for our self-styled prophets to hurl their verbal shrapnel at the one Gospel which offers the world a promise of relief. Concerning all these ravings of blind, deluded men, we can but point out that the very destructiveness aimed at in their propaganda labels them transient tissues of falsehood, mere vaporings of over-heated minds, which will never figure in any deliverance or better way of life.

Far above all the babel of earthly confusion, stands the incomparable Christ, saying, "Think not that I came to destroy the law and the prophets; I came not to destroy, but to fulfill." Here we have Jesus ranging Himself in sequence with all past revelation, recognizing its function and value, and claiming to bring out its spiritual meaning and to fulfill the purpose for which it was given. We cannot reflect on this attitude of Jesus and the claims which it involves, without feeling an irresistible impulse to break forth into doxology at the wonderfulness and surpassing pre-eminence of Jesus. Here was the law aiming at ideal character. Jesus claims to realize what the law intended; hence claims to be sinless. Here were the prophets promising a coming deliverer, pointing to a Messiah. Jesus claims to fulfill the promises of the prophets, hence claims to be the Messiah. He speaks a strange language in expressing His life-purpose. He uses the words, "I came," as if to express that His coming was that of one who existed before He came and whose

coming was His own voluntary act. And as we read on in that Sermon on the Mount and see how Jesus claims to determine rank and dignity in the Kingdom of God and who shall and who shall not enter therein, and as we hear Him speak of the far future, the passing of things visible and the permanence of the law, we feel like Peter did when he confessed, "Thou art the Christ, the Son of the Living God."

We have surely too much of destroyers. The tribe of the ax is legion. The air is full of voices calling us hither and yon, craving our credence for this and for that. But through the mist of darksome counsel we see Jesus, who came not to destroy, but to fulfill. We see Him filling full all past requirements and prophecies, every present demand of holiness, all that law and prophets intended, aimed at and pictured. We see Him fulfilling all righteousness. We see Him bearing the burden of man's guilt; suffering the just for the unjust. We feel His hand upon us and, wonder of wonders, He brings us to God and we have life in His name. And so we faint not, though the whole world be devil-ridden and false prophets speak vain things. For this Christ is our Savior and our God.—S. B., in the Christian Intelligencer.

THE PASSING OF UNIFICATION.

Rev. S. A. Steel, D. D.

I have been a very earnest opponent all along of the purpose to unite the two great branches of American Methodism, and, therefore, I am very happy to see that the prospect of it is fading away. I have not been opposed to it from any lack of appreciation of the great advantages of unity, and far less from any lack of admiration of the great Methodism of the North, but because I believe that union to mean anything had to be based on substantial agreement, and because I knew that such agreement does not exist between these two branches of Methodism. No people were ever situated like the Southern people, and no civilization ever had such a problem to solve as the problem of the Negro. The Southern people have decided that the proper way to solve this tremendous problem is by keeping the two races separate; the Northern Methodist Church has decided that it is to be solved by mixing the races. We can, and perhaps will, argue till doom's day which is right; but we cannot unite without one or the other giving up what it holds as vital and necessary to its work. The effort to get together was honorable to both parties; but it was as hopeless as the effort to abolish the distinction between black and white. We will emerge from the discussion with the great moral advantage of having the issue between us clearly defined in this way: The great American problem, How to treat the Negro? The Methodist Episcopal Church, North, says: Treat him as a white man, abolish distinctions, erase the color line, mix the races. The Methodist Episcopal Church, South, says: Give the Negro all the rights of the white man, but keep the races separate; separate churches, separate schools, separate cars, and separate social life in every respect.

Now let us keep that before the people. We Southern Methodists are a gullible set. We imagine that the Northern people have changed their opinion of us. Fifty years have passed, the old order has changed, the whole nation is now in a life-and-death grapple with a mighty foe to all the principles on which our civilization is built; yet the North, and especially the Methodist Episcopal Church, stands to-day just where it stood fifty years ago in all matters that concern the South. The last two issues of Zion's Herald are all the evidence any one needs to confirm what I say. The issue of August 29 contained an article by a man of high repute which reproduces the whole slanderous charges against the South that fired the North in 1860; while the issue of September 5 breathes the same bitter sectional antagonism toward President Wilson, and blames race riots, emigration of Negroes from the South, and so on, on his "Southern administration." The editor of Zion's Herald has been one of the most earnest advocates of unification and has given expression to the most fraternal sentiments. Yet he admits into his columns the most libelous and vituperative accusations against the South and its people. Let me illustrate this. In Zion's Herald for August 29, Prof. L. T. Townsend, D. D., Ph. D., after charging Jefferson Davis with deliberate treason through all the years of his public service as Senator and Secretary of War for the United States, and accusing the whole South of complicity in his infamy, says that Mr. Davis said "he would be able to hold in the palm of his hand all the blood that would be shed," in case of a conflict with the North. Of course, Jefferson Davis never said such an absurd thing. It was said by many a cross-roads demagogue in the South, and probably by many a wind-jammer in the North. But Jefferson Davis was no demagogue. He was a statesman of the highest order, and a man of Dr. Townsend's standing belittles himself when he repeats such a bald falsehood about such a man. Mr. Davis believed, as all Southerners did, that the State had the constitutional right to secede from the Union, but he was under no delusion as to the serious results of such a step. In her delightful book, "A Diary From Dixie," Mrs. Chestnut records a conversation with President Davis that completely refutes the statement of his slanderers. She says: "In Mrs. Davis' drawing room last night the President took a seat on the sofa by me where I sat. He talked for nearly an hour. He laughed at our faith in our own powers. We are like the British. We think every Southerner equal to three Yankees at least. We will have to be equivalent to a dozen now. After his experience of the fighting qualities of Southerners in Mexico, he believes that we will do all that can be done by pluck and muscle, endurance and dogged courage, dash and red-hot patriotism. And yet his tone was not sanguine. There was a sad refrain running through it all. For one thing, either way, he thinks it will be a long war. That floored me at once. It has been too long for me already. Then he said before the end came we would have many a bitter experience. He said only fools doubted the courage of the Yankees, or their willingness to fight when they saw fit And now that we have stung their pride, we have roused them till they will fight like devils."

That conversation, when the war had scarcely begun, shows Mr. Davis entertained very different views from the silly sentiment attributed to him by Dr. Townsend. I can understand how the fiery young New Englander believed such absurdities fifty years ago, and grabbed his gun to show "Jeff" his mistake, but I declare I don't understand how a "Ph. D.," and that, too, living in Boston, still holds to such self-evident nonsense. What does "Ph. D." mean anyhow, Mr. Editor? I am afraid Dr. Townsend is like the colored preacher who failed to please his congregation. A committee went to see him. "Look here," said the irate parson, "whuts de truble wid mah preachin'? Dont I argufy?" "You sho does, eldah," agreed the spokesman. "Dont I sputify concernin' de Scriptures?" "You suttinly does," the brother admitted. "Well, den what's wrong?" "Well, eldah," said the spokesman, "hit's dis way: You argufies and you 'spntifies, but you dont show wherein!"

Until Brother Townsend and Brother Parkhurst can "show wherein," they sling their ink in vain. And in dealing with this Negro question they should remember the parody:

"Mary had a little lamp
Chockful of kerosene;
She went to light the fire with it.
And has not since benzine!"

Meantime "unification," with its millennial fountains spurting Saratoga emotional fraternity, and its ever-blooming roses fragrant with the perfume of paradise restored, and the Northern lion lying peacefully, with one eye shut and the other half-closed, by the side of the Southern lamb, contentedly chewing its cud and switching its little tail in heavenly harmony, all this is passing like a mirage of the desert, and leaves us, let us hope, a little wiser and none the worse for the beatific vision.—Baltimore Southern Methodist.

Church News

The Philippine Senate has declared against public financial support for any Church or Church institution.

Bishop Collins Denny preached the dedicatory sermon for the Front Street M. E. Church, South, at Burlington, N. C., on Sunday, October 14.

Atlanta has secured money and pledges amounting to about $100,000 to finance the Billy Sunday meeting, which is to begin there in November.

There are four Protestant hospitals in Porto Rico. These are located at San Juan, Ponce, Mayaguez, Humacao—strategic points in different parts of the island.

Students from thirteen States have enrolled at Emory University, and China, Japan, Korea, Turkey, Porto Rico, and Armenia are the foreign countries represented in the student body.

One of the last acts of the late session of Congress was the passage of Representative Siegel's bill authorizing the appointment of 20 additional chaplains to make places for faiths not now represented in that service, including the Hebrews.

The Judiciary Sub-Committee of the Joint Commission on Methodist Unification will meet in Knoxville, Tenn., the first week in January. It had been reported that this Sub-Committee had reached practically a complete agreement, but it now seems that further consultation is necessary.

Mr. Charles A. Hanson, who has recently been elected Lord Mayor of London, was for several years a minister in the Wesleyan Conference of Canada. A writer in the Christian Guardian says: "In 1890 he withdrew from the Conference principally, I think, on account of a throat trouble, and removed to England."

Most of the theological seminaries in the United States are reporting a marked decrease in attendance. This decrease is said to be chiefly among students who would have gone direct from college to their first service in the ministry—having had no preaching experience. The Baptist Seminary at Louisville, Ky., has become so aroused by its small enrollment that a circular has been issued to the Southern Baptist Church on the snbject.

Writing in the Texas Christian Advocate, Dr. S. A. Steel says: "A presiding elder ought to set every preacher in his district an example in his habit of study." The Discipline makes it a presiding elder's duty to keep in touch with the undergraduate preachers in his district with a view to aiding them to bring up their courses of study. If this duty were more faithfnlly performed, there might be fewer failures before the Annnal Conference Committees of Examination.

We reproduce without comment the following from a contemporary: "The place that 'Religion' has in the average public library was recently revealed in a Western City. In its Carnegie Library it has nearly twice as many books as it has population. Of these less than twenty are catalogued under the head of 'Religion,' two of which are on Mormonism, one for and one against; several are books of Emanuel Swedenborg, and there is a complete set of Mrs. Eddy's works."

The following press dispatch was sent out from Washington on October 13: "President Wilson has accepted an invitation to attend the Annnal Pan-American Mass at St. Patrick's Church here on Thanksgiving Day." As is well known, an effort had been made by the Roman Catholics to have it appear that this is the official National Thanksgiving service, and Cabinet officers and foreign diplomats have been attending it, many of them in their official regalia. We regret that the President has consented to be present.

The New Orleans Charity Hospital, by far the largest hospital in the South, had a deficit of $3989 during September. Its receipts during the month were $25,586.96, and its disbursements were $29,575.03. The number of patients treated in the Hospital dnring September was 2639; and of these 1500 were discharged, and 148 died. Of course, the high cost of food is figuring in the unsatisfactory showing of this great institution.

THE CHURCH AND SECULAR LEGISLATION.

(Continued from First Page)

her to undertake to effect as an organized agency, acting directly as such.

We are aware that in giving expression to this view we are likely to be charged by superficial enthusiasts with being an old fogy in our notions; but in taking this position we are in accord with some of the most profound thinkers who have recently adorned the Christian Church. Among these was the late Dr. James Denney, the eminent Scotch writer and theologian, who in his little volume, "The Church and the Kingdom," has a chapter on "The Church and Legislation," in which he enunciates opinions quite similar to those which we have set forth in this editorial. Among other things Dr. Denney says:

"Is the specific end which the Church has in view likely to be furthered when the Church devotes a great part of its energy to a program which can only be carried through in Parliament? It is easy to understand why many think it will be. Impulsive and generous natures, moved to the depths by the vested interests of iniquity which trample on human souls, and convinced that nothing but force can sweep them away, are ready to appeal to force. There is nothing they would not do to see this or that evil, which devastates the life of man, violently suppressed. They call loudly on the Church to join them in appeals to the legislature; sometimes they even impeach the Church of insensibility, and of contemptuous disregard for the spirit of the Master, if it is slow to respond to their call. Perhaps it does not occur to them that legislation is force. To legislate is to take the sword; and, while there is no doubt a power which has this right, it may well cross the mind of the Church whether the function is hers. A Church which is acting on society mainly through its action on the State may well have misgivings." * * *

"It is one of the drawbacks to the faith in legislation which seems to prevail in certain quarters that it tends to throw into the background the things which should be central. Men look for a new heaven and a new earth through Acts of Parliament, and all the time sin and death are the outstanding quantities, negligible remainders apparently, to be thought about after the bills have been carried which are to make everything else new. A disposition is fostered which expects from law what law can never yield, and every advance in legislation is followed by a disappointment, and not rarely by a reaction. * * * The Church's direct interest is not in framing Acts of Parliament, no matter how Christian their motive: it is in regenerating men, who will give expression, indeed, to their new life in their laws, as in all their activities. * * *

"It is another drawback to the Church's disposition to rely on what the State can do that it tends to introduce the temper and the antagonisms of the State into its own body, and to perplex rather than to guide its members in their action as citizens. A self-governing country is one in which the various interests of the citizens secure their rights by a continuous process of conflict and adjustment. It is a country governed by parties and compromises between them. It is not accidental but inevitable that one of these parties should be more stationary and the other more progressive; that one should represent the experiences (and the prejudices) of a people, the other its inspirations (and its fads). There is no reason why there should not be Christians in both. It was a youthful indiscretion of Professor Drummond when he said that Liberalism is Christianity in politics. But when the Church identifies itself with this or that policy in legislation, what is the result? It is that it either becomes identified with one political party to the exclusion of the other—as if a man could not be a Christian and a Conservative, or a Christian and a Liberal, at the same time; or that it aspires to act in politics as a non-partisan, or purely Christian party. Both have been seen. The writer has been present at the session of a Church court 'on public questions,' which passed mem. con. a series of resolutions which would have been entirely appropriate at a radical meeting; the defense was that this was the attitude forced on it by another branch of the Church which consistently acted in the opposite sense. Whatever the cause, the result was surely deplorable, for the Church must lose fatally its power to affect public life if it does not number among its sincere and devoted members those who can carry its spirit into the organizations by which public life is inevitably controlled. As for a specific Christian party, much as it has been talked of, it is hardly worth discussing. The existing parties have been naturally produced, and will be naturally maintained, by political causes, and like everything else in the world they are to be Christianized. If they cannot be Christianized, then politics is doomed to be an unchristian business; and if they can, the specific Christian party is superfluous. We may accept the latter alternative as the true one; for a party which failed to see that the natural organization of political life in a free country had something inevitable in it, could only degenerate into ineffective Pharisaism and pedantry."

THE REPRESENTATIVE CHURCH CORNER-STONE LAID.

By H. H. Ahrens.

A large number of ministers and men prominent in the official life of Washington attended the corner-stone laying of the Representative Church of the Methodist Episcopal Church, South, on the afternoon of October 8. Southern Methodists from Louisiana, Texas, Arkansas, Tennessee, Georgia, South Carolina, North Carolina, Kentucky, Virginia and West Virginia also graced the occasion with their presence.

The preliminary services on Sunday, at which time Bishop Warren A. Candler preached in the morning and Rev. T. N. Ivey, D. D., Editor of the Nashville Advocate, preached at night, in the Mt. Vernon Place Methodist Episcopal Church, South, will go down in the annals of Washington Methodism as one of the red letter days of Southern Methodism in the National Capital. Both preachers were at their best. A Washington physician was so overcome with the power of Bishop Candler's sermon that in the midst of the Bishop's address he cried out: "My God, where did that preacher come from?" It is the consensus of opinion that Bishop Candler never preached better and one United States Senator publicly stated that should the Bishop ever visit the Senate while it was in session, he would move that the gentleman from Georgia be extended the courtesy of the floor so that they could hear the man whom he believed the greatest preacher in the South.

Among the most prominent who occupied seats on the platform were the Honorable Josephus Daniels, the efficient Secretary of the Navy, a consistent member of the Methodist Episcopal Church, South; the Honorable Joseph Taylor Robinson, United States Senator from Arkansas; General Julian Carr; Rev. George S. Sexton, D.D., Executive Secretary of the General Conference Committee; Rev. H. M. Canter, D.D., presiding elder of the Washington District; Rev. E. K. Hardin, pastor of Mt. Vernon Place Church; Rev. J. W. Duffey, D.D., a former pastor of Mt. Vernon Place Church; Rev. T. N. Ivey, D. D., Editor of the Nashville Christian Advocate; Rev. Carlton D. Harris, D. D., Editor of the Baltimore Southern Methodist; Bishop J. W. Hamilton, of the Methodist Episcopal Church, and Rev. Wallace Radcliffe, pastor of the New York Avenue Presbyterian Church, Washington.

Bishop Candler, Chairman of the General Conference Committee on the Representative Church, presided, and in felicitous terms introduced the two speakers of the occasion, Rev. T. N. Ivey, D.D., and Honorable Joseph Taylor Robinson, United States Senator from Arkansas. The opening prayer was offered by Rev. J. W. Duffey, D.D., after which Dr. Ivey in choicest diction and thought delivered a strong address on the glories of Southern Methodism. The Doctor took occasion to congratulate Dr. Sexton and the various committees upon the work already accomplished.

Bishop Candler introduced the next speaker, Honorable J. T. Robinson, as a Christian statesman and a loyal Southern Methodist. In speaking of Methodism in the South, Senator Robinson said: "In religion and in morals the Southern people have kept pace with their advancement in industry and education. Methodism has been one of the greatest, probably the most powerful, factors in the moral uplift of the South. The peculiar government of our Church, which provides a universal ministry, has assisted in raising the standard of conduct in private and public life, as well as in exalting the ideals of our people. The Methodist circuit rider has been the pioneer in moral reclamation. Without his services and sacrifices, the present glory of the South, attested by the highest standards known to civilization, could not have been achieved." The following tribute was paid to President Woodrow Wilson by the Senator: "In the present crisis we rejoice in the leadership of the scholarly Wilson, whose love of liberty, of justice and humanity make him a worthy match for Lincoln. Mr. Wilson's birth and training entitle the South to claim him as her son. His courage, learning and capacity for leadership fit him for recognition in the select company of the Nation's greatest sons, Washington, Jefferson, and Lincoln." In speaking of the two Arkansans whose names are closely connected with the conception and construction of the building, Senator Robinson said: "It was an Arkansas minister, one of the best and greatest men our State has known, the Reverend Andrew Hunter, who moved the adoption of the report providing for its establishment at the General Conference in 1858. He lived to serve God and his fellow men for half a century after the plan was conceived.

"After the enterprise had been revived, and while its success was still in doubt, another son of Arkansas, my boyhood friend and companion, the Reverend George Sexton, was called by the Church to take the lead in promoting the erection of this beautiful monument to Methodism. His broad experience, his fidelity to the South and to the great Church and cause in which he labored, have assured the completion of this work begun so long ago."

After the Senator's address the large concourse of people, headed by the combined choirs of the Southern Methodist Churches in Washington, marched in joyful procession from the church to the site of the new building. The hymn, "The Church's One Foundation," was sung; then the Scripture lessons were read by Doctors Geo. S. Sexton and E. K. Hardin, and prayer was offered by Dr. H. M. Canter, after which Bishop Candler pronounced the words: "We lay this corner-stone of a house to be built and set apart, from all worldly uses, for divine worship, in the name of the Father, Son and Holy Ghost. Amen." The benediction was pronounced by Rev. Carlton D. Harris, Editor of the Baltimore Southern Methodist.

The proposition to erect a church representing Southern Methodism at the National Capital (where the forerunner of Mt. Vernon Place Church had been established, as a station of the Virginia Conference, in 1850) was endorsed by the General Conference, held at Nashville, Tenn., in 1858, but the great war which so soon followed defeated the undertaking.

The project next saw the light in a resolution adopted by the Quarterly Conference of Mt. Vernon Place Church, September 21, 1905, providing for the presentation by a committee of seven to the Baltimore Annual Conference of a memorial seeking to have it endorse the idea of appealing to the Church at large for aid in erecting "a church building of imposing architectural design, such as will appropriately represent our great denomination at the National Capital," and present it to the General Conference.

The Baltimore Conference, held at Cumberland, Maryland, March 28-April 2, 1906, and the General Conference held at Birmingham, Alabama, in May, 1906, endorsed the enterprise. In 1910, Rev. George S. Sexton, D.D., was made Executive Secretary of the General Conference Committee. He has conducted the campaign by which the funds that have made possible the building now under

construction have been provided and has formulated for the Committee the plans hy which the success of the enterprise has heen realized.

REPORT ON WORK DAY.

Dear Brother Meek: So far this week, we have received about $2000 on the "Work Day" collections. Some charges have done remarkahly well. We are encouraged to believe that this will be the hest "Work Day" of the three held during my connection with the Home. I hope every church and Sunday school will observe it. It is not yet too late. The health of the Home is good. I hope to see you at Conference.

Your friend and brother,
J. B. RANDOLPH,
Superintendent.

HOMES WANTED!

Because of the crowded condition of our Orphanage, and the many demands on us to take homeless, destitute children, we have a numher of children we would like to place in good, Christian homes. These children range in age from four to ten years. We have two little twins, boys, about four years old, whom we would like to place in the same home. There are several girls. Please write us if you are interested, stating the kind of child you want, age, etc. Also send us the name and address of your pastor; or, better, a letter of recommendation from him. We would like to state, in this connection, that we place no children unless we can give assurance of absolute protection from future annoyance or trouhle hy living relatives, and can give you all legal rights in the care and protection of the children we place with you. Address all communications to

ROBT. W. VAUGHAN,
Supt. La. Metbodist Orphanage.
Ruston, La., Oct. 20, 1917.

DOING THINGS IN THE GREENVILLE DISTRICT.

Dear Dr. Meek: The first charge in the Greenville District to report Conference Collections in full was Benoit, on Sept. 13, where Rev. J. D. Wroten is the progressive pastor. The first one to report all finances in full was Shelby, on Oct. 13. Rev. W. M. Campbell is the efficient pastor of this important charge. He bas the habit of having full reports each quarter. Coahoma and Lyon reported everything in full on Oct. 14. Rev. J. E. Stephens is the popular pastor of that growing charge. We expect every charge in the District to report "all assessments paid in full" by the time of the meeting of the Annual Conference. V. C. CURTIS, P. E.

Greenville, Miss.

APPALLING FIGURES.

An Amsterdam dispatch, dated Octoher 20, says: "The Cologne correspondent of The Tijd reports that Germany's casualty lists, comprising killed, wounded, prisoners, and missing, from August, 1914, to Septemher, 1917, fill thirty volumes of 22,000 pages. He calculated the total numher of names at 8,200,000."

How horrifying are these colossal figures! Yet they represent the losses in the present world war of only one of the participating nations. All past conflicts in arms pale almost into insignificance compared with this appalling struggle. Somehody in the last great day will he accounted tremendously guilty by the all-wise Judge for this wholesale hutchery of buman heings, made in the Image of God. Let us daily pray that peace may come upon proper and safe terms in the near future. Terrible as the present strife is, we do not wish to see it end with wrong enthroned and suffering Innocence left writhing beneath its iron heel.

Secular News

The New Orleans Item advocates a relaxation of the game laws of the country as a means of helping to supply the meats needed for food.

Portugal, which has a population of only 5,000,000, is said to have now two divisions of troops in France, and a third ahout ready to go—making 75,000 who have been trained and equipped in less than a year.

Hon. Don M. Dickinson, who was once Postmaster General in President Cleveland's cabinet, died in Trenton, a suburb of Detroit, Michigan, on October 15, aged 71 years. He was a lawyer and an able public speaker.

It was reported a few days ago that 3600 persons were employed at the aviation camp near Lake Charles, La., getting things in readiness for the training that is to he done there. Of these about 2500 were carpenters.

That Germany's supply of men is getting scarce is indicated hy the fact that she is summoning into military service men up to 47 years of age, and that she will re-examine persons who were once pronounced unfit for duty in the army.

The French women in the town in France in which are located the American Field Headquarters had presented to General Persbing a few days since a silk American flag which they had made, the presentation speech being made by the Mayor.

A current magazine, some time since, pronounced Emperor William the most unpopular man in the world and suggested that when he is conquered it will be difficult to find a place for him, as no country would desire him as a resident. What is the matter with St. Helena?

According to the Manufacturers Record (Baltimore), the five Southern States of Oklahoma, Texas, Louisiana, West Virginia, and Kentucky (ranking in the order named) produce 52 per cent of the crude oil output of the United States, and over one-third of the world's output of petroleum.

The following have the largest Italian population of any cities in the world: New York, 700,000; Naples, 700,000; Milan, 700,000; Rome, 600,000; Buenos Aires, 500,000. There are about 3,000,000 people of Italian birth or parentage in the United States, 283,228 having come to our shores in the single year of 1914.

It is stated in the press dispatches that a war council made up of representatives of all the countries at war with the Central Powers will soon be held in Paris. Such a gathering ought to be quite enough to make the Kaiser tremble, for it will douhtless he the largest assemhlage of the kind ever held in human history.

The Southern Commercial Congress held its ninth annual session in New York City last week. One of the resolutions adopted provided for a three years' campaign for funds to advertise the resources of the South. The plan is to raise $25,000 a year for three years in each of the Southern States, and it is expected that the aggregate of the amount thus secured and used will be approximately $1,200,000.

The Old Capitol of Mississippi, which has been reconstructed at a considerable cost, will he formally re-dedicated on Friday, October 26. It is much to he regretted that the Mississippi Department of Archives and History has not heen domiciled in this historic structure, with all the room that is needed. It was generally understood when the movement to restore the building was under way that this would he done; hut the Legislature recently in session failed to take the necessary action to accomplish this end, the Governor and a majority of the Capitol Cimmission being opposed to this plan. Dr. Rowland, the head of this Department, has announced that he will take advantage of the Mississippi Initiative and referendum act to have the people of the State to pass upon the question.

"Some people never pray for a thing until they find out that they cannot get it in any other way."

THE HINDENBURG LINE.

The line where autocratic pride,
The despotism of the East,
Has met the democratic stride
Of Western thought; this deemed the least,
Has now at last re-set the pace
In government for all the race.

'Tis clash of most terrific might;
From all the earth the forces come;
All arts of peace now aid the fight,
All thoughts are centered in the sum
Of this great agony of earth,
The throes of higher human birth.

The first great government was made
In Babylon, when man was young.
'Twas prime autocracy in grade;
On scale of thought, the lowest rung;
This same old thought in Prussian mind,
Now seeks the struggling world to hind.

The world divides itself in fight—
One-half for God, one-half for hell!
'Tis despot's force, and freeman's might
In clutch of final strugle fell.
It is the flood of highest crime;
The Amageddon of our time.

'Tis like the crash by human ears
Unheard, when fires in central hearth
Broke prison bars and binding gears,
And rent the frozen crust of earth;
Electric shocks and steam untamed
Made vents whence fires internal flamed!

Then masses huge with masses wrought,
And glaciers dashed in wild rebound,
By forces crossed together brought,
Piled mountain-high, they wildly ground,
And nature groaned in fateful strain,
As earth evolved to higher plain.

So on this line supremest pow'rs
Of man in conflict madly meet,
Where victory hangs on fatal hours,
As forces move and then re'reat;
'Tis awful fight that rages for years,
And fills the world with hitter tears.

No human tongue can ever tell
The sum this line has cost the race;
No mind can grasp the frightful spell
That here has left its awful trace.
'Tis line of human sacrifice,
And lives of millions pay the price.

The man of pride, ambition, lust
Of power, boldly bent to rule,
Betraying ev'ry human trust,
With brazen front, like arrant fool,
Emhroiled the forces of the world,
Now sees his plans to ruin hurled.

We stand in mute astonishment,
Or wild-eyed, yell delirious cries,
That such should be the mortals sent
Beneath the blue of peaceful skies.
May Heaven grant, in added sense,
The world may gain some recompense!

Starkville, Miss —W. S. Harrison.

NOTICE OF CHURCH DEDICATION.

The long-standing debt on the East McComb Church has been liquidated, or will he by Nov. 1, and Dr. I. W. Cooper will preach the dedicatory sermon and formally dedidcate the church on the second Sabbath in November. All former pastors and presiding elders are invited to attend. F. B. ORMOND, P. C.

McComb, Miss., Oct. 20, 1917.

CIGARETTE EYE.

"All of our oculists are of one opinion—that the greatest enemy to the eyes of young men is the cigarette. There exists a disease among smokers most dangerous, and which our best authorities were for a long time at a loss to underatand. After careful investigation this peculiar malady has been traced to the paper-covered cigarette. It is now known as the 'cigarette eye,' and requires for its cure a very long and careful treatment. Its symptoms are dimness and a film-like gathering over the eye, which appears and disappears at intervals. Not all cigarette smokers will necessarily have this trouble, hut douhtless the eyes of all of them will be more or less affected."

The Great Battle

NOTES.

The saloons are thinning out somewhat in New Orleans, though there are yet nearly 2000 too many.

The vote on constitutional prohibition in Minnesota was close, and the result is said to be in doubt. Statutory prohibition is already in force in that commonwealth.

Governor Whitman, of New York, has declared for absolute war-time prohibition. Coming from a man who is considered Presidential timber, such an utterance is highly encouraging.

The fruits of "bone-dry" prohibition in Mississippi are seen all over the State. There is less lawlessness in practically all the counties, and some of the criminal courts are finding very little to do.

Ten saloons were raided in New Orleans on Sunday, October 14, and the keeper of one dram-shop was recently arrested for selling liquor to soldiers. Law-abiding bartenders are about "as scarce as hen's teeth."

It is to be hoped that the Louisiana Sunday schools will observe the World's Temperance Sunday on November 11 or 18, and take an offering for the work of the Anti-Saloon League in this State. It would be a fine thing also if every congregation would take up a collection and merge it with that of the Sunday school, remitting the amount jointly raised to Rev. A. W. Turner, Shreveport, La. We are not doing our duty by this great reform agency. Let us rally to its assistance and make the next twelve months memorable in the temperance history of Louisiana. We can do it if we will.

EVEN "LIFE" IS NOW DRY.

Probably that unique and not quite faultless humorous New York paper, Life, has numbers of readers among the patrons of this journal who have laughed at its jokes, admired greatly its cleverness, and occasionally grieved over its bad taste and vulgarity. But we fancy to most readers of the Christian Guardian, Life has always had one almost unforgivable fault. Not only did it advertise liquor, but advertised it after the most attractive fasion, whole pages being given up week after week to colored illustrated material that attempted to prove that liquor drinking was the way to assured health and happiness. And because Life advertised liquor it seemed to think that it was under obligation to stand by it, and many of its pictures from time to time were not specially good temperance campaign material. And recently the paper made an ineffectual effort to get around local prohibition laws by issuing a "Dry States Edition."

But a measure of reform at least, whether induced by an awakening of conscience or by a sudden influx of business good sense we cannot say, has come into the policy of Life, and it does not any more publish liquor advertising. Life has gone dry. We congratulate it heartily on this sign of progress. And we congratulate temperance workers on the way in which their theory that whiskey advertising is poor business is laying hold upon the good sense of business men.—Christian Guardian.

THE BEST SAFETY DEVICE.

By A. E. Bean,
Secretary Bessemer & Lake Erie Water Wagon Club.

Both employees and employers of the Bessemer & Lake Erie Railroad Company are agreed that their experience has proven the truth of the motto of their Water Wagon Club: "Sobriety First, Safety Follows." Since this "best safety device of the Bessemer" was invented 18 months ago, its membership has grown to 2015 men out of the 3500 employed along the line in various capacities.

Chief Surgeon R. W. Brown says that the Club is surely making a great change in the road. A good worker of the club visited one of the railroad's Italian camps, getting so many of these men to climb aboard the water wagon that a merchant in a nearby store had to return 92 cases of beer without a single bottle being opened. Hotels with bars in Albion, Pennsylvania, cleared $35,000 a year before the club started. One of the proprietors recently remarked that now on some days he does not sell over a half-dozen drinks. In some cases where men have joined our movement they have sent for the wholesale wagon to take away from their house the last case or part of a case of beer.

Investigation revealed that but 43 were injured out of the 1002 men who became members of the Water Wagon Club during the first seven months of its existence, while 171 accidents happened among the other 2418 average number of employees.

Our educational work, through the slips distributed from the pay-train for six months and the posters put up along the road and in the shops and terminals, has been a work which struck some clean, hard, knock-out punches to those who have been kidding themselves into believing that booze and efficiency will work together.

The Railroad Company is heartily in sympathy with the Club and have given us most substantial help, not from a selfish motive, but because they realize what temperance among the men can do; they realize the futility of thousands of dollars spent for mechanical safety devices without efficient men to operate them.—The American Issue.

DID NOT KNOW WHAT WAS INVOLVED.

Dear Doctor Meek: I have just read the article from Bishop E. E. Hoss in the New Orleans Christian Advocate of the date October 4, 1917, in which he says he has been unduly assailed through an address issued and published by 186 laymen who favor some changes in our Church government. I suppose he finds the grounds for his statement in the endorsement of the Dr. Cook pamphlet mentioned in said address. Some of the changes mentioned in said address I favored, and others I could not so heartily endorse, because of lack of information concerning them—all of which I believed that I had a moral and legal right to do, as I fully believe we should have greater democracy in our Church polity. But I desire to say that I have never seen or read the Cook pamphlet; and, if I had known that a document reflecting on any of our Bishops would be embraced in the laymen's program, I would not have authorized the signing of my name thereto. Especially would I disclaim any intention or effort to reflect on the life, work, or probity of our chief pastor, Bishop Hoss, whose utterances either vocal or written I have always been glad to endorse. His position in the Vanderbilt controversy I heartily commended, in a communication to your paper at that time. I write this because I want it clearly understood that I disclaim any intention either past or present to reflect on the life, work, or character of a man whom I so much admire and honor as I do Bishop Hoss.

Yours fraternally,
PARHAM WILLIAMS.

Lexington, Miss., Oct. 14, 1917.

CALLED HOME.

Dear Dr. Meek: Mrs. C. B. Vance died suddenly on October 13, after a period of illness covering about two years. She was 59 years of age, and had been for a number of years a useful and worthy member of our Church. Prior to her ill-health, she was a safe and active leader in the Woman's Missionary work in the Sardis District. She was thoroughly loyal to her Church—devout and true. Our entire town is in gloom. Not only our church, but the whole community has sustained a great loss.

E. G. MOHLER, Pastor.

Batesville, Miss., Oct. 15, 1917.

(It is with much sorrow that we chronicle the death of this faithful servant of the Master, whose influence was so widely felt for good. May the Heavenly Father comfort and sustain the sorrowing loved ones!—Editor of Advocate.)

HIS LAST SERMON.

"Burdened with years and labor, the old preacher lay upon his couch, waiting the call to cross the river. Around him were gathered his dear ones and his brethren, ministering as far as possible to every want. He lay silent for a time and one of his watchers said: "He is going soon." Tears were flowing freely from many eyes. He roused a little, murmuring something no one understood.

"Raise my head," he said. "Is it time for the sermon? The lights are burning and the song seems to have died away. Well, my text is from Jesus, 'In my Father's house are many mansions.' You poor, lowly ones, who dwell in cabins, remember it is a mansion that awaits you, and you poor waiting ones, remember there are many of them. I am too weary to preach long to-night, my brethren. What is that I hear? The music should not begin before the sermon is over. Strange voices, too; no, not strange; 'tis the wife of my early youth leading the choir, yes, and mother, too. I can't preach. Let me lie down, and rest."

The old pastor opened his eyes. In them was a far-away look. Raising his head with great solemnity: "Let us pronounce the benediction."

"May grace, mercy, and peace abide," an unintelligible murmur, and the hush of silence came to be broken by the sighing of the watchers. The old preacher had preached his last sermon.—Herald and Presbyter.

BEAUTIFUL SENTIMENT

Some years ago I engaged the late Bishop T. C. Carter, of Chattanooga, Tenn., to assist in a revival meeting at Washington, Ind. In one of his sermons he related a touching incident which he afterwards wrote out at my request:

"At the close of the Civil War, and during the reconstruction period in Virginia, Judge John Paul, of the United States Court, who recently died at Harrisonburg, Va., was stumping the state in favor of public schools. He was opposed by some of the ablest debaters of that commonwealth. His opposers were applauded at every point, and received showers of bouquets from the people who were opposed to the measure for enlarging the public school system. At Pittsburg, when Judge Paul arose to reply to the eloquent speakers who had just been covered with flowers, he said: 'It is apparent that my cause is not popular to-day. While my opponents have been deluged with flowers, I have not received so much as a rose-bud. But I shall be satisfied if, when I am dead, some little bare-footed public school girl shall gather daisies by the roadside and place them upon my grave, and say, "Here lies John Paul, the friend to the public school." ' "—J. T. Hobson, Indiana, in Religious Telescope.

Myers' Printing & Advertising Co.

Job Printing Department of the New Orleans Christian Advocate

Good Printing **Fine Stationery**

Our Mail Order Department has been giving satisfaction (as repeat orders show) for the last twenty-five years. If you are not familiar with the class of work we are producing and the high-grade service we are rendering, why not place a trial order with us and let us prove that what we are doing for others we can do for you.

512 Camp St. NEW ORLEANS

The Home Circle

SINCE MA SIGNED UP WITH HOOVER.

By Edward S. Jones.

The butcher's wagon isn't seen so often at our door,
The grocer's boy does not come round twice daily any more;
Our garden patch is flourishing, its truck is in demand—
And what we can't consume of it is either dried or canned,
Since ma signed up with Hoover.

Upon our dinner table now there isn't so much meat;
There's always bread a-plenty, though it isn't always wheat;
We spread the butter thinner, too, and touch the sugar light—
For since we have begun the thing we mean to do it right;
For ma's signed up with Hoover.

The kids are well and happy—they think the change is great,
And each one tries to beat the rest in cleaning up his plate.
All think the grub is splendid, and pa says he can see
He's not so fat and puffy as once he used to be,
'Fore ma signed up with Hoover.

"For if we all are going to help our allies win the fight,
We've got to feed 'em regular and got to feed 'em right,"
Says ma, "So we won't waste a thing they will likely need,
And we'll make out on what is left and have a splendid feed"—
So she's lined up with Hoover.

—Herald and Presbyter.

A PROCLAMATION BY THE PRESIDENT.

To the School Children of the United States:

The President of the United States is also President of the American Red Cross. It is from these offices joined in one that I write you a word of greeting at this time when so many of you are beginning the school year.

The American Red Cross has just prepared a junior membership with school activities in which every pupil in the United States can find a chance to serve our country. The school is the natural center of your life. Through it you can best work in the great cause of freedom to which we have all pledged ourselves.

Our Junior Red Cross will bring to you opportunities of service in your community and to other communities all over the world and guide your service with high and religious ideals. It will teach you how to save in order that suffering children elsewhere may have the chance to live.

It will teach you how to prepare some of the supplies which wounded soldiers and homeless families lack. It will send to you through the Red Cross bulletins the thrilling stories of relief and rescue. And best of all, more perfectly than through any of your other school lessons, you will learn by doing those kind things under your teacher's discretion to be the future good citizens of this country which we all love.

And I commend to all school teachers in the country the simple plan which the American Red Cross has worked out to provide for your cooperation, knowing as I do that school children will give their best service under the direct guidance and instruction of their teachers. Is not this perhaps the chance for which you have been looking to give your time and efforts in some measure to meet our national needs?

WOODROW WILSON, President.

HIS REPUTATION.

By Kate S. Gates.

Bob Reynolds was fixing a broken hinge on the screen door. Uncle Rob, from the back porch, was quietly watching him.

"You are not half doing that, Bob," he said.

"Oh,' shucks, it will do well enough! There's no use in being too everlasting particular about things. Life isn't long enough."

Uncle Rob looked grave. "I have been watching you for some time, my boy, and I am sorry to see that you are getting such a habit of slighting everything you do. I do not like it, Bob, it is a very serious habit to form."

"What is the use of fussing over every little thing, Uncle Rob? Life isn't long enough, as I said before. Nobody knows the difference. Take things easy is my motto—you will come out just as well in the end, and save yourself lots of trouble," and Bob hurried off to prevent further remarks.

That very evening Dr. Greyson dropped in for a bit of a call. Bob was just starting for down town, but lingered for a few minutes' talk. Dr. Greyson was quite sure to have some interesting story to tell.

"I have been over to Duxbury to-day," he said, "and I must tell you something that I heard there. There was an auction going on—a large handsome house in the heart of the town was up for sale. Some one made a bid to start it off. I thought that it was a pretty fair bid, though the house looked very desirable.

"'I want to tell you, gentlemen,' said the auctioneer, 'that this house was built by Simon Cutler. He has been dead ten years, and some of you may have forgotten that he built it, but you have not forgotten him, I know.'

"'No sir,' said one man in the crowd, the man who had made the first bid. 'I will offer $1000 more on the spot, for if Simon Cutler built it, it is all right from cellar to ridge pole. He was absolutely faithful in all his work to the smallest detail.'

"Now, was not that the finest memorial a man could have given him? I tell you, my boy," and the doctor laid his hand affectionately on Bob's shoulder, "making a living, or getting lots of fun is not what makes life worth while. It is being faithful, even in that which is least, it is being thoroughly dependable in every way. That makes life grand."

Bob made no comment, and Uncle Rob wisely kept silence, but he smiled happily to himself when he observed the next day that the screen door had been put in first-class shape.—Christian Intelligencer.

A CHILD'S HYMN.

Some time ago a terrible accident occurred in one of the coal mines in Pennsylvania, and as the result several men were buried alive in the mine, and for three days all efforts to rescue them proved fruitless.

A great crowd of men and women gathered at the mouth of the mine on the evening of the third day, most of them Germans. They were angry at the mine owners and in a wild, sullen mood, ready to commit any act of violence.

Standing in the crowd was a little German girl about eleven years old. Her pale face and frightened glances from side to side showed that she fully understood the great danger of the moment. Suddenly, with a great effort she began to sing in a whisper which could hardly be heard. Then she gained courage, and her sweet, childish voice rang out with the words of Luther's grand old hymn familiar to every German, "A mighty fortress is our God."

For a few moments there was silence. Then presently another and another until the whole with one voice joined with the little girl in singing the song, and the multitude were singing the comforting and inspiring words of Luther's great hymn.

As they sang, a great quiet seemed to fall upon their hearts. They resumed the rescue work with great zeal, and before morning the joyful cry came up from the rescuing party that the buried miners had been found, all alive.

The song which the little girl sang was a means of great blessing in a time of need. It is a good thing to learn as many hymns by heart as we can, for we can never tell how useful they may be in some time of need.—Apples of Gold.

A MODERN VIEW.

(Rev. S. A. Brown, of Kosciusko, Miss., reports to the Advocate the following amusing incident.—The Editor.)

Last Sunday in a Sunday school in Holmes County, Mississippi, a teacher of the "Beginners" was catechising her little pupils. She explained all about Jesus being born in a stable, the angels singing, etc. In reviewing them, she asked little Dalton, Jr.: "Now where was Jesus born?" and little Dalton promptly answered, "In the garage."

THE TALLEST ANIMAL

The giraffe, with its unequal legs, sloping back, long neck, and two horny knobs on the head, appears to be the most awkward animal in the menagerie. It is one of the most interesting, because it is so queer. Giraffes are brought from Africa, and are used only for exhibition in the circus or in zoological gardens. A few naturalists say that there are eleven species, while others think there is only one. Some giraffes have two horns, others three, or even five. Those with two horns are the kind usually exhibited here. The entire number of giraffes in captivity is said not to exceed thirty, but to buy a single one takes from two thousand to six thousand dollars, according to its age. When about three years old one costs nearly three thousand dollars.

—St. Nicholas.

The very fact of a Christian being here, and not in heaven, is proof that some work awaits him.—Arnot.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Christian Advocate.

OFFICE. No. 512 CAMP STREET. NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake Rev J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W Crisler. Rev J T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be egibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

THE QUESTION OF CHURCH LOYALTY.

There seems to be an opinion abroad that for a Church to set up any standards of doctrine and polity and to insist upon its members being loyal to them, is an infringement upon freedom of thought and personal liberty. As a matter of fact, this conception is entirely erroneous. The Church has its teachings and regulations, and when a man joins it, it is supposed that he knows what they are and is willing to respect and observe them. So, in a wholly voluntary manner, he assumes its vows and enters into its membership. There is no constraint to compel him to remain within its fold, and if his convictions change it is his unchallenged right to withdraw and seek another ecclesiastical home, or to remain out of any Church if he prefers to do so. He is as free and unfettered as a man could possibly be, except that he cannot properly claim the privilege of remaining in an organization with which he has ceased to be in harmony and of antagonizing it in violation of the vows which he, of his own accord, assumed.

But it may be asked, if a member of a Church may not seek to effect changes in its government. Yes, at proper times, and in a proper manner. The Church has a prescribed assembly for the consideration of all such questions, and, through the right of petition or memorial, any member may offer suggestions and present his views to that body. It is also, we think, permissible for him, within reasonable limits, to propose measures through the public prints and set forth what he conceives to be the advantages of them. But when the changes that he has advocated have been weighed and rejected, for him to try to keep up a perpetual agitation in their behalf, and, in doing so, to inveigh against the existing regulations of the Church in a manner that may impair its influence, is, in our opinion, a very censurable and indefensible course.

There certainly must be a limit beyond which a Church cannot afford to allow itself to be attacked from within, just as there is for the State. **And if Church papers are not established to defend the Church that maintains them and to promote its interests, what are they for?** The notion that they are to be a sort of free-for-all forum into which any scheme or vagary that may be conceived by any man or little company of men, however wild and revolutionary it may be, may be brought and placed upon an equal footing (with equal claims) with the most sacred things in the superstructure of Southern Methodism—things that are sanctioned by law, or, it may be, embodied in her very constitution—is one to which we cannot at all subscribe. **Such a conception is anarchistic in its nature, and if allowed to prevail it must exercise a most harmful, if not ruinous, influence upon the Church.** A government, whether secular or ecclesiastical, must be in some measure reverenced and respected if it is to continue to exist and fulfill the ends for which it was instituted.

No Church is stronger than the loyalty of the agencies upon which it must lean for support. The virility of Roman Catholicism is largely due to the ardent and unswerving devotion of the people embraced in its communion: the Church is exalted, and whoever attacks it, will quickly find that it is not without vigorous defenders. If the organized forces of Southern Methodism are not to stand for the preservation of its life and integrity, the day of its doom is not far distant.

To be sure, we hear much in this time about breadth and tolerance, and these are noble qualities if they are not allowed to run riot and undermine other virtues not less noble. But sometimes a lack of resistance to things that are harmful is due to weakness and the want of courage or conviction. We saw it stated somewhere not long since that one of the characteristics of heathen religions is their readiness to coalesce with other faiths. In marked contradistinction to this, Christianity is nobly intolerant—not appealing to the sword, but uncompromisingly adhering to the truth. The unyieldingness of Jesus was one of his most outstanding characteristics. And while, being only human, we may not speak with the authority that he did, it is no reflection upon a man if he holds that for him some things are settled, and if he is disinclined to see the Church home that sheltered his fathers, and which now shelters him, knocked to pieces by men who are anchored to nothing and who have a mad passion for change.

Few words are more overworked than that of democracy, and in its name many schemes are championed which if put into effect would result in wild disorder and the destruction of the most beneficent freedom. For instance, it looked a few years ago as if a reckless democratic preachment would undermine our matchless Constitution, and set up in the place of this great representative republic an unbridled democracy like those that have risen and, after brief and stormy existences, gone down in the Old World. But fortunately this menacing tendency now seems to have been checked and there appears to have come to our people a saner and safer spirit. No governmental order can be builded and maintained without repositories of power and the surrender of some rights upon the part of each individual; and the giving to every man of absolute freedom would inevitably inaugurate a reign of anarchy. This is as true respecting Churches as it is respecting States. May we not meditate profitably, both as citizens and Church members, upon the following felicitous and wise words: **"The time has come when we should boast less of our liberties and think more of our laws, when we should talk less of our rights and ponder more our duties?"**

MISREPRESENTING JEFFERSON DAVIS.

We are carrying in this issue of the Advocate an article from Dr. S. A. Steel, in which exception is very properly taken to a flagrant misrepresentation of Jefferson Davis that was recently published in Zion's Herald. Dr. Steel is entirely correct in what he says concerning the course and views of Mr. Davis, who was neither a firebrand in the Secession movement, nor a wild enthusiast holding that the Southern States could easily and quickly achieve their independence.

In refutation of the charge that he was the leader in inciting the Southern people to secede, we quote the following from Bishop Galloway's masterful address, "The Life and Times of Jefferson Davis," delivered at the University of Mississippi in 1908, and which, happily, is preserved in the volume of his addresses, "Great Men and Great Movements," that has been published, under the direction of Bishop Candler, since his lamented death:

"Long after Yancey and Rhett and Toombs and others had thrown hesitancy to the winds, Mr. Davis still wrought with all his great ability and influence to preserve the Union. He favored and earnestly advocated the 'Crittenden Resolutions' on the condition that the Republican members accept them. Had they not stubbornly refused—and they did it on the advice of Mr. Lincoln—war would have been averted and the dissolution of the Union prevented or postponed. All the undoubted facts go to prove that Jefferson Davis, at the peril of sacrificing the confidence of his people, exhausted all resources consistent with the sacred rights and honor of the States to stay the fatal dismemberment of the Union."

And none foresaw more clearly than Mr. Davis that the impending struggle would be a fierce and protracted one. On his way home, after his resignation of his seat in the United States Senate at the order of the State he represented, he made, according to Mrs. Davis, a number of speeches to the people, in which "he told them to prepare for a long and bloody war." And after he had been drafted into the Presidency of the Confederacy, it is well known that he adhered to the same opinion. Bishop Galloway thus refers to his inaugural message: "His address was conservative and dispassionate, but strong and resolute, not inferior to the lofty and luminous utterances of Thomas Jefferson. If others failed to measure the awful import of that epochal hour, not so with the serious and far-seeing man who was about to assume high office, who was an educated and trained soldier and a great statesman of long experience and extraordinary genius."

It is to the credit of no man, either in the North or in the South, to undertake to reflect upon the illustrious "Chieftain of the Lost Cause." His most capable contemporaries have borne witness to his conspicuous ability and exalted character. The Hon. John T. Reagan, of Texas, a member of his Cabinet, said of him, "He was a man of great labor, of great integrity, and of great purity;" and Senator Benjamin H. Hill, of Georgia, who served with such distinction in the National Senate after the Civil War, paid him this beautiful tribute: "I declare to you that he was the most honest, the truest, gentlest, bravest, tenderest, manliest man I ever knew."

EFFICACIOUS ONLY WHEN LIVED.

The mere publication of the Gospel will not save the nations of the earth, though there are some among us who seem to think so. The words of the Master are conclusive on this point: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it." The tremendous truth here set forth applies in heathen lands, as well as in countries that are regarded as Christian. The only evangelism that really counts is that which enthrones Christ in the hearts of men and makes him regnant in their lives. It is a waste of the Lord's money to seek to spread over the world a surface Christianity that does not exercise a truly regenerating power in the perishing souls of mankind. To civilize a people is not necessarily to Christianize them.

PERSONAL AND OTHER NOTES.

Mrs. U. G. Foote, the accomplished wife of Dr. U. G. Foote, pastor of the Rayne Memorial Church, of New Orleans, is visiting relatives in Missouri.

We have in hand an interesting report from the Clarke Circuit, Mississippi Conference, of which Rev. H. E. Raley is the popular pastor. It will appear in the next issue of the Advocate.

Rev. J. F. Waltman, of Eros, La., has brought us under obligations to him for 7 subscriptions to the Advocate. Brother Waltman is giving a good account of himself in his present field of labor.

Rev. A. L. Davenport, pastor of the Corinth (Miss.) Circuit, writes: "We are very busy now trying to get ready for Conference. We are closing our second year on this charge, and it has been the best of the two."

Rev. F. B. Ormond, our pastor at South McComb, Miss., says: "We are hopeful of a good rounding out of the year's work." Brother Ormond is finishing his quadrennium in his present field, in which he has wrought most efficiently.

The Protestant Churches of New Orleans will unite in a service commemorative of the 400th anniversary of the Protestant Reformation at the First Presbyterian Church on Sunday afternoon, Nov. 4. The occasion promises to be one of much interest.

We have heard from several sources that Rev. H. S. Spragins is giving great satisfaction as pastor of our First Church at Memphis, Tenn., which is one of the foremost congregations of Southern Methodism. There is no choicer spirit in the Connection than Brother Spragins.

November 18 will be Prison Reform Sunday in New Orleans. Nearly all the leading pulpits of the city are expected to be filled on that day by distinguished visitors brought here by the National Prison Reform Congress, which will begin its sessions on Monday, Nov. 19.

Rev. A. H. Williams, pastor of Main Street Church at Water Valley, Miss., continues to take care of the interests of the Advocate among his parishioners. Brother Williams is a strong preacher, and occasionally finds time amid his pastoral duties to contribute to the Church press.

The Board of Education of the North Mississippi Conference will hold its anniversary at Oxford, Miss., where the Annual Conference will meet, on Friday evening, Nov. 23. Dr. Stonewall Anderson, Secretary of the General Board of Education, will deliver the address on that occasion.

Dr. S. H. Werlein, pastor of the First M. E. Church, South, of New Orleans, and Rev. R. H. Harper, pastor of Parker Memorial Church, are in their fourth years in their present charges. Both of these ministers have wrought well, and they will be given up by their flocks with not a little reluctance.

Rev. C. H. Strait, of Johns, Miss., reports that he is bestirring himself to try to get things in such shape that he will be able to report everything in full when the Mississippi Conference assembles in Vicksburg. He is not forgetting the claims of the Advocate amid the many pressing calls that are coming to him.

In a communication bringing us some subscriptions, Rev. J. C. Price, of Belcher, La., thus refers to his charge: "I think that I shall go to Conference with a clean balance sheet and a good report in all other respects." Brother Price is a true and worthy itinerant and a workman that "needeth not to be ashamed."

Dr. F. N. Parker, Professor of Systematic Theology in the Candler School of Theology of Emory University, is rendering the Church a great service in the training of her ministry. Dr. Parker is a profound student and excels both as a teacher and as a preacher. He is one of the best loved members of the Louisiana Conference.

The enrollment of the Sunday school of our First Church at Baton Rouge, La., in 1913 was 465; this year, including the Cradle Roll, the enrollment has gone to over 700. The collections for the current year have reached the sum of $683.22. The efficient superintendent of this school is Mr. W. S. Holmes, and its pastor is Rev. C. A. Battle.

Dr. T. P. Bell, who is a well known physician in New Orleans and a member of our Algiers Church, has been elected Field Secretary of the Louisiana Anti-Tuberculosis League for the coming year. Doctor Bell is an alumnus of the University of the South, at Sewanee, Tenn., and is considered well equipped for the work committed to his hands.

Rev. Shade Walker, of Huntington, West Va., and Prof. P. M. Boyd, of Atlanta, Ga., his chorister, began a meeting at Holly Springs, Miss., on October 15. Rev. E. R. Smoot, our pastor there, is expecting a gracious season of spiritual refreshing from the labors of these brethren, and is leaving nothing in his power undone to re-enforce their efforts.

We are indebted to the following friends, of whose kindness no mention has been made elsewhere, for two or more subscriptions, sent in within the past few days: Rev. J. A. Wells, Oak Ridge, Miss., 2; Rev. E. H. Cooley, Walnut Grove, Miss., 4; Mrs. M. A. McKenzie, Homer, La., 10; Rev. S. E. Flurry, Philadelphia, Miss., 4; Miss Mabel McMinn, Courtland, Miss., 2.

Dr. Waights G. Henry, who, after four years of service as pastor of the Galloway Memorial Church of Jackson, Miss., will be assigned to another field at the meeting of the Mississippi Conference, will leave behind him a notable record. The magnificent new church in which this fine congregation now worships was completed under Dr. Henry's direction. That was a monumental achievement.

Mrs. Mary A. McCants, of Wilson, La., in a business letter to the Publisher, says: "I shall appreciate Bishop Marvin's book, which you will please send to me. I heard him preach fifty-five years ago and was led to embrace religion. He was one of the grandest men that I ever knew. His memory is very sacred to me. I am now three score and eleven years of age. I enjoy the dear old Advocate."

From a personal letter from Dr. George S. Sexton, of Shreveport, La., we take the following: "It was a glorious day for our Methodism and our country when the corner-stone of our Representative Church was laid at the National Capital." Dr. Sexton and those who have wrought with him are to be congratulated upon the success they have achieved in carrying forward this noble enterprise.

At the meeting of the Woman's Christian Temperance Union, recently held in the Holmes Hall, this city, Miss Mary Werlein was elected President. The other officers chosen were as follows: Mrs. A. R. Spillers, First Vice President; Mrs. E. L. Atkinson, Treasurer and Corresponding Secretary; Mrs. M. L. Allen, Recording Secretary, and Mrs. George Kerth, Superintendent of Evangelistic work.

A patriotic public meeting, participated in by representatives of all the Churches of the city, was held at the Athenaeum on Thursday evening, Nov. 18, with a large attendance. A number of stirring and eloquent speeches were made by well known clergymen, and considerable enthusiasm was manifested. The meeting was gracefully presided over by Rev. A. J. Gearheard, who had been active and energetic in working it up.

A correspondent writes us as follows from Longville, La., under date of Oct. 18: "We buried Mrs. J. T. Kent yesterday in the family cemetery at Dry Creek. Rev. A. D. Harper, of Sibley, and Rev. A. J. Bonnette, of Oberlin, conducted the funeral services. Sister Kent was the mother of Mr. J. B. Kent, who was once a member of the Louisiana Conference, and also of two preachers' wives—Mrs. F. N. Sweeney of Franklinton, and Mrs. J. S. Rutledge, of Longville, La." We regret to be informed of the death of this faithful servant of the Master, and we extend sympathy to the bereaved.

We have on our table a pamphlet, entitled "Repentance—Its Occurrence, Uses, Meaning, Reasons, Motives, and Fruits," by Rev. Isaac Lockhart Peebles, of the Mississippi Conference. This booklet numbers 20 pages, and is well printed and neatly bound. It is a clear, Scriptural discussion of a fundamental theme, which we fear is too much neglected in this day. Dr. Peebles knows the Bible and is an able expositor of its great doctrines. One cannot read this latest product of his busy pen without being profited. Write him for a copy at Meridian, Miss. The price is ten cents.

From a letter from Rev. R. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, we extract the following: "Please state in your 'Personal Column' that the returns for the Orphanage from 'Work Day' have been most gratifying, something over $2000 having been received up to this date—Oct. 20. Also please urge those who have not sent in the offerings taken to do so at once, as our fiscal year will end on Nov. 1, and we are anxious for every pastoral charge to have full credit for all it has raised in the summary of this year." We hope that the brethren will promptly comply with Brother Vaughan's request.

We desire to call special attention to the statement from Brother T. W. Holloman, of Alexandria, Treasurer of the Sunday School Board of the Louisiana Conference, which appears on page 10 of this number of the Advocate. It is to be hoped that every Sunday school in the State will use the program that has been specially prepared for Sunday, Nov. 4, and take up an offering, as has been requested. This is a matter of much importance, since funds are urgently needed for the maintenance and extension of our Sunday school work in Louisiana. Let all the money received on this occasion be promptly forwarded to Brother Holloman.

FROM LABOR TO REWARD.

Dear Dr. Meek: Mrs. Jessie Porter Wilson passed away on Oct. 18 at her home in Natchez, Miss. Mrs. Wilson was District Secretary of the Woman's Missionary Society of the Port Gibson District for several years. By her sweet, winning way and strong Christian character, she greatly endeared herself to the women of her district, who, with many others, extend sympathy to the bereaved loved ones.

Mrs. R. F. HARRELL.

Gloster, Miss.

(The Church in the Port Gibson District has sustained a great loss in the death of this devoted worker. May the Heavenly Father comfort the sorrowing ones!—Editor of the Advocate.)

ANNOUNCEMENT.

The Louisiana & Arkansas Railway announces reduced rates and special schedules on account of the Louisiana State Fair at Shreveport, La., Oct. 31 to Nov. 5, 1917, inclusive. Train No. 204 will be held at Shreveport until 6:25 p. m. every day during the Fair, and trains 3 and 4 will be held at Minden for the connection. Passengers from stations Hope, Ark., to Winnfield, La., inclusive, can attend the Fair and return home the same day. It's your Fair, so be there.

B. S. ATKINSON,
Traffic Manager.

Texarkana, Ark., Oct. 11, 1917.

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

Will you do it, brother?

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juce of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of the skin. It is simply marvelous to smoothen rough, red hands.

FREE FORD AUTO TO AGENTS

Here's an opportunity to earn big money—$6 to $12 a day, with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straightout from the shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introduce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soaps; 250 other light weight household necessities.

MAKE $50 A WEEK EASY.

No experience necessary—we teach you how, give you the right start and help you make a success. Absolutely no limit to your earning power. We can use only a certain number of General Agents so get in touch with us at once.

We furnish our representatives with a free automobile. Just send postal for particulars and money making offer.

AMERICAN PRODUCTS CO. 2916 Third St. Cincinnati, O

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

LULA LENORA LANE FELDER, daughter of M. M. and Effie Friday Lane, was born on January 20, 1880, was happily married to F. J. Felder on July 25, 1895, and after a brief illness departed this life on July 14, 1917. As a daughter she was affectionate and dutiful, as a friend she was constant and helpful, and as a wife she was devoted and faithful. She was genuinely converted to Christ and united with the Methodist Episcopal Church, South, when ten years of age. Having made this important decision so early in life, she developed a character of unusual strength and beauty. She was attentive to the sick, always lending sympathy and a helping hand. To the needy and the bereaved, she was an angel of mercy. Her devotion to the Church was shown by her remarkable fidelity to its claims and interests. When death came, she was ready. Having learned the secret of an unfailing faith, and having lived her life in service for others, she died in great peace and triumph. She will be sorely missed by the community in which she resided. May the Lord bless and sustain the bereaved relatives and friends! A FRIEND.

Mrs. ELIZABETH SCARBOROUGH (nee Flowers) was born in Butler County, Ala., on April 15, 1830, and died at Hattiesburg, Miss., on August 18, 1917. We laid her body to rest in White Plain Cemetery, near Woolmarket, on Sunday, August 19, 1917, by the side of her husband, the Rev. Alex Scarborough, a local preacher of the Mississippi Conference. The funeral service was conducted by the writer. Mrs. Scarborough was married in Harrison County, Miss., on May 1, 1849, and was the mother of ten children—seven boys and three girls—all of whom survive her except one daughter, who preceded her to the grave several years ago. She was the wife of Rev. J. L. Jordan, of Biloxi, Miss. Sister Scarborough was converted and joined the Methodist Church in 1849 and ever remained faithful and loyal to her Master. She left behind her a record of devotion and faithfulness. She was consistently loved and trusted by her neighbors and friends. Being practically helpless for some time before her death, she was never known to murmur or complain. But she is now reunited with those who have preceded her to the mansions above.

REV. L. FAYARD.

Biloxi, Miss.

Mrs. ADDIE HOPPER HAILEY (nee Greenbee) was born near Gainesville, Ala., on August 30, 1874, and departed this life on September 1, 1917, at her home in the northwest part of Kemper County, Miss. She was married to A. W. Hailey on February 18, 1902. Of this union were born seven sons, the oldest being under 14, and the youngest above 3 years old. Oh, such a fine family of little boys! Sister Hailey joined the Presbyterian Church in early life. A few years ago she united with the M. E. Church, South. Truly, it can be said: She lived a life "hid with Christ in God." She was a strong character, and was observed daily on her knees in devotion to God. And she taught her children by precept and example the importance of prayer. Such examples are worthy of mention. For nearly 15 years of her married life she observed this noble rule of daily prayer. True affection was shown to everybody. She possessed the noble traits of patience and fidelity. She was much concerned about the welfare of the Church and the community and the needs of the needy. Oh, how she will be missed by all! Few are able to fill the places she leaves vacant. Her husband is one of the most efficient officials of the Mount Zion Church, on the Moscow Circuit. Besides a husband and 7 boys, she leaves 2 sisters and 3 brothers, with a host of friends, to mourn her going from us. May the good Lord ever have the bereaved ones in His gracious keeping! Assisted by Rev. J. F. McClelland, of DeKalb, Miss., we laid her body to rest in the family cemetery, near her home, in the presence of a host of sorrowing relatives and friends, to await the resurrection morn.

Her pastor, GEO. P. FIKES.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

AN IMPORTANT STATEMENT.

Dear Doctor Meek: A conflict has arisen in regard to dates between our Sunday School Board and the Anti-Saloon League, both organizations, without being aware that it was adopting a conflicting date, having fixed upon November 4 for a special program.

The Sunday School Board has sent to every Sunday school in the State a program for that day with the request that it be made the occasion for raising the 2 per cent assessment necessary in order to carry on the very important and very fine intensive Sunday school work being done by our Board through our field secretary, Mr. Breithapt, and his very able and competent assistant, Miss Richardson.

These programs had gone out, I think, before the Superintendent of the Anti-Saloon League, Rev. A. W. Turner, of Shreveport, began to request the Sunday schools to observe temperance Sunday on that day. I have a letter from Brother Turner stating that since the Sunday school program went out first, and since there are enough Sundays for everybody, the temperance program may be observed on the following Sunday, or as soon after November 4 as is convenient, and the offerings then received sent to the Anti-Saloon League.

I, therefore, write this letter with the request that you give it publicity, and urge all Sunday schools to observe our Conference Sunday School Day on November 4, using the programs sent out by Mr. Breithaupt and using the occasion to take up the two per cent offering, and to observe November 11, or 18, as Temperance Sunday. Yours very truly,

T. W. HOLLOMAN,
Treasurer Louisiana Conference
Sunday School Board.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or gray hair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on ou? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking our dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S A
PLEASURE TO TRAVEL
With the Splendid Service Provided
Via the
Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans	8:15 a.m.,	7:30 p.m.
Ar. Birmingham	6:35 p.m.,	6:25 a.m.
Ar. Chattanooga	10:30 p.m.,	10:35 a.m.
Ar. Cincinnati	8:30 a.m.,	9:15 p.m.

Through Train to the East

Lvs. New Orleans	7:30 p.m.
Ars. Chattanooga	10:35 a.m.
Ars. Knoxville	2:20 p.m.
Ars. Washington	7:30 p.m.
Ars. Philadelphia	11:12 a.m.
Ars. New York	1:38 p.m.

We will be pleased to arrange the details of your trip.

City Ticket Office, 211 St. Charles St.
'Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between

HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in

TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horribie and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

AUTUMN IN THE "ISLANDS OF LIQUID SUNSHINE."

The hright-shining sun is no guarantee that the day will not be a wet one, and often the quick showers wet you thoroughly while in a few steps of the house. Then when you are sheltered, the shower passes by and all is over. The breeze is never idle, and it sends the rain in almost level lines, that interfere but little with the sunshine. It is aptly named "liquid sunshine," and there is rarely a hint of suitriness in the atmosphere. This has been a most delightful summer; not one day has been hot except on the docks, and in the more crowded sections of the business streets. Out on the mountain sides it is cool at all times.

In these changing war-time days we never know what to expect from day to day. Often an officer gets his place, and begins to unpack his household affairs, when a cable calls him hack to the States on the first availahle transportation. My friend, the chief surgeon of the Department, found that he must make some changes on account of the new men who had arrived, and others sent away, so he sent me over to this post on the east side of the city. it is by far the prettiest post out here and is situated on a narrow point of land which terminates in the crater of a long-extinct volcano. The breezes blow with great vigor from the mighty Pacific Ocean; the views around the post are wonderful. The crater rises about three hundred feet above the post, and is like a big bowl with walls two hundred feet thick, and a diameter of about three-fourths of a mile. From the crest of this rim, you have a sight rarely seen—but I must not teii you ahout it, as there are things we cannot talk about. Every care is taken to prevent intruders from learning about the means of offense and defense that we possess out here, but suffice it to say that it is ample for ali purposes. We have less than 1000 men in the post, so the work is not trying. The post is healthy, and the men well cared for.

There are many Southerners out here, and we have pleasant meetings sometimes. They seem to drift together naturaiiy, and find each other congenial. The man most urged for Governor of the Territory is from Tennessee, and his Republican friends readily excuse his political leaning, because he is from the South. He is a member of the Methodist Church, teacher of the Men's Bible Class, and a splendid specimen of the typical Southern gentleman.

I wish every member of the three Conferences would read the 34th chapter of Ezekiel, and think it over. Then read again, and act as directed. There is much food for thought in that grand old prophet's Inspired writings. But, Brother Meek, how can a duly ordained and called preacher consent to act as "secretary," "commissioner" or schoolmaster, when the Master calls so loudly for harvesters? The fields were never so promising, the harvest so bountiful, fruit so plentiful as now. Curiousiy, the lahorers are very, very few. A distinguished gentieman—a lawyer from Aiahama—said to me a few days ago that one thing troubled him at the present time, and that he couid not account for it: "It seems to me that so many preachers are trying to quit their God-called occupation. They are running after aii sorts of things, and trying ali sorts of expedients, to evade the pastorate. They do work laymen can do, and leave undone the work that laymen cannot do. It is impairing the influence of the ciergy, and creating dissatisfaction where only concord ought to be." This is the observation of a man who has traveled widely, who occupies a great seat of honor in his profession, and, being a judge, has the knack of seeing the core of a matter. It is only too true—what will be the harvest? I cannot see how a preacher could be tempted to leave his great field of usefulness, and try a layman's work. What a wonderful honor to feel called of God to hreak the bread of life to hungry mankind! How could any honor be half so great?

The more that I see of the working out of His will in these semi-mission fieids, the firmer I am convinced that He is giving the Church one of those marvelous opportunities that come only once or twice in a century. People are thirsting for the waters of life, as never before in the history of the Methodist Church at least. They are looking for "a city which hath foundations," a hope "that faiieth not," a light that cannot be dimmed, and which shineth "unto the perfect day."

Our pastor is at Conference. I refer to the pastor of the Methodist Church which I attend—my membership is still in Biloxi. The committee on worship asked me to help out at one service, and though I feit a reluctance, as we are compeiled to wear our uniforms all the time out here, I consented, and the white tropical uniform was seen for the first time in that pulpit. There was a large crowd present, though there was no advertising, and how eagerly they listened to the oid, old story! I wished that I had the eloquence of Dr. Steel or Dr. Werlein, so I could repay such attention. I did my best to hold up the "One altogether iovely."

But this letter is too long now. I wish the brethren knew how good it is to get a letter from the old home iand.

Fraternally,
J. C. BALLARD.

Fort Rieger, Honolulu, H. T.
Oct. 2, 1917.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are wiiiing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeahle after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one hox of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

LITERARY NOTICE.

(With the Children on Sundays.—By Syivanus Stall, D.D. 135 iine drawings, 8 full page color illustrations, by Miss C. M. Burd, 4 half-tone pictures. Large quarto voiume, size 9½x7. Fuii cloth, 330 pages. Price, $1.50. The Vir Publisbing Company, 200-214 North Fifteenth Street, Philadelphia, Pa.)

The author of the book was a lover of children, and he evidently knew how to win them. His avowed object is to render Sunday a delightful time without in any way detracting from the sacredness of the day. Realizing that the normal chiid mind is the same on every day of the week, he introduces the idea of "Playing Church." The iittie ones drive to Church, with chairs for horses. They act as ushers to their parents, their dollies and imaginary auditors. A reguiar service is conducted. The chiidren themselves do some of the preaching, and at the close of the service a chapter from "With the children on Sundays" is read. Questions are asked concerning the iessons taught, and at the conciusion the chiidren and their parents take the imaginary ride back to their home.

In addition to this there are many Old Testament scenes which are enacted: The boy behind the sofa is Joseph in the Pit; the boy iooking through the siats of the chairs which are placed around him, is Daniel in the Lion's Den, and so on. The entire book is new in the direction which it takes, and there never has been any book iike it. Each of the 52 object sermons has a number of iiiustrations, and the full-color page pictures and the half-tone iiiustrations make the book exceedingly attractive. There is nothing controversial on its pages, and aii parents will find it useful, especiaiiy the questions and littie items of out of-the-way information. The chapters are aii so interesting in this volume that one could scarceiy speak of them as studies, but rather as illuminating conversations with the young. Those who have much teaching to do, and often find that their iessons fail fiat and are staie and unprofitable, will find it full of suggestions, bright and stimuiating from the first page to the last.

C. O. CHALMERS.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimiiated. Poisons accumulate and these irritate and inflame the delicate iings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescrihe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure biood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 17-B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two doiiars for ten gaiions of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you wiii send, and if it faiis to benefit my case you agree to refund the price in fuii npon receipt of the two empty demijohns which I agree to retnrn promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Sage and Sulphur Darkens Gray Hair

Brush this through faded, streaked locks and they become dark, glossy, youthful.

Almost everyone knows that Sage Tea and Suiphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troubiesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Suiphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly teli that you darkened your hair, as it does it so naturaiiy and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifuiiy dark, glossy and attractive.

Wyeth's Sage and Suiphur Compound is a deiightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

Individual Communion Cups

Convenient, Moleeless and Sanitary
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO., 71st St., ROCHESTER, N.Y.

FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort or Loss of Time

We have a New Method that cures Asthma, and we want you to try it at our expense No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that thie new method is dedsigned to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON
FRONTIER ASTHMA CO., Room 833S Niagara and Hudson Sts., Buffalo, N.Y.

Send free trial of your method to:

.....

.....

.....

Sunday School

A STATEMENT OF THE PRIMARY RESPONSIBILITY OF THE DENOMINATION FOR THE DEVELOPMENT OF ITS OWN SUNDAY SCHOOL WORK.

The following paper was adopted by the Conference of Chairmen of Sunday School Boards and Field Workers at Lake Junaluska, N. C., at its session in July:

"The development of the Sunday school situation, with its present organization and plans for promoting Sunday school work, makes necessary this statement of facts in order that our people may understand the real situation.

"First of all, we wish to register our appreciation of and gratitude for the truly great and providential work which the International Sunday School Association has accomplished since its organization. It came into being at a time when there was little appreciation on the part of the denominations, of the possibilities of the Sunday school movement, and of the fundamental responsibility of the Churches in the field of religious instruction. A group of Sunday school leaders from the various Protestant denominations of North America united upon their own initiative to do jointly a work which at that time could not be otherwise accomplished. The history of this co-operation is an open book, and need not here be recounted.

"The work that these forward looking men enterprised has developed, as all living movements do, far beyond the forecasts of the founders, into the great Sunday school movement of to-day.

"To-day the Churches of North America have become aroused to a new appreciation of the place of religious education, and of its fundamental nature in relation to the whole work of the Church. As a result it necessarily follows that the denominations feel a responsibility for this task such as they have never felt before. It is an obligation resting upon the denominations, and too great either to be neglected or to be turned over to any other agency. Furthermore, it has become increasingly evident that thorough-going and efficient Sunday school work throughout the entire reach of the denomination can be accomplished only through and by means of the organization of the denomination itself, and by its undivided co-operation and backing.

"This new appreciation on the part of the denominations and their assumption of their responsibility in this field has made it necessary that interdenominational co-operative Sunday school work should be conducted on a denominationaliy representative basis. The Sunday Schooi Council of Evangelical Denominations, representing thirty Protestant denominations in North America, was organized in 1910 to meet this need for a basis of practical co-operation. Through this Council, as a co-operative organization, the denominations have exercised their rights to formulate standards, and through their official representatives have constituted and control the Lesson Committee which issues the International Sunday School Lessons, there being now on the International Lesson Committee thirty-one representatives of the denominations, eight of the International Sunday School Association, and eight of the Sunday School Council.

"Thus through this truly representative interdenominational organization, a broader, more effective, and more thorough-going co-operation is made possible. And because the Council is truly representative it is able to guard the rights of the denominations, while providing this more responsible and satisfactory basis of co-operation.

"As a result of the foregoing, it naturally follows that there has been a change in the nature of the work of the International Sunday School Association and the State Associations. Since the initiative has been assumed by the denominations, and the understanding has been effected with the International Association that their work and that of the State Associations is to be confined to Sunday school work in accordance with the denominational plans and standards. their work is properly that of the promotion of these denominational plans. There are some of our people, as well as some of the directors and workers of the State Associations who do not seem to understand the changed relation with the result that some misinterpret and question the new emphasis upon denominational activity. As a matter of fact, as is suggested above, the new arrangement provides for the widest and most harmonious interdenominational co-operation, while at the same time enabling the denominations to manage their own affairs without confusing interference from without, and to reach their own people more effectively than can possibiy be reached through any other agency.

"In view of the new situation as set forth above, and of the enlarged Sunday school program of our Church, we call upon all people to lend their hearty and loyal support to the Sunday school plans and policies of their church. We desire them to understand fully that this appeal is in the interest of larger efficiency, and the fuller meeting of our denominational responsibility. And further, we wish to state the fact that while emphasizing the denominational responsibiiity, we fully recognize and rejoice in the increasing spirit of inter-denominational co-operation of to-day. But the new conceptions of efficiency and of denominational responsibility in Sunday school work call for co-operation which is thoroughly representative. and for agencies of work that function fully through the church and in keeping with the enlarged plans."

A. L. DIETRICH.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home. As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

"During the fiscal year 1916, Alaska's sales to the United States totaled $48,966,000. In addition to domestic merchandise, Alaska shipped to this country goid valued at $16,000,000 and silver valued at $760,000, both from its own mines."

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, estabiishes healthy action, and radicaliy cures all cases of catarrh. —Adv.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, McDonoghville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne Street; office 'phone Main 4373.

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientificaiiy prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-estabiished remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

Regain
Your Normal
Weight

You can add one-fourth to one-half pound a day by drinking a glass of this delicious digestant with each meal

Shivar Ale

PURE DIGESTIVE AROMATICS WITH SHIVAR MINERAL WATER AND GINGER

Gives a hearty appetite, vigorous digestion, rich blood, clear complexion and firm flesh. Your money back on first dozen if not delighted. At all grocers and druggists.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

Dr. Ferdinand King, New York Physician and Medical Author Says

EVERY WOMAN EVERY MOTHER EVERY DAUGHTER NEEDS IRON AT TIMES

To put strength into her nerves and color into her cheeks.

There can be no beautiful, healthy, rosy-cheeked women without iron. The trouble in the past has been that when women needed iron they generally took ordinary metallic iron, which often corroded the stomach and did far more harm than good. Today doctors prescribe organic iron— Nuxated Iron. This particular form of iron is easily assimilated, does not blacken nor injure the teeth nor upset the stomach. It will increase the strength and endurance of weak, nervous, irritable, careworn, haggard looking women 100 per cent in two weeks' time in many instances. I have used it in my own practice with most surprising results.—Ferdinand King, M. D.

NOTE: NUXATED IRON recommended by Dr. Ferdinand King can be obtained from any good druggist with a positive guarantee of success or money refunded. It is dispensed in this city by all good druggists.

Less Meat if Back And Kidneys Hurt

Take a glass of Salts to flush Kidneys if Bladder bothers you— Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well known authority, because the uric acid in meat excites the kidneys, they become overworked, get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kiduey region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleepiessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no ionger irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which miiiions of men and women take now and then to keep the kidneys ciean, thus avoiding serious kidney disease.

THE TESTIMONY OF MISSIONS.

The missions of Christianity have, from the first, been a striking evidence of its spirit. Other religions may have begun with the same zeal, but the first glow of activity has, in their case, given way to the feebie torpor of age; but the missionary spirit which conquered Rome and Europe is still as vigorous as in the first freshness of the faith, and every spot is familiar to the footsteps of the wandering servant of the Cross.—Geikie.

FREE SUIT BOOK AND SAMPLE OUTFIT

Your choice of 1920 suits. We deliver free, let you try your suit and compare with others before you buy. Our prices lowest, our styles and quality unexcelled. Wear a Paragon suit and know you have the best. Send us your name and address today.

$5 to $10 a Day

We pay big money for showing your friends your own suit, advertising us and taking orders. Our agents are sure of success, we show you how, furnish complete equipment, give you everything needed free. No money required. "Simply send me your name and address." Look into this, costs you nothing.

Paragon Tailoring Co. Dept. 1028 **Chicago**

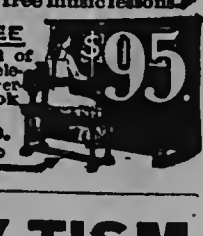
Used Pianos

All standard makes; Steinway, Chickering, Emerson, Kimball, etc., $55 to $175. Used player-pianos $195 to $325. Easiest payments. No money down. 50 free music lessons. 30 days' free trial.

BIG PIANO BOOK FREE

Beautifully illustrated, full of piano information, showing celebrated Starck pianos and player-pianos. Send today for book and latest bargain list.

P. A. STARCK PIANO CO.
607 Starck Bldg., Chicago



RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne**, used internally and externally. Price 25c.

THE OLD RELIABLE BLOOD BUILDER

Still retains its supremacy. People still take Hood's Sarsaparilla because it is an old family friend, has proved its merit to three generations—in purified blood, expelled humors, restored appetite, relieved rheumatism, banished tired feelings.

It long ago became recognized as the standard blood purifier and general tonic. It originated in a Boston physician's successful prescription, and comprises medicinal roots, herbs, barks and berries such as are often prescribed for ailments of the blood, stomach, liver and kidneys. Buy it in the same style package your mother bought it in,—same fine appearance, same pleasant taste, same certainty of good results.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Vaughan, at New Hope, Oct. 27, 28.
Sharon, at Sharon, Nov. 3, 4.
Mendenhall, at Mendenhall, Nov. 10, 11.
Harrisville, at Mt. Pisgah, Nov. 14.
Florence, at S., Nov. 15.
Jackson, Rankin St., at Pierson, Nov. 17, 18.
Jackson, Millsaps Memorial, Nov. 18.
Jackson, Galloway Memorial, Nov. 20.
Jackson, Capital St., Nov. 21.
Camden, at Camden, Nov. 24, 25.
Canton, Nov. 28.
Bolton, Nov. 27.

J. M. MORSE, P. E.

Seashore Dist.—Fourth Round.

Escatawpa, at Orange Grove, 11 a. m., Oct. 26.
Saucier and Lyman, at Lyman, Oct. 28.
Brooklyn and Bond, at Brooklyn, 7 p. m., Oct. 31.
Mentorum, at Alexander Memorial, Nov. 2.
McHenry and Howison, at McHenry, Nov. 3, 4.
North Gulfport and Miss. City, at N. Gulfport, 3:30 p. m., Nov. 4.
Gulfport, Seamen's Bethel and Mission, at 7:30 p. m., Nov. 6.
Gulfport, First Church, 7:30 p. m., Nov. 7.
Wiggins, Nov. 11.
Long Beach, at parsonage, 7:30 p. m., Nov. 12.
Lumberton, Nov. 17, 18.
Poplarville, 7:30 p. m., Nov. 18.
Carrier and Picayune, at Picayune, Nov. 19.
Biloxi, Main Street, 7:30 p. m., Nov. 21.
Moss Point, Nov. 24, 25.
Pascagoula, 7:30 p.m., Nov. 25.
Long Beach, Dec. 2.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Rocky Springs, at Rocky Springs, Oct. 27, 28.
Hermanville, at Hermanville, Oct. 28, 29.
Utica, at Utica, Oct. 29, 30.
Woodville Circuit, at White's, Nov. 3, 4.
Woodville Station, Nov. 4, 5.
Mayersville, at Mayersville, Nov. 9.
Anguilla, at Delta City, Nov. 10, 11.
Rolling Fork, at Rolling Fork, Nov. 11, 12.
Gloster, at Woodlawn, Nov. 14.
Centerville, at Centerville, Nov. 15.
Vicksburg, Gibson Memorial, Nov. 16, 18.
Oak Ridge, at Oak Ridge, Nov. 17.
Vicksburg, Crawford St., Nov. 18, 19.
Nebo, at Nebo, Nov. 22.
Washington, at Washington, Nov. 24, 25.
Natchez, Nov. 25, 27.
Roxie, at Roxie, Nov. 26.
Port Gibson, Dec. 2, 3.

M. B. SHARBROUGH, P. E.

Meridian Dist.—Fourth Round.

Daleville, at Andrews Ch., Oct. 27, 28.
Meridian, Fifth St., Oct. 28.
Scooba, at S., Nov. 3, 4.
Lauderdale, at L., Nov. 4, 5.
Meridian, Central, Nov. 11.
Meridian, Poplar Springs, Nov. 11.
DeSoto, at McGowan's Ch., Nov. 13.
Mathersville, at Winneford, Nov. 14.
Pachuta and Quitman, at Orange, Nov. 16.
Porterville, at Briggs Ch., Nov. 17.
DeKalb, at D., Nov. 18, 19.
Moscow, at Clarke Ch., Nov. 22.
Shubuta, Nov. 24, 25.
Waynesboro, Nov. 25, 26.
Meridian, Hawkins Memorial, Dec. 2.
Meridian, Seventh Ave., Dec. 2.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Fourth Round.

Richton, Oct. 28, 29.
Williamsburg, at Oakvale, Nov. 3, 4.
Collins, at Collins, Nov. 5.
Mt. Olive, at Mt. Olive, Nov. 7.
Taylorsville, at Soso, Nov. 10, 11.
Lucedale, Nov. 13.
Leakesville, at Leakesville, Nov. 14.
Prentiss, at Carson, Nov. 17, 18.
Oloh, at Clyde, Nov. 18, 19.
Seminary, at Seminary, Nov. 21.
Sumrall, Nov. 23.
Silver Creek, at New Hebron, Nov. 24, 25.
Magee, at Magee, Nov. 25, 26.
Hattiesburg, Main Street, Nov. 27.
Hattiesburg, Court Street, Nov. 28, Dec. 2.
Purvis, Nov. 29.
Hattiesburg, Broad Street, Nov. 30.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Clarksburg, at Independence, Oct. 27, 28.
Raleigh, at Raleigh, Nov. 3, 4.
Trenton, at Polkville, Nov. 5.
Chunky and Meehan, at Meehan, Nov. 7.
Shiloh, at Johns, Nov. 10, 11.
Carthage, at Conway, Nov. 17.
Walnut Grove, at Zion, Nov. 18, 19.
Harperville and Lena, at Oak Grove, Nov. 20.
Rose Hill, at Rose Hill, Nov. 24, 25.
Newton, at Newton, Dec. 2, 3.

W. L. LINFIELD, P. E.

Brookhaven Dist.—Fourth Round.

Monticello, at Hopewell, Oct. 27, 28.
Wesson, at Wesson, Oct. 28, 29.
East and South McComb, at South McComb, Nov. 4.
Summit, at Osyka, Nov. 4, 5.
McCalls, at Hawkins, Nov. 10, 11.
Meadville, at Meadville, Nov. 11, 12.
Scotland, at Bethel, Nov. 14.
Topisaw, at Topisaw, Nov. 17, 18.
Magnolia, Nov. 18, 19.
Adams, at Auburn, Nov. 21.
McComb, Centenary, Nov. 21.
Fernwood, at Fernwood, Nov. 22.
Barlow, at Brandywine, Nov. 24.
Bayou Pierre, at Pleasant Valley, Nov. 25.
Hazlehurst, Nov. 26.
Bogue Chitto, at Norfield, Nov. 28.
Pleasant Grove, at P. Grove, Dec. 2.
Brookhaven, Dec. 3.

J. T. LEGGETT, P. E.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Fulton, at Salem, Oct. 27, 28.
Nettleton Ct., at New Chapel, Oct. 28, 29.
Calhoun City, at Big Creek, Nov. 3, 4
Vardaman, at Derma, Nov. 4, 5.
Houlka, at Concord, Nov. 5, 6.
Greenwood Springs, at Pleasant Grove, Nov. 10, 11.
Smithville, at Greenbrier, Nov. 13.
Buena Vista, at Ebenezer, Nov. 15.
Montpelier, at Foster's Chapel, Nov. 16.

THOS. H. LIPSCOMB, P. E.

Greenville Dist.—Fourth Round.

Cleveland, a.m., Oct. 28.
Tunica, at Tunica, p.m., Oct. 28.
Rosedale, at Rosedale, a.m., Nov. 4.
Greenville, p.m., Nov. 4.
Gunnison, at Gunnison, Nov. 11.
Benoit, at Benoit, Nov. 18 (preaching) quarterly conference Oct. 31.

The preachers will please see that written reports are ready in answer to questions 12 and 15.

V. C. CURTIS, P. E.

Winona Dist.—Fourth Round.

Swiftown, at Morgan City, Oct. 27, 28.
Dublin, at Dublin, Nov. 3, 4.
Tutwiler, at Tutwiler, Nov. 4, 5.
Lambert, at Lambert, Nov. 5.
Duck Hill, at Mar's Hill, Nov. 10, 11.
Webb, at Sumner, Nov. 13.
Drew, at Drew, Nov. 14.
Ruleville, at Ruleville, Nov. 14.
Minter City, Nov. 18.
Valley Mission, at Rosemary, Nov. 18.
Schlater, Nov. 19.

L. M. LIPSCOMB, P. E.

Holly Springs Dist.—Fourth Round.

Toccopola, at Toccopola, Oct. 27, 28.
Randolph, at Hunter's Chapel, Oct. 28, 29.
Taylor, at ———, Nov. 1.
Ashland, at ———, Nov. 2.
Holcomb, at Holcomb, Nov. 3, 4.
Grenada, at Grenada, Nov. 4, 5.
Coffeeville, at Coffeeville, Nov. 13, 14.
Oxford, at Oxford, Nov. 14.
Potts Camp, at Macedonia, Nov. 15.
Water Valley, First Church, Nov. 18.
Holly Springs, at Holly Springs, Nov. 18.

JAMES H. FELTS, P. E.

Sardis Dist.—Fourth Round.

Tyro, at Free Springs, Oct. 27, 28.
Como, Oct. 29.
Sardis, Oct. 30.
Crenshaw, at Sledge, Nov. 3, 4.
Tudora, Nov. 6.
Hernando, Nov. 7.
Longtown, at Mastodon, Nov. 10, 11.
Charleston, Nov. 13.
Pleasant Hill, Nov. 16.
Olive Branch, at Mineral Wells, Nov. 17, 18.

Brethren, let collections in full be the slogan. J. H. HOLDER, P. E.

True Delicious—Trees 15c Each. Everyone knows this wonderful apple. Large fruit, beautiful dark red, in flavor sweet, slightly touched with acid. A splendid keeper.
Golden Winesap—A newer apple than the Delicious but it deserves wide popularity. Hardy everywhere. Bears early and very profusely. Crisp, juicy and of fine flavor.
All varieties, fully described in my catalog, some as low as 90c for 10 or $3.50 per 100. Small fruits, shrubs, forest seedlings, etc.
Red Turkey Winter Wheat and Mammoth White Winter Rye. Send for prices.
Fruit Trees That Grow

Recommended by Doctor Cothram

Dr. T. E. Cothram is a well known pharmacist of Alexis, Ala. And when he gets bilious or needs a purgative medicine, what do you suppose he does? Out of his whole big stock of liver medicine he selects and uses Granger Liver Regulator. He says "There is none better." That's a pretty strong endorsement, don't you think, from a man who knows all about the merits of the different medicines on the market? Granger Liver Regulator is purely vegetable, does not gripe nor irritate the delicate lining of the stomach and bowels and always gives quick and pleasant results. It is the best system purifier known. Your druggist can supply you—25c for large box. Accept no substitute.

Holy Bible
Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 16 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

A JAPANESE VIEW OF JAPAN'S NEED.

A Japanese Christian leader says: "There are between sixty and seventy millions in Japan, only a small percentage of whom have as yet accepted Christ. There are a dozen reasons why it is imperative that Japan should become Christian, really Christian, quickly. For one thing, she is rapidly taking the place of leader of the so-called colored races of the Eastern world. That leadership ought to be a Christian leadership, and it must be if it is to be a blessing and not a curse. Japan needs nothing so much as she needs Christ. She has already adopted much of the material civilization of the West, and must do so increasingly—she cannot avoid it. But unless with it she also becomes predominantly Christian, that civilization may become more a curse than a blessing, both for herself, the Far East, and the world at large. The central fact at the moment is that Japan is advancing along the lines of the material civilization of the West infinitely more rapidly than she is adopting its best spiritual standards. In the one her progress has been more remarkable than any hitherto recorded in history. In the other, while much has been done that gives ground for grateful thanks to God, the rate of progress is proportionately very slow."

Resolutions adopted by the Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America:

The Senate of the United States has passed by more than two-thirds majority the Federal Amendment to the Constitution prohibiting the manufacture and sale of intoxicating liquors in the United States. The bill will come before the House of Representatives early in December. If this bill passes the House and is ratified by the Legislatures of two-thirds of the States, the Federal Amendment becomes a law.

In view of the following facts:

(a) That the liquor traffic involves us in enormous taxation exceeding ten times the amount received from license revenue, and,

(b) It is responsible for the use of large amounts of grain which might be utilized for food, and

(c) Our Government is morally responsible for enormous quantities of rum exported to Africa and other foreign countries.

We urge the women of our missionary societies to take immediate steps in local circles and union societies and federations to secure strong action on the part of the Churches, missionary organizations, local bodies of men, and prominent individuals, in favor of this Federal Amendment and of State legislation where it has not already been taken.

We recommend that such action be telegraphed or written on or before December 1 to Congressmen representing the several States or Districts from which the communications are sent.

The form of the telegram to be as follows:

Representing (name of body).

We earnestly request your vote in the affirmative for Federal Amendment to the Constitution to prohibit manufacture and sale of liquor in the United States. Signed..

With the hope that a great united movement may rid our land from the curse of drink and protect certain countries where we are carrying the Gospel of Christ from the frightful devastation of liquor sent from our country, we plead for immediate united action by all Women's Missionary Societies.

WEEK OF PRAYER.

Nov. 5-11, 1917.

Literature has been sent out to the auxiliaries for the observance of this annual season of prayer and special self-denial. It is hoped that the time will be more generally observed this year than ever before, for it seems that the world's needs are greater. Our people are being called upon to make great sacrifices for the country they hold so dear—are they willing to do less for the God who made it possible for them to dwell in this land of freedom and Christianity?

The objects for which we are working this year are the enlargement of our medical work in China and of the Gulf Coast work in the home land. Dr. Ethel Polk writes of the psysical suffering of the women and children in China in such a strong, sympathetic manner that all who bear her plea are sure to respond, for its message cannot fail to give to our women the "clearer vision" for which she so earnestly prays. Miss Mabel Head has also written of the urgent needs of the work. The Gulf Coast work is ably set forth in two leaflets—one by Mrs. MacDonell and the other by Frances Dudley. When these pressing needs have been presented no woman will feel that the $25,000 goal is too high. Let us all rally to attain this goal, not because the Council has set it for us, but because of the great love which we have for Him who died for us and because it is our great desire to forward His kingdom on earth and help alleviate the suffering of women and little children.

Have you read the article in the last Voice relative to the return of Mr. and Mrs. John Stockwell to Africa? Sisters, don't ever speak of any sacrifice you make, for all must sink into insignificance in the presence of so great a one as theirs. Could you leave your dear little baby in America and go thousands of miles away to Africa—yes, Africa, with her millions of teeming souls, to work among those degraded, ignorant and superstitious people? It takes a love akin to the Father's to make such a sacrifice as that, and until we are able to do that for our Lord, our consecration to Him is not complete. Let us by our gifts hasten the time when every knee shall bow at the name of Jesus, and every tongue confess that he is the Lord.

Just a few words about the program. You will notice there are programs and literature for only three afternoons. It is expected that one afternoon be given to the young people and one to the juniors. Where there are neither, the women are to get up two original programs, not a difficult matter with all the literature we have at hand.

The young people and juniors do not have enough prominence given to their work, and it is earnestly desired that they be recognized at this time and every effort put forth to have them observe this season with us. Make them feel they are in truth a part of the great missionary work and that the responsibility of carrying it forward rests upon them as well as upon us. May this united effort result in a gracious harvest of prayers, gifts, and souls!

"The chief librarian of the British Museum says that of the 4,000,000 books in the museum, not more than 60,000 are in common use. Only occasionally is one of the other 3,940,000 books asked for. There are acres and acres of books still uncut. They have never been taken from the shelves since they were first placed there. And yet any one of these forgotten books may in the future prove to be of priceless value to some special student."

Sure! High Heels Cause Corns But Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels, thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter-pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiast on inside bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach, or constipation are assured of pronounced improvement in both health and appearance shortly.

WIFE TOO ILL TO WORK

IN BED MOST OF TIME

Her Health Restored by Lydia E. Pinkham's Vegetable Compound.

Indianapolis, Indiana. — "My health was so poor and my constitution so run down that I could not work. I was thin, pale and weak, weighed but 109 pounds and was in bed most of the time. I began taking Lydia E. Pinkham's Vegetable Compound and five months later I weighed 133 pounds. I do all the housework and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy."—Mrs. WM. GREEN, 332 S. Addison Street, Indianapolis, Indiana.

There is hardly a neighborhood in this country, wherein some woman has not found health by using this good old-fashioned root and herb remedy.

If there is anything about which you would like special advice, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

BIG THINGS FOR BIG LAYMEN TO REMEMBER.

That 17 hundred million people live in the world; 10 hundred million are heathens still; 6 hundred million have probably never beard the name, Jesus; 40 million have been allotted to Southern Methodists to evangelize. That 50 million dollars a year is the tithe of Southern Methodists; 35 million the unpaid tithe of Southern Methodists. That the crop values of the South in 1916 were forty per cent of the crop values of the whole country; that the crop values of the South in 1916 were nearly a hundred million dollars more than the crop values of the whole country in 1901.—Missionary Bulletin.

IF YOUR EARS RING WITH HEAD NOISES.

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength) and add to it ½ pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

NEW ALBANY REVIVAL.

Dear Doctor Meek: We closed our revival here on Sunday night, October 14. Brother G. A. Klein, of Nashville, and his singer, Mr. C. B. Clark, of Indiana, were with us for two weeks. The revival went deep, and I am certain that not one person will say that a single sugar-coated pill was given. I am more and more convinced that our Lord has called Brother Klein and given him a real message to the Church. He delivers it fearlessly and without favor. We have been greatly blessed; our church is in splendid shape for the new pastor who will come in November. We received 30 into the Church Sunday morning, and, as is usual, there will be others to come. I do not know just how many will go to other Churches. May I add this word for the brethren who have never had Brother Klein in a revival? He is sane, safe, and sensible. He uses no catch methods in his manipulations. When will our Church forget his a thousand times repeated call, "Get right with God?"

S. L. POPE, Pastor.

FINE MEETING AT MERIDIAN.

Dear Brother Meek: I write to say that we have just closed a most helpful meeting at Central, Meridian, in which the preaching was done by the Rev. J. A. Bowen of Tupelo. We felt the need of a meeting that would touch and deepen and strengthen the life of the Church, and our people were greatly uplifted and blessed. We have had greater and more extensive campaigns, but we never have had one that meant more to the working strength of our congregation.

Brother Bowen's preaching is spiritual, helpful, encouraging, and the happy good cheer of his life message is an inspiration. I am glad to say that he was in good physical condition and preached with great vigor and power. Our morning services were attended by all our Methodist preachers and several other pastors of the city, and were a great benediction.

We had a number of accessions, bringing our total number of additions up to 100 for the year. On Sunday afternoon, October 14, the writer, assisted by Brother Bowen and Brother Broadfoot, in the parsonage here, performed the marriage ceremony for Rev. J. H. Jolly, our pastor at Seminary, Miss., and Miss Maud Denton of this county. We felt that this was a fitting culmination to a good meeting. May Brother Bowen's years be increased, and may this pastor be permitted to have him as often as possible!

Cordially,

H. B. WATKINS.

Meridian, Miss., Oct. 16, 1917.

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

THE NEW CALOMEL IS HARMLESS AND DELIGHTFUL.

All Sickening and Dangerous Qualities Removed—Medicinal Virtues Vastly Improved. New Variety Called "Calotabs."

Science has given us smokeless powder, colorless iodine and tasteless quinine—now comes nauseless calomel, a new variety known as Calotabs, that is wholly delightful in effect, yet more effective than the old-style calomel as a system-purifier and liver cleanser.

Your doctor prefers calomel above all other medicines, as it is the best and only sure remedy for biliousness, indigestion and constipation. Now that calomel is delightful to take, everybody is asking for the new variety, Calotabs. One tablet at bedtime, a swallow of water—that's all. No nausea, no griping, no danger. Next morning you wake up feeling fine, your liver cleansed, your system purified. Eat what you please—no restriction of habit or diet.

Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist recommends and guarantees Calotabs.—Adv.

HARRISVILLE, MISS.

Dear Doctor Meek: As my meetings are now a thing of the past, I thought that I would write a few lines concerning my work. I began my meeting at Poplar Springs on the third Snuday in July with Dr. I. L. Peebles to do the preaching. Dr. Peebles is a strong preacher of the gospel. The visible results of this meeting were a revival of the membership of the church and 2 accessions by vows. My next meeting was at Rexford on the third Sunday in August. We ran the meeting until Thursday, and then closed it. The results of the meeting were three accessions. Miss Lily May Kirkpatrick conducted a service and organized a Senior Epworth League with 12 or 14 members. In this meeting the pastor did his own preaching. On the second Sunday in July we began our meeting at Harrisville, with the pastor doing his own preaching. In this meeting we had 7 accessions, all by profession of faith; and the fifth Sunday in July found us in a revival at Mt. Pisgah, the pastor again doing the preaching. We ran this meeting until Thursday, the members being spiritually uplifted, and four persons uniting with the Church by baptism. The ladies of the three churches named—Harrisville, Rexford, and Mt. Pisgah—gave a hen party, sold the hens, and took the proceeds and bought the pastor a suit of clothes, for which he is very thankful. Our next meeting was held at Braxton on the fourth Sunday in August with Rev. W. J. Dodson to help us. The preaching was well done, but, as we had no material right in town, and the people in the country did not attend regularly, there were no accessions to the Church at that time. However, I continued the meeting, doing my own preaching out at Holly Grove, about two miles from Braxton, until the next Thursday. The results of this meeting were 6 accessions by vows. I am doing what I can to get our people to take the New Orleans Christian Advocate.

Yours fraternally,

C. H. HERRING, P. C.

DR. TICHENOR'S ANTISEPTIC FOR THE FACE AFTER SHAVING

L&N Take the LOUISVILLE & NASHVILLE RAILROAD ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of October 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS T&P PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

WHEN YOU RIDE, RIDE RIGHT

TRAVEL BY THE

Southern Pacific Lines

FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS, COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.

NEW ORLEANS THE GATEWAY TO CALIFORNIA

The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book

THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE

5---TRAINS DAILY TO LOUISIANA AND TEXAS---5

2---THROUGH TRAINS DAILY TO CALIFORNIA---2

For particulars and literature, ask any Southern Pacific Lines Agent, or write

W. K. STAKELUM, Div.-Pass. Agent, Lake Charles, La.

J. T. MONROE, Gen. Pass. Agent, New Orleans

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

COMMUNION SERVICE

with Individual Cups. Noiseless, dust-proof, self-collecting, saves ¾ cost other services. Shallow glass used. PASTOR'S Sick-room outfits. Trial Free. Thomas Communion Service, Box 477, Lima, Ohio.

That Unpublished Book of Yours

We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THE BROOKHAVEN REVIVAL.

My Dear Dr. Meek: Dr. S. W. Walker, of Huntington, W. Va., one of our General Evangelists, assisted by Mr. and Mrs. P. M. Boyd, of Atlanta, Ga., closed a fifteen days' meeting in the First Methodist Church at Brookhaven, Miss., on September 31. This meeting was a great success in every particular.

Dr. Walker's preaching is of a high order, free from sensation, abusiveness, or any suggestion of coarseness. He lays strong emphasis upon the fundamentals of the Gospel and gets gratifying results. He has a clear grasp of the teachings of Christ and presents His truths strongly and attractively. He is free from angles or hobbies, but deeply spiritual and strikingly practical. He presents the claims of Jesus so as to make it easy to love Him and reasonable and desirable to follow Him. He knows human nature, especially man's nature. He got the ear of the people from the start and held their interest to the last. The large congregations which heard him from day to day returned again and again with the same eager interest in his messages. His coming was a benediction. The church was revived and brought to a new and better consecration of itself to Christ. The community was moved under the impact of the old-time gospel and brought to appreciate the power of its truths. Sinners were converted and the whole church blessed. Many united with the church and others were converted.

Dr. Walker, the preacher, and Mr. and Mrs. Boyd, musicians, singers and personal workers, are the most satisfactory, normal and efficient helpers I have ever worked with. We shall be glad to have them again, often and anywhere, for this character of work. Without reservation, I underwrite for them and heartily commend them to any pastor or congregation as in every respect equal to the best. Their services will please, inspire, and do lasting good. They are not out for money—in fact, never mentioning personal finances—but are after saving lost men and women and building up the Kingdom of God.

Fraternally yours,
CHAS. W. CRISLER.
Brookhaven, Miss., Oct. 19, 1917.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: The following letter will explain itself:

Atlanta, Ga., Oct. 15, 1917.

Rev. E. L. Alford, R. R. Secretary, Mississippi Conference, Centreville, Miss.

Dear Sir: Your request for reduced rate arrangements for the above meeting of the Mississippi Annual Conference has had the careful consideration of the interested carriers and they have each, through a proper traffic officer, notified me that in view of the fact that the probable attendance will not be sufficient to justify publishing special fares, they do not find themselves in a position to take favorable action on the application. Regretting the necessity for this unfavorable reply, I am,

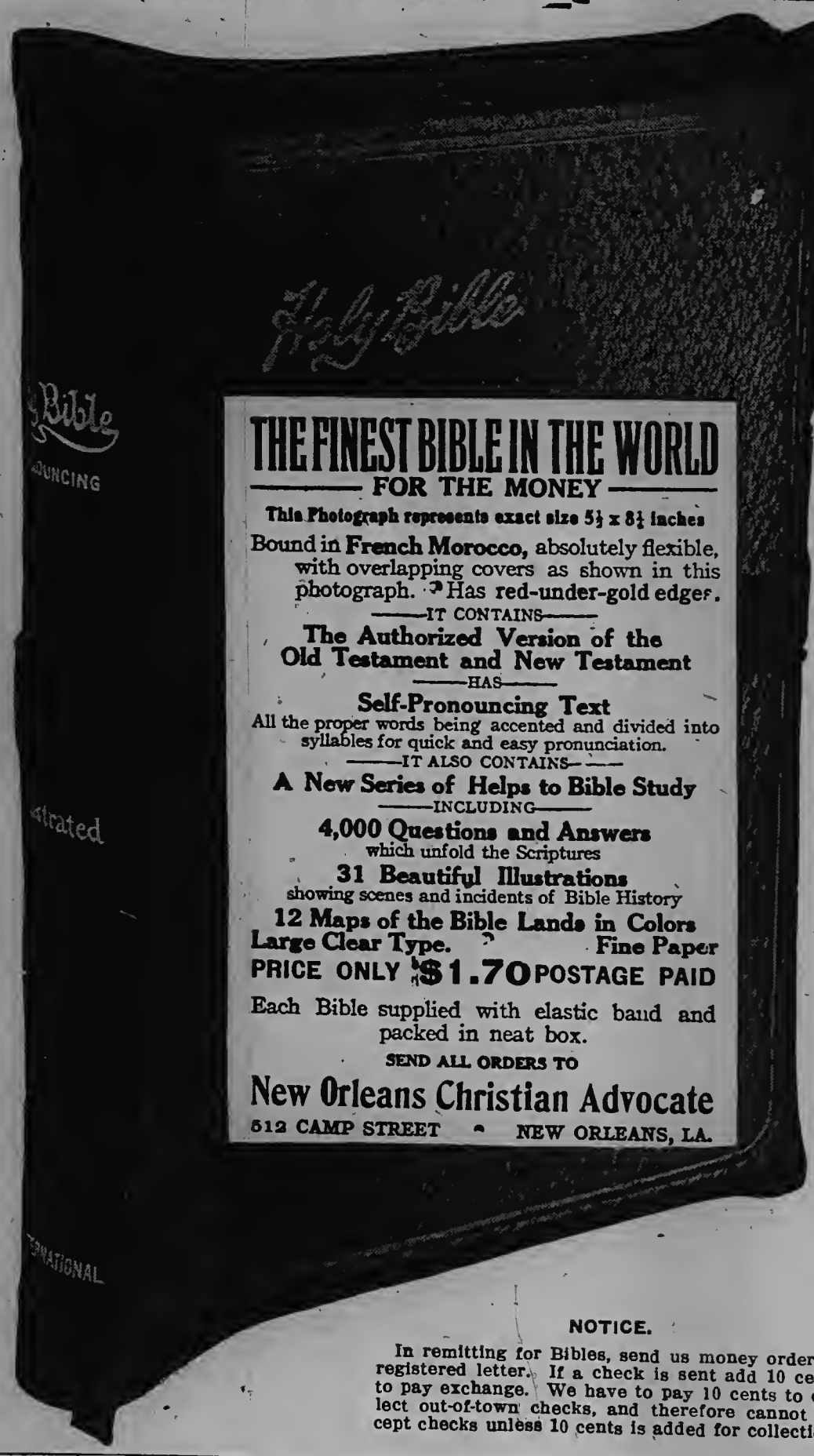
Very respectfully,
W. H. HOWARD,
Chairman.

TREASURER'S NOTICE.

To the Preachers of the North Mississippi Conference.

Brethren: As your treasurer, I would appreciate it very much if you would send me the money for the following assessments on your charge: Bishops, Conference Claimants, Delegates, and Superannuate Endowment Fund, by or before Nov. 15, in order that I may do the most of my work at home before going to Conference. Your prompt response will be greatly appreciated.

P. T. CALLICOTT,
Treas. Joint Board Finance.
Coldwater, Miss.


Bible
ounCING
trated
ERNATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

VETERANS' ASSOCIATION TO MEET.

The Veteran Ministers' Association of the North Mississippi Conference will meet in the Methodist Church at Oxford Wednesday afternoon, Nov. 21, at 3 o'clock. Rev. John Tillery Lewis will preach the sermon, after which the business meeting will be held. All ministers who have been preaching forty years or more and all sons of veterans are members and are requested to meet with the Association.

Yours respectfully,
S. M. THAMES, President.
JOHN RITCHEY, Secretary.

USE THE PRESENT.

Finish every day and be done with it; you have done what you could Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—R. W. Emerson.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 44. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3219.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 1, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

IS SOUTHERN METHODISM ABOUT TO BE DISMEMBERED AND ABSORBED?

Dr. John M. Moore, an influential member of the Unification Commission of the Methodist Episcopal Church, South, stated in a public address at Lake Junaluska, N. C., a few weeks ago, that the Commissions representing the two Episcopal Methodisms had come to a satisfactory understanding concerning three-fourths of the matters involved in the union negotiations; that he had no doubt that a full agreement concerning all other things will be reached at the meeting to be held in Savannah, Ga., the last of next January; that our General Conference, which is to meet in Atlanta, Ga., next May will endorse the plan for merging the two Churches, and that the scheme formulated will be ratified by the Annual Conferences the year succeeding; that a special session of the Northern General Conference will be called, at which the action of the Joint Commission will be approved, and that the Annual Conferences of the Church, North, will likewise sustain it; **so that in 1920 the two Churches will meet as one in their first General Conference.** Since he made this statement at Lake Junaluska, Dr. Moore has in substance repeated it at Niagra Falls, N. Y., before a great audience of Northern Methodists, where Dr. E. H. Rawlings, one of the Secretaries of our Board of Missions, also spoke, declaring that if the Northern Church would not take union on his terms, he was **ready to take it on their terms.** Nor is Dr. Moore alone among our Commissioners in affirming that a speedy union of the two Churches is positively assured and that we may as well begin to get ready for the glorious celebration. There are others who are known to have expressed similar views and who are quite happy over the prospective merger.

Since, according to these gentlemen, the days of the Methodist Episcopal Church, South, as an autonomous organization are numbered, and the end of her splendid career is near at hand, it is but natural that those who constitute her membership should be keenly anxious to know something definite about the terms of this union into which she is so soon to be rushed. We are reliably informed that at the session of the Joint Commission at Traverse City, Michigan, last June, a motion was made to give all the facts, including the reports of the Sub-Committees, to the two Churches through the Church papers, and that this motion precipitated a lengthy and spirited discussion, the outcome of which was in the nature of a compromise—a committee being appointed to prepare a statement that was to go to the Churches, and the publication of the "condensed minutes" of the sessions at Traverse City being ordered as a further means of conveying information. The statement just referred to (dealing only in indefinite generalities) was duly made; **but up to this good hour the "condensed minutes" that the Joint Commission, by emphatic action, ordered to be printed have not yet appeared.** By whose authority they have been withheld from the Methodist public, we do not know. NO EXPLANATION OF HOW OR WHY THIS REQUIREMENT OF THE JOINT COMMISSION HAS NOT BEEN EXECUTED HAS BEEN MADE TO ITS SOUTHERN MEMBERS WHO ARE CONSIDERED CONSERVATIVE, AND WHO WERE CHIEFLY INSTRUMENTAL IN HAVING THIS ACTION TAKEN. Let it be remembered, in this connection, that fully four months have elapsed since the Traverse City meeting adjourned, and that seemingly it would require only a very brief time for the Secretaries to condense the minutes and get them in form for the press.

Northern Papers Have Been Talking.

But while this explicit order of the Joint Commission has not been executed, information as to the proceedings at Traverse City has not been entirely restricted to the unilluminating general statement that was officially issued. The Northern Methodist papers, though not printing specifically any of the reports that were submitted, have had a good deal to say about what was done and what is in prospect. The Central Christian Advocate (Kansas City), soon after the adjournment of the Commission, touched upon the status of the Bishops, the Regional Conference arrangement, and other matters in a manner to give pretty good hints concerning them; and nearly all the official organs of the Church, North, have had something to say about what was done in the way of providing for the Negro Methodists of their denomination and what was foreshadowed concerning their relation to the proposed unified Church in the final outcome. So, in view of the fact that the claim is confidently made that we are to be hurried into an organic union with the Northern Methodists, and that the journals of the Methodist Episcopal Church have taken the liberty of disclosing in some measure what was done at Traverse City, we are moved to make some statements concerning the trend of the union deliberations to the members of our Church. There was an agreement among the Commissioners at the close of their last meeting that, though the full proceedings of the Commission would not be published, they need not consider themselves so gagged that they might not give others some idea of the general developments that had taken place

Our People Have a Right to Know.

Hence, without any improper prying into things upon our part we have come into possession of certain important facts to which we think the great body of our people are legitimately entitled, **in time for them to weigh them carefully and to circumvent the movements that are in progress if they should adjudge it to be wise to do so.** Why should they be kept in the dark, while others outside of the Commission know what is going on? Have they not been the real builders of Southern Methodism, and is it not THEIR Church? Is not its humblest communicant the part owner of every institution and building in our wide-reaching Connection, and is he not entitled to exert his influence as he may think proper in the settlement of this momentous question? It is no satisfactory answer to this inquiry to say that any plan of union that may be passed upon by the approaching General Conference, will have to be approved finally by the Annual Conferences. In the first place, the Annual Conferences are in no adequate sense representative of our more than two million members—there being in them only about 8000 preachers and a few hundred laymen (and these are not chosen by the body of the people.) And, in the second place, THERE IS A POSSIBILITY THAT THE APPROACHING GENERAL CONFERENCE MIGHT SO INVOLVE AND ENTANGLE THE CHURCH THAT, WHATEVER THE ANNUAL CONFERENCES MIGHT SUBSEQUENTLY DO, SERIOUS DISASTER, IF NOT RUIN, WOULD INEVITABLY FOLLOW. In view of the situation that exists, for the General Conference to declare itself one way concerning this tremendous issue, and the Annual Conferences another, as any man who can think at all must see, would be to strike Southern Methodism a staggering blow, from which it would take her a long time to recover, if indeed she should ever do so.

With the question of the very existence of their Church, with any sort of separate identity and autonomy, involved; with the title and control of all their church property, reaching up into the hundreds of millions of dollars, at stake, and with the issue as to whether the peculiar and unparalleled social conditions in the South proper are to be wisely safeguarded, to be determined, we hold that the masses of our people have a right to know at this crucial time how the union proceedings are shaping themselves and what is in contemplation. Therefore, with an impelling sense of the obligation that we owe them as one of the editors of the Church in this epochal hour, we shall proceed to set forth the present status of the union negotiations concerning some of the most important things involved, as we understand them. Of course, we believe our information to be correct—otherwise we would not give it out—but if it should be authentically shown that we are in error at any point, we will gladly make correction. It may be said that all that has been done by the Commission up to the present time is "tentative" and yet subject to change; but, while this may be so, it is none the less true that Dr. Moore and a number of other Commissioners set great store by it; and it must be admitted that "tentative" conclusions and preliminary reports are sufficient to show the drift of things and to indicate the probable culmination, if any agreement at all is reached.

I.

The General Conference.

The Report of the Sub-Committee on Conferences was considered by the full Joint Commission at Traverse City, except as to the number and boundaries of the Regional Conferences; so what the General Conference of the proposed unified Church is to be, came pretty clearly into view.

(a) It is to consist of one House, instead of two, as was recommended by the former Joint Commission and by our General Conference. (Thus this safeguard against hasty and hurtful legislation which all the States of the Union and our National

(Continued on fourth page)

RECOMPENSE.

(We shall not know for several years to what extent literature has been enriched by the great war through whose gloom and bloodshed we are now passing. Every few days we see something fine that has come from the heart and brain of some soldier in the trenches. The latest is the following, which, entitled "Recompense," was written on one of the battlefields of the Somme by a Canadian soldier.)

Although I do not know God's wondrous ways,
Yet I believe from out life's puzzling maze
I shall be brought.
He knows.

I do not ask to see the journey's end,
For He walks at my side just like a friend.
So all is well.
He sees.

I will not care, though roads are long and rough,
Sure will His grace sustain, and that's enough
To hear me up.
He cares.

I would not he my own guide if I might,
But rather trust to His unerring sight
To lead me on.
He guides.

I could not guard myself, for that were vain;
Yet this I know: He faithful will remain
And keep me safe.
He guards.

I would not live when done my task is here,
For I can heed His summons without fear.
He died for me.
He lives.

So when from scenes of earth He beckons hence
To fairer realms, 'twill he sweet recompense,
Forevermore,
With Him.
—Nashville Christian Advocate.

THE TRUTH.

Over the triple doorway of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that pleases is hut for a moment." Over the other is sculptured a cross, and these are the words beneath, "All that troubles us is but for a moment." But underneath the great central entrance, in the main aisle, is the inscription, "That only is important which is eternal."—From the Christian World Pulpit.

WHAT HINDERS?

The one reason why the Christian worker of today so often fails is because of the sore spot in his life—the thing he does not want to talk about, or have anyone else talk about. It may be love of ease, or it may be seeking worldly applause; it may be a desire for worldly gain, or it may be sensitiveness or an unforgiving disposition—some one thing that is constantly causing irritation whenever the Master speaks. Until that thing is removed, there will be neither joy nor fruitfulness in Christian service. The Master Himself must put away the thing which is causing the trouble.—W. H. Hopkins.

"THINGS IMPOSSIBLE WITH MEN."

We have not to travel far before we meet the impossible. We soon reach the end of the short road of "the possible," and then the impossible looms before us! It is possible to restrain a man from crime; it is impossible to restrain him from sin. We can compel a man to pay his income tax; it is impossible to compel him to be generous. We can readjust a man's circumstances; we cannot renew a man's heart. We can educate; we cannot regenerate. We can refurnish a man's mind; we cannot give him the mind of Christ. We can give him courtesy; we cannot endow him with grace. We may give him good manners; we cannot make him a good man. We may save him from worldly excesses; we cannot make him immune from the contagion of the world. We may "patch up a bad job," but we have no power of new creation.—J. H. Jowett, D. D.

WHY I BELIEVE IN THE VIRGIN BIRTH.

By Bishop Warren A. Candler.

Since the days of Celsus, the pagan foe of Christianity, in the second century, there have been men who denied and derided belief in the virgin birth of Jesus Christ; but in recent years a considerable number, professing and calling themselves Christians, have united in rejecting that part of the creed which affirms that he was "conceived by the Holy Ghost and born of the Virgin Mary."

1. I believe in the virgin birth of Jesus Christ because two of the four Gospels explicitly declare it, and nothing in the other two, or in any part of the New Testament, leads me to doubt what they say. The Gospels of Matthew and Luke, including their accounts of the nativity, are found in every unblemishing manuscript of the New Testament of which we have any knowledge, and in all the great versions. The most ancient and revered of the fathers testify to them as we have them. Every modern discovery has tended to confirm the genuineness and integrity of the sacred records.

If Jesus did not enter the world as Matthew and Luke say he did, it must follow that he was the natural son of Joseph and Mary, or that he had an illegitimate origin, as Celsus, followed by Voltaire and Haeckel, had the baseness to affirm. With neither of these records would the records of Mark and John harmonize, if the records of Matthew and Luke had never been written. Much has been made of the failure of Mark and John to say anything concerning the virgin birth; but their omitting the facts of the nativity can be satisfactorily explained. The men who have made so much of what the second and fourth Gospels omit on this subject seem to overlook the fact that what they contain harmonizes with the record of the nativity given by Matthew and Luke, as it does not with any other theory of how Jesus came among men.

Why does Mark use this form of speech in recording the talk of the astonished multitudes concerning Jesus: "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and of Judas and Simon?" (Mark vi. 3.) How would any naturalistic theory of the origin of Jesus chime with these great words of St. John: "And the Word became flesh, and tabernacled among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth?" Would the beloved disciple have written thus of a bastard or of a natural son of Joseph?

In like manner the writings of St. Paul imply the virgin birth, and cannot be reasonably harmonized with any other theory. Can we conceive of Paul writing to the Philippians concerning Christ after the manner of the famous passage in the second chapter of that Epistle, if he had believed that Jesus came into the world as other men? Mark his words concerning the Incarnate One: "Who, being in the form of God, did not reckon his equality with God a thing to be clung to; but emptied himself, taking the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 6-11.) Put this passage alongside the words in St. Matthew's account of the nativity, and say what they suggest: "As she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." (Matt. i. 21.)

And there are many other passages in the writings of St. Paul which look in the same direction, as, for example, I Timothy iii. 16, which we cannot examine within the limits set for this article.

2. I believe in the virgin birth of Jesus Christ because, without his supernatural entrance into the world at his birth and his miraculous exit from it hy resurrection and ascension, what is left of the evangelistic records is an insolvable remainder more incredible than all miracles whatsoever. All attempts to eliminate the records of the nativity and the resurrection from the Gospels have resulted in leaving behind dismembered materials, inexplicable and incredible.

3. I believe in the virgin birth of Jesus Christ because the Church of Christ from apostolic times, in all its branches and divisions (the Ebonites excepted), has always accepted and proclaimed the virgin birth as an unquestionable fact and as an article of its faith. If we deny and discredit so essential a feature of faith, which "the Holy Church throughout the world doth acknowledge" in all the centuries, what may we regard in Christianity as settled truth?

It is to be feared that some modern writers underrate the intelligence and honesty of the leaders of the primitive Church and the post-apostolic times, and overrate their own ability and sincerity. It is difficult to conceive of how the Gospels of Matthew and Luke have been able to win and hold their places in the sacred writings, which are accepted hy all the divisions of the Church of Christ, unless we attribute to the body of the faithful in all ages an incredihle degree of folly or falsehood, or both.

We are told rather frequently that modern scholarship is all on the side of the denial of the virgin birth. The statement is unsupported by facts, but supposing it true, what shall we say when modern scholars are confronted by unvarying testimony of all the ancient Churches? Have modern scholars not been confronted by the unvarying testimony of all the ancient Churches? Have modern scholars any advantage over the ancient Churches in settling a matter of fact in the life of Christ? Are they more devout? Have they access to more reliable "sources?"

It is scarcely "scientific" to undertake to determine a question of fact by a majority vote, even in a plebiscite of "modern scholars." But if we must have a vote, shall we challenge the ballots of such men as Luthardt, Delitsch, Godet, Dorner, Lightfoot, Sanday, Wescott, Gore, Ramsey, and Fairbairn? Have not the caps and gowns of a phantom scholarship been used long enough as masques with which to frighten a certain type of timid minds from their adhesion to orthodox Christianity? Is heresy to be held as the hallmark of scholarship?

4. I believe in the virgin birth of Jesus Christ because it is essential to the doctrine of the incarnation, and without belief in the incarnation our faith and our preaching are emptied of their Christian significance. The attempt to make it appear that belief in the virgin birth is not essential to Christian faith is illogical, unscriptural, and utterly delusive. Because this or that man is able to maintain some sort of hold on parts of the Gospel after he has renounced this or that fact of the evangelic record and continue an orderly life after he has maimed his faith, it does not follow that such a course would be safe for most men. That a man in a shipwreck escapes by clinging to a broken spar is not a good reason for going to sea on nothing but a fragment of a mast. The disposition to put faith on a minimum ration in order to demonstrate how little it can live on is a hazardous thing. There is no scripture for compelling the soul to fast.

5. I believe in the virgin birth of Jesus Christ because I cannot believe that the triumphs of Christianity, won in many lands down the ages, have been achieved by a Church so foolish or so fraudulent as must have been the case if this cardinal article in the creed is untrue. If the faith of the universal Church contains a superstition so false, then by a succession of deluded fanatics or dishonest ecclesiasts has been wrought the greatest work on behalf of mankind. If this be true, the motive for pursuing the truth is utterly taken away; for it is evident, if such is the case, that folly is more forcible than fact, and fraud more useful than truth.

There is a duty and a glory in little faithfulnesses. There is a peril and a shame in little sins.—Frederic W. Farrar.

DENOMINATIONAL SUNDAY SCHOOL WORK IN RELATION TO THE INTERDENOMINATIONAL SUNDAY SCHOOL ASSOCIATION.

By Rev. John W. Ramsey.

The above subject, which might be otherwise stated as "The Primary Responsibility of the Denomination for the Development of Its Own Sunday School Work," has been discussed in the columns of the Advocate for the past four or five years, and, since some have thought that I have been radical in my convictions and utterances on this question, I am herein giving to the public some excerpts from the action of the Conference of Chairmen of Sunday School Boards and Field Workers which convened at Lake Junaluska, N. C., in July of this year.

Here, then, are some of the things which they have to say (capitals mine): "First of all, we wish to register our appreciation for the great and providential work which the International Sunday School Association has accomplished since its organization. It came into being at a time when there was little appreciation on the part of the denominations of the possibilities of the Sunday school movement, and of the fundamental responsibility of the Churches in the field of religious instruction." Now, in all that I have written, I have expressed my gratitude to the Interdenominational Association for its work in the past, but at the same time I have contended, from the start, that its day of usefulness is gone, never to return. This is, as may be seen from the above quotation, precisely the attitude of the Chairmen of Sunday School Boards.

Following the above statement, these denominational Sunday school experts have this to say: "To-day the churches of North America have become aroused to a new appreciation of the place of religious education, and of its fundamental nature in relation to the whole work of the Church. As a RESULT it necessarily follows that the denominations feel a responsibility for this task such as they have never felt before. It is an obligation resting upon the DENOMINATIONS, and too great either to be neglected or turned over to ANY OTHER AGENCY. Furthermore, it has become increasingly evident that thorough-going and efficient Sunday school work throughout the entire reach of the DENOMINATION can be accomplished ONLY through and by means of the ORGANIZATION of the DENOMINATION ITSELF, and by its UNDIVIDED co-operation and backing." Could language be stronger than this? While, in all that I have had to say concerning the International Association, I have, in no uncertain terms, contended for undivided denominational loyalty to our own Sunday school work, I do not think I have ever been able to express myself in more emphatic words than those here given as coming from these Chairmen of Sunday School Boards.

After stating how the various denominations have united in co-operative Sunday school work, these same men say: "As a result of the foregoing, it naturally follows that there has been a CHANGE in the NATURE of the work of the International Sunday School Association and the State Associations. Since the initiative has been assumed by the denominations, and the UNDERSTANDING has been effected with the Interdenominational Association that their work and that of the State Associations is to be CONFINED to Sunday school work in ACCORDANCE WITH the DENOMINATIONAL PLANS AND STANDARDS, their work is PROPERLY that of the PROMOTION of these DENOMINATIONAL PLANS. There are some of our people, as well as some of the DIRECTORS AND WORKERS of the State Associations who do not seem to UNDERSTAND the CHANGED RELATION." This arrangement enables "the denominations to manage their own affairs without confusing INTERFERENCE from WITHOUT, and to reach their own people more effectively than can possibly be reached through ANY OTHER AGENCY." It will be seen from these words that if the State Associations of the International Association have any work left for them, it is merely to promote denominational plans and standards, and since, as a Church, we are capable of promoting our own work, there is really no room in the Sunday school field for the State Associations.

With the wide view of the Sunday school field which their positions afford them, the Chairmen of our Sunday School Boards and Field Workers close their appeal for denominational loyalty in our Sunday school work in these words: "In view of the NEW situation as set forth above, and of the enlarged Sunday school program of our Church, we call upon ALL our people to lend their hearty and loyal support to the Sunday school plans and policies of THEIR Church."

These men who hold the leadership in the Sunday school work of our Church have bravely spoken their convictions on this vital question; and now that at our approaching Annual Conference it is expected that, because of the resignation of our present Field Secretary, a new man will be put in the field, it is to be hoped that our own Conference Sunday School Board will give to the public an unqualified expression of its own attitude on our denominational Sunday school work in its relation to the work of the State Association. I wish to say that NOTHING LESS will satisfy those pastors who agree with me and who will be called upon for their support of the man whom the Board will place in the field when our Conference meets at Vicksburg.

In closing, permit me to say that when I began the agitation of this question about five years ago there was, so far as I have been able to learn, but little sentiment one way or the other, but now it is practically solid for the loyal support of our own Sunday school work instead of giving support to the State Association—excepting, of course, a few sporadic cases of spineless loyalty. Furthermore, in all my discussion of the relation of our own Sunday school work to the work of the Interdenominational Association and its subdivision, the State Association, I have only anticipated the strong expression of the Chairmen of Sunday School Boards and Field Workers. Those of us who stand on the platform of denominational loyalty rejoice that we now have the leadership of these expert Sunday school men, and, as long as they are headed in the direction in which they have started, we shall be glad to follow all the way.

In addition to the quoted statements of these Sunday school experts, our General Sunday School Board, in a pamphlet, entitled "Some Facts and an Appeal," says: "Thousands of our strong Sunday schools make liberal contributions to the International Sunday School Association. But no outside agency can reach the rank and file of the Methodist Episcopal Church, South." To which, let all loyal Methodists say, "Amen!"

THE GREAT REUNION.

The great National Memorial Reunion with all of its speechifying, love making, official balls, and street dances has come and gone. The agony is over, and, if it has resulted in our knowing each other better, then it will result, if Mr. Lamar was correct, in our loving each other more, and therefore it was worth all it cost. The blue and the gray mingled together freely, and swapped stories of hairbreadth escapes and recounted deeds of heroism. There were estimated to be about 7000 present in all—mostly from the West and of the Blue. Every public utterance was full of patriotism, and the spirit of the present hour.

Where does history record such a gathering of former foes, of men who faced each other in the grip of war meeting in a great jollification? Certainly not by those who fought with Washington and Cornwallis, nor by those who followed Wellington and Napoleon. Colonel Newhell, who had the encampment in charge, had worked out every minute detail; so much so, that, based upon former encampments, he had ordered fifty coffins to be in readiness for those who might die; but, while there were many who were feeble of step, it is a unique record that every one of those fifty coffins remain empty. This many claim as a feather for the cause of prohibition, for Uncle Sam had issued his orders to our near-by Island saloon, and our city officials saw the necessity of the greater vigilance at that point. A veteran who attended the Gettysburg Reunion, where the open saloon existed and where there were deaths by the score, in drawing the contrast ascribed the great difference to the absence of the saloon. One of our own city said to me, "You know I've never been a prohibitionist, but this experience has convinced me of the value of prohibition." Thus has it ever been that truth is mighty and will prevail. But, Doctor, our whole community is tired, and needs no special definition of the word "strenuous." We've been in the midst of some kind of "drive," answering all sorts of appeals since the early spring. And now we are driving towards our approaching Conference with accelerated momentum. We look for the Editor of the Adovcate without fail.

By the way, here comes the postman with your last number, and I call off for a time. A good issue! Sam Steel's contribution is interesting and suggestive reading, recalling some experiences, notably one upon a steamer upon an eastern river, where were people of all colors and from all sections. An elderly couple from Ohio were aboard and after several efforts in vain to reach the lunch counter, which was crowded with Negroes calling for everything in sight, in disgust, the woman complained of the ill behavior of the colored gentry, to which Mrs. H. replied, "If we were in the South you would see nothing of that." "Yes, said our fellow-travelers from the Buckeye State; "You people in Mississippi know how to manage the Negro; we of Ohio make fools of them;" and during the recent Reunion, what was my surprise to hear more than one from north of Mason's and Dixon's line say that the next great question for our own country to settle would be the race question! I am confident that when that issue shall arise it will require all the preaching and teaching of peace and patience that the Church can command, but why there should be a coalescing of the Churches to accomplish that end, I cannot see.

While externally all was good fellowship during the great Reunion, it would slip out occasionally that the South was still due to make some kind of apology for the unpleasantness of '61 to '65. And while I may not claim much historical lore, it has been impressed upon me that in every move from '44 to this good day the Methodist Episcopal Church, South, has been viewed as being under a similar obligation. Now, I yield to no one in readiness to acknowledge a wrong and apologize for the same; but when others are as guilty, or more so, neither charity nor expediency can overlook the fact. But Steel says that unification is passing like a mirage; then why waste my paper, your patience, and the time of your readers further? So mote it be.

T. B. HOLLOMAN.

TO MY MOTHER.

By Jas. F. Dorrah.

Out of the crucible of loss,
The fierce, white-heat of griefs and pains
My heart stands purged of all its dross,
And only love's pure gold remains.

Until the moment came to prove,
Mother of mine, I never knew
How much to me was mother-love,
How all my heart belonged to you.

You shall not bear your cross alone;
This loving heart shall hold you fast,
And in the future will atone
For all the errors of the past.

Trust Him who chastens but to bless,
Whose love is sorrow's sweet surcease,
Whose ways are ways of pleasantness,
And all whose paths are paths of peace.

His messengers of love will come,
With balm of healing on their wings,
And o'er the valley of the tomb
Hope's radiant angel soars and sings,

As Ruth of old, what ere betide,
Your portion shall my portion be,
My place henceforth is by thy side,
And naught but death part thee and me.

Madison, Miss.

AN EXPLANATION.

Dear Dr. Meek: It seems that explanations are the order of the day. My name is mentioned as one of the signers of the "Laymen's Address." I wish to say that I received the circular letter sent out to a number of laymen. I glanced at it hurriedly. The object seemed to be a desire for some changes that were thought would be for progress. I am always for progress if it is along right lines, and without investigating further I authorized my name to be used, not knowing fully what would be said. I was away most of the summer and missed my Advocates and have never yet read the Address. I don't even yet know what was in it. It must be something "dreadful," judging from the anathemas brought down upon it in the papers. I was uncompromisingly against holding on to Vanderbilt any longer. I think its benefit to our Church for ten years previous had been doubtful, owing to some teachings that emanated therefrom. I did not suspect this movement was from that source and hope yet it will not prove to be the origin.

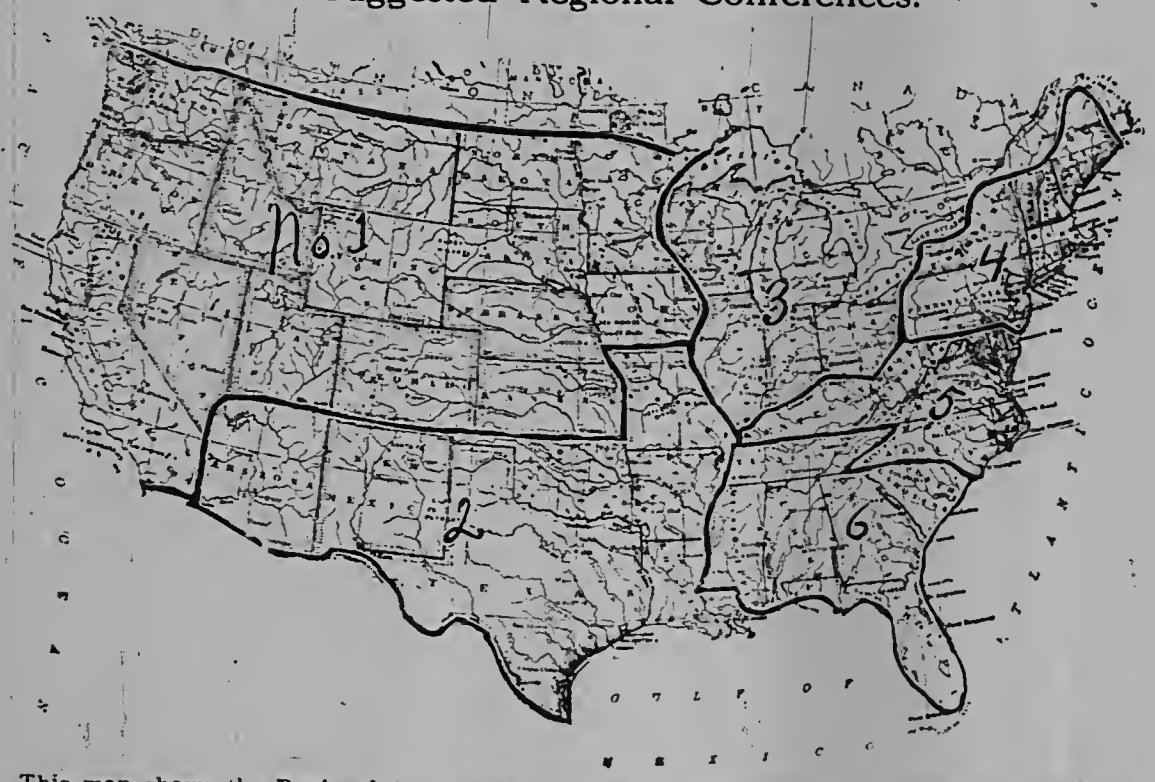
I was on the committee in the last General Conference to get up the legislation for the laymen's movement and we were unanimous in our recommendations except at one point: that was to make the quadrennial boards ex-officio members of the Annual Conferences. I was the only man that raised a voice in the committee against that paragraph. I finally succeeded in getting one other layman to agree with me. I served notice I would bring in a minority report. My argument was that the presiding elders generally nominated these boards and that it would put too much power in the hands of presiding elders, since they would nominate most of the laymen to be elected to membership in the Annual Conference, and, already having much power over the pastors, they would practically have the Annual Conference in their own hands. After all the legislation was agreed upon but this point, a good friend of mine, a prominent layman from Macon, Ga., came and asked me as a personal favor not to bring in a minority report as it might get up a discussion and endanger the passage of the balance of the legislation on lay activities. In deference to him, I agreed not to bring in a minority report, but predicted it would not pass. Sure enough, this was the only paragraph in this recommendation of the laymen's committee that was questioned and it was promptly and by an overwhelming majority voted down. All other paragraphs passed without question. I was thus vindicated in my stand, although I did not have to say one word on the Conference floor.

The law was passed to make the district lay leaders members o fthe Annual Conference, and I still think this was a good law, because it added only one delegate from each district and he was elected by the same body that elected the other lay delegates to the Annual Conference, so that when a layman voted for a district lay leader they would know they were voting for a delegate to the Annual Conference at the same time. This would not be ex-officio membership in the fullest sense of the word. I am opposed to ex-officio membership as a rule.

Of course, this part of our legislation was voted down by the Annual Conference, composed largely of preachers, and they generaly explained that it was not because tbey opposed more laymen being in the Annual Conference, but because of the ex-officio feature. I believe if the proper presentation by the right parties had been made at the Annual Conferences this law might have passed. The General Conference passed it by practically a unanimous vote. Not a voice was raised against it, if I remember correctly. If suitable persons had championed its cause in a right way I believe it would have been ratified by the Conferences, I believe a larger representation of laymen in the Annual Conferences would be a blessing to the laymen and they in turn could be a blessing to the Church. It is argued that those who are elected do not always attend; yet that is no argument against more lay representation. If it were made more attractive for them by putting more work upon them and having more meetings for the deepening of the spiritual life more would

(Continued on page 11)

The Suggested Regional Conferences.



This map shows the Regional Conference arrangement recommended to the Joint Commission on Unification by the Sub-Committee having the matter in hand. As will be seen, it literally chops the Methodist Episcopal Church, South, to pieces in the very heart of its territory. Louisiana, Arkansas, Texas, and Missouri go into one jurisdiction; Maryland, Virginia, West Virginia, Kentucky, and North Carolina into another; and South Carolina, Tennessee, Georgia, Florida, Mississippi, and Alabama into still another. And between these segments there would be no special connecting bond whatever.

IS SOUTHERN METHODISM ABOUT TO BE DISMEMBERED AND ABSORBED?

(Continued from first page)

Government adjudges to be wise, and which was felt to be particularly needful as a protection in uniting the two Churches, is to be swept away). Each Regional Conference is to be assigned a number of delegates in proportion to its numerical strength, but the said delegates are to be elected by the Annual Conferences, as they are at present in the Churches, North and South.

(b) The powers of the General Conference in the unified Church (actual and potential) would be quite as large over all its territory (with the possible exception of the Missionary Regional Conferences) as the Church, South, now has over her territory. That is to say, the new General Conference would have quite as much power(actual and potential) over all the affairs of Southern Methodism as our present General Conference has. The following are some of the things it would exercise power over: 1. It may fix the conditions of Church membership, the qualifications of all ministers of various grades, the powers of Church, Quarterly, Annual Conferences, Missions, and Mission Conferences. 2. It may fix the duties and powers of the Bishops, making them uniform, indicate to each (regular) Regional Conference how many it may name, and confirm (or by a two-thirds vote reject) them, retire them, and, under certain restrictions, transfer them from one Regional Conference to another. 3. It has power to do as it may please with the hymnal and ritual of the Church, and to regulate all matters pertaining to the mode of worship. 4. To control all the larger connectional enterprises of the Church. 5. It may, under certain limitations of a minor character which may easily be overcome, divide or consolidate the (regular) Regional Conferences, or make new ones. 6. IT WILL HAVE THE OWNERSHIP AND CONTROL OF ALL PROPERTY THROUGHOUT THE CHURCH, INCLUDING ALL ITS BRANCHES.

(c) The general Restrictive Rules protect the Articles of Religion, the General Superintendency, and a few other things just about as they do at present in the Disciplines of the two Churches. Whether a Bishop may be set aside at will by the General Conference—the point that was at issue when the Church was divided in 1844—we do not know; but it is our impression that he could. If asked for by a majority of two Regional Conferences, the vote on a pending question (except a constitutional amendment) shall be taken by Regional delegations, the members thereof voting as one body, and it would require a concurrence of a majority of the Regional Conferences to pass it.

II.

The Regional Conferences.

(a) Instead of the three white Regional Conferences recommended by the former Joint Commission, the Sub-Committee having the matter in hand recommended the creation of six, as follows:

1. Washington, Oregon, Idaho, Nevada, Utah, Colorado, Wyoming, Montana, North Dakota, South Dakota, Nebraska, Kansas, Iowa, Minnesota, California, Hawaii, and Alaska. In this Regional Conference, according to the United States Government statistics, gathered in 1906, and published in 1910 (we use these because they are so arranged that the Negroes included in the M. E. Church figures can easily be eliminated), there are 526,705 white Northern Methodists, and 19,322 Southern Methodists.

2. New Mexico, Arizona, Missouri, Arkansas, Oklahoma, Texas, and Louisiana. White Northern Methodists, 114,884; Southern Methodists, 494,864.

3. Illinois, Wisconsin, Michigan, Ohio, and Indiana. White Northern Methodists, 927,239; Southern Methodists, 8016.

4. Maine, Vermont, New Hampshire, Connecticut, Rhode Island, Massachusetts, Pennsylvania, and New York. Northern White Methodists, 864,621; Southern Methodists, 868 (these are in Pennsylvania).

5. Maryland, Delaware, Virginia, West Virginia, District of Columbia, Kentucky, and North Carolina. White Northern Methodists, 190,148; Southern Methodists, 477,113.

6. South Carolina, Tennessee, Georgia, Florida, Mississippi, Alabama. White Northern Methodists, 47,250; Southern Methodists, 655,758.

Let it be noted that the Regional Conferences in which the Northern Church would be in the ascendency are much the stronger numerically, and that that Church would have a considerable contingent in numbers 2 and 5, in which the Southern Methodists would be in the lead—114,884 in the former, and 190,148, considerably more than a fourth of the membership, in the latter. On the other hand, in the New England Section (number 4), the Church, South, would have only 868 members, only a little over 8000 in number 3, and less than 20,000 in number 1. The accompanying map will give a view of the Regional Conferences according to the suggestions of the Sub-Committee.

(b) As to the membership and powers of these Regional Conferences, we will not at this time

speak. It is said that they may have legislative power over all local matters; but the enumerated powers of the General Conference show that they could amount to very little more than restricted powers of administration over a prescribed territory. And, as has been stated, the General Conference may, under certain minor limitations, rearrange or multiply these bodies. They have no indestructible stability, the General Conference being potentially supreme over them.

III.

Status of the Negro.

The Committee on the Status of the Negro in the suggested new Church made a divided report at Traverse City, which was not taken up for consideration by the Joint Commission. Seven members reported in favor of placing the colored members of the Northern Church in an Associate General Conference. The relations of this body to the white General Conference and its General Boards were very indefinitely defined. It is clear, however, that it recommended that no Negroes be allowed to sit in the white General Conference; but it was proposed to establish a General Judicial Conference (not Council or Court), made up of representatives from the General Conference of the white Church and all Associate General Conferences (there would be several of these, including, besides that set up for the Negroes, those established in the mission fields). The General Judicial Conference would review all legislation passed by the white General Conference and the Associate General Conferences, and could by a two-thirds vote suspend any act of which it disapproved until the next meeting of the body that passed it, when it would become a nullity unless again adopted by that body by a two-thirds vote, in which event it would become a law for the body taking that action. In case, however, the Judicial Conference should disapprove of a measure on constitutional grounds, it would have to take the course prescribed for questions of that character. This arrangement, it should be noted, would have the colored members in the Judicial Conference to aid in passing upon all legislation of the United Church (including the white branch), as well as exercising judicial functions upon constitutional questions. This, too, when there is not a colored man upon the Supreme Bench of any Southern State, or that of the United States (or for that matter, so far as we know, of even any Northern State). This adjustment, of course, would make the Negroes an integral part of the new Church, thus trampling underfoot the specific recommendation of our General Conference.

From this report of the majority of this Sub-Committee (signed, as stated, by 7 members), a Bishop of our Church (the only one on it) and an able Southern lawyer strongly dissented, declaring that it was glaringly inconsistent to exclude representatives of the Colored Methodists from sitting in the General Conference, and yet give them the right to aid in reviewing all its legislation. It was further asserted in this minority report that the scheme advocated in the report of the majority would be displeasing to the white Methodists of the South; that it would probably be unacceptable to any branch of Negro Methodists in the United States, particularly so to those in the Methodist Episcopal Church, and that the proposed program would tend to stir up discord and division, rather than to promote unity, among the Methodists of America. It was also strongly insisted that the wise thing to do was to place the Negroes in a separate Church, in accordance with the action of our General Conference at Oklahoma City.

But this is not yet the whole story. Dr. R. E. Jones and Dr. 1. Garland Penn, the two colored members of the Northern Commission, were on this Sub-Committee, and they also strongly dissented from the majority report, demanding their full rights, without the slightest abridgement, in the proposed reorganized Church (even seats in the white General Conference.) The paper which they drew up was filed with the Northern Commission, not with the full Joint Commission, as were the other two.

Such is the muddle that the Negro aspect of the unification movement is in. Dr. Joy, the able Editor of the New York Christian Advocate, who is a member of the Commission, has expressed the conviction that the effort to deny the Negroes representation in the white General Conference of the unified Church was given "a knock-out blow" at Traverse City, and there are a number of other Commissioners (some in the North and some in the South) who hold the view that the Church, North, will never yield this point. Indeed, we do not see how they can strip the Negroes of this right unless they should consent to it, and they are showing little disposition to do that. But whatever may be the outcome as to this particular feature, Southern Methodists may as well recognize the fact that all hope of getting the Negroes into a separate church—the thing for which our General Conference declared—is utterly gone. The most that they can hope for is to have them kept in the unified Church, with proportionate representation in the suggested Judicial Conference, exercising such powers as we have described, and perhaps also being placed upon other great administrative Boards. And the probabilities are that this would apply only to the Northern Methodist Negroes—those in the C. M. E. Church (our colored people), in all likelihood, preferring to maintain their independence. Are our people willing to stand for this? In our opinion, if an attempt should be made to put such an arrangement into effect, along with the contemplated plan for the General and Regional Conferences, either it would be overwhelmingly defeated, or there would follow a stormy division of the Methodist Episcopal Church, South.

Some Plain Deductions.

1. If unification were consummated along the lines it is now proceeding upon, there would never be a General Conference of the united Church that would not be dominated by the Northern Methodists. Even if the delegates were apportioned equally among the Regional Conferences and they were to elect them, this would be true, because in two of the Regional jurisdictions in which the Southern Church would be in the lead—Numbers 2 and 5—the Church, North, would have a considerable contingent, which, without the adoption by the stronger Southern element of political methods, such as could not be used by a religious denomination, would be certain to secure some representation. But, as we have already stated, according to our understanding, this is not the plan that is in contemplation. On the contrary, it is proposed to have the delegates assigned to the Regional areas in proportion to their Methodist population and to let the Annual Conferences do the choosing. This would make the control of the Northern Church even more certain, for the areas in which they would predominate are the more populous and doubtless they would be in a majority in a number of the Annual Conferences in the Regional Jurisdictions in which our members would be the more numerous, taking them as a whole.

2. The recommended arrangement of the Regional Conferences would literally chop the Church, South, to pieces, leaving no connecting bond whatever between the dissevered fragments. The South proper would not be kept together at all, as was the design in the original plan of unification. When two bodies, one of which is very much larger than the other, are united, the more the smaller one is carved up, the more nearly the process approaches that of a simple and complete amalgamation. We do not for one moment believe that our last General Conference would have authorized the continuation of the unification negotiations if it had been thought that such a wholesale dismemberment of her territority was a possibility. Not one of the gentlemen now standing for this program who sat in that body so much as even hinted at such a thing. They did not dare to do it.

3. The suggested provision for having the General Conferences to vote by Regional areas, if a majority of the delegates from each of two such Jurisdictions should so request, which seems to be the only attempt to safeguard the interests of the South, is, as we see it, a weak and wholly inadequate arrangement. The thing that chiefly makes this protection an imperative necessity is the presence in the Central South of several millions of Negroes—they are in the majority in some of the States. Now, suppose that the General Conference were to undertake to pass a measure relating to the colored people that the white Methodists in the heart of the South, chiefly grouped in the Regional Conferences numbered 5 and 6, should consider vicious and their representatives should insist upon a vote by Regional areas, what could they hope for from the other area containing a Southern Methodist majority—Number 2? What would the people of New Mexico, Arizona, Oklahoma, Arkansas, Texas, and Missouri, with their large white majorities, know or care about the Negro problem? Only last week the St. Louis Christian Advocate oracularly affirmed that no such problem exists. But even if the three Regional Conferences in which the former members of the Church, South, would be the stronger should stand together, all that it would be necessary for the General Conference to do to have its way would be to rearrange the territory of the Regional jurisdictions, or to increase the number of them, since it would have the power to do this. So unstable a safeguard would be a mere rope of sand. As a matter of fact, in the proposals of the Unification Commission, so far as they have become known to us, there is just enough semblance of protection to confuse our people and serve as a kind of lure to lead them into in an alliance (we do not say that this was designed) from which they could never emerge, and in which they would be speedily overwhelmed and utterly obliterated.

Dismemberment and Absorption Now the Issue.

The truth is, it is utterly vain and idle at this stage of the proceedings for any one to talk about being in favor of union according to the Oklahoma City plan. Nearly all the fundamental elements of that plan have been abandoned by the ultra-unionists of our Commission, who are largely in the majority, and the Northern representatives are solidly against it; so it is entirely a thing of the past. The question now before us is, SHALL THE METHODIST EPISCOPAL CHURCH, SOUTH, BE DISMEMBERED AND COMPLETELY ABSORBED? This is the fateful issue that our General Conference will be called upon to face and largely determine next spring.

MURINE FOR YOUR EYES Granulated Eyelids, Sore Eyes, Eyes Inflamed by *Sun, Dust* and *Wind* quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c. *Eye Book of the Eye — Free.*
Ask Murine Eye Remedy Co., Chicago

Pale Children

Made over to your liking, with rosy cheeks, hearty appetites, vigorous digestion and robust health. Give them a glass of this delicious digestant with meals

Shivar Ale

PURE DIGESTIVE AROMATICS WITH SHIVAR MINERAL WATER AND GINGER

Nothing like it for building rich blood and solid flesh. At all grocers and druggists—satisfaction or your money back on first dozen.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

The Great Battle

A PERTINENT FACT.

"I am unwilling as one man," said Senator McKellar, of Tennessee, in a recent address to the Senate, "to debauch the American people in order to raise revenue for the Government. * * * In taxing liquor we merely tax the people who drink liquor and make the liquor dealer our tax collector."

PROPER QUESTIONS.

Standing for national prohihition when it was before the United States Senate, Senator Kenyon, of Iowa, propounded certain interrogatories which were pointed, among them these:

"Why do we prohibit the boys in the army and navy from having booze and permit those who remain at home to have it?"

"Is it not as much waste of foodstuff to put it into beer as to put it into whisky?"

"Is patriotism purchased hy heer worth while any way?"

"Is heer more essential to the American people than hread?"

"Will heer patriots win the war, anyway?"

"Are we willing to sacrifice everything except heer to win the war?"

WHAT BIG BUSINESS MEN SAY ABOUT PROHIBITION IN TORONTO.

Dry Experiences of Toronto, City of 500,000 People, Told by Members of Toronto Board of Trade.

For the past year the harrooms of the province of Ontario, Canada, adjoining the State of New York on the north, have heen outlawed. Importation of liquors for personal use has not heen stopped, hut there are rigorous regulations covering the way such liquors may be handled by those who get them. Toronto, the chief city of the province, is a second Buffalo for size and hustle. Wishing to know how the chief business men of the city felt about the city's first year without harrooms, letters were sent to the great commercial concerns comprising the Toronto Board of Trade. More than 300 replies had heen received two weeks ago, and there was a practical unanimity in their verdicts.

Here are a few samples of the way they speak:

W. Newman, N. A., of the Polson Iron Works, steel shipbuilders, engineers and boilermakers, Toronto, September 28, 1917:

"In reply, are pleased to make the following statements regarding our own employees: Lost time has heen cut down 80 per cent. Lahor disputes are almost entirely ahsent. The general demeanor of the men is much pleasanter. We would never consent to go back to the old order of affairs."

John F. Ellis, managing director of the Barber-Ellis Co., Ltd., envelope manufacturers and paper dealers, Toronto, Canada, September 29, 1917:

"My experience as to the working of Prohihition in Toronto, is that it has been, thus far, most heneficial, not only in regard to husiness, but also in the life of a great many of the young men of this city, which is far more important. * * * * Throughout the West Prohihition is doing a wonderful work and is more popular with a great number of people than it has been in the past, and the longer it is in force the more determined are the people that the law, as it is, shall remain on the statute books. * * * I hope to see the act remain in force in Ontario for a long time to come."

William H. Shaw, member of Toronto City Board of Control, September 28, 1917:

"I cannot emphasize too strongly my sincere helief that the results of Prohihition in our city are heneficial to our citizens in general, not only from a social hut from a husiness standpoint. * * * I cannot understand how any citizen having the welfare of the community in view could think for a moment of returning to conditions which prevailed under the license system."

John Pearson, insurance hroker, Toronto, September 28, 1917:

"No act has ever done so much for the pubiic welfare. * * * The other day I was calling on a man who is a bailiff in the city, and when asking how he found business, he told me that since Septemher, 1916, it had fallen off more than 60 per cent. Rarely now does he have to put his men in for the collection of rent in the workingmen's homes. They are now owning and not renting. The workingmen's wages find their way into the proper channels, and their chiidren show for it."—The American Issue.

BUYS LIBERTY BONDS.

The Board of Church Extension of the M. E. Church, South, purchased Liberty Bonds to the amount of $10,000 a few days ago, as the following letter shows:

"Louisville, Ky., Oct. 18, 1917.—The Rev. E. L. Powell, D. D., Pastor of First Christian Church, Fourth and Breckinridge, City.—My Dear Dr. Powell: At a meeting of the Executive Committee of the Board of Church Extension of the Methodist Episcopal Church, South, held in the office of the board at 1115 Fourth Street, this city, on yesterday, by unanimous vote of the committee I was instructed to subscrihe in the name of the Board for $10,000 worth of Liberty Bonds, and am handing you herewith the subscription.

"Under no Government on the face of the earth has evangelical Christianity had such an opportunity as under the Government of the United State, and the church or churchman who does not appreciate the privileges enjoyed is not worthy the name.

"Our Government is fighting for fundamental principles which the Church stands for, and while this Board is engaged solely in the work of church and parsonage building, having assisted nearly 10,000 needy congregations to secure houses of worship during the thirty-five years of its history, nevertheless it is the unanimous judgment of the gentlemen charged with the responsibility of handiing its large interests that it cannot do less at this time than to have a part in strengthening the hands of the Government in this struggle for the supremacy of the principles dear to the heart of all who are interested in the well-being of the human race.

"Wishing you and your co-iaborers success in your patriotic work, I am, yours sincerely,

"W. F. McMURRY,
"Corresponding Secretary."

TREASURER'S REPORT.

The following is the Treasurer's report of the Mississippi Conference Sunday School Board, concerning Children's Day receipts from June 20 to Octoher 20:

Brookhaven District—	
Amount to June 20	$139.82
Meadville	14.00
Gallman	9.60
Fernwood	20.18
South McComb	2.00
Bayou Pierre	8.00
Barlow	5.00
Wesson	10.00
Crystal Springs	1.75
	$210.35
Hattiesburg District—	
Amount to June 20	$111.04
Collins	13.20
Williamshurg	1.75
Magee	9.00
Richton	6.15
Leakesville	14.50
Eucutta	21.00
Ellisville	3.00
Eliisville Mission	3.00
Siiver Creek	6.00
Sanford	1.27
Purvis	9.61
Taylorville	4.35
Court Street	4.00
Broad Street	4.50
	$212.37
Jackson District—	
Amount to June 20	$170.07
Canton	6.00
Bolton	13.53
Benton	10.00
Vaughan	19.00
Florence	4.00
Madison	12.67
Orphanage	7.10
Satartia	26.43
Sharon	6.50
Flora	16.75
Harrisville	6.00
Mendenhall	1.30
Terry	2.00
Camden	2.10
	$303.45
Meridian District—	
Amount to June 20	$ 47.30
Lauderdale	6.50
Poplar Springs	6.40
DeSoto	5.50
Vimville	16.00
South Side	8.74
Bucatunna	5.25
Scooba	9.50
Seventh Avenue	2.00
Pachuta	10.20
Matherville	14.00
Dalevilie	13.60
Waynesboro Circuit	9.00
	$153.99
Newton District—	
Amount to June 20	$ 49.69
Montrose	3.60
Forest	14.00
Homewood	16.28
Lena	11.50
Rose Hili	5.00
Chunky	8.25
Carthage	6.45
Phiiadeiphia Circuit	9.00
Lake	10.00
Laurel, First	19.00
Laurel, Kingston	3.40
McDonaid	2.00
Walnut Grove	2.23
	$160.40
Port Gibson District—	
Amount to June 20	$102.40
Rocky Springs	6.50
Nebo	9.00
Fayette	10.10
Hermanviiie	7.00
Port Gibson	14.72
Woodviiie Circuit	2.20
	$151.92
Seashore District—	
Amount to June 20	$ 96.51
Coalviiie	7.05
Mentorum	23.30
Escatawpa	5.00
Poplarviile	3.50
Americus	24.00
Brookiyn	6.40
Gulfport, First	9.33
	$175.00

Comparison by Districts.

Receipts—	1917 to date	1916 Totai
Jackson	$303.45	$165.02
Hattiesburg	212.37	121.08
Brookhaven	210.35	165.12
Seashore	175.09	222.23
Newton	160.40	132.73
Meridian	153.99	175.00
Port Gibson	151.92	131.97
	$1367.57	$1113.15

What was reported prior to June 20 is not included here. If there are any omissions, the correction will be cheerfully made.

Those who have not sent their amount in, will please do so at once.

J. LOYD DECELL, Treasurer.

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in teiephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must he conserved, and we appeal to the American Puhlic to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Home Circle

OUR AVIATOR.

Mrs. Lee Lipscomb.

Away up in heaven's blue
Where the air is pure and sweet,
Our soldier boy is an eagle now
With pinions strong and fleet.

With a brave heart and steady nerve,
He soars far above the trees,
Kissed by snow-white, fleecy clouds
And fanned by the autumn breeze.

He dips and darts and circles 'round,
On the trackless airy way,
Then onward goes with wings outspread
Far over the gleaming bay.

What a marvelous, wonderful age
When men like birds can fly!
It is enough to make the angels gaze
With wonder from on high.

May God protect our flying boys
Wherever they may roam;
And when this awful war is o'er
Bring them safe back home.

Winona, Miss.

BOY VS. MR. YELLOW CAT.

Mr. Big Yellow Cat was extremely fond of birds. He liked birds for breakfast, birds for dinner, and birds for supper. As he was a splendid climber, and swift and noiseless in his movements, he usually had his fill of birds. Why, in the nesting season sometimes he had as many as six extra meals a day.

Yellow-haired Gus was fond of birds, too. He was as happy as a bird when his family moved into the country. He rushed up and down the thriving orchard while Mr. Big Yellow Cat blinked sleepily at him from the wall. He had just eaten four little robins, and felt very happy aud self-satisfied.

Gus threw up his cap into the air. "There's room here for at least a hundred bird families," he gloated.

Mr. Big Yellow Cat gave him a funny little sidelong glance. Perhaps he wondered if Gus was planning to devour the little feather folks also. He may have thought that if this was true he had better take those young catbirds now instead of saving them for breakfast, as he had originally planned.

Gus saw him as he was sneaking out from the tangle of blackberry vines with a little bird in his mouth. Gus charged after him, but Mr. Yellow Cat had a good start, and besides, he was a fine long-distance runner. So he crawled under the barn and ate the little fledgling greedily. Then he thought it safer to go home by another way.

Gus shook his fist at him angrily. "You won't get another one of my baby birds," he half sobbed.

Then he rushed into the house to find father, who was helping mother decide on the best spot for Great-grandfather Adam's portrait. But father was never too busy to help a fellow in trouble.

"How to keep the cats from catching our birds?" he said slowly while he studied the light on the west wall; "no, I don't know. But this afternoon, after I have the rugs down and the pictures and curtains up, we'll call Prof. Sharpe by long-distance telephone and find out."

"I'll stay on guard until then," agreed Gus.

So he rushed back into the orchard just in time to chase away a lean, black cat who was also looking for a plumpy, tender bird.

Mr. Big Yellow Cat watched Gus from a safe distance.

"I'll have to hunt nights after this," he thought. "Boys aren't so smart after all." And he walked away, waving his long, plumy tail gracefully.

Gus's father kept his promise. Their own telephone wasn't in yet, so they had to walk two miles to the store.

"Oh, yes, you can beat the cats," Professor Sharpe told them over the telephone. "Merely nail a strip of zinc or tin around every tree. Or plait a bundle of thorns around the tree trunks and Miss Pussy can't climb them."

Gus smiled from ear to ear. "We'll beat the cruel cats after all," he repeated.

When they got home it was just an hour before supper, but Gus and his father got to work at once. There were some pieces of old tin in the barn, and they nailed pieces of these around the apple trees. Gus ran his fingers over each belted tree.

"Mr. Big Yellow Cat can never crawl over these," he chuckled.

It was light a long time after supper, so Gus worked until it was too dark to see. The last thing he did was to weave a garland of briars around the Bartlett pear tree where Mr. and Mrs. Goldfinch kept house. Then he went into the house and almost fell asleep as he went upstairs to bed, for he was a very tired boy indeed.

Mr. Big Yellow Cat strolled over to the orchard when the lights were out. He sniffed happily as he came to the Bartlett pear tree. He had had his eyes on the young Goldfinches for a day or two. Swiftly and noiselessly he started to climb the tree. Then he stopped short. He snarled a little to himself, for he was an angry cat. Then he attempted the early apple tree. But his velvety paws slipped and he could get no hold on the belt of smooth tin.

Mr. Big Yellow Cat waved his plumy tail angrily to and fro. "I won't hunt here any more," he muttered; "I'll go somewhere else."

And he did. And the grateful robins, finches and bluebirds raised their families in peace. And as for Gus, why, he tamed a whole family of chickadees, and by the time the feathered people were ready to go South they had all agreed that Gus's orchard was the safest nesting-place in the whole country.—Mary Davis, in "Junior Herald."

MY HOUSE O' DREAMS.

By Willie Conger Page.

There is a tall manor house, surrounded by an old-fashioned garden, where the fireflies flit through the shadowy moonlight, and the dulcet notes of the nightingale trill and tremble through the soft night wind, and the perfume from the myriads of open flowers fill the air with fragrance and the heart with rapture. Where it is, I do not know.

Since my earliest remembrance, I have gone to this place in my dreams until now every detail of the arrangement of the garden and the construction and furnishing of the house are as familiar as my own home.

Sometimes weeks, and often months, elapse before my spirit on gossamer clouds, on the wings of the wind, flies away to my Palace o' Dreams. After lingering awhile to enjoy the enchantment of the garden, I always go up four white stone steps to the portal of the house and wait. Slowly the doors swing open and I enter, afraid, for words could never portray the glory, splendor, and sublimity of this dream-house—its tall columns, its white-domed ceilings, its hangings of silver and its golden tapestries.

I wander about in the rooms below and wait, until a figure in white beckons me to come. I ascend the white marble staircase and enter an upper chamber, where, first, I always kneel to pray.

To-night, after trailing my misty garments about the garden, stopping beside the fountain to listen to the music of the trickling waters, I discerned an object lying on the steps. Looking more closely, I found it was a little child. "Some one has forgotten it," I thought. I took it in my arms and went directly to the upper chamber, and, with the child still in my arms, I knelt to give thanks to the Giver of all beautiful things.

Then I sat beside the window and began to sing an old, sweet lullaby. Soon the little one was asleep. I turned back the satin and cobwebby lace coverings of the bed and laid it gently down.

Suddenly the child opened its eyes and smiled. My heart bounded and almost ceased to beat, for it was my own little son, who had been gone so many years.

"Mother," he said so clearly and distinctly that I waked, trembling in an ecstasy of delight.

Often when my body, weary from the worries and cares of the day, lies quietly asleep, my spirit flits away to some century-old cathedral, where I kneel at the chancel to pray, then wander down the dim aisles and recesses, reading inscriptions, the words of which are so clear to memory that I can repeat them when awake.

Oh, the joy, the happiness, the fantasy of dreams!

Lexington, Miss.

A GIRL WITHOUT OPPORTUNITIES.

By Priscilla Leonard.

She had "no chance in life," so anyone would have said who met her. She lived in the mountains of West Virginia, sixteen miles from the railroad. She had never traveled on the railroad in her life. She had no money and no education. It would be hard for a city girl to imagine just how plain and rough and hopeless was the lot of this girl in her teens.

But the girl herself had hope. She meant to go to school. The term commenced in September. She had no money for the entrance fee, and no dress fit to travel in, but she had a flock of turkeys. She wrote to the school that she must wait till "her turkeys had growed big enough to sell." That was not until December, and of course the turkeys were sold at far below city prices.

Nevertheless, when the railroad train stopped at the lonely station one December day, it took on a very happy-faced girl as a passenger. She had on a fifty-cent sweater for her winter coat, and her cotton voile dress was more like cheesecloth than anything else. Her tiny box had the scantiest of wardrobes—but she was going to school! She had taken the first step toward a larger life, and to-day she is one of those of whom the school is most proud.

"A girl without opportunities"—she refused to believe it of herself—and she proved against odds that it was not true. Is it really true of anyone who tries?—Christian Intelligencer.

LIFE A BATTLE.

Life is not victory, but battle. Fight on, fight on! The perfect character shall come at last. What will it be to fight no more? Shall we then forget the battles? Shall we then forget our sins? Why should we? Hated, renounced, subdued, let them hang on the walls of memory like the shields of vanquished enemies. Be patient a little longer. By and by in our hushed and waiting chambers, each in his turn, we shall hear the sunset gun.—Roswell Dwight Hitchcock.

Features of

The Holmes Store

¶ Merchandise of highest merit ¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Weollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE TIME IS PASSING.

Within a little over a month all three of our patronizing Annual Conferences will have been held, and the valuable prizes the Publisher of the Advocate is offering to those securing subscribers will no longer be within reach. A number of persons have seized this golden opportunity, and without much difficulty (so they report) have secured one or more of the valuable premiums offered on Page 9. You may do likewise, dear reader, if you will try. We should like to have a canvasser for subscriptions in every community.

MEETING OF PUBLISHING COMMITTEE.

The Publishing Committee met in the Publisher's office on Thursday, October 25. Rev. J. M. Henry, D.D., was elected president, and Rev. W. W. Drake, Secretary. Rev. T. H. Lipscomb led in prayer. Reports were submitted by the editor, R. A. Meek, D.D., and the publisher, Mr. Chas. O. Chalmers. These reports were referred to a committee of two, Rev. T. H. Lipscomb and Rev. J. T. Leggett. These brethren "digested" the reports and their recommendations were unanimously adopted. With genuine enthusiasm, it was agreed to put on a campaign for the Advocate, January 21-28, looking to securing at least 4000 new subscribers. (North Mississippi Conference, 1500: Mississippi Conference, 1500, and the Louisiana Conference, 1000.) The proposition will be submitted to the three patronizing Conferences at their approaching sessions, and each Conference will be asked to work out the details of the campaign in the best way to secure the desired result. Suffice it to say that the reports showed the paper to be in a good condition, all departments working in harmony, the only real difficulty appearing being the increased cost of material and labor, and the "high cost of living." While it was not mentioned, it is none the less evident that it would be more expensive to die. The paper is needed now more than at any time in its history.

There was a real recognition of the vital importance of the Advocate, and a determination to use it to the fullest. There was such unmistakable evidence of wise business management that only words of commendation were heard. I doubt if there is a paper in the connection, resources considered, making a better record. On practically a CASH basis, with a LIVE subscription list, a LIVE editor, a LIVE business manager, a wide-awake publishing committee bent upon going forward, we will get the 4000 NEW subscribers. It was good to be there. It is good to look forward to a larger circulation. WE ARE NOT DYING—WE ARE JUST GETTING READY TO LIVE.

Holly Springs, Miss. JAMES H. FELTS.

A MATTER OF IMPORTANCE.

Dear Dr. Meek: At the request of General Julian S. Carr, who represents our Church in the United States Food Administration, I sent out, on October 4, a circular letter to the preachers of the Louisiana Conference, requesting them to appoint Committees on Conservation for all their churches, to send me the name of the Chairman of each Committee, and to inform me as to the number of families in their charges. I besought them to reply promptly, as the business required haste. Up to this date—October 23—I have received only 22 replies. I feel sure that the brethren have simply overlooked the matter. Will you please give space for this note in the Advocate? Yours truly,

W. S. HOLMES.

Baton Rouge, La.

(This is a matter of great importance, and we sincerely hope that the brethren who have not done so, will comply with Brother Holmes' request at once. It is the patriotic duty of every good citizen to co-operate with the constituted authorities in this campaign for food conservation, upon which so much depends at this crucial time.—Editor of Advocate.)

PERSONAL AND OTHER NOTES.

Our church at Itta Bena, Miss., has had a good year under the pastoral care of Rev. W. S. Shipman. It is nothing new for Brother Shipman to make a good record in the Master's service.

Rev. R. W. Tucker, of Crowley, La., was in New Orleans last week, to attend the Legal Conference, of which he is a member. He was looking well, and spoke hopefully of the outlook in his charge and section.

Rev. A. E. Clements, of Nashville, Tenn., has been appointed Assistant Financial Secretary of the General Board of Education of the M. E. Church, South. His work will be to assist in campaigns for funds for schools of our Church.

Rev. J. R. Jones, presiding elder of the Seashore District, Mississippi Conference, recently spent a day in the Crescent City. He reported the work along the Gulf Coast to be in a healthful condition. Brother Jones believes in his preachers.

Rev. M. L. White, our faithful pastor at Homewood, Miss., has brought us under obligations to him for four new subscriptions to the Advocate, with a check to correspond. We appreciate this good service in behalf of the Conference organ.

"The Day of Prayer for our Soldiers and Sailors" was fittingly observed at the First Methodist Church of this city last Sunday morning, with a large congregation in attendance. Dr. S. H. Werlein, the pastor, preached an able and impressive sermon.

Rev. G. D. Purcell, of Dubach, La., writes as follows: "Everything is moving along well with us. We have had a splendid year and I am expecting to carry a full report to the Conference at Minden. Your paper is highly prized by its readers in these parts."

Rev. C. A. Battle, of Baton Rouge, La., was a visitor in New Orleans last week. Brother Battle has many friends here, having formerly served Felicity Street Church of this city as pastor. He was looking well and spoke encouragingly of the work in his present field.

A note from Rev. A. C. McCorkle, of Byhalia, Miss., informs us that his charge will report "in full" at Conference. Brother Felts, Brother McCorkle's presiding elder, who was in New Orleans last week, spoke in terms of high appreciation of the service which he is rendering in his present pastorate.

We have learned with much regret that Rev. T. W. Adams, pastor of our Court Street Church at Hattiesburg, Miss., has within recent months had a good deal of sickness in his home, Sister Adams' health, in particular, having been far from good since last May. We pray that the stricken loved ones of our brother may soon be much better.

Rev. T. M. Bradley, our pastor at Cleveland, Miss., has our thanks for a number of subscriptions from his charge, most of which were secured by Mrs. W. F. Wienke. Brother Bradley thus refers to the work of the year: "Things continue to move on well with us. I have received on profession of faith and by certificate 65 members since the last Annual Conference."

Rev. E. Nash Broyles, of Macon, Miss., the efficient Treasurer of the Board of Education of the North Mississippi Conference, sends us the following note: "Brother M. A. Burns, pastor of the Mt. Pleasant charge, has the honor to be the first man to make a remittance for his educational assessment from the Holly Springs District." Brother Burns is usually found in the forefront.

Rev. J. M. Morse, presiding elder of the Jackson (Miss.) District, writes: "I hand you the names of two charges which should be placed on the Honor Roll. Fannin reports, through its faithful pastor, Rev. George G. Yeager, that all claims have been paid in full; and Brandon comes next with the report that funds to cover all the assessments are in the hands of Rev. R. P. Fikes, the pastor. Let other charges do likewise."

Rev. L. M. Lipscomb, presiding elder of the Winona (Miss.) District, is giving a good account of himself in his present important field of work. He is a strong preacher and has the confidence and esteem of both the pastors and people in the territory under his supervision. The Winona District is expected to make a fine showing at the North Mississippi Annual Conference, which will convene at Oxford on Nov. 21, with Bishop Murrah presiding.

From a Columbus (Miss.) dispatch, dated October 29, we take the following: "Nearly two thousand people were present at the First Methodist Church of this city last Sunday night and heard the farewell sermon of Rev. W. B. Hogg, Chaplain of the United States Army, who had been conducting a revival meeting here for some time. Mr. Hogg left to-day for his former home in Laurel, where he will spend several days before leaving for camp."

We carried in the Advocate last week an editorial on "The Church and Secular Legislation." In some way the word "Legislation" in the heading got changed to "Education." The error was not discovered until a number of papers had been run off; so it appeared incorrectly in some copies which were mailed out. We make this statement because we do not wish to be placed before the public as having set the bad example of taking a text and not sticking to it.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions, sent in within the past few days: Rev. T. W. Adams, Hattiesburg, Miss., 4; Rev. A. S. Brisco, Nettleton, Miss., 2; Rev. W. J. Dawson, Bolton, Miss., 8; Mrs. W. A. McKenzie, Homer, La., 10; Rev. K. W. Dodson, Minden, La., 4; Rev. H. P. Lewis, Jr., Madison, Miss., 3; Rev. J. C. Price, Belcher, La., 2; Rev. M. R. Jones, Raleigh, Miss., 10.

Dr. David Spence Hill, who is now a professor in the University of Illinois, writes us as follows from Urbana, the seat of that institution: "My mother, Mrs. F. R. Hill, Sr., has been spending the fall months with me. She asks that the Advocate be sent to her here. I am glad to report that she is quite well, though not strong. She grieves constantly over the loss of father—Rev. Felix R. Hill." The many friends of Mrs. Hill in this section will be interested in this message concerning her. May the Heavenly Father comfort and sustain her!

Rev. E. H. Cunningham, our versatile pastor at Leland, Miss., sends us some subscriptions to the Advocate, and in his business letter appends the following note: "We are winding up the year's work well and expect to report everything in full, lacking but a little of having all the assessments provided for now. The work throughout the district is in a splendid condition, and Brother Curtis, our presiding elder, has won the love and appreciation of all the people. He has eaten no idle bread, but has given himself completely to the work assigned him."

The service at Parker Memorial Church, this city, last Sunday was specially arranged for old people and "shut-ins." The church was decorated by the Epworth Leaguers in gold and white, the colors of that organization, and each special guest for the day was given a small cluster of violets, tied with white and gold ribbon. Not only aged members of the congregation were present, but there were representatives from a number of New Orleans benevolent institutions in attendance: the Fink Asylum, the Touro-Shakespeare Almshouse, St. Anna's Asylum, the German Protestant Home, and the Home for Incurables. The pastor, Rev. R. H. Harper, delivered a beautiful message, appropriate to the occasion.

Rev. A. S. Oliver, of Eden, Miss., reports the destruction by fire of the Pleasant Hill Church—one of the houses of worship in his charge, which occurred on Sunday morning, Oct. 21, while Sunday school was being conducted. The fire originated from the stove flue. The organ and seats were saved; there was no insurance. Notwithstanding the excitement, Brother Oliver managed to hold the preaching service near the smouldering flames of the destroyed building, which he says was a warm one. After preaching, he secured pledges amounting to $400 to be applied to the erection of another church. Brother Oliver has also recently raised $500 for the new church at Eden. He states that he expects the work of the present year to wind up in good shape.

Brother J. G. Parham, superintendent of our Sunday school at Rolling Fork, Miss., writes: "I am doing my best to get every Sunday school in the Port Gibson District to take an offering one Sunday in each month for the Methodist Orphanage at Jackson. If we could get this done throughout the State of Mississippi, the home could be run with ease, and would never have

to go in debt. I induced our Sunday school here to begin doing this when it was behind with its finances, and last year we sent $120 to the Orphanage, and we are now out of debt—we have a Missionary Sunday, too. If a small Sunday school can do this, certainly any Sunday school that will try can do something that would be creditable." These suggestions of Brother Parham are well worth thinking about.

There were a number of Methodist gatherings of interest in New Orleans last week. The presiding elders of the Louisiana Conference held a meeting Wednesday evening, at which there was a full attendance; an Efficiency Conference was held Thursday morning at the First Methodist Church, and in the afternoon of the same day the Legal Conference of the Louisiana Annual Conference held its yearly session. On Thursday, beginning at 11 o'clock a. m., the regular annual meeting of the Publishing Committee of the New Orleans Christian Advocate took place in the Publisher's office, with the following committeemen present: Dr. J. M. Henry, Rev. W. W. Drake, and Rev. J. F. Foster, of the Louisiana Conference; Dr. I. W. Cooper, Rev. J. T. Leggett, and Rev. C. W. Crisler, of the Mississippi Conference, and Rev. J. H. Felts and Rev. T. H. Lipscomb, of the North Mississippi Conference. A report of the last-named meeting from the pen of Brother Felts appears elsewhere in this issue of the Advocate.

MEETING OF THE LEGAL CONFERENCE.

The Legal Conference of the Louisiana Conference of the Methodist Episcopal Church, South, held their annual meeting in the St. Charles Hotel, Room B, on October 25, 1917. The following were present: Dr. J. M. Henry, President; W. W. Carre, Secretary; S. H. Meyer, Treasurer; and Rev. R. W. Tucker, Dr. R. H. Wynn, W. B. Thomson, J. C. Foster, and Dr. Jno. T. Sawyer. Much important business was transacted. On motion, the Treasurer was authorized to pay $750 to the Annual Conference. It was decided that a Committee of the whole meeting should be held at the next Annual Conference to pass upon important matters.

* * *

THE NATCHEZ REVIVAL.

My Dear Dr. Meek: On October 14 there ended one of the most satisfactory revival meetings ever held in this city. The preaching was done by Dr. S. W. Walker, one of our General Evangelists, assisted by Mr. and Mrs. P. M. Boyd, of Atlanta, Ga. We had expected that the man who had built up the largest men's Bible Class in the world, and who in his quadrennium which had just closed at St. John's Church, Huntington, West Virginia, had more than doubled the membership of his church, possessed in a large measure the gifts and graces of a successful preacher of the Gospel. The results proved that we were not mistaken.

Dr. Walker's preaching is plain, earnest and forceful. While he pictures sin in no unmistakable terms and warns men to flee the wrath to come, he never descends to the coarse and sensational. He preaches the old-time Gospel with a sincerity of faith that God will honor the message in the salvation of the people. He seems to have no other object in view. All else is subordinated to this one end. The remuneration of himself and his helpers was never alluded to by him.

Considering the size and peculiar conditions of our community, the period of two weeks allotted to the meeting was not long enough; it should have lasted three or four weeks. When the meeting closed men were in the church who had not been inside of a church for years. At the open air meetings held Sunday afternoons on the bluff overlooking the great river many heard the Gospel, perhaps for the first time in their lives. The pastors and congregations of the other Protestant churches heartily co-operated with us and were greatly blessed.

It is impossible to estimate the net results of the meeting. There were many conversions and reclamations and several accessions to the membership of the Church. The entire Church was greatly revived.

Dr. Walker and his co-workers won the hearts of the people of Natchez who heard him, and a most hearty welcome awaits them should they return again.

Personally, I have never been associated with more genial and efficient helpers in a meeting, and without reservation I do most heartily commend them wherever their services may be needed.

At the close of the meeting, our Church sustained a great loss in the death of Mrs. Jessie Porter Wilson, who was in every sense a devout Christian and who for several years was District Secretary of the Woman's Missionary Society of the Port Gibson District. Her obituary will appear soon. Cordially and sincerely,

Natchez, Miss. C. F. EMERY.

SUNDAY SCHOOL INSTITUTE.

The New Orleans Sunday School Union of Methodist Sunday schools is making large preparations for the fall Institute and Rally, which will convene in the Parker Memorial Church, Friday evening, November 9, at 6:45 o'clock. On Thursday evening a Sunday school social will be enjoyed at the same place, at which the Sunday school officers, teachers and adult pupils of the twelve Sunday schools of the city will be the guests of the Parker Memorial, Rayne Memorial, Carrollton Avenue and Louisiana Avenue Sunday schools. A program of action and sparkling toasts has been arranged, which will be presided over by Mr. C. F. Niebergall, teacher of the Adult Class of the First Methodist Sunday school.

The institute program consists of classes for the workers of all departments of Sunday school work, and on both Friday and Saturday evenings at 8 o'clock an inspirational service will be held, at which times Dr. C. D. Bulla, Superintendent of the Adult Department of our Sunday school, with headquarters in Nashville, Tenn., Rev. C. V. Breithaupt and Mr. W. H. Black will be the speakers. The rally on Sunday afternoon is intended to bring together a great gathering of Sunday school scholars. This service will close the week's program. A. J. GEARHEARD.

New Orleans, La.

THE DEPARTMENT OF ARCHITECTURE.

By Rev. W. F. McMurry, D.D.

The subject of church architecture has been called to the attention of the Board of Church Extension in the report of the Corresponding Secretary from time to time. At the Annual meeting of 1916 a committee on architecture was appointed to act with a like committee from the General Sunday School Board, these two committees forming a commission to "study and recommend plans to the Board of Church Extension for the construction of churches adapted to modern Sunday school work.

REV. J. A. BAYLOR,
of the Holston Conference, Architectural Superintendent of the Board of Church Extension.

At the Annual Meeting in 1917, after reporting the work of this commission, I submitted the following:

I have studied the architectural problem carefully for several years, and had hoped to work it out on a basis that would enable the office to handle it without the services of a man selected for this particular duty, but have concluded that this is not possible. The Corresponding Secretary is already overloaded with work, and the architectural need of the Church is such as to command the time of a competent man.

I do not believe that the best interests of the Church would be served by the selec-

(Continued on Page 12.)

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

Will you do it, brother?

GIRLS! MAKE A BEAUTY LOTION WITH LEMONS

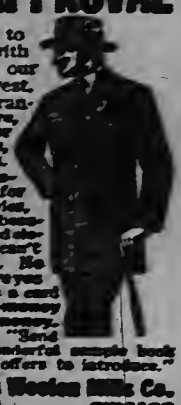
At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

DESTROYED BY LIGHTNING SAVED BY INSURANCE.

That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual has since 1896 been increasing upon Church Officials everywhere the need of this protection. Insures against Fire, Lightning and Tornado. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write to HENRY P. MAGILL, Sec'y. & Mgr. 1500 Insurance Exchange, Chicago, Ill. Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 214 Norton Building, Louisville, Ky.

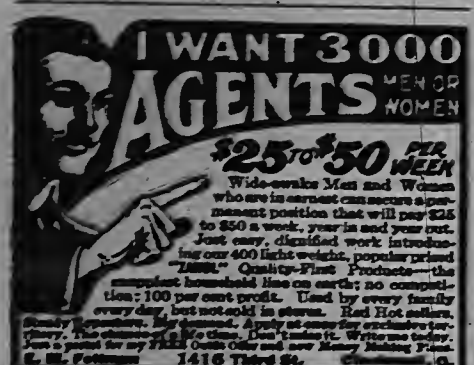
THIS SUIT SENT ON APPROVAL



TRY it before you decide to keep it. Compare it with others, we guarantee our quality best, our prices lowest. Perfect fit, and long wear guaranteed. Suit made to your measure, we deliver free. Send today for heavy sample outfit, cloth patterns, style book, etc., all FREE to you.

AGENTS WANTED Big money in it for you. Our stunning styles, wonderful values, beautiful fabrics and elegant quality can't be equalled. No matter where you live send us a card today. Save money and make money. Just say: "Send me your wonderful sample book and grand offers to introduce."

American Woolen Mills Co. Dept. 1025 CHICAGO



Wide-awake Men and Women who are in earnest can secure a permanent position that will pay $25 to $50 a week, year in and year out. Just easy, dignified work introducing our 400 light weight, popular priced "Home" Quality-First Products—the completest household line on earth; no competition; 100 per cent profit. Used by every family every day, but not sold in stores. Rad Hot sellers. Quality Guaranteed. Big Repeaters. Apply at once for exclusive territory. This chance of a lifetime. Don't miss it. Write today. Just a postal for my FREE Outfit Offer and new Money Making Plan. E. M. Pottenger 1416 Third St. Cincinnati, O.

BOOK OF PRAYERS

Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Cross and Sunshine Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 50c, postpaid, stamps taken. Agents wanted. Book Dept. M. E. Church, Home Building, Chicago, Ill.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. EULA HAMMETTE was born on July 16, 1873, and died on June 20, 1917, at her home in Gibsland, La. The funeral service was conducted by her pastor, Rev. C. F. Sheppard, at her residence. She is survived by 8 children. Her husband, Mr. A. E. Hammette, and one child, preceded her in death several years. While her health had been declining for several months, her death was not expected by her many friends. Mrs. Hammette was a devout member of the Methodist Church and a beloved member and leader of the Woman's Missionary Society. She was a woman of high motives and ideals, a devoted mother, and a strong Christian character. Her Christian life was filled with good deeds and kind thoughts for others. Her cheerful disposition and implicit faith in God were an inspiration to all with whom she came in contact. May her sisters, brothers, and children who survive her bow humbly to the will of their Heavenly Father, who doeth all things well, and, as they hold her memory sacred, may they accept her Savior as their Savior and her God as their God.

"Servant of God, well done!
Thy glorious warfare's past;
The battle fought, the race is won,
And thou art crowned at last."

Mrs. C. G. BYRD.

MEMORIAL RESOLUTIONS.

(Adopted by the Sunday School at Byhalia, Miss.)

Whereas God, in his infinite love and wisdom, has seen best to call our highly esteemed and dearly beloved Sunday school teacher, Mr. Dane McCleary, to his heavenly home; and that by his death the Byhalia Methodist Church and Sunday school have lost one of their best and most faithful workers; therefore be it resolved

1. That, while we humbly bow to His sovereign will, acknowledging his wisdom and goodness in the affairs of men, and thanking Him for our brother's life of service to the Church and community, we do most sincerely lament his death.

2. That we do cherish the memory of his devotion to business, his interest in the public welfare, and his loyalty to Christian ideals.

3. That our hearts go out in deepest sympathy to his family in this sad bereavement.

4. That a copy of these resolutions be sent to his family, to the New Orleans Christian Advocate, and the county papers for publication, and that a copy be spread upon the minutes of our Sunday school.

Signed: J. R. BRINSON.

A GIFT TO TRINITY COLLEGE.

The library of the late John M. Webb, of Bell Buckle, Tenn., containing several thousand volumes and long rated by those who know as one of the most valuable private collections in the Southern States, has been given to Trinity College, at Durham, North Carolina. The books come as a gift from Mrs. Webb in memory of her husband, who was born in North Carolina and taught here till, in 1877, he joined his brother, W. R. Webb, as one of the principals of the Webb School in Tennessee. This was the first training school west of the Allegheny Mountains. First in time and first in ideals, Webb School has led the way in the education of boys, and for forty years it has been sending its graduates to the foremost colleges of the South and the North. The library represents the collection of the years that Mr. Webb has been teaching. It contains books on English literature, Latin, Greek, Dante, works on history, science, and philosophy, and many of the text books that have appeared in the last quarter of a century. The books are valuable in themselves, but they have a higher sentimental value as coming from one of the great teachers of his generation.

R. N. FLOWERS.

Durham, N. C.

LIVING UP TO ONE'S PRAYERS.

It is undoubtedly hard always to act in accordance with one's prayers. Just here men fail again and again to offer a complete prayer. Unless there be sincerity of life within the praying, the prayer falls apart and fades into vapor. The man who prays to be honest and does not strangle the first temptation to cheat is only playing at prayer. The man who prays to be generous and does not straightway untie his purse strings for some adequate cause is a hypocrite. The saints, some one has said, hurl their lives after their prayers. This does not mean that they reduce their prayers to their ability to do; their prayers are always greater than their best accomplishment. As they tend to catch up with their prayers, the prayers instantly spring to a higher level, and the eternal pursuit continues. Nevertheless, prayers must be done as well as thought and uttered, and it is amazingly difficult to do approximately as much as we ask.—Charles L. Slattery.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. W. W. Holmes, 1127 Fern Street; 'phone Walnut 93.

Rev. C. C. Wier, 258 Vallette Street; 'phone Algiers 138.

Rev. A. F. Vaughan, 1125 Fern Street; 'phone Walnut 1238.

Rev. C. M. Morris, 520 S. Scott Street; 'phone Galvez 1295.

Rev. R. M. Brown, 1818 Chestnut Street; 'phone Jackson 1753.

Rev. S. H. Werlein, D. D., 5830 Prytania Street; 'phone Uptown 329.

Rev. J. A. Alford, 1528 St. Roch Avenue; 'phone Hemlock 2461.

Rev. W. E. Thomas, St. Mark's Hall.

Rev. U. G. Foote, D. D., 1421 Constantinople Street; 'phone Uptown 945.

Rev. A. J. Gearheard, 1112 Louisiana Avenue; 'phone Uptown 2805.

Rev. R. H. Harper, 734 Nashville Avenue; 'phone Uptown 447.

Rev. W. A. Mangum, McDonoghville.

Rev. J. L. Sutton, 5220 St. Charles Avenue; 'phone Uptown 128.

Rev. R. A. Meek, D. D., 2627 Baronne

Rev. J. T. Sawyer, D. D., 5655 Hawthorn Street; 'phone Galvez 640.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S A PLEASURE TO TRAVEL
With the Splendid Service Provided Via the
Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans -	8:15 a.m.,	7:30 p.m.
Ar. Birmingham -	6:35 p.m.,	6:25 a.m.
Ar. Chattanooga -	10:30 p.m.,	10:35 a.m.
Ar. Cincinnati - -	8:30 a.m.,	9:15 p.m.

Through Train to the East

Lvs. New Orleans - - - - - -	7:30 p.m.
Ars. Chattanooga - - - - -	10:35 a.m.
Ars. Knoxville - - - - -	2:20 p.m.
Ars. Washington - - - - -	7:30 p.m.
Ars. Philadelphia - - - - -	11:12 a.m.
Ars. New York - - - - -	1:38 p.m.

We will be pleased to arrange the details of your trip.

City Ticket Office, 211 St. Charles St.
'Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT,

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at CITY TICKET OFFICE,
708 Gravier Street Phone, Main 194

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between

HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in

TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

LEXINGTON, KY., BUSINESS UNIVERSITY (Inc.)

BUSINESS, SHORTHAND, TYPEWRITING, TELEGRAPHY. Diploma. Positions. Special Department for Women. 40 years experience. 20,000 successful graduates. Beautiful City.

Address WILBUR R. SMITH, Lexington, Ky.

Salts if Backachy and Kidneys Hurt

Drink lots of water and stop eating meat for a while if your Bladder troubles you.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels, removing all the body's urinous waste, else you have backache, dizzy spells, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize the acids so they no longer irritate, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

AN EXPLANATION.

(Continued from page 4.)

attend, and they would go away with a closer touch with God and with the Church. The laymen are clamoring for the night services at Annual Conferences to be used for the deepening of spiritual life. If left to the laymen, Dr. Plato Durham would have continued those deeply spiritual addresses or sermons at our last Conference. The preachers voted it down. Make it more worth while for a layman to attend an Annual Conference and more will attend. They are busy men and want something in return for the time they spend away from their business. I do not speak for myself. I expect to attend, anyway. I have not missed a Conference but twice in twenty-one years, and then I was out of the State both times. I attend whether I am a delegate or not. But all laymen will not attend without more inducement than is generally given to a layman at the Annual Conference. I think there should be a greater representation of our leading laymen at the Annual Conference and then see to it that at least one main service a day be given to the deepening of the spiritual life of laymen and ministers, and there will be a marked uplift and an increased interest in our Church.

There can be but one tenable argument against increased lay representation in the Annual Conference, and that is the question of entertainment. Yet this question must ere long be solved in some other way even for those we have. It can be solved as the entertainment of the General Conference is solved. Or it may be a combination of free entertainment supplemented by offerings with which to take care of the overplus if there are not enough homes for them. At any rate, the benefit derived from more laymen being in touch with the great gatherings of our Church will more than offset any increase in cost.

I do not endorse all the changes suggested by the Laymen's Address, as I gather them from the replies I read; yet some of them seem to be in the right direction, and are at least worthy of calm consideration. I see no need of the hard feelings and hot words that I read on the subject. I, for one, shall not be a party to any underhanded methods or improper ways of going about discussions of proposed improvements in our Church polity. The right kind of discussion helps us to arrive at ways of betterment of our Church. We love her past and we want to build upon it for a greater future. It seems to me the greatest need is the deepening of the spiritual life of the Church. That will be a safe anchor to keep us from being tossed about by the adverse winds of destructive criticism and popular trend toward worldliness. An old-time revival prayed down—not worked up—would do more for us than any kind of legislation or agitation. Let us all join in earnest prayer for a mighty deepening of the spiritual life of our people. It will solve our problems quicker and better than anything else can.

Your brother in Christ,

J. W. BEESON.

"May we expect light on our difficulties when we refuse it on our duties?"

A WORK OF THE HOLY SPIRIT.

The Spirit humbles us, and humility enables us to understand the Scriptures. The Spirit purifies the heart, and purity enables us to understand the Scriptures. The Spirit fills our heart with love, and love enables us to understand the Scriptures.—H. J. Gamble.

COMMENDABLE NARROWNESS.

If you widen a given body of water you lessen its depth. We have never heard of a woman being objectionable because of her narrow views of virtue. There are just two ways—the broad and the narrow—and we must choose between the two. The Bible tells us where each of these ways end. Personally, we prefer the "narrow way," though, to be sure, we live in a free country.—Western Recorder.

That Well Known Saying

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

CHRIST'S WAY.

To judge men kindly, whatever their faults may be, to mete out to others the measure we would that they should mete to us, to let mercy revise and modify the verdicts that justice compels us to pronounce, this is the only proper attitude toward their neighbors which those who follow Christ and breathe His spirit can assume. The only men to whom He showed Himself severe were those who were severe to others.—Dr. Samuel Cox.

Watch the Baby!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

WORTH THINKING ABOUT.

It is a great encouragement to Christians that every sin and vice is shown in its true character in the Bible, and that sinners are made to understand that their actions are not only disapproved by men, but judged as utterly unworthy by a God of unerring justice. Mere censure of wrong cannot reform the wrongdoer. Only the Gospel of Christ can effect that inward change in men that causes them to hate vice and to follow after virtue. But what would this world come to if sins were no longer reproved?—Dan.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

You Get Better Cough Syrup by Making it at Home

What's more, you save about $2 by it. Easily made and costs little.

You'll never really know what a fine cough syrup you can make until you prepare this famous home-made remedy. You not only save $2 as compared with the ready-made kind, but you will also have a more effective and dependable remedy in every way. It overcomes the usual coughs, throat and chest colds in 24 hours—relieves even whooping cough quickly.

Get 2½ ounces of Pinex (60 cents worth) from any good drug store, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Here you have a full pint—a family supply—of the most effective cough syrup that money can buy—at a cost of only 65 cents or less. It never spoils.

The prompt and positive results given by this pleasant tasting cough syrup have caused it to be used in more homes than any other remedy. It quickly loosens a dry, hoarse or tight cough, heals the inflamed membranes that line the throat and bronchial tubes, and relief comes almost immediately. Splendid for throat tickle, hoarseness, bronchitis, croup and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

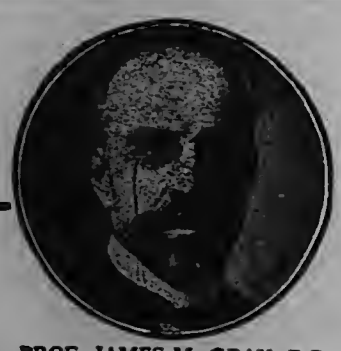
Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores



PROF. JAMES M. GRAY, D.D

The Millennium

What, When and Where?

BY PROF. JAMES M. GRAY, D.D.

America's Great Prophetic Expositor
Dean of the Moody Bible Institute, Chicago

Additional series of articles to appear in the

CHRISTIAN HERALD

"THE Mountain Peaks of Prophecy," Prof. Gray's first series of articles, which has just ended in the Christian Herald, has brought forth such a number of inquiries from students and Bible readers all over the country, that an additional series has become a necessity.

They will be contributions of the most valuable character to the prophetic literature of the times in which we are now living—a period which, in the opinion of all of the best Bible expositors, is one of prophetic fulfilment.

The new series by Dr. Gray will be closely linked in relation with "The Mountain Peaks" series just concluded, and will bear the following titles:

What Does the Bible Teach About Russia?
What Does the Bible Teach About the Restoration of Babylon?
The Millennium: What, When and Where?
The Present War and Coming Events

It will be seen at once by all who have the slightest acquaintance with prophecy, that these four topics are of the most vital interest to the generation now living. They should be read in conjunction with and as a continuation of the series just closed, but more especially of the last three articles in that series, namely:

The Place of the Church in the Plan of Redemption
The Antichrist, Who He is and When He Will Arise
"The Day of the Lord," When it Comes and What it Means

The three articles named above, together with the four additional new articles, will constitute a list of seven contributions in which the Bible searchlight is turned on the great prophetic mysteries and the spiritual interpretation applied by one of the greatest living expositors.

WHY 300,000 FAMILIES LOVE CHRISTIAN HERALD

THE Christian Herald is doing something more than merely placing interesting reading matter in the homes of its readers. It is giving them a part in great enterprises. It is giving them spiritual and material helpfulness. It is the one magazine that represents in the most vital way all of the interests of Protestant Christianity and of the on-marching church of Christ. Week by week, the Christian Herald is giving its readers issues of absorbing interest.

You should be a regular reader of the Christian Herald and enjoy these special features which are now appearing:

THE GREATER UNITED STATES. By Frank G. Carpenter.
VITAL HUMAN STORIES FROM RUSSIA. By Maynard Owen Williams.
DRAWINGS AND POEMS. By Robert Riggs and Margaret E. Sangster.
THE WITNESS. A Serial Novel by Grace Livingston Hill Lutz.
HOWARD CHASE. A New Novel by Rev. Charles M. Sheldon, D.D., Author of "In His Steps," to begin in the late Fall.
ADVENTURES IN NEIGHBORING. By Vera L. Connolley.
WEEKLY SERMON by a distinguished pastor.
DAILY MEDITATIONS
SUNDAY SCHOOL LESSON by Dr. Allison.
YOUNG PEOPLE'S SOCIETIES
BEAUTIFUL COVERS. Many in colors.
WEEKLY DOUBLE-PAGE OF ILLUSTRATIONS
REVIEW OF THE NEWS OF THE WEEK
SPIRITUAL WORK IN THE CAMPS

Subscription, 1 year (52 issues), $2.00
Sample Copy sent on request

Special Offer TO NEW SUBSCRIBERS The Christian Herald for 13 weeks for 25 cents, including the four new contributions and the issues containing the last three articles by Dr. Gray already published (seven articles in all).

INTRODUCTORY 13 WEEKS SUBSCRIPTION 25c

Christian Herald, 3809 Bible House, New York, N.Y.

Gentlemen: For the enclosed 25 cents, send the Christian Herald for 10 weeks, beginning with the issue containing the first of Professor Gray's new series of articles on "Prophecy." Send me at once the three issues containing the last three articles of Dr. Gray already published (13 issues in all).

Name.....

Address.....

.....

THE DEPARTMENT OF ARCHITECTURE.

(Continued from page 9)

tion of a professional architect to conduct this department, for three reasons: (1) I do not believe it would be wise for us, as a Board, to enter into competition with qualified and responsible church architects throughout our bounds; (2) the Church would be unwilling to pay the salary necessary to command such a man, and (3) it is not necessary for us to undertake to do in detail the architectural work of the Church.

We should, however, place ourselves in position to render the necessary assistance to every building committee, and this consists of practical suggestions as to arrangement of buildings, information as to competent architects, advice as to contracts, and the preparation of plans and specifications to be used by the smaller communities, which are building houses of such cost as not to interest the professional architect.

A Methodist preacher with some architectural taste and interested in the proper housing of our people is the best possible man. In addition to the work suggested above, he could render valuable service by responding to the numerous calls upon the office for lectures and addresses at institutes, summer gatherings, etc., upon the subject of church architecture, and by speaking upon the subject at the Annual Conferences, where he could also represent the general work of the Board, thus making it possible for your office to keep in closer touch with the Annual Conferences and the Conference Boards of Church Extension.

You would be astonished to know the number of calls upon the office for architectural exhibits and addresses upon the subject of the proper housing of congregations, and one need not travel through the Church a very great distance to realize the waste of money and mistakes in the arrangement of our church buildings, to say nothing of the utter lack, in some places, of architectural dignity and consistency. We owe it to our people to render this service.

I doubt not there are several brethren in the Church who could serve us efficiently in this capacity. I have knowledge of one or more whom I believe to be eminently qualified, and whose names I am ready to suggest if it is your wisdom to establish the department of architecture."

This was referred to the Committee on Organization, which reported on Monday afternoon, as follows:

"We endorse the plans for the construction of churches recommended by the Commission on Architecture to the Department of Architecture of this Board, and we recommend that in the development of this Department the Executive Committee be authorized to employ a competent man to assist the Corresponding Secretary, and fix his salary."

The report of the Committee was unanimously adopted by the Board.

After mature deliberation the position provided for was tendered by the Executive Committee, to Rev. J. A. Baylor, pastor of Broad Street Church, Knoxville, Tennessee, a member of the Board of Church Extension, who has had the matter under consideration for several months.

At the recent session of the Holston Conference, being duly recommended by his Conference, Brother Baylor was appointed by Bishop Waterhouse, Architectural Secretary of the Board of Church Extension, and will enter upon his work on November 1, having his headquarters in the office of the Board at Louisville, Kentucky.

It is the judgment of the Executive Committee that Brother Baylor is the proper man to develop this department in such a way, and to such a degree, as to make it very helpful to all church and parsonage building committees. I am sure the ministers and laymen of our Church will give to him patient and faithful co-operation in his difficult and important task.

Mail for this Department should be addressed to the Board of Church Extension, 1115 Fourth Street, Louisville, Kentucky.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

NOTICE.

NORTH MISSISSIPPI.

Class of the Third Year.

Those of the Third Year who expect to take any or all of the examinations before the Committee will please meet the Committee on Monday evening, November 19, 1917, at 7:30 o'clock, in the Methodist Church, or at whatever place may be assigned to the Third Year, in Oxford, Miss.

Fraternally,
J. TILLERY LEWIS,
For the Committee.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.—Adv.

MISSISSIPPI CONFERENCE ENTERTAINMENT.

As the time approaches for this gathering, I am being plied with questions both through mail and by person as to the extent of entertainment; and, believing in strict candor as the best policy, I write this communication. When we invited the Conference to meet in our city, at its last session, we hoped to have no limitations, but the social conditions arising out of the war situation are such as to compel restrictions. Since the first of May our city has been involved in some kind of "drive" continually. The Red Cross work, appeals for Liberty Bonds (second series now on), for French classes, for support of war children, for the relief for war sufferers, and the preparation for the great Memorial Reunion, have taxed our people almost to the point of exhaustion. Under the circumstances, our committees are doing well in securing homes for the more than two hundred brethren whose comfort we must consider, but it is almost a universal request for men only. This does not apply, of course, where brethren have special invitations for other members of their families with friends. We're after the Kaiser here.

T. B. HOLLOMAN.

Vicksburg, Miss.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

CALOMEL PURIFIED OF ALL OBJECTIONS.

Chemists Rid Doctors' Favorite Medicine of Nauseating and Dangerous Qualities. New Variety Called "Calotabs."

A triumph of modern pharmacy that is destined to bless the whole world—that is the opinion of physicians and druggists who are familiar with the new calomel that is wholly free from the objectionable effects of the old-style calomel.

An occasional purifying of the system and thorough cleansing of the liver are absolutely essential to health, and, as all doctors know, calomel is the only drug that accomplishes this result. Now that the unpleasant and dangerous effects are entirely removed, the popularity of the new calomel, Calotabs, will be vastly increased. Its effect is delightful. One tablet at bedtime, a swallow of water—that's all. You wake up next morning feeling fine, your liver cleansed, your system purified and with a hearty appetite for breakfast. Eat what you please—no danger. No restrictions of habit or diet.

Calotabs are sold only in original sealed packages, price thirty-five cents. Your druggist recommends and guarantees them.—Adv.

"Though a man goes fishing and sits on a bumpy log all day and calls it fun, he may never go to church because the pews are uncomfortable."

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good clear skin; a natural, rosy complexion and freedom from illness are assured only by clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath, what a gratifying change would take place.

Instead of the thousands of sickly, anaemic-looking men, women and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "run-downs," "brain fags" and pessimists we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to wash from the stomach, liver, kidneys, and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds; and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store which will cost but a trifle but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

CLEANS THE BLOOD TONES THE NERVES

The gratifying results attending the faithful use of the new medicinal combination, Hood's Sarsaparilla before eating and Peptiron after eating, are seen in purer blood, stronger nerves, improved condition of the whole system.

They are results that make this course of treatment the most economical for sufferers from impure, impoverished blood, weak, unsteady nerves—no other accomplishes so much for each cent expended.

Hood's Sarsaparilla and Peptiron aid each other, and to take both is to derive a four-fold benefit.

If a laxative is needed in connection with them, the gentle and thorough Hood's Pills should be used.

Sunday School

A FINE RECORD.

The records of our Sunday school at West Point, Miss., Rev. L. P. Wasson, pastor, and Mr. S. P. White, superintendent, show that the following members have not been absent a single Sunday during the past five years: Captain Howorth, Sergeant Hines, and Lucile Miller.

The following have not missed a Sunday in four years: John Snider, Edward Joiner, Ruby Nash, Elizabeth Belk, Annie V. McCrary, Gladys Gilmore, Jewel Gilmore, and Lou A. Cantrell.

These have a perfect record for three years: Major White, Virginia Miller, Lucile Belk, Randolph Howorth, Aurora Leslie, and Liddell Meek.

And the following have not missed a Sunday for two years: Elizabeth Critz, Virginia Foster, and Captain White.

While these last have a clear record for the past year: Mabel Blanche Howorth, Edward Meek, Robert Nash, Laura Askew, Kathleen Boyd, Neva Marie Carothers, Augustus Frazier, Marion Smith, Walter Miller, Geraldine Howorth, Louise Robinson, Sarah Evelyn Joiner, Ruth Belk, Louise Barr, Erline Barr, Elizabeth Hardison, Julia McCrary, Bessie Smith, Lalouise Howard, Mabel George, Mrs. Mary M. Haynes, Miss Kate Clisby, Jesse Smith, J. R. Snider, Mrs. J. R. Snider, Roy Snider, and Estelle Powell.

The Honor classes for the past year were: Primary Department — Capt. Davis' class. Junior Department—Capt. McCrary's class. Intermediate Department—Capt. Pulley's class. Senior Department—Capt. Belk's class.

Eighteen recruits joined the Church from the school the past year.

A. L. DIETRICH.

LISTEN TO THIS! SAYS CORNS LIFT RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of every hard or soft corn or callus.

You are further warned that cutting at a corn is a suicidal habit.—Adv.

SUNDAY SCHOOL CLASSES BEGIN ATTENDANCE CONTEST.

A marked development of interest is noticed in the adult department of the Noel Memorial Sunday School. A friendly contest is being waged for the development of three classes with an attendance of 100 each by Jan. 1, and already great enthusiasm has been aroused by the active workers in these classes. The busy men's class, composed of men, taught by the pastor, Rev. W. W. Drake; the woman's class in charge of Prof. H. T. Carley of Centenary College, and a young people's class in charge of Mrs. John Satterly as president, and Judge W. C. Barnette as teacher, began a contest last Sunday morning with the following attendance records: Satterly, 34; Busy Men, 20; Woman's Adult Class, 19.

The Noel Memorial Church and Sunday school are closing one of the most successful year in their history.

—Shreveport Journal of Oct. 23.

ANNIVERSARY OF BOGALUSA METHODISM.

All the former pastors and presiding elders of First Church, Bogalusa, are cordially invited to attend the "Tenth Anniversary of Bogalusa Methodism," and "400th Anniversary of the Reformation," on Sunday, November 4. The sermon on "Martin Luther's Reformation" will be delivered by Rev. W. W. Holmes, presiding elder of the New Orleans District. The sermon on the "Tenth Anniversary of Bogalusa Methodism" will be by Rev. E. N. Evans, the father and founder of Methodism in Bogalusa.

We are planning and praying that this will be a great day in the history of our growing church. Brethren, "come thou with us and we will do thee good." Signed:

A. INMAN TOWNSLEY, Pastor.
W. H. SULLIVAN, Chairman Entertainment Committee.

Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

THY SERVANT HEARETH.

The man who names himself a Christian and who, in these times, hears no compelling voice calling him to self-forgetfulness and heroism and service for the world's good, has made an utterly perverted use of a great and meaningful word. That man in whose breast there throbs any of the spirit and thought of the Man of Galilee will be utterly unable, even if he should try, to shut out of his soul the call to give, and do, and sacrifice for the sore and bitter need of that world for which He gave his all. In the midst of normal and easy-going days even good men might for a time forget, but the man who doesn't hear today is the man whose soul is dead. And one of the very best prayers any man of us can make is to ask God, with each new day that dawns, that our soul might be very keen to hear and our will very prompt to heed the call of the world's great sorrow and need. If we shut our soul against that, in this our day, surely heaven itself would shut its door of hope against us.—Christian Guardian.

A NOTE OF THANKS.

Mr. Editor: Will you let me, through your columns, thank all persons in the Rolling Fork community who recently made contributions to the orphans in the Methodist Orphanage at Jackson, Miss., in the name of the Committee of the Methodist Sunday school—J. E. Meek, Cary Day, and M. P. Moore—and also for myself as superintendent of the Sunday school? And I also desire to say that, as those little bodies are clad in warm clothes and shod in good shoes, I know that they, too, will be thankful for such thoughtfulness upon the part of our people, since the only way that they are fed and clothed is by such free-will offerings; and I know also that God in heaven looks down and smiles when he sees orphan children thus cared for. The amount of the contribution was $71.41.

Again thanking you for your kindness in this instance, and for past kindnesses, I remain ever your friend.

J. G. PARHAM, S. S. Supt.
Rolling Fork, Miss.

Tobacco Habit Easily Conquered

A New Yorker of wide experience has written a book telling how the tobacco or snuff habit may be easily and completely banished in three days with delightful benefit. The author, Edward J. Woods, 1629-A, Station E, New York City, will mail his book free on request.

The health improves wonderfully after the nicotine poison is out of the system. Calmness, tranquil sleep, clear eyes, normal appetite, good digestion, manly vigor, strong memory and a general gain in efficiency are among the many benefits reported. Get rid of that nervous feeling; no more need of pipe, cigar, cigarette, snuff or chewing tobacco to pacify morbid desire.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Slidell, Nov. 4.
Second Church, Nov. 5.
Rayne Memorial, Nov. 6.
McDonoghville, Nov. 7.
Sunday School Institute at Parker Memorial, Nov. 8, 9, 10, 11.
Mary Werlein, Nov. 11.
Carrollton Ave., Nov. 12.
St. Mark's, Nov. 13.
Algiers, Nov. 14.
Parker Memorial, Nov. 15.
Covington, Nov. 16.
Donaldsonville, Nov. 18.
First Church, Nov. 19.
Louisiana Ave., Nov. 20.
Felicity, Nov. 21.

W. W. HOLMES, P. E.

Alexandria Dist.—Fourth Round.

Jena and Jonesville, at Jena, 11 a. m. Nov. 3, 4.
Trout and Good Pine, at G. P., p. m., Nov. 4.
Standard, Nov. 5.
Selma, 8 p. m., Nov. 5.
Pollock, Nov. 6.
Natchitoches, Nov. 10, 11.
Provencal, Nov. 11, 12.
Fullerton, Nov. 17, 18.
Elizabeth, Nov. 19.
Alexandria, Nov. 23.

BRISCOE CARTER, P. E.

Shreveport Dist.—Fourth Round.

Bossier City and Wesley, at Holly Spring, Nov. 3.
Belcher, preaching at Dixie 11 a. m., Nov. 14; quarterly conference at Gilliam, Nov. 5, 10 a. m.
Coushatta, at Powhattan, Nov. 11.
Grand Cane, Nov. 14.
Mooringsport, Nov. 15.
First Church, Shreveport, Nov. 16.
Noble, at Noble, Nov. 18, a. m.
South Mansfield, Nov. 18, p. m.
Mansfield, Nov. 19.
Pleasant Hill, Nov. 20.
Noel Memorial, Nov. 21.
Cedar Grove, Nov. 22.
Ida, at Munnerlyn Chapel, Nov. 24.
Greenwood, at Greenwood, Nov. 25.

C. D. ATKINSON, P. E.

EXPERIENCED STENOGRAPHER WANTED.

Christian young woman with pleasing address. Can pay board and music, expression, domestic science or bookkeeping by services.

MERIDIAN COLLEGE, Meridian, Miss.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Mothers of the South Prepare for Trouble!

When a girl becomes a woman, when a woman becomes a mother, and when a woman passes through the changes of middle life, are the three periods of life when health and strength are most needed to withstand the pain and distress often caused by severe organic disturbances. Many thousands in this section would testify just as do the following:

LENOIR CITY, TENN. — "Some years ago I broke down from overwork and exposure. My brother thought I would die. I took Dr. Pierce's Favorite Prescription and it brought me out all right. I have also taken several bottles since and it always helps me. I can say it is a wonderful medicine. I recommend it to all broken-down women. It is the best medicine for nervousness and for prospective mothers that I ever saw."—MRS. MARY L. WALKER.

SYLACAUGA, ALA. — "My wife used Dr. Pierce's Favorite Prescription during expectancy. She had been having a great deal of trouble and used the 'Prescription' with wonderful results. She had practically no suffering, where before she had suffered intensely. No one can tell in words the good the 'Prescription' did my wife; it is simply a wonderful medicine. Every woman in the land ought to use it."—A. HUDGINS.

Vapo Cresolene

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 38 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

Genuine Red Cedar Chest

$3.95

Write for Catalogue No. 16, true to nature colors, full descriptive sizes, 113 styles, $1.50 to $44.00.

AMERICAN CEDAR CHEST COMPANY
10th & Main Streets Ft. Worth, Texas

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:
Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

REPORT OF TREASURER OF NORTH MISSISSIPPI CONFERENCE SOCIETY—THIRD QUARTER.

Adult dues, $1249.92; Y. P. dues, $6969; Junior dues, $84.45; Baby division dues, $7.02. Adult piedge, $692.22; Y. P. piedge, $52.35; Junior piedge, $89.33; Baby division piedge, $12.71.

Day schools, $175.00; Carolina Institute, $40; Mary Biack Hospitai, $2.50. Adult scholarships, $25; Bible women, $5.50; Adult retirement, $18.18; Y. P., $5.60; Scarritt endowment, $13.80; Week of Prayer, $3; War relief fund, $15.00. Total, $2561.27.

Local Work.—Value of supplies given locally, $2636.97; Orphans, $85.60; Co-operative Home, $16; value of supplies sent off and reported to Superintendent, $158.70.

Mrs. W. W. WILBURN,
Treasurer.

REPORT OF TREASURER OF THE MISSISSIPPI CONFERENCE SOCIETY FOR THIRD QUARTER.

Adult dues, $953.36; Y. P. dues, $28.64; Junior dues, $38.18; Baby division dues, 75c; Life membership, $25.

Adult piedge, $627.94; Y. P. pledge, $73.59; Junior pledge, $41; Baby division, $3.21; on missionary's salary, $187.50; special, Miss Neil Drake, $10; support of girl, Susan B. Wilson School, $15; Japan and Orientals on Pacific Coast, $10; scholarship, Julia Watkins, $40.

Retirement fund, adult, $35.55; Y. P., $1.16; Juniors, $1.56; Scarritt endowment, $1.20; War relief fund, $60. Total, $2094.24.

Mrs. WM. HEMINGWAY,
Treasurer.

WESLEY HOUSE SPECIAL.

You will remember that before the close of the third quarter an appeai was made by our president, Mrs. R. E. Johnson, to the women of the Conference to be faithful to the piedges made to our two Wesley Houses. In a personal letter to each auxiiiary, she placed the matter very clearly and urged a definite offering that the deficit might be wiped out ere the quarter closed. She writes that the women responded splendidiy to her appeal; stiii we did not reach our goal. Mrs. Hemingway states that $133.95 was the totai amount sent in, of which $76.18 was sent to Biioxi and $57.77 to Meridian. With the amounts sent in during the first two quarters we have about paid half. Let us make a strenuous effort during the remaining weeks of the year to bring up the amount in full. When our Conference officers write us the needs are pressing they know whereof they speak. Mrs. B. F. Lewis has recently been in Meridian, and, after taiking over the Wesiey House affairs with the women who are backing the work, finds the need to be imperative and what is done needs to be done RIGHT NOW. Will not the auxiliaries who failed to respond iast quarter, perhaps for some good reason, do so at this time?

"How shaii I follow Him I serve?
How shall I copy Him I love?"

By responding generousiy now, for the appeal is His and He wants to see what you wiii do. "I gave my life for thee. What hast thou given for Me?"

OBSERVE WEEK OF PRAYER AND HARVEST DAY.

This message is for every one of the 144 aduit, 56 young people's and 51 junior societies in the Mississippi Conference. Let me urge upon you first to observe the Week of Prayer, Nov. 5-11, for this is the season set aside by our Council for a definite purpose. If you cannot carry out the entire program, make an effort to observe it in some way; ideas suited to your surroundings wiii present themselves to you, and no matter how small or weak the auxiliary each can do its "bit."

Last year there were 92 auxiliaries which observed the Week of Prayer and upon each was God's blessing richiy poured out. Our offering was nearly one hundred doiiars more than the previous year. If all will put forth a faithful effort and be much in prayer during the time preceding this season we can double the amount given iast year. Remember, our goal is $25,000, and Mississippi has aiways been ioyal to the great cause of missions, and we feei sure wiii do her best this year, knowing how great and insistent are the demands for the enlargement of our medical work in China, also our Gulf Coast work in the homeland. The latter is right here at our door and we have only to look to see "the fieids white unto the harvest" and the need of doing still greater things for these foreigners, among whom our noble, consecrated workers are laboring.

Now, a word about "Harvest Day." Many of our Conferences are observing this day near the close of the iast quarter of the year, and those who have tried it in the past find it a time of ingathering of tithes and offerings and great spiritual refreshing. We ask that our Conference observe the Monday before Thanksgiving as their Harvest Day. Pray, pian, and work to make the day a success. Where this date cannot be observed use one as near to it as possible, and let us make the observance a generai one. A speciai program to be used at the time wiii appear in the November "Voice."

You can readily see the benefits growing out of the wide observance of the day, for if the dues, pledges and other offerings are aii brought to the "storehouse," it gives the treasurer time to find out if she is coming out with a clean sheet and, incidentally, gives her some extra time before the Christmas hoiidays to put forth effort to secure any deficit, so that by the first of the year our Conference officers will know that their foiiowers have been loyal to them and they can go before the Counciі saying, "We have met our pledges in full, and are ready for the next advance order."

Remember, my sisters, "Prayer is the only element which can quicken information into inspiration, transmit interest into passion, crystaiiize emotion into consecration, and coin enthusiasm into doiiars and lives."

Lovingiy yours,
Mrs. R. E. JOHNSON.
Gulfport, Miss.

CALLED HOME.

Many hearts were fiiled with sadness when they read of the passing away of Mrs. Otis Wilson (nee Jessie Porter) at her home in Natchez on October 18. Our hearts go out in tenderest love and sympathy to our dear district secretary, Miss Mabel Porter. So beautiful and close was the tie between these sisters that our thoughts turn instinctively to the tender iittie poem, written by Phoebe Cary upon the death of her idolized older sister, Alice.

"Such sweet communion had been ours,
I prayed that it might never end;
My prayer is more than answered —now
I have an angel for a friend.

"Life was so fair a thing to her,
I wept and pleaded for its stay;
My wish was granted me, for lo!
She hath eternai life to-day."

May the thought that "she hath eternal life to-day" be a comfort to all of the sorrowing ones.

Mrs. Wilson was a young woman of rare Christian character and "none knew her not to love her." She seemed aiways in a gentie, unobtrusive way, to be shedding joy and happiness around her, and so ciose did she live to her Master that the iight from above radiated from her face, making it one pecuiiarly lovely to look upon. For several years Mrs. Wilson was district secretary of the Port Gibson district, and though new to the work, put her whoie soul into it and brought the district up to a higher plane of service. She married whiie holding this office and after a time felt that she must relinquish the work, and her sister was unanimously selected as the one best fitted to succeed her.

The influence of Mrs. Wiison's beautiful iife wiii ever abide with us and we shall always feei that it was a sweet privilege to have known her and worked under her. The Master had need of her and so calied her home. The hearts of the ioved ones are sad and desolate, but not without hope, for they know she has gone where there is no parting and where one day they shaii meet her. They realize that Christ is their refuge and "a very present heip in trouble."

Sage Tea Beautifies And Darkens Hair

Don't stay gray! Sage Tea and Sulphur darkens hair so naturally that nobody can teii.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Miiiions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well known druggist here, because it darkens the hair so naturally and evenly that no one can teii it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantiy dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Suiphur Compound to-night and you'ii be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toiiet requisite and is not intended for the cure, mitigation or prevention of disease.

HELP FOR WORKING WOMEN

Some Have to Keep on Until They Almost Drop. How Mrs. Conley Got Help.

Here is a letter from a woman who had to work, but was too weak and suffered too much to continue. How she regained health:—

Frankfort, Ky.—"I suffered so much with female weakness that I could not do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I recommend it to any woman suffering from female weakness. You may publish my letter if you wish."—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orieans, La. Basebali Goods, Religious Articies, Fishing Tackle, Periodicais, School Books.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

You Can Tell The People Who Have Iron in Their Blood —Strong, Healthy, Vigorous Folks

Doctor Says Ordinary Nuxated Iron Will Make Nervous Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—"One glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European Medical Institutions, in a recent discourse. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics for nervous weakness, stomach, liver or kidney disease and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you any good; you don't get the strength out of it. The moment iron is supplied the multitude of dangerous symptoms disappear. I have seen dozens of nervous, rundown people who were ailing all the time, double and even triple their strength and endurance and entirely get rid of every sign of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without any benefit.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refuod your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

REMINISCENT.

Soft words and kind actions are producing indelible impressions continually. This writer has heen in the Louisiana Conference thirty years, and now I am often happily reminded of loving words spoken to me and the most kindly courtesies shown me. These can never die.

"A little word in kindness said,
A motion or a tear,
Has healed many a heart that's hled,
And made a friend sincere."

In 1892-3, I served Lafayette and Rayne as pastor, and was fortunate to have the good John A. Miller for presiding elder, who lived near me in Lafayette. Near the end of the second year, Brother Miller approached me and asked: "Brother Armstrong, the Franklin preacher will be moved this year. Would you prefer that appointment to heing returned here? Owing to your physical condition, I think I should consult you." His tender consideration will not be forgotten.

Seven years ago, at this place, I suffered a few days and was confined to my hed, and when the fact became known, J. A. Alford, the Selma preacher, came up and remained until the down train—an hour or two; and, on leaving, took my hand and pressed it gently and left $2.50 in it. I asked, "What is this for, Brother Alford?" He replied: "You are old and sick, and I love you."

In 1914, I was sent to the Charity Hospital in Shreveport, and after a day or two I sent out a few cards informing some of my Methodist friends that I was there. Dr. Wynn was out of town soliciting for the College, hut Sisters Wynn, Bliss, and others called time and again. Brother Wynn called upon his return and asked ahout my financial condition. I replied that I was not needy. After a loving talk, he knelt at my bedside and offered an earnest and pathetic prayer. The ladies came the next day, led hy Sister Wynn, who proposed to send me to the Catholic hospital to stay until I got well free of cost. I accepted the offer with thanks and soon recovered.

Olla, La. H. ARMSTRONG.

CLARKE CIRCUIT (MISS. CONF.).

Dear Brother Meek: Please allow me space in the Advocate to give a brief sketch of my work on the Clarke Circuit. The year up to date has heen a good one with us. We have had good revivals in the charge, with some visihle results. We hegan our first meeting at Theadville, Miss., with Rev. B. L. Sutherland, of Poplar Springs, Meridian, to do the preaching for us. We had 5 accessions to the church on profession of faith during this meeting, and 3 infants were baptized. Our next meeting was at Oak Grove, and we had Rev. "Jack" Davis, of Daleville, Miss., to assist us in this war waged against sin. We had one to join the Church hy profession of faith. My next meeting was at State Line, where I had the assistance of Rev. Geo. P. Fikes, of Moscow, Miss. We had 2 accessions in this meeting and one infant was haptized. And our last meeting was held at Mannassa, where we were assisted hy our beloved presiding elder, Rev. Geo. H. Thompson. I would like to say that all of these dear hrethren came to us filled with the Spirit, and their Gospel messages from day to day were clear and forceful, and all who heard them were highly pleased with their splendid messages. This is my third year on this charge, and of the three this one has heen the hest. We have had quite a number of professions of conversion this year, and we have had 18 to line up with our Church. I will say that all of the churches in this charge raised the assessment for ministerial support in the early part of the year, and that each church is going to pay up the pastor's salary with an over-plus. We have some very fine people, and they know how to treat their pastor. Some of them have been frequent visitors to the parsonage all along during the year, bringing us all kinds of good things to eat, and this pastor and his family have enjoyed and appreciated all of the kindly gifts from the hands of these dear, good people. I am going to have a very good report to give in at the Annual Conference. I am doing what I can for the Advocate, and I hope that I will he able to secure more suhscriptions for our paper before the Annual Conference convenes.—H. E. Raley, P. C.

Meridian, Miss., Oct. 19.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your hile like dynamite, cramping and sickening you. Calomel attacks the hones and should never he put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large hottle of Dodson's Liver Tone, which is entirely vegetahle and pleasant to take and is a perfect suhstitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children hecause it is perfectly harmless and doesn't gripe.

Cleanliness.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our hodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the hody's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no hahit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale hy the hest dealers everywhere. In hottles—price 50c. Manufactured by the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

HOW FAITH WORKS.

It is well for us to realize that God's ways are past finding out. Faith does not seek to know His reasons. For faith worketh hy love, and love is utterly without suspicion. Faith refuses to relax its steadfast hold upon God's goodness hecause His ways appear to be contradictory of immediate personal advantage. Falth recognizes that at present it knows hut in part, and is willing to wait for the full revelation until God discloses Himself in eternal light. Faith comes into its own hy realizing that the little it knows of God is a prophecy of all that shall one day satisfy its every desire. —J. S. Holden.

UNDERSTOOD THROUGH EXPERIENCE.

All life, all the great passions of life, are understood only hy experience. It demands the poet's eye to see poetic beauty; the artist's eye to see art beauty. We do not see light through the demonstrations of the astronomer; we know love only hy loving; and life only by living. In the essential nature of things God cannot manifest Himself to an impure, unspiritual soul, any more than the sun can shine into a hlind man's eye. We know God only hy the indwelling of God.—H. Allon.

DR TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

L&N Take the LOUISVILLE & NASHVILLE RAILROAD
ON YOUR VACATION TRIP

LOW ROUND TRIP SUMMER TOURISTS FARES TO THE CAROLINAS AND TO MANY POINTS IN THE NORTH AND EAST

Tickets on sale daily until October 15th with final returning limit of Octoher 31st, 1917. Liberal Stop-over privileges.

Phone M. 4093. TICKET OFFICE 201 ST. CHARLES STREET.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES

WHEN YOU RIDE, RIDE RIGHT
TRAVEL BY THE
Southern Pacific Lines

FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS, COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.

NEW ORLEANS THE GATEWAY TO CALIFORNIA

The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book

THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE

5---TRAINS DAILY TO LOUISIANA AND TEXAS---5
2---THROUGH TRAINS DAILY TO CALIFORNIA---2

For particulars and literature ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans

Summer Disorders Often Come From Impurities in the Blood

Get in condition for perfect health.

So many people drag through the summer season with that worn-down, tired-out feeling, that almost entirely unfits them for their daily tasks, without knowing just what the cause is.

It is just now that a few bottles of S. S. S. will prove its great worth. This great blood remedy is a wonderful purifier, and promptly cleanses the blood of all impurities, renewing the vitality that comes with a restored appetite. It is absolutely without an equal as a tonic and system builder.

S. S. S. has been on the market for more than fifty years, and is sold by druggists everywhere, who will tell you that it is thoroughly reliable. Write to-day for important literature, and free medical advice from our medical director. Address Swift Specific Co., Dept. J Atlanta, Ga.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

If You Value Your Health

Read Every Word of This Most Remarkable Story—

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means. Accept his liberal offer as made in coupon below.

Trade Mark Registered

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I imagined that I could notice some improvement; at the end of the first week my appetite and digestion had returned, and I was much stronger; at the end of the third week I felt that I was completely restored. That was nine years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would restore others as it had me. During the first year I shipped ten gallons free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The others reported decided benefit or complete restoration. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will *make them believe* me by showing *my* faith in *them* and in the *restorative power* of the Spring. I will tell them that the water shall cost them *nothing* if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from *their* fellow sufferers. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested a physician friend of mine to come to see me. At my desk I spened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about *ten gallons* and I, therefore, offer gladly to give you the equivalent of a three weeks visit to the Spring by by shipping you two five-gallon demijohns on my agreement that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make *you* the sole judge as to whether the water has benefitted you or not and hope you will feel perfectly frec to accept my offer.

This offer is extended to all who suffer with *any curable disease,* but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, sciatica, neuralgia, gout, uric acid poisoning, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to any one who suffers from any curable ailment.

Yours sincerely,

N. F. Shivar

Proprietor.

EVERY MAIL BRINGS ME LETTERS LIKE THESE:

Savannah, Georgia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

Blaney, S. C.

Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric trouhles, stomach puffed and food sour. I have tried many remedies and a good many waters, Some have helped, hut none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Chancellor, Ala.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kiduey trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. Very truly, W. F. MATHENY, M. D.

DuPont, Georgia.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kiduey troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I cousider it the very best water extant. AGUSTUS DUPONT.

Scranton, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has hecn a sufferer of rheumatism and, after drinkiug twenty gallons of your mineral water was entirely relieved of the horrihle disease. Yours Respectfully,

J. D. McCLAM.

Lexington, Va.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I sufferecl with intestiual indigestion aud the Shivar Spring Water has restored me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life.

Respectfully, MRS. HARVEY DIXON.

Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Atlanta, Georgia.

In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Sprlug Water in the case of my daughter, who had been a sufferer from a malicious type of sciatica; and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has heen a great blessing.

M. L. UNDERWOOD,
Pastor Oakland City M. E. Church So.

Columbia, S. C.

I suffered for 8 years with kidney tronhle and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever. J. P. D.

Newberry, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I waut without any uupleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion. Very truly, L. B. WHITE,
Pastor West End Baptist Church.

Guyton, Georgia.

Mr. N. F. Snivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drunk the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, hut this heats them all. Am eating anything I want, even sweet potatoes, something I have not eaten hefore in twenty years.

Yours very truly, H. W. ORVIN,
Manager Effingham Mer. Co. Guyton, Ga.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. WM. C. CARTER.

Buena Vista, Va.

It is a great pleasure to tell you that your Water has heen a great benefit. I may say a great hlessing, to me. I have heen, for thirty years a sufferer from stomach trouhle.

REV. E. H. ROWE,
Co-President Southern Seminary.

Fill Out This Coupon And Mail It Today

Shivar Spring,

Box 17 P, Shelton, S. C.

Gentlemen:-

I accept your offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring Mineral Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Express Office.....

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3220.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 8, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

MORNING PAPERS THROUGH THE AIR.

We take the following from a recent issue of The Outlook:

"The other day the morning papers from Turin, Italy, reached London shortly past noon. They had been transported in seven hours and twenty-two minutes. They came by air. Had they come by train and steamer, they would have taken three times as long. This feat makes one feel that before long passengers and papers may be traveling regularly between the capitals of the world, especially as one also recalls Lieutenant Marchal's recent flight of eight hundred miles across Germany and Captain Laureati's trip of nine hundred and twenty miles from Turin to Naples and back without stop."

Truly, we are living in a wonderful age. What developments may he ahead within the next few decades, it is beyond the power of the most imperial imagination to conceive. For aught we know, there may be about us in nature unknown forces which, when discovered and utilized, will make the achievements of steam, electricity, and ether look tame.

THE LIBERTY LOAN OVERSUBSCRIBED.

The second Liberty Loan to the United States Government, notwithstanding the uneasiness that was felt at times, was in the wind-up a great success, the maximum mark of $5,000,000,000 being considerably overtopped. The citizens of New Orleans subscribed more than $17,500,000, going nearly $3,000,000 above the maximum figures fixed for it, and the total New Orleans area took approximately $30,000,000 worth of bonds, about $10,000,000 more than was expected. The South generally responded splendidly to this call of the Nation

It is easy to pronounce the words, "Five Billion Dollars," but it is difficult to realize what an enormous sum of money that it is. The whole Civil War, which lasted for four years and which shook the Nation to its deepest center, is estimated to have cost about $8,000,000,000; but already the actual and prospective financial outlay of our country in the present struggle is several times that sum. The United States is by far the richest and most resourceful nation in the world, and her entrance into the great war means that it will be properly financed and that the Allies will ultimately win, though it may take longer to overcome Germany than many imagine. Touching upon the question of the probable duration of the conflict, the Manufacturers Record (Baltimore) of Oct. 25 says: "No one can foretell the end of the war. It may be one year (but we think it will be longer), two years, three years, four years, or it may drag along at still greater length."

Let us as Christians pray that a righteous peace may come as soon as possible, and at the same time do all in our power to help to strengthen the arm of our Government as it seeks to end the fearful reign of militarism and bloodshed upon such terms as will do justice to all and safeguard the peoples of the world against another such outbreak of barbarism.

TRYING TO KEEP DR. JOWETT.

One of the most popular preachers and pastors in the English-speaking world is Dr. J. H. Jowett, who for some years has been serving the famous Fifth Avenue Presbyterian Church of New York City, but who tendered his resignation to that congregation some months ago, with a view to returning to England. The New York Presbyterians, however, are very reluctant to give him up, and are endeavoring to induce him to remain in the great American metropolis, as the following statement sent out by the Church News Association (New York) shows:

"Presbyterians are bringing all possible pressure to bear upon Dr. John Henry Jowett to compel him to withdraw his resignation of the pastorate of the Fifth Avenue Presbyterian Church, New York, and remain in this country. He had previously resigned and accepted the pastorate of Westminster Chapel, London, in succession to the Rev. Dr. G. Campbell Morgan, the well-known English divine, who has many times visited this country. The Rev. Dr. Jowett's reason was that, English born, his heart is back home, and he felt sure England needs him now and will need him more when the enlisted men come home from France. He had announced his desire to be relieved from his New York pastorate at the earliest moment, but had promised to remain until a successor can be found.

"The reasons now brought to bear upon the famous preacher as to why he ought to remain are that the Rev. Dr. Morgan has not been able to leave England as he had planned; that America in the war makes it possible now for him to say things from his pulpit that he might not have been able to do in a neutral country; that New York and not London is now the center of the English-speaking world of influence, and hence New York and not London is the platform from which to address the world; and that his influence and numbers spoken to in New York are far greater than he can hope for in London. This fall not only has the Fifth Avenue Church been filled in all of its more than two thousand pews, but hundreds and even thousands were unable to gain admittance. The Presbyterians of almost the whole country are backing up the New York plea that the famous preacher should remain."

GET IT STRAIGHT.

The Alahama Advocate of November 1 says: "The papers of the M. E. Church for the most part have rightly refrained from taking sides one way or the other in reference to the discussion in Southern Methodism concerning the 'Address.' A few, however, have not been so impartial. They have sought to help the Eleazer-Fritts combination in the assault upon our Church." A similar statement was made by Dr. Bradfield, in the Texas Christian Advocate, before this utterance appeared in the Alabama Advocate.

The truth is, the following Northern Methodist papers have commented sympathetically upon the Eleazer-Fritts fulmination: The Western, the Northwestern, the Pittsburgh, and the New York Christian Advocates, Zion's Herald, and the Eastern Methodist. As will be seen, this list includes nearly all of the leading official organs of the Church, North. Some of these journals have scattered all over their territory the statement that "TWO HUNDRED PROMINENT LAYMEN MET IN CHATTANOOGA AND ISSUED THE ADDRESS," whereas the "Address" was issued without any meeting at all being held; and the attendance upon the meeting that was afterwards held there has been variously reported at from 5 to 24 persons. In some of these Northern weeklies were also used sensational titles, such as "Another Storm Brewing in the South," "The Southern Methodist Episcopacy Under Fire," etc., while those starting the agitation were applauded for their spirit and courage. And not a single one of these publications has corrected any of the misrepresentations made, though some of our papers have called attention to them.

HELP YOUR PASTOR.

These are busy days with our pastors in Louisiana and Mississippi. The Annual Conferences are almost at hand, and, besides doing their regular work, they are struggling to raise the Conference collections, that the important causes sustained by these funds may not suffer. Every member of the Church ought to pay as liberally as he can to these assessments, without which the general work of the Church could not be maintained and its necessary enterprises carried forward. If there was ever a time when our people needed to be generous with their gifts, it is now. The high cost of the necessaries of life affects the activities of the Church as well as other things. Our missionaries must have more money for their support than has hitherto been required, and this is also true of workers in the homeland, who receive only meager salaries and who have no high-priced commodities to sell. Not since the Civil War has there been a time when a dollar would buy as little as it will now. AND DO NOT WAIT FOR YOUR PASTOR TO CALL UPON YOU FOR A SUBSCRIPTION TO THESE INDISPENSABLE FUNDS. Make it a point to see him and hand him what you wish to pay. This will be a great help to him amid his many perplexing duties. Do this without any further delay.

FIFTIETH ANNIVERSARY CELEBRATED.

Drew Theological Seminary (Madison, New Jersey), one of the foremost institutions of the Methodist Episcopal Church, has recently celebrated its fiftieth anniversary. It is stated that since its establishment in 1867, 2500 ministers have studied in its halls. The teaching at Drew is considered conservative.

OUR LAGGARD FEET.

G. W. Tuttle.

From a pastor's prayer: "The laggardness of the feet that have been set toward Thy Kingdom!"

Yes, Lord, thou knowest all! Our feet have laggard been—so slow
For followers of thine, who swift upon thy way should go;
While sinful thoughts and careless deeds have been as miry clay
To keep our feet from pressing on in straight and narrow way.

And selfisbness, in beauteous garb, has bid us turn aside,
Take eyes of ours from off the goal, and at our ease abide;
While pleasure's lure has beckoned us across the narrow way,
And her silken fetters woven to bind us for a day.

Or burdens came upon us with their heavy weight of care;
Or ills of flesh perchance have dragged beyond our strength to bear.
Our eyes we lift to thee, O Lord. Grant us abundant grace
That we no longer laggard be who run the heavenly race. —N. W. Christian Advocate.

THE BIGGEST LIE.

The biggest lie ever uttered in hell is that the devil is an easy master and God a hard one. I would like to drive that lie back into perdition; and I testify now that my God is not a hard master and the devil not an easy one. I take up the old book, and read, "The way of the transgressor is hard;" and looking around me, I see that it is hard. Go down to yon prison, and ask the prisoner if it is not hard. Go with me to the gambler, the drunkard, the forger, who has lost everything, and ask if the way of the transgressor is not hard. —D. L. Moody.

"UP-TO-DATE, BUT WHAT DATE."

"Pure Christianity gives her remission of sins only by ending them; false Christianity gets her remission of sins by compounding for them. And there are many ways of compounding for them. We English have beautiful little quiet ways of buying absolution, whether in low Church or high, far more cunning than any of Tetzel's trading." Thus wrote Ruskin in a way to provoke thought, some time ago. Long before that Paul wrote "Shall we continue in sin that grace may abound? God forbid." What audacity then for cults as new as cider just from the pulp to pick up these doctrines and market them under the seal of "modernism." When you shout, "look at the new moon" some verily imagine it is Luna's first appearance. Thinkers know different, and old lovers who won a bride in the gloaming years ago can be cited as witnesses to prove it.—Unidentified.

BE A CLIMBER.

Characters are not built in a day. It takes only a summer to grow an onion, but it requires nearly a century to grow an oak. It is not the first reading of the book which makes you the possessor of its contents, but the re-reading and thoughtful meditation on its contents. It is the continued accumulations of the littles that make men wealthy. Some people never become too old to learn. Any one can start well, but it requires strength to hold out. Lay up strength mentally, physically and morally. When you fail or are defeated try again. Never give up. If we overcome we shall sit down with our Lord on His throne. We climb into the larger places of life.

"We have no wings, we cannot soar,
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summit of our time."

Climb into the higher places of life, continue in the habit of prayer and personal service. Count on God to help you unto the end.—Christian Intelligencer.

THE GOSPEL'S POWER.

The Gospel power is simply indescribable and incomparable. It moves in a realm all its own. It is a unique force and is always beneficent in its purposes. Having operated among the children of men from time immemorial, nevertheless its power is undiminished and its mission unbroken by the flight of centuries. Though appealing to men—men of high pretenses as to scholarship and research, as well as to men of low degree, whether accepted or rejected, it moves onward in its mission of mercy and salvation, the mightiest force in God's universe, a strong witness against those who reject it as their only hope of salvation, and a mighty comfort and a glorious assurance of victory over sin, the world, the flesh and the devil, including death and the grave, to those who accept it. Its redeeming power is marvelous, saving from sin and all its woes, from its power and its impurity, by the power of an endless life. In all the above statements it becomes evident that it is a Divine power, for Paul declares it to be "the power of God unto salvation to every one that believeth." It is tendered to all who will accept it without money and without price.

It is not of human origin, its very purpose and objective being evidence of that fact. Man could not have contrived it nor launched it. It required the Son of God. His incarnation, His humiliation, His crucifixion and His resurrection. Christ is the very substance of it, the glory of it, as also its consummation. It transforms hearts and glorifies life. It sweetens every bitter draught, it guides into pastures green and among running and sparkling streams of grace. It is the children's friend, the hope and assurance of the aged, their rod and their staff. It is light in the darkness, life in death, and the song of victory in the life to come. It makes the wilderness blossom as a rose, fruitful as a garden, and makes all things new. In the testing lies its imparted strength and is realized its unquestionable virtues. It is the harbinger of peace and the hope of the world. Its power in hearts and lives is unlimited except as man by his disobedience curtails its efficacy. Would that needy humanity would give it the right of way in its mission of helpfulness and redemption.—The Evangelical Messenger.

THE QUESTION OF UNIFICATION.

By Rev. S. H. Werlein, D.D.

When great vital issues come before deliberative bodies like the Congress of the United States, it is generally the case that all partisanship is laid aside and a solid vote is cast. So it has occurred recently in Washington.

In the great issue now before American Methodism four distinct parties are involved—God, the two Methodisms, and the Negro.

1. God. The supreme question is: Where does God stand on the question of Methodist union? What does he ordain?

We have presumable leaders among us who tell us that it is an unwarranted assumption to say that God desires the Methodists to unite. They declare that unity is not uniformity. Some of them ask: "Do you propose to make all trees alike, all animals alike? Then how can all men be made alike?" This has nothing whatever to do with uniting all Methodists into one Church. Besides, the Word of God teaches that men are not trees and animals, but that they are made of one blood and that God is their Father and that they are all brethren. These opponents to union tell us that Christ's prayer for union is in consonance with the multiplicity of sects and Churches. They put much emphasis on "solidarity," "traditions," "history," and declaim against any movement which would submerge the present organization into a recognized body. Many of them are "stand-patters" and intensely sectional. I want to assure them that the majority of Southern Methodists have outgrown these sentimental vagaries. The voice of the Southern Church has been unmistakably heard in the spontaneous and almost unanimous action of every Conference. Some of the presiding officers did not hesitate to discourage consideration of the question, but the preachers took it in their own hands and passed resolutions indorsing union. At the Woman's Missionary Council, representing two hundred thousand women, a resolution favorable to union was passed, with only two votes dissenting. This is the attitude of the Southern Methodist Church. The vast majority want union. They are convinced that this movement is inspired by the Holy Spirit. They believe that the prayer of our Lord, among other things, involves the unification of American Methodism. They believe that inaction in this matter would be a concession to prejudice and a step backward and that it would be displeasing to God and a consequent loss of spiritual power. If this is true of a large majority in the Church, opponents, whoever they are, will do well to take heed. The sheep know the Master's voice. Let those who would lead in this crisis be sure that the Master speaks through them.

The kind of unity which has heretofore obtained between the two great Methodist bodies is evidently not the unity which Christ encourages, because it has been characterized by unbrotherliness, distrust, misunderstanding, rivalry, controversy, waste, which have, to a large extent, retarded the progress of the kingdom of God on earth. They tell us that Christian unity means "keeping the unity of the Spirit in the bonds of peace." They must admit that the two Methodisms have not been practicing this kind of unity.

2. The next party to this movement is the Southern Methodist Church. If God urges the unification of Methodism, what shall be the attitude of the Church? Manifestly the duty of the Church is to do his will. The Church must stand pre-eminently for Christianity. It is here in the world to represent Christ and take his position on every question. No consideration of [illegible] atom of prejudice, no influence of caste, no assumption of race superiority can be allowed to stand in the way. The gospel must be dominant. If caste is right according to Scripture, then let it prevail; let it defeat the proposed union. If secularism is justified by the gospel, then let us be Southern, wholly Southern, and refuse all coalition with the "Yankees." To some of our aspiring brethren, the Northerner is always the "Yankee." It is written: "The times of this ignorance God winked at." I suppose on this ground the majority must wink at prejudice that cannot be justified or excused by the teaching of the gospel. One of the most intense anti-unionists admitted to me that his position was unscriptural, but that it was necessitated by social conditions and racial prejudices peculiar to the South. To be capable of counseling two million people in a matter of such vast importance, no man has divine authority to declare what the "irreducible minimum" shall be unless that minimum be Christ's final statement. We are facing a fact most weighty, and that is that a very respectable and influential minority in the Southern Church have declared they will resist union unless the Negro withdraws or is removed from the Methodist Episcopal Church. This is their ultimatum. They are taking the position that the Southern Methodist Church is exclusively a white man's Church. If the Savior came to them with the face of an Ethiopian, they would close the door to him. In Africa we have a mission to the Negroes. In due time Annual Conferences will be organized. The Negroes in the Congo Mission are members of the Southern Methodist Church. They are so far away that no objection is now made. The attitude of the Northerners toward the Negro is much criticized by some Southerners. The consideration shown to the Negro by the Methodist Episcopal Church tends to social equality, they say. This is not true. The Northern white man has as distinct an appreciation of Caucasian blood as any Southern man and would be as quick to condemn amalgamation with the negro as the whites of the South. The negro knows his place in the Methodist Episcopal Church. He has abandoned the hope of ever having a negro Bishop. True, some negroes among them speak unadvisedly and exhibit a temper, to say the least, unwise and provoking, but the majority of the negroes are amenable to white leadership. As for the brethren of the Methodist Episcopal Church, we have no right to doubt their good faith and brotherly love. They are as clean-souled as we are; they are as submissive to Christian ethics as we are; they are as honorable and worthy of confidence as we are. Objections are urged that union with the Methodist Episcopal Church would jeopardize the autonomy of the Southern Church. Suppose it would. Would that hinder or jeopardize the kingdom of God? Are we working for the autonomy of the Methodist Episcopal Church, South, or for the kingdom of God? Others see in it a menace of the veto power of the Southern Bishops. Even that would not delay the coming of the millennium. Surely the Bishops of the Methodist Episcopal Church have as much power as is safe to be intrusted to human beings. To centralize power in a few individuals is, to say the least, undemocratic and will ultimately be discontinued. The question is: Will the South consent for the negro to be an integral part of the new organization? A majority in the South would doubtless consent, but a most influential minority would dissent. If the will of the majority prevails, it would produce disaffection in the Southern Church, and not a few would abandon the Methodist Church and unite with other Churches. Thus it is that the action of the majority is hampered by the attitude of the minority. A union forced by a majority would be no union. It would be disastrous. Unless the minority shall see the importance of this movement and be willing to make the concession, the probability is that union will be defeated. The

small representation of negroes in the General Conference of the Methodist Episcopal Church is neglible. How much more so with the additional representation of the Southern contingent? If union is to be consummated, somebody will have to make a concession. I have no fear that if the negro is allowed to be a part of the new organization he will he any more offensive to the Southern section than he is to the Methodist Episcopal Church now. It will be simply impossible to proceed in this matter if each party to the movement is unwilling to make any concessions. Those who stubbornly refuse to budge an inch from the position they have taken must realize their accountability to God. It is a very serious thing to stand in the way of an innovation like this, which means so much toward the whole question of Christian unity. Some of the minority are determined to accept no conciliatory measures whatever. Dr. Du Bose has outlined a plan worthy of consideration. Mr. J. H. Light, in the Nashville Advocate of May 11, has written an excellent communication; but both papers will meet with the disapproval of the minority. The position of the minority must prevail, or there will be a mighty protest heard.

3. The next party to this movement is the Methodist Episcopal Church. There are two classes in that Church—those who are represented by Dr. Blake and those who stand for the Saratoga platform. The latter take the position that the negro is not sufficiently advanced to set up for himself. Such an assumption is not confirmed by the African Methodist Episcopal Church, the Colored Methodist Episcopal Church, the colored Baptist Church, the colored Congregational Church, and the Zion Methodist Episcopal Church.

The two Churches that owe the world the example of unity are the two great American Methodist Churches. They did more to bring about the Civil War than any other agencies, and they have to a large extent fanned the fires of sectionalism and prejudice among the American people. This is not to their credit. The negro separated them in 1844 and keeps them apart now. Can they afford to continue this controversy until the judgment? The contention over negro slavery is settled. The negro is free. For this the Northern Church fought. They won. Now the question is: Cannot they make some disposition of the negro as will make it possible to come to terms of agreement with the aforesaid minority in the South? The negro is not a babe and incapable of self-government. If the Northern Church will be willing to encourage him to set up for himself, convey to him the ownership of all schools, churches, and property now in use by him, assure him of constant sympathy, co-operation, and good will, would not many of the negroes be willing to such an arrangement? A similar plan has worked well in the case of the Colored Methodist Episcopal Church. The plea I make is that somebody must take the lead in making the magnanimous, Christ-like sacrifice. Wherever it is a matter of mere sentiment, action is possible. Where principle is involved no concession can be made. Will the Northern Church do this in the interest of the union? Many of them may say that union at such a price is not worth the having, but a vast number among them are of the contrary opinion. This is feasible. Such a step would not be any loss to the negro. On the contrary, it would inspire him to greater effort. They could then have their own Bishops and develop the ability of self-government.

4. The fourth party to this question is the negro. He has at last reached the place where he can heal the wounds and close the breach between American Methodists of which he was the innocent and involuntary cause. This is a wonderful situation. Many of them prefer to remain with the Mother Church, and many in the mother Church want them to do so; but the question for them to consider is, what is best for the kingdom of God? Will the negro be willing to remove the obstacle that now stands in the way of uniting the white Methodists? He may claim that he is asked to make too great a sacrifice. Dr. Jones, Editor of the Southwestern Christian Advocate, declares: "We will do no such thing, not until the crack of doom." He construes such a step as tantamount to relinquishing their divine rights in the kingdom of God. How he arrives at such a conclusion may be clear to his mind, but is not to the writer's. The point that I am making is, as before stated, somebody has to make the sacrifice. If the minority of the Southern Methodist Church refuse, will the Methodist Episcopal Church make the concession? If they refuse to take the initiative, will the negro prove equal to the glorious task? Will they give their white brethren an example in heroic self-effacement? But there is another consideration that I wish to call to their attention. The Methodist Episcopal Church is not unanimous in retaining the negro contingent among them. I have discussed this question during the past two decades with some of the leaders of that Church, and they have expressed the belief that the time was near when it would be advisable to set up their colored membership into a strictly colored Church. If the colored people would lose any real advantage by a separate organization, I would sympathize with their refusal. They would, on the contrary, increase respect and recognition. It would be a manly thing for them to do. It would be a proclamation to the world of their trust in God and their confidence in themselves.

I have been repeatedly told by some of the most prominent thinkers of Southern Methodism that they are willing to have union on the basis of the Saratoga proposition. They have declared to me that in their opinion the presence of a small number of negroes in the General Conference would not be hurtful to the interests of the Southern people. On the contrary, some of the friends of union take the position of Dr. Cannon, of the Richmond Christian Advocate, that in order to effect a real union the negro must be eliminated from the new organization. We all know that Dr. Cannon is a most earnest advocate of union.

If the Northern Church can appreciate the difficulties in the way of the South, and deem that union is a matter of such paramount importance that it should be consummated even at the cost of encouraging their negro members to organize a separate Church, a great step forward will have been made.

If the negroes will act for themselves and remove the obstacle—if they can do it in the spirit of the Master, and bide the hour when they shall achieve such racial excellence as shall disarm their white brother of distrust, surely the outcome will contribute to the ultimate triumph of Jesus Christ.

THE LOUISIANA Y. M. C. A. WAR WORK COUNCIL.

"We are here on business for our King" and "the King's business demandeth haste," seemed to be the dominant ideas of the Y. M. C. A. War Work Council, held in Alexandria, La., on Oct. 24. The purpose of the Conference was to plan Louisiana's part in the nation-wide campaign to raise $35,000,000 for Y. M. C. A. work among the American, French, Russian and Italian soldiers and to help care for prisoners-of-war of the Allies.

Enthusiasm! Yes, plenty of it. But the zeal manifested was strictly according to knowledge, for those composing the Conference were not dawdling dreamers, but practical business men, lawyers of keen and far-reaching insight, educators and college men who practice the most rigid economy, ministers who know how to "multiply a nickel to minister to a multitude," and, last but not least, trained men of the National Young Men's Christian Association, who seem to be wise as serpents, and almost as swift as eagles in seizing an opportunity! They carefully plan their work, and then tirelessly work their plans!

Although Louisiana's allotment of the $35,000,000 was $125,000, the Conference was unwilling to such a low estimated and enthusiastically voted to raise $200,000, which doubtless will he raised, with a snug surplus! The week for the actual campaign is set for November 11-19, hut the publicity campaign is already on!

The quota for New Orleans was fixed at $75,000, which the workers are confident will be raised. The State is divided into twelve districts with each one headed by a trained Y. M. C. A. worker.

Mr. B. B. Taylor presided over the Conference and Mr. W. P. Goodale acted as Secretary. Judge H. H. White was easily the leading figure in the Conference, acting as Chairman of the Resolutions Committee.

Among those who addressed the Conference were: W. H. Bilheimer of New York City, Maj.-Gen. J. E. Hodges, Col. F. P. Stubbs, and Geo. M. Day, recently from Russia. Mr. Day's narrative of the Russian Revolution, of which he was an eye-witness, was thrilling and gripping in interest. He is optimistic concerning Russia in the world-war.

By far the most eloquent and stirring address of the Conference was delivered by Rev. Geo. W. Truett, D. D., of Dallas, Texas. No pompous platitudes, brilliant bombast, nor glittering generalities were indulged in, hut facts, forceful and fiery; arguments, cogent and convincing, and timely and telling truths were hurled at us, straight from the shoulder. In language simple but sublime, Dr. Truett showed that this is no day to trifle or temporize, but to do, as a nation, the best that is in us. This is no time to cringe nor criticise, hut a time to conquer and to coerce. If the South to-day has a man more powerful on the platform or in the pulpit than Dr. Geo. W. Truett, we have not heard him.

The work of the Y. M. C. A. has grown beyond the expectation of the wildest dreamer. In training camp, in aviation field or in the trenches in Europe, the "hut" or the "dugout" are havens of rest and centers of clean and wholesome recreation and worship. More than 500 temporary Y. M. C. A. buildings are in operation in the 32 camps in America, and already during the brief sojourn of our soldier boys in France, more than 50 huts and buildings have been erected.

These are manned hy trained and efficient secretaries who do everything that mortal man can do to minister to the "Sammies" in body, mind and soul. In this time of great national and world-wide peril and calamity, when our soldier boys have such few chaplains and these chaplains are furnished with no equipment, who knows but that the Young Men's Christian Association has come to the Kingdom for such an hour as this? Therefore let every one who reads these lines open his purse and give liberally to Y. M. C. A. War Work in Louisiana.

A. INMAN TOWNSLEY.

Bogalusa, La.

THAT OVERLAPPING.

Dear Dr. Meek: Two principal reasons are presented in support of Methodist Church "Unification" hy some who favor the closer union sentiment.

1. That the Methodist Church as a result of this unification may become to be a "World Power" and accomplish greater things for extending the Kingdom of Christ—supposing, of course, that a very large church must naturally secure success in proportion to numerical strength and increased resources otherwise. But many times God hath chosen the weak things of this world to confound the things that are mighty, and "things that are not to bring to naught the things that are" that "he that glorieth might glory in the Lord" and not in the prominence of the individual or in the largeness of the Church.

We are thankful for the great Churches, and Churches, like individuals, must be going forward and gaining in order to be highly useful, and to perpetuate with honor in the business to which it is assigned; but Churches even are not of necessity used of God in proportion simply to the numbers in membership. Were this true "The Twelve" at the beginning would have been confronted, apparently, by the impossible when they were commanded by Him who possesses all power to "go teach all nations." God's favor and support is not secured simply by numbers.

2. "Overlapping and wasted resources" are a crime they tell us, and to unite the Churches must result in much saving of workers and of money.

Such might be true if the Church people interested should take kindly to the needed adjustment and to the assigned ministry of the once-overlapping enterprises, and should these newly appointed men of the pulpit find it possible to develop the combination—qualities which would enable them to-day to be good M. E. Church preachers, and to-morrow to fully understand all the "ins and outs" of the Southern Methodist movement and to possess intelligent heart-sympathy with the people of each of these Churches, and also to harmoniously adjust to "the brothers in black;" hut the presence of this overlapping clergy at so many places of the American Southern section, even where the M. E. Church, South, is securely planted, would indicate a defective sympathy with the Methodist Church of the Southern territory—so much so, that a minister as pastor from either wing of the unified Church would produce an embarrassment to the people and also to himself.

Also it may be remarked that the M. E. Church, South, in no sense is responsible for this overlapping business and great expenditure of men and of missionary money, except at some points in the West, which territory is supposed to be open to all the Churches alike.

Why should the triumphant and successful

Southern Church disband and depart from its sublime and divinely given mission, simply to prevent the M. E. Church from wasting money and consuming workers by sending them into a territory already well occupied by the M. E. Church, South? If they squander money and literally wreck themselves in the overlapping investments, it is strictly a matter which belongs to them only.

They set out, so we have heard, to "absorb" the big M. E. Church, South, and the fact that God has not thought well to give them their wishes in this regard is by no means a reason why this much-coveted Church should go bodily over to them.

Such a procedure would in reality indicate that the people of the M. E. Church, South, had lost their bearings and that the much mentioned overlapping and absorbing investments had indeed become to be a glowing success to the M. E. Church people.

It is far cheaper, of course, to take over the entire M. E. Church, South, and become to be at once self-sustaining in the overlapping territory than to continue the process of consuming men and money with small results and with little hope of final and satisfying success.

Now, if the people of this absorbing enterprise should generously and on their own motion come in with the M. E. Church, South—so splendidly planted in all of this coveted area of the Southern section—it would look to be a great saving of resources, since this so much at home and well established Church could easily take them over with the least increased expense of men and of money, and this would look to be in perfect keeping with the legally established plan of fraternity which now exists between the Churches; but for the whole Southern Church to disband and to destroy its identity, and to assume a change of name and to literally vanish into nonentity, simply to save a few dollars and a few people for the M. E. Church, is preposterous in the extreme—not to say contemptuous to the thought of a mind that is enlightened and without bias. Such a procedure would be to reproach the ancestry and record of the great Southern Church and to indicate small regard for God's plan to reach the immense multitudes and masses and to build up His Kingdom in the wondrously important territory of the American country.

If the M. E. Church people love the Southern Church, let them join it in the contested territory. Better that than to blot out the distinctive features of a powerful movement which is a benediction to vast sections of the United States and which is becoming to be yet more a recognized factor for good in many lands abroad.

Any Church may enter an "open door" at any point on the earth. "Go teach all nations" was the original command, and Christian rivalry is allowable in the Divine art of doing good and in planting the Church of Christ.

But it is one thing to enter an open door, and quite another proposition to modestly suggest to a people that they demolish all restrictions and go out of business entirely, that greater "elbow room" may be secured for a competitor and that the small capital invested shall be greatly augmented and the enterprise handled with nothing in expense and much in gains.

Water Valley, Miss. A. H. WILLIAMS.

A NOTE FROM JUDGE WHITE.

Dear Sir: A great campaign is on in the nation to raise $35.000,000 for financing the work of the Army and Navy Y. M. C. A. among the soldiers and sailors of the United States and her allies in the training camps and on the battle front. The apportionment for Louisiana was $125,000, but a conference of more than two hundred men from all parts of the State, at Alexandria on October 24, after learning of the urgent need, decided to raise the goal to $200,000. We are going to need the co-operation and support of all prominent citizens of the State in this campaign.

I quote voluntary expressions of interest from two great men.. President Wilson in a letter to John R. Mott said in part, "May I not express the very high value I have attached to the work which has been accomplished by the Young Men's Christian Association in behalf of our own Army and Navy as well as in behalf of the prisoners-of-war and the men in the training camps of Europe, and may I not express also my sincere personal interest in the large plans of the War Work Council for the work which is still ahead?" A telegram from General Pershing reads, "The Y. M. C. A. has won its place by unselfish personal devotion to the soldiers' welfare and deserves staunch support by our American people."

The work was heartily endorsed at the Conference at Alexandria on October 24 in able addresses by both Major Gen. H. C. Hodges, commandant of Camp Beauregard, and Col. F. B. Stubbs of the First Louisiana Infantry.

From time to time during the preliminary work of the campaign and the work of the actual campaign, which will be November 11 to 19, our publicity man here at State headquarters will be able to send you some valuable stories about the work of the Y. M. C. A. and the campaign. As this campaign will be carried into every parish in the State your readers will be interested in reading about it and I hope you will see fit to use as much of this material as possible. The success or failure of the campaign depends largely upon the publicity given it. May we not depend upon you to do what you can? Sincerely yours,

Alexandria, La. H. H. WHITE.

Y. M. C. A. WAR WORK.

A Statement to the People of Mississippi.

Former Senator LeRoy Percy, chairman of the Y. M. C. A. war fund campaign in Mississippi, has sent to prominent workers in the State the following appeal for help:

"The organization in charge of the Y. M. C. A. war work has decided to put on at once a campaign for the purpose of raising $35,000,000, with which sum it is proposed to put Y. M. C. A. huts in every cantonment in the United States and along every battle line in Europe held by us or our allies. The high commanders of the American, English, French and Italian forces are urgently calling for this work as being essential to the efficiency of the soldiers. These huts are virtually clean clubs for the soldiers—they are the only clubs for the privates. They furnish reading, writing, recreation rooms, moving pictures and every form of clean, sane amusement. We want clean fighting men, not only because it takes that kind to win, but we want to bring these men back home clean, for they are the men who are going to shape the future of this nation.

"In the first Y. M. C. A. drive Mississippi was assessed $20,000 of the $5,000,000 raised. She raised $1500 (subsequently increased after the campaign closed to $2800). In the Red Cross campaign she was not assessed along with Alabama, Louisiana, Arkansas or any other Southern State, but was asked for $150,000 along with Arizona, Wyoming, Utah—the sparsely settled, sagebrush States of the West—and contributed only $121,000. In the present work it is proposed to raise $35,000,000 and Mississippi is assessed only $100,000. The record she has made is not one to be proud of. Won't you help me to take the State out of the slacker class?

"This money must be raised during November by the efforts of the business men of the State, unless we are willing to be pensioners upon the bounty of others for the care of our Mississippi boys."

A PRESIDING ELDER SPEAKS.

My Dear Dr. Meek: I have read your editorial on the work of the Unification Commission in the Advocate of Nov. 4, and I must say that I was astounded at some of the things that were done. I am pleased to find you disposed to give the Church information. We should know.

Sincerely yours,

HARRY W. MAY.

Lafayette, La., Nov. 3, 1917.

HON. JOHN M. ALLEN DEAD.

Dear Doctor Meek: At five o'clock on Tuesday morning, October 30, the Hon. John M. Allen passed from the scenes of this world. Just as the new day was dawning, he asked for the light to be turned on and while reading the daily paper, without any alarm, his spirit entered the "Sunrise Kingdom." His going was truly "falling asleep." The brilliant, genial-hearted, beloved and famous "Private John Allen" is with us no more! I never witnessed more beautiful floral tributes. As we stood at his grave one remarked, "Only a flower could symbolize his bright and sunny life," and I, in reply, said "And he won every flower on his grave."

He was laid to rest at 2 o'clock p. m. the next day. The pastor was assisted in the services by Rev. M. H. Armour, Rev. W. W. Woollard, Rev. W. L. Duren, and Bishop James Atkins. Our hearts are full of love and sympathy for his devoted family and large number of loved ones.

Tupelo, Miss. O. W. BRADLEY.

TO THE METHODISTS OF LOUISIANA.

Dear Friends: We are very anxious to have a goodly number of delegates to go from Louisiana to Washington, D. C., to attend the Annual Convention of the Anti-Saloon League of America, which will be held Dec. 10-13. This will be a great convention. We must press the battle for submission to the States of National Prohibition by Constitutional amendment. Congress will be in session and will probably have this matter up for final passage. Some of our brethren can and ought to go. Some of them have the money, but can not spare the time. In such a case, please see that some one goes from your church. If your church is not interested, send a liberal contribution to the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La., to be used in defraying expenses of some who may be named by the Louisiana Conference when it is in session at Minden, Nov. 28 to Dec. 2. Please do not lay this paper aside and forget this important matter. We can do this job and get it off of our hands. And we will never be rid of the saloon until we put it out of commission by amending the Federal Constitution. **This can not be done without the active support of every State Anti-Saloon League.** Do you really mean business, or are you waiting to see what some one else will do?

Yours fraternally,

A. W. TURNER.

A GOOD MEETING AT STARKVILLE.

Dear Dr. Meek: Our meeting, conducted by Rev. W. M. McIntosh and his helpers, has been a good one. Brother McIntosh 'preached the Word.' He emphasized the fundamentals of the Christian faith. Mrs. McIntosh did a notable work for the women and young people. Mr. E. W. Cunningham, of Fort Worth, Tex., led the singing most acceptably. Rev. "Billy" Wilson was here a few days, and every day made his presence felt in public and personal work. The work done will abide. Many were blessed. A number have applied for membership in the Church.

J. C. PARK.

Starkville, Miss.

Whitworth College

BROOKHAVEN, MISS.

Enrollment to Date 211.

The Music Department has 146 pupils. Home Science and Commercial Departments both patronized. Whitworth has never had a stronger faculty. A few more boarders are desired. Engage room to enter Jan. 2, 1918.

SEND FOR CATALOGUE.

DR. J. W. BEESON'S "EXPLANATION."

Dear Dr. Meek: I have just read, with some interest, in the last issue of your paper, the "explanation" by Dr. Beeson of why he is one of the signers of the "Laymen's Address;" and if you will permit me the use of a little of your valuable space I will call attention to a few of the features of Dr. Beeson's utterance which have struck me as being of peculiar logic.

Dr. Beeson is one of the signatories of the "Address," his name has been circulated as such, he is fully aware of this fact, and he has made no attempt to deny it. One of the objects of his "explanation" seems to have been to express his disapproval of "hard feelings and hot words" on the part of those opposing this movement for greater "democracy," but he fails to name those who he thinks should be benefited by this advice. One of the most astonishing features, however, of his remarks is that he solemnly announces that, though standing for it, he has never yet read the "Laymen's Address!" And in his "explanation" he seems to show no inclination to read it; though his attitude is one of actually defending it because he expresses disapprobation of any one speaking firmly against it. I must confess this to be one of the most unusual circumstances that ever came to my knowledge; for here is the President of a school, a business man and a Church worker, who confesses that he has signed a paper, which stands for a program of "investigation" into the administration of great and good ministers of his Church, a paper which advocates the complete revolution of the Church government, and which introduces a pamphlet attacking the very constitution of the Church and the actions of its Bishops to the point of trying to bring them into disrepute, and he has not read this document to which he subscribes, and shows no disposition to do so. The letter which Dr. Beeson received, along with the "Address" to which he was asked to append his name, stated that the "Address" was to be "taken in connection with a booklet we are sending you under another cover," and this booklet was the pamphlet of Dr. Ed. F.. Cook, accusing some of the Bishops of maladministration. Perhaps Dr. Beeson has not even read this castigation of some of Southern Methodism's trusted leaders, yet he has allowed his name to give it circulation and weight, for the last paragraph of the "Laymen's Address" most specifically endorses and recommends it. It seems that Dr. Beeson has gotten himself identified with a certain company of gentlemen, and whatever they do, he must think, is right.

Yet he says, "I, for one, shall not be a party to any underhanded methods or improper ways of going about discussions of proposed improvements in our Church polity. * * * It seems to me the greatest need is the deepening of the spiritual life of the Church." After it has been generally shown in the Church press that the methods pursued in getting sponsors for this "Address" were utterly unworthy, for Dr. Beeson to attempt no examination into the matter for himself, and still stand for it, leaves him guilty, at least, of a good-sized sin of omission. The writer fully agrees with him that the Church needs a deepening of the spiritual life throughout its whole extent, but it should be said that if Southern Methodism is to be continually disturbed by a revolutionary propaganda supported by men who will not first examine into it before lending their aid to it, there will be little opportunity for a real deepening of the spiritual side. And Dr. Beeson says, "I did not suspect this movement was from that source (Vanderbilt) and hope yet it will not prove to be the origin." Of course, if he wishes not to be convinced in spite of any evidence, mere words are futile. But I would like to call his attention to the facts that the Southern Methodist Church has been violently opposed in property rights in the past by Vanderbilt University, that the Methodists of Nashville have largely been poisoned against the Church by Vanderbilt, that many Southern Methodists in that city condemn some of the Bishops for not maintaining a nominal relationship with the University after it was taken from the Church, and that at least several of those who worked up, from its beginning last March, this fomentation among some of our good laymen, were of this hostile attitude toward the Church. The name of Vanderbilt University was men loned twice by Mr. Eleazer in his propaganda; and when the signers of the "Address" were called to meet in Chattanooga not long ago, Dr. W. F. Tillett and Dr. O. E. Brown, both of Vanderbilt fame, were in Chattanooga the day before, for some reason or other. It has been asserted, and not denied by any one, so far as I know, that many copies of Dr. Cook's pamphlet were sent out over Southern Methodism by some Vanderbilt professor whose name I do not know. It will hardly be possible to disprove connection between Vanderbilt sympathizers and those who have bolstered up this attempted revolution, in spite of the fact that Dr. Beeson hopes "yet" that this may be done.

Dr. Beeson seems to set much store upon narrating how he opposed a movement at the last General Conference, and was backed by this lawmaking body, to make all lay members of the Annual Conference boards members of the Conference itself. But he seems to be pained because the Annual Conferences did not allow the constitutional change to make all the Annual Conference and district lay leaders members of the Annual Conference by virtue of their office. This, it seems to the writer, would have been about as perverse action as the former. In Dr. Beeson's own Conference there appears to be seven districts; and in the Annual Conference, therefore, there is a representation of twenty-eight laymen. Now he desires eight more laymen to be ex-officio members. This would make more than one-fifth of the lay representation ex-officio members, and it would place them in direct contact with the Board of Missions and of easy access to Mr. Eleazer and his associates who are endeavoring so strenuously to revolutionize the Church. Then, it may be said that the law should not be so fixed that when the laymen elect their lay leaders, they elect in the same man a representative to the Annual Conference, because one man might make a good lay leader, while his brethren might like an entirely different individual to represent them in the deliberating Annual Conference body. I believe it would be wise to increase the lay representation in the Annual Conference body, but let it be done legally, allowing a larger delegation to be elected in the regular manner from the districts.

Dr. Beeson says: "I believe if the proper presentation (the matter of making lay leaders members of the Annual Conference) by the right parties had been made at the Annual Conferences this law might have been passed." He utters the same sentiment over again for emphasis. Does Dr. Beeson mean to say that the Bishops, in bringing this matter before the Conferences, as the General Conference requires them to do in such instances, conducted themselves in a wrong manner in so doing? or does he mean to say that the preachers of Southern Methodism had not the intelligence to vote upon the question as they should? or is he insinuating against both Bishops and preachers? This is a heavy indictment against somebody that he has made. Surely it was in the heat of argument that Dr. Beeson would inveigh against the sense of justice in our Bishops and against the common sense of our preachers, and he certainly must not mean this assertion as it sounded. The Bishops doubtless presented the question fairly, and the preachers and laymen of the Conferences voted as they knew best. I have no hesitancy in saying that if this had been a movement to increase the lay representation by election in the regular manner, I believe it would have received the endorsement of the Church.

Let me assure Dr. Beeson that the preachers love the laymen, they depend upon them and trust in them, and no amount of revolutionary propaganda will ever divide the Southern Methodist Church from its ministers. But allow me to beg Dr. Beeson the next time he is given an opportunity to unite with a real live revolution to at least scan over the constitution of the Church-razing organization before joining it.

Yours respectfully,

Baton Rouge, La. C. A. BATTLE.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: The time of our Conference is near. Please do your best to get the Conference Claimants' assessment in full. With the high cost of living, if we do not pay in full our claimants will be in need. Are there not some wealthy Methodists in our Conference who upon reading this notice will send us some good checks with which to supplement the small amounts we have promised to pay our old veterans? Please read this, and God will help you if you will remember his old servants.

W. M. SULLIVAN,
Sec. Joint Board Finance.

Columbia, Miss.

HIS NAME WITHDRAWN.

Albany, Ga., October 9, 1917.

Editor Wesleyan Christian Advocate:

In a recent issue of your paper, you published the names of the signers of the "Laymen's Address" in this State. I would appreciate your stating also that my name has been withdrawn from this document.

I signed the paper, thinking that it was some part of the propaganda of the Laymen's Movement, but was later awakened to the fact that it was not so at all. I do not care to be placed in the position of even seeming to be disloyal to the Church that I love so well.

Fraternally yours,

H. T. QUILLIAN.

DO NOT MISUNSTAND THEM.

God's delays are not denials. They are not neglectful nor unkind. He is waiting with watchful eye and intent heart for the precise moment to strike, when He can give a blessing which will be without alloy and will flood all the after life with blessings so royal, so plenteous, so divine that eternity will be too short to utter all our praise.—The Rev. F. B. Meyer.

Brain Blood-Supply Must Be Good.

The importance of having pure blood is perhaps never more deeply impressed on us than when we are told by physiologists that if the brain is supplied with impure blood, nervous and bilious headache, confusion of ideas, loss of memory, impaired intellect, dimness of vision, and dullness of hearing, are experienced, and in time the brain becomes disorganized and the brittle thread of life is broken.

The more we learn of the usefulness of the great blood purifier, Hood's Sarsaparilla, the more grateful we are for this old and successful family medicine, which has accomplished so much in removing scrofula, rheumatism and catarrh and other blood diseases and correcting run-down conditions of the system. If you need a blood purifier, get Hood's Sarsaparilla.—Adv

Beautify Your Complexion

Not artificially, but permanently, by drinking a glass of this delicious digestant with each meal

Shivar Ale

PURE DIGESTIVE AROMATICS WITH SHIVAR MINERAL WATER AND GINGER

Clarifies and puts roses and beauty in sallow cheeks of old and young. At all grocers and druggists. Satisfaction guaranteed or money refunded on first dozen.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

The Great Battle

TO THE PASTORS IN MISSISSIPPI.

Dear Brethren: Will you kindly do the three following things for the cause of national prohibition?

1. Announce to your congregation (or congregations) that the National Anti-Saloon League Convention will meet in Washington, D. C., on December 10, 1917.

2. Insist that some of your people attend, and ask those who will attend to notify me, that I may give them all necessary information.

3. Announce that it is possible that the House will vote on the submission of an amendment to the National Constitution while our convention is in session. This seems to be the psychological moment. Let us put on the heaviest pressure possible. Numbers will count. Let us not allow any sort of slackness to cause us to lose a victory so near at hand.

Please treat this as you would a letter written in my own hand, which the brevity of time and the scarcity of funds prevent. Fraternally,

T. J. BAILEY,
Superintendent Miss. Anti-Saloon League.
Jackson, Miss.

WHISKEY SHUT OUT OF HOSPITAL.

There is a State hospital in Cleveland, presided over by Dr. A. G. Hyde, and the hospital has now more than 1700 patients. Some time ago Dr. Hyde concluded that whiskey was of little use as a medicine, and he ordered all the assistant physicians at the State hospital to eliminate it entirely from their prescriptions. This was several months ago, and the result has proven so satisfactory that Dr. Hyde declares that as long as he is superintendent of the hospital there will be no more whiskey used for medicine in it. The State Board of Administration has been watching Dr. Hyde's experiment, and now, convnced of its success, has ordered whiskey to be barred from all public institutions in Ohio which are under the control of the Board. Even in case of snake-bite the cure must be "dry." Things are moving rapidly these days, and they are not moving John Barleycorn's way. Alcohol is being used for high explosives, and it looks as though poor John were going to be blown clean over the tree-tops some of these fine days.—American Issue.

CONDEMNS THE LIQUOR TRADE.

Some time ago the New Zealand Government appointed the National Efficiency Board to investigate and report upon the liquor traffic, and on July 9 that board handed in its report. As business men they did not consider the question from the point of view of public morals, but simply from the point of view of national efficiency, and after hearing all kinds of evidence they reported as follows: "From a national efficiency point of view the board is convinced that it would be beneficial to the nation and conducive to the well-being of the people that the importation, manufacture and sale of wines, beer and spirituous liquors (including medicinal preparations containing alcohol) should be prohibited. This view is supported by results obtained in our own country under conditional prohibition, and this experience is confirmed wherever prohibition has operated." The board had no axe to grind, and its recommendation ought to help the Government of New Zealand in outlawing this costly and mischievous traffic. And while New Zealand is trying to get rid of the liquor incubus, a million-dollar advertising campaign is being inaugurated in the United States to help twenty-two "wet" States to see the light and help on the progress of national prohibition. One good result of the present war has been the revelation of the utterly unpatriotic nature of "the trade." Beer is a greater menace to Britain than Germany ever was.—Christian Guardian.

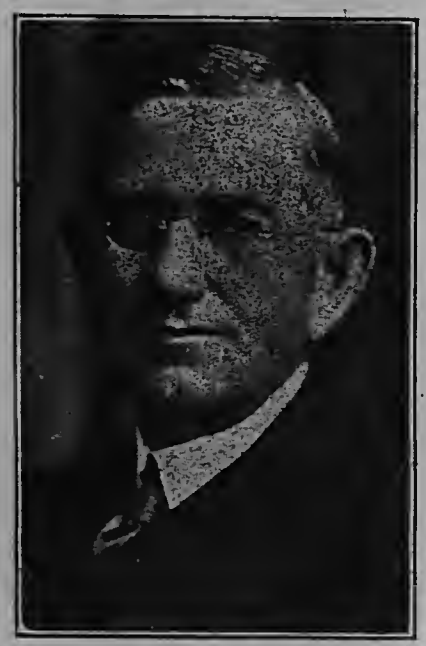
"God still watches over His Church. He brings to naught the devices of the foolish. He looks with tender care on all our weaknesses. He cherishes and crowns that sincerity whose motto is, 'In Thy Name.'"

CONCERNING THE METHODIST HOSPITAL.

To the Methodists of Mississippi:

In assuming the duties of Financial Agent of the Methodist Hospital, I am deeply conscious of the need of both Divine and human help. The task is too great for one person to think of undertaking alone. I therefore earnestly ask for the most confidential relations to exist and for cordial brotherly co-operation.

Great work has thus far been done in the way of disseminating information and in securing and practically paying for admirable and adequste grounds, besides obtaining additional subscriptions for the building of the hospital proper. Many serious and unavoidable difficulties have confronted those in charge, which fact most of the contributors and friends understand and appreciate. It has taken men of iron nerve and determined will to face the obstacles without faltering. The character of the Commissioners elected by the four Annual Conferences that have entered into a covenant to build a Methodist Hospital in Memphis as well as the personnel of the Executive Committee in active control will ever be a guarantee of sound business policy and wise administration touching the direction of the building and the management of the hospital. The leadership of such men can be trusted without question, because they are not only capable, but are prompted solely by the love of the cause which the hospital represents.



MR. T. B. KING,
of Memphis, Tenn.

The necessity for another great hospital is a unanimously accepted fact, and it is also generally conceded that the evangelical Churches are seriously suffering for the want of such institutions. Never will connectional Methodism and Protestant Christianity fully measure up to the Gospel standard until ample provision is made for healing the body as well as offering full cleansing for the soul. The healing of the cripple at the gate of the temple riveted the attention of the multitude so that Peter could effectively preach the gospel of repentance and faith in Christ. Teaching by object lessons has not lost its potency and power even in this enlightened age. The effect of the beautiful and spacious church buildings are unanswerable arguments for the additional step of unitedly providing places where the sick and suffering in body can be healed. That the Methodist Hospital will be built in Memphis is a fact too well settled to ever be questioned. It will also be of such proportions as will not simply represent the spirit and genius of connectional Methodism, but will embrace the entire needs of humanity. Brotherly love and science will be beautifully blended in the treatment of persons of all creeds and classes. It can therefore readily be seen that to finance such an undertaking will be a tremendous task. The original plan of expending $500,000 is conservative—yea, it should be the minimum. Already enough money has been collected and is in sight to meet the final payment upon the 8¼ acres of ground and buildings thereon, located in the heart of the city, and in addition there has been procured approximately $100,000 in subscriptions for the hospital buildings. That is about two-fifths of the total amount that will be required to build and equip for the present and nearby demands of the growing population in and around Memphis.

Other articles will appear from time to time, giving plans and progress in raising money and the construction of buildings.

THOS. B. KING,
Memphis, Tenn. Financial Agent.

THE REGIONAL CONFERENCES.

The plans for the Regional Conferences recommended by the Sub-Committee of the Unification Commission, set forth in the Advocate of last week, cause amazement and much apprehension. Though "tentative" they may be, yet they are enveloped in a petrifactive atmosphere, which presages the obliteration of Southern Methodism.

These plans forever preclude the autonomy of Southern Methodism; while Regions 1, 3 and 4 provide for the "strong hand of power" to forever rest with the Northern Methodists. Such proposals if carried out would be the segmentary annihilation of a great Church of more than two millions of souls. And this consummation would be calamitous!

These revealed plans startle many, yet the Editor of the New Orleans Christian Advocate deserves high credit for giving this justly due information to the people. J. LLOYD DECELL.
McComb, Miss.

IMPORTANT NOTICE.

We are making an earnest effort to provide for the entertainment of all who may attend the approaching session of the North Mississippi Conference at Oxford. Everybody knows that conditions are unusual at this time. Therefore it is more difficult than usual to secure entertainment for a great number of people. Those who are in no way connected with the Conference, but yet expect to attend and are looking to us for free entertainment, must notify me at once. All we can promise is our best effort in your behalf. It would greatly aid the committee if those members of the Conference who find it impossible to attend would notify the undersigned to that effect. Their places could be given to others. Oxford and the University community are looking forward to the Conference with great interest.

Oxford, Miss. E. S. LEWIS, Pastor.

The Texas Christian Advocate, some weeks ago, said: "Dr. A. L. Andrews, pastor of our First Church of Fort Worth, had 19 conversions among the soldiers in attendance upon his service last Sunday evening." This shows what may be done when an evangelistic pastor earnestly "throws out the life-line." Dr. Andrews, who has the stamp of old Alabama upon him, is one of the really effective men of Texas Methodism.

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Home Circle

THE PLANNING OF ESTHER.

By Daisy Hughes Phipps.

Unexpected company had arrived at the Carters'. Already there was plenty to do, for to-morrow was the day of the old settlers' reunion, the great annual event of the county.

The Woman's Christian Temperance Union had planned several things for the occasion. There were to be a decorated float, a tent fitted up as a rest room, and quantities of literature for distribution. A committee was appointed to look after each item.

At three in the afternoon, Esther Carter was summoned to the telephone.

"Mrs. Bailey has called at the last minute to say she can't serve on the decorations. We have the float but lack the horses and driver. Can't you get them? And the streamers haven't even been painted. Can you see after them, too? Let me know as soon as possible. I'm waiting to hear before I start to town after the rest-room furnishings."

Esther pledged her best efforts to the president's requests and turned to the task with a will. Her first step was to whisper a little prayer for help to the Friend who never fails in any emergency. The second thought was to confer with her mother. But Mrs. Carter was entertaining her guests. It seemed hardly proper to disturb her enjoyment of the first visit Cousin Kate, the companion of her girlhood, had made for years. Esther glanced out of the window. Mr. King, a stump speaker for prohibition, was passing.

"Wait a minute, please," called Esther, advancing nearer, her hand extended.

"How do you do, Mr. King? Our union's in a dilemma and I thought perhaps you might help us. We have our float for to-morrow, but no horses and no driver."

"I'm certainly sorry; my horses are at work." The speaker's voice was sympathetic. "But couldn't you get a team from the stable?"

"Probably so," answered Esther, "but Mr. Ervay is so bitter against prohibition, his prices for us have always been exhorbitant."

Slowly she walked away, disappointed, it is true, but with a determination in her heart that was greater than any possible discouragement. Presently Bobbie, aged seven, was dispatched to the livery stable with a note.

Suddenly from out the deep blue sky there came a clap of thunder. Darkening clouds began to gather. Flashes of lightning followed. The rain fell in torrents.

A cold and dripping Bobbie returned a half hour later with a reply that spelled disaster to Esther's plans. Meantime she was concentrating arduously upon the problem. Suddenly the solution dawned as clearly as the rainbow that appeared after the storm.

"Get Cousin Robert's car," was a first-aid suggestion.

"Oh, Cousin Kate," cried Esther excitedly, "excuse me a minute, but I've just thought of something. Could we use your car for the parade to-morrow? We want to decorate it for the W. C. T. U."

"I'm sure you could use it, Esther, if we stay, but Robert spoke of going to Crystal Springs to-morrow. He wants to try the water there."

"I have a bottle he can have. We must beg him to stay. It's very important for us to be represented. The election will be held in four weeks and every effort mst be made to win prohibition. I heard yesterday that the saloonkeepers are making great preparations, but we must make even greater." Esther's enthusiasm was contagious.

"I'll insist on Robert's remaining," promised Cousin Kate. "We must do all we can for prohibition," she added emphatically.

"Yes, indeed," agreed Mrs. Carter. "I feel that large issues depend on our activities to-morrow, so many of the voters will be there."

"I'm certainly glad to get a car," Esther was speaking with evident relief. "But what about the streamers? They haven't even been painted!"

"I'd get a sign painter, dear." The idea was advanced by Mrs. Carter.

"Perhaps I can. I'll go to see about it myself."

A moment more and the swift-footed messenger, regardless of the muddy streets, was on her mission, the motto of the union, "Never give up," ringing in her ears. "I won't," declared Esther stoutly, "until I see this thing through."

"Just rushed to death," was the wail of the first sign painter she visited. "Crowded now with orders," came from a second. She was about to consult a third when Archie, the bootblack, appeared. "Shine?" he was calling lustily.

There was something strangly pathetic in his wan face, particularly to those who knew his history. His father a few years back had been a successful merchant—nearly every man in the country knew Henry Cross. But drink had played havoc with his prosperity and poor Henry passed out of life by the crimeward route.

The affair created quite a sensation and yet the unfortunate man's sympathizers went right on licensing the drink trade that left Henry's wife and children with no other heritage than a tarnished name and a dowry of poverty-in-plenty.

Archie perhaps was more robust than the other children, yet his small, under-fed body, clad in ill-fitting, patched garments, stirred Esther's heart to pity. She watched him an instant; then a happy thought occurred to her.

"Archie, I want to buy a bottle of shoe polish, and wouldn't you like to make a dollar?"

"Yes'm, I would," he answered promptly, his eyes dancing at the prospect.

"Well, if you'll march in the parade to-morrow, I'll give you a dollar." The boy agreed heartily.

"Needn't mind about dressing up," Esther ventured tactfully. "Just wear what you have on."

The meeting place and other arrangements having been completed, Archie went on with his "shines" rejoicing.

After purchasing a supply of bunting and coarse domestic, the girl went in search of flags. These were kindly donated by a friend of the cause. Posters were next in order. They were found at the church where they had been used on World's Temperance Sunday. It required time and effort to remove the tacks, and when Esther reached home, completely tired out, the town clock was striking six.

"Did you get the streamers painted?" inquired Mrs. Carter.

"No, mother, the sign painters were too busy. But I'll have them painted yet."

"You haven't much time."

"No, but I'll try my hand on them." Esther smiled in anticipation of the task. After supper Cousin Kate followed her into the yard. Soon the two were working away with a zeal characteristic of loyal white ribboners.

The domestic was stretched firmly on an old table. Tacks held it in place. Then Esther opened the bottle of shoe polish, applied it with the brush, and presto—the streamers were painted!

First there were large box-car letters. "W. C. T. U." Then, Clay County Dry, September 19." Lastly there was Archie's sign, "Vote for Mother and Me."

Fair weather, wide-spread advertising, and the promise of free entertainment, brought large crowds to the reunion. Everybody and his brother seemed to be there. The parade was a mile and a half long. Near the head was the white ribbon automobile, gracefully adorned with streamers, flags, bunting, bows and posters.

Directly in front marched Archie clad in patched garments, holding high his banner, "Vote for Mother and Me." Though eyeing him curiously, the master of ceremonies allowed him to proceed unmolested. As they passed a downtown corner, a loud voice rang out, "Hurrah for the W. C. T. U.!" "Hurrah for Prohibition!" "Hurrah for Clay County Dry!"

The rest-room at the grounds was appropriately labeled as the property of the Woman's Christian Temperance Union. Cots, chairs, ice-water and toilet accessories composed the furnishings.

A veteran white ribboner, grown gray in service, was chairman of the committee on the distribution of literature. Approaching a man, she would say pleadingly, 'Wouldn't you like to help with the Lord's work? Then read this and vote for Clay County dry."

More than one "hardy son of toil," looking into her sweet face replied, "I believe I will, since I saw the little chap to-day." "I came here against prohibition," was the reply of one man, "but when I saw that car and the ragged boy—"

The next afternoon there was a meeting of the union.

"Well, what about yesterday? Did we make any gain?" The question asked by the president was open to all for answer.

"I think we made decided gains," answered one member. "Everybody was touched by Archie's banner. His sad history made it wonderfully effective."

Another member volunteered: "A voter told me he left home, a strong opponent of prohibition, but he said he couldn't go against the women and children, so he changed his mind."

"Our car was voted the most beautiful," ventured a new enthusiast. "Three cheers for our efficient sign painter, Miss Esther Carter!"

In a body the union rose, giving Esther the Chautauqua salute.

"I don't need any thanks," she murmured. "If only our county shall vote dry, I will be happy."

"I've saved the best news for the last," declared the president triumphantly. "The mayor told me this morning that Dry Federation clubs are to be organized in every precinct of the county!"

For three months, Alford, the county seat of Clay, had had prohibition. The town was enjoying unparalleled prosperity. At a meeting of the board of trade the president referred to the marked increase of business, then animated by a spirit of generosity, suggested, "I feel that we ought to do something worth while for the town."

The "something" was quickly discovered by the W. C. T. U.: "Pension the Cross family; see that the children are educated." Two weeks later a happy little procession of the Cross children, four in number, was marching to the public school. Esther Carter was leading them. Archie, spick and span in his first whole suit, was keeping step to the joybeats of his heart. With a confused mingling of past and present he whispered confidingly, "Miss Esther, I sure am glad they voted for 'Mother and Me.'"—The Union Signal.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Christian Advocate.

OFFICE. No. 512 CAMP STREET. NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W Crisler. Rev J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

FUNDS FOR THE Y. M. C. A. WAR WORK.

We are publishing in this issue of the Advocate statements concerning the efforts that are being made to raise money for the Y. M. C. A. war work in Louisiana and Mississippi. It is of great importance that these funds be secured with the least possible delay, and we hope that our pastors and people will give active assistance to those who are charged with the responsibility of carrying forward these campaigns. We must leave undone nothing that is possible to promote the moral and physical welfare of our soldier boys.

MISSISSIPPI LOSES A DISTINGUISHED CITIZEN.

Elsewhere in this issue of the Advocate, we are carrying from the pen of Rev. O. W. Bradley, our pastor at Tupelo, Miss., a notice of the death of the Hon. John M. Allen, who was one of the foremost citizens of Mississippi and of the South. We first learned to know Mr. Allen in 1897, when we were sent to Tupelo as pastor, and from that time on it was our privilege to have his confidence in some measure, though within recent years our meetings with him had not been frequent. He was a most remarkable man, rugged, picturesque, original, and forceful. He enjoyed the inestimable blessing of being well born, having come of sturdy and worthy stock. We have never known a member of his family who did not possess a robust intellect and a strong personality. One of his brothers acquired a large fortune in the city of St. Louis, and became one of the outstanding citizens of that metropolis, and his sister, Mrs. E. D. Robins, of Tupelo, is a rare woman, practical, energetic, consecrated to the Master's work, and noted for her public spirit and large usefulness.

Mr. Allen was an able lawyer and a skillful practitioner at the bar. He made a great District Attorney, and, as he once told us, it was while serving in that capacity that he earned the money that became the foundation of the competent fortune which he subsequently amassed. He figured in many noted criminal trials and few had his power to sway juries and win verdicts at their hands. He was a member of Congress for sixteen years, and retired voluntarily from that body. His career at Washington was a conspicuous one, and gave him a national reputation. He was a brilliant debater, and when he spoke the Congressional chamber and galleries were usually filled. His scintillating wit and humor delighted all who heard him and furnished him a ready passport into the highest circles of all political parties. It is said that when the Hon. Thomas Brackett Reed, of Maine, one of the most gifted men that the Republican party has produced since the Civil War, was Speaker of the House, the two Democrats for whom he entertained the most admiration and fondness were Senator J. W. Bailey of Texas and Mr. Allen.

But while the deceased undoubtedly was endowed with a faculty for humor that amounted to genius, it should not be inferred that this was by any means his only claim to distinction. He was a man of extraordinary common sense and of unusual ability in every respect. Like Sunset Cox, his wit so charmed and dazzled the public that the solid and useful work that he did was largely overlooked. He was a giant on the hustings, and whenever he participated in a political campaign eager throngs hung upon his words. Opponents dreaded to encounter him. In conversation, he was a prince of entertainers. He had a wide acquaintance with public men, kept up with current events, and possessed insight and judgment of a high order. We have known few persons to whose opinions we attached as much weight as we did to his. We have heard him relate many reminiscences of famous actors in the stormy days of the South and Nation that we shall never forget. He was a close personal and political friend of Senator L. Q. C. Lamar and entertained for him an enthusiastic admiration. He once told us that he regarded Mr. Lamar as the greatest man that he had ever come in contact with; that the ablest speeches that he had ever heard in Congress were made by him; that he had seen him address the Senate when he was so impassioned that "he looked as if he were a wild man, and that he set everything else wild."

Of Mr. Allen's many superior qualities, the space is not at our disposal to speak as we should like. He was patriotic, jealous for the honor of his State and Nation, interested in all that concerned the public welfare, and unswerving in his adherence to principle. He had a warm, kindly heart, and was sympathetic and charitable. He was a member of the Christian Church; but, as that denomination was not strong in Tupelo (being without weekly services), and his family were all Methodists, he usually, when well, attended our Church and Sunday school. He was hospitable, and his home was truly a Christian one, his devoted wife and its other inmates being distinguished for their piety and faithfulness in the Master's service.

Mr. Allen's fame is secure. So marked was his individuality and so unique were his public utterances, that he will never be forgotten. In the splendid galaxy of Mississippi's most illustrious sons he will have an unchallenged place, and men will talk of him through the coming decades, repeating his quaint sayings and telling of his brilliant feats in the court-room, on the hustings, and in the halls of Congress.

May the Heavenly Father consciously sustain the sorrowing ones in the now desolate home and all others whose hearts have been made to bleed by this coming of the remorseless Messenger, who spares no household, and help them by faith to find comfort in the great truth that for those who trust in Jesus—

"The enveloping grave is but a covered bridge,
Leading from light to light, through a brief darkness!"

BILLY SUNDAY IN ATLANTA.

The Billy Sunday meeting is now on in Atlanta, Ga., and will continue for several weeks. Many of our readers may be anxious to know where they can get the best reports of the great evangelist's sermons. The Atlanta Georgian will publish Mr. Sunday's discourses in full, with complete general news of the revival campaign and descriptive articles by well known writers.

Mrs. Sunday, wife of the evangelist, will have an exclusive daily article in the Georgian, of special interest and value to women readers. The Georgian has also arranged for the exclusive publication of the Bible Class lessons prepared by Dr. George Dowey, in charge of the Bible Class work of the Billy Sunday organization.

Besides all this, the Georgian has many other interesting features—an Uncle Remus story, by Joel Chandler Harris, appearing daily.

The Georgian makes a special subscription price of $1 for the daily issues of the paper for the entire Billy Sunday campaign of about seven weeks, and we make this announcement so that readers of the New Orleans Advocate who may wish to do so, may avail themselves of this offer. Send your dollar direct to the Subscription Department of the Atlanta Georgian, 20 East Alabama Street, Atlanta, Ga., not forgetting to mention that you saw this notice in the New Orleans Christian Advocate.

NO DISPOSITION TO TEST IT.

Zion's Herald continues to iterate that a majority of both the Church, North, and the Church, South, favor the organic union of the two denominations; but it is quite noticeable that the Herald has never advocated letting the congregations of the two Methodisms vote on the question. All the indications are that the ultra-unionists desire to settle this issue apart from the rank and file of the people. The Annual Conferences of the Church, South, that took action concerning it, with a very few exceptions, endorsed the Oklahoma plan of unification. That they favored union after just any sort of fashion, there is not the slightest evidence. And in all the Annual Conferences of Southern Methodism in any one year not more than 10,000 or 12,000 people assemble, and they are mostly preachers. From every direction the information is pouring in upon us that the great body of our laity are strongly opposed to union on the terms that are now being put forward. One presiding elder told us a few days ago that a careful inquiry in 16 charges of his district disclosed only 3 lay unionists, and another wrote us last week that in his district he had been able to find only 1. And, according to reports that are coming to us, neither do the rank and file of Northern Methodists want unification except on their conditions. A brother who attended the recent National Memorial Reunion at Vicksburg, at which there were many Methodists from across the Ohio, wrote us to this effect a few days since. If the extreme advocates of union are so confident of where the people stand, why do they not join with us in insisting that all the people be allowed to express their approval or disapproval of any plan of union that may be formulated?

NO REDUCED RATES.

Two weeks ago, Rev. E. L. Alford, R. R. Secretary of the Mississippi Conference, announced through the Advocate that no reduced rates would be given the brethren going to Conference this year. Rev. J. R. Countiss makes a similar statement concerning the North Mississippi Conference this week, and we presume that the same rule will apply in Louisiana. It is possible, however, that some reduction may be had if a number of persons will purchase their tickets together. In this time of high prices, it would be a fine thing if the people would raise the additional money necessary to pay the way of their pastors to Conference—especially from the weaker charges, where the preachers are so meagerly supported. Here is an opportunity for the faithful women of the Church to do a good work.

PERSONAL AND OTHER NOTES.

The Midland Methodist reports that the Episcopal Address to the next General Conference will be written by Bishop E. E. Hoss.

Rev. John C. Park, of Starkville, Miss., reports that he and his flock will be ready for Conference. This was to be expected of that pastor and people.

Brother and Sister J. R. Abels, of Ponchatoula, La., spent last Monday in New Orleans. They were both looking well. Brother Abels is one of the choice laymen of the Louisiana Conference.

According to the Texas Christian Advocate of last week, the condition of Mrs. Mouzon, the wife of Bishop E. D. Mouzon, was considered very critical. Bishop Mouzon will have the sympathy of many throughout the Church in the sore trial through which he is passing.

Our First Church of Shreveport, of which Dr. S. A. Steel is pastor, is in the midst of a revival meeting. Dr. Steel has Evangelist Browning with him.

President J. R. Countiss, of Grenada College, reports that the facilities of that institution are now so taxed that the construction of additional new buildings is a necessity.

In winding up things, do not forget the interests of the Advocate. It would make the paper boom if every pastor would carry one or more new subscriptions to Conference with him.

The Southern Methodists of New Orleans will have a union Thanksgiving service at the Louisiana Avenue Church on Thursday, Nov. 29. Dr. W. H. LaPrade, of Gulfport, Miss., will preach the sermon.

Rev. F. D. Van Valkenburgh orders his paper changed from Springfield, Mass., to Huntsville, Ala. He further says: "I hope to see you in December." We shall be glad to grip the hand of this worthy veteran of the itinerancy again.

Rev. D. R. McDougal, of Kossuth, Miss., sends us several subscriptions from his charge, for which he has our thanks. Brother McDougal is winding up his quadrennium in his present field, in which he has rendered excellent service.

We have before us a post-card picture of our new church at Brookhaven, Miss., for which we are indebted to Dr. I. W. Cooper. It is evidently a beautiful and commodious structure—one which reflects great credit upon Brookhaven Methodism.

Brother W. L. Tucker, of Tucker, La., has our thanks for some encouraging words concerning the Advocate. Brother Tucker believes that Methodism yet has a mission in the world and is anxious to see it maintained and extended in its purity.

We would respectfully suggest that some one in a position to do so ought to furnish the Advocate information concerning the railroad connections at places where the brethren going to Conference will need to change cars. Such information would likely prove helpful to some.

Rev. T. D. Lipscomb, of Pleasant Hill, La., says: "Brother J. J. Fike, the father of Rev. C. E. Fike, of Rayne, La., died on the night of October 29, and we laid his remains to rest on October 31. He was a splendid Christian man." The Advocate extends sympathy to the bereaved.

Rev. J. A. Bowen, one of the evangelists of the North Mississippi Conference, says: "I am closing one of the best years of my life." Brother Bowen has long been making a fine record. He comes about as near being an ideal evangelist as any one that we have ever known.

Bishop Candler attended a part of the session of the North Alabama Conference in the interest of Emory University. It is difficulty to understand how Bishop Candler can do the vast amount of work that he turns off. Yet there are those among us who prate about Bishops having nothing to do.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions, sent in within the past few days: Rev. J. J. Baird, Ripley, Miss., 2; Rev. W. J. Porter, Sicily Island, La., 2; Rev. C. A. Parks, Kosciusco Ct., N. Miss. Conf., 2; Rev. C. E. Downer, Petal, Miss., 4.

Rev. P. S. Carpenter, of Denham Springs, La., writes: "We have made some progress in this charge this year. We have built one church, valued at $1000, have painted one, and we are at this time engaged in constructing another, which we hope to complete before Conference. I think that you are right in your views concerning unification."

Rev. R. T. Ware, of Noble, La., writes as follows: "Everything is progressing finely in this charge. We have just closed a revival here, with much success. I have received 13 persons into the Church; and some of our old members were stirred to a new zeal and led into richer experiences. We have our Conference collections in full and the pastor's salary will be entirely paid."

Rev. J. W. Dorman, of Water Valley, Miss., will have the sympathy of a host of friends in the bereavement which has come to him in the recent death of his brother, Rev. W. W. Dorman, of the North Alabama Conference, who began his career in the North Mississippi Conference. We hope to reproduce next week the splendid tribute paid this worthy itinerant in the Alabama Advocate by Dr. J. D. Simpson.

We acknowledge with thanks an invitation to the celebration of the twenty-fifth anniversary of the marriage of Dr. and Mrs. N. L. Linebaugh, which will take place in their parsonage-home at Vinita, Oklahoma, on Thursday, Nov. 22, from 2 to 5 o'clock p. m. Dr. Linebaugh is one of the most popular and influential Methodist ministers in the State of Oklahoma. We trust that this anniversary occasion will in every respect be a happy one.

Rev. E. Nash Broyles, of Macon, Miss., was put in the forefront in the movement to have Noxubee County, Mississippi, to subscribe for its quota of Liberty Bonds. He presided over a public meeting held in the court-house, and later made an address at a large gathering that the local paper pronounced "eloquent and forceful." Through his efforts, the ladies and Boy Scouts were enlisted, and it was stated that no one was permitted to be a "slacker." We scarcely need to add that Noxubee County made a fine showing when the results were summed up.

A correspondent sends us the following wedding notice: "On October 11, at 3 o'clock p. m., at the home of the bride's uncle, Mr. T. C. Baggett, of Goodwater, Miss., Rev. Otto Porter and Miss Pearl Sanders were united in marriage, the ceremony being performed by Rev. M. W. Porter, pastor of the Eucutta charge, a brother of the groom. After the ceremony, the happy couple, together with their brother and his family, motored to Rose Hill, Miss., the home of the bridegroom, where a most delightful supper was enjoyed." May God's richest blessings be showered upon those whose fortunes have thus been united for life!

We are indebted to Rev. W. S. Lagrone, of Drew, Miss., for the following note of interest: "I had the honor of preaching the second sermon in our new church at Clarksdale, the pastor, Rev. R. O. Brown, having invited me to fill the pulpit on the evening of the Sabbath on which the new structure was opened for public worship. We had quite a crowd and a good time. This plant is not excelled by any that I have seen in the State or anywhere else. Clarksdale will ask for the next session of the Annual Conference, and it ought by all means to go there. We would be given royal entertainment and have the best church that North Mississippi affords to hold the session in." Pastor Brown and his flock are to be congratulated upon the construction of this magnificent house of worship. The Editor is ready to vote enthusiastically to go to Clarksdale.

Rev. L. E. Crooks, of Selma, La., writes as follows: "Brother and Sister Kirkpatrick celebrated their fiftieth wedding anniversary on Saturday, Oct. 27, 1917. They were married by Brother Franklin, one of our itinerant preachers, on Oct. 27, 1867, near Leesville. They have lived at the place where they now reside, near Hineston, La., for 30 years, and they have both been members of the M. E. Church, South, since before they were married. Their home has been blessed with 11 children—6 boys and 5 girls. Two of the boys and four of the girls have united with the Methodist Church. All of their children are living, except Louis V., who passed to his reward nearly three years ago. He was a faithful steward in the Church. Brother Kirkpatrick is 72 years of age, and Sister Kirkpatrick is 66. May they live many years longer to be a blessing on earth!"

Rev. W. L. Duren is rounding out a successful quadrennium as pastor of the First M. E. Church, South, at Columbus, Miss. Brother Duren is one of the strongest preachers in his Conference, and he has the habit of wearing well where he labors. Rev. W. W. Woollard is also in his fourth year on the Columbus District, which has enjoyed a goodly degree of prosperity under his leadership.

Mr. W. P. Kretschmar, President of the Commercial Savings Bank of Greenville, Miss., was chairman of the Committee that took care of the Liberty Loan apportionment for the northern half of the Magnolia State. Mr. Kretschmar is one of the leading financiers of his State and a young man of the most superior character. He is an official member of our church at Greenville and a trustee of Millsaps College.

Rev. E. Nash Broyles, of Macon, Miss., the efficient Treasurer of the Board of Education of the North Mississippi Conference, sends us the following note: "I have just received remittances to cover the educational assessments of the Pickens and Merigold charges. Brother W. R. Lott is the pastor at Merigold, and Brother W. M. Langley is the pastor at Pickens. The latter stated that checks for all his assessments were in the hands of the respective Treasurers." These choice young ministers have set a fine example. Let others follow it.

Miss Dott D. Marett, of Potts Camp, Miss., informs us of the death of her father, Captain F. J. Marett. She says: "He died on October 9, 1917. He suffered from rheumatism about three weeks, but his death was unexpected. He was born, March 7, 1834." Capt. Marett was a gallant Confederate soldier and was for a time imprisoned on Johnson's Island, in Lake Erie, during the war. He was an accomplished man, a noble citizen, and an exemplary Christian. He served with distinction in the State Legislature and was a delegate to the Mississippi Constitutional Convention of 1890. He was a devoted member of the Methodist Episcopal Church, South, and was a regular attendant at Sunday school, never missing unless he was ill. He taught a Bible Class for many years, a work which he greatly enjoyed. His daughter, in her letter, pays him the following beautiful tribute: "We are proud to say that we are his children. He was as nearly perfect as a man could be, and he set us the example of trying to be useful in the right way." Captain Marett was 83 years of age. We extend sympathy to the bereaved, and pray that they may be Divinely comforted and sustained.

Prof. W. L. Gill, Head of the Department of Latin at Trinity College, Durham, N. C., died on October 18, after a brief illness. He was 41 years of age and had been a member of the Trinity Faculty since 1898. The Raleigh Christian Advocate speaks in high terms of his scholastic attainments.

A REMARKABLE OFFER

HELP THE ADVOCATE!

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Bible if you will secure 10 new or renewal subscriptions to the New Orleans Advocate by Conference. We will also put your name in gold on the cover. This Bible is one of the best made, and retails at $3.50. It is bound in genuine leather, is a Teacher's Bible, having a concordance and all the usual helps; is printed in large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman, to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 will earn the Bible, and your name will be printed on it in gold letters.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of Billy Sunday's book, "The Man and His Message," provided you secure 5 subscriptions. This is Billy Sunday's authorized book, is bound in cloth, and has 432 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 3000 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer.

Will you do it, brother?

SUFFERING CATS! GIVE THIS MAN THE GOLD MEDAL

Let folks step on your feet hereafter; wear shoes a size smaller if you like, for corns will never again send electric sparks of pain through you, according to this Cincinnati authority.

He says that a few drops of a drug called freezone, applied directly upon a tender, aching corn, instantly relieves soreness, and soon the entire corn, root and all, lifts right out.

This drug is a sticky ether compound, but dries at once and simply shrivels up the corn without inflaming or even irritating the surrounding tissue.

It is claimed that a quarter of an ounce of freezone obtained at any drug store will cost very little but is sufficient to remove every hard or soft corn or callns from one's feet. Cut this out, especially if you are a woman reader who wears high heels.

Potatoes will be higher later
GET YOUR SEED NOW

You should change seed every few years. I supply strictly northern grown seeds, no others.

Extra Early Ohio—most popular early potatoin country. Potato growers in the south will have their crops ready to market 10 days to 2 weeks earlier, if my Red River Ohios are planted.

Red River White is identical with Red Early Ohio, but white. Good yielder, very early, and does not scab as easily as old Early Ohio.

Red River Bliss Triumph—earliest of all potatoes, leads in all southern states. A week earlier than Early Rose and Early Ohio. Very handsome, productive, and superior for table. Red River grown Triumphs cannot be excelled. Apple Trees, $2.50 per 100. Small fruits and plants of all kinds. Red Turkey Winter Wheat and Mammoth White Winter Rye. Send for prices.

SONDEREGGER NURSERIES & SEED HOUSE
2000 COURT STREET BEATRICE, NEB.

Seeds and Trees That Grow

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

That Unpublished Book of Yours

We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.
PENTECOSTAL PUBLISHING CO., Louisville, Ky.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

COMMUNION SERVICE

with Individual Cups. Noiseless, dust-proof, self-collecting, saves ¾ cost other services. Shallow glass used. PASTOR'S Sick-room outfits. Trial Free. Thomas Communion Service, Box 477, Lima, Ohio.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 86 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM F. MILLSAPS, son of Elijah and Susan Millsaps, departed this life, at the age of 67 years at his home in Copiah County, Miss., surrounded by his wife, daughters, sisters, and brothers. For several years Brother Millsaps had been in declining health, but during his affliction he was cheerful and resigned. He constantly looked on the bright side of life—optimism was a leading trait of his character. When financial reverses came he was calm and trustful, believing all would end right. In early manhood he joined the Methodist Church. He loved his Church and his pastors. For many years he was a steward, never failing to show an interest in the Church. The members of the Pleasant Valley Church will greatly miss him. As a husband, friend, father, brother and neighbor, he was true and faithful. He had faith in the atonement of Christ and he went into the valley of death trusting in Jesus. On the bright June morning funeral services were held in the presence of a large congregation. His mortal body was laid to rest in the Hazlehurst Cemetery. "He giveth his beloved sleep." To his bereaved wife, daughters, sisters, brothers and friends, we offer our tender sympathy and prayers. I. W. COOPER.

Brookhaven, Miss.

Dr. BERNARD PALLISY EVANS was born in Leake County, Miss., near Conway, on September 13, 1877. His father's name was William Cross Evans; his mother's name Lenora E. Evans; his grandfather's, Holden Garther Evans, and his grandmother's, Charlotte Cross Evans. Dr. Evans was distantly related to Mr. Newton Vick. Dr. Evans joined the M. E. Church, South, at Conway, Miss., in 1900, under the pastorate of the writer. Afterwards, he attended Tulane University, graduated in medicine, and located at Quitman, Miss., and there enjoyed a very fine practice. He was married to Mrs. Marie Lawr, grandniece of the late Senator Walthall. Dr. Evans died on August 19, 1917, leaving a wife, one son, B. P., Jr., three sisters, Mrs. J. E. Flowers, and Mrs. Callie Turner, of Conway, Miss., Mrs. Maggie Wiley, of Slidell, La., and one brother, Mr. R. H. Evans, of Conway, Miss. To know Dr. Evans was to love him. He was a very determined and resolute physician, a fine surgeon, and a very broad and liberal-minded man. His coming as a poor boy from Leake county, making his way through Tulane University, and becoming a prominent physician is evidence of his great character. He was carried to his old home—Conway, Miss.—and was there honored by his Masonic brethren with their beautiful burial service. M. L. WHITE.

Brother R. W. FREEMAN was born in Monroe County, Ga., on a farm, on August 29, 1841, and he departed this life in a sanitarium in New Orleans, La., Sept. 5, aged nearly 76 years. Although under age, Brother Freeman responded to the first call of his country in the great Civil War, enlisting with the Fifth Georgia Regiment. He made a gallant soldier and participated in a number of important battles. His name is mentioned several times in the "History of the Doles-Cook Brigade, Army of Northern Virginia," by Henry W. Thomas. After the war, Brother Freeman returned to his devastated home, and shortly afterwards moved to Louisiana. Soon after coming to this State he married Miss C. A. Jordan, who proved a most devoted wife and life-long companion. Brother Freeman was a consecrated Christian and one of the most devoted Methodists that I have ever known. He joined the Church at the early age of 10 years, and in the course of his life served efficiently as a trustee, a steward, and a Sunday school superintendent. He was always "the preachers' friend." He is survived by his devoted wife, Mrs. R. W. Freeman, and three children—two daughters, Mrs. Robert Neff, of Dallas, Texas, and Mrs. S. C. Tevis, of Portland, Oregon, and one son, Mr. J. J. Freeman, of Luling, La. To these loved ones we can but commend the Savior whose great love sustained our brother through all the years of his eventful life. We thank God for such a life. He gave us inspiration, courage, and hope. We shall meet again. His body was laid to rest in the family lot at Robeline, La.

ROBERT W. VAUGHAN.

Ruston, La.

Mrs. LIDA B. VANCE, wife of Capt. C. B. Vance and mother of E. Q. and Lieuts. Brooks and David Vance, died at her home in Batesville, Miss., on Oct. 13, 1917. She was born at Shreveport, La., on Oct. 9, 1858. Mrs. Vance was widely known and highly esteemed by a large circle of friends throughout North Mississippi, who were deeply grieved by the sudden death of this good woman. She had been in failing health for over two years, suffering from a nervous breakdown, which was caused by a fall she had in boarding a train. The injury was internal, and at the time was considered very slight, but she was never well again and suffered greatly at times from nervous melancholia. No one had more to live for than this pure, noble woman. Her home was indeed a happy one. She had everything her heart could wish for but health. Nothing was left undone by her devoted husband and sons that could in any way contribute to her comfort and happiness. Mrs. Vance was a woman of public spirit, being interested in the advancement of public welfare and every worthy cause. She was an ardent Methodist. She loved her Church, and did much to extend the Kingdom of God. We, her co-workers in the Woman's Missionary Society, mourn her loss and will greatly miss her splendid work and large liberality for the support of the missionary work, so dear to her heart. She filled most acceptably some of the most important offices in the organization. Her days are numbered, but her work is not ended. It will "follow." We may bury the frail body of our sainted dead and beloved friend, but the music of her useful, beautiful life can never be silenced. To have known and loved her as a friend is indeed a privilege. Our aching hearts go out in tender sympathy to the bereaved husband and sons. May the God she loved and worshiped comfort and sustain them in their sad hour of trial!

Her devoted friend,

Como, Miss. L. C. SHORT.

"You need nat be old just because you are, for the present, occupying an old tent."

Coarse Hair

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2192
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S A
PLEASURE TO TRAVEL
With the Splendid Service Provided
Via the
Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans -	8:15 a.m.,	7:30 p.m.
Ar. Birmingham -	6:50 p.m.,	6:30 a.m.
Ar. Chattanooga -	10:55 p.m.,	10:35 a.m.
Ar. Cincinnati - -	9:15 a.m.,	8:50 p.m.

Through Train to the East

Lvs. New Orleans - - - - - -	7:30 p.m.
Ars. Chattanooga - - - - -	10:35 a.m.
Ars. Knoxville - - - - - -	2:20 p.m.
Ar. Washington - - - - - - -	7:30 a.m.
Ars. Philadelphia - - - - -	11:12 a.m.
Ars. New York - - - - - -	1:38 p.m.

We will be pleased to arrange the details of your trip.

City Ticket Office, 211 St. Charles St.
'Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 194

L&A RAILWAY

The Popular Route

LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between

HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in

TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has **in every instance** had the desired effects. It is essential to use this water in as large quantity as possible for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 17-C, Shelton, S. C.,
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actv subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS.
Clinton, S. C.

"When a man finds not repose in himself it is in vain for him to seek it elsewhere."

NO REDUCED RATES TO CONFERENCE.

The railroads of the Southeastern Passenger Association have declined to give any reduction to delegates and visitors to the North Mississippi Conference, stating that the usual attendance of three hundred does not justify any favor. However, I understand that where ten or more persons belonging to one organization buy a "party ticket" the rate is two cents per mile.

Let me suggest to the laymen that it is not only praiseworthy but altogether proper that they pay the Conference expenses of the preachers who go to attend to the business of the Church. These men could remain at home and "get an appointment," but they must attend the Conferences if their charges are properly represented. The ten or fifteen dollars cost to some circuit riders going up from the far corners of the Conference can poorly be spared from the demands of wardrobe and pantry in this year of high prices.

Fraternally,
J. R. COUNTISS,
Grenada, Miss. Secretary.

REV. J. J. GARNER HIGHLY COMMENDED.

Whereas the close of this Conference year completes a quadrennium of faithful, efficient, and appreciated ministerial labors by Brother J. J. Garner in the Kilmichael charge; and

Whereas, owing to the polity of our Church, he cannot serve us longer, but will be sent to another field to continue his labors in the Master's Kingdom, therefore be it

Resolved, That the going of himself and family from us brings us sorrow and regret, hut that we will remember with pleasure and gratitude the blessings that have visted us, by the grace of God, through the instrumentality of our brother's devotion to duty and through the instrumentality of his family, who by good judgment and tact, consecration, and grace have wonderfully built up the Master's work in this field.

Resolved, further, That we commend these faithful workers to any charge in our Conference to which they may be sent, and we hope that the same success that has attended their labors here may crown their efforts in the next charge, and they may be more liberally rewarded in a material way.

We assure them that our prayers and best wishes will attend them as they go to their new charge.

T. L. WILBURN, M. D.,
President Board of Stewards.
B. S. KENT, Secretary.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. it's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

FREE THANKSGIVING CARS.

To the Methodists of Mississippi.

Dear Friends: Brother Carter and myself, representing the Baptist and the Methodist Orphanages at Jackson, Miss., are arranging with the following railroads for free cars to run on the roads and dates mentioned below.

I. C. R. R.—Car from Horn Lake to Grenada, November 20, Rev. R. P. Neblett, Como, in charge; car from Lamar to Grenada, via Water Valley, November 20, Dr. C. K. Bailey, Coffeeville, in charge; the same car from Grenada to Jackson, November 21, Rev. R. A. Tucker, Grenada, in charge. Aberdeen Branch, car from Aberdeen to Durant, Nov. 28, Miss Lill Dodd, Kosclusko, in charge; car from Osyka to McComb, Nov. 27, Mr. E. W. Reid, Magnolia, in charge; the same car from McComb to Jackson, Nov. 28, Mr. W. D. Davis, Brookhaven, in charge.

Y. & M. V. R. R.—Car from Clarksdale, via Dublin, Tutwiler, Greenwood and Tchula to Yazoo City, Nov. 30. Mr. Rowan Thayer and Dr. W. T. Johnson, Greenwood, in charge; car from Tutwiler, via Drew, Ruleville, Sunflower, Moorhead and Yazoo City to Jackson, Nov. 30, Rev. E. M. Shaw, Isola, in charge; car from Clarksdale, via Shelby and Leland to Rolling Fork, Nov. 30, Rev. T. M. Bradley, Cleveland, in charge; car from Rolling Fork to Harriston, Nov. 30, Rev. O. S Lewis, Vicksburg, in charge; car from Natchez to Harriston, Nov. 30, Rev. J. O. Ware, Fayette, in charge; car from Harriston to Jackson, Nov. 30, Rev. B. W. Lewis, Utica, in charge.

M. & O. R. R.—Car from Corinth to Artesia, Nov. 19, Mr. Fred McDonnell, Jr., Okolona, in charge; car from Columbus to Meridian, via Artesia, Nov. 19, Rev. D. W. Babb, Crawford, in charge; car from Vinegar Bend to Waynesboro, Nov. 22, and from Waynesboro to Meridian, Nov. 23, Mr. Geo. S. Weems, Shubuta, in charge.

G. M. & N. R. R.—Car from Walnut to Ackerman, Nov. 19, Mr. W. T. Rogers, New Albany, in charge; car from Ackerman to Newton, Nov 19, Rev. C. M. Crossley, Philadelphia, in charge.

G. S. I. R. R.—Car from Gulfport to Hattiesburg, Nov. 26, Rev. J. L. Sells, Wiggins, in charge; same car to lie over in Hattiesburg, Nov. 27, Mr K T. Moore, Hattiesburg, in charge; the same car to run from Hattiesburg to Jackson on Nov. 28, Rev. W. M. Williams, Collins, in charge.

N. O. G. N. R. R.—Car from Twin to Jackson, Nov. 30, Rev. W. M. Sullivan Columbia, in charge.

N. O. & N. E. R. R.—Car from Picayune to Hattiesburg, Nov. 22, and from Hattiesburg to Meridian, Nov. 23, Rev I. F. Alford, Enterprise, in charge.

F. & G. R. R.—Car from Kokomo to Fernwood, Nov. 26, Rev. W. H. Saunders, Fernwood, in charge.

Please see that these cars are well filled. There are about two hundred children to be cared for, fed clothed and warmed, and we need corn, flour, sugar, grits, cured meats, lard, all kinds of canned goods, molasses, sorghum, dishes of all kinds, boxes of clothing, shoes, hats, caps, hose, elastic, soap, pins, needles, thread, buttons, blankets, sheets, pillow cases and towels. We also need peas, velvet and soy beans—in fact, anything in the way of something to eat and wear that can be used in any well regulated family. Let pastors appoint live, wide-awake committees at each church to solicit donations, have the goods brought to the railroad station and marked plainly for the Methodist Orphanage.

Thanking you for your generous support and hearty co-operation, I am,

Yours respectfully,
J. B. RANDOLPH,
Supt. Methodist Orphanage.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 6406 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

AT WAR WITH YOURSELF!

HELP NATURE TO DEFEAT THE DISEASE IN YOUR BODY.

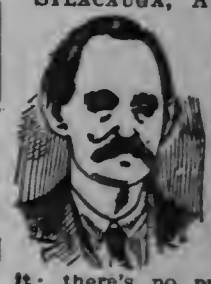
Keep up the fight; do not give up. Nature is trying to serve you in conquering the wrongs that may exist.

Red blood, vim, courage, vitality, all seem lacking. No wonder you are nervous and discouraged.

Why not call to your aid a strong, dependable ally? Dr. Pierce's Golden Medical Discovery has for nearly fifty years proven its merits as a most powerful tonic and blood builder to the many thousands who have been returned to good health by its use.

Clear the coated tongue, get rid of unsightly skin trouble. Let this remarkable remedy rid your body of the impurities of the blood, let it tone and strengthen you. It often cures the lingering chronic cough.

Dr. Pierce's Golden Medical Discovery is absolutely herbal, free from alcohol or dangerous habit-forming drugs. All druggists. Liquid or tablets.



SYLACAUGA, ALA.—"This is a true statement as to the value of Dr. Pierce's medicines. I used one of his great remedies in my own family with good results, namely, 'Golden Medical Discovery,' and found it to be all it is claimed to be. There is no medicine that will come as near doing what it is claimed for it; there's no praise too high for the 'Di very.'"—W. H. JOLLY, Box 215.

ATLANTA, GEORGIA.—"I suffered for two years with an enlarged gland on the right side of my neck. I tried several doctors and they told me I would have to have the gland taken out, but a friend of mine advised me to try Doctor Pierce's Golden Medical Discovery and after taking ten bottles my neck is entirely well and I not only recommend it to my friends but to every one I see in the condition that I was. I feel as though I can never be thankful enough for what this medicine has done for me."—MRS. DELLA BOYER, 107 Trinity Avenue.

MAYNARD OWEN WILLIAMS

CORRESPONDENTS, like poets, are born, not made. Maynard Owen Williams, whose articles appear exclusively in the Christian Herald, has the born correspondent's ability to observe and the capacity to understand something of the genius of the people among whom he is. More than that, he has the sympathetic attitude of a sincere Christian, and a vital Christian love for truth. Having observed and understood, he can so tell it that the rest of us also see and understand.

VITAL HUMAN STORIES FROM RUSSIA

Is the title of a series of articles by Mr. Williams now appearing in the

CHRISTIAN HERALD

Do you want to know how the Russian Church, deprived of the protection of autocracy, is meeting the challenge of democracy? Williams will tell you in the Christian Herald.

Do you want to see the Great Russian Council, yet to be called, build a people's government on the shattered foundations of a Czar's authority? Williams will show you in the Christian Herald.

Do you want to understand the mind and heart of the Slav, feared as a menace by so many generations of western Europeans, now leading them all in his devotion to Liberty and the rights of men? Williams will make it plain in the Christian Herald.

At the time of the Russian Revolution, Mr. Williams was in China completing his articles about the Orient for the Christian Herald. He went to Petrograd at once. From Harbin, the far Eastern port, Mr. Williams sent several articles which have helped the readers of the Christian Herald to understand the new Russia.

Mr. Williams' articles alone, during the coming year, will be worth many times the cost of the Christian Herald.

WHY 300,000 FAMILIES LOVE CHRISTIAN HERALD

THE Christian Herald is doing something more than merely placing interesting reading matter in the homes of its readers. It is giving them a part in great enterprises. It is giving them spiritual and material helpfulness. It is the one magazine that represents in the most vital way all of the interests of Protestant Christianity and of the on-marching church of Christ. Week by week, the Christian Herald is giving its readers issues of absorbing interest.

You should be a regular reader of the Christian Herald and enjoy these special features which are now appearing:

THE MILLENNIUM—What, When and Where. An Additional Series of Articles on Prophecy by America's Greatest Expositor, Prof. James M. Gray, D.D., Dean of the Moody Bible Institute, Chicago.
THE GREATER UNITED STATES. By Frank G. Carpenter.
DRAWINGS AND POEMS. By Robert Riggs and Margaret E. Sangster.
THE WITNESS. A Serial Novel by Grace Livingston Hill Lutz.
HOWARD CHASE. A New Novel by Rev. Charles M. Sheldon, D.D., Author of "In His Steps," to begin in the late Fall.
ADVENTURES IN NEIGHBORING. By Vera L. Connolley.
WEEKLY SERMON by a distinguished pastor.
DAILY MEDITATIONS.
SUNDAY SCHOOL LESSON by Dr. Allison.
YOUNG PEOPLE'S SOCIETIES
BEAUTIFUL COVERS. Many in colors.
WEEKLY DOUBLE-PAGE OF ILLUSTRATIONS
REVIEW OF THE NEWS OF THE WEEK
SPIRITUAL WORK IN THE CAMPS

Subscription, 1 year (52 issues), $2.00
Sample Copy sent on request

INTRODUCTORY 13 WEEKS SUBSCRIPTION 25c

Christian Herald, 3810 Bible House, New York, N. Y.

Gentlemen: For the enclosed 25 cents send the Christian Herald for 13 weeks as per your Half Price Introductory Offer to new subscribers.

Name.....

Address.....

.....

God does not comfort us to make us comfortable, but to make us comforters.—J. H. Jowett.

NOTICE.

NORTH MISSISSIPPI.

Class for Admission on Trial.

Let the Class for Admission on trial meet the Committee in the Methodist Church at Oxford Monday night, Nov. 19, at 7:30 o'clock. Come prepared for a written examination, if you have not already completed the work with the Correspondence School. Even in that event, please meet the Committee.

W. W. WOOLLARD,
Chairman.

Class of the First Year.

The Class of the First Year will meet the Examining Committee in the Methodist Church at Oxford, Monday night, Nov. 19, at 7:15. Those who have taken the course by correspondence need not appear until Tuesday morning at 9 o'clock.

THOS. H. LIPSCOMB,
Chairman.

Class of the Second Year.

The class of the second year will meet in the Methodist Church, Oxford, Miss., Tuesday, November 20, at 9 a. m. The members of the class who have not taken the work from other authorized sources will meet the Committee promptly, prepared for a written examination. The entire class is urged to meet the Committee at 2:30 p. m. A certificate from a college will be accepted in lieu of examination on logic.

JOHN PARK,
Chairman of Committee.

Class of the Third Year.

Those of the Third Year who expect to take any or all of the examinations before the Committee will please meet the Committee on Monday evening, November 19, 1917, at 7:30 o'clock, in the Methodist Church, or at whatever place may be assigned to the Third Year, in Oxford, Miss.

Fraternally,
J. TILLERY LEWIS,
For the Committee.

Class of the Fourth Year.

The Class of the Fourth Year of the North Mississippi Conference are requested to meet the Committee in Oxford on Monday, Nov. 19, at 8 p.m.

J. A. HALL,
For the Committee.

MISSISSIPPI CONFERENCE ENTERTAINMENT.

As the time approaches for this gathering, I am being plied with questions both through mail and by person as to the extent of entertainment; and, believing in strict candor as the best policy, I write this communication. When we invited the Conference to meet in our city, at its last session, we hoped to have no limitations, but the social conditions arising out of the war situation are such as to compel restrictions. Since the first of May our city has been involved in some kind of "drive" continually. The Red Cross work, appeals for Liberty Bonds (second series now on), for French classes, for support of war children, for the relief for war sufferers, and the preparation for the great Memorial Reunion, have taxed our people almost to the point of exhaustion. Under the circumstances, our committees are doing well in securing homes for the more than two hundred brethren whose comfort we must consider, but it is almost a universal request for men only. This does not apply, of course, where brethren have special invitations for other members of their families with friends. We're after the Kaiser here.

T. B. HOLLOMAN.
Vicksburg, Miss.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 60c and $1.00 at all Drug Stores

CONCERNING STATISTICAL REPORTS.

To The Members of the Mississippi Conference.

Statistical blanks will be mailed each pastor in due time. On account of the cost of envelopes and printing, you will have to secure your own envelopes in making your reports. The usual course of reports and auditing will be followed.

W. T. GRIFFIN,
For Auditing Committee.
Gulfport, Miss., Nov. 3, 1917.

A REQUEST OF THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Almost every mail brings special requests from brethren as to their roommates during the Conference and which we are anxious to grant if possible. All who have such requests are asked to send either of us a card immediately on reading this notice. We will be helped also in making assignments if those who can not come will drop us a card. We would like to get from the presiding elders the names and addresses of all applicants for admission and all lay representatives (and they can help by giving names of superannuates or others who may not come) at their earliest convenience. While the Pledge Card drive is on, we are pledging ourselves to make the brethren comfortable, and have prospects of good success.

Fraternally,
T. B. HOLLOMAN,
O. S. LEWIS.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Fourth Round.

Oak Grove, at Pioneer, Nov. 10, 11.
Midway, 3 p. m., Nov. 11.
Winnsboro, 11 a. m., Nov. 18.
Gilbert, 7:30 p. m., Nov. 18.
Columbia, Nov. 21.
Ouachita, Nov. 21.
Mer Rouge, at Oak Ridge, Nov. 22.
Monroe, Nov. 23.
Calhoun, at Wilhite, Nov. 24, 25.
West Monroe, p. m., Nov. 25.

ALBERT S. LUTZ, P. E.

Ruston Dist.—Fourth Round.

Arcadia, Nov. 11.
Homer, Q. C., 7:30 p. m., Nov. 13.
Athens, at Athens, 11 a. m., Nov. 14.
Haynesville, at New Salem, Nov. 15.
Elmore, at Vienna, Nov. 17, 18.
Ruston, Nov. 19.

J. M. HENRY, P. E.

Baton Rouge Dist.—Fourth Round.

Kentwood, at Herman, Nov. 10.
Baker, at Baker, Nov. 17.
Zachary, at Zachary, Nov. 19.

H. W. BOWMAN, P. E.

Lafayette Dist.—Fourth Round.

Evangeline Mission, at Chicot, Nov. 11.
Abbeville, Nov. 15.
Melville, Nov. 18.
Houma and French Missions, at Houma, Nov. 22.

HARRY W. MAY, P. E.

New Orleans Dist.—Fourth Round.

Mary Werlein, Nov. 11.
Carrollton Ave., Nov. 12.
St. Mark's, Nov. 13.
Algiers, Nov. 14.
Parker Memorial, Nov. 15.
Covington, Nov. 16.
Donaldsonville, Nov. 18.
First Church, Nov. 19.
Louisiana Ave., Nov. 20.
Felicity, Nov. 21.

W. W. HOLMES, P. E.

Alexandria Dist.—Fourth Round.

Natchitoches, Nov. 10, 11.
Provencal, Nov. 11. 12.
Fullerton, Nov. 17, 18.
Elizabeth, Nov. 19.
Alexandria, Nov. 23.

BRISCOE CARTER, P. E.

Why I Believe in Nuxated Iron

A Strength-Builder For The Nation

BY E. SAUER, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nannini, a prominent Catholic Clergyman, recommends it to all members of the Catholic Church. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician. Sarah Bernhardt —"the Divine Sarah," the world's most noted actress, has ordered a large quantity sent to the French soldiers to help give them strength, power and endurance.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. N. H. Hornstine, for ten years Physician in the Department of Public Health and Charities of Philadelphia, says that tests made with Nuxated Iron on a number of stubborn cases where other tonics had failed absolutely convinced him of its remarkable and unusual power.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former Members of the United States Senate and House of Representatives, and other prominent people with such surprising results, and which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron, that they offer to forfeit $100 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

There is a duty and a glory in little faithfulnesses. There is a peril and a shame in little sins.—F. W. Farrar.

Grandma Used Sage Tea to Darken Hair

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss and youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation or prevention of disease.

HE HAS IRON IN HIS BLOOD

That is why he is such a great winner, accomplishes so much, why he overcomes obstacles and knows no such thing as failure

Iron in the successful formula for Peptiron, which also includes pepsin, nux, celery and other tonics, sedatives and digestives, helps to give strength, color and body to the blood; reddens pale cheeks, steadies the nerves, nourishes and gives stamina to the whole body.

Peptiron is in pill form, chocolate coated, pleasant to take, easily assimilated—the most successful combination of iron that its makers, C. I Hood Co., Lowell, Mass., know of

It is the medicine for you.

It will put iron into your blood

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Mendenhall, at Mendenhall, Nov. 10, 11.
Harrisville, at Mt. Pisgah, Nov. 14.
Florence, at S., Nov. 15.
Jackson, Rankin St., at Pierson, Nov. 17, 18.
Jackson, Millsaps Memorial, Nov. 18.
Jackson, Galloway Memorial, Nov. 20.
Jackson, Capital St., Nov. 21.
Camden, at Camden, Nov. 24, 25.
Canton, Nov. 28.
Bolton, Nov. 27.

J. M. MORSE, P. E.

Seashore Dist.—Fourth Round.

Wiggins, Nov. 11.
Long Beach, at parsonage, 7:30 p. m., Nov. 12.
Lumberton, Nov. 17, 18.
Poplarville, 7:30 p. m., Nov. 18.
Carrier and Picayune, at Picayune, Nov. 19.
Biloxi, Main Street, 7:30 p. m., Nov. 21.
Moss Point, Nov. 24, 25.
Pascagoula, 7:30 p.m., Nov. 25.
Long Beach, Dec. 2.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Rolling Fork, at Rolling Fork, Nov. 11, 12.
Gloster, at Woodlawn, Nov. 14.
Centerville, at Centerville, Nov. 15.
Vicksburg, Gibson Memorial, Nov. 16, 18.
Oak Ridge, at Oak Ridge, Nov. 17.
Vicksburg, Crawford St., Nov. 18, 19.
Nebo, at Nebo, Nov. 22.
Washington, at Washington, Nov. 24, 25.
Natchez, Nov. 25, 27.
Roxie, at Roxie, Nov. 26.
Port Gibson, Dec. 2, 3.

M. B. SHARBROUGH, P. E.

Meridian Dist.—Fourth Round.

Meridian, Central, Nov. 11.
Meridian, Poplar Springs, Nov. 11.
DeSoto, at McGowan's Ch., Nov. 13.
Matherville, at Winneford, Nov. 14.
Pachuta and Quitman, at Orange, Nov. 16.
Porterville, at Briggs Ch., Nov. 17.
DeKalb, at D., Nov. 18, 19.
Moscow, at Clarke Ch., Nov. 22.
Shubuta, Nov. 24, 25.
Waynesboro, Nov. 25, 26.
Meridian, Hawkins Memorial, Dec. 2.
Meridian, Seventh Ave., Dec. 2.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Fourth Round.

Taylorsville, at Soso, Nov. 10, 11.
Lucedale, Nov. 13.
Leakesville, at Leakesville, Nov. 14.
Prentiss, at Carson, Nov. 17, 18.
Oloh, at Clyde, Nov. 18, 19.
Seminary, at Seminary, Nov. 21.
Sumrall, Nov. 23.
Silver Creek, at New Hebron, Nov. 24, 25.
Magee, at Magee, Nov. 25, 26.
Hattiesburg, Main Street, Nov. 27.
Hattiesburg, Court Street, Nov. 28, Dec. 2.
Purvis, Nov. 29.
Hattiesburg, Broad Street, Nov. 30.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Shiloh, at Johns, Nov. 10, 11.
Carthage, at Conway, Nov. 17.
Walnut Grove, at Zion, Nov. 18, 19.
Harperville and Lena, at Oak Grove, Nov. 20.
Rose Hill, at Rose Hill, Nov. 24, 25.
Newton, at Newton, Dec. 2, 3.

W. L. LINFIELD, P. E.

Brookhaven Dist.—Fourth Round.

Meadville, at Meadville, Nov. 11, 12.
Scotland, at Bethel, Nov. 14.
Topisaw, at Topisaw, Nov. 17, 18.
Magnolia, Nov. 18, 19.
Adams, at Auburn, Nov. 21.
McComb, Centenary, Nov. 21.
Fernwood, at Fernwood, Nov. 22.
Barlow, at Brandywine, Nov. 24.
Bayou Pierre, at Pleasant Valley, Nov. 25.
Hazlehurst, Nov. 26.
Bogue Chitto, at Norfield, Nov. 28.
Pleasant Grove, at P. Grove, Dec. 2.
Brookhaven, Dec. 3.

J. T. LEGGETT, P. E.

Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise; splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back, can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast, and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter-pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or rheumatism, a real enthusiast on the subject of internal sanitation. Try it and you are assured that you will look better and feel better in every way shortly.

THE NEW CALOMEL A PERFECT SUCCESS.

Calotabs, the newly perfected calomel, is absolutely purified from all of the unpleasant, sickening and dangerous qualities of the old-style calomel. The new Calotabs are rapidly taking the place of the old-style calomel tablets, as they are much more effective as a liver cleanser and system purifier, yet are entirely free from all objectionable qualities.

The new Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends and guarantees them.—Adv.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

In the New Testament, death is a kind friend who comes and opens the golden gates. God puts His children to sleep and they awake in the presence of their Lord.—M. T. McLeod.

"Christ actually meant prayer to be a great power by which His Church could do its work, and the neglect of prayer is the great reason why the Church has not greater power over the masses in Christian and heathen countries."

"God's patience is infinite with a dull pupil; but He has to use the rod with one who knows God's will and yet refuses to obey."

FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort or Loss of Time

We have a New Method that cures Asthma, and we want you to try it at our expense No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method is dedsigned to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON

FRONTIER ASTHMA CO., Room 838S Niagara and Hudson Sts., Buffalo, N.Y.

Send free trial of your method to:

.....

.....

.....

RUB-MY-TISM

•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc.•**Antiseptic Anodyne,** used internally and externally.•Price 25c.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding. Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker. Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wilts Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

The word discouragement is not to be found in the dictionary of the Kingdom of Heaven.—Melinda Rankin.

A LETTER FROM CALAVERAS, TEXAS.

Dear Sisters: I have just read on our missionary page about the organization of a Woman's Missionary Society in Soochow, China, by Miss Mary Culler White, and it made me want to write a little about the re-organization of a Woman's Home Mission Society and a Foreign Missionary Society—there were two then (am so glad they are one now). My husband having superannuated, we were living in Monroe, La., and I missed the societies. I asked Brother J. L. Pierce, who was pastor there, if he thought we could reorganize. He said, "Tell the sisters, I cannot preach successfully unless they organize both societies." We wrote for our District Secretary, Sister M. E. Carr, of precious memory, and she promptly followed our invitation. We had previously canvassed as best we could. Brother Pierce had preached missions and prayed missions, and we reorganized with 8 members, one bedridden but anxious to help with her dues and prayers; two, one 80 years of age and the other not able to come often—but we reorganized both societies. In three years they asked for the annual missionary meeting, and entertained it royally. It was there with Miss Belle Bennett presiding that the two societies were united. Sister Kennedy was our State President. Oh, how they have grown! I would love for some one to write a little from the Monroe Auxiliary and let us know how they enjoy it, and if the Woman's Missionary Society is not a great organization and a strong arm for our pastors.

I keep my membership in Opelousas, where our Helen Johnson was called into the work under my husband's ministry. I would be so glad if I could help some sister to pray for our dear missionaries. Our plan was to cut out the pictures of two missionaries, pin them on our dresser where we could see them often and pray for them each time as we passed. Our two for years were Miss Mary Culler White and Helen Johnson. Try it sisters; you will find the pictures in The Voice. I hope you all subscribe for it. In love, Sister J. T. RANDLE.

It gives us pleasure to publish the above letter, for Sister Randle was an earnest and indefatigable worker for many years for our great missionary cause. Now that the years are crowding upon her head and she is forced to live in Texas on account of her husband's health, her heart is still in the work and her love goes out in great tenderness to her beloved Louisiana women. Sisters, perhaps some day you will be old in His service and far away from loved ones and heart-hungering for your native State—will you not write to this faithful servant, cheer her along life's pathway, and keep her posted about this work, which is so close to her heart? Let the Monroe Auxiliary tell us what they are doing and the publishing of the same in this department will give so much joy to Sister Randle, and prove a help and inspiration to others. It is a little thing which we are asking, but who can tell what it will mean to this child of God?

Brother and Sister Randle recently celebrated their fiftieth wedding anniversary, and she writes that their grandson, Tom Randle, sails for France, thus leaving no one with them in the home, but so beautiful is her faith and trust in God, she knows He will take care of them. Pray often for her.

A CRISIS IN OUR WORK IN CHINA.

The following is an extract from a recent letter from Miss Virginia M. Atkinson, of Soochow, China, and is a strong argument for the necessity of all pledges and offerings being paid in full. Not only that, but extra gifts must be secured in order to meet the increased appropriation that will be necessary if we are to continue our work in China as it is being carried on at present:

"We are distressed about the rate of exchange. To-day it is $1.20 and is going down one or two cents every day. We know you cannot help us out to the extent that would be required to bring it up to two for one, because it was promised only on salaries and rents. We fear that you cannot keep that promise; and if you could, what would become of the work with the dollars bringing less than half of what they brought a year ago? The work is appropriated for on the basis of two for one, and we cannot get along as it is. A Bible woman gets $60 on salary, which means $120 Mexican. However, now sixty gold brings only $78 Mexican, so that on every Bible Woman's salary we lose $42 Mexican. By the end of the month, which is the beginning of the new quarter, it will be worse, even if it should not be one for one. Of course, every department is suffering in the same way. I only used the Bible women's salaries as a sample of how everything is going. We know that we must close up some of the work, and we cannot do it all of a sudden, because we must pay salaries and rents in advance for several months unless we are able to give them several months' notice, and that notice must be given toward the end of the term. Miss Tarrant and I talked of closing one of our schools this September; but it was just at the beginning of the fall term, and we would have had to pay the teachers so much because of that, since they would probably have been out of a job for the rest of the year; so we decided we would have to continue it to the end of the fall term at least, which will mean the end of January."

HARVEST DAY IN THE LOUISIANA CONFERENCE—DECEMBER 1.

The Harvest Day Committee, of which Mrs. W. T. Cunningham is chairman, announces that Saturday, December 1, will be observed as Harvest Day in the Louisiana Conference. They urge the advertisement of the date and the program as soon as the latter reaches the auxiliaries. Helpful suggestions are given for securing the payment of dues and pledges and decoration of the church appropriately for the occasion. All members of the societies are further urged to bring a Harvest offering of vegetables, fruits, nuts, syrup or canned fruit to be sent to the following places:

New Orleans and Shreveport District, to St. Mark's Hall (N. O.); Baton Rouge and Lafayette Districts, to Mary Werlein Mission (N. O.); Ruston, Monroe and Alexandria Districts, to Scarritt Training School (Kansas City, Mo.), and French Mission (Houma, La.)

A REMINDER.

Monday, November 26, is to be observed as Harvest Day in the Mississippi Conference. Let all the auxiliaries take note of the date and let none fail to observe it. Begin now to plan for it and make it a day long to be remembered in this Conference.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

It is the demands, not the promises, that men make of us; the responsibilities, not the enjoyments, that raise us to the stature of men and women.—P. T. Forsyth.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Health for Sick Women

For Forty Years Lydia E. Pinkham's Vegetable Compound Has Been Woman's Most Reliable Medicine —Here is More Proof.

To women who are suffering from some form of woman's special ills, and have a constant fear of breaking down, the three following letters ought to bring hope:—

North Crandon, Wis.—"When I was 16 years old I got married and at 18 years I gave birth to twins and it left me with very poor health. I could not walk across the floor without having to sit down to rest and it was hard for me to keep about and do my work. I went to a doctor and he told me I had a displacement and ulcers, and would have to have an operation. This frightened me so much that I did not know what to do. Having heard of Lydia E. Pinkham's Vegetable Compound I thought I would give it a trial and it made me as well as ever. I cannot say enough in favor of the Pinkham remedies."—Mrs. Mayme Asbach, North Crandon, Wis.

Testimony from Oklahoma.

Lawton, Okla.—"When I began to take Lydia E. Pinkham's Vegetable Compound I seemed to be good for nothing. I tired easily and had headaches much of the time and was irregular. I took it again before my little child was born and it did me a wonderful amount of good at that time. I never fail to recommend Lydia E. Pinkham's Vegetable Compound to ailing women because it has done so much for me."—Mrs. A. L. McCasland, 509 Have St., Lawton, Okla.

From a Grateful Massachusetts Woman.

Roxbury, Mass.—"I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it."—Mrs. B. M. Osgood, 1 Haynes Park, Roxbury, Mass.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

From the Field

Sardis, Miss.

Dear Brother Meek: Brother Hogg came to us a few weeks ago and stirred our people with his wonderful messages and his sweet spirit. We took into the Church 17 persons by profession and 5 by letter. Brother Robert Selby was with us on a recent Sabbath and preached a great sermon. He told the people about Emory University, the greatest movement in Methodism. I will write about my visit to Emory just as soon as I can find time. We have had 40 additions during the year. The stewards elected Brother A. M. Ballentine to collect the old Church debt of something over $1500, which was done. Most of the Conference collections are in hand, and all will be. We are expecting to pay everything in full. I never have worked with a finer body of stewards or a more earnest, consecrated people. The outlook is very flattering. The revival fire continues to burn. May it never cease! I wish that you could be with us at the banquet. Brother John R. Pepper will be here and address the laymen and the citizens of our town Friday night. I hope to see you at Conference.—W. D. Wendel.

Sardis, Miss.

(The banquet referred to by Brother Wendel was one given by him and Sister Wendel at the parsonage on the evening of Nov. 3, complimentary to the Board of Stewards and Board of Trustees at Sardis.—Editor of Advocate.)

Athens, La.

Dear Dr. Meek: We have closed our revival season on the Athens charge, and the results have been very gratifying. At Athens we had the very efficient help of Rev. W. L. Doss, who preached a series of effectual evangelistic sermons. The music was under the charge of Brothers A. C. Watson and O. W. Stewart and proved quite a feature in the revival. Immediately after the close of the Athens meeting attention was centered upon Wesley and Arizona churches, the pastor doing the preaching at both places. With the hearty co-operation of the membership and with the outpouring of the Holy Spirit, we succeeded in having good revivals. Up to date we have received into full membership 48 persons. After my work was finished on my own charge I spent two weeks very pleasantly and, I trust, profitably, on the Cotton Valley work, preaching at Pleasant Valley and Blocker's Chapel. I found choice people there, and with a little extra attention the work there can be wonderfully developed. I found Brother Holladay in high favor with his people. Fifteen very substantial members were added to the Church. I am going to put some time in trying to get sbuscribers for the Advocate, as I realize more and more that our people need to read our Church paper if we expect them to be loyal to our Church. May God's richest blessings rest upon you!

W. D. KLEINSCHMIDT, P. C.

(This communication was received some weeks ago, and in some way was mislaid. We regret the delay in its publication.—Editor of the Advocate.)

Eat Less and Take Salts for Kidneys

Take a glass of Salts before breakfast if your Back hurts or Bladder bothers you.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out; they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids so they no longer are a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

COMFORT KIT FOR SOLDIERS.

The Red Cross is taking up the work of securing Comfort Kits for the American soldiers at the front. The kit selected is known as Comfort Kit No. 2. It is anticipated that an exceedingly large number of people who have boys at the front, and even those who are maidens and bachelors, will feel that they can afford to send one of these kits to a soldier at the front. It is estimated that they will cost about $3 each. They will make splendid Christmas gifts for the boys and if they are gotten together and shipped prior to November 1, they will reach France for Christmas Day. Those sent to the training camps in America ought to be sent before that time. These Comfort Kits should be made of stout material so that they may be used for practical purposes. They may be given to the nearest Red Cross chapter which will forward them to their proper destination. For further information apply to the local president of the Red Cross. The following assortment of articles is suggested: Needles, assorted, large sizes; thimble, large size; celluloid, a piece of sewing wax; tooth-powder in tin container and tooth-brush; folding knife and spoon; soap in metal or celluloid box; wash-cloth, shaving brush, shaving-soap, comb in case, mouth-organ, safety razor and blades, writing materials, pencil, handkerchiefs and pair of heavy socks, either hand or machine knitted. These articles are arranged in various pockets, the plan of which can be obtained from members of the local Red Cross chapter.

JOHN MARSHALL,
Secretary La. Council of Defense.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home. As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

THE PROPER SPIRIT.

Do little things as if they were great things, because of the majesty of Jesus Christ, who works within our souls and who lives our life. And do great things as if they were little and easy, because God is all-powerful.

DR. TICHENOR'S ANTISEPTIC
FOR THE FACE AFTER SHAVING

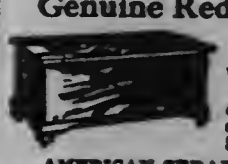
L&N
THE DIRECT LINE TO THE NORTH AND EAST
The NEW YORK & NEW ORLEANS LIMITED, for New York, Philadelphia, Baltimore, Washington, Atlanta, etc., leaves daily at 9:05 p. m.
The CINCINNATI LIMITED, for Cincinnati, Louisville, Birmingham, etc., leaves daily at 8:30 a. m.
For Rates, Etc., 'Phone Main 4093.
City Ticket Office, 201 St. Charles St., New Orleans, La.

THE TEXAS AND PACIFIC RAILWAY
Make Your Vacation Count!
Two or Three Weeks at
MINERAL WELLS
would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.
CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES
WHEN YOU RIDE, RIDE RIGHT
TRAVEL BY THE
Southern Pacific Lines
FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS. COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.
NEW ORLEANS THE GATEWAY TO CALIFORNIA
The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book
THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE
5---TRAINS DAILY TO LOUISIANA AND TEXAS---5
2---THROUGH TRAINS DAILY TO CALIFORNIA---2
For particulars and literature ask any Southern Pacific Lines Agent, or write
W. K. STAKELUM, Div. Pass. Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of
GUATEMALA BLEND
Just Phone Main 2196 and it will be delivered direct to your residence
GUATEMALA-AMERICAN COFFEE CO.
317 CAMP STREET. PHONE MAIN 2196.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

Genuine Red Cedar Chest
$3.95

Write for Catalogue No. 16, true to nature colors, full descriptive sizes, 113 styles, $1.89 to $44.00.
AMERICAN CEDAR CHEST COMPANY
10th & Main Streets Ft. Worth, Texas

No. 666
This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

FROM SICILY ISLAND, LA.

Dear Mr. Editor: Since my last report we have held two protracted meetings—one at Sicily Island and the other at Ferriday. Brother H. T. Young preached sixteen days at Sicily Island, with Brother Rody leading the singing. The meeting at Ferriday was continued ten days without ministerial help. We have completed the repairs on the Sicily Church, and have painted it on the inside and varnished the pews and furnishings. We have moved the Clayton Church, which was blown from its foundations by a storm, back to its former place, and repaired it.

Brother A. S. Lutz held our third quarterly conference at Tensas Chapel (the home church of Dr. C. W. Carter and Rev. B. F. Alexander of cherished memory). This church was built in 1854 and we put a new roof on it last year and repaired the windows this year. We have repaired four churches and painted two of them this year, and have received 26 members. We hope to make a good financial report at Conference.

W. J. PORTER, Pastor.

Unimpeachable—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.—Adv.

MARRIED.

At the Baptist Church, in Tylertown, Miss., on Oct. 18, 1917, by Rev. W. T. Griffin, Mr. R. Roscoe Bonslagel, of Hattiesburg, Miss., and Miss Amie Bethea. The bride is a daughter of the late Dr. J. W. Bethea.

CHRIST THE SYMPATHIZER.

It is both uplifting and strengthening to know the sympathy of Christ in one's trials. Such an experience came to a young woman after a trusted friend deserted her in an emergency, leaving her comfortless. "If only I had a friend on whom I could depend!" she cried. "But whom can I trust now?" In her sorrow, she fell on her knees and sobbed out her trouble in prayer. To her surprise, though it was not surprising, after all, she soon felt the presence of the Savior by her side, and heard His comforting voice. Then she sobbed, not in sorrow, but in gladness that she had found a Friend. Experiences similar to hers occur almost daily to many Christians. It is an absolute fact that Christ takes their burdens, feels with them in their distress, comforts them in sorrow, and strengthens them in weakness. He is a friend who always is trustworthy, who never is disloyal, and whose response to every earnestly praying heart is instant and certain.—Forward.

Saves Doctor's Bills

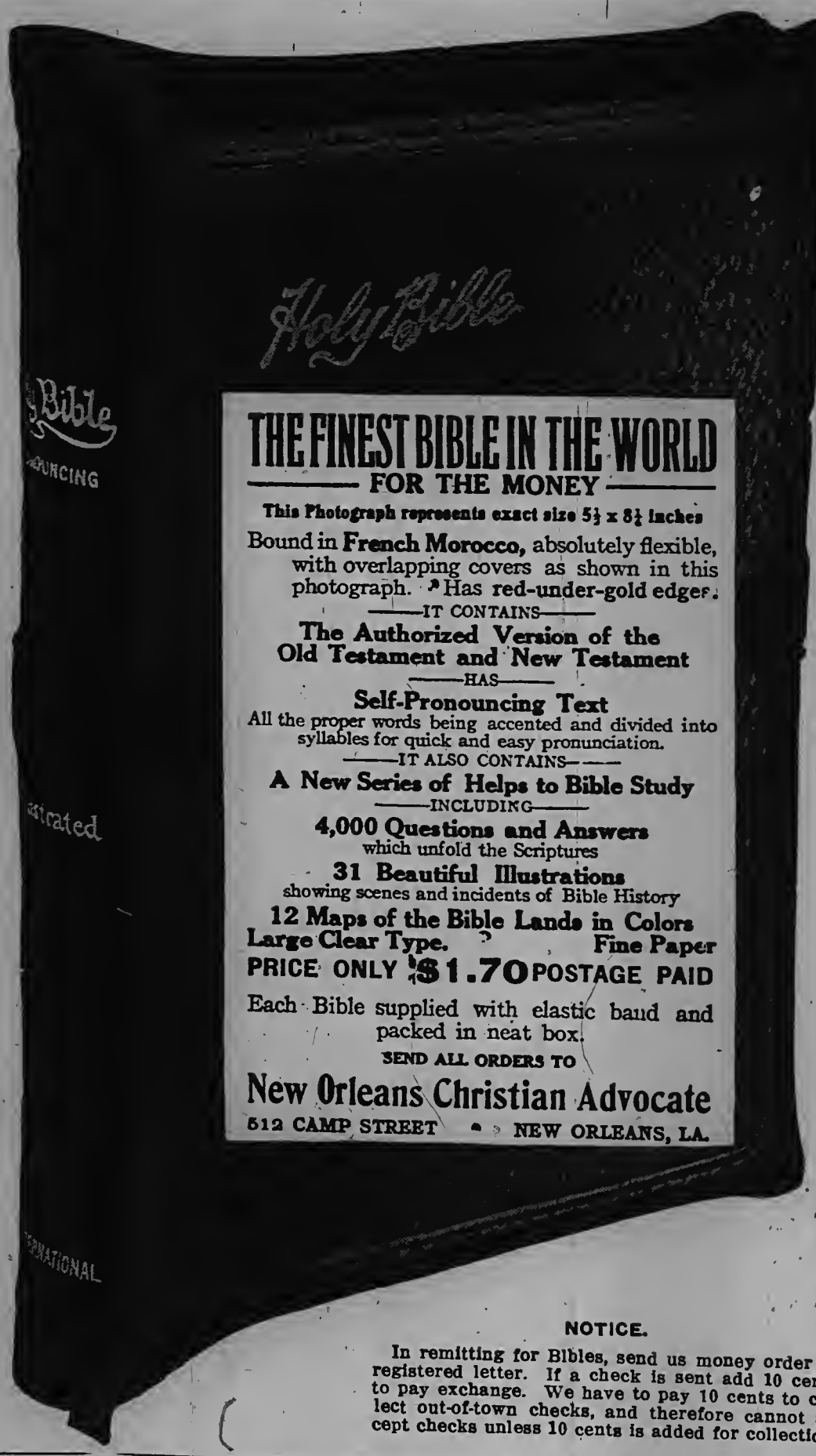
Instead of calomel and other violent purgatives, which are dangerous as well as nauseating, it is better to use a reliable medicine like

Granger Liver Regulator

Under date of Oct. 27, 1916, J. W. Clark, Lafayette, Ala., R. F. D. No. 4, writes: "I have been using Granger Liver Regulator in my family for years and find it to be a fine family remedy which has saved numerous doctor's bills. I always keep it in my house and would not be without it."

Sold by druggists, 25c a box. Refuse all substitutes.

Granger Medicine Co., Chattanooga, Tenn.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5¾ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has **red-under-gold edges.**

—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text

All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

A New Series of Helps to Bible Study

—INCLUDING—

4,000 Questions and Answers which unfold the Scriptures

31 Beautiful Illustrations showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. **Fine Paper**

PRICE ONLY $1.70 POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET • NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

A FACT TO BE KEPT IN MIND.

Good men always feel strongly the evils of their own day; it is their business to recognize and combat them. But in doing so they are sometimes led to think that no previous age has been so weighted with energetic mischief as their own. Here there is a risk of losing a true sense of proportion; of not merely exaggerating the evils of present as compared with those of past times, but of forgetting the divine resources upon which the Church of Christ may always fall back, and which are more than equal to her needs. Let us be sure that to believe that Christ has risen is to know that, come what may, His Church will not die, but live, and declare the works of the Lord.—Canon Liddon.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS.

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

THE MASTER KNOWS.

The Master will miss you if your seat is empty. He will mark the empty pew. He will observe your wilful absence from His house. He will bless the meeting with His benediction of peace and you will miss the blessing if your seat be empty.—The Inner Circle.

If you wish to appear agreeable in society, you must consent to be taught many things which you know already.
—Lavater.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 46. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3221.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 15, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

THE NORTH MISSISSIPPI CONFERENCE.

The North Mississippi Conference was organized in 1870, being made up of territory taken from the Mississippi, the Memphis, and the Alabama Conferences. It embraces the northern half of the State of Mississippi, its most southern tier of counties being Washington, Holmes, Attala, Winston, and Noxubee. It has eight presiding elders' districts, 167 pastoral charges, and there are within its bounds nearly 60,000 Methodists. It has in it no large cities or conspicuous pastoral charges, but its appointments, taking them as a whole, are up to a good average. The lands of North Mississippi are fertile, and as a farming section it ranks high, and is perhaps at this time being developed more rapidly than at any former period. So, it would seem that Methodism has a bright future in North Mississippi, being already the leading religious denomination in that section. The only school that the Conference owns entirely is Grenada College, at Grenada, Miss., though Millsaps College belongs jointly to it and the Mississippi Conference. These two Conferences also together maintain the Methodist Orphanage at Jackson, Miss. The personnel of the North Mississippi Conference is, on the whole, a strong one, there being in its ranks many ministers who possess more than ordinary ability. Few Conferences have so many well equipped and promising young preachers. The session of this Conference which will begin at Oxford Wednesday of next week will be its forty-eighth annual meeting. It will be presided over by Bishop W. B. Murrah, who was a member of the body prior to his election to the episcopacy, and who is highly esteemed by his home Conference brethren. Bishop Murrah also presided over this Conference last year, giving great satisfaction. Let prayer be made that the meeting at Oxford may, under the leadings of the Holy Spirit, be a harmonious and profitable one, such as will honor the Master and truly promote the work of the Church in the interest of which it will assemble.

OUR STATEMENT PRONOUNCED CORRECT.

In the Southwestern Christian Advocate of November 8, Dr. R. E. Jones, the alert editor of that publication, uses our statement concerning the work of the Unification Commission, made in our issue of November 1, as the basis of an extended utterance in which he points out certain misrepresentations concerning the union negotiations that have been made by Zion's Herald, and in so doing he bears witness to the correctness of our statement as to what has been done by the Commission and some of its Sub-Committees. It should be remembered by our readers that Dr. Jones is one of the two colored members that the Northern Church has on the Commission and that he speaks from a first-hand knowledge of the situation, having been present at its various sittings. Here is Dr. Jones's incidental testimony as to the reliableness of the information that we gave out:

"'There is no use of closing the barn door when the horse is out.' Last week's New Orleans Christian Advocate gives a pretty full and detailed account of what the Joint Commission on the Organic Union of Methodism did at Traverse City, Michigan, last June. How our neighbor came into possession of its information is not our concern. IT IS CORRECT EXCEPT IN A FEW MINOR DETAILS. This exposure serves our purpose in clearing up the contention made by Zion's Herald with reference to what was or was not agreed upon as to the proposed status of the Negro in the proposed reorganized Church." (Italics ours.)

The only "minor detail" in which we were in error that Dr. Jones points out, is that the second minority report from the Sub-Committee on the Status of the Negro, which he and Dr. I. Garland Penn (the other colored member of the Northern

BISHOP W. B. MURRAH.

Commission) made, was filed with the full Joint Commission, and not with the Northern wing of it, as we stated it was. This is an error of no real consequence, its only significance being that the divergent views of the Commissioners concerning this question have gone a little further forward than we represented them to have done. There is not the slightest doubt that, so far as the work has progressed, the proposed Regional Conference boundaries are exactly as they were shown to be on the map which recently appeared in the Advocate. That arrangement leaves New England and the Middle States grouped together; it leaves intact the great Middle West except one or two States, and it keeps the Far West together except New Mexico and Arizona; but the South is literally chopped to pieces. Let the reader take the Advocate of November 1 and look carefully over the map which it contains, and he will see that this is true. Undoubtedly Southern Methodists are face to face with the issue as to whether they are willing to see their Church "dismembered and absorbed," and the Northern Methodists given dominance in the South.

It is puerile to say that we need give ourselves no concern about the matter—that we can fully trust our Commissioners. It was just such talk as this, and the fact that the Church listened to it, that lost us Vanderbilt University, the trustees doing the very things which we were assured that, as loyal Southern Methodists, they would never do. Are not these Sub-Committee reports being in part made by OUR COMMISSIONERS? If they will go thus far, who knows but that they will go the whole way toward carrying out the plans now upon the checker-board? It is misleading to say that we may count on the conservatives on the Commission to take care of the interests of Southern Methodism. It is true that they are largely the brains of the body, but they are known to be in the minority. The truth is, THE ABLEST OF THESE CONSERVATIVES ARE FULLY AS APPREHENSIVE CONCERNING THE PRESENT SITUATION AS IS THE EDITOR OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

AN IMPORTANT PIECE OF LITERARY WORK.

The following statement concerning a piece of literary work that promises to attract considerable attention, for which we are indebted to the New Orleans Times-Picayune, will doubtless interest some of our readers:

"The first complete translation of Homer's Iliad into English, adhering line for line to the original hexameter of the Greek, has just been completed by Dr. William Benjamin Smith, professor emeritus of Tulane University. Dr. Smith has given three years to the colossal task of translating the twenty-four books, consisting of about 16,000 lines, and will now devote another year to reviving the work line for line, and adding the finishing touches before the book is ready for publication.

"The charm of Homer's hexameter is the 'charm of words in tuneful order,'" said Dr. Smith. "The translation I have made keeps close to the original, taking no liberties either in thought or in expression. The current of critical opinion seems to be setting toward the conviction that an adequate rendering of Homer is possible, if at all, only in hexameter. The Germans have at least two excellent hexametric versions, Voss' and Jordan's, regarded as among the brightest ornaments of literature, and the absence of any in English has been a reproach to our literature and language."

BROTHER ROBERTS' STATEMENT.

We hope that none of our readers will overlook the statement of Rev. H. G. Roberts, of Coldwater, Miss., which appears on another page. We were not aware until we read his communication that there was a Mormon Church in Mississippi. By every token, Methodism needs to go to the rescue in that community, and to do this effectively it should have a good equipment. We believe that money given to this cause would be well applied.

OXFORD METHODISM.

Methodism was planted in this section at an early day. The Church was organized by the Rev. Mr. Atkins, who was pastor here in the early forties. There had been preaching here before that time, but the writer's best information is that Oxford became a regular preaching place about 1840. From the beginning Oxford has had many stanch Methodist families. Our University constituency has been strong from its opening, Nov. 6, 1848, to the present time. The University opened with four professors and about fifty students. Among the professors was Dr. Albert Taylor Bledsoe, the giant intellect of the South. In 1849 Rev. A. B. Longstreet, the author of "Georgia Scenes," was called to the Presidency of the University and he identified himself at once with the local church here. He was a local preacher of splendid literary attainments. For a number of years he had been President of Emory College, at Oxford, Ga. He was President of Centenary College, Jackson, La., for one year, from which position he was called to the Presidency of the University of Mississippi. It was during his term at Emory College that the great General Conference of 1844 was held in New York City. He was a prominent member of that august body, and was the author of the famous "Declaration of the Southern Delegates," which led to the adoption of the "Plan of Separation" three days later. His two daughters married men who were active in the Church—Dr. Branham, and L. Q. C. Lamar, the latter of whom rose to high political fame and fortune. The Oxford cemetery holds the ashes of both Longstreet and Lamar—Georgians by birth, but Mississippians by adoption.

Albert Taylor Bledsoe, author of "Theodicy" and "Is Davis a Traitor?" was the first Professor of Mathematics at the University of Mississippi. He at one time took orders in the Episcopal Church, but later left that Church and joined the M. E. Church, South, in which he became a local preacher. He was never very popular as a preacher, his style being too argumentative and lacking in the graces and flavor of enthusiastic speech. His weapon was the battle-ax of logic and reason, and he routed all antagonists. L. Q. C. Lamar was called to be Adjunct Professor of Mathematics, with Dr. Bledsoe as chief. It was one of the boasts of Dr. Bledsoe that he taught "Lucius to think."

Methodist Episcopal Church, South, at Oxford, Miss., in Which the Forty-eighth Session of the North Mississippi Conference Will be Held.

REV. E. S. LEWIS,
Host of the North Mississippi Conference.

Brother Lewis was born in Chickasaw County, being a son of Mr. Asbury Lewis, one of the best known citizens of Northeast Mississippi. He was educated at the Southern University, at Greensboro, Ala., and is one of the best informed and best equipped men in his Conference. He has filled a number of important appointments, and is a very popular pastor. He is now winding up a successful quadrennium at Oxford, the seat of the Mississippi State University. He is a brother of Rev. T. W. Lewis, pastor of the St. John's Church of Memphis, Tenn.

Other University men affiliated with the Methodist Church in the early days were Landon C. Garland, who was called from Oxford to Vanderbilt; Edward Mayes, a great lawyer and an eminent scholar; J. J. Wheat, called by his friends Mississippi's greatest preacher; R. W. Jones, learned scientist and humble Christian; J. W. Johnson, who lies beneath an unmarked grave in the Oxford cemetery; G. D. Shands, orator and statesman. The list is a long and honorable one.

Of the membership in town much might be said. Mr. Gordon, T. L. Harris, W. B. Mitchell, father of four Methodist preachers, two of whom, J. H. and W. W. Mitchell, are still in the active work, were largely useful here in the past. P. T. Slate and J. D. Delbridge, two splendid men, were from Virginia; they settled here at an early day and did much for the Church. Some of their children are still in our membership.

Among the pastors who have served the Oxford church are to be found men of every grade of talent. As a great preacher, none stand higher than the Rev. Mr. Campbell who served the Church in 1861. But the man whose name is most frequently mentioned is that of Dr. J. J. Wheat, an Israelite indeed in whom there was no guile—a great preacher, a great scholar, and a great Christian. He preached Jesus and his love. Mr. Lamar once said of Dr. Wheat while the latter was conducting a revival meeting in Oxford, that if he would pour a few buckets of hellfire into his sermons he would move more people. Dr. Wheat was pastor of the Oxford Church ten years. He first served a full term of four years, was out two years, and then served six years in succession. His record here possibly has not a parallel in the Southern Church.

Bishop W. B. Murrah, who will preside over the approaching session of the North Mississippi Conference, was pastor here for a full quadrennium, beginning in 1878. One delightful episode of his pastorate was his marriage to his organist, an event pleasantly remembered by several who still belong to the congregation. Let our young men take notice.

Amos Kendall, prince among preachers, S. A. Brewer, J. W. Lowrence, W. T. J. Sullivan, E. B. Ramsey, T. A. S. Adams, S. D. Long, and many others of precious memory, some on this side the flood and some on that, have served this church.

For the third time Oxford will have the honor of entertaining an Annual Conference. In 1883 Bishop McTyeire held the first Conference here, and in 1897 there was another presided over by Bishop A. W. Wilson. The congregation has just spent nearly $2000 repairing the church building, adding a number of rooms to the Sunday school department, so that we can do our work with far greater satisfaction. We will greet the forthcoming session to be held with us with glad hearts and willing hands to serve.

Oxford, Miss. E. S. LEWIS, Pastor.

A COSTLY FAD.

In his address as President of the American Bar Association, ex-Senator Sutherland of Utah thus animadverted upon a fad which has hitherto been peculiarly American: "If I were asked to name the characteristic of our present-day political institutions, I am not sure that I should not answer, 'The passion for making laws.' There are forty-eight small, or moderate-sized, legislative bodies in the United States engaged a good deal of the time and one very large national legislature working overtime at this amiable occupation, their combined output being not far from 15,000 statutes each year. The prevailing obsession seems to be that statutes, like crops, enrich the country in proportion to their volume. Unfortunately for this idea, however, the average legislator does not always know what he is sowing and the harvest is frequently made up of strange and unexpected plants whose appearance is as astonishing to the legislator as it is to his constituents."

This fad is especially expensive to the American people, because time and money must be devoted to the slow and uncertain process of testing the constitutionality of almost every law, whereas the province of European courts is restricted to the interpretation of statutes. Nor can the European litigant hope to nullify a statute, if it faithfully reflects the legislative intent; for the legislature will pass a declaratory statute, if the highest court goes wrong in its interpretation, and that ends the matter. Fancy how the American dockets would shrink if no questions of constitutionality could arise. The remedy may be worse than the disease, yet it is a remedy, nevertheless.

But, pretermitting problems of this sort, there

can be no doubt that America would be a better country if the prevailing mania for lawmaking gave place to a mania for law enforcement. And, indeed, one may safely assume that far fewer laws would be made if all laws were enforced. Alas, the average American tolerates the pernicious activity of legislators, State and national, because experience tells him that the courts will slay half the new-born laws and that the other half will be more honored in the breach than in the observance. These safeguards against the legislator's superzeal might suffice if they did not complicate the situation by destroying reverence for law in itself—a reverence without which no government, whatever its basic principle, can survive the wear and tear of every-day life. And respect for law in itself is vital to a government like ours, since Americans are restrained by no such concept as the divine right of kings, and are, therefore, apt to throw all barriers down when they see laws made only to be broken.

We think too much about making the world safe for democracy and too little about making democracy safe for the world. Democracy is no magic formula; like monarchy, it must justify its faith by its works. And how can the greatest of democracies hope to win the world by its example, if lawmaking and lawbreaking continue to be its twin fads? The question carries the reply. We must seek our salvation and the world's in law-enforcement—stern, unsleeping and impartial. There is no other path to the freedom that lasts.—New Orleans Times-Picayune.

KEEP IT UP.

Rev. S. A. Steel, D.D.

Hurrah for you, Meek! You are the Pelham of the fight. At the battle of Fredricksburg, Major Pelham, a mere boy in years (this cannot be said, it is true, of you) with a single gun arrested the advance of the whole Federal army. He kept firing with such rapidity and precision, that the enemy thought there must be a dozen guns at work. Nor would Pelham quit until a special order came from Stonewall Jackson to withdraw. General Lee paid him the highest compliment ever received by a soldier: "It is glorious to see such courage!" When Pelham came away, the Federal line hit Jackson's front, and, as always, went back. In this fight for the salvation of the Methodist Episcopal Church, South, you have stood firm, with never a note of compromise. Many have censured you as narrow and provincial and reactionary, and so forth. But behind you are the serried ranks of Southern Methodists. They will be heard from before this fight is over.

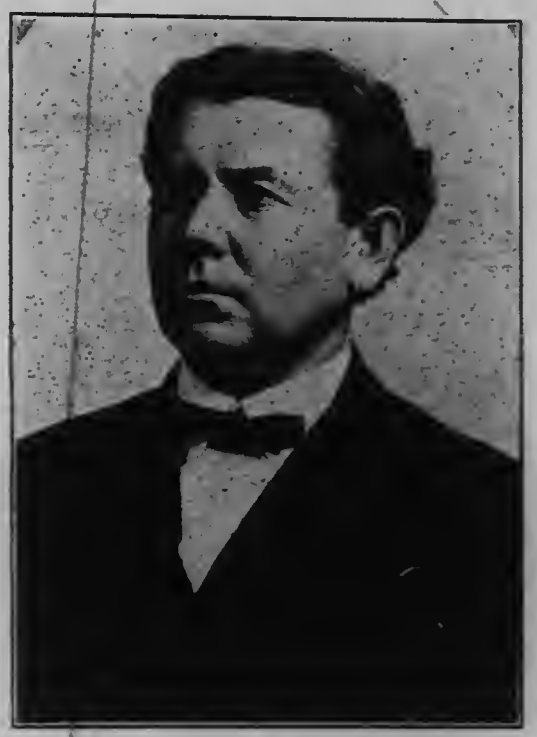
I see that Rawlings is reported as having said at some meeting up about Niagara that if the Northern Methodists won't accept union on our terms, he is ready to accept it on theirs. What is the matter with Eddie? They must have given him some of that Saratoga dope. Do not he and Dr. Moore know that they do not represent the great body of Southern Methodists, perhaps only a fringe along the border, by such sentiments as they express up there? Why mislead those Northern people by making them believe union is probable? It is not only not probable, it is impossible. The issue is now clearly defined: we must accept their theory of Negro equality. If Dr. Rawlings is correctly reported, he is ready to accept union on their terms, Negro equality. I am not. I won't be at Atlanta, as he probably will; but we will see who will be in the majority when it comes to a show-down on that subject.

That is the sore place with them, Meek. The Methodist Episcopal Church in the South is in a false relation to this race question. We are a set of pious geese that we don't speak out wherever they open up in our territory and let our people know what they stand for. They have no mission to white people in the South. If they can justify to their own consciences the expenditure of $50,000 in Atlanta to build a Methodist Episcopal Church almost within a stone's throw of one of our white churches, it is no business of mine to kick. This is a free country—no doubt of it, or these "Pacifists," who are nothing but German sympathizers, would go to prison or the grave. But every white person in Atlanta, and every Negro ought to be made to understand that the Ponce De Leon Methodist Episcopal Church believes in the equality of Negroes and white people. The pews would soon be filled with Negroes.

I always admired the conduct of the Negro servant that came on the ship with the family of Ex-President Davis from Fortress Monroe to Savannah. Mrs. Davis told of it in a letter to Dr. John J. Craven, the physician in charge of Mr. Davis while he was imprisoned in Fortress Monroe, and Dr. Craven published it in his "Prison Life of Jefferson Davis," a book, by the way, every one ought to read to learn the noble character of our Southern leader. Mrs. Davis says: "On the ship I understood a man was very abusive in their hearing (Mr. Davis's children) of Mr. Davis, when my faithful servant, Robert, inquired with great interest, "Then you tell me I am your equal? You put me along side of you in everything?" The man said, "Certainly." Then said Robert, "Take this from your equal," and knocked him down. The captain was appealed to, and, upon a hearing of the case, justified Robert, and required an apology of the leveled leveler." And that is the way all self-respecting Negroes think about it today.

Steady, Meek, steady! We'll win the fight. But I will be glad when the General Conference is over and we can turn our attention to more important matters. None of us are going to grow in grace discussing these questions. I have reached that stage of life when the improvement of our spiritual nature is the great thing, and how can I grow in grace when Eddie talks so imprudently?

Shreveport, La.



REV. J. H. FELTS,
Presiding Elder of the Holly Springs District, within the bounds of which the approaching session of the North Mississippi Conference will be held.

Brother Felts is a native Tennessean, and was formerly a member of the Memphis Conference. Since transferring to the North Mississippi Conference he has served pastorates in Corinth, Tupelo, and Aberdeen, and has been presiding elder of two districts—the Aberdeen and Holly Springs. He is one of the ablest members of the North Mississippi Conference, being both a forceful and eloquent speaker and a trenchant and gifted writer. He is a man of great energy and does not spare himself in the prosecution of any task to which he sets his hand. Brother Felts' education was in part obtained at Vanderbilt University.

THE SUNDAY SCHOOL'S PROGRAM.

By Rev. W. Fred Long.

When Mr. Hoover called Mr. Lawrance from Chicago to Washington for a conference, he was in touch with the International Sunday School Association, whose organization reaches over twenty-two million Sunday school people. From this conference came the War Council Committee of Nine, the result of a Joint Conference of Sunday school leaders and editors who elected Dr. Edgar Blake Chairman and Mr. John L. Alexander Secretary. This Committee has been enlarged to 100, whose meetings resulted in the election of Dr. E. B. Chappell to represent them at Washington in connection with the Food Conservation program; Mr. Sidney A. Weston, D.D., to represent them in New York with the Armenian and Syrian Relief Committee; and Mr. R. A. Waite to represent them with the Y. W. C. A. in New York. There is also a definite program for the Red Cross. Some of the immediate ways of helping are:

1. Assist in securing Red Cross memberships.
2. Co-operate through local Red Cross chapters in making and providing supplies.
3. Accept full responsibility in the raising of any funds needed for hospital relief to care for every sailor or soldier-boy.

Ways of helping food conservation:

1. Introduce services proposed by the Government.
2. Display on walls educational charts.
3. Superintendents plan 5-minute talks.
4. Give large publicity to the motto, "Eat plenty, but wisely, and avoid waste."
5. Help to introduce home card coupon blank.
6. Support Food Administration in every part of program announced.

Armenian and Syrian Relief.

Devote Christmas or one Sunday offering to this much-needed work. Men, women, and children are dying.

Assist Y. M. C. A.

1. By steadily maintaining and increasing at home the appreciation of the gigantic task assigned the Y. M. C. A., and prayerfully sympathizing with those who are undertaking it.
2. By helping young men to see the value of preparation for this religious leadership.
3. By furnishing Bible Class leaders who will teach classes in the corps.
4. By distributing testaments and by keeping the fires burning at the home base. The home fires of religion must be kept burning for the sake of the cause of liberty and democracy, and for our brave boys who have gone and who are to follow.

AS A PRESIDING ELDER SEES IT.

Dear Dr. Meek: I have just read with great pleasure and profit your timely and illuminating editorial bearing the caption, "Is Southern Methodism About To Be Dismembered and Absorbed?" The rank and file of the ministry, as well as the membership of the Church, need and are justly entitled to the valuable information contained in that article. My only regret is that it could not have been given them some time ago. The ominous silence that has reigned since the Commission adjourned at Traverse City, Mich., has been not only puzzling, but painful, and now that the light has been turned on, we see that the apprehensions occasioned by this silence have not been groundless.

I have never met a Southern Methodist minister or member who was willing to say he would form a union of the two wings of Methodism upon the basis of the "Saratoga recommendations," yet we find certain members of the Commission are proposing to thrust upon us an illogical and chimerical scheme that would just as effectually bind the hands and feet of Southern Methodism and leave her at the absolute mercy of a Northern majority.

All unbiased minds viewing this question in a fair, unprejudiced and impartial light, must know that the union of the two Churches upon any such terms as are proposed by these ultra spirits on the Commission would positively disrupt and destroy the beautiful structure of Southern Methodism, sundering it in twain from center to circumference. May the good Lord deliver us from the disintegrating influences, the destructive fanaticism, now threatening our Zion!

Durant, Miss. W. W. MITCHELL.

IF IT COULD BE DONE OVER.

It was Lyman Beecher who said to a company of theological students that if he could get a dispensation from above he would gladly return to earth and preach the gospel for another lifetime. What would be your feelings, dear layman, if you could make a return journey and discover what had been actually done with the money you so frugally guarded during your probationary period? If you could certainly know whither your hard-earned ducats were going and the lavish expenditures your heirs would indulge in after the obsequies, would you not alter your will a trifle and mention the Church of Christ, a hospital, or a school at least for a modest sum? Better still, would you not execute your will by liberally remembering now causes that commend themselves to your judgment? A wealthy merchant in his age took a trip to California and with his estimable wife enjoyed a trip to that floral paradise. When asked "What did it cost," he replied, "It did not cost me a cent. I made my heirs pay the bill." Yes, he will have perhaps a few dollars less on which the attorneys will calculate the income tax, but it will not modify by a cent the proper expenditure during his natural lifetime. Why do not other thoughtful folk regulate their expense accounts accordingly?

A few years ago a well-to-do man died, and as his heirs figured up the total and rapidly divided it by the proper figures, a nephew sighed as he thought of his $250 legacy and exclaimed, "I'll blow that in some night." Why did not the rich uncle just put such a check in the collection plate for missions or send it to the Tract Society or help an orphan to an education rather than encourage a fast dude to a frolic on the Great White Way, a road the departed never trod? Oh, if the old Knickerbocker Fathers could crawl out of the grave and revisit the offices and look over the check books of their descendants, money would be plentiful in church treasuries, debts canceled on parsonages, and even our paper stand on the best corner of Easy Street.—Christian Intelligencer.

REV. R. O. BROWN,

Pastor of the M. E. Church, South, at Clarksdale, Miss. He is a pleasing and effective preacher and a wise and faithful pastor. He has wrought a monumental work in his present important field.

JOHN P. LESTER AMONG THE MISSING.

On Friday night, November 2, an American reconnoitering force at the battle front in France was surprised by an attack of German troops, with the result that several of the Americans were killed or wounded, and a number were reported missing, the supposition being that they were captured. Among the latter was Mr. John P. Lester, a son of Rev. W. C. Lester, of the North Mississippi Conference, who is now stationed at Tutwiler, Miss. The following dispatch relative to this regrettable occurrence was sent from Tutwiler to the Memphis Commercial-Appeal on November 5:

"Information reached this city early to-day from New Orleans that John Patterson Lester, late of this city, and now in the United States army, was missing in France. This report was confirmed later on in the day by officials at Washington who wired that "Private John Patterson Lester was missing." His family here do not know whether this means that he is captured or killed, and of course are very much worried and grieved at this sad news. Private Lester enlisted in the regular army last May in Memphis with the Sixteenth Infantry. From Memphis he was sent to Jefferson Barracks, Mo., and from there to Fort Bliss, Texas, and from there to Hoboken, N. J., where they sailed immediately for France. He went over with Pershing's expedition.

"Private Lester is 29 years old and a faithful member of the M. E. Church, South. He was born at Chester, Miss. His father, Rev. William Cook Lester, is pastor of the M. E. Church, South, of this city. His mother, Mrs. Alice Patterson Lester, and youngest brother, K. P., and Miss Daisy Lester, live here, while the other members of his family are as follows: First Lieut. William C. Lester, M. O. R. C.; Mrs. E. A. Thatcher, Dallas, Texas; Mrs. A. H. Bradford, West Point, Miss.

"Private Lester answered his country's call at the beginning, and the last statement he made to his many friends here was that his country had called him and he was ready and willing to go; that he wanted to get to the firing line as early as possible and was not afraid."

When we first noticed in the dispatches the statement concerning the probable capture of Mr. John Lester, we wrote Brother Lester, his father, concerning the matter to ascertain if he had been officially notified of the reported occurrence and promptly received from him the following noble and patriotic letter:

"Dear Brother Meek: Unfortunately this news is of our son, John Patterson Lester. We appreciate your sympathy and the sympathy of our many friends and brethren. We are hoping for the best. I have another boy in training in the Medical Corps in Long Island (N. Y.). One is at home, and if the war continues, he also will soon have to go. Hard as it is—though heart-rending and breaking up all past hopes—we place them on the altar for a cause as great, as grand, and as important as any that ever stirred the aspirations and noble ambitions of the human heart. We only ask to live to see the time when there shall come a world-wide democracy and a peace that shall make war impossible and enthrone the King of Peace as the unversal sovereign over the hearts and consciences of men.

Your brother and friend,

W. C. LESTER."

Brother and Sister Lester and the other relatives of this missing young soldier will have the sympathy and prayers of a host of friends in this time of great anxiety. And let the readers of the Advocate also earnestly pray that the heavenly Father may watch over and safely keep the young man who seemingly has fallen into the enemy's hands.

The First M. E. Church, South, at Clarksdale, Miss.

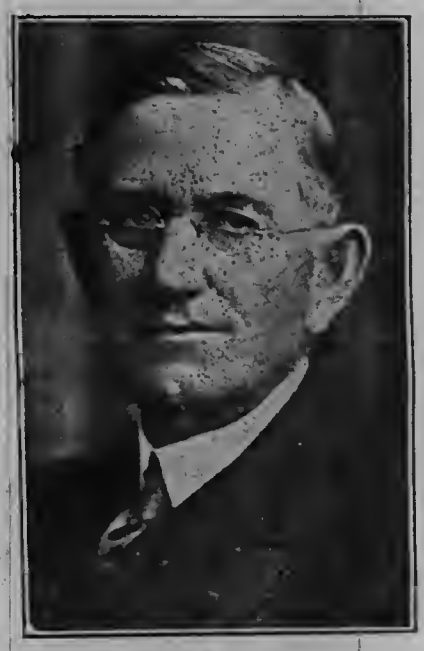
The most substantial achievement within the bounds of the North Mississippi Conference this year was the completion of the splendid new church at Clarksdale, Miss., at a cost of about $65,000. This structure is one of the most beautiful and best equipped houses of worship in Mississippi. The talk of its construction began under the efficient pastorate of Rev. J. T. Lewis; things took a somewhat more definite shape when Rev. W. S. Lagrone, who followed Brother Lewis, was in charge; and the enterprise, after languishing somewhat, was definitely launched and carried to consummation under the tactful and capable leadership of Rev. R. O. Brown, the present pastor. Brother Brown and his growing flock are to be congratulated upon this magnificent achievement, which means much for Methodism in the great Mississippi Delta. Clarksdale is a progressive city of some 6000 or more people, situated in a farming section unsurpassed by any that can be found anywhere. Our church is the leading one there, and embraces in its membership many of the most influential citizens.

MR. THOMAS B. KING, NOW FINANCIAL AGENT OF THE METHODIST HOSPITAL.

Mr. Thomas B. King, of Memphis, Tenn., has been elected Financial Agent of the Methodist Hospital in Memphis, Tenn., and will immediately take the field in behalf of this work. Though I had no vote in this election, not being a member of the Executive Committee, I was glad of the opportunity to express to the Committee my un-

qualified approval of Brother King for the position, and his election as my successor was a genuine pleasure to me.

Brother King is so well known that an introduction to him is unnecessary, but I want to remind our good people that an exceptionally well qualified man has been secured for the leadership of their hospital canvass. He is a trusted and faithful layman and local preacher of our Church, whose loyalty to Southern Methodism is beyond question. He has been a member of all our General Conferences for about twenty-five years and has served on most of their important boards and committees. He holds the confidence and esteem of those who know him. He is no novice in the sphere of Church finance. He was at the head of the movement which raised the funds for the splendid Young Men's Christian Association building in Memphis and he comes to us now from the field agency of the Galloway Female College of the North Arkansas Conference, by which he had been employed to help raise its endowment fund.



Mr. Thos. B. King.

I earnestly bespeak for him in this new sphere of service of his loved Church your fervent prayers, your hearty and sustained co-operation, and for the Methodist Hospital your prompt and liberal offerings. The gratitude of our Southern Methodists for the abundant financial prosperity our Father has lavished upon us at this time ought beautifully to memoralize itself in a great Christian hospital, offering healing and salvation to all unfortunate sufferers of this great section.

I would have asked release from the Field Secretaryship last fall, had it not been for our plans for the city campaign in Memphis and the fear that a change at that time would not be helpful to that. Early in this year—March or April—I notified the President of the Board that another man must be secured. I am sure this is best for the hospital, as for me.

I have not accomplished what I had hoped when beginning this work, but I have made an humble beginning amid the unprecedented conditions under which I have been obliged to labor. More than $300,000 has been raised in cash and subscriptions, the most beautiful and appropriate site in Memphis has been secured for the institution, and the necessity for the hospital has been made evident. On this foundation, may there speedily be achieved a splendid and crowning success! It is something to have brought the enterprise to where others are now willing to take hold.

To my many friends throughout these Conferences, I wish to express my sincere thanks for their kindly sympathy and invaluable co-operation. May these stand, as I know they will, even more loyally and actively by my worthy successor, and may the blessings of the Father abide and multiply on them and their work! And may God speed the day when our hospital—the best in all the land—shall throw open its ample doors and stand as Southern Methodism's angel of mercy, inviting the suffering and afflicted to the ministry of our provident love!

H. M. ELLIS,
Retiring Field Secty. of the Methodist Hospital.
Memphis, Tenn.

UNIFICATION AND LAYMAN'S ADDRESS.

Dear Doctor Meek: I have been much interested in the discussion of unification and have tried to weigh fairly the argument on both sides. That boundary lines should be definitely established and respected, and that some practical plan for co-operation on the foreign field should be adopted, are generally conceded; but the dismemberment and absorption of our beloved Church is not necessary to accomplish these ends. The most of us are in favor of the kind of union described by Bishop Mouzon when he said, "We want an union in which we have grown together and not one that is carpenter-made." But our failure to agree on nearly all of the prominent and essential points makes it certain that if we have union at any time in the near future it will be of the "carpenter-made" kind. I think it is time that the subject was dismissed and our Commissioners were relieved from any further negotiations. I am sure that if it were left to the rank and file of the membership, that course would be pursued. I would not be surprised if the same feeling does not prevail among the members of the M. E. Church. We have heard much of the crying appeals and urgent demands for union that are coming from the border country, but it has been a little remarkable to me that the several laymen from the border with whom I have discussed the subject, some of them of the Northern and some of the Southern Church, have all been opposed to it. I was in company with some Northern laymen recently, and, learning that they had prominent connections in their Conference, I asked them how they were disposed towards unification? Their prompt reply was, "Our editors are in favor of it, but our members are opposed to it. Both Churches are doing well enough as they are." It is at least safe to say that all of the border people are not crying for union. Those leaders (Southern) that are saying they are for union on any terms are not representing the great Church to which they belong.

It is time for us to drop the whole matter and begin to repair the unfortunate results that have been brought about by the precipitation of this question and the unfortunate discussion connected with it. Let us dwell together in brotherly love and Christian fellowship, and co-operate with our sister denomination whenever we can, but, by all means, keep house for ourselves.

I have carefully read the so-called "Layman's Address" and much of the discussion it has provoked. I am in favor of any plan that will enlist in greater service the laymen who really "pay the bills" and shine at home as much as they do when they are away. But I am opposed to any plan that would make it possible for a few designing men to carry their points in the several Conferences. As a pastor, I have spent much of my time in trying to enlist this class and get them to take a more active part in all the work of the Church. Many times it has been difficult to get them to fill the offices to which they were elected and to induce them to attend the Conferences to which they were delegates. They have informed me usually that they were too busy with other things and that they expected the preacher to look after these matters for them. Even Brother Beeson, who, I suppose, pays his share of the bills and always attends the sessions of his Annual Conference when he is in the State, did not take time to read the "Laymen's Address," neither had he read it when he made his extensive explanations. Yet, he signed the card and became sponsor for it, when the address was an appeal to the laymen to enlist in a plan to revolutionize the government of the Church. We need improvement in the way of enlisting laymen, but it cannot be accomplished by the proposed legislation.

I am in favor of each pastoral charge electing a delegate to the Annual Conference who will have equal rights with the clerical members of that body, if some provision is made by which they are held accountable to the Conference for their moral conduct, just as the preachers are. If it is necessary to have rigid restrictions thrown around the preachers, it is also necessary on the part of the laymen. It is not just to have the preachers directly responsible to the Conference and the laymen only indirectly or remotely so. The preachers are no more prone to go astray than the laymen. Let it be asked of each layman, "Is there anything against him?" just as it is asked in the case of the preachers. I have nothing but love and admiration for the hundreds of faithful laymen who are benedictions to the communities in which they live and who support the preachers that are sent to serve them, and I shall welcome any plan that will conserve the interests of the Church and give them all the recognition they desire; but I am opposed to any plan that will put more power into the hands of the few who might yield to the temptation to use political methods in such a fertile field as an Annual Conference.

Greenville, Miss. V. C. CURTIS.

AN EXCEPTION.

Dear Brother: The free cars will run on all the railroads that gave free cars last year for the two Orphanages, on the dates mentioned in a previous article, except the I. C. and Y. & M. V. Railroads which will handle all donations to the Baptist and Methodist Orphanages on their regular trains, free of charge, on the dates advertised for the free cars on those roads. It is to be hoped that the people throughout the State will see that these free cars are well loaded and that fully as much will be sent on the I. C. and Y. & M. V. roads as last year.

J. B. RANDOLPH,
Superintendent Methodist Orphanage.
Jackson, Miss.

Why Look So Thin?

It is not becoming—nor safe for your health. Add flesh to your bones and roses to your cheeks by drinking a glass of this delicious digestant with each meal

Shivar Ale

PURE DIGESTIVE AROMATICS WITH SHIVAR MINERAL WATER AND GINGER

'Phone your grocer or druggist for a dozen bottles. Satisfaction guaranteed or your money refunded on first dozen used.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

AN OPEN LETTER TO DR. MUDGE.

(This open letter was sent to Zion's Herald, of Boston, in which Dr. Mudge's article was published, but it was not printed, nor its receipt acknowledged. It gives us pleasure to let the readers of the Advocate see it.—The Editor of N. O. Advocate.)

To Rev. James Mudge, S. T. D., Boston, Mass.

Dear Sir: In the Herald of Oct. 3, I saw an article by you entitled, "Providence in the Civil War," which interested me a good deal. This article was composed of four paragraphs, the burden of which were about as follows, respectively: "The North was defeated for two years, or until ready to free the slaves;" "The Monitor came at just the right moment to defeat the Merrimac, which otherwise might single-handed have defeated the U. S. Navy;" "A body of men, noble but unknown, were raised up at the critical time to save the nation;" "The mines of the West were opened at the exact time necessary to meet the great emergency, thus furnishing the money so necessary."

The burden of the article as a whole is to show that God was on the side of the North, and that it was through the acts of Providence that the wicked South was defeated. Such sentiments as these have been common in the North for many years. They have found expression in pulpits—especially Methodist pulpits—in newspapers and other periodicals, in so-called histories written by Northerners, and in daily conversation. Southerners have taken all this as a part of defeat, but have never admitted its truth. We have lived in the hope that with the passing years not only the hatred and the bitterness, but even the injustice might pass away.

It is a common trait of human nature to claim that God is on our side if our cause is victorious, and the North has worked this claim to the fullest since the Civil War. The poor, defeated, devastated South has been held up to the obloquy of the world. The finger of scorn has been pointed at her as a traitorous rebel and an inhuman slave-driver. It was the universal fashion to heap contumely upon her diminished head. He did God a service that would smite the vile sinner or could rub into her bleeding wounds the salt of intolerable persecution. In all the wide world there was no voice to say, "Neither do I condemn thee;" there was no forgiving hand outstretched toward us. Rightly or wrongly, many of us attributed to our Northern Methodist brethren a leading place in this company of anti-Southerners. In these times of unification efforts is it wise to give expression to such thoughts as those in your article?

The writer was born after the Civil War. His father was a Confederate soldier, and yet never a bitter word was heard to escape his lips. The Confederate Government and people tried to withdraw from the Union, but failed after a bloody and fateful war. Our soldiers laid down their arms with the idea that we were wanted in the Union, or you would not have struggled so to keep us, but the oppression and injustice during the long years of reconstruction caused us to wonder why we were wanted, and the continuous volume of abuse has made us feel that we were alone indeed.

As a child, I studied text-books in which my people were spoken of as rebels and the war was always the "Rebellion." In all the books or periodicals I have read, I have never seen the South well spoken of, except in one thing; that is where we were commended for our hospitality. The changes have been rung upon this one virtue until it has become almost sickening. Occasionally some great man, venturing upon a kind word, has said of the Confederate soldiers, "They fought for what they THOUGHT was right," conveying the idea that we were wrong but knew no better—a pitifully poor compliment indeed!

All this was perplexing to me as I grew older. I knew my father to be a godly man who would scorn to do a mean or unchristian act. Many other old Confederate soldiers I knew as men of probity and of the highest and purest motives. One of them, a citizen of this city, a man loved by the whole community and honored by the whole State, said to me several years ago: "The surviving members of the Louisiana regiment to which I belonged were all Sunday school boys. Only a few returned from the war, but not one of them would swear an oath." The morality of the private soldiers, together with the well known Christian character of our peerless leaders, such as Robert E. Lee and Stonewall Jackson, didn't seem to me to fit in with the aspersions cast upon our people. So I determined to go into the matter more fully than the school histories did, and I made a somewhat careful study of the question of secession. I went back to original sources, and read, among other things, the speeches of Mr. Daniel Webster and some of the writings of Mr. Justice Story, the ablest exponents of the Northern contention. Mr. Webster afterwards virtually admitted that Mr. Calhoun's views were correct, and Mr. Story makes an historical blunder which, taken with an admission he makes, practically destroys his argument. I came to the conclusion, therefore, that any fair-minded man who would go back to the records would be forced to admit that the South was within her constitutional rights when she seceded. And I have been informed that some Northern people—notably a senior class in a certain university who made a study of the question—publicly made the same admission; though, I must say, I do not know of this myself. If, then, we had a right to withdraw from the Union, how could we be rebels or traitors? And what right had the North to invade the South? We have been hearing a good deal lately about a "scrap of paper."

Now, as to slavery, I wish to say that I know of no one not sincerely glad it has been done away with. As you admit in your article, the war was not begun to free the slave. The question, then, is, Was the war necessary to secure the freedom of the slaves? I do not think so. Slavery did far more harm to the whites than it did to the blacks. It taught the whites to depend upon the blacks, thus fostering a so-called aristocracy and causing many men to look down on servile work. Of course, that was harmful to the whites. But what about the blacks? How does the condition of the Negro in the South compare with his condition in Africa? I heard an able and highly educated colored man say, in a speech after a trip to the heart of Africa, "When I saw the condition of my poor people in Africa, I thanked God for slavery." Do you think God had anything to do with bringing the poor benighted blacks to America? And, if he did, how was it that the poor Negro was finally established in the South? Could it be possible that the Negro was divinely directed to the inhuman South rather than to the Christian North? I have an idea that God cares for his black children as well as for his white ones, and that it was only through slavery that the Negro could be reached. Or am I mistaken about this? Could it have been against his will that the Negro was brought to America? Who brought him to this country, anyhow? Was there ever a Southern ship engaged in the slave trade, or was it not rather the New England sea captains who brought him here?

You make use of Mr. Lincoln's statement that the war had to continue till the wealth piled by unrequited toil had been sunk, and every drop of blood drawn with the lash had been expiated by another drawn with the sword. I would like to ask you what became of the wealth piled up in New England by the slaves bought and sold by sea captains and masters who sold all their slaves and pocketed the money, but who resolved that the South should not be paid for her slaves. I would like to ask if you didn't know that almost the only people who used the lash upon slaves were the Northern overseers, and that this is brought out in "Uncle Tom's Cabin?" No man of judgment who owned slaves would mistreat so expensive a purchase even if not restrained by a feeling of humanity, nor would an owner permit an overseer to do so, if known to him.

But if God was on your side because we were so bad, how do you account for the wonderful fight we made? Without a navy, a shoe factory, a clothing factory, a gun factory, a munition factory, a medicine factory; with every port sealed by one of the greatest blockades ever known, not even a dose of medicine being allowed to enter; how could six hundred thousand men keep at bay two million six hundred thousand for four years? Doctor Dernberg said while in this country that in the Northern armies there were five hundred thousand trained German soldiers, or nearly as many as the total number in Southern armies. Besides, many Southerners from near the border fought in the Northern armies, one State—Kentucky—actually furnishing more troops to the North than to the South.

One of the old prisons used by the South for the confinement of Northern soldiers was moved to a great city in the North and exploited at the World's Fair as one of the awful places in which the inhuman Confederacy murderously imprisoned the soldiers of freedom. The statement has been made time and again that we inhumanly treated our prisoners, whereas the fact is that in spite of the absence of medicines and medicinal supplies, the death rate in Southern prisons was lower than in those of the North. Sir, why do your people do such things? You have the wealth, the schools, the publications, the leadership in every way; why not be fair to us?

Speaking of leadership, whose brains, whose valor, whose energy, whose patriotism laid the foundation for this great country? With the exception of New England and the four Middle States, did not Southern leadership secure every foot of territory composing this country? What about the Middle West and all the region beyond the Mississippi River, not to mention the Southern States themselves? And, mark you, this was during the period of our supposedly greatest wickedness.

Again, consider that in every great crisis the President of this country was a man of Southern birth. Washington has been spoken of as the one indispensable man; so has Abraham Lincoln; and now Colonel Harvey is speaking of Mr. Wilson as having been inspired, although he had bitterly opposed Mr. Wilson's re-election. Were not the circumstances attending both of his elections inexplicable from a human standpoint? Now, brother (if I may be permitted to use this term of endearment), I submit that if God has been on your side, he has been on ours, too.

Naturally sensitive, and intensely loyal to my beloved ancestors, the defeat of the South and the campaign of vilification against us has pierced my very heart. I did not believe we were so black as painted; I did not believe our Heavenly Father was against us for any such reasons as mentioned in your article. How explain, then, our defeat and our terrible punishment? To one believing intensely in the providence of God, and in his intimate and watchful care of his children, the question was insolvable. But now, thank God, I believe the divine purpose can be seen. This country had to be kept intact for the present great crisis. The long night of reconstruction and after, I prefer not to discuss.

But I have often thought that I should like to appeal to our Methodist brethren of the North to be forbearing with us. If you can not do so for our sakes nor for our works' sake, do so for the sake of our blessed Lord and Savior, Jesus Christ.

WM. SHIELDS HOLMES.

Baton Rouge, La.

Whitworth College

BROOKHAVEN, MISS.

Enrollment to Date 216.

The Music Department has 149 pupils. Home Science and Commercial Departments are well patronized. Whitworth has never had a stronger faculty. A few more boarders are desired. Engage room to enter Jan. 2, 1918.

SEND FOR CATALOGUE.

"Without faith in God and God's love and His future for us, there cannot be for us any true comfort. With it we can lift our burden with serenity and find joy in our work, looking upon it as service."

The Home Circle

THE LITTLE DO'S AND DON'TS.

Two companies of soldiers go
A-marching through the world;
The one, with gay flags streaming out;
The other, with banners furled.
Each child must travel with them,
In spite of wills and won'ts,
And march among his comrades
And the little Do's and Don'ts.

The pleasant things, the helpful things,
The worth-while things and true,
Are what their pledge requires of
Each loyal little Do.
They tread to merry music, and
They're busy as the bees;
And they freshen tired people
Like a jolly ocean breeze.

The Don'ts do nothing, lazy drones!
They never try to fill
The empty minutes, hours and days;
They've neither strength nor will.
The world must turn without their aid;
For help it spin they won't!
Oh, I hope that you will never be
A useless, idle Don't!

—Pauline Frances Camp, in Junior Missionary Friend.

A HALLOWE'EN REVENGE.

"Hateful old thing!"

"Hateful? I should say so; snapping us off like that when we offered to pay her for the window."

"I wish we'd broken every one of her windows since she's going to be so mean about it."

"So do I; 'twould have been good for the old woman if we had."

"Say, boys, let's get even with her. To-night's Hallowe'en."

"Let's! What shall we do?"

"Oh, there are a lot of things. Come out right after supper and we'll decide."

"All right, I'll be there."

"So'll I." "So'll I."

"Good-bye." "Good-bye," and the four boys separated to wait impatiently for supper and darkness.

Both came at last, and 7 o'clock found the boys at the appointed place.

"Hello! all here? What shall we do first?"

"Let's carry off her gate and upset her porch steps."

"All right; anything else? What do you say, Jim?"

"Nothing, only that I can't help you."

"Oh, ho! Somebody turned goody, has he? Better run home to his mother."

"No, I haven't, but I can't help and that's all there is about it. Boys, do you know it's just four years to-day since George died?"

A long drawn whistle showed that the boys did remember their schoolmate's death.

"I'd forgotten, but I guess it is."

"That's why Mrs. Green's eyes were so red to-day. I don't blame her now. What made us forget?"

"Say, boys; can't we do something for her to let her see that we've not forgotten?"

"I have it. Let's fill a big basket with apples and stuff and leave it at her door. I know mother will help."

"That's a good idea, and say, let's put new hinges on her gate; it's been off a long time. And, boys, why can't we stack up the wood in the back yard for her, too?"

"We can. Let's do it!"

Three hours later four tired, happy boys climbed into bed, but their happiness did not spring from the sidewalks overturned nor the gates stolen on their way home.—The Child's Hour.

DULLED TOOLS.

"Wouldn't you like a boy to take care of your fire, sweep, dust, and, perhaps, do errands for you after school and on Saturdays?" asked Fred Dyson as he stood on the threshold of Hiram Briggs's law office.

Mr. Briggs faced the door as he heard the question. "Perhaps so," he replied. "Come in and we will talk it over. Who told you to apply for the place?"

"Nobody. I knew you could not get an office in the Hartley building because all the rooms were taken when you moved here this fall, and I knew this building was heated with stoves, so I thought you would need help," was the answer.

Mr. Briggs felt drawn to a boy who had thus reasoned the matter out by himself, and as he had been his own office boy for three weeks and needed help, he engaged him to begin work the next day.

Fred went home delighted with the prospect of earning two dollars a week. "I think I shall be able to get a bicycle next summer," he told his mother.

"You must not count on it too much until you see if you can fill the place," she reminded him.

Fred smiled with a superior air. "It is easy enough to keep a place as office boy," he asserted. "I am sure I can please Mr. Briggs."

Fred did not go to the office in the mornings, as there was little time before school. He filled up the stove, emptied the ashes, swept, dusted, and did all his work evenings. One evening he neglected to pull out the check damper and the fire was burned out in the morning. Other things were left undone that Mr. Briggs told him about in a kind way, but the boy still forgot. One cold morning, because the damper was forgotten, the fire was out again, and the plants in the window were limp and lifeless. Mr. Briggs was sorry because he had loved and cared for the plants, which came from his boyhood home and had been his mother's gift when the home was sold.

"I find I must let you go on Saturday, Fred," was Mr. Briggs's announcement when the boy came to his work that evening. "You are not reliable enough for me."

"Why, I have been here every day," said the astonished lad.

"Yes, I know that you have been here," replied his employer, "but you do not keep your tools sharp and in good working order."

"I don't use any tools," said Fred quickly.

"I do not mean an ax, hammer or saw," replied Mr. Briggs with a quiet smile. "I mean your brain, nerves and muscles. You use too many of these," and he lifted a cigarette stub from his desk. "Fred, I wish I had kept count of the stubs I have found in the office since you came to work for me."

There was a peculiar look on the boy's face. "I never called my brain, nerves and muscles my tools," he said at last.

"They are the tools that are given you to work with to make a success of life," replied Mr. Briggs earnestly. "You are dulling your brain, shattering your nerves and weakening your muscles by constantly smoking cigarettes. The fact that you forget so many things shows that your brain is not alert. That is the reason that my fire has been out and my errands forgotten so often. Your yellow skin shows that you are slowly poisoning yourself with cigarettes. I am sorry that I must let you go, but the fault is your own. If you do not keep yourself fit for work, you cannot blame anybody for not employing you. Your success or failure in life will depend on how bright you keep your tools; and yours are dulled already. You are young, and if you try hard enough you can overcome this habit. It lies with you to say whether you will control yourself or be controlled by the little cigarette. Do you believe what I say is true?"

"Yes, sir," stammered Fred. "My mother says the same thing."

"Then take our advice and quit smoking," and Mr. Briggs laid a kindly hand on Fred's shoulder. "I am sorry, but I will have to get another boy."

That evening at supper, with a very sober face, Fred told his mother of the loss of his place. "It isn't so easy to be an office boy, after all," he confessed. "I see now that if I ever expect to be a lawyer like Mr. Briggs, and I want to be, I will have to quit smoking."

"Cigarette smoking keeps any boy from making the best kind of man, and doing the best work," agreed his mother.

When Fred went to work again, he did not dull his "tools" by smoking—and he kept his place!—The Union Signal.

Church News

It is stated that Bishop J. C. Kilgo is expected to return home from the Orient about November 30.

Dr. Theo. Copeland, pastor of the Lakeside Church at Pine Bluff, Arkansas, has received 164 members into the Church this year.

The Holston Conference raised last year for Missions—Home, Foreign, and Conference—$44,000, which was about $10,000 in excess of any previous year.

The Baptist Church at Brookhaven, Miss., has called as its pastor Rev. H. L. Martin, of Indianola, Miss., who has the reputation of being a preacher of unusual gifts.

Mr. J. J. Gray, Jr., who gave $25,000 to Emory University, was the first lay delegate elected to the General Conference by the Tennessee Annual Conference at its recent session.

Rev. Thomas Spurgeon, a son of the renowned Dr. Charles Haddon Spurgeon, recently died in London, England, at the age of 65 years. He was a worthy and useful Christian minister.

Dr. J. E. Harrison, President of San Antonio Female College, has lately been doing some excellent writing for the Church press. Dr. Harrison is a clear thinker and wields a trenchant pen.

Dr. C. F. Wimberly, of the Louisville Conference of the M. E. Church, South, has entered the evangelistic field. Dr. Wimberly is an author of considerable note. His address is 1463 S. First Street, Louisville, Ky.

The Baptists have laid the corner-stone of a new church at Jackson, Miss., which, it is stated, will cost about $4000. It will be on Bailey Avenue, near the Baptist Orphanage, and will be known as the Davis Memorial Church.

The new Mexico Conference of the Methodist Episcopal Church, South, had a net increase of 15 per cent in membership and a gain of 16 per cent in the amount raised for ministerial support. There were about 2750 members added to the Church, making the total present membership more than 10,000.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Christian Advocate.

OFFICE. No. 512 CAMP STREET, NEW ORLEANS.

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D. Rev. W. W. Drake. Rev. J. F. Foster.
Mississippi Conference—Rev. L. W. Cooper, D.D. Rev. C. W. Crisler. Rev J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

PADEREWSKI WORKING IN WASHINGTON.

Daisy Fitzhugh Ayres, in one of her letters from the National Capital, says:

"The great and only Paderewski, supreme pianist and leader of the Polish national movement in the United States, has canceled most of his professional engagements and established his headquarters in Washington, where he's helping Colonel House gather data for the use of the peace commissioners at the end of the war. 'The end of the war'—a pleasant tune those words have."

We fear that the "end" of the stupendous conflict is farther in the future than many of us like to imagine. However, none can tell what a day may bring forth in seething, unsettled Europe. We may wake up any morning and read that the German throne has been overturned. It is certainly a fine example of wise forethought upon the part of our Government to be preparing for war and peace at the same time.

DO NOT MISS READING IT.

The "Open Letter to Dr. James Mudge," by Mr. W. S. Holmes, of Baton Rouge, La., which we are carrying in this number of the Advocate, is an usually vigorous and informing piece of writing. It is a timely remonstrance, and does credit to the head and heart of the author. It is no mark of greatness or nobleness for one to lack veneration and respect for his fathers and to be willing to deride and trample depreciatingly underfoot the things for which they stood. The past is the scaffolding that sustains the present, and little to be admired is he who makes light of the labors, struggles, and sacrifices of the people from which he has sprung, or who permits others to do so with his seeming acquiescence. One of the most beautiful things in the earthly life of our Lord, and also in the life of St. Paul, was the reverential attitude shown toward the antecedent records and achievements of the Hebrews.

We should scarcely have believed that our esteemed brother at Baton Rouge could write so brilliantly as he has done, though we knew that he possessed more than ordinary gifts. The Louisiana Conference certainly has in it some choice and very able laymen.

APPLIES ALSO TO THE CHURCH.

The article which we are publishing this week, entitled "A Costly Fad," recently appeared as an editorial in the New Orleans Times-Picayune. This utterance of our contemporary is a very striking and suggestive one. And this fad for lawmaking is not restricted to secular legislative assemblies; the same disposition is seen in some of the Churches, and especially in the Methodist Church. This is a development of a connectional system of Church government, such as ours, that its originators perhaps did not at all anticipate. Why should our Church papers once in every four years, for several months, be largely taken up with all sorts of public harangues against the various features of our Church polity—nothing whatever, not even the Constitution of the Church, being spared from assault? That such a practice is wholesome or helpful or necessary, we are far from believing. The trouble is, such a constant and general attacking of our polity tends to create a prejudice against it in the public mind. This is true both with respect to outsiders and members of our own communion. It often doubtless happens that a person sees some feature of our economy severely arraigned, and never reads anything in refutation of it. Thus he becomes prejudiced against Methodism, when probably if he fully understood the issues involved he would think differently.

Of course, there must be some discussion of such matters, but it would seem that enough of this might be had by means of memorials, petitions, and a judicious use of the Church papers, and in the various assemblies of the Church, without such a continuous, extended, and indiscriminate rushing into the public prints to air what we conceive to be the defects of our system of government before the coldly critical world. It is our impression, from reading their papers, that scarcely any other denomination is as much given to such a procedure as are the Methodists. It sometimes appears to us that it would scarcely be a misrepresentation if we were termed "a Church of lawmakers." And we are frank to say that we do not think this a very noble occupation for a great body of Christian people. Surely, we should be able to find something better than legislative tinkering to engage our energies. While some among us are loudly affirming that our Church must be ever shifting and re-arranging her government to meet new and varying conditions, it is the proud boast of the Romanists that theirs is "the unchangeable Church." And if there is a more vigorous and effective ecclesiasticism in existence than Roman Catholicism, we do not know where it is to be found. In our humble opinion, a large amount of variableness and instability are not conducive to the strength that commands respect and wins confidence.

We haven't the least hesitancy in saying that we think less agitation about lawmaking would be helpful to Southern Methodism.

NOT SO SURE HE IS RIGHT.

Dr. S. A. Steel, in his article this week, affirms that we are certain to win the fight against the obliteration of the Southern Methodist Church. We earnestly hope that he is right, but we do not feel so sure of this. (Bishop Cranston stated to the Northern Methodist Bishops at their meeting a few days ago that he considered unification a certainty and that, in his opinion, it would be speedily consummated.) We believe that Dr. Steel is correct when he says that we have with us "the serried ranks of Southern Methodism;" but unfortunately the great body of our people have no vote in the settlement of this question. In all our Annual Conferences in any one year not more than 10,000 or 12,000 Methodists gather and they are not elected by the congregations; and the 300 or more men who make up the General Conference are elected by the small number of persons composing the Annual Conferences. So, we have two million members who will have no say whatever in determining whether their Church shall continue its glorious work, or be swallowed up in a larger denomination.

We believe that in the settlement of a matter so fundamental as this all our congregations should be allowed to express themselves; and that in case the merger carries, any congregation that prefers not to go into it, should be given the church property that it holds. This is democracy, and we think that such a course is morally right. The law of the Church does not provide for such a referendum, but it could be arranged by common consent on the high ground of equity. Nor would it be wholly without precedent; for, when the original Methodist Church in America was divided in 1844, the congregations were accorded the right to choose the place of their allegiance. For this right the Editor of the Advocate has pleaded in the present instance; but his pleas have met with no response from the Commission. If that body had given assurance to the Methodist public in the beginning that, in so far as it could, it proposed to stand for such a course as we have outlined, it would at once have largely quieted the fears of the people and have won the full measure of their confidence; but, instead of that, the constant talk has been of a quick consummation of the union movement without reference to the sentiments of the masses of our membership. The whole assumption has been that the few who have the machinery in their hands could herd them like a flock of sheep and deliver them, with all their property and sacred interests, into any kind of ecclesiasticism that they might choose to organize.

All that Dr. Steel says about the criticism that has been visited upon the Editor is true, and much more. But, though it has been far from pleasant to bear, we care little for this, having discharged our duty as God has given us to see it. And we have done nothing that we are not ready to meet at the bar of posterity and before the judgment throne of God.

One thing, however, we wish to make clear: **We did not indulge in the slightest criticism of any word or action of any Commissioner, from the inception of the unification movement in the winter of 1910, until the breaking away from the enactment of our General Conference at Oklahoma City began.** We challenge any man to show anything to the contrary. It was when the "Working Conference" (a body that had no official warrant from our Church) met in Evanston, Illinois, in February, 1916, and some of our Commissioners there dissented in the presence of Northerners from the Oklahoma City Plan of Union, as to its most salient features, BEFORE IT HAD REACHED THE NORTHERN GENERAL CONFERENCE TO WHICH IT HAD BEEN OFFICIALLY SENT, that we uttered our first words of protest. Then came the astounding procedure at Saratoga, participated in by Southern Methodist officials, who had no commission to speak and act for our Church, and the alarming transactions that have since followed—practically every movement being a mutilation of the scheme of unification approved by our General Conference. This has been the trend against which we have resolutely stood. We are ready to maintain the foregoing statements at any time.

PERSONAL AND OTHER NOTES.

Whitworth College now has 216 students. The Music Department has in it 149.

Rev. O. S. Lewis, pastor of Gibson Memorial Church, Vicksburg, Miss., is hoping to have a clean balance sheet when the Annual Conference assembles in his city on Dec. 5, and is bestirring himself to that end. We dare say that he will succeed.

Our Algiers Church, this city, has lately been bereaved in the death of a faithful and much-loved member, Mrs. Luella Dunn, her demise occurring on October 31. A fuller notice concerning the deceased will appear in the next issue of the Advocate.

Rev. G. D. Anders, of Indian Bayou, La., sends us a report of his work which reached us too late for this issue of the Advocate, but which we hope to print next week. We are glad to know that his labors are being crowned with a goodly measure of success.

Writing last Monday, Dr. J. W. Beeson, President of Meridian College, said: "We are in the midst of a great revival, which is being conducted by Rev. C. M. Dunaway, of the South Georgia Conference. About 50 were at the altar to-day, and many were beautifully saved."

Dr. J. W. Price, an esteemed veteran of the North Mississippi Conference, writes us as follows from Greenwood, Miss.: "I am still on the sick list. The rented house in which we lived recently burned and we lost about all that we had. I have been much pleased with your good work in the interest of our Church." We are sorry to learn of Dr. Price's continued illness and misfortune. May the Heavenly Father abide with him consciously in the midst of his afflictions!

Dr. H. F. Tolle, of Biloxi, was one of the speakers on the occasion of the opening, a few days since, of the new dormitories for Confederate veterans at Beauvoir, Miss.

Dr. J. W. Lipscomb, a leading layman of our church at Columbus, Miss., favored our office with a visit last Monday. He had come to the city to bring a son for medical treatment. He spoke encouragingly of our Church work at Columbus.

In a letter that we received from Bishop Hoss last week, he stated that he was about to leave for Virginia. The Bishop will preside over the Virginia Conference, having Bishop Denny with him to render any assistance that may be needed.

The Coahoma and Lyon charge is reported to have led all the appointments in the North Mississippi Conference in what it has this year done for Grenada College. The pastor of this charge is Rev. J. E. Stephens, who in every way is showing himself to be a workman that needeth not to be ashamed.

Rev. A. C. McCorkle, of Byhalia, Miss., says: "I am glad to report that the Byhalia charge has paid out in full, and that all moneys are in the hands of the several treasurers; so when I go to Conference I shall need to carry only the receipts for the same." We congratulate Brother McCorkle and his worthy flock upon this fine showing.

Two notable achievements in the North Mississippi Conference this year have been the construction of a $15,000 house of worship at Webb, where Rev. O. L. Savage is the popular pastor, and a $20,000 church at Louisville, where Rev. W. C. Carlisle is the efficient leader of our forces. These brethren have certainly wrought well.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions to the Advocate, sent in within the past few days: Rev. W. M. Young, Pontotoc, Miss., 3; Rev. J. L. Lay, Calhoun, La., 4; Rev. A. R. Beasley, Poplar Creek, Miss., 2; Rev. J. C. Price, Belcher, La., 5.

We have in hand a note from Rev. W. H. Saunders concerning his work at Fernwood, Miss., which will appear next week. Brother Saunders is completing four years of service in his present field, in which he has wrought well. He is one of the best preachers in his Conference, and his ministry wherever he has labored has been a fruitful one.

The address of Rev. W. J. O'Bryant, one of the honored veterans of the North Mississippi Conference, is 1617 19th Avenue, Gulfport, Miss., instead of Long Beach, as heretofore. Brother O'Bryant says that he misses being in the regular harness, but that he is still happy in the Lord. Nowhere can a choicer spirit than Brother O'Bryant be found.

Rev. J. L. Decell, of McComb, Miss., writes as follows: "Our work is closing up here with a good spirit prevailing. We will go to the Annual Conference with all assessments paid in full, and with all indebtedness of every kind on our Church property wiped out. Our congregations are as good now as they were in the beginning of the year." This is, indeed, a good record.

Dr. I. W. Cooper spent last Sunday in McComb, Miss., preaching three times to fine congregations. At 11 o'clock a. m., he dedicated the East McComb Methodist Church. Dr. Cooper speaks in high terms of the work being done by Brothers Ormond and Decell. On the fourth Sunday in November the Doctor will dedicate our church at Prentiss, Miss., where Rev. J. M. Lewis is the pastor.

Rev. W. L. Duren, our pastor at Columbus, Miss., who is rounding out his fourth year in that charge, says: "We have recently had a good meeting. I have received during the year 114 members, 49 of them on profession of faith. I shall turn over to my successor a big, well equipped and spiritual church. I sincerely hope that he may be as happy in the work here as I have been."

A report has reached us that Rev. C. F. Staples, a superannuate member of the Louisiana Conference, was recently struck by a railway train and killed, and that his remains were carried to Ruston for interment. We know none of the particulars. Our heart goes out in tender sympathy to the bereaved. We trust that some one will send the Advocate a more definite account of this sad occurrence.

Mr. Joseph S. Chick, former Treasurer of the Trustees of the Scarritt Bible and Training School at Kansas City, Mo., who is charged with having misused and lost its funds, was on trial last week. A press dispatch said: "Chick is accused of a defalcation amounting to $143,000. He is related to Bishop E. R. Hendrix by marriage. Bishop Hendrix testified that Chick confessed he had used the money in oil speculation, and asked him to pray for him."

On Sunday, Nov. 4, an interdenominational service, commemorative of the 400th Anniversary of the Protestant Reformation, was held in the First Presbyterian Church of this city, beginning at 3 o'clock p. m. The speakers of the occasion were Rev. R. H. Harper, pastor of the Parker Memorial congregation of the M. E. Church, South, and Dr. W. McF. Alexander, pastor of the Prytania Street Presbyterian Church. It scarcely needs to be said that both of these addresses were of a high order.

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the North Mississippi Conference Board of Education, writes: "I have just received a check from Rev. A. C. McCorkle to cover the educational assessment of the Byhalia charge. I have also received from Rev. C. Wesley Baley and Rev. S. W. Bryant remittances to be applied on the assessments of the Strongs and Prairie and the Slate Springs charges, respectively." These brethren are doing the proper thing in thus reporting promptly.

A letter from Sister T. S. Randle, written from Calaveras, Texas, brings the information that Brother Randle has lately been quite ill, being at the time she wrote still confined to his bed. Sister Randle further says: "We are very lonely here. We have no Sunday school, no church nearer than five miles, and no car; but we are trying to organize a Sunday school. We had 8 present at the first meeting and 12 at the second. We ask our Louisiana friends to remember us in their prayers."

Rev. J. Loyd Decell, of McComb, Miss., writes: "Mrs. M. M. Strickland, wife of Rev. E. R. Strickland, deceased, died at the home of her daughter, Mrs. Ella Nelson, in McComb, Miss., on Monday morning, October 29, and was buried near Summit, Miss., on October 30. A suitable memoir will be furnished the Advocate later." We regret to chronicle the death of this faithful servant of the Master, and we pray that the bereaved loved ones may be sustained by "the everlasting arms" of the gracious Heavenly Father.

Rev. J. A. Wells, of Oak Ridge, Miss., sends us the following note: "On Friday, Nov. 2, my wife's father, Mr. F. M. Wall, passed to his final reward at the ripe old age of 73 years, leaving behind a godly influence and a Christian example. On Nov. 12, 1916, his beloved wife passed away, and my prophecy at that time was that he would follow her in the course of a year. He resided near Hickory, Miss." The Advocate extends sympatny to those bereaved by the home-going of this long-time servant of the Master.

In a letter bringing us two subscriptions to the Advocate, Rev. W. M. Williams, of Collins, Miss., appends the following note: "We had our fourth quarterly conference yesterday, Nov. 5. The reports were encouraging. While the county is prosperous, we have in it only one church. Collins and Ora are largely dependent on lumber mills. The Ora mills have been closed for eight months; but Ora was the first place to pay its assessments. We are hoping to meet all claims in full. We have had 57 accessions to the Church during the year. We serve a good people."

We are in receipt of the following wedding announcement: "Mrs. Mary Elizabeth Clark requests your presence at the marriage of her daughter, Sarah Lovie, to Rev. Claude A. Parks on Sunday morning, Nov. 18, at 9 o'clock, at the First Methodist Church, Kosciusko, Miss." The bride-to-be is said to be a young lady of many graces and accomplishments, and the groom is an alumnus of Millsaps College and one of the most promising young ministers in the North Mississippi Conference. We extend in advance congratulations and best wishes.

A note from Sister Thames, of Jackson, Miss., brings the report that, in addition to being afflicted with a fractured hip, Brother S. M. Thames has also lately been annoyed with a severe cold. She states, however, that he is now recovering from the latter malady, and that his injured limb is not paining him so much as it did formerly. The attending physician is said to think that he is doing as well as could be expected under the circumstances. We trust that brighter days will soon come to this worthy veteran of the itinerancy, whose many friends deeply sympathize with him.

Rev. T. L. Bryson, formerly of Haughton, La., writes: "I was transferred to the Holston Conference while it was in session at Pulaski, Va., and have been appointed to the Whitewell and Jasper charge, which is in Tennessee, near the Alabama State line. I am well pleased with the prospects for the new year. Southern Methodism is the strongest denomination in each of the towns that I will serve, and I shall do all I can to make it stronger." Brother Bryson's address is Jasper, Tenn. He sends greetings to the brethren of the Louisiana Conference and expresses the hope that they may have a pleasant session at Minden.

Rev. J. J. Garner, of Kilmichael, Miss., thus reports concerning his work: "I am now closing my fourth year in this charge. These have been four busy but pleasant years. At Kilmichael 107 members have been added to the Church, and there have been 166 additions in the entire charge. We have had a good revival at Kilmichael for the four years in succession. A good place will be open here for some preacher. The parsonage is a comfortable one and this is a choice people to serve. We shall have to go we know not where, but we shall follow where the Master may lead us in the future as in the past." Brother Garner is one of the solid men of his Conference, and the charge to which he is assigned will be fortunate.

We regret to know that Rev. V. C. Curtis, presiding elder of the Greenville District, has lately been ill with a severe cold, but we are pleased to know that he has recovered sufficiently to take up his work. Brother Curtis and his efficient co-laborers are confident that they will be able to make good reports to the Annual Conference at Oxford.

Rev. C. E. Fike, of Rayne, La., writes: "I buried on November 6 Brother S. B. Robertson, who had reached his 96th year. His wife, who is 94 years of age, survives him. They celebrated their diamond wedding on March 1, 1917. They had been loyal members of the Methodist Church for 80 years. We sang at the funeral out of a Methodist hymnbook that Sister Robertson has had in her possession since she was 13 years old. The saints are passing on."

We are carrying in this issue of the Advocate some words concerning Mr. T. B. King, of Memphis, Tenn., the new Financial Agent of the Methodist Hospital at Memphis, from the pen of his predecessor, Rev. H. M. Ellis. Brother King is a capable man and a forceful speaker, and will doubtless take good care of the great enterprise which henceforth it will be his duty to promote. The brethren throughout the two Mississippi Conferences should give him their hearty co-operation. Brother Ellis, who will now return to the pastorate, has wrought faithfully and effectively in the interest of this great hospital enterprise, and he is entitled to the gratitude of the Methodists in the territory supporting it for what he has accomplished.

Several of our Churches in New Orleans took up offerings last Sunday to assist the blind in this city. If there were any of our congregations that failed to lend a helping hand to this deserving work, they are urgently requested to do so next Sabbath. Mrs. Henry Alcus, 1465 Soniat Street, is the Financial Secretary of the Louisiana Commission for the Blind, and reports may be made to her. It is stated that there are 150 blind persons in New Orleans, 75 per cent of whom are dependent. The State provides only for its blind children in an educational way. The objects to be accomplished with the funds now being solicited are to prevent blindness in persons born with defective sight and to establish workshops to help furnish adults with a way of earning a livelihood.

At the request of some of his friends in Jackson, Miss., who speak in high terms of the service which he has rendered as Manager of the Methodist Orphanage in that city, we are publishing this week what the Jackson Daily News had to say of the work of Rev. J. B Randolph in that capacity. Brother Randolph will return to the work of the pastorate in the North Mississippi Conference, in which he is greatly beloved, and where a warm welcome awaits him. We hope to present our readers next week a picture of the new Manager of the Orphanage, Rev. B. F. Lewis, and tell something of the good record which he has made in the service of the Church. We have known Brother Lewis for a number of years, and we have no doubt that he will take good care of the great trust committed to his hands.

TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE.

(Read this in connection with Brother Roberts' statement on Page 13.)

Dear Brethren: If you will furnish me the names of ten of your best paying members, together with the name of the President of your Missionary Society, it will be of great help to me in securing funds for this worthy cause. I have visited twelve towns in the interest of the cause and have found a ready response wherever the cause was presented and given a chance. Two of these towns are giving me as much as $125 to $150. It is our purpose to make of this a conservative community house, such as the Federal Council of Churches and the Rural Church Department of our A. and M. College are recommending—only we will own and control the property. Furnish me the names and I will do the balance. Pastors where I have been assure me that it will not interfere with their local work. One man 250 miles away has sent me his check for $20 and a woman 100 miles away has sent hers for $10. Are there not many others in our territory who would like to do likewise? If so, Uncle Sam will deliver it for three cents. Cordially,

Coldwater, Miss. H. G. ROBERTS.

A NOTE OF THANKS.

Dear Dr. Meek: We wish through your paper to express our appreciation to the papers, to our friends, and to the brethren for their words of sympathy and for the many nice things that have been said of our dear boy, John Patterson Lester, who was recently captured by the Germans.

Sincerely,

(REV.) W. C. LESTER.

With the Fingers!
Says Corns Lift Out Without Any Pain

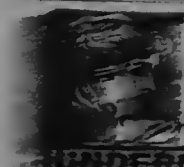
Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

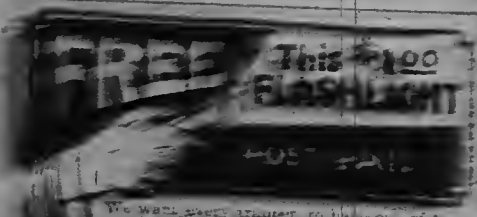
This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.—Adv.

Buy Paint DIRECT At First Cost
I Pay the Freight
QUALITY THE BEST
Guaranteed Full Value in it when delivered to you.
GUARANTEED
Five and Ten Years.
YOU will be greatly INSTRUCTED by reading my Guarantee before you use it. Write Today for my FREE PAINT BOOK and Color Cards. Tells why paint should be fresh.
O. L. CHASE, The Paint Man, Dept. 65 ST. LOUIS, MO.



PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 60c. and $1.00 at Druggists.

HINDE & DAUCH'S Hindercorns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.



We want every Trapper to have one of Ivey's wonderful, brilliant, ELECTRIC FRENCH FLASHLIGHTS without cost of any kind. Understand, we are not selling this Flashlight, but will send one absolutely free to any trapper who will write us today! See why we can possibly afford to do it!

HIGHEST PRICES FOR FURS!

We are the largest exclusive Fur House in the South. Ship your furs to us. We make this liberal introductory offer to prove we can get your business. Ship us your furs—get your Flashlight by return mail—then get our check for your furs—all in 48 hours! Quicker! Can't be beat! Write us today for our price list, tags and full details. A postal will do.

American Exporting & Trading Co.
127-137 Chartres St., Dept. 10
New Orleans, La.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers saw your advertisement in the New Orleans Christian Advocate, and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS.
Clinton, S. C.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of one cent per word. Count and write plainly, and send manuscript with the obituary. Time will have to be added to the words. Directions for estimating words, which correspondents must heed, will be mailed them on application. Resolutions of condolence, memorials, resolutions are charged for at the same rate as obituaries.

MRS. JULIA NUNN CARROLL

Wife of A. Carroll, of Lecompte, La., was born on October 18, 1864, and died on October 25, 1917, after a wife. She was a faithful helpmeet and affectionate wife, loving mother, and stylish and faithful friend, and always ready to minister to the needs of those dependent on her. Sister Carroll was for forty years a member of the M. E. Church, South, and loved her Church and pastor. She was a kind neighbor and a true friend. She was buried her remains in the Lecompte Cemetery, there to rest until the resurrection morn. She rests from her labors, and her works follow her.

L. E. SHEPPARD.

JOHN W. BARNETT was born in Hollow, LaWrence County, Miss., [illegible] 1, 1845, where he grew to manhood. He moved to Corinth, Miss., in 1[illegible], and became one of the successful farmers of Alcorn County. From there he moved to Texas, where he remained for only a few years when he returned to Corinth and secured employment with the City Schools. Here he remained until death came to him on September 16 from injuries sustained while crossing a railroad track. He lived about 30 hours after getting hurt. Brother Barnett professed faith in Christ in 1[illegible] at Corinth, under the ministry of Rev. Sam P. Jones, and united with the Methodist Church. When Second Methodist Church was organized in Corinth in 1[illegible], he was one of the charter members. In this new organization, in which he lived a consistent life until called to his reward, he loved his Church, his pastor, and his fellowworkers, and he was a loyal neighbor, a good citizen, and a Christian gentleman. He leaves to mourn his departure a loving companion, and seven children. William Barnett, of Memphis, Ernest, a painter, of this county, and Mrs. George Johnston of this city, two brothers, Rev. W. T. Barnett, of Memphis, Tenn., and A. J. Barnett, of Texas, and one sister, Mrs. Sally Gurley, of Fulton, Miss. To know Brother Barnett was to love him, and we all miss him. His pastor.

J. H. JAMES.

Died at Martinville, La., Sister LUTICIA HARPER. Sister Harper was born in the State of Tennessee in 1[illegible], and departed this life at Martinville, La., on October 2[illegible], 191[illegible]. Her first marriage was to [illegible] Lilley in 1[illegible]. Of this union were born six children—five of these children preceded her to the good world. After the death of Brother Lilley, she was married to Brother [illegible] Harper in 188[illegible]. The writer was her pastor twice during the past 30 years. She was a devoted Christian. Her house was a home for the minister of the gospel. She joined the M. E. Church, South, at the age of 15 and lived a consistent member until death. The end was peace. She leaves a husband, one son, and a host of relatives to mourn their loss. She was a mother indeed to her children, a sweet-spirited companion, a good neighbor, always ready to visit the afflicted, and the poor and needy were never turned away from her door with an empty hand if it was in her power to help them. She could supply their needs. She was a mother in Israel and left us all to mourn not as those who have no hope. I would say to the aged husband, children, and relatives, strive while young, and let us imitate mother's example.

"No painter's brush nor poet's pen
Can honor to her name
Has ever yearned half nine enough
To write her precious name."

[illegible] HOLLADAY.

With the death of [illegible] CLEMENT was shot a life of active service devoted to the welfare of children, to the Edison of [illegible] Sunday School, the Bible class, the public [illegible], in love with his fellowmen. While serving the second term as assessor of his native county, after serving as sheriff, his poor health compelled him to retire from public [illegible]. Shortly after his resignation as the Federal Farm Loan Bank system was inaugurated, and Mr. Clement was appointed as a member of the board, which office he received honorable mention. While [illegible] of September 19[illegible] he married Miss [illegible] of Sebastian County, Ark. Establishing his home at Alma, he opened with the people of his friendly [illegible] manner, and he truly gave a home to [illegible] of young folks while the [illegible] public schools. Four children were born to [illegible], Esther, Estelle and Louise, and in these and his beloved wife [illegible] found happiness. While [illegible] made a home of rest and refuge from the turmoil of office. He conveyed his body to Almyra, the funeral passed the home of childhood, [illegible] a brief service was held and the [illegible] Father, three brothers, two sisters, his wife and children paid their loving tribute to one who had spent so many hours with them in the [illegible] of life.

The funeral was conducted by Rev. [illegible] H. [illegible] Methodist Church at Almyra, the writer being assisted by the pastor, Rev. [illegible] Doc. [illegible]. The choir was [illegible] with flowers from. offerings coming from all parts of the State. A great crowd [illegible] to testify their love for their friend, and a great assemblage of both white and black gathered around his grave. At Grumer's joined the Methodist Church at Sidon, [illegible] in 18[illegible], transferring his membership to Almyra. When in proper health Almyra warned him that he was soon to leave this world, he made ready for the end, assuring his wife that he was at peace with God. He attended faithfully to his duties, and when death came he passed serenely into the open gates of the city. May the angel of the resurrection guard his sacred dust until Jesus comes again!

Mourner. [illegible] E. H. MEANS.

POLISH NOT RELIGION

Do not mistake polish or refinement and culture for religion. Many men and women of the most polished manners are frequently utterly alien to God and to the things which pertain to eternal life. Love's behavior is courteous. Neither is boorishness and ill manners any indication of godliness. We must get down beneath the surface of life to find the true state of the heart, and that is according to the inner life that God judges.—Christian Advocate.

WHICH CLOSET HAIR FREE FROM DANDRUFF

Girls! Try this! Hair gets soft, fluffy and beautiful—Get a 25-cent bottle of Danderine

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, Danderine does the application; double the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have pretty, healthy hair while you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and soon the hair shrivels, loosens and dies. Then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any store and try it!

DR. H. E. BARTLETT
National Dental Parlors
Gallier and Bourbon Sts.
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

IT'S A PLEASURE TO TRAVEL
With the Splendid Service Furnished Via the
Southern Railway System
Two Trains to Cincinnati

Lv. New Orleans	5:15 p.m.	Terminal
" Birmingham	6:5[illegible] p.m.	Terminal
" Chattanooga	10:5[illegible] p.m.	Terminal
Ar. Cincinnati	7:1[illegible] a.m.	Eastern

Through Trains to the East

Lv. New Orleans	- - - -	[illegible]
" Chattanooga	- - - -	[illegible]
Ar. Knoxville	- - - -	[illegible]
" Washington	- - - -	[illegible]
" Philadelphia	- - - -	[illegible]
Ar. New York	- - - -	[illegible]

We will be pleased to arrange the details of your trip.
City Ticket Office, 211 St. Charles St.
Phones, Main [illegible] and Main [illegible]
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY AND Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA
SHREVEPORT.
Electric-lighted Pullman Sleeping Cars.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information
CITY TICKET OFFICE,
[illegible] Bravelier Street. Phone, Main [illegible]

The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK., SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Also the Best Route Between Louisiana Points as well as Points Beyond to
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.
Write nearest Representative or the Undersigned. Always glad to serve you in any way.
Remember, our SOLID STEEL ALL-STEEL EQUIPMENT adds safety to your trip.
When you visit your Shipments call on us. By this we can give attention and handle them through.
T. P. Schmidt, Traffic Manager.
H. S. Allyn, Gen'l Pass'r Agt.
J. E. Lee, Gen'l Freight Agt.
Texarkana, Ark.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid disease, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect, and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Spring,
Box 17-D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

POCKET S. S. COMMENTARY For 1918, SELF-PRONOUNCING Edition on Lessons and Text for the whole year. Right-to-the point practical HELPS and Spiritual Explanations. Small in Size, Large in Suggestion and Fact. Daily Bible Readings for 1918, also Topics of Young People's Society, Motto, etc. Red Clo. 25c, Mor. 35c, Interl. for Notes 50c, postpaid. Stamps Taken. Agents wanted. GEO. W. NOBLE, MONON BUILDING, CHICAGO, ILL.

SINGING HELPS.

"General Bell says singing makes men fight easier.' This was the headline of an article in the daily paper the other day. It reminded me of a plumber who said, "When I'm mad I always whistle," and it is proverbially true that the biggest coward passing a cemetery whistles to keep up his courage. Let the praise service be given a prominent place this fall in every church and home circle. "In the dwellings of the just is heard sweet melody." To-day there is rarely singing at the family altar, but the vesper hour of the Lord's day should have this added joy. Happy the family large enough to furnish all the parts and united enough to call for full chorus in the great cresendo of song. —Christian Intelligencer.

THE SALVATION ARMY ON THE FIRING LINE.

The Salvation Army has erected seven great huts for the use of the American soldiers in France in addition to thirteen large tents which are being used until other huts can be erected. The Salvation Army meetings are reported to have made a great hit with the American lads in khaki, their regular religious services being attended by an average of 1000. Light refreshments are served, including candies, root beer and grape juice. In one hut recently 1500 eggs were served. The Salvation Army auditoriums are open to other organizations and are frequently used for entertainments provided by regimental talent. During the past six months a weekly average of 300,000 soldiers have been catered to by the Salvation Army in the United States, France and England.—N. W. Christian Advocate.

NOTICE.

NORTH MISSISSIPPI.

Class for Admission on Trial.

Let the Class for Admission on trial meet the Committee in the Methodist Church at Oxford Monday night, Nov. 19, at 7:30 o'clock Come prepared for a written examination, if you have not already completed the work with the Correspondence School. Even in that event, please meet the Committee.

W. W. WOOLLARD,
Chairman.

Class of the First Year.

The Class of the First Year will meet the Examining Committee in the Methodist Church at Oxford, Monday night, Nov. 19, at 7:15. Those who have taken the course by correspondence need not appear until Tuesday morning at 9 o'clock.

THOS. H. LIPSCOMB,
Chairman.

Class of the Second Year.

The class of the second year will meet in the Methodist Church, Oxford, Miss., Tuesday, November 20, at 9 a. m. The members of the class who have not taken the work from other authorized sources will meet the Committee promptly, prepared for a written examination. The entire class is urged to meet the Committee at 2:30 p. m. A certificate from a college will be accepted in lieu of examination on logic.

JOHN PARK,
Chairman of Committee.

Class of the Third Year.

Those of the Third Year who expect to take any or all of the examinations before the Committee will please meet the Committee on Monday evening, November 19, 1917, at 7:30 o'clock, in the Methodist Church, or at whatever place may be assigned to the Third Year, in Oxford, Miss.

Fraternally,
J. TILLERY LEWIS,
For the Committee.

Class of the Fourth Year.

The Class of the Fourth Year of the North Mississippi Conference are requested to meet the Committee in Oxford on Monday, Nov. 19, at 8 p.m.

J. A. HALL,
For the Committee.

COMMITTEE ON ADMISSIONS, LOUISIANA CONFERENCE.

The Committee on admissions for the Louisiana Conference is called to meet in Minden on Tuesday afternoon, November 27, at 2 o'clock at such place as may be designated by the Minden pastor. All the candidates for admission on trial, readmission or admission from other Churches, the presiding elders and others who may desire to represent them, are requested to meet the Committee at that time This is important to the carrying forward of the business of the Conference.

W. WINANS DRAKE,
Chairman.

CONCERNING STATISTICAL REPORTS.

To The Members of the Mississippi Conference.

Statistical blanks will be mailed each pastor in due time. On account of the cost of envelopes and printing, you will have to secure your own envelopes in making your reports. The usual course of reports and auditing will be followed.

W. T. GRIFFIN,
For Auditing Committee.

A REQUEST OF THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Almost every mail brings special requests from brethren as to their roommates during the Conference and which we are anxious to grant if possible. All who have such requests are asked to send either of us a card immediately on reading this notice. We will be helped also in making assignments if those who can not come will drop us a card. We would like to get from the presiding elders the names and addresses of all applicants for admission and all lay representatives (and they can help by giving names of superannuates or others who may not come) at their earliest convenience. While the Pledge Card drive is on, we are pledging ourselves to make the brethren comfortable, and have prospects of good success.

T. B. HOLLOMAN,
O. S. LEWIS.

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICAL CO., Elkhart, Ind.

"Who Will Win This Battle?"

Your kidneys are the filters of the body. If they become inactive and fail to eliminate the waste matter, they are apt to throw the whole mechanism of the body out of order, thus toxic poisons can accumulate in the system and be as deadly as snake venom.

Besides causing the minor ailments of rheumatism, sciatica, lumbago and backache, neglect of the kidneys is apt to develop into more serious diseases, such as diabetes or stone in the bladder.

Rid the body of toxic poisons—clean the bladder and kidneys and cure the twinges of rheumatism with Anuric and you win the battle of life.

Anuric was first discovered by Dr. Pierce, and has benefited thousands of sufferers as well as appeased and eliminated the ravages of the more serious kidney diseases. Now procurable at any good drug store, or send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package.

HARTFORD, ALA.—"When I commenced the treatment of Anuric I was in bad shape. My back ached all the time and oh! how my back would ache at night until I would have to get up. I could never sleep all night. But since I have taken the Anuric Tablets my backache is all gone and I can lie down and sleep good and sound all night. Oh! how much better I do feel—no one knows but myself. My advice to all sufferers of kidney troubles is to give Anuric a trial and they will find relief from their trouble." —MRS. B. G. COKER.

Genuine Red Cedar Chest

$3.95

Write for Catalogue No. 16, true to nature colors, full descriptive sizes, 113 styles, $1.50 to $44.00.

AMERICAN CEDAR CHEST COMPANY
10th & Main Streets Ft. Worth, Texas

Cough Nearly Gone in 24 Hours

That's the usual experience with this home-made remedy. Costs little—try it.

Anyone who tries this pleasant tasting home-made cough syrup, will quickly understand why it is used in more homes in the United States and Canada than any other cough remedy. The way it takes hold of an obstinate cough, giving immediate relief, will make you regret that you never tried it before. It is a truly dependable cough remedy that should be kept handy in every home, to use at the first sign of a cough during the night or day time.

Any druggist can supply you with 2½ ounces of Pinex (60 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and you have a full pint of the most effective remedy you ever used.

The quick, lasting relief you get from this excellent cough syrup will really surprise you. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, whooping cough and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, and is famous the world over for its healing effect on the membranes.

To avoid disappointment ask for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

God does not comfort us to make us comfortable, but to make us comforters.—J. H. Jowett.

FRANK G. CARPENTER

IN every Chautauqua Association and in nearly every town and village of the United States, Frank G. Carpenter is known as the man who can come back from some place and then tell about it so that you think you have been there. After going into all the odd corners of the world, Mr. Carpenter has now turned his steps toward the farms and factories of his native land. Already he has told stories in the Christian Herald of steel and cotton, of sugar and of sulphur, of oil and lumber, and he has only just made a beginning. This exceedingly interesting series of articles, under the title of the

GREATER UNITED STATES

appears regularly in the

CHRISTIAN HERALD

Mr. Carpenter is making studies of our farms, factories, and mines from the standpoint of efficiency and industrial preparedness, and will make careful investigations of the wealth and resources of the United States, telling in the Christian Herald how they may be mobilized in times of need.

The aim of these travels is to learn just what we have in resources and industry, and how they may be protected, developed, and made most efficient for the American people.

Mr. Carpenter is making extensive travels throughout the United States, covering the great agricultural and industrial centers. He is taking up the great industries and is showing the new things that are taking place in them, especially drugs, dyes, etc. These articles deal with New England, with the newest South with its iron and sulphur, cotton and chemicals, and with the bread and meat lands of the Mississippi Valley. He will show what is going on in and about the Great Lakes, including the vast iron mines on which our manufacturing industry is founded.

Mr. Carpenter will visit and tell about the fast-growing Southwest, the Northwest and the Pacific Slope.

WHY 300,000 FAMILIES LOVE CHRISTIAN HERALD

THE Christian Herald is doing something more than merely placing interesting reading matter in the homes of its readers. It is giving them a part in great enterprises. It is giving them spiritual and material helpfulness. It is the one magazine that represents in the most vital way all of the interests of Protestant Christianity and of the on-marching church of Christ. Week by week, the Christian Herald is giving its readers issues of absorbing interest.

You should be a regular reader of the Christian Herald and enjoy these special features which are now appearing:

THE MILLENNIUM—WHAT, WHEN AND WHERE. An Additional Series of Articles on Prophecy by America's Greatest Expositor, Prof. James M. Gray, D.D., Dean of the Moody Bible Institute.
VITAL HUMAN STORIES FROM RUSSIA. By Maynard Owen Williams.
DRAWINGS AND POEMS. By Robert Riggs and Margaret E. Sangster.
THE WITNESS. A Serial Novel by Grace Livingston Hill Lutz.
HOWARD CHASE. A New Novel by Rev. Charles M. Sheldon, D.D., Author of "In His Steps," to begin in the late Fall.
ADVENTURES IN NEIGHBORING. By Vera L. Connolley.
WEEKLY SERMON by a distinguished pastor.
DAILY MEDITATIONS
SUNDAY SCHOOL LESSON by Dr. Allison.
YOUNG PEOPLE'S SOCIETIES
BEAUTIFUL COVERS. Many in colors.
WEEKLY DOUBLE-PAGE OF ILLUSTRATIONS
REVIEW OF THE NEWS OF THE WEEK
SPIRITUAL WORK IN THE CAMPS

Subscription, 1 year (52 issues), $2.00
Sample Copy sent on request

INTRODUCTORY 13 WEEKS SUBSCRIPTION 25c

Christian Herald 3811 Bible House, New York, N. Y.

Gentlemen: For the enclosed 25 cents send the Christian Herald for 13 weeks as per your Half Price Introductory Offer to new subscribers.

Name.....

Address.....

.....

"He who guides us in the calm,
Will not leave us in the storm."

NESHOBA CT., MISS. CONF.

Dear Brother Meek: I am finishing up my second year on the Neshoba charge. This has been a good year in many respects. I serve six churches along the east edge of Neshoba County. I have just closed my revival meetings. I was assisted by Revs. E. M. Crosley, G. L. McNeese, and M. L. White. The pastor did the preaching in two meetings. All of our meetings were good. We had quite a number of conversions and reclamations, and I received 53 into the Church. We have completed our new church at Sandtown. This church was started last year, but was not completed until this year. We have a neat country church worth $1500. It was dedicated on October 7, by our presiding elder, Brother Linfield. We have a movement on foot to build a new church at North Bend, and we hope to have it under way of construction before our Annual Conference in December. We have some noble people in this charge who are willing to do all they can to further the cause of Christ, while there are others that are slow to see their duty. We are behind along financial lines, but hope to bring up a good report to Conference.—S. E. Flurry, P. C.

Nov. 8, 1917.

COLUMBIA, MISS.

Dear Brother Meek: Let me make a brief report of our work in the thriving little city of Columbia. Early in the year we held a meeting of nearly two weeks. Rev. J. A. Bowen did the preaching, and Brother John N. Robinson, of Kentucky, led the singing. They are as good help in a meeting as I have had. Bowen was at his best in every respect. Brother Robinson is deeply spiritual, modest, and untiring in his efforts. There were 25 accessions on profession of faith and something like 40 who accepted Christ. The people of this town would be glad for these workers to come again. From June 7 to June 10 our Epworth League Conference met here, and it was a veritable Pentecost. The sunrise consecration services were manifestations of power. Between 60 and 75 young people surrendered for service wherever God may call. Brother Hawkins is a great League worker. He loves the work, and God uses him. I never saw deeper spiritual work in my life than we had. Our local chapter has lost heavily—the colleges and the war getting recruits from our ranks, but we still live and are doing a good work. Our Sunday school thrives, and Brother W. E. Lampton is happy to see so many of his Sunday school scholars uniting with the Church and becoming Christians. Our congregations are good, and our prayer meetings are well attended. The Woman's Missionary Society is doing a fine work. To date, we have added 107 to the roll of the Church, 35 of them being on profession of faith. We have paid the entire debt on our church and parsonage which amounted to more than $6000. Our collections will be paid in full at Conference with several hundred dollars in specials. We have been in every "drive" and have done "our bit." No more loyal, faithful band than the Columbia Methodists can anywhere be found.—W. M. Sullivan, P. C.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

THE CAMPAIGN UNDER WAY.

Preliminary campaign work has begun for raising $200,000 in the State of Louisiana for the war work of the Young Men's Christian Association. The State has been divided into twelve districts and a field secretary has been placed in each district laying out pre-campaign plans for the big drive, which began November 11 and lasts nine days. State campaign headquarters has been established in the Commercial Bank Building at Alexandria and a strong office force is working early and late lining up the campaign matter, both oral and written, to be turned loose on the public.

Prominent business and professional men are serving in official capacity in the campaign as follows: B. B. Taylor, Baton Rouge, State Chairman; O. B. Steele, Baton Rouge, Treasurer; A. K. Jones, Baton Rouge, Secretary; H. H. White, Alexandria, Chairman North Louisiana; H. N. Pharr, New Iberia, Chairman, South Louisiana; Hon. Martin Behrman, Mayor of New Orleans, Chairman of New Orleans District; John A. Goodell, New York, State Campaign Director; E. D. Hanck, Ft. Sill, Okla., Manager North Louisiana.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

TRUE EDUCATION.

To educate the head, heart and hand—the head to think clearly and express thoughts in correct English, written, spelled or spoken; the heart for God, love, justice, honor, truth and one's fellow-men; the hand in some art or craft that shall afford the individual a comfortable livelihood—this is the true education.—G. M. McClure.

EVER FIERCER THAN NOW.

The conflict between the Church and the world was never fiercer than it is to-day. The mania for entertainment seems to have taken complete hold of the public, and the value of things seems to be measured by the immediate pleasure that it will bring to those indulging it. With this crowd happiness is the end sought, and the only idea of happiness that is recognized is the thrill of the senses that accompanies it.—Raleigh Christian Advocate.

SHOULD NOT BE MONOTONOUS.

Life is always opening new and unexpected things to us. There is no monotony in living to him who walks even the quietest and tamest paths with open and perceptive eyes. The monotony of life, if life is monotonous to you, is in you, not in the world. It is God, and the discovery of Him in life, and the certainty that He has plans for our lives, and is doing something with them, that gives us a true, deep sense of movement, and lets us always feel the power and delight of unknown coming things. — Phillips Brooks.

What a Pity!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

A SPIRITUAL LAW.

"A religion cannot be really strengthened at home by declining to extend its blessings abroad. It was said long ago that Christianity is a commodity of which the more we export the more we shall have at home. It is equally true that the less we export the less we may find at home."

Drugs Excite Your Kidneys, Use Salts

If your Back is aching or Bladder bothers, drink lots of water and eat less meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they no longer are a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

One thorn of experience is worth a whole wilderness of warning.—Lowell.

Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right with the system full of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys and the thirty feet of intestines of the previous day's waste, sour bile and indigestible material left over in the body which if not eliminated every day, becomes food for the millions of bacteria which infest the bowels, the quick result is poisons and toxins which are then absorbed into the blood causing headache, bilious attacks, foul breath, bad taste, bad colds, stomach trouble, kidney misery, sleeplessness, impure blood and all sorts of ailments.

People who feel good one day and badly the next, but simply can not get feeling right are urged to obtain a quarter pound of limestone phosphate at the drug store. This will cost very little but is sufficient to make anyone a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

BUSY, HARD-WORKED MEN AND WOMEN

Will find that the sarsaparilla, pepsin, nux and iron treatment comprised in Hood's Sarsaparilla and Peptiron will give brain and nerve force, relieve the nervous strain incident to "too much to do in too little time," characteristic of life today.

These blood and nerve medicine seem to lift the nervous and overworked into new life, enabling them to accomplish easily the things that have fretted them and have seemed to bring them to a standstill.

Hood's Sarsaparilla and Peptiron are very effectively supplemented by Hood's Pills, in cases where a laxative is needed. These three preparations are all sold by your druggist. Get them today.

TO THE METHODISTS OF MISSISSIPPI.

Dear Co-Workers: Our presiding elder has asked me to devote a part of my time to one of the most serious problems of church work to be found within the bounds of the North Mississippi Conference. The place of which I speak is Truslow, a country church three miles east of Sarah, in Tate County. This is a large community of people, a majority of whom are poor. We have an old, dilapidated church building there, and about sixty members, fourteen of whom are widows, with children to provide for. Only a half-mile down the road stands a cozy little Mormon chapel, with about thirty-five members. When this chapel was dedicated a few months ago 26 Mormon elders were present, bringing with them three women that they had picked up somewhere. All this and more is going on among a large number of bright-faced, eager-hearted young people. More young people attend church there than at any other place I have been.

The community is noted for its large families. Upon inquiry, I fail to learn of another Mormon church in the State of Mississippi. Of all the Missionary enterprises in our State, the need of none is greater than this. The purpose of this letter is to ask you to help these Methodist people to convert that old shack of a house into a comfortable and adequate building. I am endeavoring to secure a club of 100 men to give $5 each, or more, for this work. I feel that you will. If so, please write out a check and forward it to me at once.

Thanking you in advance for your liberality, I remain, cordially,

H. G. ROBERTS, Pastor.
Coldwater, Miss.

Presiding Elder's Endorsement.

I give to Brother Robert's my unqualified endorsement in the work he is doing. He has not given half the blackness of the picture. This Mormon church is a monumental disgrace to Tate County. It is a monument to our indifference. Help us to wipe out this shame.

J. H. HOLDER,
Presiding Elder of Sardis District.
Sardis, Miss.

Safeguard Yourself

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven, well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

THE WISHBONE AND THE BACKBONE.

"Don't carry your wishbone where your backbone ought to be." I saw this the other day on a card in a shop window; a piece of excellent advice which we all need, is it not? How much time we waste in wishing that things were other than they are; that our environment was different from what it is; that we were physically, or morally, or spiritually stronger than we know ourselves to be! Is it too much to say that the two little words "I wish," express the normal attitude of mind of a larger number of people? I do not suggest that the exercise of will power can altogether change our environment, or give us bodily health; but it might help to do both. It is of no use to ourselves or to others to spend our time and energy of soul in wishing that we and the world were better. It would be of a very great deal of use were we to exercise our will power in the matter; if, instead of saying, "I wish I were better," "I wish the world were better," we were to say, "I will be better, and I will do my part in making the world better, God helping me." If we, you and I, are to do any good work in our own souls, or in the world, we must leave off saying, "I wish," and begin to say "I will."—Southern Churchman.

Comb Sage Tea in Hair To Darken It

Grandma kept her locks dark, glossy, and youthful with Sage Tea and Sulphur.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound," for about 50 cents a bottle. It is very popular, because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alternative and tonic, whose merit has been everywhere established.—Adv.

POLISH NOT RELIGION.

Do not mistake polish and refinement and culture for religion. Men and women of the most polished manners are frequently utterly alien to God and to the things which pertain to eternal life. Dives belongs to this class. Neither are boorishness and ill manners any indication of righteousness. We must get down beneath the surface of life to find the true state of the heart, and it is according to the inner life that God judges.—Raleigh Christian Advocate.

Restore that Beauty!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

LOUISIANA CONFERENCE.

Class of First Year.

The Class of the First Year will please meet the Committee on Examination on November 27, at 1:30 p. m., at the Methodist Church, at Minden, La.

R. S. WALTON,
Chairman.

IT CARRIES A MESSAGE FOR YOU

Your name and address on a postcard brings you without cost the fascinating story of the struggle of Rev. F. L. Marsh from poverty and suffering to affluence and peace. Write to-day. W. J. FELT, 416 Stapleton Block, Billings, Mont.

Weak Lungs?

STUBBORN COUGHS AND COLDS

DR. H. JAMES CANNABIS INDICA (COMPOUND)

An old and well tried remedy for the relief of **Pulmonary Ailments, Bronchial Asthma, Catarrh, Colds, etc.** Formula and Book of information sent free, on receipt of 2c stamp, to pay expenses. **Address Craddock & Co., Philadelphia, Pa.**

"Since I am to have an eternity in which to praise my heavenly Father, I should begin to practice my expressions of joy and delight here on earth."

NUXATED IRON

You Can Tell the Women with Plenty of Iron in their Blood—Beautiful Healthy Rosy Cheeked Women Full of Life Vim and Vitality.

Dr. Ferdinand King, New York Physician and Medical Author, tells physicians that they should prescribe more organic iron—Nuxated Iron—for their patients—Says anaemia—iron deficiency—is the greatest curse to the health strength vitality and beauty of the modern American Woman.—Sounds warning against use of metallic iron which may injure the teeth, corrode the stomach and do far more harm than good; advises use of only nuxated iron, taken three times per day after meals. It will increase the strength and endurance of weak, nervous, run-down folks 100% in two weeks time in many instances. *Dispensed by all good druggists.*

MOST APPROPRIATE GIFTS

In celebrating the birth of Christ, there is nothing more appropriate for gifts than Bibles, Testaments, religious books, mottoes and cards. Write us about what you want and let us send you samples and prices.

PENTECOSTAL PUBLISHING CO., Largest Bible Dealers in the South, Louisville, Ky.

What Do You Know About Your Blood Supply?

Your Ignorance May Startle You.

Few people know of the many functions of the blood supply, and just how important it is that it be kept absolutely free from all impurities. The health of the entire body depends upon the condition of the blood. You are invited to write and obtain a booklet that gives you some invaluable information on this important subject. It tells how to keep the blood strong and free from the many impurities to which it is constantly subject.

It gives the history of S. S. S., the world's most successful blood remedy, which has been sold for more than fifty years by druggists everywhere. This book will be sent free to all who write to Swift Specific Co., Dept. A., Atlanta, Ga.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

Standing of the Districts of the North Mississippi Conference for the first two quarters:

District—	1916	10 per cent increase	1917	Actual increase	Decrease
Aberdeen	$802.76	$30.27	$859.87	$ 56.20	.....
Columbus	857.20	85.72	803.07	45.87	.....
Corinth	892.65	89.27	802.94	.....	89.31
Durant	444.72	44.47	745.83	301.11	.....
Greenville	948.58	94.85	1200.54	251.96	.....
Holly Springs ..	639.00	63.90	751.45	112.45	.....
Sardis	531.19	53.11	779.04	247.85	.....
Winona	879.67	87.96	821.28	.....	48.39

Mrs. S. F. RILEY.

ITEMS OF INTEREST FROM ST. MARK'S HALL, NEW ORLEANS, LA.

The attendance at Sabbath school and church increased during the month of October. The increase was due to the fact that a number are coming from the clinic, classes, and clubs. This is a source of great joy to the workers.

The attendance at the clinic is still increasing. The number at a single clinic recently reached the eightieth mark. The nurse, Miss Vogel, is taking a course in laboratory work with Dr. Elizabeth Bass. Her place in the clinic is being filled by Mrs. A. S. Born.

The girls are enthusiastic about "doing their bit" for their country. They made 300 visits in a canvass for Women's Registration Day, and had charge of a precinct booth registering 169 women. At a recent meeting a lesson in war cooking was given by Mrs. Ihere and Miss Armstrong, of the Government Food Preparedness Commission.

The boys, not wanting to be behind, distributed literature for Registration Day, assisted in the sale of Liberty Bonds, and have been generally helpful.

Miss Jean Gordon was the guest of honor at the last meeting of the Mothers' Club. She told of the State and city laws relating to children, and was eagerly listened to by all present. The time of her stay was all too short, but a promise to return soon and continue the subject reconciled the women to her early departure.

The sewing school opened on September 29, with an attendance of 75. There were ten volunteer teachers to take charge of classes in modeling, dressmaking, kindergarten, little mothers who make baby clothes, and a class in knitting.

Boxes were received from Lake Charles and Mansfield, La. Many friends throughout the city were liberal in helping, too.

On October 19 the new deaconess, Miss Aletha Graham, of Shelliman, Tenn., arrived to take up her work at the Mary Werlein Mission. She will make her home with the workers of St. Mark's Hall.

Statistics.

Number of visits made, 652; number of visits received, 491; visits to institutions, 13; telephone calls, 227; letters written, 90; enrolment at sewing school, 85; at kindergarten, 14; number of volunteer helpers, 19; number of books loaned, 60.

Clinic.—Number general clinics, 9; number new patients, 130; number old patients, 304; total number patients, 434; number eye, ear, nose and throat clinics, 4; number new patients, 37; old patients, 26; total, 63. Visits made by nurse, 78; visits received by nurse, 253; number vaccinations, 69.

Receipts: Sewing school dues, $1.18; supply store, $11.15; clinic dues, $23; total, $35.33.

CARDS FOR CHRISTMAS.

A Prayer for World Friendship, by Harry Emerson Fosdick.

A Christmas Message for War Time, by Lucy W. Peabody.

Price 5 cents each; 50 cents per dozen, $3.50 per hundred, envelopes included. Order from World Alliance for International Friendship, 105 E. 22d Street, New York City.

A CHALLENGE TO CHRISTIAN WOMEN.

In these crucial days which are testing the character of all men and women, when the political and moral life of our nation is imperiled, we must face the fact that our missionary enterprises stand also in grave danger. With the appeals from the Red Cross and other relief organizations, to which our hearts eagerly respond, many a woman feels that the missionary cause must give way for a while to these other emergencies. But such a turning away of regular gifts upon which the Boards have depended would result in a crippling of established work and a loss of ground which would be nearly or quite irrevocable. It is time to send out a warning. The new need must not be met at the expense of the old.

The history of missions shows that times of great national crisis were also times of great missionary activities. To cite only a few out of many:

The American Board sent out its first missionaries during the war of 1812. The Woman's Missionary Union was born in 1861, 'midst the throes of the outbreak of the Civil War, and in the decade following nearly all the leading Woman's Boards were organized. During these last three years England has maintained all its missions and a Canadian Board had the largest receipts last year in all its history.

Women, the challenge comes to us. We must hold fast to the work to which God has appointed us. The great lesson of the war is that true Christianity has been lacking. To give Christianity to all the world is the supreme task of the Church, and have not we women dedicated ourselves to this task?

In the special meeting of the Federal Council held in Washington in May, Dr. John R. Mott and Dr. Robert E. Speer uttered stirring words, calling to a larger work of evangelism than ever before. Never were there such challenging opportunities as today. Africa and Asia stand at the crossroads. To-day we can lead them to Christ if we are faithful, but it may mean at such a cost as we never have dreamed.

The challenge is calling us to a greater unselfishness—yea, to sacrifice, and it is leading us out to a larger service than we have ever been capable of in the past.

How will you meet it? How will I?

Mrs. J. H. MOORE,
President of the Woman's Boards of Foreign Missions of North America.

NOTES FROM THURBER, TEXAS.

Miss Parker writes from Thurber as follows:

"The kindergarten opened on the 10th, and since the first day we have had an average of twenty-four Mexicans, Italians, and a few Americans. The cooking class is very popular. We may have to organize more than one. A young lady from Strawn, a town eight miles away, has charge of this class. She is a graduate in domestic science. The sewing school is well attended, and I am now trying to get some one to help with that. The kitchen-garten is going to be very popular when we get well started. This class is composed of those who wanted to learn to cook, but are too young. The Sunday school is a joy, and we have about seventy-five enrolled. We haven't enough teachers, but one by one they are beginning to take hold. If the attendance keeps up, we soon won't have room to do our work as it should be done. The night school will open soon, and I am going to teach bookkeeping, that I may get in touch with some of the young Americans. Much interest is taken in the Red Cross. We meet every week and are doing quite a bit of knitting."

NEW KIND OF CALOMEL SAFE AND DELIGHTFUL.

The new kind of calomel, known as Calotabs, retains all of the good medicinal virtues of the old-style calomel, yet is entirely purified from all of the nauseating, disagreeable and dangerous qualities. You can, therefore, eat what you please and go where you please, with no loss of time from your work.

One Calotab at bedtime, with a swallow of water—that's all. Next morning you awake feeling fine, your liver cleansed, your system purified and with a hearty appetite for breakfast. Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist recommends them and will refund your money if you are not delighted.—Adv.

VALUABLE POSSESSIONS.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accompilshments.—M. A. Kelly.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

A REMARKABLE STATEMENT

Mrs. Sheldon Spent $1900 for Treatment Without Benefit. Finally Made Well by Lydia E. Pinkham's Vegetable Compound.

Englewood, Ill. — "While going through the Change of Life I suffered with headaches, nervousness, flashes of heat, and I suffered so much I did not know what I was doing at times. I spent $1900 on doctors and not one did me any good. One day a lady called at my house and said she had been as sick as I was at one time, and Lydia E. Pinkham's Vegetable Compound made her well, so I took it and now I am just as well as I ever was. I cannot understand why women don't see how much pain and suffering they would escape by taking your medicine. I cannot praise it enough for it saved my life and kept me from the Insane Hospital."—Mrs. E. SHELDON, 5657 S. Halsted St., Englewood, Ill.

Physicians undoubtedly did their best, battled with this case steadily and could do no more, but often the most scientific treatment is surpassed by the medicinal properties of the good old fashioned roots and herbs contained in Lydia E. Pinkham's Vegetable Compound.

If any complication exists it pays to write the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special free advice.

Lemons Whiten and Beautify the Skin! Make Cheap Lotion

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it. Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of orchard white at little cost, and any grocer will supply the lemons.

MURINE Granulated Eyelids, Sore Eyes, Eyes Inflamed by *Sun, Dust* and *Wind* quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. FOR YOUR EYES No Smarting, Just Eye Comfort

Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. **Murine Eye Salve**, in Tubes 25c. For *Book of the Eye*—Free. Ask **Murine Eye Remedy Co., Chicago**

Vapo Cresolene For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 38 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada

From the Field

Oak Grove Ct., Miss Conf.

Dear Dr. Meek: I am sure you are crowded for space this near Conference, but I want to enlist the sincere and earnest prayers of the real prayers who may read these lines for a plan that has been launched on Oak Ridge charge for the collection of the Conference assessments in full. One of the largest department stores in Vicksburg is the promulgator of the plan, the offer to help on the work coming unsolicited, which is an indication to me that God had something to do with the matter. As a result of the movement, three of the six churches have already paid these assessments, so I ask your prayers for the realization of the goal the Lord gave me for the work in the beginning of the year.

Sincerely,
J. A. WELLS.

Vinton, La.

Not long since the Methodist Church of Vinton received two coats of paint on the exterior and yesterday Mr. L. H. Stanfield finished the work of repapering and decorating the interior. Both the auditorium and Sabbath school annex were decorated with rafter and center ceiling panels, and the side walls show Corinthian pillars from wainscoting to ceiling, capped under border. The seats, pulpit, chancel, and all woodwork have been given two coats of varnish.

Immediately behind the pulpit are two large Corinthian columns, with caps, supporting a large six-foot arch, with designs representing relief work. The space above the wainscoting under this arch contains a beautiful imitation of hand-painted, rugged Swiss mountain scenery, with trees and rustic cottages in the foreground. A new system of indirect electric lighting with three large white globes suspended from the ceiling by massive brass chains, is now being installed. Rev. Louis Hoffpauir, of Sulphur, is the loved and popular pastor of this prosperous and progressive church. A resolution was recently passed, unanimously expressing a desire to have him returned for another year.

When Brother Hoffpauir assumed charge of this church, two years ago, he found an interest-bearing debt of $208 against it. This debt he has raised, carried on the regular mission and other work of the church, and now under his ministry the church building, as above mentioned, has been given two coats of paint and has been re-papered and decorated throughout the interior.

STOP! CALOMEL IS QUICKSILVER!

It's mercury! Attacks the bones, sallvates and makes you sick.

There's no reason why a person should take sickening, sallvating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not sallvate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more billousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

The official board of the Vinton M. E. Church, South, is composed of the following leading citizens of Vinton: A. W. Whiting, Jno. Cailoux, R. M. Davis, Frank H. Banker, C. P. Hampton, and J. H. Smith, with R. M. Davis, President.—A Methodist.

FREE THANKSGIVING CARS.

To the Methodists of Mississippi.

Dear Friends: Brother Carter and myself, representing the Baptist and the Methodist Orphanages at Jackson, Miss., are arranging with the following railroads for free cars to run on the roads and dates mentioned below.

I. C. R. R.—Car from Horn Lake to Grenada, November 20, Rev. R. P. Neblett, Como, in charge; car from Lamar to Grenada, via Water Valley, November 20, Dr. C. K. Bailey, Coffeeville, in charge; the same car from Grenada to Jackson, November 21, Rev. R. A. Tucker, Grenada, in charge. Aberdeen Branch, car from Aberdeen to Durant, Nov. 28, Miss Lill Dood, Kosciusko, in charge; car from Osyka to McComb, Nov. 27, Mr. E. W. Reid, Magnolia, in charge; the same car from McComb to Jackson, Nov. 28, Mr. W. D. Davis, Brookhaven, in charge.

Y. & M. V. R. R.—Car from Clarksdale, via Dublin, Tutwiler, Greenwood and Tchula to Yazoo City, Nov. 30, Mr. Rowan Thayer and Dr. W. T. Johnson, Greenwood, in charge; car from Tutwiler, via Drew, Ruleville, Sunflower, Moorhead and Yazoo City to Jackson, Nov. 30, Rev. E. M. Shaw, Isola, in charge; car from Clarksdale, via Shelby and Leland to Rolling Fork, Nov. 30, Rev. T. M. Bradley, Cleveland, in charge; car from Rolling Fork to Harriston, Nov. 30, Rev. O. S. Lewis, Vicksburg, in charge; car from Natchez to Harriston, Nov. 30, Rev. J. O. Ware, Fayette, in charge; car from Harriston to Jackson, Nov. 30, Rev. B. W. Lewis, Utica, in charge.

M. & O. R. R.—Car from Corinth to Artesia, Nov. 19, Mr. Fred McDonnell, Jr., Okolona, in charge; car from Columbus to Meridian, via Artesia, Nov. 19, Rev. D. W. Babb, Crawford, in charge; car from Vinegar Bend to Waynesboro, Nov. 22, and from Waynesboro to Meridian, Nov. 23, Mr. Geo. S. Weems, Shubuta, in charge.

G. M. & N. R. R.—Car from Walnut to Ackerman, Nov. 19, Mr. W. T. Rogers, New Albany, in charge; car from Ackerman to Newton, Nov. 19, Rev. C. M. Crossley, Philadelphia, in charge.

G. S. I. R. R.—Car from Gulfport to Hattiesburg, Nov. 26, Rev. J. L. Sells, Wiggins, in charge; same car to lie over in Hattiesburg, Nov. 27, Mr. K. T. Moore, Hattiesburg, in charge; the same car to run from Hattiesburg to Jackson on Nov. 28, Rev. W. M. Williams, Collins, in charge.

N. O. G. N. R. R.—Car from Twin to Jackson, Nov. 30, Rev. W. M. Sullivan, Columbia, in charge.

N. O. & N. E. R. R.—Car from Picayune to Hattiesburg, Nov. 22, and from Hattiesburg to Meridian, Nov. 23, Rev. L. F. Alford, Enterprise, in charge.

F. & G. R. R.—Car from Kokomo to Fernwood, Nov. 26, Rev. W. H. Saunders, Fernwood, in charge.

Please see that these cars are well filled. There are about two hundred children to be cared for, fed, clothed and warmed, and we need corn, flour, sugar, grits, cured meats, lard, all kinds of canned goods, molasses, sorghum, dishes of all kinds, boxes of clothing, shoes, hats, caps, hose, elastic, soap, pins, needles, thread, buttons, blankets, sheets, pillow cases and towels. We also need peas, velvet and soy beans—in fact, anything in the way of something to eat and wear that can be used in any well regulated family. Let pastors appoint live, wide-awake committees at each church to solicit donations, have the goods brought to the railroad station and marked plainly for the Methodist Orphanage.

Thanking you for your generous support and hearty co-operation, I am,

Yours respectfully,
J. B. RANDOLPH,
Supt. Methodist Orphanage.

DR. TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

L&N
THE DIRECT LINE TO THE
NORTH AND EAST
The NEW YORK & NEW ORLEANS LIMITED, for New York, Philadelphia, Baltimore, Washington, Atlanta, etc., leaves daily at 9:05 p. m.
The CINCINNATI LIMITED, for Cincinnati, Louisville, Birmingham, etc., leaves daily at 8:30 a. m.
For Rates, Etc., 'Phone Main 4093.
City Ticket Office, 201 St. Charles St., New Orleans, La.

THE TEXAS AND PACIFIC RAILWAY
Make Your Vacation Count!
Two or Three Weeks at
MINERAL WELLS
would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.
CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES
WHEN YOU RIDE, RIDE RIGHT
TRAVEL BY THE
Southern Pacific Lines
FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS, COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.
NEW ORLEANS THE GATEWAY TO CALIFORNIA
The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book
THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE
5---TRAINS DAILY TO LOUISIANA AND TEXAS---5
2---THROUGH TRAINS DAILY TO CALIFORNIA---2
For particulars and literature ask any Southern Pacific Lines Agent, or write
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans

WINTERSMITH'S CHILL TONIC
Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.
50c and $1.00 at all Drug Stores.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

Methodist Benevolent Association
A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to widows, orphans, and disabled. Over $60,000 reserve fund. Specially desirable for the young. Write J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.

REV. J. B. RANDOLPH'S WORK COMMENDED.

The retirement of Rev. J. B. Randolph from the position of Superintendent of the Methodist Orphanage, in this city, removes from the community one of the ablest and most worthy men ever engaged in this or any similar work in the State.

Mr. Randolph's term will expire December 1, of this year, as he was not an applicant for re-election because of his intention to re-enter the pastorate, and he will be assigned to work by the Methodist Conference which meets November 21. His new field of work will be in the North Mississippi Conference.

During the twenty-seven months of his occupancy of the position of Superintendent of the Methodist Orphanage at this place, Mr. Randolph has made a record for executive ability and general aptitude in management of the very highest order, and which is well worthy of emulation, endorsement and praise.

Upon assuming his duties at that institution he found a $5000 note of two years standing against the farm and a deficit, or debt, of $3200 in the current running expenses. Not only have both of these debts been paid, but he has also expended the sum of $2000 in permanent repairs and improvements on the buildings; has spent $500 in the construction of much needed concrete walks about the premises; has built a 100-ton silo and leaves it full of silage; has had built two splendid barns and has the material on the ground for another good barn, and, after all of these substantial achievements, will leave about $6500 net and clear, in the treasury of the institution. Besides, he has added largely to the fine herd of cattle, insuring a constant supply of milk, butter and beef for the many who have been under his care. Moreover, he has at all times had a plentiful supply of vegetables of all kinds, melons, etc., never wanting for any of these staple table supplies.

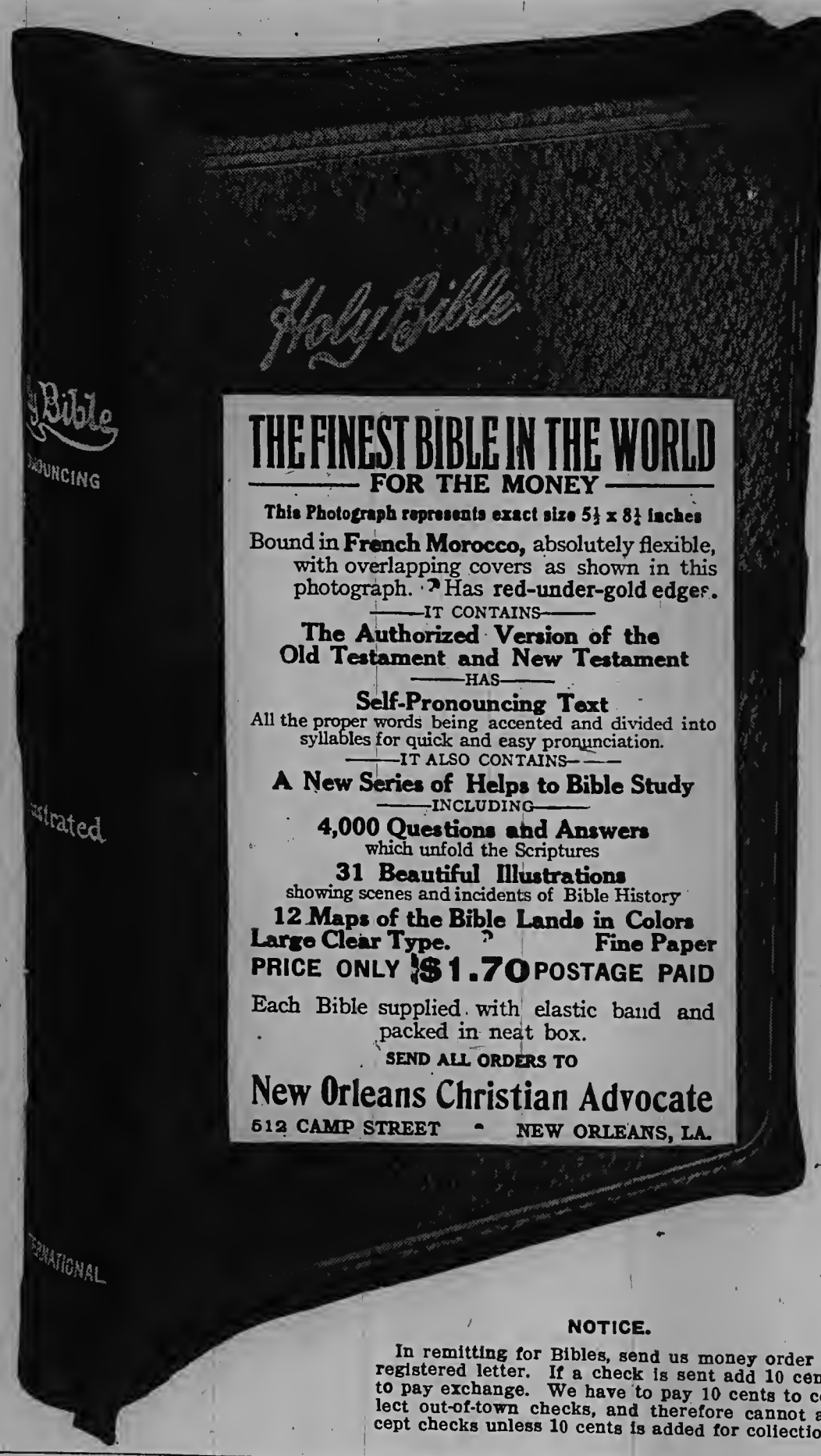
About twice as many children have been received and placed in good homes under his administration as in any like period of time, since the Orphanage was founded. The children have been well cared for in every respect—their social, physical, sanitary and religious life faithfully safeguarded, and as many as 136 added to the Church on profession of faith.

Mr. Randolph surrounded himself with the most worthy and efficient assistants; finding an especially able co-worker in Rev. G. L. Landerdale, the Assistant Superintendent, and Mr. J. J. Childre, manager of the Orphanage farm, one of the most competent farm managers in the State and a most worthy and excellent man.

The management and diet for pellagra, as recommended by the United Sates government, have been faithfully observed and carried out, with the result that not a case of pellagra has occurred in more than a year, and only one death from any cause has occurred at the institution during his entire term.

Surely this is a record of service and achievement of which Mr. Randolph may well feel proud, and the public has not been slow in according him that meed of appreciation which his faithful and conscientious discharge of duty so well deserves.

The people of Jackson, who had grown to know and appreciate his great worth as a splendid Christian gentleman, wish him the best that life affords.—The Jackson (Miss.) Daily News.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5½ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has **red-under-gold edges.**

—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

A New Series of Helps to Bible Study

—INCLUDING—

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. Fine Paper

PRICE ONLY $1.70 POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET • NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

THE TRUE TEST.

There is a strange legend of old St. Martin. He sat one day in his monastery cell, busily engaged in his sacred studies, when there came a knock at the door. "Enter," said the monk. The door opened, and there appeared a stranger of lordly look, in princely attire. "Who art thou?" asked St. Martin. "I am Christ," was the answer. The confident bearing and the commanding tone of the visitor would have overawed a less wise man. But the monk simply gave his visitor one deep, searching glance, and then quietly asked, "Where is the print of the nails?" He had noticed that this one indubitable mark of Christ's person was wanting. There were no nail-scars upon those jeweled hands. And the kingly mien and the brilliant dress of the pretender were not enough to prove his claim while the print of the nails was wanting. Confused by this searching test-question, and his base deception exposed, the prince of evil—for he it was—quickly fled from the sacred cell.

That is only a legend, but it suggests the one infallible test that should be applied to all truth and to all life. There is much in these days that claims to be of Christ. There be those who would have us lay aside the old faiths and accept new beliefs and new interpretations. How shall we know whether or not to receive them? The only true test is that with which St. Martin exposed the false pretensions of his visitor. "Where is the print of the nails?" Nothing is truly Christ's which does not bear this mark upon it. A Gospel without a wounded, dying Christ is not a Gospel. The atonement lies at the heart of Christianity. The cross is the luminous center, from which streams all the light of joy, peace and hope. That whch does not bear the marks of the Lord Jesus cannot be of Him.—J. R. Miller.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol 64—No. 47. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3222.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 22, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

THE LOUISIANA CONFERENCE.

The Louisiana Conference was organized in the town of Opelousas in January, 1847, so that the meeting that is to assemble in Minden on November 28 will be its 72d session. It embraces the entire State of Louisiana, and it has in full connection 158 ministers. There are seven presiding elders' districts; the number of pastoral charges is 149, and there are within its bounds approximately 37,000 Methodists. Much of the territory embraced in this Conference is of a missionary character—especially is this true of South Louisiana, where there is a large French population. Roman Catholicism is strong in that section, as it also is in the city of New Orleans, which is the home of some 375,000 people. Protestantism is in the ascendency in the northern portion of the State, and our Church is notably strong in Shreveport, which is a thriving city of perhaps between 40,000 and 50,000 people. Some of the other strong appointments are Alexandria, Baton Rouge, Monroe, Mansfield, Lake Charles, and Ruston. The Louisiana Conference maintains two institutions of learning—Centenary College, at Shreveport, and Mansfield College for Young Women, at Mansfield. These schools are in a better condition to-day than at any other time in their history and the outlook for them is quite encouraging. An excellent orphanage, located in Ruston, is also operated under the care of the Conference.

A unique feature of Louisiana Methodism is what is termed "The Legal Conference," which is designed to hold its special properties and manage them to the best advantage. The Conference is making good headway in building up a Superannuate Endowment Fund, and it has administered its home mission work much better than most of the Conferences, the funds for this cause being collected a year in advance, so that when a pastor serving a mission appointment is promised a certain sum toward his support, it is paid regularly and promptly during the passing year. The Baptists claim a considerably larger membership than our Church does in the State, but it is very doubtful whether their statistics are as reliable as ours. There is probably no Protestant religious denomination in Louisiana that is more influential than the Southern Methodist Church, if indeed there is any that is as much so. In proportion to area, there is no commonwealth in the American Union that is richer in its resources than Louisiana, and the Methodist Episcopal Church, South, should have here a great future—one that is worthy of its noble and heroic past.

The Conference at Minden is to be presided over by Bishop E. E. Hoss, who easily ranks with the ablest Bishops that our Church has ever had, and who is one of the great figures of world-wide Methodism. Let prayer be made that the great living Head of the Church may guide in its deliberations, and that its work may be such as to honor Him and speed the coming of his glorious reign.

A QUESTION FOR OUR CONFERENCES.

The present is an abnormal time, and the high prices of the necessaries of life are causing it to be difficult for many people to "make tongue and buckle meet." Perhaps not since the Civil War has the purchasing power of a dollar been so small. The persons who feel this most acutely are those who are receiving salaries in which there has been little or no increase, and who have nothing to sell. To this class most Methodist preachers belong, and if those on the weaker charges are to continue to give their undivided time to the work of the Church, as by every token they ought to do, it seems to us that some way ought to be found to provide for them a better support. How a pastor, with a family, who is paid only $500 or $600 a year, is to manage to get along and keep out of debt under the conditions now existing, we are unable to see.

This is a question which, in our judgment, our Annual Conferences should consider at their approaching sessions. Would it not be a good idea

BISHOP E. E. HOSS.

for them to levy a much larger assessment than usual for home missions, and through their Boards of Missions to see that the funds thus secured are so used as to supplement the salaries of the workers serving the weaker appointments? We are decidedly of the opinion that, in view of the present situation, either this or some better plan should be put into operation to give relief to these brethren and those dependent upon them.

The neglected man of Methodism is the toiler on missions in the home field and on the poor circuits. Their position brings them no prestige and there is behind them no missionary treasury to see that they are paid enough to live on, with regularity, and are thus kept from want. It has long been our conviction that any minister that the Church can use at all is justly entitled to a fair support, and that she should see that he gets it. We cannot afford to be indifferent to the enlarged needs of these faithful itinerants in the present world crisis. In arranging to care for others, we should not overlook them.

A NOTE FROM DR. THOMAS.

Dear Doctor Meek: In your issue of the 1st you state that you are reliably informed that the Joint Commission on Unification in session at Traverse City ordered a statement that was to go to the Churches and the publication of the "condensed minutes." Then you add in heavy black type, "But up to this good hour the 'condensed minutes' that the Joint Commission by emphatic action ordered to be printed have not yet appeared." At the close of the session the Commission did pass a resolution as follows: "That as early as convenient the Secretaries have printed all the Reports tentatively approved or not acted upon and all matters referred, and send four copies to each member of the Commission." I voted for this resolution because it would save expense and the Secretaries a large amount of labor. Before adjournment, however, a member moved that the proceedings be printed in full. This motion prevailed. Whereupon a motion was made to rescind the first action, and the Chairman decided that it was unnecessary to put this motion, as the second motion ordering the proceedings printed acted as a substitute for the first.

Under this final action of the Commission the Secretaries were ordered to print the proceedings in full, including all the speeches. These proceedings are in the press. Their preparation for the printer has taken much time, as there are fifty members of the Joint Commission and the remarks of each man had to be submitted to him before being sent to the printer.

So that your information is inaccurate and the impression which you would give that the Secretaries have failed to carry out the emphatic action of the Commission is without foundation. I am,

Sincerely yours,
FRANK M. THOMAS,
Secretary of Unification Commission.
Louisville, Ky.

BY THE EDITOR.

Our editorial in the Advocate of November 1, to which Dr. Thomas refers, contained the following utterance: "Of course, we believe our information to be correct—otherwise we would not give it out—but if it should be authentically shown that we are in error at any point, we shall gladly make correction." It, therefore, gives us pleasure to publish the foregoing statement by Dr. Thomas. We did not have the slightest desire to misrepresent the Secretaries of the Commission, nor any one else, nor anything. The statement that we made that the Commission not only ordered the issuance of the brief address that was published immediately after its adjournment at Traverse City, but also the publication subsequently of the "condensed minutes" of its proceedings, was based upon the following grounds:

(Continued on Page 8.)

THE SECRET OF PEACE.

"It is not looking backward down the list of years
To see our failures, sins, temptations, follies, fears
—and tears,
Nor is it looking on with hope all bright and fair
To meet, so often, bitter disappointment there—
and care.
No, it is looking up, a living Christ to see,
And leaning calmly, Lord, and, oh, so trustingly—
on Thee!"

GOD'S WAY OF TEACHING.

The process by which God teaches us humility is sometimes a most painful one. It must be so; for the cutting down and crushing of pride is a severe work. There are hours when the soul of the believer is made to suffer bitterly. But when he is thus taken down into the valley of humiliation, much truth is learned that would not otherwise come home to him. Grace abounds in that valley; and he comes out of it more lowly, but more happy—more distrustful of himself, but more full of confidence, as he looks out of himself to his God.—Bishop Oxenden.

THE THING NEEDED.

Is there any gospel which offers me a heavenly gravitation to counteract the earthly gravitation—some triumphant power which will tug me towards the things which are above, as this mighty world-power drags me down to things which are below? In this Word of the Master I find the gospel I seek: "I, if I be lifted up, will draw...." That is the gospel we need. The power to resist the gravitation of worldliness, to "set the mind on things above." To think and live on the pure and heavenly heights, is to be found in a crucified and exalted Christ.—J. H. Jordan.

MINDEN METHODISM.

By Rev. K. W. Dodson.

The organization which is now the Methodist Church of Minden, La., antedates the existence of the town. Minden was settled in 1837, but prior to that period, in 1830, a church organization was effected, and services were held in Washbrook's Schoolhouse, near where the town of Athens, in Claiborne Parish, is now located. Here the famous "Uncle Billy" Stephens preached

REV. K. W. DODSON,
Host of the Louisiana Conference.
Brother Dodson is one of the most successful pastors in Louisiana and has filled a number of leading appointments in various parts of the State. He is in his first year in his present charge.

the doctrines of Methodism to the sturdy pioneers. For a number of years, this organization was like its preachers—itinerant. It moved from house to house.

In 1839 a church building was erected in Minden on a lot donated by W. Abner Drake, Sr. This plain wooden building sheltered the congregation for sixty-eight years, being many times enlarged to accommodate the ever-increasing membership. In October, 1840, at a camp meeting conducted by Richmond Randle, a few miles out of Minden, a large number of persons were converted and became members of the Minden Methodist Church. The piety and zeal of the converts of this young preacher made Methodism a power for good in Minden. In the last twenty-five years, the Church has enjoyed uninterrupted growth and prosperity. During its history, it has had a long and honored list of members, many of whom were distinguished for their intelligence and piety, and who have left a permanent impression upon the community. The wooden structure that was used so long has been replaced by a beautiful brick church, and on the same plot of ground, just north of the church, stands a splendid brick parsonage.

The following ministers have served as pastors in Minden since 1845: Richmond Randle, Joel Sanders, H. E. Goodwin, Thomas Sanford, R. M. Crowson, (in 1850 Richmond Randle was returned), Henry Avery, S. J. Davies, D. S. Watkins, David Lawrence, R. S. Trippett, B. J. Hamilton, R. R. Alexander, P. M. Goodwin, S. S. Scott, A. D. Shea, P. L. Henderson, N. A. Cravens, J. A. Miller, T. B. White, T. J. Upton, W. P. Kimball, H. O. White M. C. Manly, J. E. Bradley, J. M. Brown, J. A. Parker, J. A. Billingsley, C. Keener J. W. Metlock, J. P. Cassidy, A. D. McVoy, C. P. Smith, B. T. Crews, T. J. Warlick, J. R. Moore, R. H. Wynn, E. K. Means, A. G. Shankle, W. W. Drake, and K. W. Dodson,

We are looking forward with pleasure and anticipation to the coming of the Annual Conference, which will meet on November 28, at 9 o'clock a. m. Bishop E. E. Hoss will preside.

The following announcement of anniversaries to be held during the session may prove of interest to some:

Epworth League anniversary, Wednesday evening, with Dr. Paul M. Kern as the speaker.

Church Extension anniversary, Thursday evening, with an address by Dr. W. F. McMurry.

Educational Anniversary, Friday evening, with an address by Dr. Stonewall Anderson.

Sunday School Anniversary, on Saturday evening, with an address by Dr. J. W. Shackford.

Minden, La.

THE FIRST M. E. CHURCH, SOUTH,
at Minden, La., in which the 72d session of the Louisiana Conference will assemble on Nov. 28.

THAT OVERLAPPING AND ELSE.

Dear Dr. Meek: I desire to repeat, and, as much as I can, emphasize, the following statement in Brother A. H. Williams' article on "Overlapping," in the Advocate of November 8:

"Why should the triumphant and successful Southern Church disband and depart from its sublime and divinely-given mission, simply to prevent the M. E. Church from wasting money and consuming workers by sending them into a territory already well occupied by the M. E. Church, South? If they squander money and literally wreck themselves in the overlapping investments it is strictly a matter which belongs to them only."

Yes, our Northern brethren alone are responsible for the "altar against altar" in the South. If there is any sin in it, they are the sinners. Had they confined themselves to the work among the freedmen, who so gladly welcomed them at the close of the war, it would not have appeared so much like an effort to "disintegrate and absorb" the Southern Church. But why should they establish themselves and waste men and money in Atlanta, New Orleans, and other cities and towns in the South? These, and all such places, were well cared for by Southern Methodism, and there was no demand for the planting of Northern Methodism among the white population of the South.

Fifty years ago we organized our colored members into a separate and independent Church. That Church lives and prospers, and is a power for good in the South. Now, after this long period our Northern brethren, in their zeal for unification—rather, for organic union—desire to force upon us 350,000 colored members whose fathers went out from us in the "days of reconstruction" because they distrusted us. And what is worse, they instilled into the hearts of their children "race prejudice" of the blackest hue. We can expect nothing good at their hands. If we cannot unify without them, we had better not unify.

JNO. W. BOSWELL.

Nashville, Tenn.

A PERTINENT HINT.

"She trained her voice in order that she might use it in the rendition of music." So a preacher said in his sermon. Outside the pulpit he would have said: "She took vocal lessons." That's one thing the matter with sermons."—Continent.

THE MEASURE OF A PREACHER.

By Rev. T. B. Holloman, D.D.

Nothing is more interesting than the gauge by which we measure men—especially the guage by which preachers and the people measure a Christian minister. Only a few days ago, I heard a presiding elder, after complimenting the splendid pulpit abilities of a pastor, close by saying that his record as to getting his collections was against him, and I said, "What about that serving tables, and appointing of the seven, which is described in the 6th chapter of Acts?"

What about these laymen's conferences, if the preacher is to be burdened with the gathering of taxes? Many a pastoral visit has been spoiled by the pastor having to ask for a contribution for the church benevolences. In many charges it is impossible for the pastor to make more than one or two rounds a year, and at these he is embarrassed with the suspicion on the part of those visited, that he comes only for money.

Saint Paul wrote to Timothy: "Preach the Word"; and Luke writes of St. Paul (Acts 28:31) that he spent the time in Rome "preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ."

Knowing this to be the standard of his ministry, it may be well to ask, how much time, that should be spent in studying the Word, is given to gathering money? I find no place in all the Scriptures to warrant the above mentioned standard of measurement of the preacher; but I do find again and again exhortation to acquaintance with the Scriptures, that the preacher may be thoroughly furnished for the greatest work ever committed to mortal man.

Some would measure the preacher by the number of visits to the home of his people, regardless of the subjects discussed. Indeed, few people encourage the pastor to inquire into the condition of their spiritual life—it's only the chit-chat that they want. St. Paul himself seemed to have some trouble with that question in the church at Corinth, when he wrote that they had discussed long enough a certain collection, and that they now "perform the doing of it." The pulpit has been truly called the preacher's throne, and the more the people help them to make it so, the better it will be for all. As I look back on a life well near spent, I am convinced that there is too much time wasted chasing dollars, instead of ideas.

WAR CAUSED BECAUSE MAN'S MORALS DID NOT KOT KEEP PACE WITH MAN'S MIND.

By Bishop W. A. Candler.

In George Gissing's "Private Papers of Henry Ryecroft" is this rather striking paragraph:

"I hate and fear 'science' because of my conviction that, for long to come, if not forever, it will be the remorseless enemy of mankind. I see it destroying all simplicity and gentleness of life, all the beauty of the world; I see it restoring barbarism under the mask of civiiization; I see it darkening men's minds and hardening their hearts; I see it bringing a time of vast conflicts, which will pale into insignificance 'the thousand wars of old,' and, as likely as not, will whelm all the laborious advances of mankind in blood-drenched chaos."

Commenting upon it, the Editor of Nature (London), says:

"We have on several occasions pointed out that it is merely pandering to popular prejudice to make science responsible for German barbarity or for the use of its discoveries in destructive warfare. Chlorin was used as a bleaching agent for much more than a century before the Germans first employed it as a poison gas; chloroform is a daily blessing to suffering humanity, but it is also used for criminal purposes; potassium cyanid may be used as a poison or to extract precious metals from their ores; and so with other scientific knowledge—it can be made a blessing or a means of debasement. The terrible sacrifice of human life which we are now witnessing is a consequence of the fact that the teaching of moral responsibility has not kept pace with the progress of science. As in mediaeval times, all new knowledge was regarded as of diabolical origin, so even now the popular mind is ever ready to accept such views of the influence of science as are expressed in Gissing's work. The pity of it is that the public press does nothing to dispel illusions of this kind by urging that what is wanted is not less scientific knowledge, but a higher sense of human responsibility in the use of the forces discovered."

In this utterance of the Editor of Nature is a sentence worthy of the most careful consideration by every thoughtful person who desires that the earth should be a safe place in which to live. It is this sentence: **"The terrible sacrifice of human life which we are now witnessing is a consequence of the fact that the teaching of moral responsibility has not kept pace with the progress of science."**

This statement is the simple truth—an awful truth. Men have become more skillful than virtuous, more powerful than conscientious.

The education which has prevailed in Germany during the last century, and which has been communicated to other nations, has all tended in the direction of increasing human power and diminishing the moral life of mankind. On its religious side it has been rationaiistic, and has run to skepticism. The religious element in German education having been weakened, the ethical element aiso has become feebie, until, in shameiess

REV C. D. ATKINSON,

Presiding Eledr of the Shreveport District, within the bounds of which the Louisiana Conference will this year meet. Brother Atkinson has been a successful pastor, a great church builder, and is making an excellent record as a presiding elder.

unfaithfulness to solemn pledges the most sacred treaties have been denounced by German statesmen as mere "scraps of paper."

The immoral outcome of culture overloaded with physical science and under-charged with moral science was inevitable. Hence we are witnessing a war in which science and savagery are united in the most hideous forms.

The cruel conflicts of barbarians in other ages revealed brute force operating without the restraints of humanity and morality, and, in this dreadful war, scientific power has taken the place of brute force, and the result is just as really barbarous as was ever wrought by painted savages. What worse did the Huns and the Vandals anywhere than the Germans have done in Belgium?

The President of the United States rightly concludes that with such a power unchecked there will be no safe place for democracy in all the world. And he might go much further, and say nothing will be safe in a world in which science outruns morality.

Science gives men control over the titanic forces of nature, and when these superhuman forces are not used in subjection to the moral law, nothing in the earth is safe—neither democracy nor anything else.

But let us not suppose the Germans are sinners above all who dwell on our planet. They are neither more nor less than human beings, with like passions as other men. They have simply become more scientific than conscientious, and in any land in which the moral and religious element in education is omitted altogether, or falls behind the scientific element, the people will revert to scientific barbarism.

We of the United States are traveling the same road along which German education has led the Teutonic tribes back to barbarism as ruthless as anything recorded in the "Germania" of Tacitus. Such culture will land us at the same end.

The Editor of Nature is quite right in decrying any disposition to depreciate, or diminish, scientific knowiedge. Such a disposition is as futile as it is foolish. Men are going to have scientific knowledge at any cost, and scientific darkness is not the remedy for any of the ills of the modern world.

But men mnst be as pious as they are powerful, or they wiii be a peril to both themselves and others.

It is not science, but secularism, which it behooves us to oppose.

The Editor of Nature deprecates most justly that "the teaching of moral responsibility has not kept pace with the progress of science." But how can a sehse of moral responsibiiity be taught in the absence of religion? To whom are men morally responsible, if the existence of God be denied, or the thought of God be dimmed to the human consciousness? A person cannot be responsible to an abstract moral law. Back of the law must be a divine Law-Giver, or the law will be impotent to restrain human passion, or impel men to observe sacred obligations. Any morality that is reliable is the fruit of religion, and we cannot have the fruit if we deaden the root.

Here we put our finger upon the deadly disease which has mortally affected German morality. Rationalism has destroyed faith, and religion has become the tool of state-craft. God has been dethroned and the state deified.

In our country, in which a republican form of government exists, the results of rationalism must be the same in substance, though they may take different forms socially and politicaily.

Rationalism in the modern world, with all its science, means ruthlessness, and the end of ruthlessness is ruin.

The modern man must have a strong religion to save his civilization from the self-destruction in which conscienceless power always ends. Without such a religion he will be both corrupt and cruel, whether he pnrsue the arts of peace, or engage in the conflict of war.

Our country must have a revival of religion in order to overtake its dangerons progress in science and turn its scientific advancement into a peaceabie and wholesome thing.

The whole world needs a revival of religion. Mankind is eating too freely of the tree of knowledge and partaking too sparingly of the saving fruit of the tree of life. Without more piety it must perish from its own power. Only holiness can save a high-powered world from self-destruction.—Atlanta Journal.

A NOTE FROM BROTHER FELTS.

Editor Advocate: Unification was born of Southern Methodism, grew, waxed strong, walked among us unafraid. The youngster was killed with a colored club, plus a few addendas. The death was not unexpected. There may be some among us who would say, "Come forth," but, alas! who will roll away the stone that covers the youngster's grave? Not the new Laymen's Movement—THAT WAS BORN DEAD.

I congratulate you, Mr. Editor, in that you have stood, and are standing, for what many of us believe to be the very life of our Church. Now, let us be about the Master's business; love each other, help each other, make such changes as are warranted by Holy Writ and provoked by the real "trend of the times," he used of God in the saving of men, and help bring about REAL, not SPURIOUS unification.

The Holly Springs District will make a decidedly better report in every way than last year.

With all good wishes for the Advocate, the Advocate family and her thousands of readers,

Holly Springs, Miss JAMES H. FELTS.

FACTS AGAINST FANCIES.

By Bshop E. E. Hoss.

My Dear Dr. Lovett:

In his recent very readable article in "The Methodist Review" on "The Constitutions of the Two Methodist Churches," Prof. Rembert G. Smith says that the "ritual of our Church contains forms for the ordination of deacons and elders, but none for the ordination of Bishops. The form is for the consecration of a Bishop."

Now, may I call the attention of Prof. Smith to the fact that consecration is simply a manner of ordaining Bishops? I commend to his notice the Century Dictionary, and Webster's, at the proper places.

Furthermore, though I have not a full set of Disciplines at hand, I can at least say with certainty that the ritual as prepared by John Wesley, and accepted by the Christmas Conference of 1784, had a "form for ordaining Bishops." This form continued in the Discipline till 1805—just how much longer I can not, under the above mentioned circumstances, tell, more than this, in the "Sunday Service and Ritual," published by order of the General Conference of 1866, under the editorship of that most careful of all Methodist scholars, Dr. Thomas O. Summers, there is still "a form for ordaining Bishops."

Just when and by-whose authority the change was made in the Discipline, I do not know; but it is certain that whoever did it, did not mean to make any change in the meaning of the ceremony, or else was too ignorant to complete his work.

In the Discipline of 1914, which is still of binding authority, the two elders who present a newly-elected Bishop are required to say: "We present to you this holy man to be ordained Bishop." That was exactly what was done in my case in 1902; and I was accordingly ordained "by the laying on of hands"—and prayer—just as in 1870 I was ordained deacon, and in 1872 elder. I have at least always thought that I was ordained Bishop. That was what I was presented for—according to the Discipline—Brother Smith to the contrary notwithstanding.

Prof. Smith further says: "Those who assert that the life tenure of a Bishop is a part of the Constitution probably also believe that the bishopric in Methodism is an order and not an office." This is an infelicitous form of words. I do not know of a single soul who believes that: "The episcopacy is an order and not an office." There are many, however, who believe that an order is nothing more than a permanent office, into which men are inducted by the process of ordination. To force any other meaning upon the words is to make a fatal concession to sacerdotalism and sacramentarianism. In the above sense of the word Methodism has, and has had from the beginning, three orders in the ministry. When Dr. Coke came to America, he brought with him from John Wesley "letters of episcopal orders," that is, a certificate of the fact that he had been ordained Bishop.

Against the superficial and contradictory view of Prof. Smith and some others, I set this view, which conforms to history, and to the New Testament.

It is not necessary to tell me, what I learned long ago, that Bishops and elders are frequently used in the New Testament as interchangeable terms. Yet, I also know that the New Testament does not prescribe any particular form of Church Government, but leaves every Church free to adopt one order, in the ministry as the Wesleyan Methodist Church of England, and the Methodist Protestant Church in our own country has done, three, or thirteen—or any number, as it may choose.

Our own Church has never at any time declared "that we have two orders and an office." The Northern Church did so declare in 1882. But in 1884 Dr. D. D. Whedon, in "The Methodist Review," broke that doctrine into fragments, and ground it into powder. Whatever portions of it were not by him subjected to such process of comminution, Dr. John Miley utterly destroyed in his great paper read before the Centennial Conference in the same year These Methodist theologians, moreover, were simply following in the tracks of Wilbur Fisk, Henry B. Bascom, and Moses M. Menkie.

If Prof. Smith is disposed to call in question the historical accuracy of what those above said, I shall be glad to furnish him with the confirmatory documents, with pages and paragraphs properly marked for easy reading.

P. S.—Will Methodist papers in general please copy? E. E. H.

Muscogee, Okla.

A LETTER FROM SISTER RANDLE.

Dear Brother Meek: We have just received a picture of our grandson, Tom Randle, who came to live with us after his mother's death at less than five years of age. Our son, Robert, his father, died when he was one year old. He enlisted in June in the Navy from Yoakum, Texas, where he, with us (his grandparents), was visiting Mrs. S. C. Tharpe, our daughter, Pauline. He went to the training station in San Francisco, where he stayed three months. From there he went to New

TOM RANDLE.

York, where he remained about two weeks. On his way, at Salt Lake City, he wired us $50 for our golden wedding present. He is now on his way to France on the United States steamer Covington. He writes, "I want you and grandfather to pray for a safe voyage. Do not worry about me. I will be sure to return to you."

I write so that all of our dear friends and loved ones can join us in asking our heavenly Father to spare him, care for him, and bring him back safe in soul and in body, if it is His will. He is all that we have left now. And Mr. Randle's pension as a Confederate soldier has stopped unless we move back to dear old Louisiana, which we would gladly do, but the doctors declared that he must "go West and remain there or die," and we are not yet ready to spare him. Do you think that it is right after he served the entire South during the Civil War, very little of this service being in Louisiana, that he should thus be deprived of his pension? Help us to try not to think hard of the Pension Board. The Governor says that "they control in the matter altogether." I wrote requesting him to use his influence in our behalf. We know that the Lord will provide, but he earned that money and is still suffering from the exposure to which he was subjected in camp. Pray for us and ours. Yours in Jesus' name,

Sister T. S. RANDLE.

"The agnostic is not alone the man who denies that there is a God; equally so is the man who professes to believe in God and in His revelation to man, and yet who goes on living as if there were no God in all the universe."

A LAYMAN SPEAKS.

Dear Dr. Meek: As an humble Layman in the Southern Methodist Church, I ask a place in the Advocate to protest against the methods being used to force upon us a unification of the two branches of American Methodism. I have read with keen interest your editorial in the New Orleans Advocate of November 1, and I am convinced that my suspicions that there is an effort to withhold from the people the real purpose and plans of the Commission by some members of it are not without foundation.

From Dr. J. M. Moore's statement at Lake Junaluska, and at Niagara Falls, N. Y., it seems that somebody is determined to set aside all instructions given by our General Conference, and, before the millions of Southern Methodists are aware of what is impending, to unite the Churches on their own terms, and that on such terms as would result in the dismemberment and absorption of the Southern Methodist Church. I protest against it vigorously. I think that the Church has a right to know what the Commission and the Sub-committees are doing, before another move is made. Let us have the proceedings and the full texts of the reports submitted, that the Church may be informed as to what is proposed.

From a study of the map you presented and the suggestions as outlined in the plans for unification, I can only see the Southern Methodist Church dwindle into a negligible minority, with Northern and Negro domination. Such an arrangement would never appeal to Southern Methodists. I hope that the Annual Conferences will take some action that will curb the activities of those among us who are aiding in our disintegration and absorption. I think you deserve the thanks of all our Church for the defense you are making for us. We look to you and pray that you may preserve these dear principles of the Church.

Yours truly,

Kosciusko, Miss. SAM N. GILLILAND.

A VOICE FROM THE MASSES.

Dear Dr. Meek: I am constrained to write you in regard to your article on "Unification" in the issue of the Advocate of Nov. 1. Why is it that some people try to manipulate their way in this world, as it seems to me that some are doing in regard to unification? I am only a layman of the M. E. Church, South. I am opposed to unifying **first, last, and all the time.** I can only see another "Vanderbilt University" case in it, so far as the methods being employed are concerned. When I state my position about it, I think that I voice the sentiment of the people of my district (Durant District, North Miss. Conf.). I only wish that I were fluent with a pen so that I could tell the people what I know about this proposition. I have read everything that I have been able to get my hands on on the subject and have studied it closely. **"It will not do."** it would mean ruin to our Church, as I see it. It would mean the absorption of us—the taking away of our rights and independence as a Church and people. We have a lot of folks that will not tolerate it **at all.** They will quit the Church first. Give us the facts—the plain truth—as they are, if you can get them. We have a right to be informed, as much so as the Northern Church is. If that Commission would report in full, it would make the matter look much better, and it would be better.

Yours for the right,

J. F. RONE.

Ethel, Miss., R. F. D. No. 1.

A CURE FOR EGOTISM.

"Let those who are inclined to think at all highly of themselves commence writing a short memoir, or an account of their doings which have at all benefited mankind. If the perusal of that does not serve to humble them, let them ask somebody else to supply the list, and then peruse that; and finally let them contrast their opportunity of doing good with the good they have done."

THE NEW MANAGER OF THE MISSISSIPPI ORPHANAGE.

Rev. B. F. Lewis was born in Jefferson County, Miss., being the oldest child of the late Rev. W. B. Lewis, who, for over fifty years, was an active and beloved pastor in the Mississippi Conference. He received his education in the old Centenary College at Jackson, La., and at Vanderbilt University. He joined the Mississippi Conference at Natchez while still a youth, in 1884, Bishop Kavanaugh presiding. He was ordained Deacon in Meridian in 1886 by Bishop McTyeire, and Elder in Jackson in 1888 by Bishop Keener. He was married in 1889 to Miss Mary Francis Otken, a daughter of the late Dr. Chas. H. Otken, for many

REV. B. F. LEWIS.

years one of the most prominent educators of South Mississippi. While pastor of the West Jackson Station, now Capitol Street, he was elected Assistant Editor of the New Orleans Christian Advocate, Dr. C. W. Carter being chief. He was for eight years Chairman of the Mississippi Conference Sunday School Board, and was one of the two Chairmen of the Southern Methodist Church who saw possibilities in the present annual meeting of our Conference Chairmen of Sunday School Boards and Field Secretaries, and asked for such a meeting. He is now serving his second pastorate at Canton, and was not an applicant for the position of Manager of the Mississippi Methodist Orphans' Home, being called to that responsible position without the least seeking upon his part. This is the second time he has been asked to take this work.

Well-poised, genial, and capable, Brother Lewis' many friends believe that he is admirably fitted for the important duties that will now devolve upon him, and it is felt that he will have a valuable assistant in his labors in the person of his talented and consecrated wife. Let all the Methodists of Mississippi rally to the support of our splendid Orphanage at Jackson, and carry it forward to yet larger things under the new administration.

A CALL FROM BIBLE LANDS.

By Dr. E. B. Chappell, Sunday School Editor.

The Sunday School War Council is a body officially designated by the Sunday School Council of Evangelical Denominations and the International Sunday School Association to bring the Sunday schools of the country into co-operation with the Government in all kinds of war relief. At a meeting held in Cleveland, Ohio, on September 26, the War Council passed a resolution asking all the Sunday schools in the United States to take special Christmas offerings for Armenian and Syrian relief. At a recent meeting of the Executive Committee of the General Sunday School Board of the Methodist Episcopal Church, South, the plan proposed by the War Council was unanimously approved and the Sunday School Editor was instructed to send an appeal to all the Sunday schools of Southern Methodism to join in this worthy undertaking. The American Committee on Armenian and Syrian Relief is asking a million dollars from the Sunday schools of the country, and it is the earnest hope of the Executive Committee that the schools of Southern Methodism will do their full share towards the raising of this amount.

This is one of the most deserving and at the same time one of the most urgent calls that has come to us. No atrocity in modern times, or, indeed, of any time since the ruthless conquest of Assyria, equals in magnitude and brutal cruelty the devastation of Armenia and Syria by the "unspeakable Turk." Millions of people, men, women and children, have been murdered and millions more have been driven from their homes and robbed of all their earthly substance. It is estimated that at least one million of the latter class have already perished from starvation and hardship. But more than two millions still survive, 400,000 of whom are orphans, and practically all of whom are homeless, destitute and helpless except for such help as may reach them from the outside. Dr. James L. Barton, Secretary of the American Board of Foreign Missions, says: "We are now witnessing in this twentieth century the crucifixion of the three ancient races of Christendom, all three having a large and significant part in the transmission of the Word of God and of Christian traditions and the oracles of the Church down through the centuries. All three are suffering through no fault of their own, but because their lot was cast in a land where no Christian power was able to protect them and because, forsooth, they would not remove the Lord Jesus Christ from their altars and put Mohammed in his place. These are the people who stretch out their hands to us for sympathy and aid."

The situation is pathetic enough to melt a heart of stone. Surely the Christian boys and girls of America will not refuse to lend a helping hand to the persecuted, tortured, disinherited Christian boys and girls of Armenia and Syria, and surely the Christian fathers and mothers of America will not turn a deaf ear to the pitiful appeals of the fathers and mothers of Bible lands, who, because of their loyalty to our common faith, are subjected to the most horrible suffering that our modern world has ever been called to witness.

It is estimated that it will require $30,000,000 to keep these unfortunate victims of Turkish barbarity through the winter, and most of this must come from the United States. We are the only great Christian people on the earth that are in a condition to give the relief they so sorely need. Will we do it?

To be sure, many financial appeals are coming to us just now, but the times are exceptional and demand exceptional sacrifices. We must do without, if need be, even to the point of real privation, in order that we may do our part in meeting the awful emergency. We cannot withhold our aid in the face of the suffering which now appeals to us without sacrificing those high moral values which ought to be dearer to us than our physical lives.

Plans have been made whereby the preparation of Sunday schools for the taking of this offering may be made both interesting and educational. Special programs have been prepared which may be obtained free upon application to the American Relief Committee for Armenian and Syrian Relief, 1 Madison Ave., New York.

Because we want to know how much is contributed by our Southern Methodist Sunday schools, we request that all offerings be sent, properly designated, to Dr. E. B. Chappell, 810 Broadway, Nashville, Tennessee.

"Frugality, self-imposed for the sake of service, will come back to us in rich reward in character and power."

A STRONG PROTEST.

Five Northern Methodist Annual Conferences Have Protested Against the New un-Methodistic Course of Study Adopted by their Church.

The Southern California Conference has grown to be one of the great and influential Conferences of Methodism. At the recent annual meeting it lined up with the Philadelphia, New Jersey, Baltimore, Wilmington and other great Conferences, in condemning the new Course of Study for young preachers, by passing the following:

"Whereas the Course of Study for ministers of the Methodist Episcopal Church, published in the Discipline of 1916, has awakened a widespread dissatisfaction because of the introduction of doctrines contrary to our accepted standards; and whereas about three thousand of our young ministers, the future leaders of Methodism, who ought to be thoroughly indoctrinated and established in the fundamentals of our faith, are being taught doctrines plainly contrary to the teachings of God's Word and the standards of Methodism; and whereas books which have been from the beginning of Methodism the unquestioned standards of doctrine, such as 'Wesley's Sermons,' have been replaced by books containing teachings contrary to the Word of God and the standards of Methodism; therefore be it

"Resolved, That the Southern California Conference, in annual session assembled, protests against the present Course of Study, and that we earnestly recommend a careful reconsideration and reconstruction of the Course of Study, so as to bring it into harmony with the Scriptures, Methodist doctrine and history, and our Articles of Religion.

"That the Conference Secretary is hereby instructed to send a copy of this resolution to the fall meeting of the Board of Bishops, at Atlantic City, New Jersey, October 23-30, 1917, requesting them to refuse to confirm the present Course of Study for ministers." * * *

Our Bishops are having their semi-annual meeting this week in Atlantic City. I have been asked: "Will the Bishops take any action at the present meeting on the Course of Study?" I think not. The action they did take was illegal, and they know it, but they never will admit it, because the Course of Study, with its un-Methodistic and anti-Biblical teaching, is according to their liking, and they are responsible for it, seeing they appointed the Commission that prepared it, and approved its work, though their action was illegal and revolutionary, and it is now in the Discipline.—Dr. L. W. Munhall, in the Eastern Methodist of Oct. 25.

"Discontent is a thorn on the rosebush of life."

Myers' Printing & Advertising Co.

Good Printing Fine Stationery

Our Mail Order Department has been giving satisfaction (as repeat orders show) for the last twenty-five years. If you are not familiar with the class of work we are producing and the high-grade service we are rendering, why not place a trial order with us and let us prove that what we are doing for others we can do for you.

512 Camp St. NEW ORLEANS

DR. WERLEIN AND UNIFICATION.

Dr. Werlein's article on "The Question of Unification," which appeared in the Nashville Advocate of Oct. 12, and the New Orleans Advocate of Nov. 8, deserves somewhat of a review.

The Church of the future is held in trust by us of to-day. The unification of Methodism by reorganization is the most tremendous task of its kind ever undertaken in the history of the Church. The consideration of this issue is a very different thing from Congress recognizing war which was being waged against us and other democracies. If the question of uniting our nation with France, another democracy, under one governmental regime had been pending, it is safe to say "all partisanship would not have been laid aside.

The Cause of Disunion.

The Doctor emphatically states, "The Negro separated them in 1844 and keeps them apart now." To the first clause history responds that there is just ground to conclude that the underlying cause was not the Negro, but, as the speech of Bishop Soule, whose deft hand wrote the Constitution, reveals, it was the different interpretation of a principle of law involving the rights of the General Conference to expel a Bishop without legal charges. Though such profoundly great men as Winans, Pierce, Capers and Soule took part in the debate, there was not a voice lifted in defense of slavery. The separation was made and has continued not because of "perversity but diversity."

As to the second statement, "The Negro keeps them apart now," it is possible that history will record that the boundary lines and legislative powers of the Regional Conferences, and a General Conference with excessive executive, legislative, and judicial functions, along with the Negro problem, had somewhat to do with the failure of unification.

Dr. Blake recognizes "The race problem is looming larger and growing more difficult each year." In mentioning the two first-named problems, we would not diminish the seriousness of the last-named one—the Negro problem. One side wants the Negro in the Church; the other out and in a Church of his own.

Our Southern Church in desiring an emancipation which will insure the Negro his ecclesiastical independence does not seek to wound him on the road to Jericho, but to take him "to an inn" and help him in the largest way, feeling that the "rights and duties of each race are to develop according to its instincts and to make its own distinct contribution to the world." And we must bear in mind our obligation to the 1,750,000 Negro Methodists who have set up housekeeping for themselves and who are doing it successfully, being manifestly well satisfied. Talk all you will about "manhood rights," "associate connections" and "separate Jurisdictional Conferences with equal rights," but the testimony of the three leading Negro Methodist Churches in America establishes the fact that "the vast majority" prefer racial Church autonomy to ecclesiastical bondage.

The Doctor is gallant when he exclaims, "The consideration shown the Negro by the Methodist Episcopal Church tends to social equality, they say. This is not true." A Mississippi Negro presiding elder who was a delegate to their 1916 General Conference was entertained in one of the most elegant white homes in Saratoga and rode to and from the sessions with his host's family in the same car. This is according to his statement. Of course, this "wuz up nawth." Dr. Perrin, a distinguished white Northern Methodist residing near Boston, says that he and his family entertain Negro guests on nearly every Thanksgiving Day, entirely unmindful of the fact that they are of a different color. Dr. R. E. Jones, the colored editor of the Northern Methodist paper published in New Orleans, says that the white Northern Methodists have been eating and sleeping in Negro cabins for over forty years. With possibly one or two exceptions, nearly all the Northern States permit marriages between whites and blacks, and it is well known that they do not sympathize with the idea of having separate cars, waiting-rooms, and residence sections in cities for colored people, and that they are against the Southern policy of keeping the Negro out of politics. Why, then, does Dr. Werlein seek to make it appear that the Northern and Southern people do not differ in their views concerning the policies to be pursued in dealing with the colored population? It is true that the Church, North, has separate Annual Conferences for the Negroes, but it should be remembered that most of these are in the South where any other policy would not be tolerated by the Southern white people. There were, if we are correctly informed, something like 75 Negro delegates to the last General Conference of the Church, North (a number of these being colored women), who mingled in the social functions incident to that gathering. Has the Doctor become so nonsectional and inter-racial that he favors such a regime as this? And if the plans of the unificationists should work out, would there not be more than 1,750,000 Negro Methodists to be given due representation in the General Conference if that idea of handling the Negro question should prevail?

There is no doubt but that social intermingling determines inter-marriage, and the white people of the South will insist upon having social as well as legal security. This is not discrimination against any certain race nor "a matter of race pride, but of race preservation." If such ideals cannot be fostered and made regnant in one Church, they will be in another.

His Plans of Reuniting.

In studying the Doctor's article, it appears that his plan for unification is "just any plan, at any price, and for just anybody, who will to pay it." One thing is promulgated which he is sure of, and that is unification is objectively a divine necessity.

He first turns his plaintive tones homeward and calls upon Southern Methodism to make the "magnanimous sacrifice," assuring us only "a very respectable and influential minority" oppose unification. He further pleads that if the Negro is left in the re-organized Church he fears no more offensiveness than now exists in the Northern Church. And, anyhow, we have a Mission in Africa. We should like to have the Doctor to adduce his authority for the statement that our Church proposes to set up a different relation to these Negroes from that which it sustains to the C. M. E. Church.

It is presumed any Southern Methodist would favor unification that was based upon "oneness of spirit" and not merely upon a mechanical uniformity of law—a oneness that would provide a measure of autonomy and protection for minorities.

Enough has been said in a previous paragraph relative to the position of the Negro. The African Mission, along with those of China and Brazil, etc., will, we hope, some day develop into Methodist ecclesiasticisms, founded for the highest promotion of Christ's glory according to racial consciousness.

The Doctor leaves home and travels northward to let the strains of his pleading voice fall upon the ears of the Blake-ites and Jones-ites to corral them into harmony. Then he hastens back to Dixie and makes a commendable appeal to the Negro, calling upon him to become the Moses-race to lead the white people out of their wilderness of foolishness into the Canaan of the "magnanimous sacrifice." He wants "somebody to lead"—it makes no difference who, nor over what road, just so they arrive at "unification." He is so obsessed with this that he sees visions.

Imaginary Landslide for Unification.

The Doctor avers that all of heaven and most of earth are for unification. He quickly affirms: "God urges the unification of Methodism." It isn't clear to many devout hearts that God does urge this human contrivance of unification. There are no iron-clad rules of exegesis and exposition which necessitate the construction that our Lord's high-priestly prayer is God's voice urging Methodist unification. Neither are there such laws of interpretation of this prayer or any other Scripture as would place any one who does not see in them organic union or mechanical sameness into the category of being "standpatters," for "caste," "ignorant," intensely sectional" and "prejudiced."

One thing that must be clear to all, is that if God urges unification he is not so capricious as to urge it on the "just any plan" or "any price plan," to achieve the great event. It is presumptuous to assume that God favors any plan which would in any wise hamper or make less effective in the least a channel through which he has poured his saving grace with fruitful and glorious consequences for more than three score years and ten.

It is further claimed that "the vast majority want union," and that "the voice of the Southern Church has been unmistakably heard in the spontaneous and almost unanimous action in every Conference," and that "the Woman's Missionary Council endorsed union with but two dissenting voices." The term "unification" may include any one of many conditions. The Doctor barrages his logic with the indefiniteness of a general term. He does not suggest upon what condition the "almost unanimous action" was taken. If his plan of union "at any price" had been before them, no doubt his "vast majority" would have dwindled into a very small minority. The sisters do not differ from their brothers upon the issues. It isn't a vague unification term that is pertinent, but what is the equitable and just plan. One of our most versatile leaders says: "We will readily accept a plan of unification which does not hinder the work of God committed to our hands." Such unification we believe the majority would accept, but to assert that the vast majority want "just any plan, though it might involve the obliteration of Southern Methodism and give us a re-organized Church with untenable social probabilities, is to make a claim which cannot be substantiated.

Amid the glare of the Doctor's "vast majorities," he behoids ghosts of Joshua and Caleb. He accords, from his view-point, to this neither helpless nor hopeless minority power to thwart the will of God and block the desire of the majority. If the powers that be will just permit "the soldiers from the trenches in our part of the Kingdom, and the laborers from the broad fields of our Zion, to come up and register their choices in the final settlement of this unification issue, we do not fear but that the will of God will be done and the "vox populi" will be "pro bono publico."

There is no reason that, should unification fail, it would be "a concession to prejudice, a step backward, and * * * displeasing to God," but rather should we go forward with a better understanding of each other, in a spirit of brotherly love over the "highway of holiness," macadamized by experience, to a fuller accomplishment of our tasks, and feeling that unity in diversity is that which must ever distinguish our Christianity from sacerodotal bulkiness. As the immortal Dr. Olin said in '44, "If our difficulties are unmanageable, let our spirit be right." God grant that it may so be!

J. LOYD DECELL.

McComb, Miss.

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Home Circle

FRIENDSHIP.

By Rev. W. A. Hays.

How priceless is a loyal friend,
One upon whom you can depend!
When the night is dark and high waves roll,
A friendly hand to guide your barque,
And pulsing love of kindly heart,
Are then as balm to a wounded soul.

One who understands and knows,
And suffers, too, when you have woes,
And shields you just as he would himself,
And cheers you up with cordial word,
Is a gift divinely conferred—
Riches far greater than loveless pelf.

Then, why not scatter riches forth
And give to life its truest worth,
Be a friend to man as life's true end?
And as you sow, so shall you reap:
Weep with others, with you they'll weep;
Be a friend, and you shall have a friend.

Decatur, Miss.

WHEN BOBBY WAS RICH.

"When I get rich I'm going to have everything I want," said Bobby, looking wistfully after the ice cream man with his jingling bells. "I'll have ice cream every day, and maybe twice a day."

"That will be fine," said mamma, with a smile. "And does my little boy think he would be very happy if he could be rich?"

"Of course," said Bobby, positively.

"Bobby, do you want to play being rich awhile?" asked Uncle Frank, laying aside his newspaper. "Tell me what is the first thing you would do if you were rich."

"Go down town and buy peanuts," was the prompt answer, and Uncle Frank took up his hat just as promptly.

"Come on, Bob," he said. "If we are not home by dinner time, Hattie, you will know that we have not finished our purchases yet."

"Let's sit right down here and eat the peanuts," proposed Bobby, when his uncle paid for five sacks of the crisp, warm nuts. "They smell so good."

So the two sat down on a little bench by the peanut man's stand, and while he ate Bobby planned what else to buy. "I guess I'll take some ice cream soda," he said, long before one sack was empty. "I'm getting thirsty."

After the ice cream soda came candy and bananas and pop-corn. Uncle Frank bought a basket to put the things in, and urged the little boy to get what he wanted. Bobby was trying to make up his mind which ball and bat he would take in the toy store when a queer feeling came over him. He tried to put it by, but his knees seemed shaky and his head very light. Uncle Frank was watching closely, but he said nothing.

"I guess I'll go home till after dinner," said Bobby, holding his poor, aching head.

"But you were to buy everything this morning," said Uncle Frank. "We were only to play you were rich till we went home."

"I don't want to be rich," wailed Bobby. "I want my mamma."

And what do you think Uncle Frank did? He just picked up the litle boy, and in less than five minutes mamma was doctoring her small son and making him comfortable on the big lounge.

"Well, Bobby, do you want to be rich this morning?" asked Uncle Frank, as he came into the sitting-room next day.

"No, sir," said Bobby. "Uncle Frank, I'm sorry I spent so much of your money. Maybe if you take the things back you can get some of it again, for I never want to see peanuts and ice cream any more."

How Uncle Frank and mamma laughed! "You spent just seventy-three cents," said Uncle Frank gravely, drawing out a small account book, "so I think I will not ask the storekeepers to give my money back."

"Seventy-three cents!" cried Bobby, with wide-open eyes. "I thought I must have spent ten dollars, anyway. Mamma, won't you give away the things in the basket? I never want to see them."

But in a few days Bobby changed his mind and ate the goodies. He never wished to be rich again, and whenever mamma said, "You have had enough, Bobby," he was willing to put away the candy or whatever treat he had.

"I was awful sick that day," he often says, "and I guess it's better when you're poor, isn't it, mamma?"—Southern Churchman.

HONOR THE PHYSICIAN.

This advice is good, even hallowed. It is taken from the Holy Writ. From time to time we break our small wit upon him. But when this machine, which is us, is up to the hubs in mire,

"When the blood creeps, and the nerves prick
And tingle; and the heart is sick,
And all the wheels of being slow,"

the masque of Comus falls away. We are never so serious as when we want to get rid of a pain. We call upon the man of lore and medicines, and the disciple of Esculapius arrives; tired after a long day's work, dragged out of his bed, perhaps, to minister to our needs, supposed or real. Peace is all about him, healing is in his wings. If he can't do anything else, he gives us a word of cheer, and most probably leaves something that will put us to sleep. There is no doubt that in these emergencies the physician shall not lack his meed of honor. Then he looks to us as Aunt Polly did to Huck Finn, "as sweet as an angel, half-full of pie." But afterward the glamor may vanish. Things appear different when one is well, particularly if the physician, despairing of ethical hints, has properly "rendered" an equally ethical bill. It seems an imposition to pay out so much for the removal of one small distemper. Besides, most doctors are wealthy, and all of them "can get along somehow."

Yes, they can, and that is precisely what most of them are doing. The average income of physicians, all of whom invested a pretty sum in their education before they ever saw a patient who possessed anything that looked like money, is $700. That is a smaller sum than the annual stipend recommended for street cleaners in New York. Honor the physician by all means, but honor alone makes an empty platter. Pay him what you owe him, and don't make him cringe, hat in hand, while you dole out what is his. There is really an obligation in conscience to pay one's debts, even to a physician.—America.

KEEP UP THE STITCHES.

It is astonishing how soon the whole conscience begins to unravel if a single stitch is dropped. One sin indulged in soon makes a hole you could put your head through.—Buxton.

WILLIAM WALLACE DORMAN—A TRIBUTE.

(Reproduced from the Alabama Christian Advocate.)

William Wallace Dorman was born in Spartanburg, S. C., on February 3, 1858. He was the son of Ebenezer and Elizabeth Dorman. At the age of 12 years he was converted and joined the Methodist Church, and devoted his whole life to the service of his Lord. While yet a child he removed to Mississippi, and was educated at Blue Mountain Academy and Vanderbilt University. He joined the North Mississippi Conference in 1876, being only 18 years old. On December 20, 1888, he was happily married to Miss Frances Steger. To this union were born four children, two girls and two boys. One of the girls died in early childhood. The other three are still living, and, with their mother, mourn their great loss. In 1891 he was transferred to the North Alabama Conference and served Scottsboro for four years, and was then transferred to the Northwest Texas Conference, where he remained four years, serving Baird station two years and Whitney two years. He was then transferred back to the North Alabama Conference and served the following charges: Collinsville, Blocton, Jonesboro, East Lake, Springville, Albertville, Walker Memorial in Birmingham, Holmes Street, Huntsville, Ensley Highlands and Montevallo. He was appointed to Montovallo at the Conference held in Bessemer in 1916. This was his last appointment.

Brother Dorman was a good preacher, pleasing in manner, forceful and clear in deliverance. He was sound in doctrine, and the people to whom he preached had the gospel given to them in much earnestness. He was true to his ministerial vows and sought in all ways to build up the kingdom of God. He always accepted his appointments, though sometimes hard, with becoming grace. More than a thousand souls were added to the Church under his ministry, and he was always seeking more for tho Master he served.

In his home life he was all a husband and father could be. By example and precept he sought to make the parsonage family an example to the flock he served. As a friend he was warm-hearted and loyal. It was a great pleasure to be with him and enjoy his fellowship. He loved his brethren and was always interested in their welfare and rejoiced in their success. At Montevallo, his last charge, he had won for himself a warm place in the hearts of his people. Not only was this true of his own church, but also of other denominations. The pastor of another church, writing about his death, speaks of him in the highest terms as a fellow-worker and the hold he had npon the town. Soon after he went there his health began to fail, and in May he became much worse and soon was unable to preach any more. He suffered much, but in it all was patient and submissive. On Sunday morning, when he could no longer go to the church, he had his bed placed near a window opening towards the church, where he could hear and as long as he was able would join in the singing. His people were devoted to him and did all in their power for him. He was very anxious to preach one more time and had prepared notes on the sermon he wished to preach, taking for his text John 15:17: "These things I command you, that ye love one another." This was an expression of the desire of his heart.

On Tuesday, September 4, at the parsonage in Montevallo he closed his eyes in sleep and passed from earth to heaven to behold the King in His beauty and enjoy His presence forever. On Thursday following we laid his body in the quiet little cemetery at Ryland, Ala., to await the resurrection morn. A good preacher, a brother beloved, has passed from us; but we know where to find him.

J. D. SIMPSON.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Christian Advocate.

OFFICE. No. 513 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake. Rev. J. F. Foster.

Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

A NOTE FROM DR. THOMAS.

(Continued from First Page.)

1. Several members of the Commission; when not together, conveyed to us precisely that information. And though they recognize the fact that the Secretary's official record must be accepted as setting forth the actions taken by that body, some of these gentlemen still say that such was, and is, their recollection as to what took place. We quote from one of them: "All I can say is that my understanding of the matter was that the 'condensed minutes' of the Traverse City transactions were to be published and made public. Dr. Thomas, having the record in his hands, is, of course, in a better position than I am to state what the minutes show, but I was not aware until now that the publication of the 'condensed minutes' was to be abandoned and the text of the proceedings in full substituted therefor. I did understand that the proceedings were to be printed in full, but understood that this was to be done to preserve a permanent record of the complete proceedings and was to be preceded by the publication of the 'condensed minutes.'"

2. The statement that the Commission had instructed the Secretaries to publish the gist or "condensed minutes" of the meeting has been repeatedly made in the Church press within the past four months, and there had been no correction of it made when we wrote (nor any until now). Hence, we felt that the representation was true beyond question, and that the use of emphatic language was fully justified by the existing situation—especially so, since the permitting of this statement to stand unchallenged in the public prints was re-enforced in our mind by what the aforementioned Commissioners had told us.

3. But this is not yet all. Before we wrote our editorial entitled, "Is Southern Methodism About to be Dismembered and Absorbed?" desiring to be careful not to do any one the least injustice, we wrote to two of the Commissioners who had previously given us our information, specifically asking them if any explanation had been made to them as to why the "condensed minutes" had not been printed, according to the order of the Joint Commission. We quote from the letter of one of these brethren: "I have your letter of October 20, and, replying, would say that no explanation whatever has been made to me as to why the 'condensed minutes' of the Traverse City meeting have not been published." The response of the other Commissioner to whom we wrote was substantially the same as this.

One or two more things we wish to say. Dr. Thomas's statement is to our mind quite ambiguous. We do not think he makes it clear whether the "full proceedings" that are to be published are to be for general circulation, or for the Commissioners only. If the "full proceedings" were ordered to be given to the general public, we respectly submit that our criticism of the Secretaries for their long delay in getting this information to the Church applies with scarcely less weight than it would have done if only the publication of the "condensed minutes" had been provided for, especially in view of the fact that the Annual Conferences have been meeting and electing delegates to the General Conference, which is expected largely to determine the future destiny of our beloved Church. To be sure, to get the "full proceedings" in shape for the printers would be expected to take somewhat more time; but in this day of stenographers and fast mail trains, it would seem that it ought not to require several months for such a piece of work—the Commission sat, if our memory serves us right, scarcely a week. When the "Working Conference on the Union of American Methodism," was held in Evanston, Illinois, in 1916, and adjourned on February 17, its proceedings, making a handsome volume of 588 pages, were out and in use before the meeting of the Northern Methodist General Conference at Saratoga, the first of May, and the "Foreword," introducing the volume, bears the date of March 10, showing apparently that it went to the printers within less than a month after the Conference ended.

Dr. Thomas makes the following statement: "These proceedings are in the press. Their preparation for the printer has taken much time, as there are FIFTY MEMBERS of the Joint Commission, and the remarks of EACH had to be submitted to him before being sent to the printer." In the light of other communications that have come to us, this statement of the Doctor needs to be explained somewhat, for some of the Commissioners have informed us since his communication has reached us that no remarks or papers of any kind have been submitted to them for review. Possibly Dr. Thomas did not express himself quite as he intended. We shall be glad to carry any additional statement that he may care to make, and our columns are also wide open to any of the other Commissioners who may desire to point out any errors that they may think we have made. We wish to give the public only the facts.

It should be kept in mind that Dr. Thomas's note does not touch upon anything that we have said concerning the various features of the pending scheme for the unification of the two Churches. As will be remembered, Dr. R. E. Jones, a member of the Northern Unification Commission, declared in the paragraph which we quoted from his paper last week that our statement was substantially in accord with the facts, and another Commissioner since then has written us as follows: "So far as I am able to recall, your statement is practically correct." WE CHALLENGE ANY ONE TO DENY THE CORRECTNESS OF THE MAP IN OUR ISSUE OF NOVEMBER 1 SHOWING HOW, ACCORDING TO THE SUB-COMMITTEE'S REPORT, IT IS PROPOSED LITERALLY TO CHOP SOUTHERN METHODISM INTO SMALL FRAGMENTS IN THE VERY HEART OF THE SOUTH.

REV. T. H. MORRIS DEAD.

A note from Mrs. Thomas H. Morris, written from Dallas, Texas, brings the sad news that her husband, Rev. T. H. Morris, died in that city on November 13 at 6:30 p. m., after being critically ill only one day. He was buried in Dallas on Thursday, November 15. Brother Morris was a member of the Louisiana Conference. His health failed to such an extent about a year ago that he had to give up the active work. He was born in Elberta, Ga., and was reared in Kentucky. He served in the itinerant ministry for twenty-two years, having been a member of the Louisville Conference and the Texas Conference before coming to this State. He was fifty-five years of age last May. We are writing this notice just as we are about to close the forms for this issue of the Advocate; hence we can not say more at this time. We extend our deepest sympathy to Sister Morris and the other bereaved loved ones. We trust that some one in a position to do so will send the Advocate a fitting memoir of the deceased at an early date.

DR. WHEAT'S OPINION OF MR. DAVIS.

Apropos of the fact that writers in certain Northern Church papers have recently been aspersing the motives and character of Jefferson Davis, it may be interesting to some of our readers to know what Dr. J. J. Wheat, of Mississippi, who was one of the ablest and saintliest preachers that ever adorned the Southern Methodist Church and who was close to "the Chieftain of the Lost Cause," thought of him. In the second volume of Mrs. Davis' "Memoir" of her distinguished husband there is a somewhat extended reminiscence concerning him from the pen of General Robert Ransom, from which we take the following:

"He was a devout man, modest and humble in his relations to his Maker, without a tinge of the Pharisee. At his table 'he said grace,' or 'asked a blessing,' first seating himself, and then with bowed head, in silence making the invocation. When he lived in Memphis, I sometimes met at Mr. Davis' residence the venerable and Reverend Dr. Wheat, between whom and Mr. Davis there existed the sweetest relations. As together, on one occasion, we left his residence, Dr. Wheat said to me, 'If that man were a member of the Romish Church, he would be canonized as a saint, and his sufferings for our and the South's sake should forever enshrine him in our hearts as our vicarious sacrifice.'"

PROHIBITION GAINS.

In the recent November election, the prohibitionists carried the State of New Mexico. Ohio is very close. The latest figures that we have seen placed the "wets" slightly in the lead. The prohibitionists, however, made wonderful gains in the State, and have every reason to be encouraged. They also won the battle in many restricted areas in various parts of the country. The star of prohibition is still mounting upward.

GOOD FOR SHREVEPORT.

In the election held on Thursday, November 15, to settle the question as to whether the city of Shreveport should continue to have a "restricted district," the reformers won by a large majority, the vote standing 1376 against the district, and 703 in favor of it. The abolition ordinance is expected to take effect about November 25. With New Orleans and Shreveport rid of licensed harlotry, the moral conditions in Louisiana should soon show a decided improvement. This is one blessing that the war has brought to this section.

PERSONAL AND OTHER NOTES.

Brother W. S. Holmes, of Baton Rouge, La., was in New Orleans last Saturday and favored the Advocate office with a call. He spoke encouragingly of the work of our Church at the State Capital.

Dr. S. A. Steel wrote us some days ago that the revival meeting at the First M. E. Church, South, at Shreveport, La., was developing a great interest. As has been stated in the Advocate, the preaching in this meeting is being done by Evangelist Browning.

A note from Mrs. S. J. High, of Tupelo, reports that her mother, Mrs. John M. Allen, has gone to a sanitarium in Mobile, Ala., for a few weeks' treatment. Sister Allen is stated to have been far from well since the recent death of her distinguished husband.

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the North Mississippi Conference Board of Education, reports as follows: "I have just received from Cochrane, Coldwater, Mayhew, Coahoma, and Webb checks to be applied to the educational assessments of those charges."

Rev. J. D. Harper, the pastor of our church at Opelousas, La., was recently the guest in this city of his son, Rev. R. H. Harper. Brother Harper is one of the solid men of the Louisiana Conference and has contributed influentially to the establishment of Methodism in this State.

Hon. G. L. Jones, who some years ago moved from Mississippi to Texas, has returned to his former home, New Albany, Miss., where he has resumed the practice of law. Brother Jones is a fluent and forceful speaker, and he once served with distinction in the Mississippi Legislature.

Rev. W. W. Jones, of Luia, will report for the Advocate the proceedings of the North Mississippi

Conference; those of the Louisiana Conference will be reported by Rev. R. H. Harper, of New Orleans, and those of the Mississippi Conference, by Rev. J. W. Ramsey, of New Augusta.

Rev. W. Fred Long, Secretary of the International Sunday School Work in Mississippi, was in New Orleans last Monday and paid our office an appreciated visit. Brother Long carries sunshine wherever he goes.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere for two or more subscriptions to the Advocate sent in within the past few days: Herbert M. Fant, Coahoma, Miss., 10; Miss Bessie L. Cunningham, Nettleton, Miss., 10.

A correspondent informs us that Rev. H. Armstrong, of Oila, La., will celebrate his 80th birthday on Dec. 5, 1917. Brother Armstrong is one of the esteemed veterans of the Louisiana Conference, and we trust that the occasion mentioned will in every respect be a happy one.

Rev. H. R. McKee, of Rose Hill, Miss., writes: "Please state that this is our third year here and that we are expecting this to be the best year of our stay here. We have paid a debt on the parsonage that had been hanging on for nine years, and we hope to be able to pay at least one-half of a debt on one of our churches by Conference."

Rev. P. O. Lowrey, of Donaldsonville, La., contributed to the November number of the Bulletin of our General Board of Education a very interesting article on "The Relation of the Public School Teacher to the Church." This article has been issued in pamphlet form for general distribution and may be had of the author at 10 cents each, 75 cents per dozen, or $5.50 per hundred.

Many of the Protestant pulpits in New Orleans were filled last Sunday by delegates to the Prison Reform Congress, which opened its business sessions in this city on Monday of this week. Rev. John L. Sutton perhaps contributed more toward making this notable gathering a success than any other citizen of Louisiana. Brother Sutton takes a deep interest in all work of a reformatory kind.

In order that the Publisher and Editor might get off in time to the North Mississippi Conference, now in session at Oxford, Miss., the forms for this issue of the Advocate were closed on Monday, instead of on Tuesday as usual. This will explain to some correspondents who may be disappointed in not seeing their communications in this number of the Conference organ why they do not appear.

In a letter renewing her subscription to the Advocate, Mrs. J. M. Stevens, of Grenada, Miss., says: "I am very much interested in the question of unification, and I hope that you will continue to oppose an issue which can only mean the humiliation and annihilation of our beloved and, so far, Divinely guided Church. Keep fighting, and may God give you 'thoughts that breathe and words that burn,' in your editorial work."

Brother C. O. Chalmers, the Publisher of the Advocate, will be present at all three of the patronizing Conferences to look after the financial interests of the Conference organ. The brethren are requested to see him as early in the Conference sessions as possible, since he will not, because of the pressure of the work in the office, be able to remain until the last day of any of these gatherings. Brother Chalmers is a delegate to the Louisiana Conference.

In a note received a few days since, Dr. John W. Boswell, of Nashville, Tenn., expressed the hope that he would be able to attend the approaching session of the North Mississippi Conference, of which he is a member, but stated that the question of his coming would depend largely upon weather conditions. No minister in the North Mississippi Conference is more highly esteemed than Dr. Boswell, and he will be much missed if anything should keep him away from the meeting in Oxford.

Evangelist W. M. McIntosh, of Iuka, Miss., is at this writing engaged in a fine meeting at Louisville, Miss., a brief account of which appears elsewhere in this issue of the Advocate. Brother McIntosh speaks in high terms of the service which the pastor, Rev. W. C. Carlisle, is rendering in that developing charge. One of the notable achievements of the year has been the construction of a handsome new house of worship, at a cost of about $20,000. Brother Carlisle and his worthy flock are to be heartily congratulated upon the consummation of this enterprise.

Rev. Hugh C. Castles, of Vimville, Miss., thus reports in a communication bringing us some subscriptions to the Advocate: "We have had a good year, the accessions to the Church since the last Conference numbering 85. Brothers Gunn, Broadfoot, and Jim Smith of Rose Hill have assisted me in meetings. All three of these brethren are good helpers. Our Sunday schools sent me to Lake Junaluska, thus giving me a treat that I greatly appreciated. These people are kind and know how to treat a preacher. The pastor's salary is in sight and the payments on the Conference claims will be in excess of last year.

Rev. J. Loyd Decell, of McComb, Miss., is booked to preach a Thanksgiving sermon in Magnolia, Miss., on Thursday, Nov. 29.

Rev. Hugh Jamieson was a visitor in the Crescent City last week. He gave an optimistic report of the work of the Church in his charge and throughout the Shreveport District.

The South Georgia Conference, just adjourned, by a large majority refused to request the appointment of Dr. Ed F. Cook to a professorship in the Moody Bible Institute, and Dr. Cook requested and was granted a location. Even Dr. Cook's friends, as was declared in a resolution requesting his appointment, expressly disapproved of "the methods used in circulating the so-called Laymen's Address" and of the writing and circulation of the noted Cook pamphlet.

From a recent issue of The Magnolia (Miss.) Gazette, we take the following: "Rev. B. F. Lewis, formerly pastor of the Methodist Church here, and one of the most widely known ministers in the State, has been elected superintendent of the Methodist orphanage at Jackson, and will assume direction of that institution on December 1. This will be most gratifying news to friends of Mr. Lewis and of the orphanage as well, as his fitness for such a responsible position is recognized by all who know him. Not only so, but Mrs. Lewis is most admirably adapted to the care and training of children. She is a daughter of the late Dr. Chas. H. Otken, formerly superintendent of education of this county."

From a letter from Rev. E. Nash Boyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, we take the following: "I have just received a check to cover the educational assessment of the Macon Circuit, which is served by Rev. I. F. Holland. Brother Holland has done a wonderful work since his appointment to this charge. This year he has finished his Conference Course of Study by correspondence, and has held his own meetings and had something like 70 accessions to the Church. In the two years that he has been on his present work he has had 102 additions. All his Conference collections are in hand and the proper remittances are on the way to the several treasurers." This is, indeed, a fine record.

Dr. I. W. Cooper, President of Whitworth College, will leave on December 8 for Washington, D. C., to attend the National Anti-Saloon Convention to be held in that city. A generous friend will bear the expenses of his trip. Dr. Cooper has lately received from Rev. W. H. Morgan, formerly the Baptist pastor at Brookhaven, Miss., but now a chaplain in the United States Army, quite an interesting booklet, accompanied by the following note: "I am sending you a souvenir that I brought from London. It came from the house in which John Wesley lived, and, as you will notice, it is a fac simile reproduction of his first sermon and of some of his manuscripts. I am a great admirer of the great man, and spent some time in his home and church, both in London and at Oxford. I knelt and prayed in his private prayer chamber, with my knees on the same pad he himself had worn as he knelt and prayed."

DANCED HERSELF TO DEATH.

The following dispatch has been going the rounds of the secular press:

"Fort Yates, N. D., Nov. 14.—Mrs. Red Tomahawk, wife of the Indian policeman who is said to have killed the famous Sioux chief, Sitting Bull, danced herself to death on the Standing Rock Indian reservation, near Cannon Ball, according to word received here to-day. Reports indicated that Mrs. Tomahawk, about 60 years of age, participated in an Indian dance last Sunday night and overexerted herself."

Poor, unfortunate Mrs. Red Tomahawk is not by any means the only female who has danced her way to death or something worse.

ONE VOTE MIGHT DECIDE.

Dear Dr. Meek: I have read in the New Orleans Advocate Mr. Moore's recent article, "Pile on More Dust." He is right in emphasizing the importance of sending to the next General Conference men who are thoroughly sound on the great issues before the Church—men who are not only right now, but who may be counted upon to stay right, no matter how the issues may be shifted or what influences may be brought to bear upon them. The great Vanderbilt fight at the last General Conference was won by only 11 votes—a change of only 6 votes would have made a different educational history for the Church. One vote in the next General Conference might decide whether the Methodist Episcopal Church, South, is to continue to exist or to be wiped out. Can we afford to permit ourselves to be governed by personal friendships or personal dislikes in naming delegates at such a time as this? If one Conference does this, others may do the same thing, and thus all may be lost. The great interests of the Church should weigh more than one's fondness or even personal obligations to any man.

P. B. JONES.

A GREAT MEETING IN LOUISVILLE, MISS.

Dear Dr. Meek: We are now in the closing days of one of the most wonderful revivals that has been held here in many years. There have been something like two hundred conversions and reclamations, and the end is not yet. The bank and other business houses have been closing during the entire week for our day services. The meeting has been remarkable for the conversion of many men. It has been a community meeting and all the preachers and churches have taken part. Brother Carlisle, our pastor, had made great preparations for our coming. He has done a great work in Louisville, and he is very popular, not only with his own people, but also with all the community. He has just completed one of the most modern and up-to-date churches that I have seen anywhere. We expect to close our revival Sunday night, and will meet you at Conference next week. Yours fraternally,

Louisville, Miss. W. M. McINTOSH.

RESOLUTIONS.

(Adopted by the Quarterly Conference of the First Methodist Church, South, of Greenville, Miss., Nov. 9, 1917.)

Whereas, by the law of the Methodist Church, our pastor, Rev J. Tillery Lewis, can no longer remain with this charge, having served the full four years permitted, and will soon depart with his family from us, we, the official members of the First M. E. Church, South, of Greenville, Miss., assembled in Quarterly Conference, do hereby adopt the following resolutions:

Resolved (1), That we wish to express to Brother Lewis our deep appreciation of the faithful and efficient service rendered us as pastor for the past four years, and to testify to our realization of the benefits derived by us as individuals and by the congregation as a body from his ministrations. He has been genial, but dignified, cordial and most pleasant in his social relations, without ever permitting his duties as a pastor and spiritual guide to be eclipsed in the slightest degree. The relations between the family of Mr. Lewis and the members of the congregation have been exceedingly pleasant, and the congregation regrets the necessary severance of these relations.

Resolved (2), That Brother Lewis has realized that the minister is a citizen and has rendered this community valuable service by promoting every public-spirited movement, and aiding by his counsel the development in the proper direction of public opinion, and, in the great crisis which confronts the country as well as this community, he has been a shining example of American patriotism.

Resolved (3), That, in view of our warm personal friendship for Mr. Lewis and his family, our deep appreciation of his service and influence, we express to him our sincere appreciation thereof, that we rejoice to have had them with us for four years, feel a deep regret upon their leaving us, and assure them of our best wishes for their continued health and happiness wherever they may go.

Resolved (4), That a copy of these resolutions be spread on the minutes of this Conference, a copy given to Mr. Lewis, and a copy sent to the New Orleans Christian Advocate with the request that it be placed in its columns.

PERCY BELL, Chairman.
For the Committee.

Rev. W. A. Swift, Editor of the Central Christian Methodist (Lexington, Ky.), has been advised by physicians that the confinement incident to editorial work is not good for him physically. Mr. Swift is offering his paper for sale to the two Kentucky Conferences for the sum of $5000, volunteering to be one of fifty to give $100 each for the purchase of it for the Conferences, or toward the formation of a stock company to take it over. The Joint Commission representing the Conferences met in Louisville a few days ago, but came to no definite decision concerning the matter of acquiring this publication.

FREE

A Series of Striking Pictures of Bible Scenes

Beautifully Colored

With a Collection of Applicable Bible Verses, Carefully Selected

By fitting the appropriate verses to pictures the reader actually takes a unique and fascinating journey to Bible Land.

This is the Christian Herald plan to encourage more general Bible reading in which $3500.00 in cash has been awarded, $5628.00 is awaiting the decision of the Judges and $5000.00 in cash is now being offered.

Do you want to go into the beloved land of Bible days?

Do you want to travel to some of the scenes the Bible tells us of so beautifully?

Go with us, and as our guests. As you go you will be carried back to the Bible period; you will meet for a brief time some of the characters of the eternal story.

And as you go the story will be brought home to you perhaps as never before, for you will be comparing the scenes with the Bible verses that tell of them—you will actually be seeking out and fitting together the Bible verses that best apply to the pictures.

Thus while feasting your eyes and diverting your mind you will be learning more and more of the Bible, seeing more and more the significance of the Bible story.

Yet so delightful will the journey be that you may not awaken until later to the good it has done you. While learning much you will be enjoying much; because of the interest in your journey you will be acquiring, almost unconsciously, a better understanding of the Bible.

Aid to Sunday-School Teachers

The "Picture Journey" plan is that of our National Bible Picture Study, a great competition, based on the International Sunday School Lessons, in which $5,000.00 in cash will be awarded. Teachers will be intensely interested in this wonderful study-entertainment, for it will cover the ground of the lessons which they are studying. First reward will be $1,000.00 in cash.

Our Gift to You

Send in the free Request Card, and let us present you, as an outright gift, postpaid by us, the inspiring and beautiful "Picture Journey." We know it will delight you, and surprise you, too. Send for it—right now, while you are thinking of it. You put off too many things—do not procrastinate in this. Cut out the Request coupon and send it in—NOW! There is positively no obligation.

FREE REQUEST COUPON

Christian Herald, 3812 Bible House, New York, N. Y.

Kindly send me, free and postpaid, the complete booklet, "A Picture Journey into Bible Story Land," containing the series of beautifully colored Bible pictures, the selection of Bible verses, and instructions for fitting the appropriate verses to the pictures.

Name.....

Address.....

.....

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

√ Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. MARY BULLEN was born in March, 1826, near Fayette, Jefferson County, Miss.; was married to my uncle, Benjamin Bullen on May 10, 1842, and died on October 8, 1917, at the home of her daughter, Mrs. Katie Watson in Memphis, Tenn. Her body was laid to rest in Elmwood Cemetery. Many were the floral offerings placed upon her casket by the hands of those who loved her. She was loved by all who knew her, and they were many. Aunt Mary was the mother of four children, two of whom are still living, Mrs. M. Lee, of Bentonia, and Mrs. Watson, of Memphis, Tenn. Auntie was a devoted wife, a loving mother, and a true friend. She was ever ready to minister to the needy—ever faithful to her church and to her God. Her husband was a steward for many years—to him she was indeed a helpmeet. In his last years he was quite feeble and to him she was an angel of mercy. As the sun rose in its golden splendor, the saintly spirit "crossed the bar," and went to the City of the great King to be forevermore with her loved ones gone before.

JESSIE ABEL.

Mechanicsburg, Miss.

Brother G. B. FRANKLIN was born on Nov. 14, 1885, at Bluff Springs, Fla. He united with the M. E. Church, South, in Alexandria, La., in 1914, where he was married on Dec. 26, 1912. At the time of his death he was connected with our church at Kiln, Miss. Our church has lost a devoted member and a faithful steward and our community a citizen with a big heart that touched nearly every life at the big mill plant, where he had been at the saw since the mill began operations. With his devoted wife and little son, he was doing "his bit" to make the world brighter and better, when suddenly by an accident he was snatched away. Never did the community experience such a shock. Everything stood still under the shadow of a great sorrow when "Brown" Franklin was no more. He was buried at Alexandria, La., where he awaits the resurrection, and these loved ones sorrow and wait in Christian hope for the time when there shall be a sweet reunion. His home here was truly a happy one, and he was never happier than when his pastor was there last. He still lives.

W. T. GRIFFIN.

The subject of this sketch, Mrs. MARY TANNER, was born in 1840, and died on September 7, 1917. She was first married to Brother Wyat Joyner, and of this union one child was born, Brother G. R. Joyner. This union lasted only a few years, being brought to an end by the death of Mr. Joyner. Mrs. Tanner was then married to Brother James T. Tanner, and of this union four children were born, three of whom are living. Her last husband preceded her to the grave some seven years ago. Sister Tanner was a loving mother, and a faithful member of the M. E. Church, South, for about 50 years. She loved her Lord and her Church. The pastor could always look for Sister Tanner to be present at church. Her presence at church was felt and appreciated. Her home was the home of the preacher. She always enjoyed a visit from her pastor. It was the writer's pleasure to visit her home often during her illness. We never found her lacking in faith. During the last years of her life, she made her home with her son, Brother G. R. Joyner, who was faithful to her until the last. All that earthly hands could do for her was done, but God saw fit to call her up higher. We feel confident from the evidence left behind that she has gone to be with God. May God comfort the children and all others who have been bereaved by the death of this faithful servant of the Master! Her pastor,

A. R. BEASLEY.

Mrs. MARY ELIZABETH KING was born on March 10, 1844, and died on December 13, 1916, having reached the ripe old age of 72 years, 9 months, and 3 days. She was married to Brother B. F. King on December 14, 1865. Had she lived only a few more hours, they would have been married 50 years. Of this happy union were born 8 children, 3 of whom preceded her to the grave. The other five are members of the Church. Sister King was a member of the Methodist Church for over 50 years, and was faithful to her church and pastor as long as she lived. Her favorite paper was the Christian Advocate. We had known Sister King only two years, but I feel like my life has been made happier and my hope of heaven brighter by having known her. She was as noble a Christian lady as I have ever met. She left the brightest dying testimony that I have ever heard, which is a great consolation to her bereaved loved ones. The future seemed bright to her. There was nothing in the way. She only fell asleep here to awake safe in the arms of Jesus. None knew Sister King but to love her. Her home was the preacher's home. We would say to the heart-broken ones, Live the life she lived; follow the example she taught, and all will be well in the end. She was tenderly laid to rest on December 15 at Bethel Cemetery, there to await the second coming of our Lord. The funeral services were conducted by her pastor, A. R. Beasley.

Our mother, she has gone to rest;
Her voice no more we'll hear,
'Till we shall reach the land of bliss.
Then we'll see mother, dear.
Oh, how we miss her smiling face
And loving, tender care!
Our home is now a lonely place,
No one to use her chair.

Written by one who loved her,
Mrs. A. R. BEASLEY.

The subject of this sketch, M. L. SANDERS, was born on February 23, 1860, in McNairy County, Tenn., where he grew to manhood. He moved to Alcorn County, Miss., in 1880, and was married to Miss Jennie Clawsell on March 13, 1881. Of this union were born three children—one son and two daughters. He professed religion in 1888, and united with the Methodist Church, and lived a consistent Christian life until death came, on September 24, 1917. Brother Sanders was in the employment of the Railroad Company, and was apparently as well as usual on the morning that death claimed him. Soon after reaching his place of business, he complained of feeling bad, and was conveyed at once to his home and a physician was called; but in 30 minutes all was over. A sudden stroke of apoplexy was the cause of his demise. Brother Sanders grew up on a farm, and being good-humored and pleasant, he made friends everywhere he went. The writer knew him in his young manhood, had met him often since, and had been his pastor since last December, and he feels safe in saying that he was too kind-hearted for his own material good, yet he provided well for his family, giving his children splendid school advantages. His son, John W. Sanders, is one of Corinth's noblest citizens; and his daughters are among the best ladies of the county—the eldest, Mrs. J. L. Dalton, lives near Corinth; the youngest, Mrs. O. E. Spencer, lives in Corinth, and both are doing well. All three of the children are very affectionate, and were very fond of their father, and none the less of their mother. Besides the wife and three children, Brother Sanders has left two brothers—Harris W. Baton, of Corinth, and Jno. B. Sanders, of Booneville, Miss. (a half brother), and a sister, Mrs. Frank Brewster, of Corinth. In the death of Brother Sanders, not only has his family sustained a great loss, but also the entire community and the South Side Church, of which he was a member. Gone, but not forgotten!

His pastor, J. R. JAMES.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S A
PLEASURE TO TRAVEL
With the Splendid Service Provided Via the

Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans	8:15 a.m.,	7:30 p.m.
Ar. Birmingham	6:50 p.m.,	6:30 a.m.
Ar. Chattanooga	10:55 p.m.,	10:35 a.m.
Ar. Cincinnati	9:15 a.m.,	8:50 p.m.

Through Train to the East

Lvs. New Orleans	7:30 p.m.
Ars. Chattanooga	10:35 a.m.
Ars. Knoxville	2:20 p.m.
Ar. Washington	7:30 a.m.
Ars. Philadelphia	11:12 a.m.
Ars. New York	1:38 p.m.

We will be pleased to arrange the details of your trip.

City Ticket Office, 211 St. Charles St.
'Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY

The Popular Route

LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between

HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in

TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

MEETING OF THE COLLEGE OF BISHOPS.

At the fall meeting of the College of Bishops, held at Jackson, Tenn., all of the Bishops were present except Bishops Key, Morrison, Kilgo, Waterhouse, and Mouzon. From the official report by Bishop Collins Denny, Secretary, we take the following items:

"A communication referring to the necessity of better provisions for our superannuates was also received, and in the Episcopal Address to the General Conference this matter will be given consideration."

"In 1919 the Centennial of American Methodist Missions is to be held, and such preliminary work as could be done to make the celebration successful and worthy of the occasion was cared for. In that connection the following resolution was adopted: 'The College of Bishops is in heartiest sympathy with the movement under the direction of the Board of Missions to celebrate, in conjunction with the Methodist Episcopal Church, the one hundredth anniversary of the beginning of foreign missions by the Methodists of the United States, and this College will do all within its power to advance this work throughout the Church.'"

"Through Dr. George S. Sexton, our attention was called to a legacy by the late Charles W. Blair, of our Church, and the following resolution was unanmously adopted:

"'Resolved, That Dr. George S. Sexton be and he is hereby authorized to receive from J. A. Thigpen, executor of the last will and testament of Charles W. Blair, deceased, the legacy of ten thousand dollars, provided in said will to the Bishops of the Methodist Episcopal Church, South, to be used for the benefit of Granbery College or for such other purpose as the Bishops may see proper, as more fully shown by said will, the said Dr. George S. Sexton being authorized to execute such receipt as may be necessary.'"

"A request from the International Purity Congress was received, asking the appointment of delegates from our Church to a meeting of that body in Louisville, Ky., November 8-14, 1917. The following delegates were appointed: Rev. Frank M. Thomas, Louisville, Ky.; Rev. A. R. Kasey, Louisville, Ky.; Rev. Sam M. Miller, Owensboro, Ky.; Rev. J. W. Perry, Morristown, Tenn.; Rev. U. V. W. Darlington, Barboursville, W. Va.; Rev. E. B. Chappell, Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn.; Rev. W. B. Taylor, Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn.; Rev. J. S. French, Knoxville, Tenn.; Rev. L. E. Todd, St. Louis, Mo.; Hon. W. G. M. Thomas, Chattanooga, Tenn.; Mr. Settle, librarian, Louisville, Ky."

"The need of our soldiers and sailors for religious work by our Church, particularly work in the camps, was given careful attention; and a committee was appointed to prepare an address to the Church asking co-operation in plans to be suggested in that address. A copy of this address will be furnished you as soon as possible."

"The American Bible Society asked our co-operation in the effort to raise $400,000 to provide army and navy Testaments, and we were glad to give assurance of our cordial co-operation for this worthy purpose."

"No questions of law were presented to the College at this meeting."

"As is always the case in the meeting of the College of Bishops, attention was given to the general interests of the Church at large, and care was taken to meet with the greatest possible efficiency the heavy responsibilities the Church has ever laid on its chief pastors."

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives life to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerveforce is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe the irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerveforce, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Irritation and Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions, which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

DEDICATION OF THE EAST McCOMB METHODIST CHURCH.

Sunday, November 11, 1917, was a great day for McComb Methodism. The dedication of a Methodist Church is no small event for any community.

The East McComb church building was dedicated last Sunday by Dr. I. W. Cooper, President of Whitworth College, who was assisted by the pastor, Rev. F. B. Ormond and a faithful Board of Trustees. Dr. Cooper preached the dedicatory sermon, using as a text, Haggai 2:7: "* * * The desire of all nations will come and I will fill this house with glory, saith the Lord of hosts." Thought drawn from a wide field of knowledge, applied with spiritual power and enforced by an enriched life, made the sermon to lift the great congregation to heights of supreme joy. In the afternoon, at the South McComb Church, Dr. Cooper delivered another inspiring message on "Why Nations Lose Their Power."

At the beginning of this year the pastor, Rev. F. B. Ormond set his face toward dedication day. To the surprise of many he succeeded, and every cent was paid before the day of dedication. Also he has provided for the major portion of the parsonage debt at South McComb. With one discouraging debt out of the way and another almost met, the way is open for more rapid development in this fruitful field. This is the pastor's fourth year, and his membership, with members of other churches, regret to see his time come to a close. He has wrought well and will go up to the Conference with a glad heart of "well done."

J. LOYD DECELL.

McComb, Miss.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

A GREAT MEETING AT HAZLEHURST.

Dear Dr. Meek: I am glad to report a great meeting at Hazlehurst in October, which began on the 10th inst. and closed on the 23d. We had with us Rev. D. E. Kelly, our Conference Evangelist, who did all the preaching, and it was well done. Prof. J. Douglas Swagerty, of Shreveport, La., conducted the music, and he delighted all who heard him. Our congregations were large from the first night, and after three days the capacity of our church was taxed to the limit. Even after putting in 100 extra seats, we could hardly take care of the crowds. The whole town was greatly blessed, for the Lord was truly good to us. The other pastors of the town threw themselves into the meeting as if it were their own, and made a very large contribution toward the success that naturally followed. The business houses all closed and the men, as well as the women, came to the morning services, which played no small part in our success. About 40 persons were added to the churches, the membership was greatly blessed, and the spiritual life of the whole city was quickened. We expect a good report at Conference.

Yours very truly,
L. L. ROBERTS, Pastor.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited, or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered, and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurabe, and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win, you become a life-friend of the Spring. If I lose, I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 17-E., Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)—Adv

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

"When you cheerfully bear any discord, any annoyance, any irregularities or unpunctuality (of which you are not the cause), that is victory."

"You cannot live by another's experience."

FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort or Loss of Time

We have a New Method that cures Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method is dedsigned to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON
FRONTIER ASTHMA CO., Room 333S
Niagara and Hudson Sts., Buffalo, N.Y.

Send free trial of your method to:

.....

.....

.....

A Woman's Burdens

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she finds new life and strength. It's a powerful, invigorating tonic and nervine which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life"; in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, the "Favorite Prescription" is the only medicine put up without alcohol—ingredients on wrapper.

SYLACAUGA, ALA.—"My wife has used Dr. Pierce's Favorite Prescription for trouble from which women suffer and it surely did give good results. All women ought to use this remedy as it is fine. Dr. Pierce's Cough Syrup is good also."—REV. J. N. COOPER.

ALBERTVILLE, ALA.—"Two doctors gave me up—said I had a bad case of dropsy and that my system was all run-down. I could not keep any vituals on my stomach. My husband found one of Dr Pierce's pamphlets and I began taking 'Golden Medical Discovery' and 'Favorite Prescription.' I took three bottles of each kind and in six weeks I was able to be up. I also used the 'Pleasant Pellets.' I recommend Dr. Pierce's medicines to all suffering women, and am glad to say they saved my life when others failed."—MRS. SARAH C. RAINS, R. F. D. 1.

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS,
Clinton, S. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sunday School

TEACHER-TRAINING ENROLLMENT.

The following are the teacher-training statistics for the Gulf Division for the period, August 20 to October 20, as reported from headquarters at Nashville, Tenn.:

Alabama Conference — One class, with five students, at Coatopa.

Little Rock Conference—Two classes, with 24 students, at El Dorado and De Witt.

Louisiana Conference—Four classes, with 52 students, at Carson, Doyle, Gilbert, and Wisner.

Mississippi Conference—One class, with 22 students and three individual students, at Vicksburg, Jackson, and Meridian.

North Alabama Conference — Two classes, with 24 students and 10 individual students, at Bankston, Bedford, Birmingham, Gadsden, Merrellton, and Vernon.

North Arkansas Conference — One class, with 15 students and two individual students, at Danville, Piggott, and Wilson.

North Mississippi Conference—Five classes, with 36 students and 10 individual students, at Cedar Bluff, Charleston, Courtland, Ecru, Houlka, Mineral Wells, Pleasant Hill, Senatobia, Woodland, and Hernando.

Total enrollment from the Division—Sixteen classes and 203 students.

Aggregate from the whole Church—Fifty-seven classes, 682 students.

Certificates were granted in the Division as follows: North Mississippi Conference, one Standard diploma at Sarah.

A. L. DIETRICH.

WESLEY BIBLE CLASS ENROLLMENT.

Notice has been received from Headquarters at Nashville, Tenn., of the enrollment of the following Wesley Bible classes from Louisiana and Mississippi:

Louisiana Conference: Adult — "Union Star" class, certificate No. 6628, at Crowville, Mrs. J. R. Amos, teacher; "Keystone," 6643, Gilbert O. McLendon, teacher; "Fish Creek," 6651, Iatt, M. H. Nugent, teacher; "Pathfinders," 6710, Sibley, Mrs. H. C. Boyett, teacher; "Wesley," 6718, First Church, Monroe, E. L. Neville, teacher; "Loyall-Nabors," 6736, First Church, Mansfield, Miss Jennie Loyall, teacher. Senior—"P. M. S. R.," 1435, Bay Hill Church, Bunkie, C. J. Thayer, teacher. Intermediate — "Helping Hands," 2063, Gilliam, Mrs. R. T. Douglas, teacher; "W. N.," 2099, Evergreen, Mrs. S. L. Campbell, teacher; "Earnest Workers," 2101, Eunice, Mrs. J. T. Adams, teacher.

Mississippi Conference: Adult — "Philathea," 6694, Mt. Pleasant Church, Crystal Springs, Miss Pearl Barlow, teacher; "Mizpah," 6716, Gibson Memorial Church, Vicksburg, Mrs. W. E. Bailey, teacher. Senior — "Young Men's," 1434, Central Church, Meridian, W. T. Walton, teacher.

North Mississippi Conference: Senior—"Helping Hand," 1411, Pisgah Church, Rienzi, Miss Lillian Story, teacher.

A. L. DIETRICH.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitarium treatments, and what it did for me, why should it not do the same for others? Should anyone doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

LITERARY NOTICE.

God's Minute.—New Holiday Edition. A book of 365 daily prayers—60 seconds long arranged in calendar form—a prayer to a page, with a verse of Scripture at the top of the page on encouragement to worship. The prayers were written expressly for this book by 365 of the most eminent evangelical clergymen and laymen in the English-speaking world. Purple cloth, gold top, stamped in gold, 384 pages; price, 50 cents net; (plain cloth, 35 cents.) The Vir Publishing Company, 200 North Fifteenth Street, Philadelphia, Pa.

"Lord, teach us to pray," one of the early disciples asked the Master, and that prayer is now being repeated by millions of anxious souls in these perplexing and distressing times. To all such, this book will come as a benediction. It will quicken and inspire a devotional spirit, and will re-light the altar fires that have died out in many homes. It is packed full of devout, inspiring thoughts and aspirations. Anyone reading one of these short prayers every morning, earnestly and quietly, cannot but be the better for it during the day. It not only has value as a prayer book, but it is a mirror, unconsciously revealing the deep spiritual character of each of these many contributors. There is no book published like it, and it can have no substitute. It will be one of the choicest gift books of the season for fathers, mothers, sons, daughters and friends, and it would be fine to see that our soldier or sailor boy has a copy to read in the trenches or camp, or on the deck of the boat as it plows through the dangerous seas. Among the contributors to the book are Wilfred T. Grenfell, Professor W. H. Griffith Thomas, Reverends John Clifford, F. B. Meyer, Washington Gladden, Hugh Black, Timothy Stone, Bishop Quayle, Russell H. Conwell, David J. A. L. Burrell, Ira Landrith, Floyd W. Tomkins, Bishop Woodcock, Mrs. Alice Hegan Rice, Miss Eva Booth, Maud B. Booth, President E. Y. Mullins and many others eminent in the evangelical religious world. Since its publication just one year ago, four large editions have been issued.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.—Adv.

A NOBLE ACT.

A good story comes to us from Camp Lee. A "rookie," at the end of his first day in the cantonment, knelt down at his bunk to say his prayers before turning in. The act was greeted with laughter and jeers from his thoughtless comrades in the long barracks. At that moment a young officer in the course of his duties stepped in at the door. Taking in the scene at a glance, he advanced to the proper position near the kneeling boy and stood rigidly and reverently "at salute" until the prayer was ended. Then, in the quiet that had fallen, he delivered his orders and walked out without a further word.

It was a fine, soldierly act. The moral courage of a subordinate was recognized, and likewise that unseen Presence was acknowledge before whom the cub recruit and the trained officer alike owed worship and reverence. We doubt that the chaplain had that day preached a more timely or telling sermon. — Southern Churchman.

THE BOTTOM OF THE SEA.

If one could move over the bottom of the sea, he certainly would make great discoveries for himself. There he would find a workshop of the Almighty, where He has curiously wrought what eye has never seen, or what has never entered into the heart of man to conceive. Great, rolling plains, wide plateaus and deep precipices would appear. Fauna moves there of all strange forms and features, and flowers bloom to blush unseen. In addition to all this work of God, he would also find the vast wreckage by the hand of man. This wreckage has been greatly increased in the period of the present world conflict. Ships upon ships are strewn here and there. Jewels and gems of great price are there, and are lost forever. The bodies of men, women and babes are strewn upon the plains, and hidden in the caves—forms once, and still, loved and cherished. What a treasure-house is the sea. How can she be made to give up what she holds?

There is another deep—the great mind, plan, purpose and power of God in all things. When one thinks and feels, he is compelled to the conclusion, "Oh, the depths of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out!" Yet He will reveal His deep things. The day is coming when "the sea will give up its dead" and the purposes of God will be revealed.—Presbyterian.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

TO-DAY.

Yesterday is gone forever. To-morrow may never come. To-day is in my own hands.

If I shirk to-day's task, I shall be adding to my wasted yesterdays.

If I postpone to-day's duty, I shall be increasing to-morrow's burdens.

If I accomplish what to-day sets before me, I shall be doing my best to atone for yesterday's failures, and to prepare for to-morrow's successes.

Therefore, I will endeavor to use my time and opportunities that to-day shall leave me a little wiser and abler than it found me.—Southern Churchman.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

THE MARK OF THE PERFECT MAN.

As virtue is the perfection of human life, so is action the perfection of virtue; and zeal is that perfection of action which is required in a saint of God. Such an one was Moses, "mighty in word and deed," as well as "learned in all the ways of the Egyptians." Such an one was St. Stephen, as full of a divine ardour and irresistible fervency of spirit as of an irresistible wisdom; and such an one was the irresistible Cornelius, a devout man, one that had transfused and derived the fear of God from his own bosom throughout his family and relations, and friends, too—one that gave much alms, and prayed to God always. This is that which distinguishes the perfect man from all others—the victories of faith, the labors of charity, the constancy and patience of hope, and the ardors of devotion.—Lucas.

Auto-Intoxication Causes Death

Do you know why you have sick headache, diabetes, neuralgia, rheumatism and liver or kidney troubles? It's because you are being poisoned by products of your own body. Your organs of elimination are not working properly. Waste material that should be thrown out is being retained to poison and intoxicate your system. That could not happen if the bowels were kept open with Granger Liver Regulator. This splendid preparation is purely vegetable and non-alcoholic. Demand Granger Liver Regulator at your drug store—25c a box—and take no other. There is nothing "just as good."

"There is a difference between the deserving poor and the deservedly poor."

Old Folk's Best Friend

That's what many call it for it puts vim and vigor into old stomachs; rich, red blood into old veins; sound flesh on old bones. Drink a glass of this delicious, digestant with each meal

Shivar Ale

PURE DIGESTIVE AROMATICS WITH SHIVAR MINERAL WATER AND GINGER

Your grocer or druggist will refund your money on first dozen if you are not pleased with results.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

That Unpublished Book of Yours

We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 88 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

INDIVIDUAL COMMUNION SERVICE

Does YOUR Church use this cleanly and sanitary method? Send for catalog and special offer. Outfits on trial.

Thomas Communion Service Co. Box 477 Lima, Ohio

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS.

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

DISEASE IS EVER THE SAME

And in view of this fact a medicino like Hood's Sarsaparilla, which has been successful for more than 40 years, is a safe one to rely upon.

Hood's Sarsaparilla is known to the people of America as the standard blood purifier. Its record is one of general satisfaction and remarkable results. There is nothing better as a general tonic and appetite-maker for weak and run-down men, women and children and old people, invalids and convalescents.

It is pleasant to take, aids digestion, and supplies the vital organs with rich red blood essential to perfect health.

Get Hood's Sarsaparilla today and begin to take it at once.

LOUISIANA CONFERENCE.

Admission on Trial.

Applicants for admission on trial will please meet the Committee of Examination in the Minden Church, on Tuesday, November 27, at 2 p. m.

R. H. HARPER, Chairman.

Committee on Admissions.

The Committee on admissions for the Louisiana Conference is called to meet in Minden on Tuesday afternoon, November 27, at 2 o'clock at such place as may be designated by the Minden pastor. All the candidates for admission on trial, readmission or admission from other Churches, the presiding elders and others who may desire to represent them, are requested to meet the Committee at that time. This is important to the carrying forward of the business of the Conference.

W. WINANS DRAKE, Chairman.

Class of First Year.

The Class of the First Year will please meet the Committee on Examination on November 27, at 1:30 p. m., at the Methodist Church, at Minden, La.

R. S. WALTON, Chairman.

MISSISSIPPI CONFERENCE.

Class of First Year.

Members of the class who expect to be examined will meet the Committee at the Crawford Street Church, Vicksburg, at 2 p. m., on Tuesday, December 4.

H. WALTER FEATHERSTUN, For the Committee.

CONCERNING STATISTICAL REPORTS.

To The Members of the Mississippi Conference.

Statistical blanks will be mailed each pastor in due time. On account of the cost of envelopes and printing, you will have to secure your own envelopes in making your reports. The usual course of reports and auditing will be followed.

W. T. GRIFFIN, For Auditing Committee.

A REQUEST OF THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Almost every mail brings special requests from brethren as to their roommates during the Conference and which we are anxious to grant if possible. All who have such requests are asked to send either of us a card immediately on reading this notice. We will be helped also in making assignments if those who can not come will drop us a card. We would like to get from the presiding elders the names and addresses of all applicants for admission and all lay representatives (and they can help by giving names of superannuates or others who may not come) at their earliest convenience. While the Pledge Card drive is on, we are pledging ourselves to make the brethren comfortable, and have prospects of good success.

T. B. HOLLOMAN,

THE LOVE OF GOOD READING.

Fortunate is the boy or girl who is reared in the atmosphere of good books, who has early learned to love good reading. He need have no lonely hours nor lack for pleasant company. The great men of the earth, the wise and witty and learned are his friends, or he can play if he will with the people of the lands of fancy, the fairies and giants, the princes and princesses of romance. He can live in kings' palaces, or with the humble folk in cottages. He can travel to far distant lands and visit strange peoples. He can look upon the wonders of the world, ancient and modern; he can climb the highest mountains, cross the pathless deserts, sail the greatest rivers, explore the Arctic regions or the tropics. He can live in every age of his own land, or any land, and see what is taking place at any time. He can go a-sailing Twenty Thousand Leagues Under the Sea, or he can fly in an aeroplane over the warring armies of Europe. There is no limit to the range of the travels or the experiences of the reader of books. * * *

Whatever else you give your children, give them good books, and let them form as early in life as possible the habit of reading. Cultivate the imagination and the love of good English in the early years. It will prove to be of greater educational value than anything that can be gained from the text-books of the schools.—The Congregationalist.

SINGING KETTLES.

The Japanese, who know so well how to add little, unexpected attractions to every-day life, manufacture, in a great variety of forms, iron tea-kettles which break into song when the water boils. The song may not be a perfect melody, but it is perhaps as agreeable as the notes produced by some of the insects which the Japanese also treasure for their music. The harmonious sounds of the tea-kettles are produced hy steam hubbles escaping from hcneath thin sheets of iron fastened close together nearly at the bottom of the kettles. To produce the hest effects some skill is required in regulating the fire. The character of the sounds varies with the form of the kettle. These curious singing kettles have heen used hy the people for many centuries.—Youth's World.

WHAT GRETA COULD DO.

Greta was only six years old and very small for her age. When she came into the Sunday school she wished very much to do something for Jesus. "Only I'm so little," she sighed, "and there isn't anything, not a single thing, I can do."

"Tut!" said grandfather, who had overheard. "Who opens my paper and finds my spectacles and brings my book from the library table?"

"And who puts the ribbon in my cap and gives puss her saucer of milk, and teaches her to play so nicely with a string?" added grandmother.

"Who is the little girl that carries my slippers and rolls my chair up nearer the fire?" asked father, his eyes twinkling.

"I know somehody who can do errands as nicely as any one," said mother. Then Sister Belle told what she knew, and Greta's eyes beamed with delight.

"Every little task that we do willingly makes the Lord Jesus glad in heaven," finished grandmother, patting Greta's brown curls.—The Mayflower.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formnla is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

MAY GROW LARGER.

There are big things in life, and to the man who can develop and direct them we give honor—and justly. But there are little things, seemingly unimportant now, that some one has to do, because in the next generation they'll be the big things.—Lawrence Perry.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

IT IS A BURNING SHAME

That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—a successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

No agents. Deal direct. For applications and particulars, address

HENRY P. MAGILL, Sec'y. & Mgr. 1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

GENUINE LEATHER BINDING

FLEXIBLE

THE GREATEST VALUE EVER OFFERED AT THE PRICE

ONLY $2.75 POSTAGE PAID

HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

THE TEACHERS' BIBLE

SELF-PRONOUNCING—REFERENCE

With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.

Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE

812 Camp Street NEW ORLEANS, LA.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY

THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. A source of help and inspiration to every one interested in religious welfare.

Published by special agreement for the use of copyrighted material and photographs.

Cloth 496 Pages Illustrated

PRICE $1.00, POSTPAID.

NEW ORLEANS CHRISTIAN ADVOCATE,

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willis Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTES ROM THE MERIDIAN DISTRICT.

The work in the Meridian District has been moving steadily forward during the third quarter.

Our District Secretary has been looking well after the rural work and I have no doubt when she closes her third quarter's report that the figures will show a good increase. Instead of a district meeting this year she has been holding "All Day" meetings at different points on the work.

It was my good pleasure to be with her at Scooba and Quitman; the interest at Scooba and Quitman has grown since then and one of the results of the meeting has been the organization of a new Study Circle at Scooba. At Quitman we had quite an enthusiastic meeting at night; next morning the ladies met again and seemed eager to learn more of the work.

Mrs. McQueen has held other meetings, from which she brings good reports, two of these places being DeKalb and Stateline. At each of these meetings she emphasized the good that can be done at the Wesley Houses, at the same time laying stress on the needs of these institutions.

In Meridian the interest is good and from what I can see and hear the auxiliaries are well attended. There were two of these "All Day" meetings held here in the city: one at East End and the other at Fifth Street Church.

It was indeed a treat to have the Conference Corresponding Secretary with us in these two meetings. The programs were well planned and the different phases of the work were discussed.

"The Ten Per Cent Increase," "Our Children's and Young People's Work," "Christian Stewardship," "Mission Study," "Our Missionaries," and "Our Conventional Work" were some of the things discussed; Mrs. Lewis gave talks on "Our Work."

These two meetings were very pleasant, too, in a social way. At Fifth Street Church a delightful lunch was served at the noon hour in one of the Sunday school rooms. It is really an inspiration to go to Fifth Street Church and mingle with these zealous women. Their enthusiasm is refreshing. What makes this, you say? Well, you can hardly understand unless you know the pastor's wife. Suffice it to say, where she is, the missionary work moves forward.

At East End the Young People's Missionary Society served a plate lunch with coffee and followed with cream and cake. This social hour was spent at the district parsonage, where the ladies made everybody feel at home; music was furnished during the time.

At night, after a talk from Mrs. Lewis, there was a stereopticon display at the church of our work in China and Korea.

May I pause here long enough to say a little about this Young People's Missionary Society at East End Church? It is a real new society but growing rapidly. They began a little over two months ago with eight members and now have eighteen. Each member went right to work as soon as the society was organized to learn what was her duty as an officer or as a member, and now they are enthusiastic over the work. None refuse to do the part assigned to them and a number pray in public. They also have a study circle.

They have made and put into the church charts bearing the names of the Council, Conference and District officers. Then, too, they have helped to make other charts, showing where we have work, and what kind of work is being done; they have also made one showing the financial part of our work. I am expecting great good to come from this society of young people.

The Junior members, too, are interested in the work at this church; it could hardly be otherwise with the efficient leadership of Mrs. Peebles.

It hardly seems necessary to mention Central Church, for the Methodists of the Mississippi Conference know the women of this church never let the missionary work drag. The auxiliary meetings are full of interest, as are the mission study and Bible classes. They seem to be looking well after finances, too.

The Young People's Society of Central Church is doing a fine work; they have well-attended meetings; their mission study class is good and they are interested in the Wesley Houses, as well as doing social service.

The president of our Mission Board is by no means lagging in her work and the interest of the deaconess and kindergarten teacher at the Wesley House is on her heart as well as the interest of those with whom they labor. No word of praise is too high for these two women; the work they do tells for itself.

The Missionary Board of the Methodist churches of our city has had Mrs. W. J. Ferguson in the field in the interest of our Wesley House. She has done some good work in this department, as well as everywhere else she is called to serve.

During the quarter there were nine new adult study classes organized and one revived. There were three young people's, and one junior, and one intermediate, mission study class organized. The districts reporting these were Brookhaven, Jackson, Meridian and Newton. Can we not hear from the others? Surely we can expect little of our work where the people do not know of it. Get them to study and then they grow interested; when they get interested they will work, pray, and pay.

Our missionaries need our time, our prayers, and our money as never before. Let us make this fourth quarter the best of the year; let us do all we have promised, and then some more.

Mrs. G. H. THOMPSON.

REPORT OF CORRESPONDING SECRETARY OF THE LOUISIANA CONFERENCE MISSIONARY SOCIETY FOR THIRD QUARTER, 1917.

Number adult auxiliaries, 106; new auxiliaries, 2; number members, 2392; new members, 10; Y. P's auxiliaries, 28; new auxiliaries, 1; members, 462; new members, 16; junior auxiliaries, 67; members, 1712; new members, 13; baby divisions, 29; members, 274; new members, 6.

Subscribers to Voice, 715; to Y. C. W., 502. Auxiliaries presenting Christian stewardship, 33.

Scholarship paid. 3—Anna Trosper, Greenwood Juniors; Sara Burton, Crowley auxiliary; Marguerite Crain, First Church, Shreveport. Bible women paid, 1—Nannie Battle. First Church, Shreveport; Houma Special, $30—First Church, Shreveport, auxiliary No. 2; Deaconess, Houma, $80—Mansfield auxiliary; Day school paid—Mary V. Nabors, Mrs. Nabors, Mansfield; Share Alice Cobb Bible School, Wonsan, Mrs. I. G. Gayden, Gurley, La.

Paid on pledge, $998.98; total to date, $2487.72; balance due on pledge, $1963.30.

Mrs. A. P. HOLT,
Corresponding Secretary.

FERNWOOD, MISS.

Dear Doctor Meek: We are winding up the year here, and it is the end of my fourth year on this (the Fernwood) charge. Our report will be in full and will reflect the character of the Fernwood people as being among the best in the Church. My stay with these people has been a great blessing to me, and I trust also to some of them. I have, as a result of my work here, a larger view of the Kingdom and a fuller recognition of its claims on the people for a much larger support than it gets. There are some of the most noble-hearted people here that I have ever served, and when I go I would like to take them with me to the new field, but I am sure that this would be unfair to my successor. My wife and children say that they would be glad to spend the balance of their lives in Fernwood, and if the law of the Church would let us that might be the case, if the people were willing, and they have been tried in a time that meant much to us. We love all the people in the community—Methodists, Baptists, and Presbyterians—and in our taking we would take some of these other denominations along to compose our next pastoral charge. The people at the other two churches, Knoxo and Kokoma, could not be improved on, and they have been extremely kind to us and true and loyal to the Church. Our love and prayers will be with them when we leave, and we trust and pray that they may have a better preacher, a better pastor, and a better man in every respect next year, and in the years to follow, to minister to them in spiritual things.—W. H. Saunders, P. C.

"Love's flowers are our feelings; its fruits are our deeds."

"I DON'T SUFFER ANY MORE."

"Feel Like a New Person," says Mrs. Hamilton.

New Castle, Ind.—"From the time I was eleven years old until I was seventeen I suffered each month so I had to be in bed. I had headache, backache and such pains I would cramp double every month. I did not know what it was to be easy a minute. My health was all run down and the doctors did not do me any good. A neighbor told my mother about Lydia E. Pinkham's Vegetable Compound and I took it, and now I feel like a new person. I don't suffer any more and I am regular every month."—Mrs. HAZEL HAMILTON, 822 South 15th St.

When a remedy has lived for forty years, steadily growing in popularity and influence, and thousands upon thousands of women declare they owe their health to it, is it not reasonable to believe that it is an article of great merit?

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 100% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all good druggists.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago**

From the Field

Sulphur and Vinton Charge, La. Conf.

Dear Doctor: The time for our Annual Conference is just about here, and I shall go up to Conference with a glad heart because of the many blessings that we have received. The best report that has ever gone up from this work will be made this year. We are going to report about 50 additions to the Church, and more improvements materially than we have ever before made in this field. We would love for you to see our church at Vinton, which has been repaired both outside and in. The last improvement that was made was the repapering and revarnishing of the interior at a cost of $300; and, best of all, one of our generous-hearted stewards, knowing that Conference was near and that the different claims would need to be met, just paid that bill, and relieved us of providing for it. And our hearts have been made glad because these strong men are not only spending their money, but are giving themselves to the upbuilding of the great causes of Christ and his Church. We doubt whether a more loyal and spiritual people than they can be found anywhere. We are looking this way for another year, but we haven't seen the Bishop yet. We are only trusting that he will be generous enough to let us stay.—L. Hoffpauir, P. C.

Indian Bayou, La.

Dear Doctor Meek: Yesterday, Nov. 4, was a great day in the history of Indian Bayou charge. Brother May came in on time and preached two sermons of a high order, which were very much appreciated by my people. He cried as he preached, and we cried, too. Some "elders" never cry, except at Annual and District Conferences. Again, I say, deliver me from a dry-eyed presiding elder. The spiritual and financial reports of the charge are 100 per cent ahead of anything in the history of our church here. I am bogged up in the high prices, but I can prove by Brother May that I have enough red gravy to eat my way out. We have held three great revivals, conducted by Rev. D. E. Kelly, Mississippi Conference Evangelist, and Rev. B. L. Sutherland of Meridian, Miss. We claim not less that three hundred mourners' bench conversions. We had old-time Methodist shouting in the camp. The Lord has been with us from the first service of the year, and I am sure that he will be with us until its close. We are going to do our best to send delegates to the General Conference who have held at least one revival somewhere on this earth. We want to get rid of some of our "small agitators"—I mean political trimmers. —G. D. Anders, P. C.

New Iberia, La.

Dear Dr. Meek: I am almost at the end of my second year in New Iberia, and it has occurred to me that some of the brethren might be interested to know how things Methodistic are going in this part of the moral vineyard. We have had our part of the losses and reverses incident to these unsettled times, and we are feeling the pinch of war conditions as are other sections of the country. The church lost its oldest member, and one of its most faithful stewards this year in the death of Captain John T. White, on August 4. But the Lord has not forgotten us, for New Iberia Methodism is enjoying a season of prosperity along some lines that will be gratifying to its old pastors and friends. We have prospered spiritually. We held a series of evangelistic services in June, assisted by Rev. W. W. Drake, of Shreveport. As a result, the spiritual life of the Church was quickened, and 20 members were received by profession of faith. Ten others have been received during the year, eight of whom were by certificate. We have also prospered materially. Early in the year Mr. H. N. Pharr proposed to the Board of Trustees through its Chairman, Mr. W. J. Bernard, that if they would pay off the church debt of ten years' standing, he would build a new parsonage. They accepted his offer, took up the note the day it was due, with the very liberal assistance of the Missionary Society, and Mr. Pharr has more than made good on his parsonage proposition. Those who are familiar with the lay of the land in New Iberia will be interested to know that we have acquired the Morse property immediately in the rear of our church, facing St. Peter Street. The house is all we could ask as a parsonage, having ample room and many conveniences. The yard is large and shady, with ample room for a garden, a tennis court, and a poultry yard. The Missionary Society, with the aid of Mrs. H. N. Pharr, has added about $300 worth of furniture, so that we are very comfortably situated. The old parsonage, on Jefferson Street, will be fitted up for Sunday school classrooms, a social center work, and such like. The auxiliaries of the church are doing good work. We have a flourishing Epworth League; a splendid Sunday school, which promises to be even better when we have room to expand; a Missionary Society that not only does its connectional work, but is the very best kind of a Ladies' Aid Society as well. I would not swap my Missionary Society for the best Ladies' Aid in the State, even from a local, selfish standpoint. In fact, Dr. Meek, we are so well satisfied here that we are not making any arrangements to move on just yet. Fraternally,

H. N. BROWN.

THE NEW CALOMEL FINE FOR COLDS AND GRIPPE.

Calotabs, the New Nausealess Calomel, Breaks Up a Severe Cold Overnight.

Physicians and druggists have at last found a quick and dependable remedy for colds and grippe. One Calotab on the tongue at bedtime, with a swallow of water—that's all. Next morning your cold has vanished and your liver and entire system are purified and refreshed without the slightest unpleasantness or interference with appetite, diet or work.

Doctors have always contended that calomel is the best medicine for colds, bronchitis and la grippe and the first medicine to be given in pneumonia and acute fevers. The new calomel, Calotabs, is purified and refined from all of the sickening and dangerous effects and with the medicinal virtues vastly improved.

Calotabs are sold only in original sealed packages; price 35c. Your druggist recommends and guarantees them and will refund your money if you are not delighted.—Adv.

The Cause of Gray Hair.

Hair grows gray by reason of the same cause which produces dwarfed, yellow stalks of corn instead of strong, dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually gray. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you send $1.00 to the Van Vleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

DR. TICHENOR'S ANTISEPTIC
FOR THE FACE AFTER SHAVING

L&N THE DIRECT LINE TO THE NORTH AND EAST
The NEW YORK & NEW ORLEANS LIMITED, for New York, Philadelphia, Baltimore, Washington, Atlanta, etc., leaves daily at 9:05 p. m.
The CINCINNATI LIMITED, for Cincinnati, Louisville, Birmingham, etc., leaves daily at 8:30 a. m.
For Rates, Etc., 'Phone Main 4093.
City Ticket Office, 201 St. Charles St., New Orleans, La.

THE TEXAS AND PACIFIC RAILWAY
Make Your Vacation Count!
Two or Three Weeks at
MINERAL WELLS
would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.
CITY TICKET OFFICE, 307 St. Charles Street.

SOUTHERN PACIFIC LINES
WHEN YOU RIDE, RIDE RIGHT
TRAVEL BY THE
Southern Pacific Lines
FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS, COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.
NEW ORLEANS THE GATEWAY TO CALIFORNIA
The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book
THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE
5---TRAINS DAILY TO LOUISIANA AND TEXAS---5
2---THROUGH TRAINS DAILY TO CALIFORNIA---2
For particulars and literature ask any Southern Pacific Lines Agent, or write
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

WINTERSMITH'S CHILL TONIC
Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

MOST APPROPRIATE GIFTS
In celebrating the birth of Christ, there is nothing more appropriate for gifts than Bibles, Testaments, religious books, mottoes and cards. Write us about what you want and let us send you samples and prices.
PENTECOSTAL PUBLISHING CO., Largest Bible Dealers in the South, Louisville, Ky.

"ALEXANDRIA, U. S. A."

Dear Dr. Meek: Since such interest has of late been centered in our city I understand that some of our progressive citizens have been designating their place of residence by the above caption.

Alexandria has not heretofore been as highly appreciated by the world as she is destined to be in the future. It is sadly true that conditions here, in many particulars, have been far from perfect, but, all along, there have resided here some of the choicest spirits of earth who have continuously fought the battles of righteousness, and conditions have been constantly improving.

This city, being in the very heart of a great State and surrounded by some of the most beautiful and fertile country in the world, is a very inviting business center, and during the past few years many most excellent new citizens have come to make it their home and to help make it a city beautiful, prosperous, and great. There has been, therefore, a gradual growth in population, in material development, in progressiveness of spirit, and in the elevation of ideals.

The coming of Camp Beauregard has brought the city many blessings, chief among which was the closing of her vice district. It has also brought into our midst, from time to time, great and good men whose presence and work among us have helped to strengthen the loftier standards of life for which some of us had been standing.

The War Y. M. C. A. has given us, in the Camp, thirty Secretaries, who are among the most consecrated and capable men to be found in our entire country. Some of them are millionaire business men, returned missionaries, trained Y. M. C. A. Secretaries from the great cities, and distinguished pastors, who have all made sacrifices to give themselves to this important work. There exists a delightful spirit of brotherly love and co-operation between these men and the religious leaders and workers of the city. It has been the privilege of the writer to participate in services and to preach in some of their Y. M. C. A. buildings in the Camp, and to have some of these Secretaries preach in our pulpit.

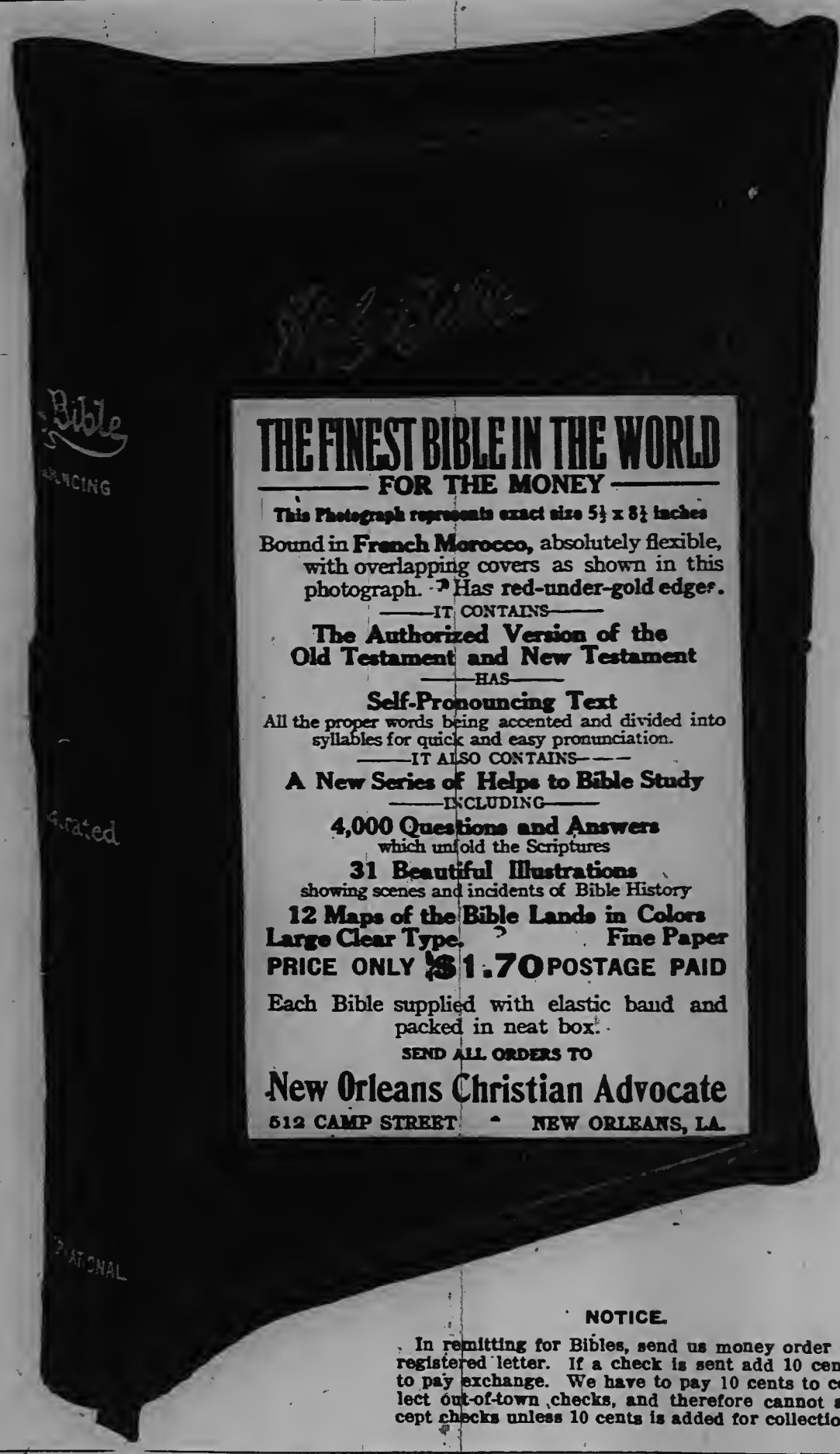
Another blessing that has come to us with the coming of the Camp is the drawing of all denominations of the city into a closer relationship, as we have unitedly undertaken war-work activities. Priests, rabbis, and Protestant ministers of all creeds sit down together in consultation as to how we may best serve the humanity that has been brought within our reach.

During the past years the Methodist Church has been one of the chief agencies for good in this community, and it is constantly becoming a more potent factor in the transformation of the life of the city. And at present there are evidences to encourage us in believing that its influence is reaching at least some of the many thousands of soldiers in Camp Beauregard and of the hundreds of visitors and strangers who pass this way.

We are having truly great congregations of attentive listeners, who seem eager to hear the simple messages of the Gospel in its application to the needs and conditions of this awful hour in which we live.

Our membership has grown to nearly one thousand; new activities have been launched among our young people with gratifying results; the spirit of our work, throughout the various departments, has greatly improved; and had it not been for the unsettled conditions incident to the war we doubtless would have had our contemplated Sunday school building erected. We expect to see it completed during the coming year. "The Lord hath done great things for us, whereof we are glad."

WILLIAM H. COLEMAN,
Pastor.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5½ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.

—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

A New Series of Helps to Bible Study

—INCLUDING—

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. Fine Paper

PRICE ONLY $1.70 POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET • NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

MRS. LUELLA DUNN.

On October 31, 1917, occurred the death of Mrs. Luella Dunn, one of the best loved members of the Algiers Methodist Church. She was buried from the church at 10 a. m., All Saints' Day. The services were conducted by Rev. C. C. Wier, pastor, assisted by Rev. R. M. Brown, a former pastor. Rev. W. W. Holmes, presiding elder of the New Orleans District, was also in attendance.

The Rev. Mr. Brown spoke of her prayer life, and of how upon one occasion he had asked her to explain the secret of her victory in life, and her answer was simply—"Prayer." The pastor spoke of her beautiful Christian life; though handicapped by a feeble body, she never murmured nor complained. He had often left her cheerful presence and had had the secret wish that some of the able-bodied men he knew, who have a grouch and were sore at the world, might know her and learn a lesson of value from her. Her remains were laid to rest in beautiful Greenwood Cemetery. Mrs. Dunn leaves four children, Messrs. C. E. Lee and Lester T. Dunn, Mrs. Jessie Summers, and Miss Luella Dunn, all officers in the church, and one grand-daughter, Miss Orrie Summers.—The (Algiers) Tribune.

TAKE THE CHURCH PAPER.

Let us here give a piece of good advice taken from the columns of The Continent:

"Take the church paper. Read it from cover to cover. Here is found the thought of many sermons.

"Take the church paper. It is the cheapest paper published, considering the quality of its reading matter. It is an assistant pastor who will visit you without fail. It is a window through which the reader may look each week to see what God is doing for and in and through our denomination, as well as what our representatives are doing in the uttermost parts of the earth.

"Readers of religious papers are too appreciative of good sermons to stay away from church service, but if forced to absent themselves they need not lack Christian inspiration or knowledge. It's the best church insurance—is the religious weekly."

"Whoever would do good, will find life too short for the work he will find to do."

TREMENDOUS VALUE FOR 15c.

Washington, D. C., (Special)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers 13 weeks for 15 cents. This well known national weekly magazine contains all the worth while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable—well printed in large type. It puts everything clearly, fairly and briefly.

Washington, the home of the Pathfinder, is the nerve-center of civilization, history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for 13 weeks trial subscription to the Pathfinder, 118 Douglas St., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3223.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 29, 1917. CHAS. O. CHALMERS, Publisher.

CRAWFORD STREET (VICKSBURG) M. E. CHURCH, SOUTH.

To give more than a very brief sketch of Crawford Street Methodism would require more space than is available in the columns of a newspaper, for it is coeval with the earliest white settlers of this section, and had its beginning in the earliest decades of the 19th century. Eight miles east of the city of Vicksburg there is a small, well kept cemetery, where are to be found five marble slabs, all to the memory of the Vick family. On one of these slabs, upon which is chiseled two clasped hands, is the inscription: "Rev. Newett Vick—born in Virginia, March 17, 1766, died August 5, 1819; Elizabeth Vick—born April 16, 1772, died August 5, 1819." Both husband and wife died with yellow fever on the same day. This is the family of Vicks in whose home, near the town of Fayette, Miss., was held the first session of the Mississippi Conference, in 1813. The exact date of the coming of Mr. Vick to Warren County can not be ascertained. In the diary of Rev. John G. Jones we read that in 1825 he preached in the home of Rev. John Lane, "there being no church building." In 1828 the Rev. John G. Jones was appointed pastor of the Warren Circuit when he "consolidated what members he found in and around Vicksburg into a regular church organization"—thus began the history of Crawford Street as a separate congregation. On November 21, 1832, the Mississippi Conference held its session in the Methodist Church in the town, which had grown to a population of 2500—Bishop Andrew, presided. Henceforth Vicksburg has been counted a station among the appointments. When it took the name of Crawford Street can not be learned, as it is known that the first preaching place was in another part of the town. There have been at least three, and possibly four, houses of worship occupied by this congregation, the one now being used having been built under the pastorate of Dr. A. F. Watkins, being brought to completion in 1900. A debt of $8000 embarrassed the church for a while, but was finally liquidated in 1905, and the church was dedicated in June of 1906 by Bishop Chas. B. Galloway, who himself had served as its pastor for four years. And it may be said, in all truth, that it was during this pastorate that the eyes of the Church and of the State began to turn upon the young man, soon afterwards to be exalted to the highest position in the gift of his denomination. His fight against the saloon and the licensed evils of the city marked him as a man to be reckoned with, and his matchless eloquence brought him forth on all great occasions.

Crawford Street claims the distinction of having sent out Rev. J. B. Fearn, now a medical missionary in China. For many years Crawford Street was the leading appointment of the Conference, and in our picture gallery may be found the faces of Linfield, the eloquent; R. J. Jones and C. G. Andrews, who were princes and great men in their day; and there were others whom we delighted to honor, now numbered with the redeemed.

Because of removals and deaths, we have lost greatly in numbers during the past few years, which, coupled with an embarrassing debt of $10,000, followed by the appearance of the boll weevil, has greatly hindered our progress. The present membership is about 500—thirty-five of whom have been added this year.

The traditions of Methodism in Vicksburg and Crawford Street Church remain in localism (?), such as "Open-weed Street," leading to the original home of Rev. Newett Vick; "Lane's Hill," on which is the old home of Rev. John Lane, son-in-law to Rev. Newett Vick; the "Marshall home," a colonial structure owned by the silver-tongued C. K. Marshall, also a son-in-law of Newitt Vick; the tomb of William Hyer, who died in the yellow fever epidemic of 1855; the unknown grave of Alexander Talley, missionary to the Choctaws; and last, but not least, the city itself, which bears the name of the first Methodist preacher in this section, Rev. Newett Vick.

T. B. HOLLOMAN,

Now closing 7th year (not consecutive) as a pastor in Vicksburg.

REV. M. B. SHARBROUGH,

Presiding Elder of the Port Gibson District, within the bounds of which the approaching session of the Mississippi Conference will be held.

TOGETHER WITH GOD.

The true Methodist spirit was exhibited by members of a certain congregation who met in their pastor's home just before he left for Conference, at the end of his fourth year. They spoke of their love, in a way that touched the hearts of the pastor and his faithful wife. They expressed their appreciation of the work which had been done, in a way that made the pastor and his wife feel that life for the Master was worth while.

During the evening of good fellowship, their thoughts turned naturally to the future, and there were speculations as to who should come to serve the church the following year. And the pastor who was going away was pleased to hear his people express their purpose to co-operate with the pastor who was to come, and to give him their loyal support. Surely that was in good place.

At this time the interest of many churches is centered in a change of pastors, and many of our people may be looking to the future with some apprehension. The words of Paul, with reference to certain divisions in an ancient church, may also be applied to the solicitude which is often felt in the change of pastors. But it is neither Paul nor Apollos, however much each may be loved, but God that giveth the increase. And we should not forget that, first of all, we are laborers together with God.

Human institutions are imperfect, but we believe that the Methodist system has been honored of God in the past, and that He works through the prayerful consideration of the field and the men, by the Bishop and those who counsel with him—for the advancement of the kingdom.

Then, while testifying to our love for him who has planted, let us look forward with love to him who shall come to cultivate the field, resting in confidence of the fact that we are laborers together with God.

R. H. H.

THE NIGHT COMETH.

Margaret E. Sangster.

The night cometh!
Amber and opal the sunset burns,
Tender and steadfast the moonrays fall,
Touched by God's finger, the planet turns,
And the angels lean from the jasper wall.
Weary and worn, God's children wait
Till the night drifts out from the starlight's gate.
The night cometh!

Cometh with charm of the sifted sleep,
That comforteth eyes that used to weep;
Cometh with store of the sweetest rest,
For the little ones that the Lord loves best;
Cometh to some who shall waken here,
To some who shall wake beyond toil or tear.
The night cometh!

Wherefore, whoever thou art to-day,
Faring along on a stony way,
Bowed with the burden, bent with care,
Lift to thy Father a grateful prayer.
Tell him, thy Father, how glad thou art
For the golden gift from heaven's heart.
The night cometh!

After the night, shall morning rise
On the glorious summits of paradise.
After the gloom of this land of sin,
Into perfect peace shall we enter in.
Never a night on that shore of balm,
Where the ransomed lift the unending psalm.
The night cometh! And also the morning!

Consecration is not wrapping one's self in a holy web in the sanctuary; it is going into the world and using every power for God's glory.—Henry Ward Beecher.

THE NORTH MISSISSIPPI ANNUAL CONFERENCE.

By Rev. W. W. Jones.

The forty-eighth annual session of the North Mississippi Conference of the Methodist Episcopal Church, South, met this morning (Wednesday, Nov. 21, 1917) in the splendid town of Oxford, Miss.—a town famous and also historic because of the great contribution it has made to the citizenship of our State in the way of high-toned Christian men and women, who have given their lives for the cause of civic righteousness, and whose names are on record and illumine the pages of both Church and State history. Many of these names find a place in the reports of the proceedings of the Conference.

Historical Society.

The annual meeting of the Historical Society was held Tuesday evening, Nov. 20, 1917, in the Methodist Church with Rev. J. A. Bowen, President, in the chair. Rev. W. C. Lester was called to the rostrum, where he and Brother Bowen knelt together for silent prayer before opening the service. The splendid choir and congregation sang together, "Faith of Our Fathers Living Still." Brother Lester led the opening prayer and read a Scripture lesson.

A paper, "Oxford Methodism," was read by Rev. E. S. Lewis, the popular and beloved pastor of the church at Oxford, whose quadrennium of efficient service to this church expires with the adjournment of this Conference. Methodist activity dates, in this town and adjacent territory, back to the early 40's. Amongst the names prominent in the establishment of Methodism in this part of the State, as mentioned in this and a paper read by Rev. C. D. McGehee, are those of J. J. Wheat, Wm. Gordon, Longstreet, Lamar, and W. B. Mitchell, father of Revs. J. H. and W. W. Mitchell, members of the Conference at this time. The paper read by Brother McGehee was prepared by Rev. John W. Boswell. Dr. Boswell related some of the interesting experiences of a faithful Methodist preacher in the earlier days, when he was a boy-preacher 20 years of age.

A paper was read by Rev. Asbury Lewis, father of the pastor. Brother Lewis said: "My mission in the world has been to pinck the thistle and plant the flower." His paper was a brief history of the Pioneer Church in Chicasaw County, from whose Sunday school went out to bless the world 8 preachers, 2 lawyers, 2 physicians, and 20 teachers. After brief remarks by this honored veteran of the Cross, the choir sang, "How Firm a Foundation," and J. J. Beck led in prayer.

A paper prepared by Dr. N. R. Hamer was read by Rev. O. W. Bradley. Dr. Hamer was pastor in the Mississippi Delta at a time when overflows were common and automobiles undreamed of. It was during "Reconstruction" days that he served this country, dating his ministerial labors as early as 1873. Among the names mentioned are those of the Montgomerys, Hulls, Ganongs, Bobos, Paces, and Clarks, especial mention being made of Mrs. John Clark, who built the first Methodist church in the Mississippi Delta.

Rev. J. T. Lewis read a paper which was a concise history of the Methodist Church in Greenville, Miss., mentioning the names of some active laymen who have wrought well, among them being the Somervilles and the Theobolds. From the altars of the church at Greenville have been held the funerals of many who died in the faith. "The success of the Church at Greenville is not due to wealth, but to the loyalty of her members, who stand for what the Church stands for."

Rev. J. A. Bowen was elected President, and Rev. T. M. Bradley, Secretary, of the Society.

Brother Bowen made some striking remarks with reference to our Southland: "The first wedding on the continent was in the South." "The first chartered college on earth for women was in the South." "We have seven open ports." "The heart-broken people of the world are coming to us for comfort." "We should control for the sake of the foreigner." "The men of the hills are needed, and the fertile lands of the Delta." Mention was made of the fact that President Wilson was more familiar with John Wesley's Journals than many of the Methodist preachers.

A prayer was lifted by the entire congregation, with the inspiring hymn, "Come, Thou Fount of Every Blessing," and the benediction was pronounced.

First Day—Wednesday Morning.

Conference Proper.—At 9 o'clock this morning our own beloved Bishop Murrah called the Conference to order by announcing the hymn, "O For a Thousand Tongues to Sing My Great Redeemer's Praise."

Bishop Murrah led the opening prayer, which contained the following expressions from the great heart of a man of God: "Our souls return instinctively to Thee." "We rejoice in the contemplation of Thy matchless perfection." "We make grateful mention of Thy good providence in bringing us together again." "We have brought our morning song; we have recited the articles of our precious faith." "Take us and direct us in all the business of this great Conference." "May we have the deepest sense of Thy presence at this time." "Let us not forget the source of our strength." Prayer was offered for the President of the United States, for the soldiers, that they might be saved from the evils of sin, and for the sanctification of our physical suffering to our spiritual good.

Before arising from prayer, there was awakened in each heart the consciousness of the presence of God. On arising, "The King of Heaven His Table Spreads" was sung by the congregation. The presiding elders took their places around the table for the consecration of the elements and the Sacrament of the Lord's Supper was administered, after which "Thou, My Everlasting Portion" was sung.

Rev. J. R. Countiss, for several years Secretary of our Conference, called the roll. On calling the roll of lay delegates, the name of J. B. Streater was substituted for the name of Dr. R. C. Elmore, Dr. Elmore being in the U. S. Army.

J. R. Countiss was elected Secretary. No one else was nominated, since it was the wish of all that Brother Countiss serve. Revs. R. A. Tucker, A. T. McIlwain, and S. F. Harkey were chosen as Assistant Secretaries.

The various committees were nominated and confirmed by the Conference. The name of C. W. Baley was substituted for that of W. D. McCullough, deceased, on the Committee on Admissions. The name of B. P. Jaco was substituted for that of J. H. Holder on the Joint Board of Finance. The name of Dr. Kretchmar was substituted for that of J. D. Barbee on the Board of Education.

A communication, embodying a report from Emory University, from Bishop W. A. Candler was read. Six hundred and fifty-four students are enrolled in the University; 4 new buildings have been erected, and others are under construction. Eight hundred and twenty-three students are enrolled in Southern University. We have more students in the Theological schools than ever before. This fact is full of significance: "We are greatly in need of more buildings."

Dr. T. N. Ivey, Dr. John M. Moore, Mr. C. O. Chalmers, and Mr. I. G. Campbell were introduced to the Conference. The presence of Dr. Wilson, the efficient representative of the Publishing House, was noted. Dr. Wilson knows the needs of a young preacher, and his advice as to the purchase of books is good. The Rev. Mr. Bruce, pastor of the South Street Presbyterian Church, was introduced to the Conference.

Revs. S. H. Caffey and R. G. Lord were appointed Conference Postmaster and Assistant Treasurer of the Sunday School Board, respectively.

Dr. T. N. Ivey addressed the Conference. He said: "I am glad to meet the North Mississippi Conference, for the history that you have made, and are still making—such history entitles you to respect." "The Nashville Christian Advocate is the oldest newspaper in Southern Methodism, dating its beginning in the year 1837. We have many subscribers who have been taking it 60 years. Our great Church Extension movement, Epworth League, and many other institutions, have come after it." "We run no syndicated contributions." "We furnish news not found in other papers." "It is the one connectional agent of the Southern Methodist Church." "It does for the Church what the heart, as a connectional agent, does for the body." "We should guard our connectionalism." "As a Christian newspaper, its contributions, news items and articles must represent the spirit of Jesus Christ." "It must stand for the composite doctrines of Methodism, and Southern Methodism." "It stands for every man, woman and child in the Southern Methodist Church." "Articles from the humblest will be given equal consideration with yours, Bishop Murrah." "The North Mississippi Conference stands above the average in number of subscriptions." "The Kingdom of our Lord is resting upon five columns, the preached Word, the Christian home, the Christian school, the Christian life, and the Christian printing press." A most inspiring and instructive address, in which emphasis was placed upon the importance of the Christian printing press as a means of information, was enjoyed by all present. We hope Dr. Ivey will visit us often.

The Bishop called question 22: "Are all the preachers blameless in their life and official administration?" The names of the presiding elders were called, the characters of all passed, and items from reports made by them follow:

Rev. T. H. Lipscomb, of the Aberdeen District, reported advancement in all departments of the work, good financial reports, and 400 received into the Church on profession of faith; much improvement on church buildings and parsonages.

Rev. W. W. Woollard, of the Columbus District, who is closing his quadrennium, reported most of the charges as having paid all assessments in full, a year of revivals and debt-paying, and 650 received into the Church on profession of faith. Rev. J. C Park arose and represented the District by presenting Brother Woollard with a token of appreciation from the preachers, stating that it was the wish of the preachers that Sister Woollard share the honors with her husband as he presented a nice set of silverware. Brother Park said: "Brother Dorsey has been called by some an exhorter, Brother L. M. Lipscomb an expositor, and Brother Felts a rare bird, but Brother Woollard is a preacher."

Rev. T. H. Dorsey, of the Corinth District, reported great improvement in property, much indebtedness paid, great revivals, and unusual attendance at the preaching services.

Rev W. W. Mitchell, of the Durant District, reported many churches built, people liberal, and many old church debts paid. Bishop Murrah has recently been in the Durant District and had noted the improvement.

Rev. J. H. Felts, of the Holly Springs District, has had many buildings improved and a net gain of 500 in church membership.

Rev. V. C. Curtis reported more accessions on profession of faith and greater increase in membership in the Greenville District than ever before, all assessments paid in full, liberal donations to education and the various institutions of the Church. Many excellent church buildings have been erected.

Rev. J. H. Holder, of the Sardis District, reported nearly one thousand accessions, splendid revivals, and Sunday school work unusually good. The Sunday school that goes into winter quarters is the exception rather than the rule. The Epworth Leagues are active and the women of the Sardis District lead Southern Methodism in the work of the Missionary Societies. Preachers' salaries have been increased and assessments for benevolent purposes have been well paid. The pastors are all spiritual and hard-working men.

Rev. L. M. Lipscomb reported great revivals in the Winona District, large increase in membership, 3 new brick churches at a cost of $16,000 each, with practically no indebtedness following. The preachers' salaries have all been advanced, and all except two charges have paid all assessments in full. Brother J. H. Mitchell commended Brother Lipscomb for his faithfulness.

Dr. R. A. Meek presented a letter from Judge E. V. Hughston, of Greenwood, containing, in due

form, a paper wherein he tendered his resignation as member of various boards and committees and offices which he had held in the Church. The Conference expressed appreciation of Judge Hughston's services in the past and reluctantly accepted his resignation as offered in the paper.

Question 22 was resumed, and the names of the superannuate preachers were called. Some of them, being present, made statements respecting their life and labors; others were absent but were represented by their respective presiding elders. The characters of all were passed, and the following were continued in the superannuate relation: J. W. Anderson, W. J. Burt, Thos. Cameron, D. L. Cogdell, H. C. Edmonson, W. S. Harrison, T. G. Freeman, W. C. Harris, J. M. Huggin, Eugene Johnson and A. W. Langley.

The names of R. I. Allen and G. W. McLain were referred to the Committee on Conference Relations for the supernumerary relation.

When the names of R. M. Davis and A. P. Leech, were called, the presiding elders answered by saying that they had been called home. Their names were referred to the committee on memoirs.

H. C. Moorehead, J D. Newsom, W. J. O'Bryant, B. P. Patterson, J. W. Price, C. N. Terry, S. M. Thames and T. C. Wier were continued in the superannuate relation.

The activity of the superannuate preachers has been remarkable this year. Many of them have been immeasurably helpful to the pastors in meetings, League work and in the Sunday schools.

After many interesting and inspiring talks by these old brethren, who told of the joys and sorrows belonging to the superannuated preacher's life, many of whom are soon, no doubt, to be transferred to the home above, the congregation sang "How Firm a Foundation."

Chancellor Powers, of the State University, was introduced to the Conference and he cordially invited all the preachers to visit the University, especially for the purpose of seeing the military drill in the afternoon. There are 400 volunteers in the University. They have volunteered to fight not only for democracy and American ideals, but in behalf of Christian ideals—the foundation of pure democracy and liberty.

First Cabinet Meeting.

Bishop Murrah gave the presiding elders a cordial invitation to his room, at Dr. J. O. Crider's, at 3 p. m., which was accepted by every one of them.

Wednesday Afternoon.

The Veteran Ministers' Association met in the Methodist Church on Wednesday at 3 p. m., at which time Rev. J. T. Lewis preached an able sermon from Matt. 5:14. At the close of the sermon the veteran ministers appeared at the chancel, "Old Time Religion" was sung, and the congregation expressed appreciation of the lives and labors of the old preachers by shaking hands with them. W. M. McIntosh lead the closing prayer.

Wednesday Evening.

At 7:15 p. m. Rev. L. P. Wasson preached at the Baptist Church. At the same hour the Missionary Anniversary was held at the Methodist Church, Rev. W. N. Duncan, of Winona, presiding. Your reporter attended the Anniversary Meeting at the Methodist Church.

The opening hymn was announced, No. 649. Rev. W. M. Young, of Pontotoc, led the opening prayer. The choir sang "The Golden Gate." A Scripture lesson, Matt. 10:1-16 was read by the Rev. J. T. Lockhart, pastor of the Methodist Church at Lambert.

Brother Duncan introduced Dr. John M. Moore, Secretary of the Home Department of Missions.

Dr. Moore asked the congregation to stand and sing, "My Country, 'Tis of Thee." After singing it, Dr. Moore brought to us a timely message full of information, and with the vision of an Isaiah he discussed the present conditions of the world and the future opportunities of the Church in the reconstruction of nations yet to be born. The offices filled by him demand careful study of the great problems now confronting us, and he amply meets the demands of his high calling. Some of the remarks of the speaker were: "Denominationalism is not a crime, but a virtue. The Christian Churches are co-operating in an effort to make a Christian country." "Could we only call forth a man after the order of Isaiah to make us realize that God still rules!" "We are looking upon the events that are remaking the world in which we live." "God has not deserted us, but is working in the movements to awaken us to a knowledge of His presence and leadership." "If there is any period in which man should choose to live, it is to-day." "We are watching the birth of new nations—a new world." He mentioned the fact that Germany was bringing about her own downfall by her impositions upon the world, and that it was a German intrigue that represented Japan, at one time, as our enemy. He spoke prophetically of the new world to arise out of the present confusion. We have come to the present because we are winning. You can't put new wine in old bottles. "We can not put Christianity into the heart of an old Manchu Dynasty." "We can not put pure democracy into Russia without first driving Nicholas Romanoff on the prairies, in the plains, and into prison." "We have been preaching Christianity until people are coming to believe it." "Christian ideals are transforming the world." "To Christianize the ideals of the nations of the world and establish international good will, is the task of the Church." "Jesus speaks in international terms: 'Love your neighbor as yourself.' 'Love your enemies.' He says to Texas, love Mexico; to Germany, love France; to the United States, love Germany." "What does God have for the United States to do?" "Christianity has staid the man in the White House. I am glad President Wilson is a Presbyterian elder. I am not much on the Westminster Confession, but if he can stand it, I can; it makes a stiff backbone. I thank God, the President of the United States is a Christian." "The Monroe Doctrine was good for its day, but we have come to the Wilsonian Doctrine; it is big enough for the world." "A democracy that shall rule the world has its inspiration in Christianity." "I think the world ought to be made safe for democracy, politically, socially, industrially, commercially, and ecclesiastically." "Who offered peace? The Kaiser? The Pope." "We must make the world safe for Christianity, the open Bible. We must save the world from infidelity, anarchy and despotism." "The Church must send to the nations prophets, preachers, and school teachers. Russia needs ten thousand teachers and five thousand preachers. The Y. M. C. A. is the best agent we have to represent the Churches in a co-operative effort to save the world from the evils that threaten us."

Brother Duncan announced the hymn, "The morning Light is Breaking." Dr. Moore pronounced the benediction.

Thursday Morning—Second Day.

Devotional exercises were conducted by Rev. John Ritchey. The Scripture lesson was the sixteenth chapter of John; the hymn sung was "A Charge to Keep I have"

After calling the roll of absentees the name of G. R. Stokely was substituted for that of Rowan Thayer, absent lay delegate from the Winona District. R. L. Ward was placed on the Board of Education in place of E. V. Hughston (resigned), whose time also expired with the meeting of this Conference.

From the report from the Orphans' Home, read by J. H. Sherard, we learn that there is a good Epworth League and a good Sunday school in the Home. They are making a greater effort to secure good Christian homes for the orphans. The Orphanage Committee was asked to assnme the duties of Special Hospital Committee.

Revs. B. F. Lewis, Manager (elect) of the Orphans' Home; M. M. Black, Commissioner of Millsaps College; R. Selby, Commissioner of Lamar Law School, Emory University; Drs. A. F. Watkins, President, and W. M. Sullivan, Professor, of Millsaps College, and Dr. R. P. Wilson, of the Publishing House at Nashville, were introduced to the Conference.

Rev. J. R. Countiss, Conference Secretary, read a letter from Brother W. C. Harris in which he gave an account of his labors and sent love to the brethren. Also a letter from Sister McCullough, who has three sons in training for army service. The Methodist parsonages in North Mississippi are well represented in the U. S. Army.

The following brethren were elected to Deacon's orders: W. B. Baker, W. C. Beasley, S. H. Caffey, S. F. Harkey, R. G. Lord, C. A. Parks, W. I. White, N. N. Maxey, and Chas. D. McGehee.

A. J. Beasley, not being before the committee on account of quarantine, and R. G. Moore, who was not before the committee on account of imperative duties that prevented his preparation for examination, were continued in the Class of the Second Year, their characters being passed. A. J. Henry was continued in the Class of the Second Year, and asked for leave of absence to attend the bedside of his mother who is at the point of death. J. D. Boggs, in the Class of the Second Year, asked to be discontinued, and his presiding elder asked permission to use him as a supply.

M. E. Scott, J. S. Duncan (son of the Rev. P. E. Duncan, deceased), J. A. George, and R. S. Henry were admitted on trial.

The candidates for admission into full connection were called to the chancel for a lecture. The Bishop placed timely emphasis on the fact that ours is an itinerant Episcopal Methodist ministry, and voluntary on the part of the candidate. He said: "Unless you expect to meet the conditions, you may voluntarily retire from the service." "Wesley and his associates assauited the stronghold of infidelity and proclaimed a Bible doctrine. Throughout the history of the Church we have been true to the Bible. It gives shape to all our policies and all our methods. The source of our power is in the truths of the Bible. We are great believers in doing things decently and in order. To lose the spirit of evangelism is to lose our power. The spirit of Methodism is the spirit of service. The ills of the world will never be cured until sin is eradicated. Methodism is the spirit of co-operation. We believe in doctrinal convictions, but also in co-operation. We do not go round apologizing for our Church, but we have a brother's hand." The disciplinary questions were asked, and, satisfactory answers being given, the class was elected to Deacons Orders. Bishop Murrah started the old-fashioned and ever-living hymn, "O Happy Day that Fixed my Choice," and the young preachers received the right-hand of fellowship. Your reporter heard a happy shout, and on looking round witnessed the meeting of Dr. H. M. DuBose and the Bishop.

R. G. Hefling was discontinued, at his request.

Received by transfer: N. G. Augustus, from the Little Rock Conference; E. D. Simpson, from the Tennessee Conference.

Received, as a local preacher, from the Baptist Church, J W. Jones. Brother Jones appeared at the altar and answered the disciplinary questions.

A. R. Beasley, W. D. Bennett, C. R. A. Brantley, J. B. Connor, A. T. McIlwain, Guy Ray, meeting the necessary requirements, were advanced to the Class of the Fourth Year.

The name of H. M. Cockrum was referred for the supernumerary relation.

G. L. Lauderdale, assistant manager in the Orphans' Home, was not before the committee. His character passed and he was continued in the Class of the Third Year.

R. H. Ruff, having taken the fourth year's course of study, and preparing for Y. M. C. A. service in the U. S. Army, was elected to Elder's orders.

Drs. H. M. DuBose and Stonewall Anderson and Mr. T. B. King were introduced to the Conference.

Thursday—Afternoon.

At three o'clock the auditorium was taxed by reason of the previous announcement that Dr. H. M. DuBose would preach at that hour.

Dr. DuBose led the opening prayer, read a Scripture lesson from the first chapter of Galatians and announced hymn No. 325, "Break Thou the Bread of Life, Dear Lord, to Me." After the singing, the preacher announced as a text Galatians 1:8: "Bnt though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."

Extracts from the great sermon: "A perverted mind easily and naturally becomes a polluted soul. An old error in the mind quickly becomes a new

an it the heart." "Some of the heresies mentioned are that respecting the virgin birth, the divinity of Christ, and the inspiration of the Holy Scriptures." "Germany enjoyed for a while the blessings of Luther's Gospel of Justification by Faith, but she heard another gospel the result of which was Prussian militarism and the final end will be the overthrow of the Empire." "England turned from the faith of the fathers, the ritualists engaged her mind and she has been brought near the verge of destruction." "America rejected one hundred years in the messages of the fathers and at last turned to materialism." "The gospel we have heard has brought the guns of war." "Sin is the ancient curse, but is the world's most modern destruction." "Only the gospel of Jesus can bring to the world the knowledge of sin." "The gospel of Jesus is the discovery of the ancient world's soul needs." "Jesus brings not only cleansing from sin. He brings an ideal and strength: I can do all things through Him." "The gospel of Jesus is the answer to the ancient soul's needs." "A knowledge of the sacrifice made by Christ should bring us to repentance for our misinterpretations." "A curse upon you if you preach any other gospel, a curse upon the lives of those who brought it to you."

With the fires of enthusiasm burning in the heart of the congregation, with repentance upon the part of any who had been unfaithful in the preaching of the gospel of Jesus, with a determination to be true to Him, our sacrifice and our life and resurrection, the benediction was pronounced without a closing song. May the message live in the hearts of the hearers and may they carry it to those who were not there to hear it.

Thursday Evening.

Educational Anniversary.

After devotional exercise, Dr. Meek introduced the speaker, Dr. Stonewall Anderson, who delivered a most excellent address on the subject of Christian Education. Dr. Anderson said: "The Church must maintain its place in the field of education or its days are numbered." He discussed the ancient types of culture, mentioning the Egyptian, Grecian and Hebrew, then the modern types in the United States. "The United States stands for Christian culture that gives every child a chance. There are other types in the United States which make humanism their God. There were illustrations given of professors in the United States who teach unsound doctrines. "Let us teach the girl to can tomatoes, but also teach her that the girl is worth more than the tomato she is canning. Christian Education stands for the development of character. It has an ideal which we find in Christ. It stands for the teaching of the Bible in the schools. It stands for establishing an atmosphere."

Dr. Anderson pronounced the benediction.

Friday, Nov. 22—Third Day.

The devotional exercises were conducted by Rev. T. W. Lewis, a former member of this Conference, now pastor of St. John's Church, Memphis Conference. Hymn No. 702 was sung, and the Scripture lesson, 103d Psalm, was read.

After reading the minutes, the election of delegates to the General Conference was taken up. Delegates elected this morning were: Lay: E. M. Pant, J. G. McGown, J. H. Sherard. One more is to be elected. Clerical delegates: R. A. Meek, J. R. Countiss, T. H. Dorsey, and one more to be elected.

The name of J. T. Gaines was substituted on the Sunday School Board for that of Herbert Holmes.

W. N. Dodds and J. W. Ward were advanced from the Class of the Third Year to the Class of the Fourth Year.

W. W. Bruner, absent on account of sickness in his family, was continued in the Class of the Third Year. J. R. James, not appearing before the committee, was also continued in the Class of the Third Year. W. T. Bazzel, absent, requested, through his presiding elder, his location, which was granted.

J. H. Brooks, who has been called to Y. M. C. A. service in the army; C. T. Floyd, I. F. Holland, F. H. McGee, J. D. Wroten, and Olin Ray were elected to Elder's orders. D. R. Wasson has withdrawn from the ministry, voluntarily surrendering his credentials.

Bishop Mouzon represented the movement to erect a statue of Bishop Asbury in the City of Washington, D. C. After a brief statement by the Bishop, an opportunity was given for subscriptions whereby our part of the work should be accomplished as a Conference, special request being made that every member of the Church should have an opportunity of contributing, and the necessary provision were really made by preachers and laymen. T. M. Brownlee was appointed Conference Treasurer for this movement.

A resolution from the Epworth League Board asking for an assessment of ½ of 1 per cent on the basis of the assessments for pastors' salaries, for the purpose of defraying certain necessary expenses, was offered. After discussion, the resolution was lost.

The name of E. P. Goar was referred for the superannuate relation. W. R. Williams said the pastor's salary had been raised to $1000 by his charge. E. H. Boyd, being absent, his name was referred for the supernumerary relation. Dr. J. W. Boswell was not present, but sent a message of love to the brethren. J. A. Bowen has been active in the evangelistic work, having had calls for 110 weeks' service, 52 weeks being asked for in the North Mississippi Conference. He could not meet the demands, but has seen over 1000 conversions. C. A. Northington had baptized 13 infants. J. J. Baird paid his Conference collections in full by May. J. W. O'Bryan has withdrawn from the ministry.

Rev. J. A. Randolph, our well known army chaplain, sent his report from under the U. S. colors in France. He sent greetings and told us how the chaplains and the Y. M. C. A's. are all working to guard the soldiers against the dangers that confront them.

Rev. R. O. Brown represented Clarksdale in extending to the Conference an invitation to hold the next annual session in that great little city. All were glad to accept the invitation.

The report of the Committee on Hospital was read. We note the fact that they contemplate beginning work on the buildings at an early day. J. H. Sherard spoke encouragingly of the movement with respect to plans and anticipations. Memphis is doing her part in the campaign for funds and is enthusiastically co-operating in every way possible. Mr. T. B. King was introduced to the Conference. This great layman, who has recently been elected Field Agent for the Hospital, brought us a message unsurpassed during the Conference. Mr. King is no stranger to the North Mississippi Conference. The following are some extracts from his address: "I am not here of my own selection.....Feeling the burden of this great responsibility, and the immense weight of it, I could not undertake it without going to God, as you preachers do under the weight of extreme burdens.....I have always contended that the business end of the Church should be in the hands of the laymen." (The opportunity came for Mr. King to show his colors, and he backed up his convictions with his life.) "Have attended thirty-one Annual Conferences, have had 22 pastors, and never fell out with one of them in my life..... I have had the privilege of living in the same town with a Bishop, and am still on speaking terms with him.....I love the Methodist Church better than money or life, not for the mere sake of the Church, but for what it has done and is doing for me.....H. M. Ellis has done a magnificent work for Methodism. You can well afford to follow those who have wrought so well amongst us..... The Methodist Hospital can not be built with penny collections—not with hat collections..... We must look to the men who have been remarkably blessed financially.....I shall not ask a single preacher for one dollar, not because you are not able to pay it, but as a matter of principle.... We need your prayers, help, and information when we come to you.....One man got religion by giving $20,000. It started a song in his heart..... We laymen have established a sentiment that if any man dies rich and leaves nothing to the Church and its institutions, his name goes down in disgrace.....The greatest grafters are the men whose business increases by reason of unearned profits and who fail to contribute to the institution that has increased his values 400 per cent.....The man with the one pound lied; the Church never reaps where it does not sow..... When we link up to Methodism we link up to a world-wide institution; this is what we must learn .....The Hospital is coming; it requires faith on both sides—faith in the men and faith in the Church—and we have it.....Because of our connectionalism, the Methodist Church can do things that can not be done by other Churches.....The bonds of the Methodist brotherhood is something that the commercial world can die on."

Some man said: "Ring ought to be a preacher." We need more laymen like him, but they are coming. God is raising up men for this great age.

The report on the Efficiency Conference, read by Brother Woollard, shows that there is an increase of interest in this institution on the part of both preachers and laymen. The Efficiency Conference has kept within the bounds of the provision made by the Boards for necessary expenses.

Conference adjourned, after announcements with the doxology and benediction.

Friday Afternoon.

At 3 p. m. a large congregation assembled to attend the laymen's meeting. This meeting was presided over by Parham Williams, of Lexington. Song by the choir, "Peel Out the Watchword." Scripture lesson, 4th chapter of the Acts of the Apostles. Rev. D. W. Babb led the prayer. Hymn by choir and congregation, "Faith of Our Fathers."

Parham Williams made brief remarks concerning the Laymen's Movement. He said: "We have not done what we should have done, nor what we expected to do, for want of concerted action."

Mr. J. B. Marmon was introduced and addressed the meeting. Mr. Marmon is the son of a Methodist preacher who wrought in our Conference in years past, and whose last appointment was Holly Springs, though he never lived to reach the place. He said: "It is foolish to let the failures and mistakes of yesterday hang as a weight about us and impede the progress of to-day. Make good to-day. The acts of to-day effect the deeds of to-morrow.....From the Bible we learn the secrets of knowledge and power.....A man who will use his mind can get any price he wants for it..... A church composed of a membership who are satisfied with anything less than the best they can do is a very weak and unprofitable church..... Being busy inspires self-confidence.....I do despise to hear a man swear; there is no use in it .....If we fail to do all we are able, we lose self-respect."

A solo was sung by Mr. Templeton, after which Mr. T. B. King addressed the congregation. No service has been more profitable than the laymen's meeting.

Some of Mr. King's remarks: "The laymen of the Church are in possession of more power than they are exercising to-day.....It is a shame upon us as Methodists that we put any organization ahead of the Church.....The strongest tie binding men's hearts should be Christian love." He read Paragraph 425 of the Discipline, commented upon the opportunities of the Laymen's movement, and then said: "When God saved me he saved me not for myself alone, but that I might go out and bring to the foot of the Cross some other fellow.....We have gotten to where we depend upon the preachers to save men—that is why we laymen have no more religion.....I am tired of the common use of the term, 'duty;' God needs the man who loves the Church. What would you think of a man who went out to marry because it was his 'duty?' What would the girl to whom he was proposing marriage think?" He related the story of his little home church and how it helped him to be reared religiously, of the consecrated father, and then said: "Brethren, you don't need any more authority. I don't want any more laymen in the Conference. In the Quarterly and District Conferences, the laymen are in the majority—if they do their duty in attending these meetings. There is where we start the preachers. How much more power do you want? I am tired

(Continued on page 9)

GIBSON MEMORIAL M. E. CHURCH, SOUTH.

Like many other churches, Gibson Memorial had its origin in a Sunday school. In the year 1886 a Sunday school was organized in the old Marine Hospital by members of the Crawford Street Church. From time to time preaching services were held there. Later on, the members of Crawford Street Church built a chapel on Short Mulberry Street, now known as Oak Street. That building still stands and is used as a residence. The Minutes show that W. T. Beall, a local preacher, was appointed as

REV. T. B. HOLLOMAN, D.D.,
Host of the Mississippi Conference.

the first regular pastor, and he organized the church. The record shows that gratifying progress was made during his pastorate of two years, 1889 and 1890. Since then the following have served as pastors, most of whom are yet in active service—some now in other Conferences: F. M. Keene, in 1891; Ira B. Robertson, in 1892-3; W. H. Lewis, in 1894-5; H. R. Singleton, a few weeks in 1895, Lewis having transferred to St. Louis; K. S. Enochs, in 1896; J. A. Moore, in 1897; W. W. Cammack, in 1898-9; H. P. Lewis, Jr., in 1900; H. D. Howell and W. H. Mounger, in 1901; G. P. McKeown and C. M. Simpson, in 1902; E. L. Alford, in 1903-4; W. A. Terry, in 1905-6-7-8;

REV. O. S. LEWIS,
Pastor of the Gibson Memorial Church at Vicksburg, Miss.

W. L. Linfield, in 1909; W. H. Saunders, in 1910-11-12-13; L. L. Roberts, in 1914-15-16.

Many varying and unique experiences could be related by these pastors. The record of struggle and achievement is quite interesting. In 1902,

The Crawford Street M. E. Church, South, in which the 104th Session of the Mississippi Conference Will Convene on Wednesday, Dec. 5, With Bishop W. B. Murrah Presiding.

under the pastorate of C. M. Simpson, the location of the church was changed to South Washington Street, and a new church, valued at $2000, was built. The name was changed from South Vicksburg to Washington Street. Some improvements were made on the church while E. L. Alford and W. A. Terry were pastors. During the pastorate of W. H. Saunders, this building was sold and a lot was purchased on the corner of Washington and Klein Streets. Upon this lot L. L. Roberts built the present beautiful and commodious edifice in 1914. This building is very attractive, both outside and inside, being elegantly furnished in the main auditorium. It is worth fully $15,000 or more. In December, 1916, the church was dedicated by Dr. H. M. Du Bose, after a successful campaign for funds that wiped out the indebtedness. The church was named Gibson Memorial for Tobias Gibson, the first Methodist missionary to the territory of Mississippi. His grave is within three miles of the church. A beautiful memorial window, the gift of the Mississippi Conference, adorns the church.

The membership has been growing steadily for many years, though losses by frequent removals have cut down the net gain. During the present year there has been a spiritual awakening that has resulted in great and lasting good. About 60 members have been added this year. The present membership, exclusive of those lost sight of, is about 275. The labors of those who have wrought here in the past are bringing forth fruit. The future looks good for Gibson Memorial. To God be the glory! OSMOND S. LEWIS.

Vicksburg, Miss.

A DANGEROUS PROPOSITION.

Dear Doctor Meek: I want to say to you that the whole Church, South, owes you a debt for turning the light upon the Traverse City meeting of the Commissioners on Unification. The way they propose to hack up the Southern Church will do more to defeat unification than anything else, unless it be the question of the relation of the colored people to the unified Church. On the plan proposed, the Church, South, will be completely absorbed and become a thing of the past. Your brother,

W. H. SAUNDERS.

Fernwood, Miss., Nov. 13, 1917.

MISSISSIPPI CONFERENCE, TAKE NOTICE.

Dear Brethren: We are mailing out cards with directions for finding homes to all those whose address we could obtain. Most of the places can be reached easily by car lines, if directions are observed, and by making inquiries of conductors who will kindly assist in instructing. There is also a taxicab system which will serve those who prefer to use it. Presiding elder Leggett is the only one who has responded to our request for names. Therefore, the lay members of the other districts will please come to Crawford Street Church, and also all applicants for admission on trial, as we have no list of the names of these brethren. There will be ample rooms for all Boards and Committees in the church. Wishing for all a pleasant session, we are sincerely yours,

T. B. HOLLOMAN.
Friday, Nov. 23. O. S. LEWIS.

DRINKING IN JAPAN.

From "The Far East," published in Tokyo, we clip the following, which indicates the world-wide trend of temperance reform:

Recently it was reported that the authorities were about to place the ban on drinking among railway men. Whether this is correct or not, it is a fact that the most serious disaster in the history of Japanese railways which took place a few months ago in the North, is officially considered to be primarily due to neglect of duty by an official who was addicted to sake drinking. Under the circumstances, it would be impossible to overlook the potentialities of this evil, and the railway authorities would not be doing the duty they owe to the public if this growing evil in Japanese life were overlooked. The consumption of all forms of alcoholic liquor has greatly increased in Japan; drunkenness is much more common now than formerly, and the railway authorities will have the public support in anything they do to check the evil among their employees.—The National Advocate.

The Gibson Memorial Church, Vicksburg, Miss.

[illegible]

[illegible]

[illegible]

The Home Circle

SEND THEM TO BED WITH A KISS.

O mothers, so weary, discouraged,
Worn out with the cares of the day,
ou often grow cross and impatient,
Complain of the noise and the play;
'or the day brings so many vexations,
So many things going amiss:
But mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right,
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for their sweet childish voices,
For a sweet childish face at the door;
And to press a child's face to your bosom,
You'd give all the world for just this!
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!"

THE BLACK MARKS.

Little Ethel had been told that she must not make pencil marks in her father's books, and she was so obedient that her father often lent his pencil to her. One day, however, she grew tired of scribbling on pieces of paper, and thought she would just make a little mark on the edge of the page. So she made a little mark in one of the books on the table, and the little mark made her want to make a big mark, until pretty soon she was scribbling all over the reading. Suddenly she thought of her father, and tried to rub out the marks with the eraser on the end of the pencil; but that only made long, black streaks and mussed up the paper.

"Oh, dear; I can't unwrite these marks!" cried little Ethel, and she rubbed with the eraser until she rubbed a little hole in the paper.

Just then her father came into the room, and he told her that the black marks on the white paper were like the marks of naughty words and actions in little girls' hearts. The right way is to be obedient and not make the black marks; for, after they are made, it is very, very hard to rub them out again.—Shepherd's Arms.

HOW KINDNESS WON.

Dick was a very little donkey to have such a will of his own. You wouldn't have thought, unless you knew donkeys, that this small brown animal with the bright eyes and long ears could be so stubborn. He stood there in the road and refused to go one step further; neither would he turn his head towards home.

"Oh, dear! What a bad donkey!" exclaimed little Bertie in despair. "How shall we ever be able to make him move?"

Her brother, Lloyd, with the confidence of eight years, ran to the side of the road and brought back a short stick, with which he industriously switched the obstinate animal's sides. Alas! the donkey bore it better than he did, and he soon stopped, breathless.

After a moment's thought, Bertie, as a last resort, drew an apple from a basket in the little cart and held it up in front of Dick's nose. For a single instant he sniffed at the rosy fruit, then moved forward obediently and took it in his mouth.

"All aboard!" cried Lloyd, and he and his sister clambered upon the seat.

And if you will believe it, whether he had forgotten his late ill-temper, or because the kindness of his good little mistress had conquered him, Dick set off at a lively pace, still munching the apple, and they had no more trouble with him during the remainder of the drive.—Sunbeam.

BILLY'S LESSON.

Billy Browne frowned at his book and told himself over and over: "I never can learn that old lesson! I know that I can't!"

Every time Billy said this, the lesson seemed to grow more hard and hopeless. It would have been easy in school, but it is tedious work for a boy to make up in vacation lessons he has missed while away on a visit.

The real trouble, you see, was not that the lesson was hard, but that part of the time Billy's mind was out on the street where Dick and Allen were playing, and the rest of the time it wouldn't work because Billy wouldn't let it. He kept discouraging it all the time.

"What's the use trying to understand a lesson when you can't?" he grumbled.

Just then Mr. Beach came down the street with his family of goats—Billy, Nannie and Kiddie. At once Billy dropped his work and rushed out to see the goats. Dick and Allen joined him, and all began asking eager questions, for none of them knew goats well.

Mr. Beach was leading Billy Goat by a halter. At an order from him, the goat stood proudly on his hind legs.

"He's like an old man, with his long beard and his sober eyes," said Billy.

"He's like a small boy in many ways," answered Mr. Beach. "He likes to climb and he's full of fun and tricks."

"That's like a boy," agreed Dick.

"And he seems always to be hungry," Mr. Beach added.

"That's like a boy, too," laughed Allen.

"If he's left in the yard," Mr. Beach went on, "he eats everything green in sight—grass and leaves and shrubs. Even the flowers do not escape him. I shut him and his family up in a pasture with a wire fence around it, which I knew he couldn't climb. One day I found him outside of it, nibbling a young tree. You see, the fence was braced at the corners with long poles, and he had climbed the inside one and walked down the outside one."

"Just like a boy!" again laughed Dick. "Was it hard to train him to do tricks like standing up in this way?"

"No," answered Mr. Beach. "Goats, as a rule, are easily trained. At first Billy didn't want to stand on his hind legs, but that was only because he thought he could not. Even a goat can't do a thing till he gets rid of that notion. He hadn't found out then how very easy it is."

Right here Billy Browne might have said: "That's like a boy, too!"

It was very much like a boy Billy knew. He said nothing, but he was thinking busily, and his thoughts ran like this:

"I'm not going to let Billy Goat beat Billy Browne. I can learn that lesson, and I'll do it, too."

And Billy did learn it. He laughed when he was through to think how easy it had been.

The next day, when he passed Mr. Beach's pasture, Billy Goat looked at him with a wise air, as if he would say: "Didn't you learn a good lesson from me, Billy Browne?"—Selected.

ONE THING IT HAS DONE.

"Whatever else the war may have done, it has shifted the whole center of our religious thinking from the speculative and critical problems of our religion to its practical problems."

CALLED HOME.

Dear Dr. Meek: We have recently buried from our Church Mrs. Ellen Adams, who was the oldest member we had. She was nearing eighty-nine years on this earth. Uniting with the Methodist Church when but a girl, she was for nearly eighty years a Methodist, being twice the wife of a Methodist preacher. Her first marriage was to Rev. A. F. M. Fly, of the Mississippi Conference. Her second husband was Rev. J. D. Adams, of the Louisiana Conference. She had been a member at Bunkie during the past decade or more. She died a triumphant death. A more extended notice will appear soon. She leaves a large number of relatives and friends.

Her pastor, J. M. ALFORD.

Bunkie, La., Nov. 21, 1917.

ANNUAL CONFERENCE IN MINDEN IN 1885 AND ELSE.

November 28 will be the opening day of the Louisiana Conference in Minden. Another Conference session was held there in 1885, commencing on January 3. That year the writer was present. Bishop Hargrove presided, and it was very manifest that there was a downpour of the Holy Spirit and an overflow in many hearts. From all parts of Louisiana—north, south, east, and west—and from other States and Conferences, the people came. There were in attendance many lay and clerical helpers—efficient men and women, coworkers in the vineyard of our Lord and Master.

Pardon me while I relate some incidents that occurred during that Conference and some of the consequences that have followed since that long-ago date, which is so dear to my heart and memory that it seems to me as if it were only yesterday. I recall the bright glow of genial countenances, and seem to hear the truth of God as it was proclaimed by his ministers, endued with the Holy Spirit. Long since many who were there have passed away—fathers, mothers, and children. How they then sang the old-time songs, such as "Children of the Heavenly King," "Nearer, My God, to Thee," "O it Will be Joyful," "The Gate Ajar For Me," "What Wondrous Love is This," "Time Speeds Away," "Amazing Grace," and "Am I a Soldier of the Cross?" The use of the old hymns meant that there was true gospel singing.

In the company there on that occasion were James A. Parker, John A. Miller, Marcus M. Manlery, James E. Bradley, K. K. Fauntleroy, Robert Parvin, Dr. C. W. Carter, Dr. Walker, Joe Medlock, Frank Patterson, Robert J. Harp, the White brothers, and many others who were live wires and a great power in the Methodism of the State at that time. Some of these who were then veterans broke the ground and plowed and traveled difficult paths, where our young preachers now serve up-to-date appointments. This rising generation know little of class meetings and the old-time campground revivals that were so much enjoyed in the good old days of yore.

"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours!"

Shreveport, La. A. G. W.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Christian Advocate.

OFFICE: No. 513 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woolard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

"MINISTERIAL ETHICS."

This is the subject of an admirable address contained in the volume of Bishop Charles B. Galloway's speeches, "Great Men and Great Movements," which was brought out two or three years ago under the editorial supervision of Bishop Candler. As our patronizing Annual Conferences are on the eve of meeting, it may be wholesome for us to quote a few paragraphs from this illuminating utterance. Touching upon the duty of a retiring pastor to his successor, Bishop Galloway said:

"In our itinerant system, with its limited pastoral term and frequent changes of ministers, the relation of outgoing and incoming pastors is peculiarly delicate and intimate. Out of this relation grow certain definite duties that a minister owes to his successor. If his ministry has been distinguished for fruitfulness and popularity, he can largely affect the success or failure of the one who follows him. The character of the introduction or commendation which he gives will determine the welcome his successor receives and will have a potent influence upon the entire history of his pastorate. If douhts are expressed as to his ahility or availahility, if fears are intimated that he lacks at certain vital points or has some objectionahle pecuiiarities, if adverse confidential predictions are made "just to one or two very special and discreet friends," the brother comes with a mountain of prejudice to scale and silent hut positive opposition to conquer. On the contrary, if he commends his virtues, applauds his abilities, tells of his fidelities, rejoices in his successes, and congratulates his old flock that they are to be under such competent and consecrated pastoral care, he comes with hearts to welcome him, spiritual sympathy to sustain him, and assured victory to cheer him."

In the course of his discussion, the Bishop aiso had something to say concerning the duty of the incoming to the outgoing pastor, which we quote in part, as follows:

"Another duty is to defend his predecessor's reputation. Every man of positive convictions will have had some antagonisms. His style was not according to every taste. Some oversensitive ones felt themselves siighted. On his first pastoral round a preacher wiii discover that his predecessor had a hlade that cut and a twanging bow that sent an arrow to the mark. He will hear criticisms favorable and unfavorable. Then and there he has an opportunity to display the true chivalrous brotherhood of the ministry. By defending and honoring the Lord's anointed he promotes his kingdom. He can inflict upon him untold injury, or, like a true brother in Christ, he can honor and exalt him. He should rememher two things: First, his own ministry has to come under the same hypercritical test; second, the very persons who discuss so freely his predecessor will give him a similar introduction to his successor. It is also a preacher's duty to honor the lahors of his predecessor. What has been accomplished shouid not be undervalued. Much of our work is to reap where others have sown. Their sowing should have equal honor with our reaping."

Prudence in speech is a great virtue for any one, and no person needs it more than a Methodist minister. It sometimes happens that when a pastor has reached the end of his quadrennium in a charge he does the brethren of his Conference a great injustice in a kind of wholesale fashion. The people at such a time are naturaliy soiicitous ahout who is to serve them next year, and in conversing with them he yields to the temptation to take up the men who are considered the most eligihle for the place, one by one, and to point out what he conceives to he their defects. A layman whose pastor is at the end of his four years was in our office a few days since, and we soon discovered that he was pretty thoroughly informed as to all of the reputed peculiarities of the ministers most likeiy to come to his church, though some of them he had never seen. Evidently some preacher had been doing some unwise talking, and possihiy he has put in the way of the man who may be assigned to that field an obstacle that it will he very difficult for him to overcome. It is quite easy to arouse a prejudice against a brother hy magnifying some minor fault and have iaymen at the Conference objecting to him; when if he had been let aione and sent to them as their pastor, he would have done a great work. We talk much of the brotherhood of the Methodist itinerancy—let us strive so to deport ourselves toward one another that it shall be a hrotherhood in fact, and not simply in name.

"OVER THE TOP."

A recent cartoon in an afternoon paper represented a tremendous British lion going over the top of the German defenses. The cartoon, of course, referred to the recent smashing hlows of the English opposite Cambrai. The reports of the colossal drive along a front of thirty-two miles told of the irresistible bravery and determination with which the British troops went "over the top."

But the phrase had aiready become current. Besides the victorious rush of troops, it had heen applied to the success of those who are tarrying by the stuff, in the Liherty Bond issues, and in the iarge sums raised for the work of the Red Cross and of the Y. M. C. A.

The phrase and the achievements connected with it may furnish a standard and an example to the Church. Sureiy the demand of patriotism can be no greater than the caii of loyaity to the Kingdom of God. It shouid be the desire of individuals and of churches to measure up to their fuli duty, and to all the things required of them. It should be the invariable rule that no church could be satisfied with less than meeting all its assessments in full, from the sense of duty and of pride, and, above all, from a realization of the great needs and demands.

During this time of reckoning for the Conferences of our patronizing territory, it is to be hoped that the reports will show that few churches indeed have failed to go "over the top," and that the deliherations may he characterized hy a prayerful determination to measure up to all the demands and opportunities of the hour, and of the Church, during the future, a determination that springs from the sure knowledge of the fact that all the unfailing resources of heaven are back of the men who undertake to do the Lord's will.

R. H. H.

THE NASHVILLE-CHATTANOOGA PROPAGANDA CONDEMNED.

At the recent session of the North Mississippi Conference the laymen heid a great meeting, which was presided over by Mr. Parham Wiiliams, of Lexington, and at which addresses were made hy Mr. J. B. Marmon and Mr. T. B. King, of Memphis. Mr. King in the course of his address, said:

"Brethren, you don't need any more authority. I don't want any more laymen in the Annual Conference. In the Quarterly and District Conferences, the iaymen are in the majority, if they do their duty in attending these meetings. There is where we start the preachers. How much more power do you want? I am tired of laymen who never exercise the rights they have and who rareiy go to church, sitting back and saying, 'We want more power.' What we need, as laymen, is not more 'power;' we need more of God."

The foiiowing sets forth the action taken by the Conference without any opposition:

"Report No. 2, of the Committee on Laymen's Activities.

"We, your Committee on Laymen's Activities of the Conference, have no sympathy with the Chattanooga propaganda, and are strongly opposed to it in purpose and plan. We are ioyai to Methodism as it is, and in these unsettled times depiore and condemn any movement from any source which aims radicaiiy to alter our methods, organism, or doctrine.

"Respectfully submitted and signed by Dabney Lipscomb, for the Committee."

PERSONAL AND OTHER NOTES.

The work is making good headway on the Ida (La.) charge, of which Rev. E. B. Daniel is pastor. A good report wiii he made to the Conference at Minden.

In a business letter to our office, Rev. R. E. Rutledge, of Vaughan, Miss., says: "This charge will pay up in fuii this year. We have a most excellent peopie to serve."

Rev. W. A. Hays, of Decatur, Miss., thus refers to his work: "We are rounding out our fourth year on this charge, with probahiy the best report of the four." Brother Hays is one of the choice men of the Mississippi Conference.

Rev. C. E. Downer, of Petal, Miss., writes: "Brother Isaac L. Peebles preached here for us morning and evening on Thanksgiving Day." It scarcely needs to be said that Dr. Peebles gave his hearers a strong and inspiring message.

Rev. Thos. J. Beck, of Morgan City, La., writes: "I have been transferred to Arkansas, and I desire to have my paper hereafter maiied to me at Heiena. We have had a pieasant year at Morgan City and are ciosing out with everything in fine shape."

In a business ietter to our office, Rev. W. W. Graves, of Roiling Fork, Miss., appends the following note: "We are moving along niceiy in this Delta charge. This is truly a great country in many respects. Our Church finances will 'go over the top.'"

We regret to state that Mrs. E. D. Mouzon, the wife of Bishop Mouzon, died at Dailas, Texas, on Nov. 19 after an iiiness covering a period of several months. Bishop Mouzon wiii have the sympathy of many friends in the sore hereavement which has come to him.

A note from Sister H. G. Henderson, written from Georgetown, Ky., on Nov. 21, announced it to he her purpose to leave in a few days for Sardis, Miss., where she expects to spend some time. She said: "I iove the people of Mississippi and never expect to forget them."

A correspondent of the New Aibany (Miss.) Circuit speaks in high terms of the service rendered during the past two years by Rev. C. A. Northington. Brother Northington is evidently a workman that needeth not to he ashamed, and it is his habit to bring things to pass wherever he labors.

Rev. J. A. Alford ,pastor of the Second Methodist Church of this city, and Mrs. Kattie Kundert Flanders were married at the New Orieans District parsonage on Thursday evening, Nov. 22, 1917, Rev. W. W. Holmes officiating. The Advocate extends to this worthy young couple congratuiations and best wishes.

Rev. C. M. Morris, who for the past two years has served the Epworth M. E. Church, South, of this city, has been transferred to the Upper South Carolina Conference. Brother Morris has made a good record in the Louisiana Conference and we heartiiy commend him to the South Carolinians as a worthy itinerant and a brother heloved.

From a personal letter from Rev. J. H. Rogers, formerly of North Mississippi, hut now of Oklahoma, we take the following: "The East Oklahoma Conference has come and gone. The Bishop sent me to Wewoka Station, which is one of the best appointments in the Conference." We are pleased to know that our esteemed hrother is to be pleasantiy situated during the coming year.

Brother J. L. Beii, of Newton, Miss., sends us the foiiowing note of interest: "Miss Virgie Goiden and Mr. J. H. Ivey were married on the evening of Nov. 18, by Rev. W. M. Wiiliams, of Coiiins. Miss Golden was reared in the Orphans' Home at Jackson, Miss., while Brother Wiiliams was the manager. Mr. Ivey is a prominent druggist of this city. They will make their home here."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. W. J. Porter, Sicily Island, La., 5; Brother B. F. Chambers, Beach, Miss., 4; Rev. J. M. Corley, Lake, Miss., 4; Mabel McMims, Courtland, Miss., 3; P. S. Carpenter, Denham Springs La., 2; Mrs. J. S. Boucher, North Columbus, Miss., 7.

Rev. Paul D. Hardin, pastor of the Main Street M. E. Church, South, at Hattiesburg, Miss., writes as follows: "We have had 200 additions to our membership this year, a net gain of 139. Our Sunday school and Epworth Leagues are doing a great work, and our financial report will be in full. We find great joy in ministering to the boys at Camp Shelby, large numbers of whom come to our church every Sunday."

Rev. H. T. Carley, Professor of English and History at Centenary College, Shreveport, La., says: "Everything is moving along very smoothly at Centenary this year. We haven't a very large student body, but we are doing good work." Though not as largely endowed as some of the colleges of the Church, the instruction given at this institution will compare favorably with any of our schools. The Faculty is a very competent one.

A regrettable error was made in the Advocate of last week in representing Minden as being in the Shreveport District, whereas it is in the Ruston District. In the rush of geting off to the North Mississippi Conference, our forms were very hurriedly made up. We apologize to all concerned for this mistake. The presiding elder host of the Louisiana Conference, which is now in session, is, of course, Dr. J. M. Henry, instead of Rev. C. D. Atkinson.

We have on our table a neat pamphlet, entitled "The Holy Ghost or Spirit" from the prolific pen of Dr. I. L. Peebles, of Meridian, Miss. It is an able and interesting discussion of this great theme, which covers 38 pages. It is Scriptural, clear, and very informing. Brother Peebles is unusually gifted as an expositor of God's Word, and in this treatise he is at his best. We wish for his pamphlet a wide circulation. Write him for a copy, addressing him at 1522 13th Avenue, Meridian, Miss. The price is 10 cents a copy.

THE NORTH MISSISSIPPI ANNUAL CONFERENCE.

(Continued from page 4)

of laymen who never exercise the right they have, and rarely go to church, sitting back and saying, 'We want more power.' What we need, as laymen, is not more 'power;' we need more of God."

In closing, the hymn "Jesus, Lover of My Soul," was sung, after which the benediction was pronounced by Rev. Ben P. Jaco.

Friday Evening.

At 7:15 p. m. a large congregation assembled on the occasion of the anniversary of the Church Extension Board.

W. C. Carlisle conducted the devotional exercises. Hymn No. 208, "I Love Thy Kinkdom, Lord," was sung. Prayer was led by Rev. Ben P. Jaco. R. W. Evans read a lesson from Psalm 184. The Conference Board of Church Extension was seated on the rostrum. The report of the Conference Board was read by Rev. J. R. Bright.

Dr. W. F. McMurry, General Secretary of the Board of Church Extension, was introduced to the congregation. We take some extracts from the address: "I am surprised not to find an American flag in this auditorium. I shall provide one. (He spread a flag on the stand.).....We owe our liberty to the church house.....Let Prussian militarism win, and they will tell you what sort of church house you shall have and what you shall put in them.....We call this war a war for democracy. It is a war for the Christian religion. After it is over, we shall win. (He called for the "Star-Spangled Banner," but we could not sing it.) He said: "I am not surprised at this generation not knowing how to sing it. We have felt secure in our religious liberty. The next generation will know it—and they will be singing it in Dutch before we are through with them. It is remarkable that, in this conflict, the Government has turned to the church house. Let us continue to build churches.....Church debts are in the way of preachers. This is a good time to pay off.....We have many places where, if we fail to build a better house of worship, we shall soon lose our crown.....It is a good day for any community when they have a church house dedicated..... Mr. Roosevelt said: "In the pioneer days of the West, we found it an unfailing rule that after a community had existed for a certain length of time a church house was built, or the community began to go down?.....If the Methodist Church is to dominate the religious and moral life in the State of Mississippi, it must house itself." He mentioned the Department of Architecture and Building, and asked that we get information from the Church Extension Board when contemplating the construction of churches. The meeting closed with the benediction.

(To be concluded next week)

Appointments.

Aberdeen District—T. H. Lipscomb, presiding elder; Aberdeen, J. T. Lewis; Algoma, W. M. Commander; Amory and Nettleton, J. E. Thomas; Buena Vista, W. R. Williams; Calhoun City, D. R. McDougal; Fulton Circuit, A F. Moore; Greenwood Springs, E. C. Driskell; Houlka Circuit, O. P. Armour; Houston, E. M. Shaw; Houston Circuit, A. Joe Beasley; Montpelier Circuit, W. L. Graves; Nettleton Circuit, A. S. Brisco; Okolona, J. B. Randolph; Okolona Circuit, L. H. Floyd; Pontotoc, W. M. Young; Prairie and Strongs, C. W. Baley; Shannon Circuit, W. I. White; Smithville Circuit, D. C. Foust; Tremont Circuit, J. F. Owen; Tupelo, O. W. Bradley; Vardaman Circuit, C. R. A. Brantley; Verona Circuit, W. N. Dodds; Conference Evangelist, J. A. Bowen; Conference Secretary of Education, T. H. Lipscomb.

Columbus District—W. L. Duren, presiding elder; Artesia, T. J. Halfacre; Brooksville, J. M. Guinn; Cedar Bluff, to be supplied; Cochrane Circuit, A. H. Williams; Columbus, First Church, S. L. Pope; Columbus, Central Church, T. E. Gregory; Caledonia, W. W. Hartsfield; Crawford and Shafer's, D. W. Babb; Longview, R. G. A. Carlisle; Macon, E. N. Broyles; Macon Circuit, J. A. Goad; Mashulaville Circuit, Guy Ray; Mayhew and Sessums, R. L. Ellis; Shuqualak Circuit, A. A. Martin; Starkville, J. C. Park; Sturgis, J. C. McElroy; West Point, L. P. Wasson; Chaplain U. S. Army, J. A. Randolph; Conference Evangelist, J. H. Bell.

Corinth District—T. H. Dorsey, presiding elder; Booneville, J. W. Ward; Boonevilie Circuit, J. D. Boggs; Burnsville Circuit, W. T. Bazzel; Chalybeate Circuit, B. P. Fulilove; Corinth, South Side, E. D. Simpson; Corinth, First Church, J. E. Cunningham; Corinth Circuit, A. L. Davenport; Dumas Circuit, W. G. Burks; Golden Circuit, J. W. York; Guntown and Baldwyn, J. D. Simpson; Hickory Flat, E. Blizzard; Iuka, L. A. McKeown; Iuka Circuit, J. R. Murff; Kossuth Circuit, J. L. Nabors; Mantachie Circuit, M. L. Ward; Marietta Circuit, G. B. Love; Mooresville, B. G. Whithurst; Myrtle Circuit, J. G. Johnson; New Albany Circuit, C. A. Northington; Ripley and Blue Mountain, J. J. Baird; Ripley Circuit, A. J. Henry; Rienzi Circuit, Jesse A. George; Sherman Circuit, W. B. Baker; Silver Springs Circuit, to be supplied; Tishomingo Circuit, W. C. Beasley; Wheeler Circuit, J. R. James; Student Millsaps College, M. E. Scott.

Durant District—W. W. Mitchell, presiding elder; Ackerman Circuit, C. A. Parks; Acona, W. R. Goudelock; Belfontaine Circuit, Jesse F. Watson; Black Hawk Circuit, J. H. Mitchell, Jr.; Coila Circuit, J. A. Poe; Chester Circuit, T. L. Houston; Durant, J. T. McCafferty; Ebenezer Circuit, Carl L. Oakes; Eupora and Maben, H. M. Young; Hesterville Circuit, S. F. Harkey; High Point Circuit, J. C. Long; Kilmichael Circuit, W. V. Shearer; Kosciusko, E. H. Cunningham; Kosciusko Circuit, J. Wesley White; Lexington, B. P. Jaco; Louisville, W. C. Carlisle; Mathiston Circuit, James Porter; McCool Circuit, A. R. Beasley; Noxapater Circuit, G. W. Gordon; Pickens, T. H. Mills; Popiar Creek Circuit, S. B. Bryant; Sallis Circuit, T. L. Oakes; Sidon, J. J. Garner; Tchula, Pat F. Luter; Vaiden and West, J. A. Patterson.

Greenville District—V. C. Curtis, presiding elder; Benoit and Beulah, J. D. Wroten; Boyle and Arcola, J. A. Coleman; Clarksdale, R. O. Brown; Cleveland, T. M. Bradley; Coahoma and Lyon, J. E. Stephens; Duncan, J. W. Raper; Evansville, J. H. Ingram; Friar's Point, A. S. Raper; Glen Allan, J. H. Smith; Greenville, E. S. Lewis; Gunnison, I. F. Holland; Hollandale, J. W. Robertson; Jonestown, W. C. Galceran; Leland, S. A. Brown; Lula and Rich, W. W. Jones; Merigold and Alligator, W. R. Lott; Rosedale and Hillhouse, J. R. Bright; Shaw, C. P. Moss; Shelby, J. M. Wyatt; Tunica and Robinsonville, Olin Ray; Editor N. O. Christian Advocate, R. A. Meek; Chaplain U. S. Army, J. M. Moose.

Holly Springs District—J. H. Felts, presiding elder; Abbeville Circuit, D. H. Crowson; Ashland Circuit, G. C Gregory; Byhalia, A. C. McCorkle; Coffeeville and Bethlehem, W. L. Storment; Grenada, R. A. Tucker; Holcomb Circuit, C. T. Floyd; Lamar Circuit, T. H. Porter; Holly Springs, E. R. Smoot; Mt. Pleasant Circuit, M. A. Burns; Oxford, W. W. Woollard; Oxford Circuit, Julian S. Duncan; Paris Circuit, G. W. Roswell; Potts Camp Circuit, T. J. Hopper; Randolph Circuit, R. M. Papason; Red Banks Circuit, S. H. Caffey; Toccopola Circuit, R. S. Lawson; Waterford Circuit, N. N. Maxey; Water Valley, First Church, J. W. Dorman; Water Valley, North Main and Taylor, R. G. Lord; President Grenada College, J. R. Countiss; Grenada College Commissioner, T. M. Brownlee.

Sardis District—J. H. Holder, presiding elder; Arkabutla, J. B. Conner; Batesville, E. G. Mohler; Charleston, W. H. Mounger; Cockrum, W. A. Bowlin; Coldwater, N. G. Augustus; Como, R. P. Neblett; Courtland, R. I. Collins; Grenshaw, F. H. McGee; Eureka, J. A. Biffle; Hernando, M. Johnson; Horn Lake, ————————; Longtown, G. A. Baker; Oakland, W. F. Rogers; Olive Branch, W. S. Selman; Pleasant Hill, W. W. Bruner; Sardis, W. D. Wendel; Sardis Circuit, W. D. Bennett; Senatobia, A. T. McIlwain; Tyro, A. M. Bennett; Wall Hill, H. H. Wallace; Supernumerary, E. H. Rook; Y. M. C. A. Work U. S. A., J. H. Brooks; Conference Secretary of Missions, A. T. McIlwain.

Winona District—L. M. Lipscomb, presiding elder; Belzoni, J. T. Lockhart; Carrollton, R. W. Evans; Drew, W. S. Lagrone; Dublin Circuit, J. J. Brooks; Duck Hill Circuit, B. F. M. Bullard; Greenwood, J. A. Hall; Indianola, Chas. D. McGehee; Isola Circuit, R. M. Evans; Itta Bena, W. M. Campbell; Lambert Circuit, H. G. Roberts; Minter City and Phillip, L. W. Cain; Moorhead, R. G Moore; Ruleville, W. S Shipman; Schlater, E. B. Sharp; Sunflower Circuit, W. O. Wagoner; Swiftown Mission. J. Ritchey; Tutwiler Circuit, W. C. Lester; Webb Circuit, O. L. Savage; Winona Circuit, W. J. Wood; Winona, W. N. Duncan; Student Emory University, R. T. Henry; Y. M. C. A. work, U. S. A., R. H. Ruff.

SOME WORDS FROM DR. SAWYER.

Dear Doctor Meek: I wish to state my full agreement with you in your views, so ably expressed in the Advocate, in regard to Unification and other live issues in our Southern Methodist Church at this time. You are wielding a powerful pen, and have given not a few unanswerable arguments for letting our two American Methodisms remain related to each other in fraternal fellowship as at present. I cannot think that the M. E. Church, South, could possibly be benefited by becoming a small part of the sister Church, and her existence lost in the larger organization. Let the two Churches go on as they have gone since the separation, and our God will, as he has all along, continue to bless each in her own field of labor. As Sam Steel exhorts you, "Keep it up," to the end that our Church may be undisturbed in the splendid work she is doing for the Master.

By the way, that clear-cut and wholly true article of Brother W. S. Holmes, of Baton Rouge, in last week's Advocate is exceedingly refreshing and deserves all the praise you have given it. That the Editor of Zion's Herald of Boston, the "Hub of the Universe," failed to publish "An Open Letter to Dr. Mudge," not even acknowledging its reception, shows anything else than the fraternal spirit. It may be best for our two Methodisms not to get too deeply in love with one another through the unification plan. Let us love each other as brethren, and each run our own house.

New Orleans, La. JOHN T. SAWYER.

THE PHANTOM OF SUMMER.

Willie Conger Page.

"Yes, I am the Phantom of the Summer days, gone by,
You met me by the seaside, where the gulls like spirits fly;
On the mountain-top we saw the glory of the sun's first rays,
The shadows deepening in the valley, saw the close of happy days.

"Together we saw the wine of joy sparkle in the crystal bail,
Goldenrod burst into flame, the rose and myrtle crimson by the wall,
You'll bear my impress—star-shine, tear-stain—for Love found you on the way;
I am but a mile-stone on your journey. The call has come—I must obey.

"I go with pilgrim's pack of these dear memories in my hand,
In pilgrim's sandals tread out to the far-off distant land—
If you've done good or ill, the records here will tell,
To rose-hued dreams and the untelling stars to guard you. Farewell."

Lexington, Miss.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

PAINT AT FACTORY PRICES

Buy Paint DIRECT At First Cost

I Pay the Freight

QUALITY THE BEST

It has the *Full Life* in it when delivered to you.

GUARANTEED For 5 and 7 Years.

Made Fresh For Your Order

YOU will be greatly pleased after you use it. INSTRUCTIONS for painting with each order. *Write Today* for my *FREE PAINT BOOK* and Color Cards. Tells why paint should be *fresh*.

O. L. CHASE, The Paint Man,
Dept. 68 ST. LOUIS, MO.

FREE This $1.00 FLASHLIGHT POST PAID

We want every trapper to have one of these wonderful, brilliant ELECTRIC FRENCH FLASHERS without a cent of cost! Thousands are sold at stores for $1.00 each! Just the thing to find traps after dark!—hunt coons!—etc. Write us today! See why we can positively pay you

HIGHEST PRICES FOR FURS!

and give you this $1.00 flashlight FREE with your first $5.00 shipment to us! We make this limited introductory offer to prove we can get your cash to you 24 to 48 hours quicker! Can save you big money on express charges by being close to you! And pay you more money for your furs! Write us today! Get full details. A postal will do!

American Exporting & Fur Mfg. Co.
425-427 Decatur St., Dept. 10
New Orleans, La.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MARTHA R. NESMITH was born on July 7, 1841, and departed this life on July 22, 1917. Sister Nesmith was married early in life to Mr. C. R. Nesmith, and to this happy union were born five children, one of whom died early in life; and the remaining four—two sons, Mr. C. B. Nesmith and Mr. Early Nesmith, and two daughters, Mrs. C. B. Darden and Mrs. Wade, of Natchez—survive their mother. Sister Nesmith was a lifelong Methodist. She united with the Church in her youth and lived a consistent Christian life, being always true to the Church. She was buried in the family cemetery at Buch Grove, Miss., to await the resurrection morn.

J. W. PRICE, P. C.

CORNELIUS R. NESMITH was born on Nov. 14, 1839, and departed from his earthly home on Nov. 10, 1917. Brother Nesmith heard the call of his country in 1861, answered the call, and served as a Confederate soldier for four years—until the close of the war. He was made a captain because of the brave and efficient service which he rendered. Early in life he joined the Methodist Church and remained a Methodist throughout his long life. He leaves four children and many friends. The county and the Church have lost a strong man. He was buried in the family burying-ground at Buch Grove, Miss., on Nov. 11, 1917. Sleep on, Brother, until the resurrection morn.

His pastor,
J. W. PRICE.

On Nov. 6, 1917, at 1:30 o'clock p. m., the death angel came to the home of our well beloved sister, Mrs. Hettie (Hoss) Martin, and took her. She was born on June 22, 1873, near Longwood. She united with the Munnerlyn Chapel Church in 1887. She is survived by one brother, A. J. Hoss; her husband, A. G. Martin, 6 step-children, 8 grandchildren, and 1 great-grandchild. Not having any children of her own, she devoted her time and self unreservedly to the care of her foster children. She was a kind and loving wife, a dutiful neighbor, and a never-tiring mother to all who came in contact with her. As they wept for Tabitha on account of her good works, so many a heart is sad on account of her death. Rest on, dear one, until the Master shall call all the redeemed home.

(Rev.) E. B. DANIEL.

SARENA ADELOIDE WILKINSON, the fifth daughter of John H. and S. A. Hedrick, was born on June 13, 1849, at Vasges plantation. She was married to Mr. L. H. Wilkinson on Dec. 18, 1868, and to this union were born seven children, five of whom are still living—J. C. Wilkinson, Robert Wilkinson, L. H. Wilkinson, Sam Wilkinson, and Mrs. Lillian Valentine. Sister Wilkinson is survived by her husband. She joined the M. E. Church, South, when 12 years of age at the Brandywine Church and devoted her entire life to the service of her Lord and Master. She was a devoted Christian woman, being one of the most consistent Christians that this writer has ever known. She was loved by all who knew her. She lived as near like her Lord as she could, in that she "went about doing good." On Nov. 19, 1916, the good Lord said, "It is enough," and called her home to rest. We buried her in the Port Gibson cemetery on Nov. 20, 1916, to await the resurrection morn, when the dead in Christ shall rise. Sleep on, dear Sister; husband, children, sisters, brothers, and friends hope to see you some bright day after awhile.

Her pastor, J. W. PRICE.

Little MARY FRANCES WATSON came into the home of her parents, Mr. William Stone Watson and Mrs. Mary Vest Watson, on the 15th day of September, 1915. About two months after she came, her splendid and noble-hearted father, in the very prime of life, with a bright future before him, crossed over the river to await the coming of loved ones. On this precious little girl the mother bestowed all the wealth of her affection, and, in caring for her, found a respite from the sorrow caused by the death of her husband. On Sunday afternoon, Oct. 15, 1917, after having attended Sunday school with her mother, in the forenoon, she was taken suddenly ill, and the next afternoon she returned to God and to rejoin her father, where they both await the coming of the mother and the other two girls. During these two years and one month her little life shed much sunshine and gave much joy to the home, and her going hence casts shadows that only the face and voice of Jesus will brighten. With His help the other members of the family will keep their faces towards the Father's house, and after awhile they will all be united in an unbroken circle in the home of the good.

W. H. SAUNDERS.

Mrs. ELLA COUNCIL BERTHEA, the subject of this sketch, was born in Flora, Miss., on Nov. 8, 1854, and died in New Orleans, La., on Oct. 29, 1917. She came of that good old Southern stock which has made our Southland famous for its intelligence and magnanimity. She was a lifelong Methodist and died triumphant in the Christian faith. She was buried at Slidell, La., on Nov. 2, 1917. Her children and grandchildren showed their great love for her by coming so far to her funeral. Her son, George W., came from Newport News, Va., and Mrs. Edw. Kirsch from Cincinnati, Ohio, while her two grandsons, Fred and Chas. Fogg, came from Detroit, Mich. A large concourse of friends and relatives followed her body to its final resting place, thereby attesting to the high esteem in which she was held. Many have been her trials, but she overcame them all, and gave to the world a pure life and a noble Christian character, which had been her shield in life's battles. While we shall meet her no more here, and may think of her as one loved and lost, beyond the sunset's radiant glow she still lives and waits to welcome us to the eternal home of the soul.

Her pastor, T. J. EMBREE.

MEMORIAL RESOLUTIONS.

(Resolutions on the death of Brother W. C. Ellis, by the Fourth Quarterly Conference of the Florence charge, Jackson District, Mississippi Conference.)

Whereas, our Heavenly Father, in His wisdom, has called from us to his reward one of our faithful members, a steward and co-laborer in the Master's cause, Brother W. C. Ellis; and whereas, he will be greatly missed in the church and community; therefore be it resolved

(1) That the wisdom and ability which he has exercised in the church and community, in service, contributions, and counsel, will be held in grateful remembrance.

(2) That the removal of such a life from our midst leaves a vacancy and a shadow that will be deeply realized by all the members of this body, and will prove a serious loss to the Church and general public.

(3) That with deep sympathy for the bereaved relatives of the deceased, we express our hope that even so great a loss to us all may be overruled for our good by Him who doeth all things well.

(4) That a copy of these resolutions be spread on the pages of the Quarterly Conference Record, a copy be sent to the New Orleans Christian Advocate for publication, and a copy to the bereaved family.

Signed: J. B. King, P. C.; J. H. Singletary, J. I. Long, N. B. Singletary, P. H. Hale, W. G. Cooper, W. B. Price, J. H. Loflin, E. P. Harper, J. H. Shack.

Florence, Miss., Nov. 15, 1917.

(Obituaries continued on page 12)

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S A PLEASURE TO TRAVEL
With the Splendid Service Provided Via the
Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans -	8:15 a.m.,	7:30 p.m.
Ar. Birmingham -	6:50 p.m.,	6:30 a.m.
Ar. Chattanooga -	10:55 p.m.,	10:35 a.m.
Ar. Cincinnati - -	9:15 a.m.,	8:50 p.m.

Through Train to the East

Lvs. New Orleans - - - - - -	7:30 p.m.
Ars. Chattanooga - - - - -	10:35 a.m.
Ars. Knoxville - - - - - -	2:20 p.m.
Ar. Washington - - - - - - -	7:30 a.m.
Ars. Philadelphia - - - - -	11:12 a.m.
Ars. New York - - - - - -	1:38 p.m.

We will be pleased to arrange the details of your trip.

City Ticket Office, 211 St. Charles St.
'Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
109 Gravier Street Phone, Main 184

L&A RAILWAY

The Popular Route

LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between

HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in

TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

THE CHURCH BEHIND THE ARMY.

Putting the inspiration of a militant religion into the morale of the American forces at the front is the object of a campaign now being launched by the American Churches, which will put a Testament into the hands of every American soldier and sailor. The American Bible Society, which has assumed the responsibility of raising a fund of $400,000 to cover the cost, is getting out a special soldier's edition—free from the usual trappings of gilt and morocco, khaki-bound, easy to handle and to read—a book for the fighting man.

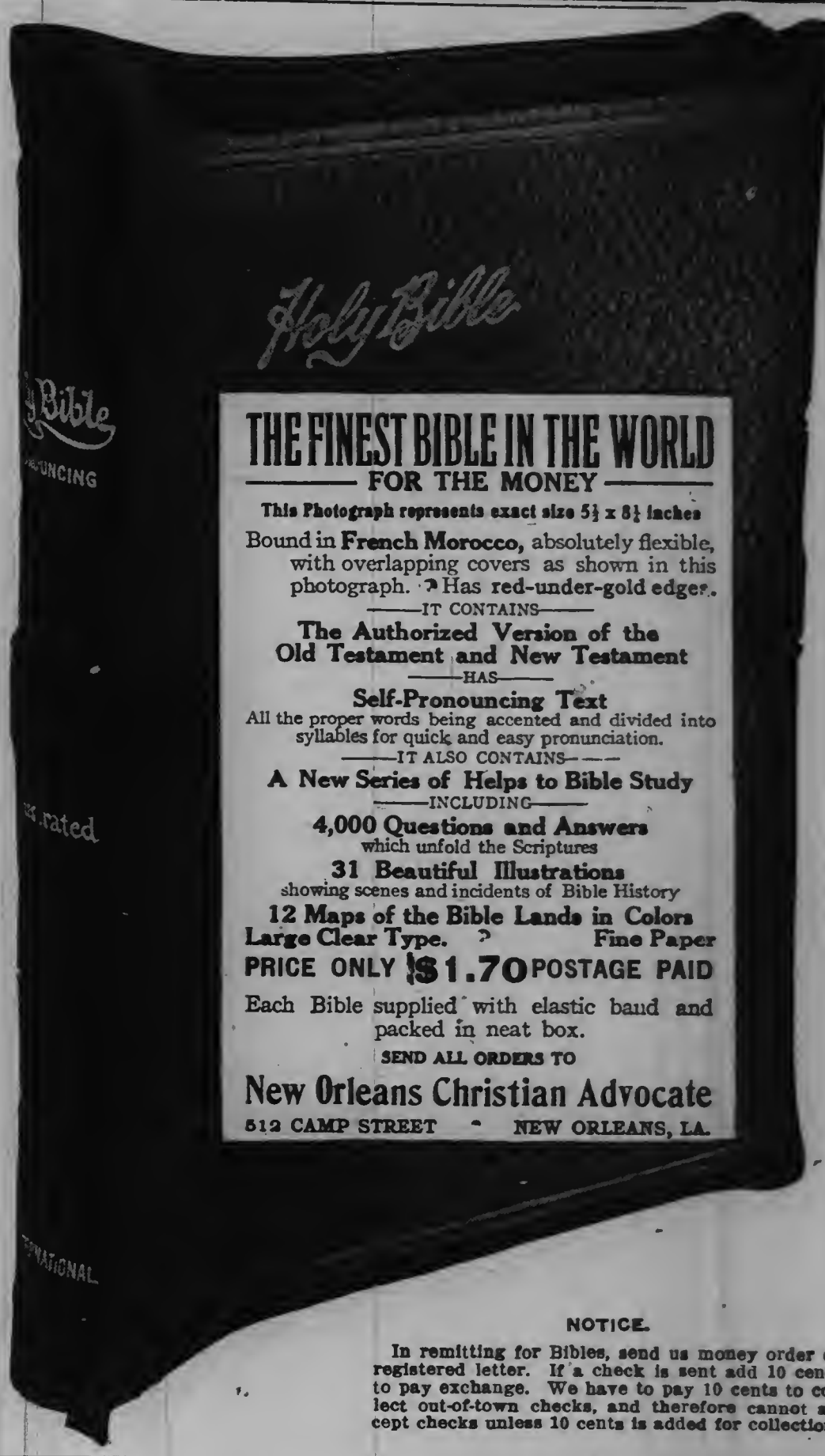
Those who are accustomed to think of Christianity as a milk and water affair will be interested in reports from the front. The Y. M. C. A., which will be one of the principal distributing agencies for the Testaments, reports that the Bible is the most popular book in the trenches, and that the demand far outdistances the present supply. The trials and temptations of war make a demand on the spiritual stamina of men, and everywhere there is a turning toward old values and old virtues.

It is perhaps the emphasis on sacrifice, on the trivial value of life, as compared with great principles, which makes the Christian religion so comforting and sustaining to the man in the trenches. "He that loveth his life shall lose it," says the Book; "And he that hateth his life in this world shall keep it to life eternal." Confidence in immortality, belief in a force stronger than ourselves, "which makes for righteousness," purity, courage, and loyalty—these are the things which make armies formidable, preserve morale, win wars.

A recent number of the Literary Digest reports Admiral Sir John Jellico to have sent these words to the British navy: "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God will keep thee whithersoever thou goest. Honor all men. Love the brotherhood. Fear God. Honor the king!"

Commander-in-Chief Pershing clearly recognizes the significance of religion as a force for the preservation of morale among the troops. "Hardships will be your lot," he writes to an American soldier. "But trust in God will give you comfort. Temptations will befall you, but faith in our Savior will give you strength."

Men facing danger and death feel no flippancy about religion. Instead, there is everywhere a groping toward light, a demand for further understanding of life's paradoxes and sacrifices. If the Church can meet that demand, it will perform a service for the fighting forces of Uncle Sam not second to that which satisfies physical needs. This campaign, which is to be concentrated into the period between December 1st and 11th, should have the support of every patriotic Christian American.


Holy Bible
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

OUR METHODIST COLLEGES.

Concerning the student enrollment of our Church schools, Mr. W. E. Hogan, Assistant Secretary of Education, says:

"During the past summer there was carried on a remarkable campaign in the interest of enrollment for institutions of higher learning. All of our Southern Methodist colleges participated to a greater or less extent in this nation-wide educational propaganda. The present enrolment in our colleges shows the gratifying results of this organized effort to keep the greatest possible number of students in our colleges.

"Reports just received from fifty-three of the fifty-five colleges, including junior colleges, of our Church disclose the following facts:

"1. Thirty-one of the fifty-three colleges report an enrollment larger than that of last year. In three others the attendance is the same as it was last year. The increase is from two to thirty-five per cent. Nineteen colleges have more than ten per cent increase in attendance, ten have more than twenty per cent increase, and two have more than thirty per cent increase.

"2. As was to be expected, the falling-off in attendance is at colleges for men and coeducational institutions. Only two colleges for women have decreased in enrolment, and only five coeducational institutions report a decrease in number of girls. Four colleges report an increase in the number of boys.

"3. In the nineteen colleges which have a smaller attendance than last year the amount of decrease varies from two to thirty-five per cent, although only one has a decrease of as much as thirty per cent; in eleven the decrease is between twenty and thirty per cent.

"4. A number of colleges for women would now have more students if they had the dormitories to accommodate them. While the blank used in collecting this information did not call for it, several colleges reported that girls were refused admission for lack of room."

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.—Adv.

THE LOUISIANA ORPHANAGE VISITOR.

To-day we are printing another edition of The Louisiana Orphanage Visitor, the little newspaper issued quarterly by the superintendent of the Methodist Orphanage, located in this city. This little Visitor, which is printed in six pages this time, will be a welcome guest in the homes of thousands of Methodist families in Louisiana. It will tell them of the manner in which their institution for the care of poor little orphan children is being conducted, and will acknowledge the receipt of amounts of money and supplies recently furnished the Home. There may be larger and more pretentious institutions for the care of orphan children—there are over one hundred in this one—but we do not believe that there is one better and more economically kept than is this one in Ruston. There is none whose superintendent devotes more of his time and painstaking care to each little child entrusted to him than does Superintendent Robert W. Vaughan of the Ruston Methodist Orphanage.—Ruston (La.) Daily Leader.

SHINING IN THE DARK.

A candle flame is not noticed at all when the sun is shining, but what a world of help and comfort there is in its steady light when all around is darkness! The girl who always keeps cheerful may not attract much attention when everything is going pleasantly, but if trouble comes, her bright face is as welcome as a sunbeam, and her cheery courage helps all who come near.

SELF-POISONING.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

PROF. JAMES M. GRAY, D.D.

PROPHECY and the World War

IN these days of universal tribulation, the world has been looking for some authoritative voice to speak. It looked not for a Prophet, but for an Interpreter of the Prophets—for one who, by reason of his eminence in the study of God's Word, could speak and command attention; one of whose Christianity there could he no douht. The Church, regarding Prophecy as a sealed book, had put it aside as an unprofitable study, although the Saviour during his ministry on earth constantly referred to the prophets in illustration of his teachings.

Now, at the crisis, a fearless Expositor has appeared. In the articles hy Dr. Gray now appearing in the Christian Herald, the great prophetic themes are dealt with by the master hand of a consecrated writer, whose interpretations are made in the spirit of inspiration. He shows convincingly that we are living in the days of prophetic fulfilment.

What are those vital questions which all earnest men and women who desire to learn more of the Divine will for this earth, and its rulers, and peoples, want to know? Do they not ask

—How is the present war related to Prophecy?
—Has the United States a place in Prophecy?
—Is this war to end in Armageddon?
—What of the Millennium, and when?
—Who is Antichrist?
—What is meant by "The Kingdom"?
—Is Turkey assigned a role in Prophecy?
—What is the right attitude of God's people toward Prophecy, and in what consists the duty of preparation?
—What is the Restitution?
—When will the "Times of the Gentiles" end?
—When will the Lost Tribes return?
—What shall be the fate of Papal Rome?
—Is Germany an agent in Prophecy?
—Are the Anglo-Saxon nations identified in Prophecy?
—What is the true teaching concerning the Second Coming?
—Is Russia identified in Prophecy?
—Which nation or power is prophetic Babylon?
—What is the "End of the Age"?
—What is the Restoration, and when?

These are only a few of the many questions answered in the

"Mountain Peaks of Prophecy"
a series of 12 articles
By Prof. James M. Gray, D.D.
now appearing in the
CHRISTIAN HERALD

SERIES IN PAMPHLET FORM

For the convenience of new subscribers who have not read the articles that have already appeared in the Christian Herald, we have reprinted the first eight articles in pamphlet form.

Special Offer—TO NEW SUBSCRIBERS: For 25 cents we will send at once the Booklet containing the first eight articles of Dr. Gray, and the Christian Herald for 10 weeks, beginning with the November 7th issue, in which is published the first of Dr. Gray's articles on Prophecy which do not appear in the Booklet.

Subscription, 1 year (52 issues) $2.00
Sample Copy sent on request

INTRODUCTORY 10 WEEKS SUBSCRIPTION 25c

CHRISTIAN HERALD, 3813 Bible House, New York, N.Y.

Gentlemen: For the enclosed 25 cents send me at once the Booklet containing the first eight articles of Dr. Gray already published; also the Christian Herald for 10 weeks, beginning with the November 7th issue, in which is published the first of Professor Gray's articles not given in the Booklet.

Name .....

Address .....

.....

He who does what he knows to be his duty will have many of his doubts cleared up thereby.—Southern Christian Advocate.

Obituaries

(Continued from page 10)

Little SPENCER AUGUSTUS DELEE, the infant son of Mr. and Mrs. A. W. Delee, was born on May 10, 1917, and died on November 16, 1917, aged six months and six days. The One who is high over all saw fit in His infinite wisdom to call this little, tender flower from Brother and Sister Delee and plant it in his beautiful garden above to bloom, making heaven sweeter through all eternity. Jesus emphatically said, "For of such is the kingdom of heaven." We can not understand why God took the little one; but we know that our Heavenly Father doeth all things well, and may His grace enable those who sorrow to say, "Thy will be done."

Felixville, La. A FRIEND.

Mrs. MARTHA FORD (nee Owen) was born on May 17, 1838, and departed this life on October 31, 1917, being 79 years, 5 months, and 14 days old. In 1857 she was married to Mr. George Ross, and he died in 1860. In 1869 she was married to Rev. Middleton Ford. He died in 1886, and since his death she had made her home with her children. She had been in bad health for two and one-half years, suffering with heart trouble, but she became worse on September 15. Everything that kind hands could do was done, but to no avail. She became a member of the Methodist Church at an early age, and lived a consistent, faithful life until she was called to the home of the good. It was so hard to give "Grandma" up, and oh, how we miss her sweet face; but we can realize our loss is Heaven's gain. She is survived by one son, five daughters, thirty-three grandchildren, ten great-grandchildren, and one sister. May her children look to Jesus and trust in the sweet promises of God's eternal truth for help and strength to help them bear up under their trials. Rev. B. W. Lewis, of Utica, conducted the funeral service.

By her GRANDDAUGHTER.

The subject of this sketch, Mrs. JESSIE PORTER WILSON, was born in Windsor, Ontario, on November 28, 1886, and died in Natchez, Miss., on October 19, 1917. In 1891, she moved to Natchez with her parents, Mr. and Mrs. Samuel Porter, where she has since resided. In the sixteenth year of her age she united with the Jefferson Street Methodist Church, of which she was a devoted and consistent member to the end of her earthly life. Immediately after her conversion she entered into active religious work as a teacher in the Sunday school, and in the Epworth League. Later, she became actively identified with the Woman's Missionary Society, serving as treasurer and as president, and became widely known for her consecrated activity as Secretary of the Woman's Missionary Society for the Port Gibson District. On March 24, 1914, she was happily united in marriage to Mr. Otis L. Wilson, who, with two young children, a daughter, aged two years, and a son, aged five months, survives her. Having made the all-important decision for Christ early in life, she developed a character of unusual strength and beauty. Her devotion to the Church of her choice was evidenced by her remarkable fidelity to all of its claims and interests. In the prime of life, while apparently in the best of health, she was suddenly stricken with an incurable disease. Noted specialists from a distance were summoned and every effort that love and skill could devise were tried in vain. Having learned the secret of an undaunted faith in Him "who is able to keep that which she had committed unto Him," she met death in great peace and triumph. It was the privilege of the writer to visit her often and pray with her during her last illness, and the gentleness and beauty of her life were remarkable. Besides her husband and children and parents, she leaves three sisters, Mrs. L. T. Kennedy, Mrs. Leslie Kaiser and Miss Mabel Porter. She will be sorely missed by those who loved her devotedly and by the community in which she lived. Her funeral was conducted by her pastor in the Jefferson Street Methodist Church, which was filled with friends, and her body was laid to rest in the cemetery to await the resurrection of the just. Her departure is but a link forged by the hand of God in the chain that binds the family on earth to the family in heaven. May the God of all hope and comfort sustain them and finally bring them without the loss of one into the Eternal City! C. F. EMERY.

RESOLUTIONS OF CONDOLENCE.

Whereas, since our last meeting, sorrow has visited the home of our devoted President, Mrs. Vest, in the death of her son, Willie Vest, which occurred on Monday, Oct. 29; therefore be it resolved by the Methodist Missionary Society of Lake Comorant:

(1) That we extend our deepest and tenderest sympathy to the family, and to his devoted mother, a beautiful Christian character, being conscious of the deep affection that bound her to her son, and of her passionate and sacrificial love for him.

(2) That we extend to his many friends our sincere condolence.

(3) That these resolutions be inscribed on a page of our Minutes, a copy be sent to the New Orleans Christian Advocate for publication, and a copy to the family.

Signed by all the members of the Lake Comorant Missionary Society.

(For other Obituaries see Page 10.)

MISSISSIPPI CONFERENCE.

Class for Admission on Trial.

The Class for Admission on Trial into the Mississippi Conference will please meet the Committee at the Crawford Street Church on Tuesday morning, December 4, at 8:30. Let all applicants come prepared for a written examination.

W. L. LINFIELD,
Chairman.

Class of First Year.

Members of the class who expect to be examined will meet the Committee at the Crawford Street Church, Vicksburg, at 2 p. m., on Tuesday, December 4.

H. WALTER FEATHERSTUN,
For the Committee.

Class of the Second Year.

The Class of the Second Year will meet in the Crawford Street Methodist Church, Vicksburg, Miss., Tuesday, 3 p. m., Dec. 4. The entire class is requested to meet the Committee promptly at the time designated. Those who have not already taken the examination are asked to come prepared for a written examination.

W. H. LEWIS, Chairman.

CONFIDENCE IN GOD.

Nature is not always serene, but God's promise of seed time and harvest fails not. The lilies of the field are as beautiful to-day as when Jesus pointed to them as an indication of God's love for the beautiful and God's greater care for His own children. We, like the psalmist of long ago, may still lift up our eyes to the mountains and realize that our help comes from Jehovah. If we approach "God's beautiful out-of-doors" with an open mind we are forced to the conclusion that there is a power controlling the universe which is wise and beneficent, and who, we may also learn from Jesus Christ, is forever loving, too.—Howard A. Bridgeman.

"Special providences are only God's every-day acts made visible to us."

Keep the Skin Healthy.

Skin diseases, such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

LETTERS FROM RHEUMATICS.

Possibly you have imagined that you could never get your consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Spring,
Box 17-F., Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

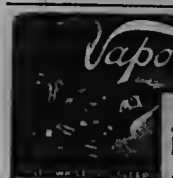
Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

Established 1879.

It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 35 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada.

NUX, IRON, PEPSIN AND SARSAPARILLA

The combination of two great medicines, Hood's Sarsaparilla and Peptiron, by taking them in conjunction, one before eating and the other after, brings into co-operation the above-named substances, best for the blood, nerves and digestive organs.

This combination is especially recommended in cases that are scrofulous, or rheumatic, anemic and nervous, or where the blood is both impure and pale, deficient in iron—one of the most common disease conditions of the present day.

In cases where a laxative is needed, Hood's Pills should be taken. They work in perfect harmony with Hood's Sarsaparilla and Peptiron, and are mild and efficient

Sunday School

NEW ORLEANS SOUTHERN METHODIST SUNDAY SCHOOL INSTITUTE.

As I stood looking out into the faces of the 562 Methodist Sunday school pastors, superintendents, officers, teachers, and pupils congregated in the spacious auditorium of First Methodist Church last Sunday afternoon, I could but remark to a fellow-speaker on the program "This is the end of a perfect day." (For it marked the close of the writer's field work for this Conference year.)

Knowing the class of institute work done in the meetings preceding the mass meeting, I am confident that this year's work in the New Orleans city-wide Methodist Institute marks a period of considerable advancement for the new Conference year 1917-1918.

Reports came in like this: "Our school has promoted only one pupil from this teen-age department who had not become a member of the church before promotion;" "Twenty have joined the Church from our teen-age department this year;" "Fifty are in our teen-age department, only eight of whom are not members of the Church now;" "At promotion we had a valedictorian who made a splendid address;" "Three hundred dollars were paid by our teen-age department on the church debt." I could go on and use more space than can advisedly be allotted to me, reciting reports which go to prove beyond a doubt that New Orleans, in every department of her Sunday school work, is abreast of the times, and that the forces in Southern Methodism, from presiding elder down, are taking the work seriously and are attaching a deserved importance to doing work worth while. Did I say presiding elder? Well, yes. His heart is in the work, his mind is capable of formulating plans, and his ability for leadership is so thoroughly appreciated by New Orleans Methodism that he has the necessary co-operation for obtaining desired results in Sunday school improvement. Then, too, there is an advantage over against numerous disadvantages in our New Orleans Methodism, in that the forces and churches are within close reach of each other, and if the forces should for any reason need to be brought together under one roof it can be done.

Next in order comes our city pastors, and our superintendents, together with the departmental superintendents. There are too many of them, and too many good things to be said of each of them for me to give personal mention; but, judging from what I saw and heard, the aforementioned force is about everything I called the presiding elder, and only by the splendid co-operation of the teachers, and the student body of our schools, with their splendid loyalty manifested, could we have begun a Sunday School Institute with 213 present by actual count at the opening session and an attendance of 562 at the close.

Plans have been made for considerable improvement. A systematic campaign for thorough organization and enrollment of classes eligible for Wesley Bible Class Certificates—this is to be done with a view to getting into and keeping in closer touch with our Methodist constituency in the Crescent City.

If it were not for making this article too long, I would like to make personal mention of many who contributed so materially to the success of the Institute. Suffice it to say that all who had the privilege of doing the thing assigned them left nothing undone that would in any way help the visitors being inspired to give the best that was in them.

Dr. Chas. D. Bulla and Mr. A. L. Dietrich were present. We put them through, and they met every demand as only men of their caliber can.

Four hundred for the reception, 200 for every session of Institute work, and 1000 for the mass meeting in 1918 is what some are planning for. We are at work on it now, and, with twelve months in which to put the thing over. It can be done, and, if it can be done, New Orleans will do it.

Miss Minnie E. Kennedy, General Superintendent Elementary Department of our Church, has just completed a tour of the State in company with Miss Neil Richardson, and a later article will tell something of the splendid work done on this tour.

C. V. BREITHAUPT.

Alexandria, La., Nov. 13, 1917.

WOMEN ARE NEEDED

TO HELP IN WAR.

Women can be usefully employed in nursing the wounded, in making up the soldiers' kits, and a thousand other ways. Many American women are weak, pale or anemic from woman's ills. For young girls just entering womanhood; for women at the critical time; nursing mothers and every woman who is "run-down," tired or over-worked—Doctor Pierce's Favorite Prescription is a special, safe and certain help. It can now be had in tablet form.

NASHVILLE, TENN.—"I have used Dr. Pierce's Favorite Prescription and found it would do what it is recommended to do. It did me more good than the doctors; I had several and none of them did me any good. Doctor Pierce's Favorite Prescription is the only thing for weak, broken-down women. I feel like a new woman after taking it. I weigh 155 lbs. and never felt better in my life."—MRS. AGNES TATUM, 175 L. Green St.

WILTON, ALA.—"My little girl, Kathleen, had been sick with La Grippe and when she got over it she was taken with a breaking-out all over. We had the family doctor, but he did not seem to do her any good. I got a bottle of Dr. Pierce's Medical Discovery and gave it to her. One bottle cured her and she has been in better health than ever, and has never been bothered with the breaking-out since. I will recommend the 'Discovery' to anyone."—MRS. MAMIE MCDONOUGH.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me. Eugene M. Pullen, Carpenter, 862D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

LOUISIANA CONFERENCE.

Admission on Trial.

Applicants for admission on trial will please meet the Committee of Examination in the Minden Church, on Tuesday, November 27, at 2 p. m.

R. H. HARPER, Chairman.

Committee on Admissions.

The Committee on admissions for the Louisiana Conference is called to meet in Minden on Tuesday afternoon, November 27, at 2 o'clock at such place as may be designated by the Minden pastor. All the candidates for admission on trial, readmission or admission from other Churches, the presiding elders and others who may desire to represent them, are requested to meet the Committee at that time. This is important to the carrying forward of the business of the Conference.

W. WINANS DRAKE, Chairman.

Class of First Year.

The Class of the First Year will please meet the Committee on Examination on November 27, at 1:30 p. m., at the Methodist Church, at Minden, La.

R. S. WALTON, Chairman.

Class of the Second Year.

The Class of the Second Year will please meet at the Methodist Church in Minden on Tuesday, November 27, at 2 o'clock p. m. Let those who have not taken the course through the Correspondence School, or the Seashore Divinity School, come prepared for a written examination.

H. T. CARLEY, For the Committee.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

We are not poorer, but richer, because we have through many ages rested one day in seven. That day is not lost. While industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines, is repairing and winding up, so that he returns to his labors on Monday with clearer intellect, with livelier spirits, with renewed vigor.—Lord Macaulay.

Stomach Out of Fix?

'Phone your grocer or druggist for a dozen bottles of this delicious digestant,—a glass with meals gives a delightful relief, or no charge for the first dozen used.

Shivar Ale

PURE DIGESTIVE AROMATICS WITH SHIVAR MINERAL WATER AND GINGER

Nothing like it for renovating old worn out stomachs, converting food into rich blood and sound flesh.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

A Church that has but one "Amen corner" is not very enthusiastic in prayer.

Weak Lungs?

STUBBORN COUGHS AND COLDS

DR. H. JAMES CANNABIS INDICA (COMPOUND)

An old and well tried remedy for the relief of **Pulmonary Ailments, Bronchial Asthma, Catarrh, Colds, etc.** Formula and Book of information sent free, on receipt of 2c stamp, to pay expenses. **Address Craddock & Co., Philadelphia, Pa.**

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

WRITING DESIGNING PRINTING
MYERS
NEW ORLEANS

Better Printing Quicker Service

Our Mail Order Department insures quick handling of your orders. Goods forwarded not later than five days after receipt of order, if nature of work permits. Samples and prices on printed matter of any description sent on request.

Myers Printing & Advertising Co
512 Camp Street New Orleans, La.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

FINANCIAL STANDING OF THE DISTRICTS OF THE LOUISIANA CONFERENCE SOCIETY FOR THE THREE QUARTERS OF 1917.

Alexandria District—Pledge, $412.75; total receipts, $1281.15.

Baton Rouge District—Pledge, $85.10; total receipts, $412.36.

Lafayette District.—Pledge, $411.89; total receipts, $973.19.

Monroe District.—Pledge, $347.01; total receipts, $866.05.

New Orleans Dist.—Pledge, $374.40; total receipts, $927.25.

Ruston District.—Pledge, $427.88; total receipts, $937.72.

Shreveport Dist.—Pledge, $1426.72; total receipts, $3189.26.

Other contributions, $238.96; total paid on pledge, $3485.75; grand total, $8825.94.

Amount pledged for 1917, $5450; due the fourth quarter, $1964.25.

Amount paid on pledge the third quarter, $998.98.

Mrs. J. J. HOLMES, Treas.

CARDS FOR CHRISTMAS.

A Prayer for World Friendship, by Harry Emerson Fosdick.

A Christmas Message for War Time, by Lucy W. Peabody.

Price 5 cents each; 50 cents per dozen; $3.50 per hundred, envelopes included. Order from World Alliance for International Friendship, 105 E. 22nd St., New York City.

HELP THE HOME BASE OFFICE.

The postage bill of the Home Base Secretary is, under normal conditions, about twelve hundred dollars a year; hence the increased rates are of very great moment. Economy must be exercised in every way possible, and the missionary women everywhere are asked to help meet the situation by observing the following rules:

1. Receipts will not be sent to those paying bills unless stamps for postage accompanies payment.
2. Send price of all supplies with order, that bills may not have to be sent.
3. Whenever possible, send postage for free literature. The Woman's Missionary Council provides the workers with a great deal of free literature and has not required postage. If each one ordering would make a small allowance for postage, it would help to relieve the serious situation in the office.

A CALL TO CHRISTIAN WOMEN.

It is perfectly possible to secure prohibition of the manufacture and sale of liquor in the United States by Federal amendments to the Constitution of the United States, which has already passed the Senate and goes to the House in December. Who is your Congressman? Where does he stand on this question? He will be influenced by his constituency, among whom are liquor men who will leave no stone unturned to secure their ends and profit. Their first argument is that the license revenue amounts to $300,000,000 yearly. They do not mention that, as a result of their traffic, we—you and I—pay tax bills every year which are, at the lowest figures, ten times the amount they pay into our treasury. They say nothing of the enormous quantities of grain which they use for beer and the vast stores of sugar they are consuming. They argue the rights of the laboring man for his dram. Will you speak for the rights of the laboring man's mother, his wife and his children? We have a semi-war prohibition law which protects our boys at camp in this country. It is not enough. The same law should protect young manhood everywhere.

There are certain things that you can do—you who read this. You must act immediately and as though the whole success of the movement depended upon you. It is important that meetings be held throughout the country between now and December 15 to secure action in favor of this amendment. Organize the strongest possible committee at once in your town or city, including all churches and organizations of men and women, if possible.

1. Write to, and, if necessary, advertise in, your local papers. For information regarding the advertising plans of the Federal Council of Churches, address Mr. Charles Stitzle, 105 E. 22nd St., New York City.
2. Ask your minister to preach on the subject, and secure action by your church.
3. Urge prominent men in your locality to write to their Congressmen and work for State legislation, if necessary.
4. Plan for great mass meetings and send telegrams from the meeting to the House of Representatives, Washington, D. C., and to the State Legislature through your representative or Congressman.
5. Pray singly and in groups for wisdom, persistence and courage to abolish this curse forever.
6. Secure action in as many men's organizations as possible—Y. M. C. A., Board of Trade, men's Bible classes, and clubs.

When planning for a mass meeting, try to secure a really effective speaker. If this is not possible, plan your program, select a fine chairman for the meeting, and limit everybody strictly to time. Be sure the people selected have voice enough to be heard and can speak to the point. Arrange for a large choir, led by a band, to sing patriotic songs.

Send a report of your meeting and action to M. H. Leavis, West Medford, Massachusetts.

Signed: Mrs. J. H. Moore, President Federation Woman's Foreign Mission Boards of N. A.; Mrs. Fred Bennett, Chairman Council of Women for Home Missions; Miss Anna Gordon, National President, W. C. T. U.; Mrs. H. R. Steele, member Executive Committee, Federation Foreign Mission Boards of North America.

For the assistance of any one who wishes to plan for the mass meeting mentioned above an excellent program has been prepared and same will be forwarded upon application being made to the editor of this department.

WHY SOUTH AMERICA NEEDS CHRISTIANITY.

Every effort has been made by Roman priests to prevent the spread of evangelical truth. The Bible is pronounced an immoral book and the priests seize every opportunity to destroy it.

There is startling irreverence of expression even in the most "religious" countries. One comes upon such signs as "Butcher Shop of the Holy Spirit," "Furniture Shop of the Savior."

There are several million Indians and other native peoples who have not been reached by any church whatever and are as pagan as any tribe in the heart of Africa.

In any one of the ten republics of South America a missionary could have a city and dozens of towns for his parish. In some of the countries he could have one or two provinces without touching the field of any other evangelical worker.

There are more ordained ministers in the State of Iowa than in all South America, with Mexico and Central America added.—World Outlook.

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

RESOLUTIONS OF APPRECIATION.

Whereas, we, the stewards and officers of the Shiloh charge, Newton District, Miss. Conf., are deeply appreciative of Brother W. L. Linfield's faithful service as presiding elder; therefore be it resolved:

(1) That we heartily endorse his stand against sin and unrighteousness.

(2) That we earnestly request that he be returned to our district.

(3) That a copy of these resolutions be spread on our Minutes, a copy be sent to his family, and a copy be sent to the New Orleans Christian Advocate for publication.

W. E. CUNNINGHAM, Secty.

Make Your Own Cough Syrup and Save Money

Better than the ready-made kind. Easily prepared at home.

The finest cough syrup that money can buy, costing only about one-fifth as much as ready-made preparations, can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it.

Any druggist can supply you with 2½ ounces of Pinex (60 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 65 cents and gives you a full pint—a family supply—of a most effectual, pleasant tasting remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, and is known the world over for its prompt healing effect on the throat membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

All Choked Up With Catarrh? Why Continue Makeshift Treatment?

Sprays and douches will never cure you.

Catarrh is annoying enough when it chokes up your nostrils and air passages, causing painful and difficult breathing and other discomforts. But the real danger comes when it reaches down into your lungs.

This is why you should at once realize the importance of the proper treatment, and lose no time experimenting with worthless remedies which touch only the surface. To be rid of Catarrh, you must drive the disease germs out of your blood.

Splendid results have been reported from the use of S. S. S., which completely routs from your blood the Catarrh germs, for which it is a perfect antidote.

S. S. S. is sold by all druggists. If you wish medical advice as to the treatment of your own individual case, write to-day to Chief Medical Adviser, Swift Specific Co., Dept. B., Atlanta, Ga.

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Powers of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely both in this country and Great European Medical Institutions when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

MURINE FOR YOUR EYES Granulated Eyelids, Sore Eyes, Eyes Inflamed by *Sun, Dust* and *Wind* quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. No Smarting, Just Eye Comfort

Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c.—For *Book of the Eye*—Free. Ask Murine Eye Remedy Co., Chicago

From the Field

Perth, Miss. (Nebo charge, Miss. Conf.)

Dear Dr. Meek: This has been an unusually good year with us on the Nebo charge, not so much because of additions, for nearly every one on this circuit belongs to some religious denomination now, but because so many backsliders have been reclaimed, and, openly confessing their wrongdoings, have promised at the same time to lead better lives, and have asked that they may have the earnest prayers of God's people. Christians also were considerably strengthened in the true faith. Our revivals were deeply spiritual. The Holy Ghost with his lightning bolts of conviction was present in every meeting, and showed himself master of the situation on every occasion. These gracious refreshings pitched the spiritual fervor high, which in return resulted in establishing and re-establishing family altars, in running the Conference collections up in advance of last year, and in sending several subscriptions to the Advocate at the same time. I would like to see the Christian Advocate in every Methodist home on this charge. Well, Doctor, the tangible results during the year were 36 members added to the Church, together with a great many conversions and reclamations. To God, our Heavenly Father, be all the praise, honor, and glory.—N. S. Loftus, P. C.

Biloxi, Miss.

Dear Dr. Meek: We are just finishing our year's work on Back Bay and Wolf River Mission. The Lord has been with us and has blessed us graciously all during the year. Our first meeting was held at Finley. We had a glorious revival, and there were four accessions to the Church. From there we went to Big Ridge, on Back Bay. We had an old-time revival there, and all took part in it. Brother R. A. Allums did the preaching, and 36 members were added to the Church. Some of them were Baptists, Catholics, Campbellites, and Christian Scientists. When we went to Big Ridge at the first of the year, we had no house of worship except a union church, which was just about half finished. With the help of Brother J. R. Jones, our dear presiding elder, and Brother W. T. Griffin, we secured a building at Utle for a Methodist Church, provided we would finish it. We have all the material on the ground to complete it. This was donated by Brothers Colmer, Dantzler and Wood, of Moss Point, Miss. We expect to have it finished by the last of the year, and then we can say that we have the finest and most beautiful country church in the Mississippi Conference.

Last, but not least, we have baptized about 70 babies during the year, and expect to make a full report at Conference.—L. Fayard, P. C.

Jena, La.

Dear Dr. Meek: Just ten months ago to-day I got started in my work as Conference evangelist, and have only one more week's work before Conference.

The year has been pleasant, but strenuous. I have already preached six hundred and forty times, although I was sick for nearly a month in the spring. I have spent almost every day in a meeting and have led as many as five services a day. I held one camp meeting, preaching four times a day for ten days, except four sermons preached by another brother.

I have had about twenty-five hundred people accept the Savior in these meetings, but that looks like a puny year's work compared with the results gotten by the great Mr. Sunday. However, I've done my best.

A number of young men have given themselves to the Lord for the ministry, and several young women have consecrated themseves to Him for mission work.

My application has been accepted for a chaplaincy in the army, though I have temporarily withdrawn it, because I did not think I could stand the camp life just now.

I hope to be reappointed to the Conference evangelistic work and have already begun making my slate for next year, giving the dates, conditioned on my reappointment to the work.

The brethren have been very, very kind to me. I could not help all who offered me work, but I have done all that I could toward it. Their kind words have helped me to bear many a cross with greater ease. May the Lord abundantly reward them!

I have been aided and helped in many ways by a host of men and women over this State who compose the laity—not all of them in our Church, either. May God, our Father, give unto them His choicest blessings. I remember them daily.

Fraternally,
HENRY T. YOUNG.

P. S.—I am ready to discuss dates for the winter and spring with any brother anywhere, conditioned as mentioned above.

Second Methodist Church, N. O.

With the consent of the forces of the Advocate, at the close of this, my second year's pastorate, I should like to give a brief notice of our work.

With a sense of the ponderous tasks and of the mighty problems with which a down-town city church is confronted, and with a keen sense of inability to cope with the issues, we began our work, as many locally know, with many misgivings and grave apprehensions. With a knowledge of scarcely more than the rudiments of the work of the average country pastor, to my utter surprise, I was read out for Second Church. If you think you can, imagine how I felt. My heartbeats were audible, my voice was tremulous, and my hand-shake nervous, as the brethren congratulated me. Never has a schoolboy faced a hard examination with impending doom more certain. But I knew nothing more certain than that I was called to be the servant of the Church, and that the power of God was my only source of comfort and help. So, with stammerings and blunders, the tasks were undertaken. The people have been very charitable and forbearing, and God's favoring hand has been upon us.

Through these weeks and months, not many pastors have had greater evidences of an overshadowing Providence. Some degree of success has been given. We have received forty-five into the Church, but have lost some valuable help. Mothers Wilhelm and Teeis passed over the river last November. This year Mrs. M. Feiger, the president of our Woman's Missionary Society, was called to her reward. There are many in our church who are feeble and infirm, unable to attend church services, but who are rich in the faith and mightily sustain the church. There is a long list of worthies, both pastors and people, who fought, bled and died on the Lord's battlefield here, about whose lives and works many hallowed memories cluster. The pastors of late years have wrought well, and left "footprints upon the sands of time."

Last year all Conference benevolences were paid, and over, with a slight deficit on ministerial support. This year all claims upon the church will be met, and a possible excess is expected. Our Woman's Missionary Society and Sunday school are next to the best in the Conference. We have some loyal and devoted workers, diligent and painstaking in the Lord's business. Our greatest needs are an Epworth League and a men's Bible class. But to-day the harbinger of a better day is dawning for Second Church, and the morning star of a brighter hope is on the horizon. Let all who read these lines breathe a prayer for God's work in this great and needy field.—J. A. Alford, Pastor.

FOR COLDS AND GRIPPE FOLLOW DOCTOR'S ADVICE.

Ask any physician or druggist and he will tell you that the first step in the treatment of a cold, cough or grippe should invariably be "a brisk calomel purgative, preferably the nausealess calomel, called Calotabs." This alone is often sufficient to break up a severe cold over night, or cut short an attack of grippe and possibly prevent pneumonia.

One Calotab on the tongue at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished and your entire system is purified and refreshed. Calotabs are sold only in original sealed packages; price thirty-five cents. Recommended and guaranteed by druggists everywhere. Price refunded if you are not delighted.—Adv.

DR. TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

L&N
THE DIRECT LINE TO THE
NORTH AND EAST
The NEW YORK & NEW ORLEANS LIMITED, for New York, Philadelphia, Baltimore, Washington, Atlanta, etc., leaves daily at 9:05 p. m.
The CINCINNATI LIMITED, for Cincinnati, Louisville, Birmingham, etc., leaves daily at 8:30 a. m.
For Rates, Etc., 'Phone Main 4093.
City Ticket Office, 201 St. Charles St., New Orleans, La.

THE TEXAS AND PACIFIC RAILWAY
Make Your Vacation Count!
Two or Three Weeks at
MINERAL WELLS
would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.
CITY TICKET OFFICE, 207 St. Charles Street.

SOUTHERN PACIFIC LINES
WHEN YOU RIDE, RIDE RIGHT
TRAVEL BY THE
Southern Pacific Lines
FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS, COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.
NEW ORLEANS THE GATEWAY TO CALIFORNIA
The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book
THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE
5---TRAINS DAILY TO LOUISIANA AND TEXAS---5
2---THROUGH TRAINS DAILY TO CALIFORNIA---2
For particulars and literature ask any Southern Pacific Lines Agent, or write
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

Methodist Benevolent Association
A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

Scientific Treatment for the Skin
Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from
SHUPTRINE COMPANY, SAVANNAH, GA.

R. H. BARR HIGHLY COMMENDED.

Whereas the close of this Conference year completes a quadrennium of faithful service by Brother R. H. Barr in the Adams charge, and, whereas, owing to the polity of our Church, he can not serve us longer, but must be sent to another field to continue his labors in the Master's kingdom; therefore, be it resolved:

1. That the departure of Brother Barr and his family from our midst brings sorrow and regret to our hearts.

2. That we commend these faithful workers to any charge in our Conference to which they may be sent, praying that the same success which has attended their labors here may crown their efforts in the next charge, and hoping that they may be more liberally rewarded in a material way.

3. That we assure them that our prayers and best wishes will attend them as they go to their new charge.

Signed: J. M. Foster, Steward: S. E. Denman, President Board of Stewards.

"The love that is born of God is strong enough to forgive enemies, deep enough to reach the lost and broad enough to lend a helping hand to the farthest. With its wings it scales the highest mountains and descends into the deepest gorges and crosses the broadest seas in search of those in greatest need."

MOST APPROPRIATE GIFTS

In celebrating the birth of Christ, nothing could be more appropriate for a gift than a nice edition of the Bible or a Testament.
Every man, woman and child ought to have an attractive, convenient edition of the Bible that they can call their own.
We have selected from the lines of all the different Bible publishers, some of the choicest styles and are offering them at below special net prices.

These cuts show the difference in size of India and regular paper and also show style of all the overlapping edge Bibles mentioned in this adv.

Our Ideal India Paper Bible

For Teacher, Pastor or Friend.

It is printed with long primer type.
It is self-pronouncing.
It is bound in Persian morocco.
It is silk sewed, and guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk head-band and marker.
It is 8½x5½ inches.
It weighs only 22 ounces.
It is only 15-16 of an inch thick.
It is sold regularly at $8.50.
Its Special Price, postpaid..... $6.00
It will last a lifetime, ordinary use.
Improved Thumb Index 35c extra.
Name Lettered in Gold 25c extra.

Specimen of Type

THESE *are* the sons of Is'ra-el: Reu'ben,[1] Sim'e-on, Le'vi, and Ju'dah, Is'sa-char, and Zeb'u-lun,

Remember, this is a **Genuine Bagster Bible.**

EXTRA SPECIAL.

Same Style, contents and quality as above. **Extra Special.** Ideal Bible with the black-face minion type, size 5½x7½, weight 20 oz. Regular agents' price $7 or $8. Our special price..... $4.65
Greatest value ever offered in a Bible.

Specimen of Type

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

Genuine Leather Binding, Flexible.

The Greatest Value Ever Offered at the Price.

ONLY $1.50

Size of Bible 5¼x8¼ inches. Chapter headings on outside corner of pages, making the Bible self-indexed.

Self-Pronouncing Edition.

Bound in Genuine Seal Grain Leather with overlapping covers; titles in gold, round corners, Red Under Gold Edges, silk head-bands and purple silk marker, linen lined.

The Type is Large, Clear, Sharp and Black, and is printed on a good quality of paper. **Easy to Read.** Contains Concordance, 4,000 Questions and Answers, 16 Colored Plates, Maps of Bible Lands in Color, etc. Each Bible in a neat box with elastic band. A regular $3.00 value for, postpaid..... $1.50
Your name in pure gold 25c extra.

OLD FOLKS' BIBLE

The Home Bible for daily devotional reading. Self-pronouncing. Contains The King James or Authorized Version of the Old and New Testament. A superb Family Record, and 17 maps printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agents' price $3.50. Our price..... $2.50
By express, or if by mail add 25c extra for postage. Your name in gold, 25c extra.

Specimen of Type

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Small Pocket Bible.

Size 3⅝x5½x⅝ of an inch thick; weight 8 ounces. Morocco binding, overlapping edges, clear, readable type, gold edges. Stamped in gold on side and back. Patent open flat binding that will never break in the back. Regular price $1.35. Our special price, postpaid..... $1.00
Same style of Bible, Oxford India paper, weight only 6 ounces. Net price $1.75. Your name in gold, 25c extra.

India Paper Pocket Reference Bible

Beautiful quality white Opaque India paper. Size 4¾x6¾x⅝ of an inch thick; weight 12 oz. Splendid Morocco binding, overlapping edges, silk headbands and marker, stamped in gold. Just the Bible for young people and ministers to carry in pocket. It contains references and maps only, minion type, $3.50 value, postpaid, for..... $2.50
Name in gold, 25c extra. Index, 35c extra.
Same Bible as above with Concordance. $3.25.

Thinnest Bible in the World.

The Oxford Self-Pronouncing Bible.

Thickness 9-16 of an inch. Size 5¼x8 inches, weight 12¾ ounces. Printed on the famous **Oxford India Paper**, the thinnest, strongest, most opaque used in Bibles. Bound in best grade French Morocco leather, overlapping edges; leather lined to edge, silk sewed, silk head-bands and marker, red under gold edges. Self-pronouncing, clear Minion type. References and beautifully colored maps. Our special net price, postpaid..... $4.50
Name in gold 25c extra.

Dark Maroon Color.

Illustrated Sunday School Scholar's Pocket Bible.

Size 3½x6⅛ inches. Clear, Black, Ruby type, strong, durable binding, at a price within reach of all. Contains Bible Atlas, comprising handsome colored lithographic maps of superior quality.

Divinity Circuit Binding. Genuine Solid Leather cut from heavy, soft hide. Burnished Edges, Gold Titles; each in a box.

Publisher's price $1.75. Our Special Price..... $1.35
Postage 10c extra. Name in gold 25c extra.

Old Folks Testament and Psalms.

Very large, clear pica type, printed black on Bible paper, bound in black cloth. Regular net price $1.00. Special net price, postpaid..... 75c
Same as above in fine Morocco binding. Price $1.50.

Oxford Pocket Bible

This fine Oxford Pocket Bible is printed in nonpareil type on India paper. It has the overlapping Morocco binding; contains maps. It is only 4¾x6¾x⅝ inches; weighs only ten ounces. It sells regularly for $2.75. Our special net price only..... $2.25

Large Type India Paper Text Bible

It has no helps, plain, large, clear, burgeois type. India paper, morocco bound, overlapping edges, red under gold. Size 5x7, less than one inch thick. Weight one pound. A $3.50 value. Our special net price, while they last, postpaid..... $2.75
Name in Gold 25c extra.

Teachers Bible.

Splendid Morocco binding, overlapping edges, stamped in gold on side and back, linen lined to edge, fine thin Bible paper, round corners, red under gold edges, large burgeois type, self-pronouncing, forty thousand references. Colored Illustrations. Complete Bible concordance. Maps. Size 5½x8½x1¼. We bought 500 of these at a special price, hence we offer them, $5.50 value. Our special net price, postpaid..... $2.50
Your name in gold, 25c extra.

TESTAMENTS.

Cloth bound, self-pronouncing Testaments; red edges, clear long primer type, good paper, regular net price 50c. Our special price, postpaid..... 25c
A splendid imitation leather, vest pocket size Testament at 25c the copy or $3.00 per dozen.
Self-pronouncing vest pocket size, solid leather binding, good print. Regular price 50 cents. Our special price..... 40c
Same style as above with illustrations and overlapping edges. Special Price..... 50c

Cloth Bound Text Bible.

A beautiful minion type, fine, white Bible paper. Neat and attractive style. Stamped in gold. Our price, postpaid..... 75c

BIBLES and TESTAMENTS For SOLDIERS and SAILORS

RUBY TYPE TESTAMENTS.
2⅝ x 3⅞ inches and ½ inch thick.

20 K Khaki Cloth, cut flush, brown edges..... $ .20
E 202 S Khaki color Keratol, limp, square corners, gold color edge..... .30
E 211 S Genuine Khaki, round corners, limp, gold color edge, Flag on cover. .45

Black-face Self-pronouncing Type Edition.

D 410 S Khaki Cloth, round corners, limp, gold color edge..... .40
D 409 S Khaki color Keratol, overlapping covers, gold color edge, Flag on cover .43
D 411 S Genuine Khaki, round corners, limp, gold color edge, Flag on cover.. .50
D 469 S Same as D 409, but with Psalms..... .50

SOLDIERS AND SAILORS BIBLE.
A Beautiful Light Weight Bible.

B 5 S Khaki color Cloth, gold color edge, with Button Flap, Flag on cover....1.00

BIBLE DEPT., PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.
LARGEST WHOLESALE AND RETAIL BIBLE DEALERS IN THE SOUTH.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 49. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3224.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 6, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"If self the wavering balance shake,
It's rarely right adjusted."
—Burns.

• • •

Love is not by any means all gentleness and tenderness. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

• • •

Without holiness no man is fit to be in the Christian ministry, whatever else may be his attainments. And true holiness means much more than mere outward morality.

• • •

The whoop-'em-up war sermon is a poor substitute for the Gospel of our risen Lord. We can be loyal to our country without sidetracking "Christ and him crucified" in our pulpit messages.

• • •

There is but one plan of salvation. It is the same now that it was in the beginning, and it will be unchanging to the end. What we most need as Christian workers is not to bother so much about the so-called new discoveries of the scholars, but to learn how to be effective in influencing men to accept this plan, apart from which they must perish. As it may help us to lead the unsaved into this glorious way, scholarship is valuable to the ambassador of Christ; but if becomes his chief pursuit and an end in itself, it defeats the fulfillment of his high calling. This latter possibility is undoubtedly one of the perils of the Church in this day. **Nothing should trouble a preacher like a spiritually unfruitful ministry.**

A MODERN FALLACY.

There are some who talk as if dollars were all that is needed to save the world; but, though money, rightly used, may help in the task of redeeming mankind, it is far from being the only or the chief essential in the achievement of that glorious end. Sound doctrine, a ministry with the mind that was in Christ Jesus, and such obedience to the Divine Word as brings the co-operation of the Holy Spirit are factors of far more importance than mere material funds in making true Christians of those who know not our Lord. Christianizing the nations is a very different work from that of promoting big business and secular enterprises. This is a profound truth that some of the Church leaders of this age seem to have lost sight of. It is a spurious teaching that one religious denomination is about as good as another, and that convictions as to the Scriptures should weigh little or nothing when money can be saved by sacrificing them. Without the Gospel in its deep and full significance, and the living Divine agencies that work through it, all the wealth of the world could not deliver a single nation from sin and make its citizenship Christlike. It is because of the spiritual power that it wields that we want a pure and unadulterated Methodism to continue to sound forth its messages in all the lands of earth.

THE NEW PASTOR.

Many of our charges in Mississippi and Louisiana will have new pastors coming to them within the next two or three weeks. In every instance the new preacher may not be the man that the people would have preferred if they had been allowed to select their own minister; but all should remember that that the pastors assigned to them have not chosen their fields of labor and are not responsible for being sent to the flocks that they have been designated to serve. Our itinerant system, which has been so abundantly vindicated by the unparalleled success of Methodism, is based upon a mutual compact upon the part of the preachers and the churches to leave to the constituted authorities the right to say where the various laborers shall be placed from year to year, and it devolves upon all concerned to adhere faithfully to this agreement. If either party to the compact should undertake to break away from it, the other cannot reasonably he expected to observe it. Nor do we think that there is any merit in the contention that the presiding elder, because he is a minister, cannot properly represent both the preachers and the laity in the cabinet when the appointments are being made. When did the clergy and the lay membership of our Church become so different in nature and so diverse in their interests, that a preacher may not rightly act for the great body of our people in any matter, and that a layman may not worthily represent our ministry in any capacity? This new preachment, has no sound basis in reason, and it is, in our opinion, generating a feeling of needless distrust and doing not a little harm.

In the light of the foregoing statements, if a charge has been placed in the care of a different pastor, it obviously is the duty of the people composing it to welcome him heartily to his new field and seek to make things as comfortable and pleasant for him and his family as possible, that he may speedily take up the work in his new parish and that the Master's cause may not suffer. Frequent moving is one of the dreaded hardships of the Methodist itinerancy, and it is greatly lessened if the new-comers, upon their arrival, find the parsonage in order, with fires brightly burning, with the pantry well filled, and with a committee on hand to greet them kindly. The Methodists in most places know how to smooth the way for both the outgoing and incoming pastor and never fail to do so; but there are some communities which have not yet learned this noble Methodist art and who need the exhortation that we have given.

One thing more we wish to say. It costs money to move, and, since they do not receive large salaries, preachers entering upon new works are usually pressed financially. So, if any of their new parishioners can manage to pay their quarterage soon after their arrival, it is well to do so. Official boards ought to confer with the new pastors and, if necessary, lend them a helping hand in this respect, without waiting for the quarterly conferences, which may be weeks off, to convene. It is a most unpleasant situation for one, with perhaps a family, to be among strangers, without means, at a time when necessarily many expenditures must be made. A church seldom fails to prosper under the leadership any minister, if it adequately supports him, prays for him, and fully co-operates with him in his efforts to extend the Kingdom of our Lord.

"THE EPISCOPACY SUPREME."

Some time since we called attention to the fact that nearly all of the Northern Methodist official organs had commented sympathetically upon the Eleazer-Fritts agitation in our Church, apparently as if they wished to give it a boost. Now, we desire to say that it was with pleasure that we noted a comment of quite a different character in he Cenral Christian Advocate of November 28. Dr. Cladius B. Spencer, the distinguished editor of that publication resides in Kansas City, Mo., and perhaps understands conditions in the Methodist Episcopal Church, South, better than any of his colleagues on the tripods of Northern Methodist journals. The following is Dr. Spencer's impressive utterance, which we commend to some of our Southern Methodist scribes who have been belaboring our Bishops as self-willed and usurping autocrats:

"One of the points contended for in the so-called democratic movement in the Church, South, is that there shall be a fresh understanding between the Missionary Society and the Episcopacy so the Missionary Society will have a greater power in determining who shall man the missions abroad and how, when and where those missionaries shall be appointed. The Bishops for their part maintain that the appointing power inheres in their office, that they cannot divest themselves of that function even if they would, and, so far as the Bishops speaking are concerned, they have no intention of undertaking to do so.

"The position of our own Church is that the power of appointment inheres in the Bishops; and our experience is that no appointment is ever made except by Bishops, nor, so far as we can ascertain, has the plan ever occasioned the slightest discord.

"It would seem that somehow down there a bit of grit had got into an otherwise well working mechanism. There is no doubt in our mind that the General Conference next spring will start things to going again normally. The will to harmony and mutuality seems to be all that is disturbed."

A VISIT TO LAMAR'S GRAVE.

On Monday afternoon, November 26, after the adjournment of the recent session of the North Mississippi Conference, in company with several brethren, we wended our way to St. Peter's Cemetery at Oxford, and, after a brief search, stood before the grave of the Hon. L. Q. C. Lamar, the renowned jurist, statesman, and orator. The resting-place of this great Mississippian is marked by no perpendicular column, there being above it nothing but a very low incasement or marble or concrete, upon the top of which are simply chiseled his name and the dates of his birth and death. Near by, in a grave similarly incased, sleeps his beloved wife, Mrs. Virginia Lafayette (Longstreet) Lamar, while not far away is an attractive tombstone erected above the grave of his distinguished

(Continued on Eighth Page.)

A HUNDRED YEARS FROM NOW.

Eugenie De Maurier

The surging sea of human life forever onward rolls,
And years in the eternal shore its daily freight of souls;
Though bravely sails our bark to-day, pale death sits at the prow,
And few shall know we ever lived a hundred years from now.

O mighty human brotherhood! Why fiercely war and strive,
While God's great world has ample room for everything alive?
Broad fields, unmeasured and unclaimed, are waiting for the plow
Of progress that shall make them bloom a hundred years from now.

Why should we try so earnestly in life's short, narrow span,
Our golden stairs so high to climb above our brother man?
Why blindly at an earthly shrine in slavish homage bow?
Our gold will rust, ourselves be dust; a hundred years from now.

Why prize so much the world's applause? Why dread so much its blame?
A fleeting echo is its voice of censure or of fame;
The praise that thrills the heart, the scorn that dyes with shame the brow,
Will be as long-forgotten dreams a hundred years from now.

O patient hearts, that meekly bear your weary load of wrong;
O earnest hearts, that bravely dare, and, striving, grow more strong;
Press on till perfect peace is won; you'll never dream of how
You struggled o'er life's thorny road a hundred years from now.

Grand, lofty souls, who live and toil that freedom, right and truth
Alone may rule the universe, for you in endless youth,
When 'mid the blest, with God you rest, the grateful land shall bow
Above your clay in rev'rent love a hundred years from now.

Earth's empires rise and fall, O time, like breakers on thy shore;
They rush upon thy rocks of doom, go down, and are no more;
The starry wilderness of worlds that gem night's radiant brow
Will light the skies for other eyes a hundred years from now.

O Father, to whose sleepless eyes the past and future stand
An open page, like babes we cling to Thy protecting hand;
Change, sorrow, death are naught to us if we may safely bow
Beneath the shadow of Thy throne a hundred years from now.

—Southern Churchman

RUN THE STRAIGHT RACE.

Rev. J. H. Jowett, D. D.

"Make straight paths for your feet."—Hebrews 12:13.

The nearest way Godward is always the straight way. Any other road takes us out of the way, and we become vagrants in fields of trespasses, and it will be an awful work to get back again. And therefore our first concern, whenever we are face to face with any practical problem, must be to see the straight road. There is such a thing as a crooked mind, and such a mind cannot perceive the path of rectitude. In my boyhood I had a bullet-mould which was not quite "true," and every bullet shared the crookedness of the womb in which it was born. And a crooked mind turns out crooked judgments. And, therefore, if our judgments are to be true, and reflect the holiness of God, our minds must be renewed, there must be "truth in the inward parts." And if the mind has been adjusted to the mind of the Lord, then we can think with assurance when we set out to find the straight road across the wide and perplexing moor. "Show me Thy way, O Lord!"

And now I am interested to notice that the apostle who counsels us to look for the straight path counsels us in the very same chapter to "run the race that is set before us." Find the straight road, then run! We must always keep in motion on the road, and the motion must be swift if it is to be safe. For one thing, it is by motion that we retain our vision. On these great highways of the spirit, when we cease to go we cease to see. To become at ease in Zion is to become blind. And for a second thing, it is only by progress that we can retain our strength. To lie down is to become soft, and we lose the very power of continuance. That is the Nemesis of ease. It saps the springs of perseverance! But our motion must be swift if it is to preserve our sight and our strength. We must run the race that is set before us. Everything must be swift. Our discernment must be swift; "swift to hear." Our desire must be swift: "Be swift, my soul!" Our obedience must be swift: "Take my feet and let them be swift and beautiful for Thee." The angels that excel in strength do His commandments, hearkening unto the voice of His will.

And in swift movement on God's straight road rest will come of itself. The Lord Himself will look after that. "They shall run and not be weary." Rest is imparted to us while we are on the road. "Ye shall find rest unto your souls." For in these great matters rest is just the invigorating and consoling sense of the presence of the Lord. "They drank of that rock which followed them, and that Rock was Christ."

WILL GOD INTERVENE?

Rev. S. H. Werlein, D. D.

This dreadful and atrocious war into which we as a nation have been forced, which has already resulted in the killing of millions and in which other millions will doubtless fall, still drags on, and multitudes of Christian people are asking why does not God intervene and stop the carnage and bring about peace. Acts of cruelty and injustice so stir us that we naturally wonder why God, possessed of infinite goodness, wisdom, and power, does not arrest the arm that afflicts, and rebuke those who have done the wrong.

We remember the slaughter of the Huguenots. The arch-enemies of these devout servants of the living God conspired to do this great wrong, and God knew their evil intentions, and yet lifted not his hand to prevent it. So Herod decreed the death of the children that were in Bethlehem and in all the coasts thereof, from two years old and under, and Matthew tells us that "In Rama was there a voice heard—lamentation and weeping and great mourning—Rachel weeping for her children and would not be comforted because they are not." So in the beheading of John the Baptist, who was slain by the caprice and cruelty of Herod—the life of this faithful servant of God being snuffed out as of no importance. So in the persecution and crucifixion of our Lord. So in the case of the Apostle Paul, who, according to tradition, was decapitated in the circus of Nero.

Stonewall Jackson was a servant of God, and a man of prayer. He fell at a time when his presence was greatly needed by the Southern army. God did not intervene. Godly people, if exposed to peril, do not seem to have any more assured protection than those who are ungodly. The massacre of the Armenians, God allowed. The atrocities in Belgium by the barbarous Germans are still continued. It is said by some that intervention is not according to God's wisdom.

It is not a question as to whether God has the power. He has given man the power of will, and the power to choose, and for God to intervene would be to prevent the logical results of the use of man's free agency. For a parent to work out the problems of his child would be to dwarf the intellect of the child.

The Word of God declares: "What a man sows, that shall he reap." If God should make this law inoperative, confusion and uncertainty would result. The race of man grows and develops by meeting the results of the deliberate decisions and choices which have been made. Wisdom comes from experience and observation. If penalty is not to follow wrong action, and reward is not to result from right action, moral chaos would be the inevitable result, and there would be no moral government. Intervention on the part of God to prevent the moral and logical results of conduct would be in contravention of the teachings and principles of the Kingdom of God. The child learns that fire will burn by coming in contact with fire. Thus the child learns to be careful and watchful. The great lessons which exercise a dominant influence upon the race have been learned at great cost.

This awful war will enforce great convictions and bring about marvelous changes in the minds of the race. Perhaps it was a dreadful necessity, in order to remove great obstacles which have been for ages standing in the way of the real progress of mankind. The world is learning as never before the significance of the teaching of Christ and its superiority over all other religious standards. The importance of practicing the ethics of the Gospel will be emphasized as never before. The necessity of spiritual regeneration in order to the peace and security of the nations is becoming more and more obvious. If the Church needed to have a larger missionary conscience, and it did, this war will develop it.

But does not the Bible teach that intercessory prayer has been signally answered by God? Does it not teach that at times of great emergency God did intervene? Moses prayed for Israel, and did not God save the people in answer to his servant's prayer? Was it not by God's intervention that the Israelites were led out of Egypt into Palestine? God said to his servant Gideon, "Arise, get thee down unto the host; for I have delivered it into thine hand." By a miracle or by the hand of a great and valorous leader, God has delivered His people. What would long since have befallen us individually, if God had not come between us and peril?

Have we any right to pray for victory? That depends on the cause for which we fight. James the Apostle says: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" The Apostle here clearly teaches that where the purpose is to glorify self, to pander to lust for power, prayer avails nothing.

President Wilson in his recent proclamation asking that prayer be made for the success of our armies, said: "It behooves a great, free people, nurtured as we have been in the eternal principles of justice and of right, a nation which has sought from the earliest days of its existence to be obedient to the divine teachings which have inspired it in the exercise of its liberties, to turn always to the Supreme Master and cast themselves in faith at his feet, praying for his aid and succor in every hour of trial to the end that the great aims to which our fathers dedicated our power as a people may not perish among men, but always be asserted and defended with fresh ardor and devotion, and through the divine blessing set at last upon enduring foundations for the benefit of all the free peoples of the earth."

Some one says that while we may pray for our cause, there are devout people on the other side who are praying that their army may be blessed by God. Whose prayer will God hear? On Mt. Carmel the prophets of Baal and Ashtaroth prayed. God heard, but did not answer their prayer. Elijah prayed and God responded by sending down fire. God will not answer those whose cause is unjust. They may prevail for a time, but their success will not be permanent. The right will eventually triumph.

During the war of the Crusaders, Moslems prayed and Christians also prayed. Had God given the Crusaders conspicuous triumph over their foes, it would have appeared that God approved the planting of the Cross by the sword. That is not the Christly method of promulgating the Gospel. We know that our cause is just. We have no desire to enlarge our territory nor to do injustice to any other land. We are simply asking the privilege of enjoying our God-given rights, and are determined at any cost to defend them.

It is a lack of faith which discourages many to pray for the interposition of God's power in

bringing about such conditions as would end this war, and result in a peace honorable and enduring. Luther did not hesitate to ask of God great things. He felt that the ends of the earth were compassed by his mission, and he poured out his soul before God that wonderful things might be brought to pass. He lived to see the spiritual condition of Europe changed, and it was largely the triumph of his faith. Who can doubt that our Revolutionary fathers were sustained in the unequal war they waged for American freedom by the help of the Lord God? Who can doubt that God sided with the defenders of the American Colonies?

While for His own reason, God seems in many instances to withhold the special help craved, there can be no doubt that in others He does intervene. The Scriptures affirm this with great emphasis, and personal experience and the history of the world corroborate it.

New Orleans, La.

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE.

By Rev. R. H. Harper.

The Louisiana Conference began its seventy-second session in Minden, La., on Nov. 28, 1917, at 10 o'clock a. m. Minden is an old town in the northwestern section of the State. Its history began in the early part of the past century, as did also the history of the Minden Methodist Church, an interesting sketch of which has already appeared in the Advocate. Minden is within the bounds of the Ruston District, Dr. J. M. Henry, being the presiding elder. Rev. K. W. Dodson was the host of the Conference.

The activities of the Conference really began on Tuesday, Nov. 27, with the arrival of committeemen, and applicants for admission, and undergraduates for the work of the several committees of examination. The majority of the Conference members and delegates had arrived by night, and a large congregation assembled to hear a very able sermon by Dr. F. S. Parker, General Secretary of the Epworth League. Dr. Parker chose as a text the beautiful words, beginning "Come unto me, all ye that labor, and are heavy laden."

First Day—Wednesday, Nov. 28.

The opening devotional service was led by Dr. F. N. Parker, and consisted of singing hymn 19, "Come Thou Fount of Every Blessing;" hymn 560, "And Are We Yet Alive?" and hymn 208, "I Love Thy Kingdom, Lord;" of prayer and a Scripture reading from John 15 by Dr. Parker, and prayer by Rev. J. D. Harper of Opelousas. Dr. Parker made a very timely talk to the Conference, in the course of which he said that, in the very beginning of the session, the brethren should realize the great opportunities and responsibilities before the Church of God. The world is in chaos. A great war is raging. Selfishness is widespread. The time for the prophet has arrived, for the man who sees from God's standpoint. The Conference should be characterized by an intense seriousness, and by earnest prayer that what some one has termed "a Pentecost of calamity" which is upon us may be turned into a Pentecost of blessing by the grace of God.

At the conclusion of Dr. Parker's remarks, Dr. J. M. Henry read a telegram saying that, on account of illness, Bishop Hoss was unable to attend, and that Bishop Murrah would reach the seat of the Conference as soon as possible. Meanwhile, Dr. Henry was directed to open the Conference, and call for the election of a president to serve until the arrival of the Bishop. The Secretary of the preceding Conference, Dr. F. S. Parker, was asked to call the roll. The large proportion of the members of the Conference and a number of lay delegates were found to be present. In the list of delegates from the New Orleans District, the name of Van Carter, alternate, was put in place of Edward Alvis, delegate, not present.

Dr. F. S. Parker was unanimously re-elected Secretary; J. F. Foster and R. H. Harper were elected Assistant Secretaries, and R. W. Vaughan was made Statistical Secretary. Dr. Henry then directed the Conference to vote by secret ballot, according to the Discipline, for a President. The ballot resulted in the election of Dr. F. N. Parker, and he took the chair amid applause and general satisfaction.

W. W. Holmes, for the presiding elders, read the nominations for committees, and they were confirmed by the Conference as follows:

Public Worship—J. M. Henry, K. W. Dodson, and N. R. Grigsby.

Church Publications—W. L. Doss, Jr., S. J. Davies, and H. N. Harrison.

District Conference Records—J. C. Rousseaux, John Sholars, R. S. Walton, George Fox, W. W. Perry, A. J. Gearheard, and C. E. Fike.

Sabbath Observance—C. C. Miller, C. F. Shepard, Alonzo Early, W. F. Henderson, and R. W. Tucker.

Temperance—S. H. Werlein, O. A. Wright, W. W. Drake, H. W. Rickey, and R. E. Bobbitt.

Evangelism—J. G. Snelling, W. W. Drake, Van Carter, and H. N. Brown.

A report was read from the international Committee of the Y. M. C. A., asking the Conference to align itself with this great work among the soldiers. A special committee was ordered to consider the communication, and W. H. Coleman, W. E. Thomas, and Van Carter were named as the committee.

Communications from various general boards were referred to the respective Conference boards and committees. The report from Centenary College by the President, Dr. R. H. Wynn, showed the school to be in good condition. The report from the Orphanage at Ruston showed that great institution to be in a very prosperous condition.

Question 22, "Are all the preachers blameless in their life and official administration?" was called. Rev. H. W. Bowman, presiding elder of the Baton Rouge District, reported that the work was making progress, and that all the pastors had been faithful to their trust, and in the discharge of their ministerial duties.

Rev. H. W. May, presiding elder of the Lafayette District, reported forward movements in all departments of the work, and that a number of old debts had been paid on churches and parsonages.

Rev. A. S. Lutz, reported, for the Monroe District, that a large number of the churches had bad gracious revivals, resulting altogether in 1000 conversions. Improvement along all lines of work was also reported.

Rev. W. W. Holmes reported a great year in the New Orleans District. He reported a fine union revival in the beginning of the year, and the organization of a district board of church extension. Most of the churches in New Orleans would report all their assessments in full.

Dr. J. M. Henry reported a good year on the Ruston District. Rev. C. D. Atkinson, of the Shreveport District, stated that only a very small deficit would be reported in the assessments of the District.

Dr. R. H. Bennett, Director of the Correspondence School, was introduced to the Conference, and he made an eloquent address, which held the close attention of the audience throughout. He stressed the importance of ministerial training and interspersed his address with humorous remarks, and again with touching illustrations of the rewards of the ministry.

Dr. J. M. Moore asked only for a few minutes to address the Conference. He spoke of the great needs and opportunities the present disturbed condition of the world has thrust upon the Church, and he especially stressed the need of faithful and efficient workers in France, Italy and Russia.

After announcements from the several boards and committees, adjournment was taken. Dr. Frank Parker pronounced the benediction.

Wednesday night was devoted to the Epworth League Anniversary, presided over by Rev. W. E. Thomas, of New Orleans, President of the Epworth League Board. Mr. Carroway, State President of the Epworth League, made a fine address on the work of the League in Louisiana. Dr. Paul Kern, of the Southern Methodist University, made the chief address of the evening. Dr. Kern is an eloquent and forceful speaker, and his presentation of the League work as an answer to the needs of the young life of the Church was very fine.

Wednesday morning, at 6:30, began the first of the "Morning Watch" services, under the direction of the Conference Committee on Evangelism, composed of J. G. Snelling, W. W. Drake, Van Carter, H. N. Brown and R. O. Randle. The subject for this first service was "Devotional Hour and Personal Life," and the leader was Rev. W. E. Thomas. Despite the dark, rainy morning which ushered in the first day of the Conference, a number were present at this devotional service, which recalled the "sunrise prayer meetings" of the campground.

The program for the succeeding meetings in the early morning was announced as follows:

Thursday morning, 6:30, Bible Study and Spiritual Growth, Rev. R. M. Brown.

Friday morning, 6:30, Personal Service in the Kingdom of God, Rev. W. L. Doss.

Saturday morning, 6:30, Stewardship, Mr. W. M. Spinks.

The Committee on Evangelism also announced the following program for afternoon meetings:

Wednesday afternoon, 3:30, Our Evangelistic Opportunities—ten-minute talks by Rev. C. V. Breithaupt, Rev. A. J. Gearheard, Rev. J. B. Williams and Rev. H. T. Young.

Thursday afternoon, 3:30, Our Evangelistic Responsibilities, Rev. W. W. Drake and Van Carter.

Friday afternoon, 3:30, Our Evangelistic Plans for 1917-18, Rev. J. G. Snelling.

Thursday's Session, Nov. 29.

The Thanksgiving Day session of the Conference began with a devotional service conducted by Rev. J. D. Harper of Opelousas, Dr. F. N. Parker presiding.

The minutes of the preceding session were read and approved; the roll of absentees of yesterday was called, and the further calling of the roll was ordered to be dispensed with during the remaining sessions.

A fine financial showing for the Woman's Missionary Society was made in the report submitted by Mrs. J. J. Holmes of Minden, Treasurer. The report follows:

Receipts, Oct., 1916, to Oct., 1917—

Alexandria District	$ 1,935.32
Baton Rouge District	657.16
Lafayette District	1,541.84
Monroe District	1,223.22
New Orleans District	1,642.72
Ruston District	1,410.35
Shreveport District	4,390.85
Other contributions	347.26
Total	$13,148.72

The report submitted from Mansfield College showed that institution to be in good condition.

The regular routine of the Conference was taken up, and the names of the superannuates were called. Only two of these worn soldiers of the Cross were present: Rev. R. S. Isbell, who now makes his home at Magnolia, Arkansas, and Rev. H. J. Boltz. Brother Isbell spoke for a few minutes and his name was referred to the Committee on Conference Relations for the same relation. Brother Boltz submitted a report of the work he had been doing, and stated that the severe affliction of the throat which had led him to ask for the superannuate relation had been relieved and that he desired to be placed again upon the effective list. In the absence of a motion to refer his name to the Committee, he became effective.

The names of the other superannuates, who could not be present, were read, their characters passed, and they were referred to the Committee for the same relation. A number of these brethren had sent letters to the Conference, which were read by Rev. J. F. Foster. Their names are as follows: J. F. Wynn, F. G. Hocutt, J. L. P. Sheppard, H. Armstrong, J. F. Patterson, T. S. Randle, R. A. Davis, F. N. Sweeney, W. G. Jenkins, and Dr. John T. Sawyer of New Orleans.

Question 22 was resumed, and the names of a number of the brethren were called, their reports heard, and their characters passed. F. B. Hill made an interesting report. He is an Englishman and has two sons in the British Army which is drawing ever nearer to Jerusalem. He said that in England they give thanks at the close as well as at the beginning of a meal, and he set forth his view of a preacher's life in the quaint thanks of an old lady at the close of a meal:

"We thank Thee, Lord, for what we've 'ad;
If it 'ad been more, we should 'ave been glad.
But since the times they be so bad,
We thank Thee, Lord, for what we've 'ad."

There was also present at the Conference a young Englishman who has been doing effective work as a local preacher in New Orleans, holding membership in Parker Memorial Church. He was a Wesleyan lay preacher and since coming to New Orleans several years ago as British Vice-Consul, he has identified himself with the Methodist Church, and has been active in many forms of Christian work. This young man is the Rev. Mr. Goodall.

E. G. Wood and A. A. Phillips were discontinued at their own request.

Dr. John R. Stewart was presented to the Conference, and he spoke in behalf of the Superannuate Endowment Fund.

One of the most interesting features of the session was the address of Prof. J. A. Bray, Secretary of Education of the Colored Methodist Church. He is a Negro of high attainments, and his words made a very fine impression upon the Conference. His flashes of wit were very effective. He declared that the Negro youths were ready to give their lives for their country, and that there had never been any question of the loyalty of the Negro—you always know that he is an American. He also touched the tender chords and dwelt upon the faithfulness of the slaves during the Civil War, and appealed to those who had known and loved "old black mammy" to help the children of "old black mammy." He told something of the schools of his Church and of the work they are doing, and asked, if possible, that the Conference give him $400. Dr. Parker at once made a call for subscriptions, and in a few minutes $455 in cash and subscriptions had been raised.

A Thanksgiving service had been made the order of the day for eleven o'clock. Dr. S. H. Werlein, of New Orleans, had been named as the preacher of the occasion, and his sermon was a fervent and patriotic discussion of the vital issues arising out of the great war now raging, and the manner in which they affect the Church of God.

The close of the Thanksgiving service, which had been made by vote a part of the day's session, marked the adjournment.

Thursday night was devoted to Church Extension. The meeting was in charge of Rev. K. W. Dodson, pastor of the local church and President of the Conference Board of Church Extension. The largest congregation which had yet assembled, and which taxed the capacity of the

[illegible] Dr. McMurry [illegible] the work [illegible] the Y. M. C. A. [illegible] a very [illegible] [illegible] [illegible]

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

(Continued from Last Issue.)

Fourth Day—Saturday Morning.

The devotional exercises were conducted by Rev. D. W. Babb. The Scripture lesson was read from the twelfth chapter of Romans, the hymn was "Come Thou Fount of Every Blessing."

The fourth year class was called. M. A. Burns and G. W. McLain were continued in the class of the fourth year. Under call of Question 22—T. L. Houston was represented by his presiding elder who stated that he was detained at home on account of sickness in his family. W. M. Langley was granted the superannuate relation. Rev. R. A. Clark, formerly of this Conference, now of the Memphis Conference, was introduced. Mr. P. T. Callicott read the report of the Joint Board of Finance. A deficit of $82 occurs in the collections for delegates' expenses to General Conference and it was requested that that amount be raised early in the year, that it may be properly appropriated in due time. Mr. Callicott asked for leave of absence, which was granted.

The final ballot resulted in the election of Rev. W. W. Mitchell, clerical delegate to General Conference.

Rev. J. C. Park read a resolution endorsing President Wilson, pledging co-operation in all efforts of the Government, recommending that special prayer be made for those who have gone to the colors and those who shall be called. The resolution was adopted by a rising vote and singing the National hymn, "America."

Rev. J. H. Felts was called to the chair, and presided with ease and dignity. Dr. A. F. Watkins addressed the Conference and brought us good reports from Millsaps College. Jackson is taking great interest in the college. The boys displayed much enthusiasm at the declaration of war. The senior class in unusually full. The course of Bible study in the college has been increased to meet a growing demand for the study of the Bible in schools. There is an increasing interest in the denominational schools. The Greenville District is paying the expenses of one ministerial student in Millsaps College.

The ballot was taken for election of alternate delegates to General Conference and resulted in the election of W. W. Woollard and J. H. Felts, clerical; and Parham Williams, lay.

The Sunday school report showed much interest had been taken throughout the Conference. Rev. R. H. B. Gladney was highly commended for his faithfulness which had been attended with success, and the Board asked for his reappointment as Field Secretary.

Under call of question 2, S. W. Bryant, W. R. Lott, J. H. Mitchell, A. F. Moore, J. W. Robertson, having passed in the prescribed examination, were advanced to the class of the second year. J. T. Simmons and S. W. White, both of whom were absent, were continued in the class of the first year.

The report of the Committee on the Orpbans' Home was read by Rev. T. M. Brownlee, and adopted.

Mrs. Conger, Conference President of the Woman's Missionary Society, was introduced and addressed the Conference, telling of the great progress of the Society in all departments of its work. She came not with a plea, but with expressions of gratitude. The Missionary Society has gone beyond its expectations and the reports show a distinct gain over last year. The one problem with which they have to deal is the follow-up work in holding a society when once organized. The address was received with great applause, which indicated the interest that was being taken in the work.

Hon. G. L. Jones read the report of the committee on Temperance, which was a battle cry of freedom from the evils of the liquor traffic. The report contains resolutions which will be found profitable if you will read them in the Minutes of the Conference. The Conference adjourned to meet at 3 p. m.

Afternoon Session.

Question 22 was called, and Rev. E. S. Lewis made his report from the church at Oxford, whereupon the Bishop arose and said: "The report of the work of the church at Oxford calls up many sacred and tender memories, and to be in the town where I was in years gone-by pastor recalls many faces that are now gone."

When the name of J. R. Countiss, President of Grenada College, was called he made his report from the college. The college is enjoying the most successful year of its life, having the largest enrollment it has ever had. Forty high school graduates entered this year. The building is crowded and a new dormitory needed. Brother Countiss asked for the furtherance of the enterprise, that the new building may be ready for the opening next fall. The Conference fully endorsed the President. He occupies the place of highest responsibility in the Conference, and is amply fitted by natural endowment and acquired equipment to meet the demands upon him.

T. M. Brownlee made report of his work as commissioner of Grenada College, in which he said: "We have secured $15,000 in cash and subscriptions during the year."

The report on Lay Activities was read by Dr. Dabney Lipscomb. The report contains the following statements: "The laymen's movement is the latest expression of the Church councils..... No other department has done or can do that which has been outlined under the head of Lay Activities.....One of the reasons why the movement has not reached its highest aims is because of the obsoleteness of the Church Conference.... The Committee nominates Dr. Dabney Lipscomb for Conference Lay Leader. Report No. 2 has been published in full.

Question 22 was again called. Many of the brethren gave encouraging reports of their work. Rev. R. H. B. Gladney, Sunday School Field Secretary, had travelled in the interest of the Sunday school work during the year, 10,045 miles, 1455 of which had been by private conveyance, 10 new Sunday schools had been organized. Much progress had been made in the country, to which Brother Gladney had devoted much time; many church building had been enlarged to meet the demands of increasing Sunday schools.

When the name of J. H. Mitchell was called, his name, after many expressions of appreciation and esteem by his presiding elder, L. M. Lipscomb, Bishop Murrah and others, was referred for the superannuate relation.

J. H. Ingram reported a new church building at Ruleville costing $20,000 and out of debt.

Report No. 2 of the Joint Board of Finance was read, in which was a request for an endowment for superannuates and that a layman be placed in the field to raise such fund. Mr. Jack Wilson, who is well known to the Conference, was accordingly chosen, after proper deliberation.

Rev. W. N. Duncan read the report of the Board of Missions. "This has been a good year for missions in that collections were early" (which always means good collections). "The reason there are so many mission charges is because of poor stewardship and inadequate organization." The week preceding Easter is set apart as a week of special prayer for missions.

Rev. Robert Selby, Commissioner for Emory University, addressed the Conference. Brother Selby said: "Emory University is a recruiting station for the ministry.....It is the purpose of the University not to employ a teacher who is not a member of some Church.....Emory University is the property of the Methodist Episcopal Church, South. A layman said this fact should be stressed for the benefit of the people.....The law and medical schools are as good as any.....I believe in all the institutions of the Church, Grenada College, Millsaps, and the rest, but the greatest single interest of the Methodist Church, east of the Mississippi River is Emory University.....More than twice as many young men are preparing for the ministry in the theological schools of our two universities as we ever have had at one time in Vanderbilt.....May we not be satisfied until we have built equal to Oxford, England!"

Mr. Ralph E. Nollner, Assistant Secretary of Epworth League was introduced and addressed the Conference with reference to the purpose of the Epworth League "Big Drive," which has for its motto, "A League in every charge and every League a standard League."

Many of the brethren seemed to be restless and given to undue haste in the dispatch of business—this the Bishop discouraged and expressed appreciation of the laymen who were present.

The Conference adjourned with the benediction by Bishop Murrah.

Saturday Evening—Evangelistic Meeting.

At 7:30 o'clock the auditorium was filled, and the committee on Evangelism was seated on the rostrum. As the choir rendered a voluntary, "Bells of Heaven," the preacher of the hour appeared and took his place in the pulpit. Rev. W. M. Young presided at this meeting. Hymn, "Jesus Lover of My Soul," was announced. Rev. W. J. O'Bryant led the prayer, invoking blessings upon the preachers and their wives; the laymen; the old veterans who have rallied round the blood-stained banner upon many battle field, that they may shout victory at last, and for the soldier boys upon the field and in the trenches. The Scripture lesson was read by Rev O. W. Bradley. Mr. Templeton sang a solo, the congregation sang "Revive Us Again." Rev. W. M. McIntosh announced the text, "Let him deny himself," and stirred the souls of all present as he preached a great sermon upon the subject, as announced by him, "The Good, the Enemy of the Best."

Fifth Day—Sunday.

The following brethren preached at the several churches in Oxford, on Sunday, morning and evening in the order in which their names appear: At the Methodist Church, Bishop W. B. Murrah and J. A. Hall; Presbyterian Church, E. N. Broyles and W. N. Duncan; Baptist Church, R. O. Brown and W. S. Lagrone; South Street Presbyterian Church, O. W. Bradley and W. L. Graves; M. E. Church, J. A Goad and W. V. Shearer; C. M. E. Church, T. E. Gregory and W. M. Commander. A Y. M. C. A. meeting was conducted at the University Y. M. C. A. Hall, in the afternoon, by Rev R. H. Ruff who is engaged in the Army Y. M. C. A.

At 9:30 o'clock Sunday morning Rev. J. A. Bowen conducted the Conference Love Feast at the Methodist Church. The Lesson was read from the fourth chapter of First John by Rev. R. H. B. Gladney. Revs. S. F. Harkey, W. H. Baker, R. G. Lord, A. T. McIlwain, C. D. McGehee, E. H. Cunningham, Olin Ray and J. J. Baird were called to the chancel and asked to pass the elements to the congregation. It was an old fashioned Love Feast. The young men were asked to talk first. So many were anxious to tell of their love for God and for the brethren that they came near taking up all the time. The older brethren were also full of love and their talks were laden with expressions of love and good will. When the hour for preaching arrived Brother Bowen had to close the service with a number of the older brethren on their feet. It was to our deep regret that their words were not permitted to be heard. The lives of these veterans is a part of the history of our Church.

At eleven o'clock Bishop Murrah announced hymn No. 69, "Safely through another week." Rev. J. C. Park led the prayer. Scripture lessons, First Psalm and Sixth chapter of Matthew, were read by the Bishop. He gave valuable expositions on some of the messages in the N. T. Lesson. Hymn No. , "Come, thou almighty King," was sung. The text is in the third verse of the First Psalm, "Whatsoever he doeth shall prosper." It was a great sermon, upon a timely theme and delivered in a forceful manner. "How Firm a Foundation" was sung at the close of the eloquent sermon and the morning worship ended, after the ordination of deacons, with the benediction and blessing.

Sunday afternoon, Dr. R. A. Meek, presided at the memorial service. The opening hymn "My Faith Looks up to Thee," was sung. The prayer was led by Rev. J. W. Dorman. The Scripture lesson was read from the 37th Psalm. After the hymn, "There is a Land that is fairer than day," was sung, Dr. Meek called Question 21, What preachers have died during the year? which was answered as follows: W. D. McCullough, R. M. Davis and A. P. Leech. Memoirs as follows were read: the tribute to Brother McCullough, by W. M. Campbell; to Brother Leech, by W. L. Duren; to Brother Davis, by J. W. Dorman. After a number of touching tributes to the deceased brethren, the report of the Committee on Memoirs was adopted; the congregation sang hymn No. 617, "On Jordan's Stormy Banks I Stand," and the benediction was pronounced.

At 7:15 o'clock Sunday evening the auditorium of the Methodist Church was again filled. After preliminaries, Mr. Jack Wilson, of Grenada, appeared on the rostrum and stated his plans for performing the duties to which he had been called. Mr. Wilson said: "I have prayed for an opportunity to give God ten of the best years of my life without money or price.....We have not been fair with the men who have helped build for us a civilization." The laymen responded to Mr. Wilson's remarks with hearty Amens.

Rev. J. A. Hall, of Greenwood, Miss., who had been appointed to preach at that hour, announced as a text, Psalm 107, verse 30, and eloquently delivered an able sermon. After the sermon the candidates for elders' orders, having been duly elected, were called to the chancel where they assumed the vows and received ordination at the hands of Bishop Murrah, assisted by Rev. L. M. Lipscomb, Ben P. Jaco, V. C. Curtis, and J. J. Brooks. Those ordained were, J. H. Brooks, C. T. Floyd, I. F. Holland, F. H. McGhee, Olin Ray, J. D. Wroten, and R. H. Ruff—R. H. Ruff being the first man in our Conference to be ordained in military uniform.

Sixth Day—Monday Morning.

Conference opened at 9 o'clock, with J. W. Dorman in the chair. Devotional exercises were conducted by H. C. Morehead. The minutes were read and approved. On motion of W. D. Wendel a committee was appointed to take under advisement the matter of appointing a Conference Treasurer. The motion carried and the committee was appointed as follows: Revs. J. B. Randolph, J. E. Thomas, and W. D. Wendel. Various reports were read. Those of unusual interest were the report of the Committee on Sabbath Observance, in response to which Dr. Meek spoke bringing good news from the city of New Orleans and showing that the laws regarding the violation of the Holy Sabbath can be enforced; the report on Spiritual Interests of the Church, which shows by actual figures that worldliness is decreasing and godliness is coming into its own, the reward of the labors of the preachers during the year being 5000 conversions; the report on Evangelism commending the work of the evangelists and recommending the reappointment of J. A. Bowen and J. H. Bell as Conference evangelists, and also commending the labors of Rev. W. M. McIntosh, as one of our general evangelists. Following the report of the Board of Education, J. E. Cunningham, J. H. Felts, B. P. Jaco, and E. M. Fant were elected trustees of Grenada College, and R. A. Meek, W. L. Duren, J. B. Streater, trustees of Millsaps Col-

(Continued on Eighth Page.)

NORTH MISSISSIPPI CONFERENCE NOTES.

By the Editor.

Rev. E. E. Lewis made an admirable host, and the hospitality of Oxford was all that could be desired. The University community actively cooperated in caring for the Conference.

Among the visitors who looked in on the Conference were Rev. T. W. Lewis, of Memphis, Rev. E. A. Clark, of Covington, Tenn., and Rev. E. P. Craddock, of Iuka, Miss. They were cordially welcomed by their many friends.

After a two years' stay in Arkansas, Rev. N. G. Augustus has returned home, having been assigned to Coffeeville, a most delightful charge. He is a scholarly and strong preacher, and his many friends in North Mississippi will be glad to have him back among them.

The sermon of Rev. John Tillery Lewis at the meeting of the Young Ministers' Association on Wednesday afternoon was an able and eloquent one. His text was, "Ye are the light of the world," and for nearly an hour he held the rapt attention of the fine audience in attendance. Brother Lewis is a speaker of unusual gifts.

Our evangelists, Rev. J. A. Bowen and Rev. J. H. Bell, were recommissioned to go on with their work. They wrought nobly last year, leading many into the Kingdom, and living not a few to higher spiritual heights. Rev. W. M. Melancon, one of the Church's General Evangelists, also resides within the bounds of the North Mississippi Conference.

The Greenville District, under the splendid leadership of Rev. V. C. Curtis, paid all the assessments in full, and some of the other districts were close behind it. Quite a number of excellent churches were constructed in the Conference during the year. Methodism is virile and aggressive in North Mississippi, and has the promise of a great future.

Rev. John H. Mitchell, who for 35 or 40 years has wrought so efficiently in the Conference, was given the superannuate relation. He has left his impress all over North Mississippi, and his friends there are numbered by the thousands. Mr. R. T. Jones, a generous layman at Greenwood, Miss., has given Sister Mitchell a house and lot in that city, where she and Brother Mitchell will now reside.

Bishop Murrah's presidency gave great satisfaction. In the chair he was courteous and considerate, and his platform and pulpit work measured up to a high standard. The members of the Cabinet spoke in terms of commendation of the manner in which he made the appointments, of which we heard very little complaint. The North Mississippians will always be glad to be served by their own much loved Bishop.

The Methodist Hospital at Memphis had as its spokesmen Mr. T. B. King, the new Financial Agent, and Mr. J. H. Sherard, President of the Board of Trustees. The outlook for this institution is very bright, and those in a position to know the situation predict that its doors will be opened for service in the not-distant future. Let all our preachers and people lend Brother King a helping hand in the noble work to which he has consecrated himself.

Rev. W. W. Woollard, after four years of effective service on the Columbus District, was sent to Oxford, the seat of the State University, which is called "the Athens of Mississippi." There was a very general feeling that this assignment was a happy one, both for the preacher and the charge. One of the interesting events of the Conference was the presentation to Brother Woollard of a beautiful collection of silverware by his associate workers in the Columbus District.

The connectional brethren were much in evidence. The list of them included Dr. T. N. Ivey, Dr. John M. Moore, Dr. H. M. DuBose, Dr. Stonewall Anderson and Dr. W. F. McMurry. All of these brethren were heard with interest. The speeches of Dr. Anderson and Dr. McMurry were, we thought, particularly impressive. Dr. DuBose caught the Conference with his inimitable humor. The Publishing House was represented by Dr. R. P. Wilson and Brother I. G. Campbell.

We recall the names of the following esteemed brethren who were not at the Conference: Dr. John W. Boswell, Rev. S. M. Thames, Rev. C. N. Terry, Rev. J. D. Newsom, Rev. W. S. Harrison, Rev. T. G. Freeman, Dr. J. W. Price, Rev. Eugene Johnson, Rev. J. W. Anderson, Rev. W. C. Harris, Rev. Thomas Cameron, Rev. W. J. Burt, Rev. D. L. Cogdell, Rev. B. P. Patterson, Rev. R. I. Allen, Rev. G. W. McLain, Rev. J. A. Randolph, and Rev. J. M. Moose. These were all missed by the brethren, who hold them in loving remembrance.

Rev. R. H. B. Gladney, the Conference Sunday School Field Secretary, gave a report of his labors which showed that he had been diligent and self-sacrificing. He may be counted on to do his best and to bring things to pass in the way of Sunday school development. The Epworth League work, under the leadership of Rev. R. P. Neblett, is also looking up. The Conference permitted the League Board to levy an assessment of $500, that it may have more means to promote this important interest. We must look after the religious welfare of our young people.

The following delegates were elected to the General Conference. Clerical—E. A. Meek, J. E. Cummins, T. H. Dorsey, and W. W. Mitchell, alternates—W. W. Woollard, and J. H. Fain. Lay—E. M. Fant, J. G. McGowen, J. H. Sherard, and J. B. Streater; alternates—Parham Williams and Lindsey Lipscomb. The delegation is a conservative one. North Mississippi is loyal to the Church as it now exists, as the laymen of the Conference expressed it in their noteworthy pronouncement. Not a single memorial to the General Conference was introduced. There was no indication of dissatisfaction or restlessness.

Sunday was a great day in Oxford. Many Methodists from the surrounding country came to attend the services and all the hotels and boarding-houses were crowded. Beginning at 9:30 o'clock a. m., an inspiring love feast was conducted at the Methodist Church by Rev. J. A. Bowen, and at 11 o'clock every inch of space in the building was occupied to hear the great discourse delivered by Bishop Murrah. The other churches of the city were also largely attended, and we heard many good things said of the messages given by the preachers. The Editor worshiped at the Presbyterian Church, where Rev. E. Nash Broyles preached a feeling and uplifting sermon to an excellent congregation.

Upon the recommendation of the Committee on Books and Periodicals, the Conference endorsed the plan to put on a campaign for 1000 new subscribers to the New Orleans Advocate the last week in January. An apportionment was made, giving the number expected from each presiding elder's district, and the district stewards in each district were requested to indicate to each charge in it its pro rata. We trust that all the presiding elders and pastors will cooperate in making this campaign a success. The North Mississippi Conference has been leading in the support given to the Advocate, and we trust that it will set the pace in this needed effort to give it a wider circulation throughout its patronizing territory.

The Joint Board of Finance, through Mr. W. E. Stokes, of Macon, made a report outlining a plan to start a campaign to increase the Conference Superannuate Endowment Fund to $250,000, which was endorsed by the Conference. Mr. Jack Wilson, a Grenada layman, will lead in this undertaking, serving without any salary. Mr. E. M. Fant, of Coahoma, gave $1000 in cash to this cause. This forward movement is much to be commended. The North Mississippi Conference has been lagging far too long in the urgently needed work of making adequate provision for its retired ministers, and it is to be earnestly hoped that this timely project will command widespread support and be carried speedily forward to success.

Millsaps College was represented at the Conference by Dr. A. F. Watkins, Dr. J. M. Sullivan, and Commissioner M. M. Black. Rev. Robert Selby most efficiently represented Emory University. It was a source of gratification to the Conference that Brother Selby had sent to the Emory Treasurer during the year more cash than any other Commissioner working anywhere in the Connection, save one who had received a gift of $25,000. President Countiss and Commissioner Brownlee gave a most encouraging account of the conditions at Grenada College. The Trustees of that institution were authorized to proceed with the construction of such additional buildings as may be necessary to meet the increased demands that are being made upon it by its growing patronage.

THE LAST QUEEN OF THE HAWAIIANS.

On Sunday, the eleventh day of November, Liliuokalani, the last of the royal queens of the Hawaiians, passed into the great beyond. It was a most pathetic event in the lives of the natives, in that it closed forever the royal line, and in the passing of their last queen, they saw the only link binding their (to them) glorious past, with the hustling, busy present. She represented the "old regime," the day of pomp and ceremony, and they felt for her a love that we Southerners felt for Jefferson Davis. He typified the "Lost Cause"; she the day of their own independence, now lost forever.

In many respects, she was a remarkable woman. Her enemies never accused her of disloyalty to the United States, and her name was never mixed with plots for revolutions, or any treasonable designs. She lived a quiet, dignified life, and it was often said that her last days were her queenliest. Her last years were saddened by the great war, and she delighted in helping the Red Cross Society, of which she was an honored member. Her charming manner, quiet dignity, and pleasant, sympathetic services, completely disarmed her enemies, and the entire populace delighted to honor her on all occasions. Her birthdays were celebrated all over the city, and she always had a number of callers on that day.

From midnight on Monday, to midnight on Saturday, her body lay in the old church which she loved, and thousands visited it to see the beautiful floral and other decorations. While in state, her brow was crowned with the royal diadem, and the stately kahilas waved around the casket. The guard of honor was ever in attendance, and the members of the native secret orders paid all possible reverence to her memory.

The funeral on Sunday, Nov. 15, was the most imposing ever seen in the city of Honolulu. In it were combined the ancient barbaric rites, the stately ceremonies of the Episcopal Church, with the Bishop himself as celebrant, and the pomp and splendor of a military funeral. General Wisser himself directed the military matters, and, under the leadership of Colonel Carnahan, it was a most imposing spectacle. The dashing cavalry, with drawn sabres, the marching infantry—two regiments—the sullen, efficient field artillery, filled over a mile of the street and was witnessed by tens of thousands of people. President Wilson, by cable, directed that a beautiful wreath be sent in his name. If any doubt of the feeling with which Americans regarded this good woman remained, it was undoubtedly dispelled by the honor paid her memory by both the military and civilian population. In fact, all flags were at half-mast for the entire week.

The Hawaiians seemed touched by the honor paid their queen, for it is certain that she was devotedly loved by her people, not only for her royalty, but because she was a tender, helpful friend.

The summer still lingers, and, although December will be with us next week, it is like May in Louisiana and Mississippi. It seems so far to the old home State, and the customs and habits of a life time. But we have our work to do, and in this great struggle each must do the part nearest his hand. I am still of the opinion that the great Methodist Church does not see the marvelous opportunity that God has given us, but I hope that we will yet wake up before it is too late. Our friends foget us when we are out of sight. Only one of my friends—a Roman Catholic—remembered to send me a paper, yet all know we are interested in things "back home," and New Orleans, Jackson, Vicksburg, and Natchez papers "look good to us." Mails are too irregular to subscribe for a daily paper. We would get eight or ten in some mails.

At this writing, the outlook is particularly dark, and things seem anything but propitious for an early peace. However, we have the promise that the "meek shall inherit the earth, and shall delight themselves in the abundance of peace." As I understand it, this refers to those nations that love peace, and will fight only when forced to do so in the defense of their national existence. But I will close this letter, which is too long.

Let me thank those who have expressed in letters their appreciation of other communications. If they only knew how good it is to get a letter "from home," they would write oftener.

Cordially,

J. C. BALLARD,
Captain Medical Res. Corps.

Fort Ruger, Honolulu, T. H., Nov. 20, 1917.

WEDDING BELLS.

Dear Dr. Meek: This morning at nine o'clock the Rev. B. P. Fullilove and Mrs. W. R. Ramer, of Chewallah, Tenn., were married here by the writer, at the home of a relative of the bride, where she had been visiting for several days. Immediately after the ceremony, the happy couple left for their parsonage home at Chalybeate, where a bountiful dinner had been prepared for them. We wish for them all the happiness God has in store for them, and pray that he may bless their labors in His vineyard.

We are glad to be at Ripley for another year. These are good folks, and they know how to treat a preacher and his family.

With best wishes for yourself and the Advocate, I am,

Fraternally,
JAS. J. BAIRD.

Ripley, Miss., Nov. 27, 1917.

The Home Circle

DOUBLE TEN.

There's something that vexes you, laddie,
I know by the flush on your cheek;
But just hold your temper a moment
And count double ten ere you speak.

There's some one has angered you, lassie,
I know by the flash in your eye;
Perhaps you can answer them sharply,
But count double ten ere you try.

For words, dear, like horses, need reining,
Or else they will fly off the track;
And words that escape once, remember,
Can never be coaxed to come back.

So hearken to me, little lassie,
And laddie with anger-flushed cheek.
Remember the maxim I give you,
And count double ten ere you speak.

—Christian Guardian.

A VERY SHORT LESSON.

"Oh, dear!" whined James. "I just hate to do errands. Does Sarah need the sugar right away?"

"Right away," said mother. "She is baking doughnuts, and wants the powdered sugar to roll them in while they are warm. Run, dear, and get it as soon as you can."

"When I get big, I'll never do a single thing that I don't want to," said James, when he was back at his play once more. "It seems little boys have to do all the mean jobs, and it isn't fair."

"But you like doughnuts so well," said mother, "and Sarah does so many nice things for you that I should think you would like to do errands for her once in a while. Do you think you would be happier if you only did the things you enjoy?"

"Course," said James, promptly. "I'd like to try that way for a while."

"Well, suppose you try it this week. We'll all do just the things we like, and see if we get along better. I think you will be ready to go back to the old way before supper-time, though."

"Indeed I won't, mother. That is the best thing you could say, for I want to play in the sand pile all day at my fort without having to do a single thing. Are you sure you mean it?"

"Perfectly certain, James. We will wait till you are ready to go back to the old way, if that is a month."

"Nothing but bread and butter for dinner?" said James, in great surprise. "I'm as hungry as anything."

"I told Sarah to get some other things," said mother, buttering a slice of bread for herself, "but she said she wanted to finish canning her berries. She hates cooking anyway. Don't you want anything for dinner?"

"Yes, please spread me some bread, mother."

"I just hate to spread bread, dear. Help yourself."

"This is the afternoon of the party, mother," said James, watching the hands of the clock drag slowly around to three. He thought that surely he would get something besides bread and butter at the party, and he was hungry! When he asked Sarah for a doughnut in the kitchen, she was too busy to do more than complain because he bothered her.

"Is that so?" asked mother, without looking up from her book.

"When will you get me ready, mother?" went on James, as the big hand moved a little farther. "I'm afraid I'll be late."

"I don't want to stop reading," said mother. "I thought we were to do only the things we liked to-day, and I don't like to leave this comfortable chair."

James went slowly to his room and began to put on his new suit by himself, but everything went wrong. A button came off, and he couldn't find his shoes, and his hands looked dirty in spite of all his efforts, and the first thing anybody knew the big tears were rolling down his cheeks. "I want to go back to the old way, mother," he sobbed, throwing himself down on the floor by her side. "I didn't know how horrid it was to be selfish till to-day."

"Are you sure?" asked mother lifting the little head from her lap to look straight into the tearful eyes. "Do you want to do the hard jobs with the easy ones?"

"Indeed I do; and, mother, won't you please hurry so I can go?"

"Well, well," said Sarah next day, "how's this? My kindling basket is full, and I didn't have to say a word about the scraps for the chickens. I think a small boy must have had a very good time at the party yesterday."

"I did, but I found out before I went that it doesn't pay to be mean and selfish," said James. "Could I have a cooky, Sarah?"

"Half a dozen if you want them," said Sarah, heartily. "I wish all boys and girls would learn that lesson, and the world would be a lot nicer place then."—Hilda Richmond, in United Presbyterian.

LITTLE BOYS AND LITTLE SHEEP.

Joe came home with his clothes, and even his curly hair, all wringing wet. "Just knew the ice wasn't strong enough," he grumbled.

"Then why did you slide?" asked auntie.

"'Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped without looking where he was going, and down he tumbled to the bottom of an old, dry well where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but just jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the sheep dog, barked his loudest. But they just kept on jumping till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt, and laughed.—London Sunday School Times.

A LITTLE GIRL'S PHILOSOPHY.

Very strong peppermints are grandfather's favorite confection. One day he gave one to four-year-old Marjorie, and waited slyly to see what she would do when she should discover the pungent flavor of the candy. A few minutes later he saw her take the partly eaten peppermint from her mouth and place it on a table beside an open window.

"What's the matter?" he asked. "Don't you like the candy?"

"Oh, yes," replied Marjorie, "I like it, but I thought I'd let it cool for a little while."—Pittsburgh Christian Advocate.

A PAUSE IN THE PRAYER.

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee. "'f I should die 'fore I wake—"

"'I pray,'" prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear around in the mornin'. 'If I should die 'fore I wake,' why—I didn't want him to find 'em that way; so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commented the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

THE TEACHER.

Dear Teacher, patient with our childish ways,
Teach us the common things of common days;
While careless hands the dog-eared pages turn,
Teach us the easy things, so hard to learn.
The truth—that needs no learning to declare,
Pure, white-souled truth, than noonday sun more fair;
And faith—that midst all doubts and fears and woes,
Sings on the children's lips—"Well—Teacher knows!"
And love—that hath ten million times been told;
Love—that is older than the world is old;
Love—that will live when all the worlds are dead.
When these great little lessons have been said,
Then heaven and earth in one great school will meet—
Learning old lessons at the Teacher's feet.

—Robert J. Burdette, in Pacific Baptist.

When you go to the Father never lose sight of the Sovereign, lest you dishonor Him and disgrace yourselves.—B. Wilkinson.

The entrance of this nation in the great war was the signal for the Bell System to place its entire service, unreservedly to the Government.

As our military strength grows, and we become large participants in the great war, the demand of the Government upon our service will continue to increase, and must always be met.

An extraordinary increase in telephone traffic due to the unprecedented commercial and industrial activities incidental to the war will also be adequately provided for.

Like the other resources of the nation, our resources must be conserved, and we appeal to the American Public to assist us in meeting this extraordinary condition by avoiding, as much as possible, waste and extravagant use of the service.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes

COMPANY, LIMITED

Christian Advocate.

OFFICE: No. 913 CAMP STREET, NEW ORLEANS

ROBERT A. WEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1. To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Duncan, Rev. J. F. Foster.

Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

A VISIT TO LAMAR'S GRAVE.

(Continued from First Page.)

father-in-law, the Rev. A. B. Longstreet, who was widely known as a minister, lawyer, author, and educator, and to whose counsel and assistance Mr. Lamar acknowledged himself to be so deeply indebted.

At first, we were somewhat disappointed at the absence of a more fitting monument to the brilliant Southerner, who shed such luster upon Mississippi, and who filled the whole Republic with his fame; but, upon more mature reflection, we said to ourself he needs no towering shaft of bronze or marble to perpetuate his memory, for he lives in the imperishable pages of his country's history, in the deathless speeches that fell from his golden lips, and in the hearts of his admiring fellow-countrymen. And as we stood there above the ashes of the mighty dead, we could not but recall the unrecorded story of one of Mr. Lamar's utterances in a public debate when he was a candidate for Congress. According to this report, his opponent was a Republican of not the highest character, and Mr. Lamar, perhaps unconsciously, had fallen into the habit of referring to him, with possibly some contempt in his tone of voice, as "This man." To this, complaint was made by the opposing candidate, who charged that Colonel Lamar was treating him discourteously in referring to him as "This man, instead of this gentleman." In his rejoinder, the great orator is represented to have said something like this: "Fellow-citizens, when I shall have served my day and generation, by the will of God, and am finally laid to sleep beneath the generous soil of Mississippi, as I hope to be, and my people erect some modest marble slab to mark my last resting-place, I want no nobler epitaph inscribed upon it than, 'Here lies a MAN!'" The effect is stated to have been electrical and the applause which followed, overwhelming.

The modest tomb, to which he referred, has come to the translated leader and publicist, and the epitaph which he suggested certainly would not have been for him an unfitting one. For, greater than all his marvelous intellectual endowments; greater than his imperial eloquence, upon which listening thousands hung entranced; greater than all his conspicuous achievements in life's shifting arena, was his outstanding manliness, of which the cardinal elements were a rock-ribbed integrity, an undaunted physical and moral courage, a deep-seated sense of justice and fairness to his fellow-beings, and a resolute determination to adhere to his highest conceptions of right and duty. As much as he outstripped most of his contemporaries in public life in his extraordinary capacity to think and give expression to his thoughts, he towered above them to even a more remarkable extent in the sterling qualities of his splendid manhood.

If the space were at our disposal, we should like to tell of the first time we ever saw Mr. Lamar, of the three times that we heard him speak, and of the occasion when we last saw him—after his elevation to the Supreme Bench of the United States; but, for the present, we must forbear. We have seen the grave of S. S. Prentiss, two miles south of Natchez, and we have visited the tomb of Senator J. Z. George, near Carrollton, Miss., and, though none of these sacred spots are pretentiously marked, that of Mr. Lamar is the least so of the three. A painting of him is in the State Hall of Fame at Jackson, however, and possibly some day Mississippi may place a bust of him in Statuary Hall at Wahington, where he met in debate in the Senate the Nation's foremost men of his time and lowered his shining lance to none. The Mississippi Methodists are now doing a most appropriate thing in providing a building for the Lamar School of Law at Emory University, at Atlanta—the College Department of which was his alma mater.

REV. W. S. HARRISON DEAD.

On Monday, December 3, we received from Rev. J. C. Park, our pastor at Starkville, Miss., the following telegram: "Brother Harrison passed away this morning, triumphant in death."

We had not heard that Brother Harrison was ill, and this dispatch was to us quite a shock. No truer, worthier man than W. S. Harrison ever wrought in the Methodist itinerancy. He was endowed with a vigorous intellect, was an earnest student, and a teaching preacher of uncommon ability. But, best of all, he was a noble and great-hearted Christian, who lived far above all that was sordid and low. He was a shining light in the Kingdom, and one could not live in the community with him without being impressed with his Christlike spirit and the purity of his character. He was a frequent contributor to the Church press and an author of note, the best known products of his pen being "Sam Williams, a Tale of the Old South," and "The Articles of Religion as Amended, Supplemented, and Explained." The translation of this high-minded and well-known Christian minister will touch with sadness many hearts in North Mississippi and elsewhere. We hope to secure for the Advocate at an early date a more extended account of his useful career. May the Heavenly Father sustain the sorrowing loved ones and have them in his gracious keeping!

THE GALLOWAY MEMORIAL CHURCH DEDICATED.

On Thanksgiving Day, Thursday, Nov. 29, the beautiful new Galloway Memorial Church at Jackson, Miss., perhaps the finest religious edifice in Mississippi, was dedicated by Bishop E. R. Hendrix, of Kansas City, in the presence of a great congregation. The Bishop's text was, "The joy of the Lord is your strength," and his message is reported to have been a very able and impressive one. The noble structure that was formally set apart to sacred uses on this occasion was projected under the pastorate of Dr. A. F. Smith, now of St. Louis, and was brought to completion under the leadership of Dr. W. G. Henry, who has served the large congregation that worships in it for your years. It was named for Bishop Charles B. Galloway, the most eloquent and widely known minister that Mississippi Methodism has produced. Just across the street from it stands the residence of the late Bishop, which is still occupied by Mrs. Galloway, his widow, and his worthy son, Dr. E. H. Galloway, and his family.

ABE MULKEY'S PRAYER.

In the Nashville Advocate of November 30, Dr. T. N. Ivey, writes interestingly of an evening service held at the recent session of the Texas Conference in the interest of the circulation of Christian literature. After addresses by Dr. Ivey, Mr. Louis Blaylock, Publisher of the Texas Christian Advacte, and Dr. W. D. Bradfield, Abe Mulkey, the well known evangelist, was, according to the Editor of our General Organ, called on unexpectedly to pray and offered the following stenographically reported supplication, which we reproduce for the reason that its application may very well extend beyond the confines of the State of Texas:

"Heavenly Father, this is the first meeting of this kind I ever was in. This is a service devoted to the Advocates. We are glad to look in the face of Dr. Ivey. We have been subscribing forty years to his paper. We have looked forward with pleasure to its appearance every week. We peruse its pages carefully. We are helped by it in every way. Lord, continue to bless the paper. We are glad to hear Dr. Bradfield talk on our Texas Christian Advocate. We are paralyzed to hear the report made by its publisher, Brother Blaylock. God have mercy upon these rascals who have defrauded this man of his just dues. The idea of a man buying a paper and not paying for it is as bad as buying a Bible and not paying for it. Lord, we do not know what is to become of a man who will read a religious paper and not pay for it. We cannot imagine where he expects to go. Have mercy upon the abominable rascals. Amen."

PERSONAL AND OTHER NOTES.

Dr. S. A. Steel has been announced as one of the speakers at the Convention of the National Anti-Saloon League, to be held in Washington City, December 11-13.

Mrs. M. B. Dottery, who has spent several months in Carbondale, Ill., was expected to return to Okolona, Miss., about November 21. Mrs. Dottery takes an intelligent interest in all the affairs of Southern Methodism.

The North Mississippi Conference has given two very capable young men to the Y. M. C. A. war work—Rev. R. H. Ruff and Rev. J. Howard Brooks. Let our preachers and people remember these young ministers and the noble cause which they represent in their prayers.

Without giving the date, a correspondent sends us the following wedding notice: "Married at the home of Mr. Hargrove, a relative of the bride, at Columbia, Miss., Mr. James L. Berry and Miss Margaret Lewis, Rev. James M. Lewis officiating." We wish those whose lives have thus been linked together much happiness.

The name of Dr. J. W Boswell was unfortunately omitted from the appointments of the North Mississippi Conference in our last issue. He continues to be Assistant Editor of our Sunday School Literature at Nashville, and his name should have appeared in connection with the Aberdeen District. We regret this omission.

Writing from Shreveport, La., under date of Dec. 3, Rev. J. S. Purcell says: "My dear sister, Myrtle Purcell, died of typhoid-pneumonia at the North Louisiana Sanitarium at 7:45 a.m., Dec. 3. She was a trained nurse in this city." We regret to receive this sad message, and we pray that God may comfort and sustain the stricken loved ones.

The address of Rev. E. H. Rook, who at the late session of the North Mississippi Conference asked to be relieved of active work in the pastorate, will hereafter be Como, Miss., R. F. D. No, 1. We are grateful to Brother Rook for an invitation when opportunity offers to visit the community with which he now purposes to identify himself.

We are indebted to the following friends, to whom acknowledgment has not elsewhere been made for two or more subscriptions sent in within the past few days: Rev. H. R. McKee, Rose Hill, Miss., 4; Rev. M. F. Adams, Flora, Miss., 5; Brother W. K. Miller, Morton, Miss., 2; Brother W. E. Akin, Clay, La. 2; Mrs. W. A. Kirkpatrick, West Monroe, La., 11.

From the Lexington (Miss.) Advertiser, we take the following: "Rev. C. P. Moss has been assigned to the Methodist pastorate at Shaw for the next year. During his residence at Tchula, Mr. Moss endeared himself to all the people, regardless of denominational affiliations. He is a splendid speaker and a very effective pastor in all the details of the work. Shaw is to be highly congratulated on the acquisition of the Rev. Mr. Moss and his estimable family."

Rev. C. A. Parks and his attractive young bride were cordially greeted by their many friends at the late session of the North Mississippi Conference. Mrs. Parks is a daughter of the late Rev. W. A. Clark, who was a member of the Conference for many years, and is a most superior young woman. Mr. Parks is a graduate of Millsaps College, and is a young minister of much promise. He was assigned to Ackerman, an excellent appointment, for the next year. May Heaven bless these young itinerants, and crown their labors with a large measure of success!

PROCEEDINGS OF NORTH MISSISSIPPI CONFERENCE.

(Continued from Fifth Page.)

lege. The report of the Committee on Books and Periodicals was read by Rev. E. R. Smoot wherein the following were nominated for election as members of the Publishing Committee of the New Orleans Christian Advocate: W. W. Woollard, T. H.

Lipscomb, and J. H. Felts. It was the request of the report that the last week in January be set apart as campaign week for the New Orleans Christian Advocate. Dr. Meek called attention to the promiscuous circulation of vicious literature over the country, recommending the broader circulation of our own literature as a means of guarding agalnst the evils attending it.

Bishop Murrah and the presiding elders arrived from a short meeing, and Bishop Murrah took the chair. Rev. W. L. Duren tendered his resignation as a member of the Board of Missions—his resignation being accepted, and Rev. Ben P. Jaco was elected to fill the vacancy. A resolution of thanks was read by R. P. Neblet, in which mention was made of the town of Oxford, the pastor, the choir, other churches, etc. The resolution was adopted by a rising vote.

W. W. Mitchell represented Brother W. M. Langley and the Conference responded with an expression of love and esteem for the valuable young minister who, because of ill health, has retired from the active service so early in life.

E. G. Mohler and Hon. G. L. Jones were elected delegates to the National Anti-Saloon League.

The report of the Ministerial Relief Association was read by Rev. J. C. Park. The Conference took a brief recess and the Ministerial Relief Association held a short meeting for the election of officers and the reception of new members.

Bishop Murrah took the chair and spoke of the great pleasure it had been to hold an Annual Conference in the town of Oxford, of the brotherly feeling and congeniality of the presiding elders, and of the general good will that existed throughout the Conference, and called Question 53, Where are the preachers stationed next year? The Bishop raised the old Christian battle hymn, "Am I a Soldier of the Cross?" The Bishop was called to the telephone and Dr. Meek was called to the chair. The minutes of the final session were read and approved, Rev. R. H. B. Gladney led in prayer. Bishop Murrah, having resumed the chair, read the appointments which sent nearly half of the preachers to new fields of labor and to many of the pastoral charges new pastors. Thus went into history the best session of the North Mississippi Annual Conference it has been the good fortune of your reporter to attend. Not a word of dissatisfaction was heard.

NOTES.

The Conference was well attended by the citizens of Oxford. The preachers were punctual. The man who was absent when his name was called was the exception rather than the rule. We were sorry that a few were unavoidably detained at home. The laymen took unusual interest in the proceedings of the Conference. The choir rendered music on all occasions that was equal to the best. The solos by Mr. Templeton added to the services in a remarkable way.

Brother Lewis was faithful in the entertainment of the preachers and delegates. The reports to the Commercial Appeal were accurately made by our efficient reporter, E. H. Cunningbam, who is thoroughly conversant with the business of an Annual Conference, and even knows the difference between a deacon and an elder.

Walter M. Campbell was moved out of the Greenville District, but remains in the Delta. Brother Campbell has been 21 years in the Delta, a longer period of time than any other man in the Conference has served in that country without taking a little recess in the good old Mississippi hills. He has built 4 churches in the Delta and had raised about $10,000 on the charge he left for the erection of Sunday school rooms and additional accommodations for the church. If you ever met him, you will know him on meeting again—there is nothing like him.

It was very gratifying to learn that the health of Mrs. D. W. Babb had so wonderfully improved that she was visiting friends while her husband was at Conference.

It looked like old times to see the old friend of the Conference, Hon. G. L. Jones, taking part in the deliberations.

LOUISIANA CONFERENCE PROCEEDINGS.

(Continued from Page 4)

ference Secretary of Education. The Board of Education recommended the raising of a large endowment for Centenary College

A resolution of thanks was unanimously passed by the Conference, the appointments were read, and the Conference of 1917 adjourned about 11 a.m., in time for the preachers and delegates to leave on the noon trains for their homes.

APPOINTMENTS.

Alexandria District — Presiding elder, Briscoe Carter; Alexandria, S. H. Werlein; Boyce and Woodworth, J. W. Faulk; Bunkie Station, George Fox; Camptl, John Sholars; Carson, to be supplied; Colfax and Montgomery, J. O. Bennett; De Ridder, P. M. Brown; Elizabeth and Fullerton, H. W. Cudd; Glenmora and McHenry, W. W. Perry; Jena and Jonesville, W. S. Henry; Lecompte and Chenevville, B. H. Sheppard; Longville, J. H. Hoffpauir; Merryville, J. A. McCormack; Natchitoches, J. W. Lee; Oakdale, R. H. Harper; Oberlin and Reeves, S. D. Roberts; Pineville, R. V. Fulton; Provencal, D. C. Bennett, supply; Rapides Circuit, F. E. Birtschinger, supply; Standard and Rochelle, H. W. Jamieson; Trout and Goodpine, W. F. Roberts; Conference Evangelist, H. T. Young; Conference Sunday School Secretary, C. V. Breithaupt.

Baton Rouge District—Presiding Elder, H. W. May; Amite, Alonzo Early; Baker, J. B. Fulton; Baton Rouge, First Church, C. A. Battle; Istrouma, S. A. Seegers; Keener Memorial, J. W. Booth; Clinton, A. J. Coburn; Denham Springs, J. S. Rutledge; Franklinton, L. N. Hoffpauir; Franklinton Circuit, to be supplied; Gonzales, B. H. Andrews; Greensburg, L. E. Crooks; Hammond, L. I. McCain; Jackson and Wilson, S. S. Bogan; Kentwood, W. E. Akin; Natalbany, B. D. Watson; Olive Branch, J. L. Cady; Ponchatoula, A. A. Bernard; Springfield, H. C. Murphy, supply; St. Francisville, P. S. Carpenter, supply; Zachary, J. J. Kelly; Chaplain State Penitentiary, H. S. Johns.

Lafayette District—Presiding Elder, H. W. Bowman; Abbeville, H. B. Perrit; Crowley, R. W. Tucker; Eunice, J. D. Nesom; Evangeline, H. B. Thomason; Franklin, H. N. Harrison; Gueydan, J. I. Hoffpauir; Houma, F. J. McCoy; Indian Bayou, G. D. Anders; Jennings, to be supplied; Lake Arthur, S. L. Riggs; Lafayette, H. W. Rickey; Lake Charles, N. E. Joyner; Melville, H. B. Vandenburg; Morgan City, C. C. Miller; New Iberia, H. N. Brown; Opelousas, J. D. Harper; Patterson, F. B. Hill; Rayne, C. E. Fike; Sulphur, Louis Hoffpauir; French Mission Circuit, Martin Hebert; Lafourche, A. D. Martin, junior preacher; Lockport and Raceland, to be supplied; Conference Missionary Secretary, N. E. Joyner.

Monroe District—Presiding elder, A. S. Lutz; Bastrop and Collinston, O. L. Tucker; Bonita, A. D. George; Boeuf River, W. W. Lantrip, supply; Calhoun, J. L. Lay; Chatham, S. J. McLain; Columbia, T. J. Warlick; Eros, J. W. Waltman; Farmerville, Robert Randle; Girard, S. W. B. Colvin; Gilbert, J. R. Roy; Harrisonburg, W. T. Woodward; Lake Providence, L. C. Wilson; Mangham, J. M. Alford; Mer Rouge and Oak Ridge, W. R. Harvell; Midway, George W. Warren, supply; Monroe, E. K. Means; Oak Grove, R. H. Bamburg; Rayville and Delhi, I. T. Reames; Sicily Island, W. J. Porter; Tallulah and Newelton, D. C. Barr; Waterproof, R. F. Harrell; West Monroe, A. S. J. Neill; Winnsboro, S. D. Howard.

New Orleans District—Presiding elder, W. W. Holmes; Angie-Tallsheek, C. A. Massey, supply; Bogaluta, A. I. Townsley; Covington, J. E. Selfe; Donaldsonville, W. F. Henderson, Jr.; McDonoghville and Lower Coast, W. A. Mangum; New Orleans: Algiers, C. C. Wier; Carrollton Avenue, A. F. Vaughan; Epworth, J. C. Ronsseaux; Felicity, R. M. Brown; First Church, W. H. Coleman; Louisiana Avenue, A. J. Gearheard; Parker Memorial, F. M. Freeman; Rayne Memorial, U. G. Foote; Second Church, J. A. Alford; St. Mark's and Mary Werlein Mission, W. E. Thomas, superintendent; St. Mark's Hall, Italian preacher, G. V. Romano; Plaquemine and Pointe Coupee, G. P. White; Sildell, T. J. Embree; General Epworth League Secretary, F. S. Parker; Professor in Emory University, F. N. Parker; Superintendent Orphan Boys' Home, J. L. Sutton.

Ruston District—Presiding elder, J. M. Henry; Alberta, F. P. Moss, supply; Arcadia, W. H. Jordan; Athens, W. D. Kleinschmidt; Bernice, P. H. Fontaine; Blenville, C. B. Powell; Cotton Valley, A. J. Bonnett; Dubach, C. F. Sheppard; Elmore, to be supplied; Gibbsland, E. L. Cargill; Haynesville, J. G. Sloane; Haughton, J. L. Evans; Homer, W. L. Doss; Jonesboro, G. A. Morgan; Minden, K. W. Dodson; Plain Dealing, T. J. Holladay; Ringgold, J. F. Dring, supply; Ruston, J. G. Snelling; Sibley, A. L. Harper; Simsboro, R. W. Smith; Winnfield, R. S. Walton; Superintendent Methodist Orphanage, R. W. Vaughan.

Shreveport District—Presiding elder, C. D. Atkinson; Anacoco and Pickering, to be supplied; Bayou La Chute, J. F. Foster; Belcher, J. C. Price; Bossier City and Wesley, J. M. Boykin; Cedar Grove, E. B. Daniel; Coushatta and Lake End, A. H. Parker; Grand Cane, H. W. Ledbetter; Greenwood, T. D. Lipscomb; Ida and Mosston, George Purcell; Leesville, V. D. Skipper; Logansport and Longstreet, Wm. Schuhle; Mansfield, S. A. Steel; Many and Gandy, J. B. Williams; Mooringsport, W. F. Henderson, Sr.; Noble, R. T. Ware; Naborton and South Mansfield, Leland Clegg; Pleasant Hill, P. O. Lowrey; Pelican, S. S. Holladay; Shreveport: First Church, A. G. Shankle; Noel Memorial, W. W. Drake; Texas Avenue, F. R. Power; Queensboro, S. J. Davies; Vivian, B. F. Crews; Zwolle, J. M. Brown; President Centenary College, R. H. Wynn; Professor in Centenary College, H. T. Carley; Conference Secretary of Education, W. W. Drake; Commissioner of Representative Church, Washington, D. C., George Sexton; Superintendent Anti-Saloon League, A. W. Turner.

Transferred—C. M. Morris, to Upper South Carolina Conference; T. L. Bryson, to Holston Conference; I. T. Beck, to North Arkansas Conference; W. R. McPherson, to Mississippi Conference; A. C. Searcy, to West Texas Conference.

A CALL FROM THE DEPARTMENT OF ARCHITECTURE.

The article sent out from the office of the Board of Church Extension, and which has already appeared in all of our church papers, set forth in some detail the reasons for the creation of a Department of Architecture, and what is contemplated in its work.

It is not the purpose of this department to in any sense enter into competition with professional architects, but rather to secure the best service from architects scattered throughout the Church. The Board believes that it is possible to secure such co-operation between this department and the architects as will be mutually helpful and profitable.

The plan contemplates making of this department a kind of clearing-house for architectural ideas and service, and the gradual getting together of plans of various grades of cost, that most thoroughly conform to the ideas of the Board, and are best adapted to the entire work of our Church. It will, I think, be readily appreciated that our greatest and most needy field is that of the small and medium-priced church, located in small towns, villages, and the country. Large churches are able to secure good professional service, and the Architectural Department will serve them by advice and suggestions as to the men nearest them best fitted to do their work, and in other advisory ways. But the small church does not always interest the professional architect. Such congregations often do not feel able to employ him, and, sometimes, do not appreciate their need of his services, and as a result the church suffers injury in various ways. It is this class of churches that will need to be supplied with plans at a nominal cost directly from this office. This department is addressing itself primarily therefore to preparation to meet this need. To this end the sympathetic co-operation of a large number of architects in various parts of the country is being secured. But realizing that this is after all a practical matter, and that men dealing first hand with the problem can often give most valuable advice and suggestions, and that many preachers and presiding elders, often of necessity, turn architect, I am here and now inviting any preacher or Sunday school superintendent who will do so, to submit any plans that he has knowledge of that most ideally meet the need of a given church for its work, with special reference to the operation of the Sunday school.

This does not necessarily mean plans drawn by an architect, though I will very much appreciate the name and address of any architect who has efficiently served the church, as we are adding to our list of references all the time. But a rough outline, with measurements and directions sufficient to give the essential features, will be sufficient.

Suggestions as to how an old church has been modernized, Sunday school rooms added, fresh ideas as to any special features, all of these will be appreciated, due credit given, and all that is adapted to our purposes carefully worked out.

It is not to be forgotten that parsonage building is an important part of the work of the Board of Church Extension, and that up-to-date parsonage plans are a part of the work undertaken by this department. Suggestions are invited from preachers and preachers' wives especially, as to the best plan for a preacher's home.

Send your communication to the Board of Church Extension, Louisville, Kentucky.

J. A. BAYLOR,
Architectural Secretary.

DISTRICT MANAGERS WANTED.

Opportunity to secure an agency. Automobile line. Large profits; unusual co-operation. Energetic, hustling man or firm, one having car preferred. Exclusive rights. We do not want a canvasser; we do want a representative man, and will increase the territory as fast as business warrants. The profits will be as big as the man. **Alcemo Mfg. Co., Newark, N. J.**

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped
Dental Parlors South

IT'S A
PLEASURE TO TRAVEL
With the Splendid Service Provided
Via the
Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans	8:15 a.m.,	7:30 p.m.
Ar. Birmingham	6:50 p.m.,	6:30 a.m.
Ar. Chattanooga	10:55 p.m.,	10:35 a.m.
Ar. Cincinnati	9:15 a.m.,	8:50 p.m.

Through Train to the East

Lvs. New Orleans	7:30 p.m.
Ars. Chattanooga	10:35 a.m.
Ars. Knoxville	2:20 p.m.
Ar. Washington	7:30 a.m.
Ars. Philadelphia	11:12 a.m.
Ars. New York	1:38 p.m.

We will be pleased to arrange the details of your trip.
City Ticket Office, 211 St. Charles St.
'Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT
Electric-lighted Pullman Buffet Sleepers.
Through Tickets to all Points in the West and Northwest.
All Trains Arrive at and Depart from Terminal Station, Canal St.
Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.
Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.
Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.
Write nearest Representative or the Undersigned. Always glad to serve you in any way.
Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.
When you route your Shipments via L. & A. Ry. they are given attention and hurried through.
C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. BERTIE TILGLEMAN (nee Booth), who was born and reared in Carroll County, Miss., passed to her heavenly home on Saturday night, Nov. 17, 1917. Her body was laid to rest in Bluff Springs cemetery, the funeral service being conducted by Rev. W. J. Wood. In early life she united with the Methodist Church at Bluff Springs and had ever remained faithful and loyal to her Master. Her devotion to the Church was shown by a remarkable fidelity to its claims and interests. When death came she was ready, having learned the secret of unswerving faith in God and having spent her life in service for others. She died in perfect peace and in triumph. She will be sorely missed by the family and a host of friends. She leaves a husband and seven children to mourn her departure. We point the bereaved ones to Jesus, and pray that the Holy Spirit may comfort them.

A. FRIEND

J. H. HART was born in Bardstown, Ky., on Nov. 6, 1837, and died in Silver City, Miss., on Nov. 22, 1917, being 80 years and 16 days old. He and his wife moved from Kentucky to Rodney, Miss., in 1861, and for a long time he was in business at that place. He bought a home in Silver City, Miss., about twelve years ago, but only occupied it for a short time. For the last ten years he had lived with his children. The first part of this year he moved back to his house in Silver City, with his daughter, Mrs. Price. He and his wife were married a little over 51 years ago. Four children were born to them, 2 boys and 2 girls, all of whom still live, together with their mother, to mourn their loss. The deceased has a brother and a sister living in Kentucky. Brother Hart joined the Methodist Church early in life and was a consistent member of the same until God took him. He was a Sunday school superintendent for many years and as long as he was able to go he was a regular attendant upon all the services of the Church. To know Brother Hart was to love him, for he was always happy and cheerful and carried sunshine wherever he went. In his last illness he was never known to complain. He died without a pain or a struggle. A good man has gone from us. We pray that God's blessings may rest upon those who are left behind. We laid him away in the cemetery at Yazoo City, Miss., on the morning of Nov. 23, 1917. Dr. W. H. Huntley assisted the writer in the funeral services.

J. H. FOREMAN.

IN MEMORIAM.

My first acquaintance with Brother Dock Wall was in the year 1891. I was his pastor in 1892. He was born on Feb. 12, 1842, and went to heaven on Nov. 2, 1917, having lived out more than the allotted three score years and ten. As I recall, he served in the Civil War, being both a soldier of his country and a soldier of the Cross. He was married to Miss Elizabeth Suttles in 1866, and they walked the path of life together for 51 years. Of this union there were born 13 children, 8 of whom are living to mourn the loss of their father and mother—the mother went away to glory a few days more than a year ahead of her husband. Brother Wall was an upright citizen, a faithful husband, and a thoughtful father. He was a devout member of the Methodist Episcopal Church, South, having served as a steward for many years. He was a quiet, unassuming Christian. We laid his body to rest in the Spring Hill cemetery on November 3.

"Sleep on, old body,
And take thy rest;
The soul in glory
Is supremely blessed.
Some day, 'mid flames
And fleeing sky,
Thou wilt leave thy bed
And mount on high;
And with thy comrades gone before
Praise thy Master evermore."

Loved ones, weep not—he is at home.

P. H. HOWSE.

THE AUTUMN REVIVAL AT MERIDIAN COLLEGE.

Another great revival has been held at Meridian College, Meridian, Miss. Rev. C. M. Dunaway, the evangelist of the South Georgia Conference, led the forces to victory against sin. For weeks before the time set for the coming of the evangelist, preparation had been made in the way of organizing class prayer meetings, faculty prayer meetings, and by preparatory preaching by the college pastor. Not a week had passed since school opened without some being saved. Thus it was easy for the evangelist when he came. He found prepared soil and a spiritual atmosphere.

On the first Sunday, fifty seekers were at the altar, seeking in the old-time Methodist way. There was not a fruitless service from beginning to end. Many wept and prayed their way through to God. Many made confessions to those they had wronged and others made restitutions, and by the end of the ten days 150 people from the College and community were definitely blessed of God. Many were converted, some reclaimed, and quite a few entered the experience of perfect love. It was a delight to see a dozen on their feet at once, eager to give a glowing testimony to what Jesus had done for them. There was no fanaticism, no wild fire, but the manifest presence of the Holy Spirit in His saving power.

The revival has made a great change in the lives of students. There is a general uplift in the spiritual atmosphere of the College. It pays from every standpoint to have revivals in a college. We plan for one in the fall and one in the spring of each session. We feel that they are as much a set part of our College program as examinations and classroom work. Instead of losing time, we gain by a better quality of work when consciences have been quickened and students become earnest, active Christians. The revival is the reaping time, the climax, the goal of the college work. Getting right with God and the developing of the spiritual life have more to do with the future success of college students than any other college event.

There are still a few of the nearly 400 enrolled students who are not saved. The Faculty and Christian students are still burdened for these. Let praying people join us in prayer that all may yet be reached. We have the largest enrollment and the finest student body we have had for many years. God is wonderfully blessing our efforts. Pray for us.

J. W. BEESON.

Hair Needs Food

just as every other living thing does, and, just as every other living thing, it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only $1.00 and it will be the life of your hair. If he can't supply you, write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

A NOTE FROM BROTHER HERRING.

Dear Brother Meek: I came over from Byhalia two weeks ago, and, among other interesting things seen and heard, I have had the pleasure of listening to that great preacher and ex-evangelist, George Stuart, who is now pastor of the First Methodist Church of Birmingham. Being in settled harness has not taken away his evangelistic fire. He draws great crowds—in fact, so large that it is difficult to seat the people in this great church. Some of the congregation this morning had to stand during the service. The usher gave me a seat in the chancel. One of the attractions was a quartet of young men who work in the Army under the auspices of the Y. M. C. A. They sang four times during the service; the singing was splendid.

Rev. Geo. Stuart preached on the relation of the Church of Christ to the nation. Sometimes I felt like clapping my hands in approval of his patriotic utterances, especially when he pronounced a splendid eulogy upon our great President. It is worth while to go to hear George Stuart.

The people of Byhalia, Miss., have been specially blessed in having Brother McCorkle as their pastor. He has seen the light, and shows this by his earnest, instructive sermons. He is a Tennessean, as are also the Rev. Mr. Felts, the presiding elder, and the Rev. Mr. Harris, who came over from Arkansas and preached a week for us with good results. The latter has a fine vocabulary and knows exactly how to express his views. It is very seldom that one has an opportunity to hear such sermons as were preached by him at Byhalia.

Brother Felts has preached several sermons for us besides those delivered on the quarterly meeting occasions, and a gentleman who knew what he was talking about said that one of his sermons was worth meditating upon for six months.

Taken altogether, we have had a splendid year in Church affairs. Brother McCorkle has done a good work and is beloved by his congregation.

MARCUS D. HERRING.

Birmingham, Ala., Nov. 18, 1917.

Tobacco Habit Easily Conquered

A New Yorker of wide experience has written a book telling how the tobacco or snuff habit may be easily and completely banished in three days with delightful benefit. The author, Edward J. Woods, 1629-A, Station E, New York City, will mail his book free on request.

The health improves wonderfully after the nicotine poison is out of the system. Calmness, tranquil sleep, clear eyes, normal appetite, good digestion, manly vigor, strong memory and a general gain in efficiency are among the many benefits reported. Get rid of that nervous feeling; no more need of pipe, cigar, cigarette, snuff or chewing tobacco to pacify morbid desire.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

INDIVIDUAL COMMUNION SERVICE

Does YOUR Church use this cleanly and sanitary method? Send for catalog and special offer. Outfits on trial.
Thomas Communion Service Co. Box 477 Lima, Ohio

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

THE LAYMEN'S ADDRESS.

By D. S. Harmon.

The "Address" issued by certain laymen a few weeks ago has created considerable alarm in the minds of some, and has brought about much discussion through the Church papers. What has struck me forcibiy about it all, is the great excitement and alarm which has been created over the suggestion of a few changes in the polity and working machinery of the Church, when so little distress is exhibited over the spirituai decay and constant lopping off of those customs which always made for spirituality and power, and which were the real vitality and great forces which impelled the Church on its God-given mission of redeeming and saving men.

The Church has drifted so far away from its mission and has so lost its power that it impelled the Committee on Evangelism at the last Generai Conference to say: "This is an age of doctrinal looseness and careless thinking. In the midst of theories of sociai uplift, there is danger of forgetting the solemn 'words, 'Ye must be born again.' We live in an age of luxury, and it is to be feared that softness and needless self-indulgence are eating at the core of our life. Worldliness has poured in upon us, and we can scarcely doubt that we have members in our churches who know not their right hand from their ieft spiritually."

This is a fearful indictment coming from the highest body of the Church, composed of some of the most capable and brainy men of the connection. Yet never a word of lamentation or expression of alarm was heard outside the Conference room, or were any suggestions offered that might change such alarming conditions.

Again, the same Committee further says: "In one of our Conferences great revivals have followed the general circulation among the preachers of Wesley's Journai. Your Committee comes with no new thing, but with a piea for a return to the oid paths or the adaptation of the ancient things to the new times."

The Committee, in its wisdom, did not prophesy of things to come, but directed a look backward, to those things which had made the Church ali powerfui and glorious, and pleaded for a return to the old paths.

Who are they of the old preachers that do not know what these oid paths were? Yet there is no manifestation of regret over the departure from these old paths.

A young preacher in quite a late Conference, when being publicly censured for following the old paths in preaching the doctrine of sanctification, said to the presiding Bishop that he got his authority for so preaching from two books in the prescribed course of study, when the Bishop said, "Oh, but those books have been eliminated from the course."

Yet never a word of lament nor any great alarm was uttered about this sorrowful decadence of the one-time great doctrine that made the Church all-powerful and glorious.

The ciass meeting has gone, fast days are forgotten, the sacrament is neglected, and now the aitar is being looked upon with disfavor and gradually being abandoned, and yet all this spiritual decadence is causing no stir or aiarm, but a suggestion of a few changes in the polity of the Church has stirred things.

Let the Church get back in the old paths and regain its spiritual power; then all these minor detaiis of government will be rightly adjusted.

Meridian, Miss.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

Holy Bible
Bible
NOUNCING
strated
TERNATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

FROM A LOUISIANA LAYMAN.

Editor Advocate: Several weeks ago Dr. S. A. Steel wrote two articles on the views held concerning the Negro by Northern and Southern Methodists that I wish every Northerner could read. Recently there appeared an article in your columns from the pen of Dr. S. H. Werlein on unification that I wish every Southern Methodist could read. He has the right spirit. The articles of Messrs Battle and Barbee did not appeal to me.

I have long thought the two large Methodist Churches should not invade each other's territory, even if they could or would not unite. I believe the Churches should, and eventually will, unite; but it will take time, wisdom and religion to bring them together on satisfactory terms.

I believe our Church should be organized on the plan of the U. S. Government—congressional districts to compare to presiding elders' districts, Bishops to U. S. Senators, and each Conference or State controlling its own church property, but the Methodist polity, doctrine, etc., being adhered to by the whole body. Then the "Yankees" couldn't get the best of us.

Anyway, isn't it about time the Massachusetts yankee and the Mississippi rebel were shaking hands? I think so.

Poor Negro! He is the bone of contention. I wish that I could have a heart-to-heart talk with every sensible, reasonably disposed Negro. They are not wanted in the white Church, not on account of religious reasons, but for racial reasons, of which man is not the author. I really believe that the colored people will become stronger, more self-reliant, and self-respecting when they assume responsibilities of a high order, and certainly the Church is one of the best agencies for their uplift. Where the colored brother has no church to attend, I believe we should provide for him to attend our church. In fact, I believe we whites should lend the colored race a helping hand in the church and out of it, but there is no doubt in my mind about the wisdom of the colored people owning their own churches, controlling their own Conferences and electing their Bishops or other officials.

I can't see why these "crack-o'-doom" fellows can object to that plan, nor can I see why these "red-headed" stand-patters (who have religion) can object to the Negro going in our church when he has none of his own to which to go. Let reason rule.

A METHODIST LAYMAN.

THOROUGHNESS NEEDED.

"Neglect reacts most seriously on character. The habit of doing things in a half-hearted and careless manner will grow upon the person doing things in this way. We must be careful to cultivate the habit of thoroughness. After a time it will become a part of ourselves. We all know people who cannot do any work except in the best way possible. Giving of their best is bone and flesh in their existence. Let us develop this method of work in our society. What wonderful results would be accomplished!"

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 503 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home. As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

YOU ARE PARTLY MADE OF IRON

That is, iron is an essential constituent of pure, healthy blood.

Peptiron, the new iron tonic, combines pepsin, iron, nux, celery and other blood and stomach tonics that physicians prescribe.

It is a wonderful corrective of anemia, paleness, hunger, nervousness—whether caused by hard work, worries—over-use of coffee and other blood-depleting cathartics that are doing so much harm to many people just now—or any other cause. Peptiron will restore the iron strength that you must have for cheerful performance of daily duties.

Peptiron is in convenient pill form, chocolate-coated and pleasant to take.

Get it today.

COMMENDATORY RESOLUTIONS.

Resolved (1), That we, as the M. E. Church, South, at New Albany, Miss., Official Board, voice our own estimate and that of the members of our church, and of the people generally, of the city of New Albany, in saying that, as a gentleman and citizen, we have found Rev. S. L. Pope one without reproach and one who commands the esteem of all who know him.

Resolved (2), That as the pastor of the Methodist Church here for the past four years he has been faithful and efficient, and that he shall always be lovingly remembered for what he has been and for what he has done. Under his pastorate the membership of our church has been largely increased, and our church has been made more active and aggressive in her work for the Lord.

Resolved (3), That we commend him to the people among whom he is to move and work as one worthy in every way of their highest respect.

Resolved (4), That the loss of him and his noble, Christian wife by our community will be the gain of those among whom they labor elsewhere, as all their words and works are ordered for the good of their fellow-beings.

Resolved (5), That a copy of these resolutions be furnished the Gazette, and our Christian Advocate in New Orleans for publication.

Signed: L. K. Carlton, D. H. Hall, W. C. Furr, J. J. Hamilton, Trustee, T. H. Hamilton, C. W. Hall, J. G. Houston, S. E. Eason.

SHOOT A SOLDIER WITH A CIGARETTE.

We are scientifically correct and ethically right in opposing the use of tobacco. It seems a small thing to spend time on when men everywhere favor "Lady Nicotine." We have spoken out not because of moral conviction, but because of scientific knowledge. Recently we quoted Dr. Quackenbos, the great psychologist and physiologist, whose language was of a positive character. We have set our standard against giving cigarettes to the soldiers. Not from a moral point of view, but because they are absolutely hurtful to the human constitution.

We now have another eminent authority supporting this position. Dr. J. H. Kellogg, of Battle Greek, Michigan, writing in Association Men, recently said: "The American stock is depreciating, physically, mentally, and morally. The causes are many. Among the most potent and direct are: The saloon, the brothel, and the cigarette. These three evils are the greatest causes of our growing national inefficiency and unpreparedness. The saloon is passing. John Barleycorn is dying. But we have not begun to fight the brothel, and we are encouraging the deadly cigarette.

"The cigarette is known to be an enemy of scholarship, of culture, of morals, of health and vigor, and yet it is tolerated, even encouraged. The millions of cigarettes now being fired at our soldiers will many a one hit its mark and do its mischief. More American soldiers will be damaged by the cigarette than by German bullets.

"A campaign must be waged against the cigarette, the pipe, and the cigar, until tobacco is buried in the same grave with Barleycorn." Think of it, these are not the words of a reformer, a preacher, or faddist, but of a physician, a scientist, a physiologist, a biologist, a psychologist, a man of the widest experience in dealing with sick folks as a specialist.

In opposing the use of tobacco, and especially cigarettes, fortify your position by the words of the great scientists of the country. Your opposition need not be based on sentiment. It does not need to be apologized for. Take your ground and maintain the conviction that the use of tobacco is wrong because it is physically harmful.—The Western Christian Advocate.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

Hard Colds. People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.—Adv.

NO TIME TO PRAY.

D. L. Moody.

There is many a business man today who will tell you that he has no time to pray; his business is so pressing that he can not call his family around him and ask God to bless them. He is so busy that he can not ask God to keep him and them from the temptations of the present life—the temptations of every day. "Business is so pressing!". I am reminded of the words of an old Methodist minister, "If you have so much business to attend to that you have no time to pray, depend upon it that you have more business on hand than God ever intended you should have."

But look at Daniel. He had the whole, or nearly the whole, of the king's business to attend to. He was prime minister, secretary of State, secretary of the treasury, all in one. He had to attend to all his own work and to give an eye to the work of lots of other men. And yet he found time to pray—not just now and then, nor once in a day; not just when he happened to have a few moments to spare, but "three times a day."

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

A USE FOR HORSE CHESTNUTS.

The lack of foodstuffs in Europe has brought many hitherto neglected materials into use. Thus, both in England and in Germany ways have been found to use horse chestnuts, which, though bitter and unpalatable, contain a large amount of nutritive matter. In England the chestnuts are being collected this year for some purpose not specified, but they will replace large quantities of corn. It is estimated that a ton of chestnuts will be equivalent to half a ton of corn. As the crop of nuts this year promises to be very large, it is hoped that several thousand tons of nuts a week can be collected. A single large tree will bear on an average from three thousand to four thousand nuts, the aggregate weight of which is from sixty to eighty pounds. Even before the war, investigators had found various uses for horse chestnuts. From the shells, which are rich in tannin, an extract for tanning leather is made. The kernel contains a small quantity of oil similar to almond oil, and also aesculic acid, a saponaceous substance that has excellent lathering and cleansing properties. The residue, almost half of the kernel can be converted into white starch. After the nuts have been boiled in several changes of water and the dried kernels have been ground, almost all animals will eat the meal.—The Youth's Companion.

"Christ gives a new heredity when He teaches us to-day, 'Our Father.'"

RUB-MY-TISM

•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc.•**Antiseptic Anodyne,** used internally and externally.•Price 25c.

TWO NEEDFUL VIEWS.

When Paul thought of the great responsibility of the ministry of the Gospel, he exclaimed, "Who is sufficient unto these great things?" However, he recovered himself presently: for a few verses afterward he declares. "But our sufficiency is of God."

Will Keep You Well

When you get a terrific sick headache, become constipated or have any stomach or liver trouble, a dose or two of

Granger Liver Regulator

will put you in good shape. It is a purely vegetable preparation, non-alcoholic and acts pleasantly and effectively.

Concord, S. H., Jan. 17, 1917

I was sick six months last year and the doctor told me to go to Florida. I got some Granger Liver Regulator in Florida and it did me good. I haven't been home with me and now I am feeling a great deal better.

(Signed) R. J. Rowland

Sold by all druggists—25c a box

Granger Medicine Co., Chattanooga, Tenn.

MAN HAS HIS PART.

"God's help and God's blessing are indispensable to success, but the real effort must be ours. Prayer and work go hand in hand to any goal that is worth striving for. God directs our steps, but He never takes steps for any traveler who has feet."

Can YOU Answer This?

What Bible incident does this picture represent? Look at it closely. Ask a friend to help you if you are not posted. Write your answer in a few words, simply mentioning in what part of the Bible the story or parable appears or what the picture means.

Give your name and full address in your letter, put 3-cent stamp on and mail it to *Bible Treasure Search Editor, Box 1-A, Station N, Cincinnati, Ohio.* You will be rewarded positively with a set of beautiful picture cards in colors, two illustrated stories and other interesting reading matter; also an opportunity to gain $500.00 in cash and other rewards by solving more pictures. Don't miss this if you would like to be surprised and delighted.

Just watch and see what you'll get!

Holy Bible
Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

THE LIBERTY BELL.

Here are some things about the bell it would be well to cut out and paste in your scrapbook: July 4, 1776, the bell was rung for the proclamation of the Declaration of Independence.

October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang out for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of Jubilee, fiftieth anniversary of the Republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of this famous bell to commemorate the day of independence.

February 22, 1832, is its last recorded ringing to commemorate the birth of Washington.

In the same year it tolled the death of the last survivor of the Declaration, Charles Carroll, of Carrollton.

July 2, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a crack was developed, starting from the rim and inclining in a right-hand direction toward the crown.

Another attempt was made to ring it on Washington's birthday, February 22, 1843, but the fracture was so much increased that no attempt has ever been made to ring it since. Its voice is now silent, and yet it will ring in the hearts of all patriotic people so long as the name of liberty shall last. —Leaves of Light.

HIS ENGLISH.

"The King of Siam," said a diplomat, "who is the latest power to declare war on Germany, prides himself upon his English.

"When the King last visited London he met the late Lord Kitchener, whose Egyptian triumphs were still fresh.

"Desirous of telling Lord Kitchener that he was born to command, the Siamese monarch said:

"'Brave lord, you was made to order.'"—Philadelphia Bulletin.

A BAD TEMPER.

"Do you think he is a Christian?" a native of India asked a missionary, concerning an American whose outburst of anger he had just witnessed.

"Certainly," replied the missionary, "but he has a bad temper."

The missionary did not fail to notice a look of incredulity on the face of the questioner, and it set him thinking. It was evident that to say, "This man is a Christian, but he has a bad temper," was as illogical to this native's mind as to have said, "He is a perjurer, or a blasphemer, but a Christian."

John Wesley would have agreed with the native. He said, "I would as lief swear as scold." In truth, there is much blasphemy in scolding. The Apostle James condemns the inconsistency of him who blesses God and speaks unkindly to men who are made in God's image.

Persons who have evil tempers often excuse themselves by saying, with a kind of pride:

"You know, I have such a bad temper."

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Sometimes a quick temper goes with a warm and generous nature, but it also goes with narrowness of vision. The person who acknowledges a bad temper should say:

"I have a mind too narrowed either by nature or by habit to permit of my seeing both sides of a subject at once, and so lacking in control that I fly into a fury when I see only one side."

The Christian religion, unlike Oriental faiths, does not place emphasis upon mere submissiveness; it seeks to make men strong and courageous rather than negatively submissive. But it also teaches self-control, and should establish it in the lives of all who profess to believe in Christ. Greater than he that taketh a city is he who ruleth his own spirit.—The Youth's Companion.

LITERARY NOTICE.

God's Minute.—New Holiday Edition. A book of 365 daily prayers—60 seconds long arranged in calendar form—a prayer to a page, with a verse of Scripture at the top of the page on encouragement to worship. The prayers were written expressly for this book by 365 of the most eminent evangelical clergymen and laymen in the English-speaking world. Purple cloth, gold top, stamped in gold, 384 pages; price, 50 cents net; (plain cloth, 35 cents.) The Vir Publishing Company, 200 North Fifteenth Street, Philadelphia, Pa.

"Lord, teach us to pray," one of the early disciples asked the Master, and that prayer is now being repeated by millions of anxious souls in these perplexing and distressing times. To all such, this book will come as a benediction. It will quicken and inspire a devotional spirit, and will re-light the altar fires that have died out in many homes. It is packed full of devout, inspiring thoughts and aspirations. Anyone reading one of these short prayers every morning, earnestly and quietly, cannot but be the better for it during the day. It not only has value as a prayer book, but it is a mirror, unconsciously revealing the deep spiritual character of each of these many contributors. There is no book published like it, and it can have no substitute. It will be one of the choicest gift books of the season for fathers, mothers, sons, daughters and friends, and it would be fine to see that our soldier or sailor boy has a copy to read in the trenches or camp, or on the deck of the boat as it plows through the dangerous seas. Among the contributors to the book are Wilfred T. Grenfell, Professor W. H. Griffith Thomas, Reverends John Clifford, F. B. Meyer, Washington Gladden, Hugh Black, Timothy Stone, Bishop Quayle, Russell H. Conwell, David J. A. L. Burrell, Ira Landrith, Floyd W. Tomkins, Bishop Woodcock, Mrs. Alice Hegan Rice, Miss Eva Booth, Maud B. Booth, President E. Y. Mullins and many others eminent in the evangelical religious world. Since its publication just one year ago, four large editions have been issued.

THE HUMAN TOUCH.

There must be the sensitive touch A visitor to a manufactory saw a man molding clay into pots. Noticing that all the molding was done by hand, he said to the workman, "Why do you not use a tool to aid you in shaping the clay?" The workman replied: "There is no tool that can do this work. We have tried different ones, but somehow it needs the human touch." And how true it is that in shaping lives for God, there is need of the human touch. We can not do the Lord's work by machinery. Jesus touched men, imparting health, cleansing, and salvation.—Biblical Recorder.

WHERE GOD CALLS.

Let us not shirk the duty because it is hard. That may be the very thing we ought to do. The story is called to mind of a preacher who had received a number of calls and who was somewhat perplexed as to which one he ought to accept. Finally, he called his old African servant and asked him what he thought. The old colored man never hesitated, but at once spoke up, "Massa, go where there is the most devil."—Christian Intelligencer.

PERTINENT.

Terrible, sorrowful things are before our eyes, but our enthusiasm may do much. Great advantages sometimes necessarily bring great evils, but it is not so with the evils of Christian civilization: they are not necessary. Jesus Christ never proposed the happiness of the greatest number; He proposed the greatest happiness of every one.—W. L. Watkinson.

The Holy Spirit will guide us into all truth, if we have the patience to be guided.—Dean Hodges.

Genuine Red Cedar Chest
$3.95

Write for Catalogue No. 16, true to nature colors, full descriptive sizes, 113 styles, $1.50 to $44.00.

AMERICAN CEDAR CHEST COMPANY
19th & Main Streets Ft. Worth, Texas

That Unpublished Book of Yours
We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.
PENTECOSTAL PUBLISHING CO., Louisville, Ky.

POCKET S. S. COMMENTARY
For 1918, SELF-PRONOUNCING Notes on Lessons and Text for the whole year. Right-to-the point practical HELPS and Spiritual Explanations. Small in Size, Large in Suggestions and Fact. Daily Bible Readings for 1918, also Topics of Young People's Society, Motto, etc. Red Clo. 25c, Mor. 35c, Interl. for Notes 50c, postpaid. Stamps Taken. Agents wanted. GEO. W. NOBLE, MONON BUILDING, CHICAGO, ILL.

When It Pours, It Reigns

"When It Pours, It Reigns"

CAN'T you just taste that cup of good old Luzianne Coffee? Steaming hot and ready to give you a whole dayful of pep and go.

The flavor is wonderfully good and the aroma—get it?—oh, ma honey!

Better run quick and get a bright, clean tin of Luzianne while it's there. If you don't like it—every bit of it—then your grocer will give you back every cent you paid for it. Try Luzianne today and see how mighty good it is.

LUZIANNE COFFEE

WRITING DESIGNING PRINTING
MYERS
NEW ORLEANS

Better Printing Quicker Service

Our Mail Order Department insures quick handling of your orders. Goods forwarded not later than five days after receipt of order, if nature of work permits. Samples and prices on printed matter of any description sent on request.

Myers Printing & Advertising Co.
512 Camp Street New Orleans, La.

Woman's Missionary Work

Edited by.....Mrs. E. F. Farrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wirt Lafferton, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. E. F. Exley, Cornish, Miss.

All communications for this department should be sent to the Editor at the address given above.

FACTS WORTH QUOTING.

One hundred and nineteen Protestant missionary societies have work in Africa. They enroll 72,000 adult Church members and 207,000 in the Sunday schools.

In the Southern States there is an average of more than three churches to every thousand people, only one-third of whom are church members. In other parts of the world there are communities of a million people without a church or a missionary.

The Indians of Peru live more like animals than like human beings. Ignored by officials, priests, landlords, and traders, without schools, they are daily falling lower in the scale of civilization. They greatly need missionary schools to uplift them.

Christian industrial education in Africa is transforming naked heathens into intelligent Christian men and women. Formerly they knew no use for a needle and their only idea of clothing was for ornament. Consequently, a man or woman might come to school wearing only a hat.

Many Americans think vaguely of the Indians as living "somewhere out West," and would be surprised to learn that there are eight Indian reservations in New York State.

Genuine idolatry is so prevalent in Mexico that converts to evangelical Christianity, like those in India or China, bring the objects of their former worship to be destroyed.

According to police records, there are five thousand abandoned children on the streets of Buenos Aires, and their principal occupations are gambling and smoking. This is another proof of the vast field which South America offers for the Sunday school.

Turkish cruelty in recent months has been especially directed toward the Greeks, of whom there are said to be at least 500,000 in need of relief in Turkey alone.

After the destruction by an earthquake of a famous pagoda in Burma, a Buddhist nun, who had been connected with the shrine, was found among the ruins moaning, "My god has died! My god has gone!"

New problems of expansion confront a little church in Peking which seats only 230 people, and yet in which, as a result of special meetings, over 600 people indicated their desire to become Christians.

The Loo Choo Islands, in Southern Japan, with a population of over 500,000 whose standards, both educational and moral, are very low, present an almost wholly unoccupied and very needy mission field.—Missionary Review of the World.

SOME FACTS BROUGHT OUT BY THE WAR.

The great Churches in the nations that have been at war the last three years, though they have borne heavy burdens, have with few exceptions not curtailed, and without exception have not withdrawn, their foreign missionary undertakings. The London Missionary Society last year cleared off a large indebtedness and carried forward its work without diminution. The Wesleyan Society received the largest income that it has ever received in its entire history. The Methodist Church in Canada had a larger income than it had ever had in any year of peace. Adding all together, the missionary societies for the year ending March 31, 1914, exceeded considerably the income of the year before the war.

One hundred and thirty American missionary societies gave last year $24,000,000, an average of less than one dollar per capita for the Protestant membership of the Churches in the United States. Are we to be so reduced that our Protestant Church-members, cannot contribute one dollar per annum per capita to maintain these undertakings abroad? We can pay all our taxes and do all our other duties and perform this one also with no memorable sacrifice.

Have the principles changed on which the undertaking rests, or have the world facts that we face been altered by new conditions that have now arisen, except to be made more urgent? The "great commission" was not given in any time of ease, nor was it conditioned upon the softness of obedience and accomplishment. It was given in far more strenuous and difficult days even than those that we confront now. Nothing justifies us for one moment in considering that it will be necessary for us to abridge our work of world evangelization.—Robert E. Speer.

IMPRESSIONS OF JAPAN AND CHOSEN BY DR. FRED B. FISHER.

Japan shows material advancement on every hand; courtesy abounds; unique and artistic dress; smiling faces; children everywhere and always; flowers of all colors, both natural and artificial; maidens in kimonas, as though they had stepped off a fan or tea box; scenery both in mountain and plain; water plentiful; gardens clean and luxuriant; energy and vivacity evident in every action and gesture of the people. Ambition and pride mark the men, while shy obedience and smiling coquettishness show forth in the women. Their characteristics fascinated us. We fell in love with the Japanese at first sight.

Passing on to Korea, now renamed Chosen by the Japanese rulers, there was opportunity to see Japan at work as a colonizer. Here, too, material advance is the main impression. Spiritual and moral purpose and goal are absent. The Governor-General, the Minister of the Home Department, the Minister of Education, and other officials are high-minded and courteous men, justly proud of achievements during the six years since annexation. After meeting other provincial authorities, Korea students and merchants, missionaries and native pastors, Japanese travelers, European and American residents—and having questioned them all—the conclusion is that Japanese occupation has given the Koreans the best government they have ever had. It is likewise giving them the best economic and educational opportunities they have known.

One cannot get away from the feeling that economic betterment is the crying need of the Oriental peoples. What squalor in the village! It is hopeless to bring them to a better life unless the Christianity we carry them lifts the standard of living. They need to be saved not only from a future hell, but from the hell in which they now live, and not only to some future heaven, but to a heaven here on earth. For this very reason one wishes the Japanese would show educational, moral and spiritual devotion as well as material efficiency.

Efficiency and unity are the watchwords of Japan. She sees the need of Oriental uplift and feels that her position gives her the preeminent right to attempt to lead all the East along her path. She looks upon herself as the link between the Occident and the Orient. Her mission must be to take the best of each and give it to the other. It is a high ambition and worthy of a nation's devotion. If she were less selfish in her approach she could maintain the world of her sincerity. That now Japan is placing much faith in the Islam mission to the United States. If good fellowship and real cooperation are established between the United States and Japan, I believe the future tranquility and progress of the Pacific East will be assured.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

THE GRACE OF LIBERALITY NEEDED.

Dear Mr. Editor: I was much pleased to see your plea for the "collections in full" in a recent issue of your valuable paper. It seems to me it is grieving the very Spirit of God the way some do about such needful work. I was present a few weeks ago at a church in a well-to-do community. After listening to an excellent sermon, in hearing which we drank at the fountain of life, the pastor took up the Conference collections. It amounted to about $19. I don't see how any man who is worth several thousand dollars and who is making money so fast it would make your head swim, can be little enough to say, "I'll give a dollar," when a worthy cause is being presented, and pretend he is supporting the Church and its institutions. We don't really give until we have paid a tenth. Then it is that we bring offerings. I fear that there are very few who bring any real offerings.

I can't see why the people want to make a hard place to fill harder by neglecting their duty to the pastor. If they could imagine they were old and worn out in the service of the church and dependent on some one, or think of the missionaries and what they sacrifice for their Lord, while depending on us to support them, they might see differently. We can't all go to foreign fields, but it is our duty to help those who give up all and go to enlighten the benighted nations who have never heard of our loving Savior. And it was such a noble work that the Church took up when it reached out to help the orphans. I can't see how any person of means can refuse to open his purse to so noble a cause. We should all read and practice the last 12 verses of the 25th chapter of Matthew. Why pray "Thy kingdom come" and block the way it is to come?

A FRIEND TO THE CHURCH.

A Fight for Life

It has been fight or die for many of us in the past and the lucky people are those who have suffered, but who are now well because they heeded nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pierce's, called "An-u-ric." You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as Bright's disease, diabetes or stone in the bladder.

To overcome these distressing conditions take plenty of exercise in the open air, avoid a heavy meat diet, drink freely of water and at each meal, take Doctor Pierce's Anuric Tablets (double strength). You will, in a short time, find that you are one of the firm indorsers of Anuric, as are thousands of neighbors.

SYLACAUGA, ALA.—"I suffered greatly with my back and kidneys. I called in doctors and they did me no good, but recommended an operation. I saw Anuric for kidneys and backache advertised so sent up to the drug store and got a package, and it cured me. This was one year ago. I was down in bed and had taken many different kinds of medicines but obtained no relief from them."—A. W. CUMBIE.

CAESAR, MISS.—"This is to certify I have been taking Doctor Pierce's Anuric Tablets for uric acid and kidney trouble, and would say to anyone who is afflicted with such, please, for your health's sake, try Anuric without delay. I had used several different remedies but to no avail, now I am recommending Anuric Tablets far and wide.

"I have known of Dr. Pierce's Remedies for 20 years, they are well worth using."—B. J. WILLIAMS.

Step into the drug store and ask for Anuric, or send Dr. V. M. Pierce, Buffalo, N. Y., 10c. for trial pkg. Anuric—many times more potent than lithia, eliminates uric acid as hot water melts sugar.

You Can Tell The People Who Have Iron in Their Blood —Strong, Healthy, Vigorous Folks

Doctor Says Ordinary Nuxated Iron Will Make Nervous Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—"One glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European Medical institutions, in a recent discourse. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics for nervous weakness, stomach, liver or kidney disease and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you any good; you don't get the strength out of it. The moment iron is supplied the multitude of dangerous symptoms disappear. I have seen dozens of nervous, rundown people who were ailing all the time, double and even triple their strength and endurance and entirely get rid of every sign of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without any benefit.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or far you can walk without becoming tired. Next take two five grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous run-down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

From the Field

Cochrane, Ala.

Dear Dr. Meek: I am honored by being assigned to Cochrane, Alabama, in the Columbus (Miss.) District, which affords a different and somewhat larger opportunity than at my former place —Main Street Church, Water Valley. God is evidently with the Main Street people, and we had a year of interest and of gains. Cochrane is in a territory of successful planters and merchants of considerable wealth. Mrs. Williams has been shouting, and the pastor has not fallen from grace. We are trusting for God's benedictions, and for a year of real prosperity.—A. H. Williams.

Oxford, Miss., Nov. 25, 1917.

Greenwood, La.

Dear Advocate: Perhaps a few words concerning my work will not be amiss, as I have not used much of your war-time ink and paper this year. We have not made a failure by any means. I have had seven preaching places this year, including work at the Caddo Parish Farm. Two Sundays in the month I preach three times each Sunday, and the other two Sundays I preach four times each. Sundays are my greatest days. We have had so many interests to look after that we have not made a successful canvass for the dear Advocate, but I promise you at least 15 names soon. Our Conference collections will be in full, with perhaps a deficit on the assessments for ministerial support. We have built a splendid new church at Flournoy this year, where I had preached in a box car and under the trees previously. The church has on it only a small debt for the seating and a few other items. We began the brick work and footings for our new brick church at Greenwood several weeks ago, and, in spite of delays in the shipment of material, the bricklayers are making rapid progress. When completed, the plant will be adequate and durable, and, with the grounds, will be worth $10,000 or more. The corner-stone will be laid Sunday. All things considered, we have had a great year. Love to all the brethren.—J. Cude Rousseaux.

Nov. 23, 1917.

Bogue Chitto and Norfield, Miss. Conf.

As pastor, I am closing my second year here. There are some loyal hearts here who have stood by the Master's cause. Changing conditions, incident to mill towns and occasioned by the war, have not shaken our faith in God nor turned us from our purpose to do God's work through the organized channels of the Church. In this charge the departments of the Church may lack some elements of perfection, but we are working on them. The Sunday schools have not reached the standards of efficiency as required, but we are reaching after the ideal. At Bogue Chitto, Brother B. E. Brister is the superintendent, and his wife is the adult Bible teacher. Considering the amount of business to which Brother Brister gives his personal attention, I doubt if there is a man in our whole connection who gives more thought and attention to the Sunday school work than he does. He has not let any condition or the projection of any new cause, however important, have precedence over his school work or shake it from its moorings, but in a remarkable manner has held it steady on its way.

At Norfield, Brother N. J. Simpson is the superintendent. He is a supply, the regular superintendent having moved away in the middle of the year. He has wrought well—his teachers have stood by him, and you would not know that he is a supply unless you were told. Our Missionary Societies are far from our ideal and have not done as much local work as last year, but the pastor has used quite a number of the ladies to swell the Conference collections, and as a consequence the total amount will be raised at one of the appointments and a large increase over last year will be shown at the other appointments, and the pastor is hoping that they also will pay in full. A number of young men having left for the war and the unsettled condition existing among those left makes the working of the Epworth League almost impossible, but we are holding on and are planning for better things. Our Board of Stewards will compare favorably with any board in our Conference in their thoughtfulness of the work and their considerateness of their pastor. I wish I could tell of each one, but space forbids; and the people have not let many weeks pass in the two years that I have served as pastor without some token of love. We have had several valuable "poundings," besides continual remembrances of a substantial kind. Mr. Editor, you could hardly grant me space to name the persons and tell their deeds of kindness to me, but they are recorded in heaven and are indelibly fixed in my heart. I only wish that I could tell the world about them, and I do often talk to the Heavenly Father about them.—Waldo W. Moore, Pastor.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

HIGHLY COMMENDED.

(Resolutions adopted by the Fourth Quarterly Conference of the Wainut Grove charge, Newton District, Miss. Conference, on Nov. 19, 1917.)

Whereas, by the law of our Church, our beloved pastor, Rev. E. H. Cooley, must be appointed to another charge for the coming year; therefore be it

Resolved (1), That we hereby give expression to our high esteem for him as a Christian gentleman and as a minister of Jesus Christ.

Resolved (2), That we assure him of a warm place in our hearts, and that we shall cherish him as a friend and brother, following him with our prayers and loving interest.

Resolved (3), That we commend him to the people of the charge to which he may be appointed as a tender-hearted, faithful pastor, whose attention to the old and to the young, as well as to those of middle age, prove him a true man of God.

Resolved (4), That these resolutions be spread on our Minutes and that a copy be sent to the New Orleans Christian Advocate for publication.

J. W. CHADWICK, Secretary.

DR. TICHENOR'S ANTISEPTIC FOR THE FACE AFTER SHAVING

L&N — THE DIRECT LINE TO THE NORTH AND EAST

The NEW YORK & NEW ORLEANS LIMITED, for New York, Philadelphia, Baltimore, Washington, Atlanta, etc., leaves daily at 9:05 p. m.

The CINCINNATI LIMITED, for Cincinnati, Louisville, Birmingham, etc., leaves daily at 8:30 a. m.

For Rates, Etc., 'Phone Main 4093.

City Ticket Office, 201 St. Charles St., New Orleans, La.

THE TEXAS AND PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 307 St. Charles Street.

SOUTHERN PACIFIC LINES

WHEN YOU RIDE, RIDE RIGHT

TRAVEL BY THE

Southern Pacific Lines

FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS. COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.

NEW ORLEANS THE GATEWAY TO CALIFORNIA

The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book

THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE

5---TRAINS DAILY TO LOUISIANA AND TEXAS---5
2---THROUGH TRAINS DAILY TO CALIFORNIA---2

For particulars and literature ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.

J. T. MONROE, Gen. Pass. Agent, New Orleans

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.

50c and $1.00 at all Drug Stores.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effect. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. P. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.

I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.

I have used your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 28, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C.

It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved, and suffer no more effect of the trouble whatever.

J. P. D.

Virginia, Va., March 26, 1914.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. P. F.

Wesley, Ga., May 12, 1914.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 8, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 8, 1914.

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C.

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J. J.

Sanford, N. C., April 15, 1914.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3225.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 13, 1917. CHAS. O. CHALMERS, Publisher.

THE BRAVE AT HOME.

The maid who binds her warrior's sash
With smile that well her pain dissembles,
The while beneath her drooping lash
One starry teardrop hangs and trembles,
Though heaven alone records the tear,
And fame shall never know her story,
Her heart has shed a drop as dear
As e'er bedewed the field of glory!

The wife who girds her husband's sword,
'Mid little ones who weep or wonder,
And bravely speaks the cheering word,
What though her heart be rent asunder,
Doomed nightly in her dreams to hear
The bolts of death around him rattle,
Hath shed as sacred blood as e'er
Was poured upon the field of battle!

The mother who conceals her grief
While to her breast her son she presses,
Then breathes a few brave words and brief,
Kissing the patriot brow she blesses,
With no one but her secret God
To know the pain that weighs upon her,
Sheds holy blood as e'er the sod
Received on Freedom's field of honor!

—Philadelphia Record.

AN OLD TUNE NEWLY RAISED.

There are abroad in the land many would-be saviors of the Southern Methodist Church—persons who tell us that this or that must be done or "Ichabod" will soon be written above our altars. One class of these rescuers proclaim that the only hope for our denomination in the future is in a union with the Northern Methodist Church (which they know can only come as an absorption); that if we do not consent to unification, Texas, Missouri, Oklahoma, and the Far West will desert us and that we shall "soon lose out." Oh, the pity of it! Such a representation is, in our opinion, little less than a libeling of the Southern Methodists in these States. Obviously Bishop Earl Cranston, of the Methodist Episcopal Church, does not concur in the view that the Southern Methodist Church is in danger of "losing out." In his book on unification, "Breaking Down the Walls" (page 115), he says: "Referring now to the outline Plan proposed by the General Conference of the Church, South, it is to be observed, first, that it comes from a Church of two million members to one of nearly double that number. But the smaller body is a strong, commanding, and rapidly growing Church, with every indication favorable to its continued advance in numbers and influence. Its footing is firm and sure in all its original territory."

Another class of deliverers would save our Church by a so-called "democratization." The Episcopacy in particular must be revolutionized and whittled down, etc.; but nothing is being said about despotic General Boards, some of which are seeking increasing independence of the General Conference and are endeavoring to set up an untrammeled bureaucratic reign (the secret of this omission is not hard to discover). The slogan is that unless these apostles of democracy are allowed to have their way "OTHER DENOMINATIONS WILL TAKE THE COUNTRY."

This tune has been heard in the land before. Brother O'Kelley sang it, but where to-day is his "Republican Church" that was going to set the world afire? It was sung by the agitators who wanted an elective presiding eldership and numerous other innovations in the early decades of the last century, and who, when they could not have their own way, withdrew and organized the Methodist Protestant Church; but the ecclesiastical machinery with which they were going to wake the nations did not pan out the expected results. In the language of the brilliant Walter Malone, "Its promise was the eagle's—its performance that of the sparrow." Let Bishop McTyeire speak concerning it:

"Into the Methodist Protestant Church, at Baltimore, Pittsburgh, and Cincinnati, and several other places went many of the best and wealthiest laymen of the old Church; and not a few ministers (mostly local) of ability and high character cast their lot with them—Asa Shinn, Nicholas Stethen ("the silver trumpet" of Bishop Asbury), Cornelius Springer, and more. A pure doctrine has been ministered at its altars; and while the denomination has not prospered, not a few bright examples of devout congregations and of personal piety have adorned it. Its ministers and press have never been without strong men, and the members have been generous. Its polity is marked with an extreme jealousy of power, which is lodged nowhere, but 'distributed'; and there are guards and balances and checks. A break on the wheels of a railroad train is a good thing to keep from going too fast; but a railroad train constructed upon the principle of a break, will not go at all. This honor belongs to the Methodist Protestant Church: its one good, peculiar principle—lay delegation—has in late years been incorporated into the chief Methodist bodies of Europe and America. * * * An irrepressible cause of discontent and schism was thus removed by a secession (by the establishment of the Methodist Protestant Church), which carried with it ministers and members who were followed with sincere regret. Then the Church had rest for a season and entered upon an era of unprecedented prosperity. Accessions made up for secessions, and showed an increase in ministers and members every year."

We commend to those who are getting ready to preach the funeral of the Southern Methodist Church unless she hearkens to their voices the following inspiring words spoken by Bishop Alpheus W. Wilson at the last session of our General Conference at Oklahoma City:

"Our Church had to go through the calamity of the war broken, and when the war ceased there seemed but little prospect of its survival. Every force in the land was against it; and yet it gathered itself up in the strength of its great Leader and Head, determined to pursue its course unflinchingly in spite of appearances and evil conditions. And it grew steadily until in its course it outstripped every form of Methodism in its gain, its conquests over sin and the world, on the continent. It was a surprise to me, I confess, that at the Ecumenical Conference at Toronto, when the reports of the gains of Methodism on the continent in all its branches were spread out (for ten years), it was seen that our own Methodist Episcopal Church, South, had made more than half of all the gains that the Church had made. (This was only six years ago.) We may well congratulate ourselves upon such a reward of fidelity to the Church and to God. Only God could have brought us through with such measures of gain."

A NOTE FROM BISHOP HOSS.

My Dear Dr. Meek: I write this brief note to say that I was never worse disappointed in my life than I was at my inability to be present at the recent session of the Louisiana Conference. In the good providence of God, I was present at the opening of the Virginia Conference. The brethren gave me a most cordial welcome, and the business started off most smoothly. From the first hour, the Spirit of the Lord was present in the proceedings. I have never known a more auspicious opening of a Conference session. But on the third day my strength unexpectedly collapsed, and I was compelled to resign the presidency entirely into the hands of Bishop Denny, who had kindly consented, at great inconvenience to himself, to come to Lynchburg to assist me in any emergency. Fortunately, the Conference, therefore, suffered no loss whatever. My old student and good friend, Bishop Waterhouse, though in feeble health, was also present and ready to render whatever help was necessary.

I felt sure at first that I should be able to get up and meet my engagement at Minden. But my case grew so much worse that my physician, Dr. John W. Carroll, of Lynchburg, and my son, Dr. Sessler Hoss, agreed that it would be utterly out of the question for me to undertake any other duty; and in this opinion I finally but reluctantly concurred. When I reached this conclusion, I could only drop a brief note to Bishop Murrah, not being strong enough to write him at length. It was just like him to take up my task for me. He has never at any time failed in brotherly courtesy toward me.

Except very briefly, I have not yet heard from Minden, but I am sure that everything went on without me as well as it would have gone on with me. Nevertheless, I deeply grieve over the fact that I could not be there.

My journey home from Lynchburg was a hard and trying one, but I got here safely at last. My son, who was doubtful for some days about the issue with me, now assures me that I am definitely on the up-grade, and may hope to recover my health and strength. The will of God be done! Whether I come back to life and duty, or go into the eternal world, it is all right. I have never had so pronounced a sense of my personal unworthiness, coupled with so strong a faith in the abiding compassion of my Heavenly Father.

My love to all the brethren and other friends.

E. E. HOSS.

Muskogee, Okla., Dec. 7, 1917.

GOD'S WISHES.

"God wants our best. He is the lav-of ages
Love cannot be finding of the best
The finest of the wheat
And still He asks He own with gentlest pleading
To lay their highest hopes and mightiest talents at His feet.
He'll not forget the fullest service, humblest love,
He only asks that of our store, we give it Him the best we have

"And is our best too much" I freedom, let us remember
How once our Lord poured out His soul for us
And in the prime of His mysterious manhood
Gave up His precious life upon the cross
The Lord of hosts by whom the worlds were made.
Through bitter grief and tears, gave of the best He had."

SHARE YOUR GOOD THINGS.

Happiness is a cloak that is always big enough to stretch and cover two. Be sure you find some one to "go halves with," no matter what the nice thing is that happens to you. A little boy came into the house one day with a very sober face. He wanted a playmate. "All the nice games are made for two—or a lot," he said. "Even candy doesn't taste good without some one to divide it with and help you eat it."—Christian Intelligencer.

A CONTRAST IN HEREDITY.

One of the most striking illustrations of heredity is given in the following contrast between two families and their offspring: "One is that of the notorious and worthless Max Jux (born 1720). From this man there have been identified 1200 descendants, of whom 300 died in childhood, 300 went to the poorhouse, 440 were viciously diseased, 400 were physical wrecks, fifty were notorious prostitutes, seven were murderers, sixty habitual thieves, averaging twelve years in prison, 130 were convicted of crime. Not one descendant of that family ever contributed to the social welfare and uplift. Their cost to society, actual and potential, has been $1,250,000. Of the distinguished divine, Jonathan Edwards (born 1703), there have been identified 1394 descendants. Among these were 295 college graduates, twelve college presidents, sixty-five college professors, sixty physicians, 100 clergymen and musicians, seventy-five army and navy officers, sixty noted authors, 100 lawyers, thirty judges, eighty public officers, one Vice-President, and three United States Senators. Their value to society has been inestimable."—Kind Words.

"MAJESTIC SWEETNESS."

In "Majestic Sweetness" we discover this pen picture of the Christ: "How shall we describe the moral beauty of that life of lives? How shall we characterize its spotless purity? How shall we paint its matchless splendor? His character is purer than the distilled dewdrop and the falling snowflake. It is more transparent than light, for He is 'the light of the world.' It is more radiant than the sun, for He is the 'sun of righteousness.' It is brighter than the stars flashing in the heavens, for He is 'the bright and morning star.' It is more gentle and innocent than the lamb, for He is 'the Lamb of God, which taketh away the sin of the world.' It is more lovely and fragrant than the rose, for He is the 'Rose of Sharon.' It is clearer than the limpid waters of a fountain, for He is the fountain opened in the house of David. It is fairer than the lily kissed by the sunbeam, for He is the whitest lily in earth's dark valleys. • • • O Christ, Thou art the holiest among the holy! Thou art surpassingly beautiful among the sons of men! Thou alone art sinless among sinful men! Thou art the guileless 'Lamb of God!' Thou art the 'Rose of Sharon!' Thou art the 'Lily of the valleys' of earth! Thou art the 'bright and morning star!' Thou art the 'dayspring from on high!' Thou art the 'desire of all nations!' Thou art the 'Prince of the kings of the earth!' Thou art the 'wonderful, the counselor, the mighty God, the everlasting Father!' Thou art the one altogether lovely! Thou art the chiefest among ten thousand! 'Majestic sweetness sits enthroned upon thy brow!' Thy head is crowned with radiant glories! Thy lips with grace o'erflow! Thou art fairest of all the fair that fill the heavenly train!"—Robert Elmer Smith, in The Modern Messages from Great Hymns.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

By Rev. John W. Ramsey

On Tuesday evening, December 4, 1917, the Historical Association of the Mississippi Conference met in the spacious auditorium of the beautiful Crawford Street Methodist Church, in the historic city of Vicksburg. Hymn No. 107, "Joy to the World," was sung, and Rev. C. H. Ellis read the Second Psalm and led in prayer. Hymn No. 604 was announced after which Rev. T. B. Holloman, President, called the meeting to order, stating that last year the Association decided that at this session of the Conference it would have something concerning the Methodism of the "old country." He then introduced Rev. R. Bradley, who was born in England and came to America in the year of 1872, as the speaker of the evening. Brother Bradley stated that since he had always been accustomed to taking a text he would do so on this occasion. Reading John 1:6, he spoke of the parentage, life, character, and work of John Wesley, with accuracy and fluency relating incidents and facts connected with the life of Mr. Wesley. He stated that Mr. Wesley was of distinguished ancestry, and that toward the close of his life had gathered about him three hundred preachers, among whom was Brother Bradley's father. The speaker mentioned the fact that Methodists had always been a singing people, and quoted from many hymns which the early Methodists sang on various occasions. The address was most excellent and delivered with such pathos that every heart in the large congregation was touched. At its close, one preacher, who sat just behind your reporter, pronounced it a masterpiece.

After the address, hymn No. 238, "A charge to keep I have," was sung. Dr. Holloman, President of the Association, then read an article taken from the Vicksburg Herald relating to some of the traditions and history of Vicksburg Methodism. He stated that the city was named for a Methodist preacher, that among its many hills was one named for a Methodist preacher, and that, in fact, one could scarcely go anywhere in the city without seeing or touching something which had had something to do with early Methodism in this section.

Following Dr. Holloman's remarks, some announcements were made, among which was the statement that there would be preaching Wednesday night, while the Board of Education would hold its anniversary in the afternoon. This announcement called forth many hearty "Amens" from the preachers present, there being quite a strong sentiment that the Conference Boards should no longer monopolize the evening hour as they have done almost from time immemorial, since that is the only hour when we can reach the people of the community with the gospel. Besides, our Conference consists largely of business routine, by which the spiritual feature is being crushed out. The time once was when people were saved during Conference, but a conversion at an Annual Conference now would be a "seven days' wonder." It is to be hoped that this session of the Conference will order that hereafter there shall be preaching at the night hour and the Conference Boards be given the afternoon for their anniversaries, if they wish to continue to have them. Whether a reporter should express an opinion is a question, but since it is already expressed, this reporter will let it stand.

First Day—Wednesday Morning.

At 9:20 o'clock Wednesday, December 5, 1917, the 104th session of the Mississippi Annual Conference, of the Methodist Episcopal Church, South, convened in the Crawford Street Methodist Church, Bishop W. B. Murrah, presiding. Hymn No. 210, "Glorious things of thee are spoken," was sung, and the Bishop led in prayer. While briefly addressing the Conference, the Bishop said that he was "thrilled with memories and associations as he looked into the faces of the brethren, and were he to yield to the impulses of his heart he would detain them quite awhile with a speech." Hymn No. 208, "The King of heaven his table spreads," was announced, and the Bishop requested the presiding elders to come inside the chancel to assist in the consecration of the elements and the administration of the Lord's Supper.

The Secretary of the last Conference called the roll and most of the preachers answered to their names, but only a few of the laymen were present.

Dr. A. F. Watkins was re-elected Secretary, with G. S. Hayman and Loyd Lovell as assistants, and J. L. Neill, G. P. McGeehee, and C. E. Dozier were elected Statistical Secretaries.

The time fixed for assembling and adjournment were 9 a. m. and 12 m., respectively. The main auditorium was fixed as the bar of the Conference. The usual standing committees were nominated by the presiding elders, and elected by the Conference.

Various papers and communications were referred to the appropriate Boards for consideration.

A Committee on Public Worship, consisting of M. B. Sharbrough, O. S. Lewis, T. B. Holloman, G. W. Fuller, and H. R. LaHaye, was ordered.

Dr. R. H. Bennett, representing the Correspondence School; Rev. O. W. Bradley, Rev. T. C. Curtis, and Rev. E. H. Cunningham, of the North Mississippi Conference, the latter representing the Commercial Appeal; Rev. W. W. Holmes, of the Louisiana Conference, and Dr. Hounshell, formerly a missionary in Korea, now taking the place of Dr. E. H. Rawlings on the General Board of Missions, and Rev. J. S. Hillhouse, pastor of the local Presbyterian Church, were introduced to the Conference.

The reports of Whitworth and Port Gibson Colleges were referred to the Board of Education. The Conference Secretary read reports from Emory and Southwestern Universities, indicating that both are in a prosperous condition.

Recognizing the publicity that the secular press is now giving to the work of the Church, Rev. G. H. Thompson moved that Rev. E. H. Cunningham, representing the Commercial Appeal, of Memphis, Tenn., be elected as the official reporter for the Conference. The motion prevailed.

Question 22 was called, "Are all the preachers blameless in their life and official administration?" and the following presiding elders were passed in the examination of character, and made their reports: J. T. Leggett, W. B. Jones, J. M. Morse, G. H. Thompson, W. L. Linfield, M. B. Sharbrough, and John R. Jones.

Continuing Question 22, the name of W. B. Waldrop was called. His character was passed and his name referred to the Committee on Conference Relations for the supernumerary relation.

The names of the following superannuates were called, their characters passed, and their names referred for the same relation: H. P. Lewis, Sr., Ira B. Robertson, W. W. Simmons, E. D. Phillips, J. H. Evans, C. M. Martin, R. F. Witt, R. Bradley, J. W. Brown, J. T. Nicholson, W. W. Cammack, G. W. Huff, L. Carley, W. D. Dominick, J. M. Massey, C. T. Noble, B. H. Rawls, and G. R. Ellis. Several of these old veterans of the Cross made brief but touching remarks when their names were called.

The name of C. H. Ellis was called, his character passed, and he, having taken charge of the Lintonia work during the year in lieu of M. A. Massey, resigned, was placed on the effective list.

The name of M. L. Burton was called, his character passed, and he was placed on the effective list.

The name of L. J. Jones was called and his name was referred to the Committee on Memoirs, he having died during the year.

A report from the Seashore Divinity School was read by Rev. H. M. Ellis. Rev. M. M. Black, Commissioner of Millsaps College, read the report of his year's work, which was referred to the Board of Education.

Resolutions coming up from the Jackson Dis-

trict Conference, presented by Rev. J. M. Morse, asking that the custom, hoary with old age, of devoting the night services to the anniversaries of the various Boards, be displaced by the preaching of the gospel, provoked a brief but lively discussion, and were adopted by an overwhelming majority. So mote it be. It is now to be sincerely hoped that we shall have revivals at the sessions of our Conference, resulting in recousecrations and conversions, as in the old times. Amen!

The time for adjournment having arrived, by motion the time was entended to allow the distribution of cards for reporting religious statistics.

The presence of Mr. C. O. Chalmers, publisher of the New Orleans Christian Advocate, was noted.

Many announcements of the meetings of the various Boards and Committees were made. It was also announced that Rev. P. D. Hardin, pastor of Main Street Church, Hattiesburg, would preach at 7:30 p. m.

The morning session was closed by singing the Doxology, and the benediction was pronounced by Bishop Murrah.

The Anniversary of the Board of Education.

The anniversary of the Board of Education was held at 3 o'clock in the afternoon, Rev. W. H. Lewis, President of the Board, having charge of the exercises. Hymn No. 334, "My faith looks up to Thee," was announced, and Rev. N. B. Harmon led in prayer. Rev. J. A. Moore read a Scripture lesson from Paul's second letter to Timothy, after which W. H. Lewis stated that the interest which the Board of Education represented is one of vital importance—that of Christian Education. Following his announcement that the program of the hour would be varied, Rev. Dr. Hunt, President of the Montrose Training School, was introduced, and he addressed the audience in behalf of the institution of which he is the official head. He stated that one of the needs of the Montrose school is a new dormitory, toward which he had secured the promise of a carload of lumber, a beautiful lot, and a subscription of $700.

Rev. T. J. O'Neil, President of Port Gibson College, spoke briefly of the needs and work of that institution.

Dr. A. F. Watkins, President of Millsaps College, stated that some questioned the right of the Church in the field of education, forgetting that there was a time, not so very long ago, when there was no education without the Church. The Church is the mother of education.

Dr. I. W. Cooper, who has been President of Whitworth College for 16 years, spoke interestingly of that institution. He prophesied that within the next six years Whitworth would have an endowment of $100,000.

Rev. Robert Selby, Commissioner of Emory University, stated that $200,000 had been secured for the University during the year, and affirmed that it is to-day the largest single interest of our Church.

Dr. R. H. Bennett, of the Correspondence School, represented the General Board of Education. In his address he asked the question, "What is a child for?" and said that the Spartans answered, to make a soldier, and the nations are giving the same answer to-day, but the answer of the Church is, to make a saint. The child, therefore, should not be trained merely for a few fleeting years of citizenship, but for everlasting companionship in the world to come.

After the singing of the Doxology, the meeting closed with the benediction by Dr. A. F. Watkins.

The Preaching Service.

According to previous announcement, a large congregation gathered at 7:30 p. m. for preaching. After singing hymn 222, "Jesus, the name high over all," the people were led in prayer by Rev. W. A. Terry, pastor of Broad Street Church, Hattiesburg. The Lewis Brothers rendered a beautiful quartet. The Scripture lesson was taken from the twelfth chapter of Paul's second letter to the Corinthians. After singing hymn No. 334, "My faith looks up to thee," Rev. P. D. Hardin announced 2 Cor. 12:9 as his text. A brief sketch of his sermon follows: Paul's "thorn in the flesh" must have been some form of physical suffering—a clear exposition of the scope and significance of prayer, based on Paul's prayer for the removal of the "thorn," was given. Calling attention to the Apostle's statement of his infirmities, the speaker indicated "Human Suffering" as his theme. He said suffering unites men in the closest of fellowship—the fellowship of suffering; it brings to man the feeling of heiplessness which makes him rely upon God; it turns man in faith to God; it is a channel through which we receive power from God. Paul so speaks of it. We are now standing on the verge of a crisis in the world's history. We are facing a crucial hour, the ultimate consequences of which are unknown to us. The future is beclouded with the smoke of battle, and for this hour of trial we need preparation—the preparation of divine power. It must come through suffering.

As the preacher closed, he asked that all who wanted to be reconsecrated to face courageously the coming baptism of suffering to come forward, and a great throng pressed toward the front. The request was made that all who desired salvation hold up their hands, and several hands were raised. Rev. W. J. Ferguson, of Meridian, led the kneeling congregation in a prayer of great power, which thrilled the great assembly of worshipers. The scene reminded one of an old-time revival. As the worshipers rose from their knees, they rose singing the old song our fathers and mothers used to sing, "O how I love Jesus." The great service came to a close with the benediction pronounced by Rev. C. W Crisler, of Brookhaven.

Second Day—Tuesday Morning.

After devotional exercises, conducted by the Bishop, the minutes of the previous day's session were read and approved.

Report No. 1 of the Board of Missions, recommending the appointment of Rev. J. S. Duke as a singing evangelist, was read and adopted.

The roll was called and the pastors responded by answering Yes or No, indicating whether they had handed their reports to the auditors.

The following laymen answered to the call of their names: Brookhaven District—W. D. Davis, P. H. Enochs; Hattiesburg District—James Hand; Jackson District—J. A. Lindsay, J. M. Sullivan; Meridian District—C. W. Cochran, D. C. Hull, W. D. Hawkins; Newton District—W. C. Mabry, R. C. Pugh; Port Gibson District—M. M. Saterfield, J. G. Parham; Seashore District—R. B. McGehee, G. L. Carley, J. C. Ross.

J. M. Sullivan, alternate, was substituted for C. L. Ray, principal.

Your reporter, by some careless oversight, neglected to record two important items of yesterday's proceedings, viz.: Rev. J. L. Neill was instructed by the Conference to send greetings to the absent superannuates; and the Bishop brought to the notice of the Conference the matter of the erection of an equestrian statue of Bishop Asbury in the city of Washington, and stated that there was a deficit of $385 on the amount apportioned to this Conference. In a few minutes $400 was subscribed, and Rev. H. A. Gatlin was appointed to collect the subscription.

Dr. R. A. Meek, the Editor of the New Orleans Christian Advocate; Dr. Paul B. Kern, representing the Epworth League cause; Rev. C. A. Battle, and Rev. Mr. Lutz, of the Louisiana Conference, were introduced to the Conference.

Prof. G. L. Harrell, of Millsaps College presented a gavel, made from a portion of the old building of Millsaps College, and Bishop Murrah, who was once President of that institution, accepted it with sppropriate remarks.

A report of the Orphans' Home for the past year, under the administration of Rev. J. B. Randolph, was read by the Secretary of the Conference.

Under question 10, the name of W. D. Barrett was called. He had not appeared before the Committee; his character was passed and he was continued in the class of the second year.

Mr. T. B. King, representing the Memphis Methodist Hospital, was introduced to the Conference.

Question 22 was resumed; the names of the following preachers were called, their reports were made and their characters passed: R. H. Barr, W. W. Murray, W. W. Moore, C. W. Crisler, H. L. Norton, H. K. McKee, C. A. Shultz, L. L. Roberts, F. B. Ormond, A. B. Barry, R. H. Kleiser, W. W. Nelson, J. C. Ellis, H. A. Gatlin, J. V. Bennett, I. W. Cooper, H. M. Ellis.

Question 10 was continued; the names of the following preachers were called, their characters passed, and, having passed a satisfactory examination, and being recommended by the proper Committee, were elected to Deacon's orders and advanced to the class of the third year: J. B. Cain, J. C. Jackson, C. P. Jones, R. A. Allums, H. C. Castles, J. H. Jolly. This splendid class of young men was then called to the chancel, whereupon the Bishop delivered to them an impressive talk on the duties of the ministry, and they, having satisfactorily answered the disciplinary questions, were received into full connection. While "O Happy Day" was being sung, the preachers pressed forward and gave these young men their hands in token of their welcome into the Conference. It was a very impressive scene.

A resolution, offered by H. M. Ellis, asking that the Board of Missions suggest to the Bishop a suitable man for religious work in the Shelby Camp at Hattiesburg, was referred to the Board of Missions.

Dr Paul B. Kern addressed the Conference in the interest of the Epworth League.

Mr. King, representing the Memphis Hospital, addressed the Conference in an impressive manner and made a favorable impression for himself, as well as for the great work which he represents.

The hour for adjournment having arrived, the time was extended by vote of the Conference.

Resolutions, expressing approval of the action of our Government in its declaration of war, and promising loyal support and prayers for our President in its successful prosecution against German ruthlessness and autocracy, were read by Dr. A. F. Watkins and adopted by a rising vote. While standing, the Conference sang, "My country, 'tis of thee" with enthusiasm.

Announcements were made and the Conference adjourned with the benediction.

Anniversary of the Board of Missions.

At 3:30 p. m., Dr. W. H. LaPrade, President of the Board of Missions, announced hymn 631. After prayer by Rev. J. L. Neill, the responsive reading of Psalm 2 was led by Rev. C. W. Crisler, Treasurer of the Board, who made a statement of the Board's finances. He said that while a complete statement could not be now made, since the reports were not all in the hands of the Board, yet it had been the best year in the Board's history in mission specials, the sum of $14,000 having been raised.

Rev. C. G. Hounshell, formerly a missionary in Korea, now representing the General Board of Missions, was the speaker of the hour, and delivered a thrilling address, illustrated with many remarkable scenes that he had witnessed on the mission field, which moved the hearts of all who were present. He said the cause of missions, as never before, is getting on the hearts of men with money, who are beginning to give their thousands. The world is saying if there is anything in our Christianity, let the Church make good. The world is learning that only the religion of Christ can satisfy. He had seen women enter heathen temples and come out with a sad look on their faces. This would be a dark world without Christ. He related the true story of a heathen woman, with whom he himself had talked, who came for miles to worship the spirit dwelling in the mountains, and said that a woman who would travel for miles on foot to worship the rocks on the mountain-side would make a great Christian, if given the gospel. He told of a woman who, when converted, exclaimed: "The long, dark night of sin is past, and I see the dawning light of the morning." She paid the price for that experience. We do not have revivals without paying the price.

Following the above address, a collection was taken to relieve the strain on our missionaries incident to the increased cost of living and the advance in the cost of exchange. Dr. Hounshell had previously stated that the Board is trying to raise for this purpose $50,000, of which about $30,000 had already been contributed. When the collection was concluded the sum of $1237 was realized.

The service closed with hymn No. 633 and the benediction.

Preaching Service.

The opening exercises were conducted by Dr. H. W. Featherstun. The first hymn was No. 411, "O Master, let me walk with thee." Mr. J. A. Swagerty, of Shreveport, La., who has been associated in revival work with our Conference Evangelist, Rev. Dan. E. Kelly, sang a solo with telling effect. The Scripture lesson from the 23d chapter of Acts was followed by hymn No. 416, and Dr. W. G. Henry, pastor of Galloway Memorial Church, Jackson, read for his text Acts 23:11, deducing therefrom his theme, "Our Need of God in the Present World Crisis." The sermon was forceful, and its manner of delivery, as well as its precisely constructed sentences, indicated thoughtful preparation. Some of the striking remarks follow: "Wherever God is, it is a good place for man. As a nation, we are not, in this hour, turning to God as we ought. We are still trusting in the horses and chariots. Some one asked Lincoln if he thought we were on God's side, and he replied, 'I am not so much concerned about whether we are on God's side as I am about His being on our side.' On Godlike men we build our trust. I have been looking back along life's way to see if I could find a place where I did not need God; but I have not found it. We need God always and

everywhere. As the car sped down toward the east river coming nearly upon the road all, he seen but as well as the young man. The time has come when the Church must realize that a war over. In Paul one place was as good as another if God was there. Wherever God may be, we must go if we desire well and entirely Christ, all else is easy. God may be here and may speak, but we are shut in over. God is with us always if we let him be. Let us hear the voice of God and obey. Many voices in us a consciousness that we have none our own. The Holy Spirit is sensitive, and He will not insist on his way in the day of work. Close we heed it hear the voice of God, and if we obey his voice we shall come out more than conquerors through Him that loved us and gave Himself for us."

Dr. Berry's sermon was wonderfully effective and left a remarkable impression on the large congregation which listened to its message, especially the spacious auditorium. After two solos by Rev. J. S. Duke, who has been suggested as Conference Evangelistic Singer, the service closed with the benediction.

Third Day—Friday Morning.

According to previous announcement, the Conference opened at 9:00 a. m., with a prayer meeting conducted by Rev. W. E. Saunders. Promptly at 9 o'clock the Bishop appeared, and the Conference proper began with the singing of "Come, thou fount of every blessing." The Bishop read from the 25th chapter of Matthew and gave a helpful and impressive comment on the parable of the Ten Virgins, the central thought being the certainty of failure without reserve power. Hymn 421 was sung, and, after prayer by Rev. E. A. Ellis, the minutes of the previous day's session were read and approved.

The order of the day for election of delegates to the General Conference arrived. Before the balloting began the Bishop called the attention of the Conference to the fact that the election of delegates to the General Conference is always a serious matter, since the highest interests of our great Church largely depends upon the kind of men elected to represent us in our law-making body. The following clerical delegates were elected: J. T. Leggett and John R. Jones. Both are able men, and are regarded by your correspondent as sound on the unification question. The following lay delegates were elected: W. D. Davis, W. M. Bute, C. W. Cochran and M. M. Satterfield. J. A. McLeod was elected alternate.

To correct an omission of the first day's proceedings, it was noted that the following lay delegates were present: W. T. Denman, J. A. McLeod, H. V. Watts, W. P. Meador, W. M. Bute, G. R. Bennett, and D. W. Heidelberg.

Revs. W. W. Drake and C. C. Miller, of the Louisiana Conference, were introduced.

Under the call of question No. 1, C. V. Higginbotham, H. E. Raley, L. M. Sharp, J. M. Smith, and C. W. Hillman, having stood the required examination and being recommended by the Committee on Admissions, were admitted on trial.

No one needs to be told who Rev. E. A. Steel, D. D., is, but he was formally introduced to the Conference.

The names of those in the Class of the First Year were called, their characters passed, and, having stood an approved examination, they were advanced to the Class of the Second Year. The class is composed of the following: J. B. Stringer, J. L. Carter, V. C. Clifford, and G. L. McNeese.

The character of C. C. Beasley was passed, and he was discontinued at his own request. M. A. Massey not having been before the committee, his character was passed, and he was continued in the Class of the First Year.

At this point in the proceedings Dr. T. B. Holloman, the Conference host, announced that his little grandchild was at the point of death, and requested the Conference to pray for the recovery of the child; if it were God's will; otherwise, that God give the parents a submissive spirit. To this end the Conference was led in prayer by Rev. G. S. Harmon.

Rev. H. A. Wood, from the Colorado Conference of the Methodist Episcopal Church, was received. He comes to us highly recommended.

The Class of the Third Year was called. Having stood an approved examination, their characters being passed, the following were advanced to the Class of the Fourth Year: M. F. Adams, R. H. Clegg, M. W. David, S. C. Moody, M. W. Porter, A. A. Sims, W. J. Walters, and T. B. Winstead. The following, not having been before the Committee on Examination, their characters were passed, and they were continued in the Class of the Third Year: D. W. Ulmer, and J. T. Weems. G. P. Fikes was continued in the Class of the Third Year, and was transferred to the Arkansas Conference. W. D. McPherson was also continued in the Class of the Third Year, and transferred to another Conference.

The name of C. P. Jones was called, and he was advanced to the Class of the Fourth Year.

J. A. Smith, a local preacher, was elected deacon. A resolution that the Conference send a message of condolence to Rev. W. C. Lester, of the North Mississippi Conference, whose son is either killed or captured "somewhere in France," was offered by J. S. Duke. The resolution was adopted, and the Conference instructed Brother Duke to transmit the message.

L. E. Dooley, J. E. Grace, E. M. Johnson, and C. E. Smith, composing the Class of the Fourth Year having passed a satisfactory examination in their course of study, were elected elders.

The Conference having received a cordial invitation to visit both the Methodists of the city, but also from the Mayor and the Board of Trade to meet the session of 1918 in McComb City, the invitation was accepted by a rising vote.

Report No. 1 of the Sunday School Board, recommending the appointment of Rev. J. C. Champion as the Field Secretary of both the Sunday School Board and the Board of Missions, was read and adopted.

Report No. 1 of the Board of Education, recommending the appointment of Rev. J. L. Neill to the Y. M. C. A. work of the A. and M. College, was considered and adopted.

Question 2 was resumed, the names of several persons were called, their characters passed, and their reports were heard. Among these names was that of Rev. T. W. Adams, who, it is understood, has been elected chaplain of the State Farms. Brother Adams has spent many useful years in the pastorate as an influential member of the Mississippi Conference, having held some of the best appointments and having served as presiding elder. We regret to see [illegible] leave the pastorate, but during these years [illegible] has acquired the habit of succeeding in whatever he undertakes, and we are assured beforehand of his success in this new field of labor.

The Conference adjourned to meet Saturday morning at the usual hour.

Anniversary of the Sunday School Board.

The devotional exercises began with Rev. H. F. Tolle, President of the Sunday School Board, in the chair. Rev. J. L. Decell read the report of the Board, which showed its present financial condition to be a decided improvement over that of last year, and the climax of the occasion came when Dr. S. A. Steel, known as one of the most fluent and eloquent platform speakers and preachers in Southern Methodism, rose to his feet to deliver, in his inimitable style, his famous lecture on "The Pioneers of Methodism." His delivery was received with laughter, hearty amens, and tears; and as, towards the close, he scaled the heights of his matchless eloquence, the enthusiasm of the great audience could no longer be restrained, and found expression in applause and hand-clapping. It would be useless to attempt to give a sketch of the lecture or to try to tell of its effect upon its hearers. It was all beyond description. After the benediction many pressed forward to shake the hand of the lecturer. Thus closed the afternoon hour.

At the evening hour, after a song and a prayer, Rev. H. B. Watkins preached from the text, "Art thou he that should come, or look we for another?" (Luke 7:19). He said: "Jesus was different from John the Baptist's expectation. John was disappointed with his own life—he had not expected a prison cell. John, no doubt, sent disciples to Jesus, not to infidel sources. The New Testament is the best answer to doubt and fear. Elijah and John alike needed the same answer,—the still small voice. Christianity is the only religion that can produce a life exemplifying its teachings. Service brings joy." During the singing of the Coronation hymn the congregation pressed forward to shake hands with the preacher.

When the Conference displaced Board anniversaries from the evening hour, substituting preaching, the keynote was struck, as is indicated by the results, which mean much for the accumulation and dissemination of spiritual power.

The service closed with a solo by Rev. J. S. Duke, and the benediction was pronounced.

Fourth Day—Saturday.

The opening exercises of the fourth day's session consisted in the reading of the 15th Psalm by the Bishop, who said of the psalm that it is a description of a perfect gentleman, and that means a Christian. Hymn No. 547, "Children of the Heavenly King," was sung, and prayer was offered by Rev. M. L. White.

The minutes of Friday's session were read and approved. J. A. Smith, coming with the proper recommendation and having met the requirements, was, by vote of the Conference, admitted on trial.

P. H. Enochs was elected as reserve lay delegate to the General Conference.

Report No. 2 of the Board of Missions, recommending the appointment of Rev. R. H. Kleiser as pastor for the Methodist soldiers at Camp Shelby, was read and adopted. Dr. LaPrade stated for the Board that no funds were in the Treasury for the support and expenses of a pastor for this work and asked the Conference for $2500, and in a short while the sum of $2765 was subscribed.

Under call of question 22, the names of the pastors of the Jackson District were called, one by one their characters were passed, and reports from them indicating a prosperous condition in the district were heard.

After the character of Dr. A. F. Watkins, President of Millsaps College, was passed, he stated that the College was doing well despite the trying times through which all colleges are now passing. He said that there are 100 students of the College in the service of their country, and that the enrollment is twenty per cent short of last year.

The Conference having passed the character of Rev. J. L. Neill, he reported the work at Sunday School Field Secretary, saying that the previous days what had been accomplished. Being now connected with the Y. M. C. A. work of the A. & M. College, he stated that the nature of the work was tremendous, that he desired young men in choosing their life's calling, and that he expected to be able to turn some to the ministry, but that first of all his business would be to lead young men to Christ.

M. M. Black, Commissioner of Millsaps College, stated that progress had been made in the important work.

Rev. G. H. Thompson, presiding elder of the Meridian District, was elected delegate to the General Conference.

In response to the message of sympathy sent by the Conference yesterday to Rev. W. C. Lester, of the North Mississippi Conference, a telegram was received from him expressing the appreciation, and cited the Conference to Psalm 46:1 as the source of his strength and comfort.

Rev. Boyd Selby, Commissioner of Emory University, with many interruptions by the pleading for the fourth delegate to the General Conference, represented the work.

The annual report of the editors of the Conference Journal was read by Dr. A. F. Watkins and adopted.

On the seventh ballot Dr. A. F. Watkins was elected fourth delegate to the General Conference.

The names of the pastors of the Brookhaven District were called, their characters passed, and their reports received.

C. W. Hillman and L. M. Sharp, the latter from the Baptist Church, were admitted on trial.

The Committee on Public Worship read the following program for the services of Sunday:

Crawford Street Methodist Church—10 a. m., love feast, conducted by Rev. C. W. Crisler, 11 a. m., preaching by Bishop W. B. Murrah, and the ordination of deacons; 7 p. m., memorial service; 7:30 p. m., Rev. J. L. Decell and the ordination of elders.

Gibson Memorial—11 a. m., Rev. W. H. Lewis; 6:45 p. m., League, conducted by Rev. L. L. Roberts; 7:30 p. m., Rev. W. M. Sullivan.

Presbyterian Church—11 a. m., Dr. A. F. Watkins; 7:30 p. m., Rev. J. L. Neill.

First Baptist Church—11 a. m., Dr. W. H. LaPrade; 7:30 p. m., Rev. B. F. Lewis.

Christian Church—11 a. m., C. F. Emery; 7:30 p. m., Rev. H. F. Tolle.

Bomar Ave. Baptist Church—11 a. m., Rev. P. D. Hardin; 7:30 p. m., Rev. J. C. Chambers.

A. M. E. Church—11 a. m., H. M. Ellis; 7:30 p. m.

Methodist Episcopal Church—11 a. m., W. J. Ferguson; 7:30 p. m., Rev. J. D. Ellis.

The time was extended to hear announcements and the Conference adjourned to meet again this afternoon.

Afternoon Session.

The Conference convened promptly at 2:30, with Bishop Murrah in the chair, and, after a song and a prayer, the business of the Conference moved forward swiftly under the guiding hand of the Bishop.

Resuming question 22, the names of the pastors in the Meridian, Jackson Port Gibson, and Seashore Districts were called, their characters were passed, and their reports were made. The reports indicated that great advancement had been made during the year in spiritual and material matters.

A report of the Y. M. C. A. work was made, which was referred to the Committee on Temperance.

The Federal Council of the Churches of Christ in America asked that December 30-Jan. 6 be set apart for special prayer.

C. W. Crisler submitted a report of the Conference Endowment Fund.

Resolutions concerning the Choctaw Indians in the State were read and adopted.

The complete list of delegates to the General Conference is as follows: Clerical—J. T. Leggett, J. R. Jones, G. H. Thompson, A. F. Watkins. Alternates—L. W. Cooper, J. M. Morse. Lay—W. D. Davis, W. M. Bute, C. W. Cochran, W. M. Satterfield. Alternates—J. A. McLeod and P. H. Enochs.

Resolutions were read by P. D. Hardin requesting the War Department to relieve the chaplains from outside duties so that they can devote their time to their real work.

The report of the Hospital Committee was read by J. L. Decell.

G. H. Thompson stated that R. T. Nolen, a local preacher, who had been serving as a supply on hard circuits for nineteen years, was now retiring, and that since he was not a member of the Conference, there was no fund upon which he could rely for support, and that we ought, as an evidence of our appreciation of his long and faithful service, to contribute something toward his support, and immediately a fund was raised for this purpose.

After the announcements had been made, the Conference adjourned to meet Sunday at 3 p. m. for the memorial service.

Preaching Service.

After the devotional exercises, consisting of song and prayer, at the preaching hour on Saturday evening, Rev. G. S. Harmon read the third chapter of John, and announced Jer. 13:23 as the text, from which he delivered a very forceful sermon on the old-time theme of Regeneration which is so much needed to-day, and yet which is so much neglected. His excellent sermon made a splendid impression upon the congregation. It is to be earnestly hoped that the preachers will follow his example and preach often upon this all-important subject until all our people shall see their great need of a change of heart. The service closed with the benediction.

(Proceedings to be concluded next week)

Appointments.

Brookhavn District—J. T. Leggett, presiding elder; Adams, R. A. Selby; Barlow, E. J. Coker; Bayou Pierre, W. W. Murray; Bogue Chitto and Norfield, W. W. Moore; Brookhaven, W. G. Henry; Crystal Springs, J. S. Purcell; Fernwood, A. M. Broadfoot; Foxworth, R. H. Barr; Gallman, C. A. Shultz; Hazelhurst, L. L. Roberts; Magnolia, N. B. Harmon; McCall, F. M. Ainsworth, supply; McComb, Centenary, J. L. Decell; South and East McComb, A. B. Barry; Meadville and Bude, W. B. Alsworth; Monticello, B. E. Meigs; Pleasant Grove, D. P. Yeager, supply; Scotland, W. W. Nelson; Summit, W. N. Thomas; Topisaw, J. C. Ellis; Tylertown, H. A. Gatlin; Wesson, J. W. Thompson; President Whitworth College, I. W. Cooper; Conference Evangelist, W. T. Griffin; Conference Evangelist, J. V. Bennett.

Hattiesburg District—W. B Jones, P. E.; Blodgett, T. C. Cooper, supply; Collins, W. M. Williams; Ellisville, P. H. Howse; Eucutta, W. M. Porter; Hattiesburg, Main Street, P. D. Hardin; Hattiesburg, Court Street, C. F. Emery; Hattiesburg, Broad Street, W. A. Terry; Hattiesburg Circuit, C. E. Downer; Heidelberg, H. J. Maddox; Leakesville, A. S. Byrd; Lucedale, J. L. Greenway; Magee, H. E. Carter; Mt. Olive, T. B. Cottrell; New Augusta, J. W. Ramsey; Oloh, S. C. Moody; Prentiss, J. M. Lewis; Purvis, H. Mellard; Purvis Mission, L. L. Harger, supply; Richton, F. B. Orman; Seminary, J. H. Jolly; Silver Creek, J. W. Chisolm; Sumrall, J. E. Williams; Taylorsville, M. W. David; Williamsburg, R. T. Pickett; Conference Evangelist, D. E. Kelly; Camp Shelby, R. H. Kleiser.

Jackson District—J. M. Morse, presiding elder; Benton, J. F. Campbell; Bolton, J. H. Foreman; Brandon and Pelahatchie, R. P. Fikes; Camden, A. J. Beasley; Canton, J. D. Ellis; Eden, A. S. Oliver; Edwards, G. P. McKeown; Fannin, M. A. Massey; Flora, M. F. Adams; Florence, J. B. King; Harrisville, C. H. Herring; Jackson, Capitol Street, W. H. Lewis; Jackson, Galloway Memorial, C. W. Crisler; Jackson, Millsaps Memorial, H. M. Johnson; Jackson, Rankin Street, W. H. Lane; Lintonia, C. H. Ellis; Madison, H. P. Lewis, Jr.; Mendenhall and D'Lo, G. G. Yeager; Satartia, S. N. Young; Sharon, F. L. Applewhite; Terry, W. L. Blackwell; Vaughn, R. E. Rutledge; Yazoo City, W. H. Huntley; President Millsaps College, A. F. Watkins; Commissioner Emory University, Robt. Selby; Y. M. C. A. Secretary, A. & M. College, J. L. Neill; Commissioner Millsaps College, M. M. Black; Chaplain State Penitentiary, T. W. Adams; Manager Orphans' Home, B. F. Lewis; Conference Singing Evangelist, J. S. Duke.

Meridian District—G. H. Thompson, presiding elder; Buckatunna, D. E. Vickers; Daleville, A. J. Davis; De Kalb, J. F. McClelland; De Soto, G. W. Huff; Enterprise, L. F. Alford; Lauderdale, H. A. Wood; Matherville, to be supplied; Meridian, Central, H. B. Watkins, J. A. Smith, Junior preacher; Meridian, East End, E. C. Gunn; Meridian, Fifth Street, W. J. Ferguson; Meridian, Poplar Springs, B. L. Sutherland; Meridian, Seventh Ave., H. S. Weshrook; Meridian, Hawkins Memorial, H. L. Norton; Meridian Circuit, H. A. Raly; Moscow, O. G. Halliburton; Pachuta, W. E. Dicklns; Porterville, W. E. Barrett; Quitman and Hiwanee, J. T. Weems; Scooba, J. T. Abney; Shubuta, L. E. Alford; Vimville, H. C. Castles; Waynesboro, C. M. Chapman; Waynesboro Circuit, W. J. Walters; Sunday School Field Secretary, J. C. Chambers.

Newton District—W. L. Linfield, presiding elder; Bay Springs, Rolfe Hunt, supply; Carthage, A. A. Sims; Clarksburg, M. K. Miller, supply; Chunky and Meban, C. G. Higginbotham; Decatur, E. H. Cooley; Forest and Morton, J. G. Galloway; Harperville and Lena, R. H. Clegg; Homewood, M. L. White; Lake and Hickory, J. M. Corley; Laurel, First Church, H. F. Tolle; Laurel, Kingston, M. L. Burton; Laurel, West End, L. M. Sharp; Montrose, H. J. Moore; Noshoba, S. E. Flurry; Newton, W. A. Hays; Philadelphia, C. M. Crossley; Raleigh, M. R. Jones; Rose Hill, H. R. McKee; Shiloh, C. H. Strait; Clinton, T. B. Winstead; Union, V. G. Clifford; Walnut Grove, to be supplied; Chaplain U. S. Army, W. B. Hogg.

Port Gibson District—M. B. Sharbrough, P. E.; Anguilla, J. E. J. Ferguson; Centerville and Liberty, E. L. Alford; Fayette, J. O. Ware; Gloster, J. H. Moore; Harriston, W. W. Hopper; Hermanville, T. A. Ferguson; Mayersville, J. T. McVey; Natchez, W. H. Saunders; Nebo, J. W. Price; Oak Ridge, J. A. Wells; Port Gibson, H. W. Featherstun; Rocky Springs, T. J. O'Neil; Rolling Fork, W. W. Graves; Roxie, C. W. Hillman; Silver City, T. H. King; Utica, W. B. Lewis; Vicksburg, Crawford Street, T. B. Holloman; Vicksburg, Gibson Memorial, O. S. Lewis; Washington, J. B. Cain; Woodville, W. J. Dawson; Woodville Circuit, W. S. Loftus, supply; President Port Gibson Female College, T. J. O'Neil; District Evangelist, J. M. Smith.

Seashore District—J. R. Jones, P. E.; Americus, H. K. McKee; Bay St. Louis, C. C. Evans; Biloxi; Main Street, W. H. LaPrade; Brooklyn and Bond, D. W. Ulmer; Carriere and Picayune, W. F. Baggett; Coalville and Mission, R. A. Allunis; L. Fayard, supply; Columbia, W. M. Sullivan; Escatawpa, to be supplied; Gulfport, First Church, H. M. Ellis; Hub, E. N. Allen, supply; Long Beach, C. P. Jones; Logtown, J. E. Gray; Lumberton, B. F. Jones; McIlenry and Howlson, J. L. Carter; Mentorum, J. B. Stringer; Moss Point, J. A. Moore; North Gulfport and Mississippi City, P. H. Grice; Ocean Springs and Mission, L. A. Darsey; Pascagoula, W. G. Forsythe; Poplarville, G. S. Harmon; Saucier and Lyman, J. L. Smith; Vancleave, J. H. Grice; Wiggins, J. L. Sells; President Seashore Campground School, H. W. Van Hook.

MISSISSIPPI CONFERENCE NOTES.

By Rev. John W. Ramsey.

Rev. T. W. Adams, who has been presiding elder as well as having served some of the most important stations in the Mississippi Conference, has, after a long and useful life, been elected chaplain of the State penitentiary farms. We regret to see him leave the pastorate, hut we know that the habit of success acquired in the past gives assurance of successful achievements in his new field of labor. Our best wishes and prayers sball follow him.

We were glad to recognize the presence at the Conference of Dr. A. B. Partin, a loyal Methodist, faithful and true, of Chunky, Miss.

W. E. Harris, a faithful layman of Flora, who is always at his post of duty, was in daily attendance upon the sessions of the Conference.

The Conference was delighted to have Dr. S. A. Steel visit us for a short while. He is now serving a pastorate in the Louisiana Conference, but he belongs to the whole Church. If he belongs to any section more than another, that section is Mississippi, and this State places him in the long list of her distinguished sons.

The Mississippi Conference set a new precedent when it recommended the appointment of Rev. J. S. Duke as a song evangelist. It is to be boped that the brethren will keep him busy.

While serving his first circuit among the hills of Northeast Mississippi, your reporter came to know a small freckled-faced, ungainly boy with long hair, then about twelve years of age. Without any experience in the tonsorial art, your reporter proceeded, with the boy's consent, to cut his hair—with what success, you may imagine. On the first day of Conference, your reporter met that boy again after all these years, illustrating how the lines of the lives of people cross and recross, and, incidently, demonstrating the truth of the old adage, that no one can tell the outcome in a lousy calf. That boy is now the Rev. E. H. Cunningham, of the North Mississippi Conference, who is reporting for the Commercial Appeal of Memphis, Tenn.

Rev. J. M. Morse left the Conference to-day, Dec. 8, for Washington City, where he goes to attend the Convention of the National Anti-Saloon League.

Rev. T. B. Holloman informed some of the preachers that he would have to assign some of them to homes where the children had the measles, and that if the preachers so placed had not had the measles it was their fault—they ought to have had it.

The thanks of all the brethren are due Rev. T. B. Holloman and Rev. O. S. Lewis, Conference hosts, for the good homes in which they have been entertained. They have left nothing undone to make everything pleasant and comfortable for the preachers, and laymen as well.

The preaching has evinced spiritual power, and has never been surpassed at any Conference session, and we believe that the substitution of preaching for the dry-as-dust Board anniversaries at the evening hours will mean much for the accumulation and dissemination of spiritual power throughout the bounds of the Conference.

A unique personality of the Conference is Rev. L. Fayard, formerly a Roman Catholic, now a Methodist local preacher, serving the Wolf River Mission, among a Roman Catholic population. In an interesting way he reported the conversion of many Catholics during the year, and he also said that he had baptized 96 Roman Catholic babies. He is doing a great work.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District — Presiding elder, Briscoe Carter; Alexandria, S. H. Werlein; Boyce and Woodworth, J. W. Faulk; Bunkie Station, George Fox; Campti, John Sholars; Carson, to be supplied; Colfax and Montgomery, J. O. Bennett; De Ridder, P. M. Brown, Elizabeth and Fullerton, H. W. Cudd; Glenmora and McHenry, W. W. Perry; Jena and Jonesville, W. S Henry; Lecompte and Cheneyville, B. H. Sheppard; Longville, J. H. Hoffpauir; Merryville, J. A. McCormack; Natchitoches, J. W. Lee; Oakdale, R. H. Harper; Oberlin and Reeves, S. D Roberts, Pineville, R. V. Fulton, Provencal, D. C Bennett, supply; Rapides Circuit, F. E. Birischinger, supply; Standard and Rochelle, H. W. Jamieson, Trout and Goodpine, W. F. Roberts; Conference Evangelist, H. T. Young; Conference Sunday School Secretary, C. V. Breithaupt.

Baton Rouge District—Presiding Elder, H. W. May; Amite, Alonzo Early; Baker, J. B. Fulton; Baton Rouge, First Church, C. A. Battle; Istrouma, S. A. Seegers; Keener Memorial, J. W. Booth; Clinton, A. J. Coburn; Denham Springs, J. S. Rutledge; Franklinton, L. N. Hoffpauir; Franklinton Circuit, to be supplied; Gonzales, B. H. Andrews; Greensburg, L. E. Crooks; Hammond, L. I. McCain; Jackson and Wilson, S. S. Bogan; Kentwood, W. E. Akin; Natalbany, B. D. Watson; Olive Branch, J. L. Cady; Ponchatoula, A. A. Bernard; Springfield, H. C. Murpby, supply; St. Francisville, P. S. Carpenter, supply; Zachary, J. J. Kelly; Chaplain State Penitentiary, H. S. Johns.

Lafayette District—Presiding Elder, H. W. Bowman; Abbeville, H. B Perrit; Crowley, R. W. Tucker; Eunice, J. D. Nesom; Evangeline, H. B. Thomason; Franklin, H. N. Harrison; Gueydan, J. I. Hoffpauir; Houma, F. J. McCoy; Indian Bayou, G. D. Anders; Jennings, to be supplied; Lake Arthur, S. L. Riggs; Lafayette, H. W. Rickey; Lake Charles, N. E. Joyner; Melville, H. B. Vandenburg; Morgan City, C. C. Miller; New Iberia, H. N. Brown; Opelousas, J. D. Harper; Patterson, F. B. Hill; Rayne, C. E. Fike; Sulphur, Louis Hoffpauir; French Mission Circuit, Martin Hebert; Lafourche, A. D. Martin, junior preacher; Lockport and Raceland, to be supplied; Conference Missionary Secretary, N. E. Joyner.

Monroe District—Presiding elder, A. S. Lutz; Bastrop and Collinston, O. L. Tucker; Bonita, A. D. George; Boeuf River, W. W. Lantrip, supply; Calhoun, J. L. Lay; Chatham, S. J. McLain; Columbia, T. J. Warlick; Eros, J. W. Waltman; Farmerville, Robert Randle; Girard, S. W. B. Colvin; Gilbert, J. R. Roy; Harrisonburg, W. T. Woodward; Lake Providence, L. C. Wilson; Mangham, J. M. Alford; Mer Rouge and Oak Ridge, W. R. Harvell; Midway, George W. Warren, supply; Monroe, E. K. Means; Oak Grove, R. H. Bamburg; Rayville and Delhi, I. T. Reames; Sicily Island, W. J. Porter; Tallulah and Newelton, D. C. Barr; Waterproof, R. F. Harrell; West Monroe, A. S. J. Neill; Winnsboro, S. D. Howard.

New Orleans District—Presiding elder, W. W. Holmes; Angie-Talisheek, C. A. Massey, supply; Bogaluta, A. I. Townsley; Covington, J. E. Seife; Donaldsonville, W. F. Henderson, Jr.; McDonoghville and Lower Coast, W. A. Mangum; New Orleans: Algiers, C. C. Wier; Carrollton Avenue, A. F. Vaughan; Epworth, J. C. Rousseaux; Felicity, R. M. Brown; First Church, W. H. Coleman; Louisiana Avenue, A. J. Gearheard; Parker Memorial, F. M Freeman; Rayne Memorial, U. G. Foote; Second Church, J. A. Alford; St. Mark's and Mary Werlein Mission, W. E. Thomas, superintendent; St. Mark's Hall, Italian preacher, G. V. Romano; Plaquemine and Pointe Coupee, G. P. White; Slidell, T. J Embree; General Epworth League Secretary, F. S Parker; Professor in Emory University, F. N. Parker; Superintendent Orphan Boys' Home, J. L. Sutton.

Ruston District—Presiding elder, J. M. Henry; Alberta, F P. Moss, supply; Arcadia, W. H. Jordan; Athens, W. D. Kleinschmidt; Bernice, P. H. Fontaine; Bienville, C. B. Powell; Cotton Valley, A. J. Bonnett; Duhach, C. F. Sheppard; Elmore, to be supplied; Gibbsland, E. L. Cargill; Haynesville, J. G. Sloane; Haughton, J. L. Evans; Homer, W. L. Doss; Jonesboro, G. A. Morgan; Minden, K. W. Dodson; Plain Dealing, T. J. Holladay; Ringgold, J. F. Dring, supply; Ruston, J. G. Snelling; Sibley, A. L. Harper; Simsboro, R. W. Smith; Winnfield, R. S. Walton; Superintendent Methodist Orphanage, R. W. Vaughan.

Shreveport District—Presiding elder, C. D. Atkinson; Anacoco and Pickering, to be supplied; Bayou La Chute, J. F. Foster; Belcher, J. C. Price; Bossier City and Wesley, J. M. Boykin; Cedar Grove, E. B Daniel; Coushatta and Lake End, A. H. Parker; Grand Cane, H. W. Ledbetter; Greenwood, T. D. Lipscomb; Ida and Mosston, George Purcell; Leesville, V. D. Skipper; Logansport and Longstreet, Wm. Schuhle; Mansfield, S. A. Steel; Many and Gandy, J. B Williams; Mooringsport, W. F. Henderson, Sr.; Noble, R. T. Ware; Naborton and South Mansfield, Leland Clegg; Pleasant Hill, P. O. Lowrey; Pelican, S. S. Holladay; Shreveport: First Church, A. G Shankle; Noel Memorial, W. W. Drake; Texas Avenue, F. R. Power; Queensboro, S. J. Davies; Vivian, B. F. Crews; Zwolle, J. M. Brown; President Centenary College, R. H. Wynn; Professor in Centenary College, H. T. Carley; Conference Secretary of Education, W. W. Drake; Commissioner of Representative Church, Washington, D. C., George Sexton; Superintendent Anti-Saloon League, A. W. Turner.

A CAMPAIGN THAT SHOULD SUCCEED.

To the Preachers and Laymen of the North Mississippi Conference.

Dear Brethren: The Joint Board of Finance of our Conference is facing a serious problem, the adequate support of our Conference claimants. We have not been able, with the funds at our disposal, to provide for them as they deserve. The Board has decided and the Conference has approved to raise an endowment fund of $50,000. This money is to be invested with the Board of Church Extension of the Methodist Episcopal Church, South, as a permanent loan fund, the interest to be applied annually to the Conference claimants of the North Mississippi Conference. There is no safer investment than money placed with the Board of Church Extension—not even a Liberty Loan Bond. Thus a double purpose will be accomplished—a perpetual Church loan fund will be secured and an adequate support provided for our worn-out preachers. We have secured the services of Mr. Jack C. Wilson, of Senatobia, Miss., for the important work of raising this money. He will devote the Saturday and Sunday of each week to this work without compensation. It has been his prayer and his purpose for many years to devote ten years of the prime of his life to the service of our Lord without money and without price. This work gives him the coveted opportunity. Mr. Hoover gives his whole time to the Government free of charge. Mr. Vanderlip gave up the presidency of one of the four largest banks in the world to help Uncle Sam raise money to carry on the war. His salary now is one dollar per year. Why should it be thought a thing incredible, if men make such sacrifices from patriotic motives, for a man to give his all for Christ and his cause? Jack Wilson will raise this money. Will you help him?

Now a word to the preachers. Give Brother Wilson the right of way in your charges. Help him in every way in your power; and by the time you or your family become a claimant on this fund we will be able to provide for you.

Amory, Miss. J. E. THOMAS.

THE DENOMINATIONAL COLLEGE.

Jesus spent three years teaching and training the twelve apostles before they were qualified for leadership in the Kingdom. The Apostle Paul belongs to the ten greatest men of history. The Acts of the Apostles furnishes abundant proof that the Church leaders were well instructed, able to cope in debate with Jews or Gentiles. The history of the Christian Church is an unbroken revival of the highest scholarship called to the service of Christ. Many facts focus on the indispensability of the denominational college, even if State and private schools command larger enrollment, equipment, and funds. It would be wiser to abandon any other collection than our educational collections.

Jesus put first things first. The Great Commission reads: "Go ye therefore and teach (or make disciples of) all nations." The teaching precedes baptism, and follows it up. A church is a school of Christ. The main idea is to teach them to observe all things Christ has commanded them. The conserving power of a teaching ministry is a fact writ large in credal successes. Ability to teach is one of the gifts to be coveted. Good home-teaching, Sunday school, pulpit, denominational school training, furnish all the vital elements of an organized church. You can not organize ignorance or stupidity. The gospel was not spread by mental defectives. Incompetency is a reproach in church leadership. It is destructive of spirituality.

To deny our denominational colleges the sinews of success is to commit denominational suicide.

No department of church life can be made to go, glow, or grow, without well instructed leadership.

The ignorant mind lacks initiative, versatility, variety, inventiveness, and is helpless and hopeless in the presence of emergencies.

I dined with the Bishop of a certain diocese. His attention was that the Church had so many vacant pulpits and so few candidates for the ministry because they had no denominational college in the diocese. The Baptists rallied to Howard College and that denomination is growing by leaps and bounds. The reason Alabama Methodism is fifth in numerical strength is that three denominational colleges pour forth fresh life into the churches. The Primitive Baptists ignore education and are losing ground rapidly. There are ten chances to one that a young man will be called to preach in a denominational college over the college that is not denominational. Texas, Georgia, Virginia, and North Carolina Methodisms center on denominational schools, and there is magnificent growth.

Three former students of Centenary that come to my mind became distinguished preachers and raised more money than Methodism has invested in Centenary for fifty years.

The laymen are calling for resourceful preachers. The best way to get them is to send the boys to Centenary.

HARRY W. RICKEY.

BROTHER BATTLE'S ARTICLE.

It is a puzzle to me to discern how Brother Battle, in his recent article in reply to me, could put such a construction upon my explanation as he has done in his article in the Advocate of November 1. The tone of my words were conciliating, kind, and brotherly, and I tried to make it clear that I did not endorse all that was in the "Address." It is a straining of facts when he accuses me of disapproval of hard feelings and hot words, only on the part of those opposing the movement for greater democracy. He made that application himself. My words were: "I see no need of the hard feelings and hot words that I have read on the subject." How can those words be construed into referring only "to those opposing the movement?" I am as much opposed to hard feelings and hot words from one side of the discussion as from the other.

Another straining of facts is in his words: "Though standing for it, he has never read the 'Laymen's Address.'" My words were: "I do not endorse all the changes suggested in the Laymen's Address, as I gather them from the replies I read." I mentioned only one that I did endorse, that of increased lay representation in the Annual Conferences, and argued that at some length in a kindly spirit, and Brother Battle says he believes it would be wise to increase the lay representation and believes it should be done legally. So do I.

Another sentence from Brother Battle, straining the facts, is: "He has not read the document to which he subscribes, and shows no disposition to do so." I wonder what part of my letter led him to believe that I showed no disposition to read the document. I stated that I was away from home most of the summer, then very busy with the opening of school, missed my Advocates, and had had no chance to read it up to that time. Since then I have secured a copy and read it, because I wanted to see what was in that document that brought out such bitter discussion.

The worst blow of all that Brother Battle gave me is to so wrest the meaning of my words as to try to make it appear that I cast insinuations against the Bishops and preachers of our Church.

Brother Battle must have a wonderful imagination or a strange way of interpreting words. I made no accusation or insinuation against any one whatever and had no such thought in my mind. My words were: "I believe if the proper presentation by the right parties had been made at the Annual Conferences this law might have passed," meaning, of course, if the Secretary of the Laymen's Movement or a strong committee of the laymen had been appointed to argue the matter before the Annual Conferences, and in the Advocates, so as to get it properly before the Conferences, showing reasons for increasing the lay representation, and why the district lay leaders and Conference leaders should be members of the Conference in order to properly present their work, it might have passed. In our Conference the question was called for a vote, and no one made a speech. Other Conferences had voted it down, many of them, as was stated; so it naturally went in the same way. If any reproach was intended in my words it was against the laymen themselves, for making no effort to get this law ratified. How he can accuse me of "inveighing against the sense of justice in our Bishops and against the common sense of our preachers" is more than I can comprehend. I am afraid Brother Battle is looking for slights. He says: "The Bishops doubtless presented the question fairly and the preachers and laymen of the Conferences voted as they knew best." I challenge any one to find anything in my article expressing a contrary opinion. I never thought of it in any other way. I merely meant to say it is largely our own fault that this law did not pass.

A systematic propaganda of arguments against the law was sent to the Advocates before the Conferences were held, and I saw not a line written presenting its claims, though it passed the General Conference by practically a unanimous vote, and the General Conference is generally composed of a fine body of discriminating minds. They voted down the clause making the quadrennial boards ex-officio members of the Annual Conference and rightly so, but left in the clause making the Conference and District lay leaders members. Friends of the laymen's legislation felt so confident, after the law passed the scrutinizing eyes of the committee and the General Conference as a whole, that they never thought of any need for working to get it passed at the Annual Conferences.

Yet others were actively engaged to defeat it and succeeded—however I know of no unfair means being used and never suspected any. They were busy and the friends of the legislation were confident and slept on their rights, and they are to blame.

I appreciate the fatherly counsel of Brother Battle in his words of caution as to "the next time" and I shall try to get more light before I authorize my name to be signed to another document. Since reading the document I find some things in it worthy of careful consideration, but there are some things in it I cannot endorse.

I am glad Brother Battle and I are agreed on one other point and that I deem to be the most important of all. That is the need of a deepening of the spiritual life of our Church. Yet I fear the spirit manifested in his article and those of some others who have written on the subject will not be a fruitful factor in attaining the great end that both of us so greatly desire. Dealing in personalities does not strengthen a cause or deepen the spiritual life of the Church. In re-reading my explanation I cannot find one word in it that calls for the "drubbing" I have received at the hand of Brother Battle. Like many other busy laymen I authorized my signature to be placed to a document that I had not analyzed. As soon as I had time to read my Advocates, after my return, I hastened to disclaim any intention of endorsing the paper as a whole and especially emphasized the item that I considered most favorably. Many other laymen did the same—except that I also gave the history of the paragraph I championed. I was not alone in the favoring of this clause, for practically the entire General Conference by their official vote favored it. I cannot understand the reason for this attack unless it was my appeal for us all to avoid hard feelings and hot words in the discussion and, according to Sam Jones' philosophy, it is the "hit dog that hollers"—however, I had no individual in mind when I wrote those words. I still think that response to that appeal upon the part of all of us will add to the force of the argument and will not be a hindrance to the deepening of spiritual life. J. W. BEDSON.

Meridian, Miss.

"Somewhere in France." Let us remember that if that "Somewhere" is unknown to us it is not unknown to Him to whom every soldier, man and boy, is dearer than to the mother who bore him.—Our Dumb Animals.

Help us to reach our past things we cannot understand to the God we trust. We thank Thee for the passing of what changes and the changelessness of that which passes not.—Maltbie D. Babcock.

WAR CONDITIONS

—REFLECTED IN—

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Home Circle

THE RED CROSS NURSE.

She goes amid the maddened press
Of Teuton, Briton, Slav and Gaul,
Our Nation's White Ambassadress,
The foe of none, the friend of all.

Above the guns, above the cheers
For Flag, or Kaiser, Folk or King,
The common cry alone she hears—
The cry of human suffering.

Still men will play the devil's game,
Though all must lose and none may win;
And still a foolish world's acclaim
Exalts the sworded paladin;

But tears will fall and lips will pray
And hearts beat warm in every land
For her who saves, while heroes slay—
Oh, valiant soul; oh, gentle hand!

—Arthur Guiterman, in Collier's.

THE LIE.

Maud Louise dropped her dark head to the table. A sudden gust of sobs shook her small body. "It's no use," she wailed, disconsolately. "It's just no use, 'tall, to even try!"

It was just three weeks, Sunday, since she had joined the Church. She had thought, then, all her troubles were over. She had meant to be good; to do right always, thereafter. And with the earnest words of her pastor in her ears and the smile of her beloved Sabbath school teacher before her, it had seemed easy. Now, vacation over and at school again, her old enemy had confronted her as strongly, apparently, as ever.

It was so much more comfortable to take the easiest way. A little white lie jumped so readily to her lips. It seemed, somehow, to smooth things out so wonderfully. But during these three weeks Maud Louise had really tried to be square and true. She had prayed. More than once she had shut her lips down hard just in time. But to-day she had loitered on her way through the woods. When she finally reached the school building the yard was empty. From an open window came the soft hum of voices repeating the Lord's Prayer. With flushed cheek she tiptoed over to her seat.

The prayer ended, Miss Andrews glanced up. Her gaze traveled straight down the aisle until it reached Maud Louise. Then it stopped.

"Maud Louise," she demanded, sharply, "where is your excuse for tardiness? Or have you none?"

Her eyes dropped. "I lost it," she stammered. "I had to do an errand for my mother."

The teacher frowned. "You should be more careful," she reprimanded, severely.

The pink in Maud Louise's cheeks turned a dull red. She sat staring straight ahead through the row of waving trees just beyond the window. A cricket began to chirp. "Told a lie! Told a lie!" he seemed to say.

When noontime came she marched out with flashing eyes and head held straight and high. She had tried, she whispered to herself, defiantly—if God could do everything. He needn't have let it slip out so quickly and easily, before she even had time to think.

"It's hot!" she declared, pettishly, as she sat down for dinner. "I hate summer!" she complained, pushing back her plate.

"Why, dear!" her mother worried; "we've peas. Did you see? I thought there was nothing you liked so well."

But Maud Louise could not eat. "It's hot," she said, again.

She gave Carlo a push.

"Go 'way!" she commanded, impatiently, and started back to school.

"He just needn't have let it happen!" she declared, once more, and closed the gate with a decided bang. "And, anyhow, 'twasn't much of a lie! What difference does it make?"

Just beyond the gate she met her pastor.

"Mrs. Goss wants to form you young people into an 'I'll Try Club.'" he announced. "Come up to the parsonage this evening, will you, and let's talk it over."

She gulped. Then she turned a deep, hot red from low down on her neck to the very edge of her coal black hair. "I can't," she answered dully, and walked on.

"What's the use of trying?" she scoffed, under her breath.

She laughed more than usual during the afternoon. She whispered and lounged over her desk. Twice Miss Andrews reprimanded her sharply. And, above all, she failed absolutely in the written history test.

The same cricket, or its mate, kept up the same chirp, chirp. "Told a lie!"

Her eyes grew wider and more defiant. Every few minutes she assured herself:, "I don't care! 'Twasn't very big, anyhow!"

But in her own sweet white room at last it was no sort of use to pretend. She was miserable—just miserable!

Steps came lightly through the hall—a knock, and her mother entered.

"Lassie, lassie!" the dearest voice in all the world murmured; "don't forget God understands."

"I told a lie!" It was a despairing wail. "I can't go to communion any more. I can't join the 'I'll Try Club.' I can't be good! I've always told 'em. I thought I was through—that God wouldn't let me tell 'em if I tried. But 'tain't no use, 'tall to tr-r-r-y!"

"Darling!" The arms about her closed still closer. "It is use to try. Why, little daughter, trying is the very thing that makes you grow. The club's to help you try. Communion is to help you try. God is waiting to help you try. We all have to try and we all fail sometimes. That's why, daughter, we can't judge each other. It's not half so wrong to fail and try again as it is to sit back and not try."

In broken sentences Maud Louise poured forth all the story of the day.

When she was quite through, her mother laid her cool cheek against the hot, wet one.

"Dearie," said she, "God is always ready to forgive. But before you can win His smile you have to make the wrong right, so far as you can. Then your heart will sing again. Then you can make a fresh start, with an honest soul."

A little choking sob was the only answer.

Then Maud Louise lifted her head. Her eyes were suddenly soft; her face sweet and womanly. "I was so happy when I did try! she said. "And I guess if you understand so well God must. I'll go over right now and—tell—Miss—Andrews."

A flash of light touched her eyes. She took a long breath and the red lips drew into a determined line. "O," she whispered, clinging a little closer, "I am going to try, and I am going to win!"

Gently her mother put her down and arose.

"That's my girl," she smiled, then once more touched the small, dark head. "You can, and will, daughter," she added slowly, "if you'll remember that God knows, and understands and cares."—Baptist Boys and Girls.

ON THE WINGS OF THE WIND.

Willie C. Page.

Last night it was late before I reached my House o' Dreams. Methought my spirit had taken flight, and was drifting away on a fleecy cloud, when suddenly it was overtaken by a violent wind storm.

Host of angry clouds, like an invincible army, swept up over the sky, marshaling their forces as they came, bearing my spirit on through space, swiftly ascending and descending, tossed to and fro, driven on by the unconquerable fury of the storm, until its forces were spent. My soul felt only exultation, and sang triumphant praises to the Most High, as it was carried on through limitless space. When all was quiet, I entered the dream garden, and stopped near the gate to admire the white carnations and the lilies which grew there. Instinctively I felt the presence of some one, and looking up, I saw a young man reclining against a rustic seat. Seeing me, he came forward eagerly, extending his hand.

"Angela," he whispered softly.

"Armand," I cried.

It was the playmate of my childhood, and the love of my youth; we had lived next door and played together in the garden which lay between our homes. He had been called away to the Beautiful Beyond soon after our betrothal, when all the world was rose and gold, and his going had saddened my life forever.

"Have you forgotten me, Angela?"

I held up my hand, on which shone the slender circlet of gold he had placed there so many years ago.

"You have been weeping. What troubles you, Angela?" I wept on, silently, and did not reply.

"My love has followed you through life, breaking down every barrier to guard and protect you, even when the good man you married lived. This same love shall meet your spirit in that house not made with hands. By this love I have the right to know."

Then I told him, only that morning with anguish in my heart, but with bright smiles and cheering words, I had sent my only son to fight for his country. With the aviation corps, he had gone to the battlefields of France. He was so young and inexperienced I had little hope of ever seeing his smiling face again. I had come to the upper chamber to pray for his safety.

"Don't grieve, Angelica; all will be well. 'Tis better to die for a noble cause than to live unworthily. Death is but a change from being mortal, to immortality—but the lifting of a veil which separates us from the cares of earth, upon the paradise of God's Garden. Look up, and be of good cheer, knowing the Divine Love is 'round about us."

Phychology may explain dreams, but it can never define the comfort and solace they bring, for I awaked so soothed in spirit and comforted that I went to work with renewed energy for the dear khakl lads "somewhere" in France.

Lexington, Miss.

THOUGHTS ON PASSING NEAR CAMP SHELBY.

W. Fred Long.

Oh, Mississippi, dear Mississippi,
With your cotton and corn,
How beautiful you look
This bright November morn!

Mississippi, yes, let her stand,
With her great women and men,
Her children, cattle, houses and land,
Her glorious achievements now and then.

Her trees kiss the sky;
'Neath her surface saints and heroes lie;
On her bosom saints and heroes trod—
May they all reach home to God.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Christian Advocate.

OFFICE: No. 711 CARONDELET STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. C. CHALLIFOUX, Publisher.

Entered at the Postoffice at New Orleans as Second Class Mail Matter.

TERMS:

Subscription Price: One year, $1.50; eight months, $1. To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Driller, Rev. J. F. Fraser.

Mississippi Conference—Rev. J. W. Cooper, D.D., Rev. C. W. Parker, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. F. Woodward, Rev. J. E. Fahs, Rev. T. E. Ligenfelt.

TO CORRESPONDENTS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the editors should keep copies of them. We do not pay for items matter of any kind.

THE NASHVILLE AGITATION DISAPPROVED.

The North Alabama Conference, one of the larger Annual Conferences in Southern Methodism, in its session at Woodlawn, Ala., a few days ago adopted the following resolutions, which were introduced by Dr. E. M. Green, of Birmingham:

"Whereas certain laymen from various sections have sent forth an 'Address' seeking certain legislation; therefore, be it

"Resolved, That this Conference will not be averse to an increase of lay representation in the Annual Conference, provided it does not make such increase greater than eight delegates from a district.

"Second, That the actions of the 'Address' dealing with other issues do not commend themselves to our judgment as wise, and are therefore to be opposed."

The Prohibition movement seems to have about spent its force. Some of its promoters are now trying to save their faces by claiming that they will at least get out of it an increased representation in the Annual Conference; but most of the Conferences virtually committed themselves to that when they voted against the ex-officio program. That was before the Nashville-Chattanooga tirade and political scheme were ever heard of.

We desire to say also that in our opinion the plan suggested in the foregoing resolutions, to have eight laymen from each presiding elder's district, is about the right number. There are able men among us who hold the view that since the Annual Conferences exercise no legislative powers, and are almost entirely administrative bodies, the chief business of which is to receive the pastors' reports, and review their work, pass their characters, and assign them to their fields of labor, there is no need for a large lay representation in them. Over against this stands the fact that the Annual Conferences usually have the care of most of the Church's educational and benevolent institutions located within their bounds, and that it devolves upon them to promote the cause of temperance and various other forms of Christian work; and hence it follows that the counsel and assistance of laymen in their deliberations and activities might prove of great value.

It may not be amiss in this connection to quote Bishop McTyeire's comment (in his peerless "History of Methodism") on the adoption of lay representation by our Church: "The great measure of 1866 was lay delegation. Its prostrate, and almost collapsed, condition required all available help the Church could command. A sentiment in favor of lay co-operation had been growing quietly for years. Once only two questions were asked in an Annual Conference: 'How many are in the Society?' 'Where are the preachers stationed this year?' There was no business for laymen then. The schedule grew to embrace a wider range of topics and a larger care. By and by, education, Sunday schools and Sunday observance, religious publications, and their dissemination, orphanage and reformed, temperance and Church extension began to occupy much time in Annual and General Conferences, and the need of laymen was felt." It is because we think that the range of interests to be conserved and carried forward has widened still more within recent decades that we favor having an increased number of laymen in the Annual Conferences; but the number should not be made too large. Since no laws are enacted by these bodies, their duties being almost wholly executive, we see no reason for insisting upon an absolute numerical equality between the clergy and laity in them.

One thing more. Along with an increased lay representation in the Annual Conference, we think a way should be found to get more laymen to attend the District Conferences, where the electing would be done. We are inclined to the view that it might be a good idea to allow a very liberal representation in these latter bodies, as some of the Annual Conferences do now, and have the delegates to them chosen directly by the congregations in the district, rather than by the Quarterly Conferences. This arrangement would at least have the merit of starting the representative principle with the people. We think that the Quarterly Conference could without injury to its usefulness be made wholly an administrative body.

HELP THE STARVING SYRIANS AND ARMENIANS.

On page 13 of this issue of the Advocate we are carrying a statement from Dr. E. B. Chappell, and also on another page one from President Wilson, which should have immediate attention. The fact that two million people, many of whom are our fellow-Christians, are at the point of actual starvation, ought certainly to be enough to arouse the citizens of America, who are surrounded by rolling plenty, to instantaneous action to give them relief. Let our Sunday school superintendents in Louisiana and Mississippi take steps at once to secure the suggested programs, that they may be able to present the needs of these destitute sufferers intelligently to the membership of our Sunday schools. Our pastors also should, without delay, bring this cause before their congregations, and take offerings for it, remitting the amounts received to Dr. Chappell. We feel sure that the Methodists of this section will respond generously to this call if it is properly presented to them. Every church and Sunday school should have a part in this great work of "rescuing the perishing."

SOME WORDS FROM BROTHER KING.

Dear Brother Meek: I have just closed a round of visits to the four Annual Conferences that united to build a Methodist Hospital in Memphis.

The North Mississippi and the Mississippi Conferences are indeed composed of men thoroughly alive to all the advanced movements of our great Church. They are men possessed with splendid powers of leadership, and it is indeed encouraging to know that the affairs of Methodism are in the hands of such well-equipped men. The cordial reception accorded to me and the assurances of hearty co-operation from these brethren in the building of the Methodist Hospital greatly strengthened my hopes and confirmed my faith in the absolute certainty of the success of the undertaking.

I am profoundly grateful for all the promises of help made and also for the kind words of endorsement from the editor of the Advocate. I appreciate the fact, of course, that these are bestowed because of my representative capacity, and it is in that sense that I accept them and expect them to be of great value in the work we have in hand.

I again assure the brethren that I am wholly committed to this tremendous task, and shall consider it a favor to be called upon whenever and wherever I can serve. Whatever information touching the progress of the work the brethren may want will be gladly furnished. I am sure the brethren appreciate the fact that they can render invaluable service in the undertaking by often letting their people know about the needs of such an institution and what is being done in order to secure it.

Fraternally,

THOS. S. KING, Financial Agent.

Memphis, Tenn., Dec. 7, 1917.

FURTHER PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE.

By Rev. R. H. Harper.

Eight memorials to the General Conference were brought before the Louisiana Conference for consideration. A memorial asking that lay rights be granted to women; a memorial asking that the Committee on Church Publications be made a quadrennial board; a memorial asking for the appointment of two missionary Bishops, one for the Orient and one for Latin America, and also asking for the fixing of episcopal residences; a memorial asking for the merging of the quarterly conference and the church conference, under the name of church conference, which shall elect all such officers, and a memorial asking for the removal of the time limit, received a majority vote of the Conference. In the vote upon the memorial asking for the removal of the time limit, a division was called for, and the vote was 67 for, and 60 against. A memorial asking that laymen be empowered to sit in the Bishop's cabinet, a memorial asking for the election of presiding elders, and a memorial asking that laymen be allowed to assist in the sacrament of the Lord's Supper, were voted down.

The Committee on Church Publications, in its report, commended the several periodicals of the Church, and especially stressed the need of a larger circulation of the New Orleans Christian Advocate. A special campaign was urged, and in adopting the report, the Conference authorized such a campaign, the time to be the last week in January, 1918.

CHURCH EXTENSION NEWS NOTES.

Dr. W. F. McMurry, Corresponding Secretary of the Board of Church Extension, announces the receipt of a draft for $50,000 from the hand of Dr. T. E. Sharp, presiding elder of the Memphis District, which amount is the contribution of a citizen of Memphis, Tenn., to the Loan Fund Capital of the Board, and is to be used in the interest of church and parsonage building, so far as there is need, within the bounds of the Memphis District.

The new $40,000 church at Forest City, Ark., Rev. J. F. E. Bates, pastor, was formally opened for worship by Dr. W. F. McMurry on Sunday morning, Nov. 25. At the evening hour, on the same date, Dr. McMurry dedicated the new $17,000 church at McCrory, Ark., Rev. F. A. Lark, pastor.

Mr. J. B. Duke, of New York, has sent to the Board of Church Extension his third check for $25,000 for use in his native State, North Carolina. Of this amount $15,000 is to be used in church and parsonage building, and $10,000 in the support of pastors in the rural sections.

PERSONAL AND OTHER NOTES.

Dr. I. W. Cooper, of Brookhaven, Miss., President of Whitworth College, is in Washington City this week, attending the convention of the National Anti-Saloon League.

Rev. J. L. Nators is in place at Kossuth, Miss., his new charge. He reports that all is going well with him. We pray that large success may crown his efforts in his new field.

Rev. J. W. Robertson has been pleasantly received at Hollandale, Miss., and writes hopefully of the prospect ahead there. We hope to print the whole of his communication in the next issue of the Advocate.

In a note written from Crowder, Miss., on Dec. 3, Dr. J. W. Price says: "I will be here for some months. My health is better and I hope to preach again. God bless you!" We are pleased to have this message from this noble veteran. May the Lord consciously abide with him!

From Ruleville, Miss., his new appointment, Rev. W. S. Shipman writes: "My reception here has been most cordial, and the outlook is encouraging." Our flock at Ruleville may count themselves

fortunate in having Brother Shipman as their shepherd.

Dr. U. G. Foote's sermon at the recent session of the Louisiana Conference in Minden is stated to have made a fine impression. Dr. Foote is a speaker of unusual gifts.

We are indebted to the following friends for two or more subscriptions sent in within the past few days: Brother T. M. Babington, Franklinton, La., 3; Brother B F. Chambers, Beach, Miss., 3; Rev. T. B. Winstead, Burns, Miss., 10.

Dr. H. B. Johnston, of the Memphis Conference, was assigned to Paris, Tenn., at the late session of that body. He says: "This is a good field for work. The church here has over 700 members." Dr. Johnston is a delegate to the next General Conference, in which doubtless his influence will be appreciably felt.

Rev. G. B. Love, of the North Mississippi Conference, writes as follows: "We have been detained for a few days in getting moved to our new charge, the Marietta Circuit. We are hoping to get settled down soon, and to take up in earnest the work for the Master and his Church." Brother Love is making a good record in the itinerancy.

On last Sunday, Dec. 9, during the 11 o'clock service at the Methodist Church at Plaquemine, La., Miss Georgia I. White and Mr. Thomas R. Pregeant, of Baton Roge, La., were united in marriage, Rev. George P. White, father of the bride, officiating. The couple will reside in Baton Rouge. The Advocate extends congratulations and best wishes.

The Aberdeen (Mississippi) District made a notable record last year under the leadership of its capable young presiding elder, Rev. T. H. Lipscomb. There was a decided advancement on nearly all lines. Brother Lipscomb is one of the best equipped men in the Church, and he is much concerned for the welfare of the Master's cause. We predict for him a career of widening usefulness.

Rev. J. H. Felts writes optimistically of the outlook in the Holly Springs District, of which he has been appointed presiding elder for the third year. Both as a preacher and as one of the trusted leaders of his Conference, Brother Felts is giving a good account of himself. His district is well manned and the various interests of the Church may be expected to be taken good care of within its bounds.

The Publisher of the Advocate and Rev. R. H. Harper were the recipients of a very gracious hospitality during the late session of the Louisiana Conference in the home of Mr. and Mrs. Will Burnett and Mr and Mrs. Fort, and they desire to make grateful acknowledgment of the courtesies extended to them. Other guests at the home of Mr. and Mrs. Burnett were Rev. A. J. Gearheard, Rev. J. D. Harper, and Prof. Upton.

The Methodists of New Orleans will give up Brother and Sister R. H. Harper with not a little reluctance. They have done a really great work at Parker Memorial Church during the past four years, and have also made many friends in other congregations in the city. Brother Harper is a scholarly and able preacher, and Sister Harper has few equals as an effective Christian worker. Much in the way of efficient service is expected of them in the coming years.

After many years of faithful service as a supply in the two Mississippi Conferences, Rev. R. T. Nolen has voluntarily laid off the active harness which he has so worthily worn. He has well earned a season of rest, and, though he will now make his home in the distant State of Indiana (where he has relatives), the brethren will hold him in loving remembrance. Brother Nolen has long been an appreciated friend of the New Orleans Christian Advocate. His address will hereafter be, care of Mr. J. A. Nolen, City Hospital, Indianapolis, Ind.

After four years at the First Methodist Church of this city, Dr S. H. Werlein has been made pastor of our church at Alexandria, where we have a congregation of approximately a thousand members, and where one of our army cantonments is located. Dr. Werlein is an able preacher. The new pastor of our First Church in New Orleans is Rev. W H. Coleman, one of the choicest men in the Louisiana Conference. Rev. F. M. Freeman is the new pastor of the Parker Memorial Church, and Rev. J. C. Rousseaux, of Epworth Church. Both of these brethren have the reputation of being good preachers and successful workers.

From a card from Rev W. M. Langley, who, because of ill health, was forced to retire from active work at the recent session of the North Mississippi Conference, we take the following: "I will be with my father at West Point, Miss., for the next twelve months. I have closed at Pickens one of the best years of my ministry, and it is a great grief to me to have to retire." We have never known a choicer spirit than this faithful young worker, who is a graduate of Millsaps College, and we deeply regret the failure of his health, which we trust will be only temporary. May the Heavenly Father watch over and bless him and his loved ones!

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District—T H. Lipscomb, presiding elder; Aberdeen, J. T. Lewis; Algoma, W. M. Commander; Amory and Nettleton, J. E. Thomas; Buena Vista, W. R. Williams; Calhoun City, D. R. McDougal; Fulton Circuit, A F. Moore; Greenwood Springs, E. C. Driskell; Houlka Circuit, O. P. Armour; Houston, E. M. Shaw; Houston Circuit, A. Joe Beasley; Montpelier Circuit, W. L. Graves; Nettleton Circuit, A. S. Brisco; Okolona, J. B. Randolph; Okolona Circuit, L. H. Floyd; Pontotoc, W. M. Young; Prairie and Strongs, C. W. Baley; Shannon Circuit, W. I. White; Smithville Circuit, D. C. Foust; Tremont Circuit, J. F. Owen; Tupelo, O. W. Bradley; Vardaman Circuit, C. R. A. Brantley; Verona Circuit, W. N. Dodds; Conference Evaneglist, J. A. Bowen; Conference Secretary of Education, T. H. Lipscomb; Assistant Editor Sunday School Literature, J. W. Boswell.

Columbus District—W. L. Duren, presiding elder; Artesia, T. J. Halfacre; Brooksville, J. M. Guinn; Cedar Bluff, to be supplied; Cochrane Circuit, A. H. Williams; Columbus, First Church, S. L. Pope; Columbus, Central Church, T. E. Gregory; Caledonia, W. W. Hartsfield; Crawford and Shafer's, D. W. Babb; Longview, R. G. A Carlisle; Macon, E. N. Broyles; Macon Circuit, J. A. Goad; Mashulaville Circuit, Guy Ray; Mayhew and Sessums, R. L. Ellis; Shuqualak Circuit, A. A. Martin; Starkville, J. C. Park; Sturgis, J. C. McElroy; West Point, L. P. Wasson; Chaplain U. S. Army, J. A. Randolph; Conference Evangelist, J. H. Bell.

Corinth District—T. H. Dorsey, presiding elder; Booneville, J. W. Ward; Booneville Circuit, J. D. Boggs; Burnsville Circuit, W. T. Bazzel; Chalybeate Circuit, B. P. Fullilove; Corinth, South Side, E. D. Simpson; Corinth, First Church, J. E. Cunningham; Corinth Circuit, A. L. Davenport; Dumas Circuit, W. G. Burks; Golden Circuit, J. W. York; Guntown and Baldwyn, J. D. Simpson; Hickory Flat, E. Blizzard; Iuka, L. A. McKeown; Iuka Circuit, J. R. Murff; Kossuth Circuit, J. L. Nabors; Mantachie Circuit, M. L. Ward; Marietta Circuit, G. B. Love; Mooresville, B. G. Whithurst; Myrtle Circuit, J. G. Johnson; New Albany Circuit, C. A. Northington; Ripley and Blue Mountain, J. J. Baird; Ripley Circuit, A. J. Henry; Rienzi Circuit, Jesse A. George; Sherman Circuit, W. B. Baker; Silver Springs Circuit, to be supplied; Tishomingo Circuit, W. C. Beasley; Wheeler Circuit, J. R. James; Student Millsaps College, M. E. Scott.

Durant District—W. W. Mitchell, presiding elder; Ackerman Circuit, C. A. Parks; Acona, W. R. Goudelock; Belfontaine Circuit, Jesse F. Watson; Black Hawk Circuit, J. H. Mitchell, Jr.; Coila Circuit, J. A. Poe; Chester Circuit, T. L. Houston, Durant, J. T McCafferty; Ebenezer Circuit, Carl L. Oakes; Eupora and Maben, H. M. Young; Hesterville Circuit, S. F. Harkey; High Point Circuit, J. C Long; Kilmichael Circuit, W. V. Shearer; Kosciusko, E. H. Cunningham; Kosciusko Circuit, J. Wesley White; Lexington, B. P. Jaco; Louisville, W. C. Carlisle; Mathiston Circuit, James Porter; McCool Circuit, A. R. Beasley; Noxapater Circuit, G. W. Gordon; Pickens, T. H. Mills; Poplar Creek Circuit, S. B. Bryant; Sallis Circuit, T. L. Oakes; Sidon, J. J Garner; Tchula, Pat F. Luter; Vaiden and West, J. A. Patterson.

Greenville District—V. C. Curtis, presiding elder; Benoit and Beulah, J. D. Wroten; Boyle and Arcola, J. A. Coleman; Clarksdale, R. O. Brown; Cleveland, T. M. Bradley; Coahoma and Lyon, J. E. Stephens; Duncan, J. W. Raper; Evansville, J. H. Ingram; Friar's Point, A. S Raper; Glen Allan, J. H. Smith; Greenville, E. S. Lewis; Gunnison, I. F. Holland; Hollandale, J. W. Robertson; Jonestown, W C. Galceran; Leland, S. A. Brown; Lula and Rich, W. W Jones; Marigold and Alligator, W. R. Lott; Rosedale and Hillhouse, J. R. Bright; Shaw, C. P Moss; Shelby, J. M. Wyatt; Tunica and Robinsonville, Olin Ray; Editor N. O. Christian Advocate, R. A. Meck; Chaplain U. S. Army, J. M. Moose

Holly Springs District—J. H. Felts, presiding elder; Abbeville Circuit, D. H Crowson; Ashland Circuit, G C Gregory; Byhalia, A. C. McCorkle; Coffeeville and Bethlehem, W. L. Storment; Grenada, R. A. Tucker; Holcomb Circuit, C. T. Floyd; Lamar Circuit, T H. Porter; Holly Springs, E. R. Smoot; Mt Pleasant Circuit, M A. Burns; Oxford, W. W. Woollard; Oxford Circuit, Julian S. Duncan; Paris Circuit, G. W. Roswell; Potts Camp Circuit, T. J Hopper; Randolph Circuit, R. M. Papason; Red Banks Circuit, S H. Caffey; Tocconola Circuit, R. S. Lawson; Waterford Circuit, N. N. Maxey; Water Valley, First Church, J. W. Dorman; Water Valley, North Main and Taylor, R. G. Lord; President Grenada College, J. R. Countiss; Grenada College Commissioner, T. M. Brownlee.

Sardis District—J. H. Holder, presiding elder; Arkabutla, J. B. Conner; Batesville, E. G. Mobler; Charleston, W. H. Mounger; Cockrum, W. A. Bowlin; Coldwater, N. G. Augustus; Como, R. P. Noblett, Courtland, R. I. Collins; Grenshaw, F. H. McGee; Eureka, J. A. Biffle; Hernando, M. Johnson; Horn Lake, ————; Longtown, G. A. Baker; Oakland, W. F. Rogers; Olive Branch, W. S. Selman; Pleasant Hill, W. W. Bruner; Sardis, W. D. Wendel; Sardis Circuit, W D. Bennett; Senatobia, A T. Mellwain; Tyro, A. M. Bennett; Wall Hill, H H. Wallace; Supernumerary, E. H. Rook; Y. M. C. A. Work U. S. A., J. H. Brooks; Conference Secretary of Missions, A. T. Mellwain.

Winona District—L. M. Lipscomb, presiding elder; Belzoni, J. T. Lockhart; Carrollton, R. W. Evans; Drew, W. S. Lagrone; Dublin Circuit, J. J. Brooks; Duck Hill Circuit, B. F. M. Bullard; Greenwood, J. A. Hall; Indianola, Chas. D. McGehee; Isola Circuit, R. M. Evans; Itta Bena, W. M. Campbell; Lambert Circuit, H. G. Roberts; Minter City and Phillip, L. W. Cain; Moorhead, R. G Moore; Ruleville, W. S Shipman; Schlater, E. B. Sharp; Sunflower Circuit, W. O. Wagoner; Swiftown Mission, J. Ritchey; Tutwiler Circuit, W. C. Lester; Webb Circuit, O. L. Savage; Winona Circuit, W. J. Wood; Winona, W. N. Duncan; Student Emory University, R. T. Henry; Y. M. C. A. work, U. S. A., R. H. Ruff.

"BOYS, WE DON'T HAVE TO COME BACK."

The most dangerous point on the Atlantic coast is the life-saving station at Cape Hatteras, commanded a few years ago by Captain Pat Etheridge, a big, tall man with a splendid, strong body, keen eyes, kindly face and long, bushy beard.

The peculiar danger of this post is that the wrecked vessels are not thrown up on the beach in easy reach of the life-saving station, but go to pieces on the Diamond Shoals ten miles out to sea, and the crew must go that distance to save them.

Several years ago a vessel foundered on these shoals in a fearful storm. Her signals of distress were seen from the lighthouse and Captain Pat got ready the self-bailing life-boat, which is fitted up with mast and sails as well as oars. Meanwhile the storm grew worse and the wind, which was off shore, grew more violent every moment. He ordered the crew to launch the boat—but they hesitated. They were men who had risked their lives in a hundred brave adventures, but now they paused. They looked at the hungry sea running so high, and off to where the breakers thundered on the shoals, and they listened to the roar of the storm. Then one of them spoke: "Cap'ain Pat, it's no use with that wind. We can launch the boat and we can reach the ship, but we can never come back." There was silence, except for the wail of the storm growing louder, then Captain Pat said, "Boys, we don't have to come back."

The crew looked into the flashing eyes of their captain; they understood, and as one man they launched the boat. They reached the wreck, took off the survivors, and, the wind changing a point or two, after nine hours of the most heroic toil they got back to the station. The captain's words, "Boys, we don't have to come back," are repeated by men at all the life-saving stations on both our coasts wherever there are dangers to run, deeds to do and lives to save.

You would like to have done it, wouldn't you, boys? Not many can do a thing like that, but there is a hero's job waiting for you if you have the hero's spirit. The calling of the ministry doesn't sound as if it offered you that chance, does it? It seems rather dull and commonplace. Still, it is the hero's job, for, like every hero's work, it means a life of service.

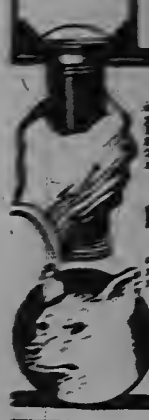
It may send a man to the Home Mission fields in the great Southwest, where his hard work and his discomforts will far outnumber his pleasures—but did you ever hear of a hero in an easy place? It may send him to the twilight lands of Africa, to the cold north or to the hopeless and wicked of our own cities. But suppose it does, and you have to stick it out and you never come back to a life of pleasantness among friends, loved ones and easy goodness.

Boys, you don't have to come back! It will not matter, if only you have given your life in service to God and your fellow-men and joined the immortal band of the "unreturning brave."—Mildred Welch, in the Round Table.

Jesus can touch our broken hearts with a perfectly tender touch, for He has had a broken heart himself.—Bishop Moule.

This HANDY FLASHLIGHT FREE!

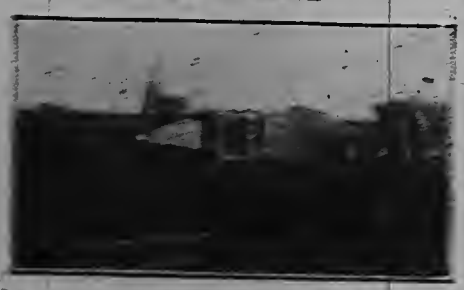
To Our Customers!



Highest Prices for FURS

Louisiana Exporting & Fur Mfg. Co.
Dept. 17 425-429 Bourbon Street
New Orleans, La.

WHEN IT COMES BE PREPARED



Insurance the only safeguard possible against such destruction.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY

—The Methodist Protestant—GENTLE AND QUIET. Most reliable and at low premiums. A dividend paid on the premiums collected for the year 1916.

Insures against Fire, Lightning and Windstorm ALONE. We insure churches only and give our undivided attention to the business. Insurance at cost. Write for particulars.

HENRY P. MAGILL, Secty. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 214 Starks Bldg., Louisville, Ky.

PELOUBET'S SELECT NOTES

On the International Lessons for 1918

Over two million copies have been sold

Forty-Fourth Annual Volume of this Great Commentary

THE volume for 1918 is now ready, with many new and striking features made possible by the Improved Uniform Graded Lessons.

You will find in it a rare combination of carefully culled facts, explanations, helpful comments and practical suggestions which will make the lesson a pleasure to teach and a delight and inspiration to the class.

Price, $1.25; net delivered, $1.35

Send for sample pages

W. A. Wilde Company

Read-McNally Building - Chicago
120 Boylston Street - - Boston

For sale at all bookstores

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
60c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. They will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make this exception. Memorial resolutions are subject to the same rule as obituaries.

MRS. VASHTI GILL (nee Webb) was born on Sept. 16, 1891, and died on Nov. 11, 1917. She was stricken with pneumonia while teaching at Mangham, and in spite of all the medical aid she grew worse until the end came. Vashti was laid peacefully to rest by the side of her father in the Athens Cemetery. Her mother, a little sister, a brother who is in the navy, and a grandmother survive her. Her mother, Mrs. Kate Webb, whose home is in Gilmland, La., was with her to the end. During her short life of twenty-one years and twenty-five days, she gave much joy and sunshine to the home, and her going hence casts shadows that only the face and voice of Jesus will brighten. She united with the M. E. Church, South, early in life.

A FRIEND.

Mrs. MARY CHILTON BEARD, wife of Mr. James Beard, of Lake Providence, La., was born on May 14, 1845, in Ouachita Parish, and died at the home of her daughter, Mrs. J. D. Holland, in Ruston, La., on Thursday morning, November 22, leaving her husband, a daughter, and four sons to suffer the bitter affliction of bereavement. Sister Beard was truly a most exemplary Christian character. Her beautiful life was an "epistle of Christ," an eloquent sermon incarnating the truth of the gospel and commending the Savior to lost and needy souls. Truly in her passing there was no death, no tragedy, but a happy translation, a joyous entering into rest, an arrival, after a weary journey, home, where she is no stranger, for she intimately knew her Lord, and many loved ones and friends awaited her there. A beautiful daughter, Mrs. J. W. Frieshman, had preceded her but five years ago to the great city. Sister Beard was one of those noble "mothers in Israel" who reared a noble Christian family, whose devotion to her in life was touchingly beautiful and who will ever "rise up and call her blessed." The writer counts it a great privilege to have been her pastor for four years and recalls many a profitable and delightful visit to her home, where he enjoyed rarest Christian fellowship and felt always the stronger for the visit. Sister Beard, though ascended to her reward, will live long in the memory of her friends and in the lives of her children who are striving to follow the path she led. Praise God for such a function of the gospel as was exemplified in her radiant life. Such exponents of holiness point to the intimacy of heaven and earth, the mystic confluence of divine and human currents into one clear, holy stream of life. J. W. LEE.

CHRISTIAN TRAINING FOR THE CHILD.

If you neglect the early religious training of the child, does he choose later a religious life? Such cases are few. If you do not bring the child up in the Church as a member of it from infancy, is he apt to join the Church when he grows up? It would only be natural for him to go on as his life began—treating religion as a matter of no particular importance. This age is reaping the harvest that results from the neglect of infant baptism, and the training that act implies.

Religious training lasts — forever. Physical training and mental training last only for a time. The one trains the soul, the other flesh and blood—perishing materials. Which deserves the greatest attention? Christ said: "Seek first the Kingdom of God"—seek it for your child as well as yourself.

"Baptism doth represent unto us our profession, which is to follow the example of our Savior Christ, and to be made like unto Him. . . . continually mortifying all our evil and corrupt affections and daily proceeding in all virtue and godliness of living." "Continually" and "daily proceeding" imply training.—The Witness.

COMMENDATORY OF REV. AND MRS. E. S. LEWIS.

(The following resolutions of appreciation were adopted by the Woman's Missionary Society, at Oxford, Miss., on Nov. 15, 1917.)

We the members of the Woman's Missionary Society of this church desire to express in this manner our genuine appreciation of our pastor, Rev. E. S. Lewis, and his family, who according to the rule of Methodism must soon cast their lot in another part of the "Master's vineyard;" therefore, be it resolved:

1. That it is with a keen sense of regret that we must say good-by, and we herewith vouchsafe to them our loving interest and pray that their most useful and happy days may yet be in the future.

2. That we thank Him whom they delight to honor for the uplifting and encouraging influences that they have exerted in this Missionary Society.

3. That we feel ourselves to be a more sincere and useful band by having labored together with them for our common Lord.

4. That we pray that His richest blessings may attend them, and that a home eternal may be their final reward.

Signed: Mrs. A. F. Calloway, Mrs. F. B. Patton, Mrs. W. A. Steinbeck, Committee.

RESOLUTIONS OF COMMENDATION.

Whereas, this quarterly conference closes the fourth year of the pastorate of Rev. A. M. Broadfoot at the Hawkin's Memorial Church; resolved

1. That we hereby express our appreciation of Brother Broadfoot as a consecrated Christian man, a Scriptural preacher, and a tender, sympathetic, faithful pastor, who was untiring in his efforts for the advancement of the interests of the Church in all its departments. He was ever mindful of the work of the Church, interested in the spiritual development of each member of the Church, and very solicitous for the salvation of the unsaved.

2. That, while we are willing to submit to the law of the Church, yet we regret to lose him and his lovable family from our city, community, and Church; but that we are thankful for the four years' delightful association and fellowship, and pray God's richest blessings upon him and his family in their new field of labor.

3. That a copy of these resolutions be furnished Brother Broadfoot, a copy given the Advocate for publication, and a copy spread upon the records of this quartqerly conference.

The above resolutions were unanimously adopted by the fourth quarterly conference of the Hawkins Memorial Church.

Signed: E. T. Hayes, Secretary.

A PERSONAL GOD NEEDED.

I am a person, and only a person can satisfy me. I am a spirit, and only the spiritual can meet my mighty longings. I am immortal, and only the eternal can be enough for me. And so it comes to pass, the moment a man discovers himself he feels that no earthly portion can cover the whole of his necessity, can slake the whole of his thirst, and so he looks heavenward, stretches out his little hand to grasp the hands of the Infinite One, and cries, whom have I in heaven but Thee; there is none upon the earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever.—W. Pearce.

"Yokes are made for two—Christ and you."

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2183
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

IT'S A PLEASURE TO TRAVEL
With the Splendid Service Provided Via the
Southern Railway System

Two Trains to Cincinnati

Lv. New Orleans -	8:15 a.m.	7:30 p.m.
Ar. Birmingham -	6:30 p.m.	6:20 a.m.
Ar. Chattanooga -	10:55 p.m.	10:35 a.m.
Ar. Cincinnati - -	9:15 a.m.	8:50 p.m.

Through Train to the East

Lvs. New Orleans - - - - - -	7:20 p.m.
Ars. Chattanooga - - - - -	10:35 a.m.
Ars. Knoxville - - - - - -	2:20 p.m.
Ar. Washington - - - - - -	7:20 a.m.
Ars. Philadelphia - - - - -	11:12 a.m.
Ars. New York - - - - - -	1:38 p.m.

We will be pleased to arrange the details of your trip.

City Ticket Office, 211 St. Charles St.
'Phones, Main 3442 and Main 4792
J. R. WELLS, Division Passenger Agt.
NEW ORLEANS, LA.

LOUISIANA RAILWAY and Navigation Company

THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
109 Gravier Street Phone, Main 184

L&A RAILWAY

The Popular Route

LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between

HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in

TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

"BUT ONE THING THAT COUNTS."

What is the 'one thing that counts?" Would it be health, or money, or a good time? Multitudes of our brothers and sisters are giving just such answers—not in words, perhaps, but in their ordering of life. So much that we do is not worth doing—judged afterward. Said a soldier to his mother, after he returned from the trenches: "I have learned at the front that there is but one thing that counts, and that is God." Fortunate for us, in this favored land, if without the horrors of war or the shock of social upheavel, we determine for ourselves what things really count.—New York Advocate.

SOME WISE WORDS.

The following sensible utterances are from a communication in the St. Louis "Christian Advocate," and are by Bishop Warren A. Candler, of Atlanta, Ga.:

"In recent years the churches have been hindered and hurt by all sorts of 'movements.' Specialists, not to say faddists, have exerted themselves to draw all the churches to the support of their peculiar schemes and plans. They have inaugurated all sorts of reforms and they are constantly calling for 'conferences' and 'conventions' to further these enterprises.

"It is to be feared that there is much vanity, if nothing worse, in many of these schemes. Petty promoters wish to hold office and occupy place in the public eye. They enjoy running to and fro, holding conventions and conferences and having their utterances paraded in the newspapers. A subtle temptation may penetrate even the best work and pride may permeate the noblest endeavors.

"An injurious result which has followed these spectacular 'movements' is the growing distaste of many people for any other sort of work. The prayer meeting is neglected; the ordinary services of the church are ignored; the study of the Bible in the Sunday school is abandoned. All these plain and highly necessary things are becoming insipid to men and women who have become enamored of picturesque 'movements' and spectacular reforms. But without these plain things religion will cease to exist in the land. It is perfectly obvious, therefore, that the Christianity of our country is not promoted, but is rather injured by these manifold movements."

Try Making Your Own Cough Remedy

You can save about $2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

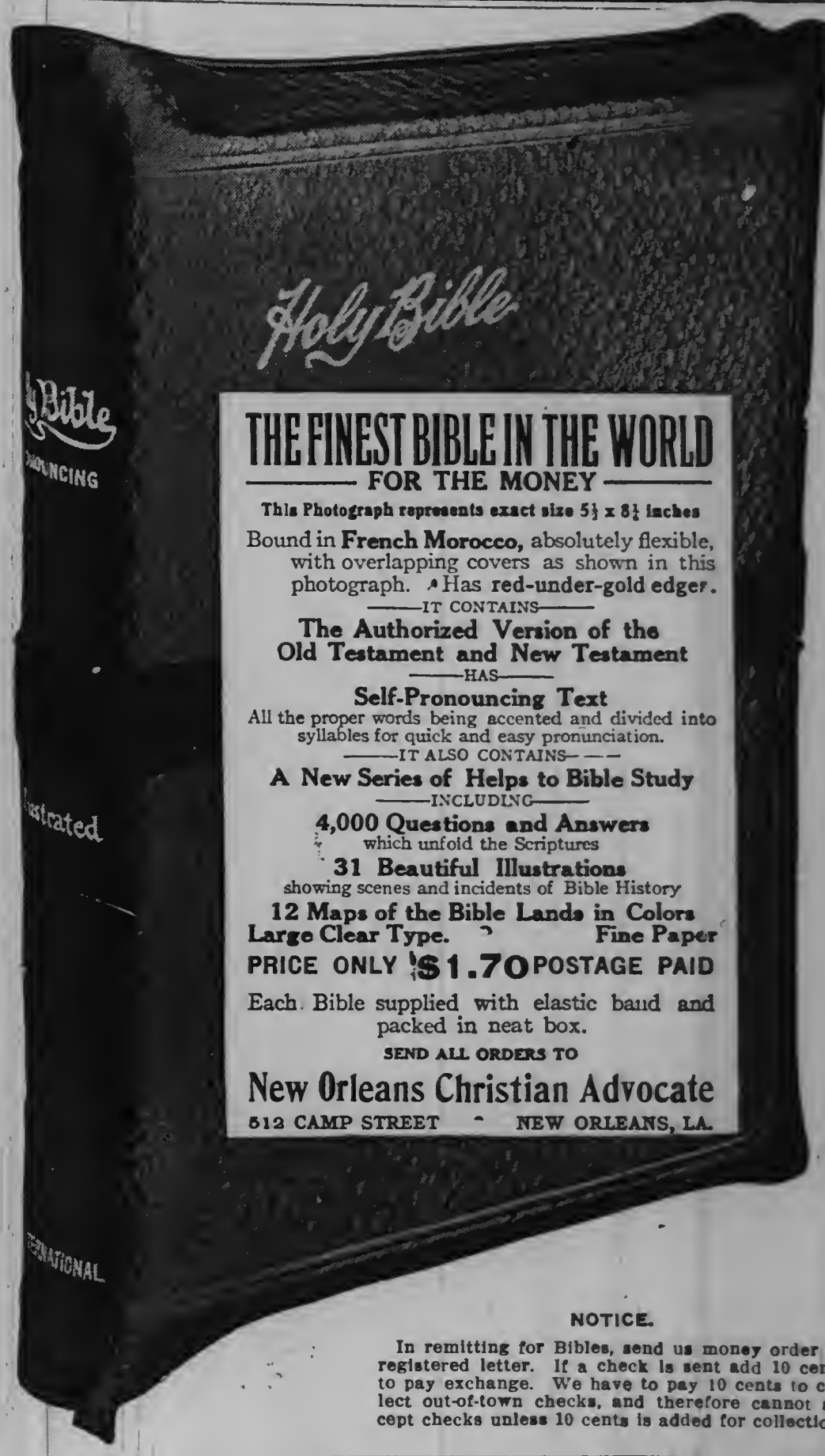
Get from any druggist 2½ ounces of Pinex (60 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and gives you a full pint of really better cough syrup than you could buy ready-made for $2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.


Holy Bible
Bible
NCING
trated
NATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

UNCONSTITUTIONAL.

The United States Supreme Court handed down a decision some days ago on a case coming up from Louisville Ky., in which the court holds that the law segregating the negroes in cities is unconstitutional. This decision will affect several cities of the South since hey have segregation laws similar to hat in Louisville. The court in rendering the decision states that the decision does raise some very serious questions for the South, but that the law is clear. The law forbade any negro living as a resident in a block in which the majority of the residents are white, and any white resident from living in a block in which the majority are negroes.—Wesleyan Christian Advocate.

THE LORD IS GOOD.

The Lord is good. Sometimes we forget this. Sometimes we feel it. Always we know it. Very few people are really skeptical as to the goodness, the loving-kindness of the great God who is at the heart of hings, who is at the heart of the whole niverse as its Author and Upholder We pity the man who has lost all faith n goodness and in God. The Lord is good. Let us fix this thought more firmly in our minds than ever before And because he is good we owe Him gratitude. We receive His blessings herefore we ought to thank Him. As some one has well said, "Thankfulness is politeness toward God." Thanksgiving ought to be a habit. It ought to be annual, not in the sense of occurring once in November, but annual in the sense of extending the whole year through. St. Paul says, "In every hing give thanks; for this is the wil of God in Christ Jesus concerning you."—New York Observer.

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

WORKERS TOGETHER WITH GOD.

What a new complexion it would lend to life if, as we stepped out from our homes, we could realize that we were going forth, not to make a living, as a primary object, but to discover what God is doing in the world, and to give Him such help as we could! It may seem a high and impossible idea, but the more one thinks of it, the more it grows upon the mind. We are bidden by the Apostle to abide with God in every calling in which we are called. We know that he claimed to be a fellow-worker or co-laborer with God—and why should the significance of such a conception be reserved for the missionary or minister of religion alone?—F. B. Meyer.

TRUE HUMILITY.

"Humility is the lowly and true estimate of self; it is acceptance of the place appointed by God, whether it be in the front or the rear; it is simple acquiescence in God's order to suffer or to act without thought of rights or of reputation. It is the emptiness of self which God fills."—Canon Barnett.

THE NEW TRIPLE COMBINATION

Treatment for the blood, nerves and liver—purifying, strengthening, cleansing, winning its way wonderfully just now—is:

Hood's Sarsaparilla, the superlative blood purifier and appetite giver, known for over 40 years.

Peptiron, the superlative pepsinnux-iron-celery nerve, blood and digestive tonic.

Hood's Pills, the superlative family laxative for biliousness, constipation; pleasant, easy, effective.

What are your troubles? If such as to need all three medicines, why not have perfect, well-rounded relief by getting the combination?

If you need only one medicine, get it and take it—but do it now.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—First Round.

Merigold, at Alligator, Dec. 9, a.m. and p.m.
Coahoma and Lyon, at Coahoma, Dec. 16, a.m. and p.m.
Tunica, at Tunica, Dec. 23, a.m.
Evansville and Dubbs, at Evansville, Dec. 23, p.m.
Duncan, at Duncan, Dec. 30, a.m. and p.m.
Greenville, Jan. 6, a.m.
Leland, Jan. 6, p.m.
Gunnison, at Gunnison, Jan. 13, a.m.
Glen Allan, at Glen Allan, Jan. 13, p.m.
Jonestown, Jan. 20, a.m.
Lula, at Lula, Jan. 20, p.m.
Clarksdale, Jan. 27, a.m.
Cleveland, Jan. 27, p.m.
Shelby, Feb. 3, a.m. and p.m.
Benoit, at Pace, Feb. 10, a.m.
Boyle, at Boyle, Feb. 10, p.m.
Rosedale, at Rosedale, Feb. 17, a.m.
Friar's Point, Feb. 17, p.m.
Hollandale and Shipman's Chapel, at Hollandale, Feb. 24, a.m.
Shaw, Feb. 24, p.m.

Preaching at the hours indicated above. The business sessions of the quarterly conferences will be arranged so as to suit the convenience of the official members.

The district stewards are called to meet at the Methodist Church in Greenville on Tuesday, Jan. 15, at 11 a.m.

V. C. CURTIS, P. E.

Durant Dist.—First Round.

Kosciusko, preaching Dec. 9.
Lexington, preaching Dec. 16.
Pickens, preaching Dec. 23.
Coila ct., at Coila, preaching and conference Dec. 29.
Sidon and Cruger, at Sidon, preaching and conference Dec. 30.
Tchula, preaching and conference, Dec. 30 and 31.
Lexington, conference, Jan. 4.
Ebenezer ct., at Hebron, Jan. 5 and 6.
Durant, Monday night, Jan. 7.
Kosciusko, Tuesday night, Jan. 8.
Vaiden and West, at Vaiden, Jan. 13 and 14.
Hesterville ct., at Shiloh, Tuesday, Jan. 15.
Pickens ct., at Pickens, Thursday, Jan. 17.
Black Hawk ct., at Black Hawk, Jan. 19 and 20.
Acona, afternoon and night, Jan. 20.
Sallis ct., at Sallis, Jan. 26 and 27.
Kosciusko ct., at Ethel, Jan. 27 and 28.
Poplar Creek ct., at Center, Jan. 29.
McCool ct., at Liberty Chapel, Feb. 2.
Ackerman ct., at Ackerman, Feb. 3, 4.
Chester ct., at Chester, Feb. 5.
Louisville, at Louisville, Feb. 9 and 10.
Noxapater ct., at Noxapater, Feb. 10 and 11.
High Point ct., at Center Ridge, Feb. 12
Kilmichael ct., at Kilmichael, Feb. 16 and 17.
Eupora and Maben, at Eupora, Feb. 17 and 18.
Mathiston ct., at Mathiston, Feb. 19.
Bellefontaine ct., at Bellefontaine, Feb. 20.

The district stewards will please meet me at Durant on Thursday, Dec. 20, at 2:15 p.m. Let each pastor kindly notify the steward of his charge of the date of the meeting, and urge his attendance.

W. W. MITCHELL, P. E.

Corinth Dist.—First Round.

Corinth—First Church, Dec. 1, 2.
Corinth—South Side, Dec. 2, 3.
Ripley and Blue Mountain, at Ripley, Dec. 9, 10.
New Albany, Dec. 16, 17.
Booneville, Dec. 23, 24.
Iuka, Dec. 30, 31.
Chalybeate, at Campground, Jan. 5, 6.
Myrtle, at Myrtle, Jan. 12, 13.
Sherman, at Blue Springs, Jan. 14.
Rienzi, at Rienzi, Jan. 19, 20.
Dumas, at Dumas, Jan. 23.
Ripley ct., at Bethlehem, Jan. 24.
New Albany ct., at Ecru, Jan. 26, 27.
Wheeler, at Wheeler, Jan. 30.
Mantachie, at Mantachie, Feb. 1.
Mooreville, at Allen's Chapel, Jan. 2, 3.
Booneville ct., at Oakgrove, Feb. 6.
Guntown and Baldwyn, at Saltillo, Feb. 10, 11.
Iuka ct., at H., Feb. 14.
Burnsville, at Burnsville, Feb. 15.
Corinth ct., at Mt. Carmel, Feb. 16, 17.
Marietta, at Marietta, Feb. 19.
Kossuth, at Kossuth, Feb. 21.
Hickory Flat, at Hickory Flat, Feb. 23, 24.
Silver Springs, at Mt. Carmel, March 2, 3.
Golden, at Dennis, March 6.
Tishomingo, at West Side, March 7.

The district stewards of the Corinth District will meet at the First Methodist Church in Corinth on Jan. 18, 1918, at 10:30 a.m.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Brooksville, preaching, a.m., Dec. 9.
West Point, preaching, p.m., Dec. 9.
Artesia, preaching, a.m., Dec. 16.
Starkville, preaching, p.m., Dec. 16.
Columbus, Central, preaching, Dec. 23.
Cedar Bluff, preaching and Q. C., Dec. 29, 30.
Caledonia, at Mt. Pleasant, preaching and Q. C., Jan. 5, 6.
Columbus, First Church, Q. C., Jan. 8.
Columbus, Central, Q. C., Jan. 9.
Artesia, Q. C., a.m., Jan. 10.
West Point, Q. C., p.m., Jan. 10.
Cochrane, preaching and Q. C., Jan. 13, 14.
Starkville, Q. C., Jan. 15.
Sturgis, Q. C., Jan. 16.
Longview, Q. C., Jan. 17.
Macon Ct., at Salem, preaching and Q. C., Jan. 19, 20.
Macon, preaching and Q. C., Jan. 20, 21.
Brooksville, Q. C., Jan. 21.
Mashulaville, Q. C., Jan. 22.
Shuqualak, preaching and Q. C., Jan. 26, 27.
Crawford, preaching and Q. C., Feb. 2, 3.
Mayhew, preaching and Q. C., Feb. 3, 4.
Sturgis, at Bethel, 3d Sunday, preaching, Feb. 9, 10.
Mashulaville, at Mt. Hebron, preaching, Feb. 16, 17.
Longview, preaching, Feb. 23, 24.

The district stewards are called to meet in the Methodist Church at Artesia, on Thursday, Jan. 3, at 2 o'clock p. m.

W. L. DUREN, P. E.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

HOW MAY REMEMBERED.

May Mathews was a dear little girl, but she very often forgot to say "Thank you," or "Please," and many other things.

One day mother said: "How can you make yourself stop doing these naughty things, and learn to do right and polite things?"

"I know," said May. "I'll name each one of my fingers and thumbs then I'll be sure to remember."

So she named one "Thank You," and one "If You Please," and one "Put Away Your Playthings," and one "Be Kind to Baby," and one "Don't Make a Noise."

So, after that, when she forgot to observe these little rules, she made believe that that particular finger grew sore over it, and she would cure it by being careful of it next time.

MOTHER'S RIGHT-HAND MAN

Throughout the day in the household the mother must face the burns, stings cuts, bruises, sores, boils, etc., of the children. Gray's Ointment gives immediate relief, soothes the pain, wards off blood poison and immediately begins its healing effect. Its constant use for ninety-seven years has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.—Adv.

TO-MORROW.

Rev. H. W. Webb-Peploe.

Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography says: "I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."

Constipation

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax, for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—Trench.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

It is a grand way of keeping us right—never to let us have an idle ten minutes, nor a spare napkin to wrap a talent in.—C. H. Spurgeon.

Genuine Red Cedar Chest

$3.95

Write for Catalogue No. 16, true to nature colors, full descriptive sizes, 113 styles, $1.59 to $44.69.

AMERICAN CEDAR CHEST COMPANY
10th & Main Streets Ft. Worth, Texas

WHILE AT WAR

Women Suffer at Home.

WOODFORD, TENN.—"This is to certify that I have used Dr. Pierce's Favorite Prescription also the Golden Medical Discovery and find them to be as represented. When suffering with nervous prostration 'Favorite Prescription' cured me when other medicines failed. I think it is a grand medicine and never fail to recommend it to suffering women."—MRS. ROSA LEE HOGAN, Route 1.

SYLACAUGA, ALA.—"I have used Dr. Pierce's Remedies and they are fine. I used the Cough Remedy myself and my wife has used Dr. Pierce's Favorite Prescription with good results. More than once she used this medicine when in a delicate condition."—W. B. GRANT.

"Favorite Prescription," the ever-famous friend to ailing women, and "Golden Medical Discovery," the greatest general tonic, are both put up in liquid and tablets, and are to be found in nearly all drug stores. They have enjoyed an immense sale for nearly 50 years, which proves their merits as well as the statements made by users. If not obtainable at your dealer's send 10 cents to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail trial package of either tablets.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 903D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

Established 1879

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 35 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture wil be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

MIXED DRINKS.

(From the Christian Intelligencer.)

Milk is good and water is good. Put them together, and the result is nauseating. Oh, what a call to-day! "I would ye were cold or hot." God does not forget our right to our personality, but He wants it at its best. He insists on our taking Him as He is offered in the Bible. The Western Christian Advocate says:

"Denaturized religion is a deception and a crime against humanity. Pastors and teachers who serve that kind to their people will have their place where the worm dieth not and the fire is not quenched. Men may water down religion into a sentiment, a ritual, a soul allegiance, a personal loyalty affair that means nothing for personal power, self-mastery, and a growing knowledge of God. Christianity so delivered is an infamous dilution. Listen: the religion of Christ is a conviction, an obligation, a constraint of the soul, an allegiance of the faculties, which make a man. It is personal life translated into its highest speech.

Aches and Pains of rheumatism are not permanently, but temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends, and cures the disease?—Adv.

MAKES HAPPY FACES.

In a recent report of a mission in China, a traveler is quoted who comments on the striking change in the faces of the Chinese converts. The Chinese face is frequently dull, apathetic, uninteresting, hopeless. But when some man, with features lacking in attractiveness, begins to walk in newness of life, a light gleams in his eye, a brightness shines on his brow, and the whole face is illumined with a new intelligence.—Dr. Clow.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 17-G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

CUTTING THE HYMN.

"Newspaper Reader," in the Methodist Recorder, gives some very valuable advice when he says: "One other hint I would give the young preacher: Never cut the hymns. Cut the sermon. That is yours to cut. But the hymns belong to the ages, to the congregation, and to the choir."

Having had a little experience in compiling a hymn book, we cannot refuse any amateur the right to do as we have done. Few hymns were directly written for the purpose and few are handed down in complete form as written. Verses are changed in order and altered in phraseology; many lines have long since died to the glory of God. No choir ever sighs because the hymn is shortened and no pastor is averse to omitting a verse because the composer had more time at his command than the modern worshiper. Perhaps it would be better to use fewer hymns and use them in their entirety just as printed. To omit might be "the unkindest cut of all."—Christian Intelligencer.

THE BEST FOUNDATION.

John Ruskin's mother required him to memorize some Scripture every day. All the chapters she had him learn aggregate 20,000 words. Ruskin says of this: "I count it very confidently the most precious and, on the whole, the one essential part of all my education.

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

GOD'S HEROES.

"To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one God's heroes."

Parasitic Germs

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers,

SHUPTRINE COMPANY, SAVANNAH, GA.

Be not anxious about to-morrow. Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them. Enough for you that the God for whom you fight is just and merciful, for He rewardeth every man according to his work.—C. Kingsley.

LEXINGTON, KY., BUSINESS UNIVERSITY (Inc.)

BUSINESS, SHORTHAND, TYPEWRITING, TELEGRAPHY. Diploma. Positions. Special Department for Women. 40 years experience. 20,000 successful graduates. Beautiful City.

Address WILBUR R. SMITH, Lexington, Ky.

"Speak kindly in the morning; it will lighten the cares of the day, turn sorrow into gladness, make household business and all other affairs move along more smoothly, giving peace to the one who thus speaks and grateful joy to the one who hears. Speak kindly at the evening hour for it may be that before dawn of another day some tenderly loving one may finish his or her span of life for this world, and then it will be too late to retract an unkind word or even to seek forgiveness for an injury inflicted on the heart of a loved friend departed."

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old.—James A. Garfield.

He who loses wealth loses much; he who loses a friend loses more; but he that loses courage loses all—hold on to your courage.—Jack Appleton.

Leisure misused—an idle hour waiting to be employed, idle hands with no occupation, idle and empty minds with nothing to think—these are the main temptations to evil.—Dean Stanley.

HELP QUICKLY NEEDED!

Two Million Armenian and Syrian Christians Starving.

Sunday School War Council asks every Sunday School in America for Christmas offering. Apply at once for free programs and literature to

ARMENIAN RELIEF COMMITTEE,

No. 1 MADISON AVENUE, - - - - - NEW YORK.

Send offering to undersigned

E. B. CHAPPELL, Nashville, Tenn.

Methodist Benevolent Assoolation

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to widows, orphans, and disabled. Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

WRITING DESIGNING PRINTING MYERS NEW ORLEANS

Better Printing Quicker Service

Our Mail Order Department insures quick handling of your orders. Goods forwarded not later than five days after receipt of order, if nature of work permits. Samples and prices on printed matter of any description sent on request.

Myers Printing & Advertising Co.

512 Camp Street New Orleans, La.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Gloster, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. G. H. Thompson, Meridian, Miss.
North Mississippi.....Mrs. S. F Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above

ATTENTION, AUXILIARY OFFICERS.

A beautiful new Year-book has been issued for use in adult auxiliaries. Interesting programs are to be found in it for every meeting in the year. You can not afford to be without it. The price is five cents for a single copy, or forty cents for a dozen copies. Order at once from the Home Base Secretary, 810 Broadway, Nashville, Tenn.

ALEXANDRIA DISTRICT MEETING.

The annual meeting of the Alexandria District was held in the Methodist Church of Jena on Nov. 15 and 16, Mrs. Winstead, District Secretary, presiding.

The first session opened on Thursday morning with devotional exercises conducted by the pastor of the church, Rev. Mr. Bennett; and as he spoke to us from the first chapter of Romans we felt that it was indeed his desire to impart unto us some spiritual gift, and the fervor of his message remained with us throughout the conference.

The first subject under discussion was the organization of young people's work, and much stress was put upon this special phase, all seeming to realize this as one of our most difficult problems. The goal to be reached for the young people being a 10 per cent increase in organizations, membership and collections, much emphasis was placed upon striving to obtain this goal. There were reported only four Y. P. auxiliaries in the district—Alexandria, Bunkie, Campti, and Jena. There are six Junior auxiliaries—Alexandria, Bunkie, Jena, Campti, Lecompte, and Good Pine—and all are doing a good work.

The adult goal was presented in a very impressive manner, emphasis being placed upon the organization of new auxiliaries and upon an increase in membership through united prayer, the forming of seven new mission study classes, paying of pledge by Harvest Day, observing Week of Prayer, definite social work for auxiliaries, and sending of seven boxes of supplies to the institutions designated earlier in the year. The fulfilment of this goal will mark a wonderful advance in the work of the district.

The pledge for the Alexandria District is $550, all of which has been paid in except $137.25. Two auxiliaries report being overpaid — Lecompte and Merrivilie. Alexandria pledged $175, all paid except $43.05; Bunkie $31, all paid but $2.75; Colfax paid in full; Carson pledged, but has nothing paid yet; Jena due on pledge $8.50; Natchitoches due $30. All auxiliaries have responded except one. Two new auxiliaries have been organized during the year, one at Pineville, the other at Glenmora.

At the afternoon session the subject of finances was taken up and Mrs. W. D. Haas was asked to read a paper written by Mrs. Hyams, of Natchitoches, entiled, "Just a Reminder." It touched on the duty of the members of auxiliaries, the support of the Scarritt Training School, our pledges, and how to give that it might prove a blessing to all.

Following this was an interesting program conducted by Mrs. Cunningham, State officer of young people's work. The young people pledged $200 for the support of the work and report $160.09 paid on same. "What Is a Pledge?" was thoroughly explained to the young people, and, being a special pledge, it was interesting to them to know that it went towards the support of the Japanese in our own country and Japan. The plan of sending "valentines" proved quite a success, as all auxiliaries were heard from; and the Ruston Orphanage being one in the lead, made our hearts glad to know of the excellent work being done by the young people there.

An appeal was made to the mothers to encourage the young people in their work, and a suggestion was made to the presidents of all societies to let the young people choose their own leader, feeling that more interest would be manifested. A poster placed in all churches to advertise their meetings was another suggestion. Many ways were discussed to enlarge the attendance. The duty of the different officers in the young people's society was presented; also a letter from John James Young, which was interesting to the Juniors, as he is working in the interest of "The Young Christian Worker." Two meetings a month were recommended for the young people, a business meeting with program from year book, and a social meeting combined with mission study.

The evening session was one of uplift and enjoyment. The Junior Society presented their week of prayer program, several of their number impersonating the following deaconesses and missionaries:

Mary Hasler from Biloxi Wesley House; Helen Gibson from St. Mark's Hall; Lillie Fox from Tampa Wesley House; Mary Hood from Mary Black Hospital, Soochow; Dr. Ethel Polk from Mary Black Hospital. At the close of this touching impersonation a beatiful and appropriate song was sung by the choir and the Juniors, after which these children prayed for special blessings on all missions and missionaries in our own and foreign fields.

Rev. Mr. Breithaupt had an earnest, graphic message from his work, the Houma Mission. He said this mission was the idol of his heart, and as he poured forth his impassioned words, telling of his work there and of the many hardships his people have to endure, no one could doubt it.

The last session of the Conference was held Friday morning. After the devotional exercises, Mrs. Winstead made an appeal, urging the members to subscribe to the "Missionary Voice" and "Young Christian Worker." So successful was her effort that every woman in the house not a subscriber subscribed at once to one or both. Mission study was ably presented by Mrs. A. C. Simmonds, and a list of the books in use for this year was given. Some strong points were brought out on the successful conducting of a mission study class.

A rising vote of thanks was extended the hostesses of the Conference by the delegates, expressing their appreciation of their gracious hospitality. Mrs. Cunningham read a very touching poem, also a story of Lizzie Johnson's missionary quilt, at the close of which she asked each one present to resolve to devote more time to the young people's work, to work and pray more. Another request was that each pray for some individual missionary in the foreign field, cut out their pictures, place them where they can be seen and ask God's blessings on them daily. Mrs. TOM OWEN, Secretary.

GIFT TO BREVARD INSTITUTE.

A good friend of Brevard Institute sent to the General Treasurer a check for one thousand dollars to be used in the carpentry department. Never was a gift more timely nor a people more grateful than for this gift. The carpentry shop will now be moved into a building of its own, which will reduce the crowded conditions in the administration hall and give room for the laboratory work, which has been crowded out of place by the use of two rooms for the carpentry work.

"We must answer for our actions; God will answer for our powers."

YOUR CHANCE TO MAKE MONEY.

WANTED—One hundred efficient, progressive men and women to qualify as managers for Co-Operative Fig Shops in all parts of the United States; you can make big money and be independent for life. On receipt of eighteen cents to cover mailing expenses we will send you prepaid sample jar preserved figs and particulars. Co-Operative Canning Company, 67 Keystone Bank Bldg., Pittsburgh, Pa.

PURE as Southern Sunshine

LIKE the soft, beaming sunlight of Dixieland, Luzianne brings cheer to mealtime – breakfast, dinner and supper. Folks who try it once have a genuine affection for it ever after. Luzianne comes to you in clean, sanitary, air-tight tins. The flavor stays *in*—impurities stay *out*. Buy a can of Luzianne. Use the whole can. If you don't honestly believe it is better than any other coffee you ever tasted, tell the grocer to refund your money. But, try it.

LUZIANNE coffee

"When It Pours, It Reigns"

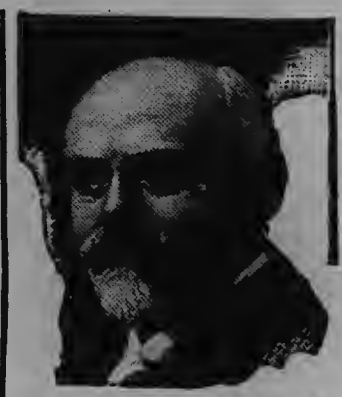
Former Health Commissioner Says Nuxated Iron

Should Be Used in Every Hospital and Prescribed by Every Physician—Attributes His own Great Physical Activity Today at Over 60 Years of Age Largely to His Personal Use of Nuxated Iron

WHAT FORMER HEALTH COMMISSIONER KERR SAYS

"As Health Commissioner of the City of Chicago, I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving strength-building effect, and in the interest of the public welfare, I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe that my own great physical activity is due largely today to my personal use of Nuxated Iron, and if my endorsement shall induce anaemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron, I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

Former Health Commissioner, City of Chicago.



Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

NOTE—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, and which is prescribed and recommended by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

MURINE FOR YOUR EYES Granulated Eyelids, Sore Eyes, Eyes Inflamed by *Sun, Dust* and *Wind* quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. No Smarting, Just Eye Comfort

Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. **Murine Eye Salve,** in Tubes 25c. *For Book of the Eye—Free.* **Ask Murine Eye Remedy Co., Chicago**

THE GIFT OF GRATITUDE.

Gratitude is a capacity, and like all capacities it can be expanded; it is a faculty, and like all faculties it can be trained; it is an instinct, and like all instincts it can be developed; it is a plant, and like all plants it can be cultivated; it is a gift, and like all gifts it can be lost. It can become atrophied through disuse; it can be extinguished by abuse. By wrong habits of thinking and feeling we can gradually strangle it. By heedlessness and hurry we can harden and deaden the heart. The fine tempers of the soul are built up only by effort. If we wish right dispositions we must work for them.—Charles E. Jefferson.

HAVE AN AIM.

Many a man drifts through life not knowing, because not asking, whither he is going. There are more purposeless people with whom we daily meet than we are aware of, who are so to be described, not because they are not doing a host of little things for various temporary ends, but for the reason that they are doing nothing in obedience to some one overmastering heavenly purpose, dominating all their endeavors. Unless a man labors for a "chief end" of all living, loving, hoping, and striving, he is truly adrift upon a sea of circumstance, and the prey of now one chance impulse and again another. We should cherish a great purpose—and then allow that great purpose to impel us to our best, as it surely will.—Zion's Herald.

A STEWARD'S BANK.

The value of establishing early in life the habit of giving cannot be doubted. As soon as young people become wage-earners, or in any way have a definite allowance, they should set aside a certain amount regularly for the Lord's work. The Tenth Legion seeks to enroll those who give at least one tenth to the Lord. There are those who regularly give more, those who regularly give less, and those who give in a haphazard way. But while thousands have determined to give a fixed proportion of their income, many have failed to live up to their determination, because some one has failed to give sufficient moral backing and practical help. Some have failed to make even a start in regular giving because they have not been helped to make such a decision.

Here is one practical way to enlist and help young people who desire to do their Christian duty as stewards of the Lord. The plan centers in the establishment of a Steward's Bank. The Missionary Committee, the Finance Committee, or perhaps some one person may be responsible for launching the plan. No fewer than three adults should be asked to serve on the committee responsible for carrying out the plans. If possible, choose at least one person who is in a bank. Organize a bank. If it seems best, have officers. Make arrangements with some regular bank to be the depository of the funds of your little Steward's Bank.

Secure for depositors all those in the society or church who pledge to give a stated proportion of their income to the Lord's work, and who will deposit that proportion regularly in the Steward's Bank. For young people's society members, it would be well to urge all who are now tithers—members of the Tenth Legion—to become depositors. Then launch an educational campaign to get others to give at least a tenth to the Lord, and put that tenth in the Steward's Bank. For a good example to the young people, it would be well to get some adults outside the society to become depositors.

Secure depositors' books. This may be done through the regular bank that receives the funds, or special books may be secured. The latter is the better method. Books of blank checks will have to be secured also. These may be so printed that they will be good in a regular bank. Those who are depositors pay their benevolent pledges and other gifts to the Lord's work by drawing on their accounts in the Steward's Bank.

The plan has the following good points:

1. It is unusual, and gives considerable publicity to the matter of systematic giving.

2. By calling for their deposits regularly, and by keeping the money where it is not easily spent for other causes, it helps young people to be faithful.

3. It gives the young people a sense of responsibility which is good for them.—William Ralph Hall.

A SATISFYING RELIGION.

There is a religion which is satisfying. I will call your attention to four features of it:

First—A sense of the conscious favor of God. You feel that God loves you, that he holds you in his arms.

Second—The consciousness that he has made you good. If the world pours into your lap all its wealth and honors, you would still be a miserable creature unless you knew that you were good and honest and true and pure.

Third—The consciousness that you are doing your duty to the Lord and to those about you.

Fourth—The assurance that all is going to be well. There may be difficulties in the way now, but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction.

And this satisfying religion you can have without money and without price on the simple conditions that you go right down and submit yourself to Christ, believe in Him, and trust in Him.—General Booth.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

BROTHER.

If you want to quit the nasty tobacco habit easily and inexpensively, with nature's own antidote, a pleasant-tasting root found here in Florida and chewed like gum, I will gladly send the necessary information FREE. **Milton Stokes, Mohawk, Fla.**

DR TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

L&N
THE DIRECT LINE TO THE
NORTH AND EAST
The NEW YORK & NEW ORLEANS LIMITED, for New York, Philadelphia, Baltimore, Washington, Atlanta, etc., leaves daily at 9:05 p. m.
The CINCINNATI LIMITED, for Cincinnati, Louisville, Birmingham, etc., leaves daily at 8:30 a. m.
For Rates, Etc., 'Phone Main 4093.
City Ticket Office, 201 St. Charles St., New Orleans, La.

THE TEXAS AND PACIFIC RAILWAY
Make Your Vacation Count!
Two or Three Weeks at
MINERAL WELLS
would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.
CITY TICKET OFFICE, 307 St. Charles Street.

SOUTHERN PACIFIC LINES
WHEN YOU RIDE, RIDE RIGHT
TRAVEL BY THE
Southern Pacific Lines
FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS. COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.
NEW ORLEANS THE GATEWAY TO CALIFORNIA
The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book
THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE
5---TRAINS DAILY TO LOUISIANA AND TEXAS---5
2---THROUGH TRAINS DAILY TO CALIFORNIA---2
For particulars and literature ask any Southern Pacific Lines Agent, or write
W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.
J. T. MONROE, Gen. Pass. Agent, New Orleans

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

When the Skin Seems Ablaze With Itching and Burning

There's just one thing to do.

If your skin seems ablaze with the fiery burning and itching of Eczema, real and lasting relief can only come from treatment that goes below the surface—that reaches down to the very source of the trouble. So-called skin-diseases come from a disordered condition of the blood, and the proper treatment is through the blood.

Search far and near, and you cannot find a blood remedy that approaches S. S. S. for real efficiency. It has been on the market for fifty years, during which time it has been giving uniform satisfaction for all manner of blood disorders. If you want prompt and lasting relief, you can rely upon S. S. S. For expert advice as to the treatment of your own individual case, write to-day to Chief Medical Adviser, Swift Specific Co., Dept. C Atlanta, Ga.

CHRISTMAS MERCHANDISE

AT THE

HOLMES STORE

THE extensive assortments of Holiday Merchandise at the Holmes Store are as choice as the world affords. Through our comprehensive buying methods we secure, at the very sources of their production, articles and full lines of merchandise best suited to the needs of our patrons.

Every article here is of worthy quality and moderately priced.

D. H. HOLMES CO.

Oriental Offices in Yokohama, Shanghai, Kobe, Manila

LIMITED

ESTABLISHED APRIL 2nd, 1842

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 51. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3226.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 20, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious God, may we
Evermore be led by thee."

* * *

The nations of the world will have a stable peace when the spirit of Christ is regnant in them—and not until then.

* * *

It is worth while to build up the prayer meeting. The congregation that prays is pretty certain to measure up well on other lines.

* * *

For the Christian, the best year should ever be the one ahead, for with the passing months he should come more fully into possession of the things that God has prepared for them that love him.

* * *

The Church should not allow any other organization to outstrip it in looking after the poor, the sick, and others in distress of any kind. The Master showed special concern for all such throughout his earthly ministry, and so should his disciples. The General Rules of our denomination attest how close this work was to the heart of Mr. Wesley. Great are the opportunities for service which it furnishes.

* * *

The indications are that some of the chaplains in the great army that our Nation is now building up may have a pretty strenuous time. The Church News Association (New York) says: "The new rule in this war is that the chaplains stay with the men at all times—in the trenches, and over the top, under fire, no matter how hot. Hence some of them will probably be compelled to learn to fly, or at least to ride in airplanes and hydroplanes while others direct them." It would seem that the Government believes that one who is thoroughly identified with a body of soldiers in all their campaign experiences is best capacitated to minister to them religiously. We think that this principle is a good one for a preacher to follow wherever his sphere of labor may be—in peace as well as in war.

* * *

Men who stand for principle are far too rare. Expediency is the guiding star of most persons, and success is the shrine at which the multitude worships. There are comparatively few who had rather be right than to hold high place and have the applause of the populace, but those who make this higher choice, though it may bring obscurity and loneliness on earth, will be the heroes of eternity. Enduring as seeing Him who is invisible, they can well afford to wait for the nobler vindication and richer reward that the future will bring. That its teachings hold out inspiration to such a course, is one of the glories of Christianity. And what a splendid exemplar in this respect was its mighty founder, who preferred fidelity to the truth and crucifixion upon the cross to all the kingdoms of the world and the glory of them! "Wherefore God hath highly exalted him and given him a name which is above every name."

A WAR-TIME CHRISTMAS HOMILY.

For the fourth consecutive time Christmas comes with far the larger portion of the world engaged in the most colossal war of the ages. That such a state of things should exist nineteen centuries after the birth of the Prince of Peace, in spite of the influences that his incarnation, teachings, death, resurrection, and ascension set in motion for the uplifting of humanity, ought surely to be enough to awaken earnest thought upon the part of Christians everywhere as to the causes and significance of this terrible catastrophe. Some have argued that this frightful development proves that Christianity is a failure—that it is inadequate to create and maintain a civilization in which justice, righteousness, and peace shall prevail. Such a conclusion has no basis in sound reason. Christianity is a voluntary religion; it must be accepted and put to the test before it can logically be adjudged to be weak and insufficient. The lack of it is responsible for the present deplorable situation; it is the miserable substitutes for it which have shown their impotence to repress the forces of evil in the world and sustain the enlarging fabric of human society.

It is nothing new for nations to turn away from God and reap the terrible consequences of forsaking him. No truth is writ larger in human history than the fact that the path of apostasy leads to disaster. It was sin that brought the flood and the well-nigh universal destruction of the human family. It was unfaithfulness to the teachings of Jehovah that stripped the Jewish people of their spiritual perception, so that they rejected and crucified the Messiah and pressed forward upon a course that wrought their ruin. It was disobedience to the commandments of God and indulgence in worldliness and wickedness that nearly extinguished the light of pure Christianity in Europe after it had become widespread and ushered in "the Dark Ages." A notorious era of infidelity preceded the bloody "Reign of Terror" in France and the desolating Napoleonic wars, and it is very generally conceded that but for the timely coming of the Wesleyan revival the fires of revolutionary violence would have broken out in Great Britain also. So, the substitution in the German Empire of a materialistic rationalism for the true Christian faith has brought only such a harvest as might have been expected, being more horrifying than the consequences of former apostasies from God, in proportion to the mightier powers now wielded by men as a result of their wider knowledge of the universe and its utilizable forces.

Nor was it Germany alone that was sin-stricken when the tocsin of the present fearful conflict sounded. Other nations were infected and were drifting in the wrong direction. France was famed for her prurient literature and the sensuousness of her people; the Russian Church was in the grip of a deadly formalism and the tide of spirituality was distressingly low, and German theology was fast becoming rooted in England and the United States. It is as true of nations as of individuals, that whatsoever they sow they must also reap. This law is as inexorable in the spiritual as it is in the natural world.

There are some who contend that the successes of Christianity have brought on the present world cataclysm—that it is but an orderly step in God's program for carrying the peoples of earth forward to higher and better things. We cannot accept any such view. Such a teaching is pretty much on a parity with the Malthusian doctrine in political economy, which holds that the population of the earth increases in a geometrical ratio, and the means of subsistence only in arithmetical ratio, and thus fastens upon God the responsibility for all the poverty and want in the world. War is an appalling evil, and of evil God is never the direct and responsible author. This is not saying that some good may not come of the stupendous conflict now raging—that is quite probable—but we cannot agree to the contention that the Heavenly Father desired the strife and that it was, according to his purposes, an unavoidable necessity for the progress of the human race. As we see it, the nations are drinking this bitter cup and learning in the hard school of experience what God would fain have taught them in easier and less violent ways, because they would not hear and hearken to his voice.

Do we hold that all the nations participating in the great war are equally responsible for it? Nay, not so. In our opinion, Germany is the chief offender; it was she who did most toward setting the world on fire. We believe thoroughly in the justice of the cause of the Allies and that the best interests of humanity would be promoted by their success—indeed, it is our conviction that any other outcome would be calamitous. But is there a country engaged in the struggle which, with its sins of omission, to say nothing of its other doings, can disclaim all responsibility for the conditions out of which this fearful eruption came? Surely the United States can not do so, while all the Protestant Churches within her bounds are giving less than $25,000,000 dollars a year for foreign missions, and her people are spending billions of dollars for whiskey, tobacco, and other needless self-indulgences. Nor can England say that either, by example or by evangelistic effort, she did her best to keep Germany true to Apostolic Christianity. The nations of the earth are now so closely related that when one suffers, they all suffer, and that when one is morally diseased, all are in danger of being thereby contaminated. A striking illustration of this is seen in the fact that the old-world superstitions are rearing their temples of worship on these American shores.

The great outstanding lesson of the raging world-war is the one that has been repeatedly taught by the calamities of human history, namely, that an uncorrupted Christianity, in its deep and full significance, is the only adequate safeguard of mankind anywhere. An emasculated Christianity has always failed to create a safe, progressive, and enduring social order, as have also all the false religions, and it must ever do so. The world's true lifting agency is the Gospel of Christ, and its saving power is not merely in its academic teachings and theoretical ethics and ideals, but in the life-giving power of the Holy Spirit that it sets to work in human hearts, destroying the

(Continued on Fourth Page.)

CHRIST, THE SON OF GOD.

By John M. Morse.

We see in Christ—the Lord of all the earth!
The Son of God! We see Him at His birth—
When, to the wise men, came the wondrous star;
We see Him, as it led them from afar.
We see Him, as the star above Him shone;
For them, it led the way, and made Him known.
They saw—they knew; their gifts they gladly brought
And laid them at the feet of Him they sought:
How great a revelation this—to sinful man!
Most wonderful of all things known, since time began.

The glory of the Lord to shepherds came;
The Angel of the Lord revealed His name.
He brought good tidings of the Savior's birth,
Of Christ the Lord! God's greatest Gift to earth.
A multitude—a heavenly host appeared,
And by their praises, all were greatly cheered.
They sang—"God's glory in the highest"—then
They sang of "peace on earth, good-will toward men."
Their joyous songs of praise for Babe of Bethlehem,
Forerunners were of "Cross and Kingly Diadem."

The son of Mary, from His humble home
Went forth to serve—for that the Christ had come.
With small supply of fishes and of bread,
The hungry, waiting multitude, He fed!
He healed the sick! He gave sight to sightless eyes!
He stilled the waves! He caused the dead to rise!
Him they despised! that lowly Nazarene
They crucified! No Christ in him was seen.
They nailed Him to a cross! they saw Him in His grave!
They triumphed then, and said, "Himself He cannot save!"

Jesus appears—the "Son of God" indeed!
As, rising from the tomb! from bondage freed!
His wrappings laid aside, without He stands,
And with His well-known voice, He gives commands.
And Mary hears, and sees, and quickly flies
To tell the disciples of the glad surprise.
With powers of darkness, He had fought and won;
He was the Christ, God's well-beloved Son!
When from Mount Olivet, He took His upward flight,
His work on earth was done; He passed from mortal sight.

—The Presbyterian.

"AND ADD...."

Peter gives his own list in familiar phrase, "Add to your faith virtue; and to virtue knowledge." His list of additions is a timeless one. Douhtful if any modern apostle could improve upon Peter's catalogue. Chief emphasis needs to be put, not upon the specific list of virtues, hut upon the fact that there must always be some such list. Christian growth is a sum in addition. We are never permitted to rest content with any particular footing. We must always add new qualities. To yesterday's courage, we must add to-day's patience, and to-morrow's gentleness. Our high-water mark must continually be raised. There is record of an artist who one day burst into tears saying, "I have achieved my ideal." To do that is tragedy. The moment we begin to catch up with our dreams, we must move our dreams forward.—George Clarke Peck.

WHY JOIN THE CHURCH:

Why, indeed? How often the question is put: "If I am already living to the hest of my ahility a Christian life, actively assisting by my presence, contributions and personal labor in the worship and work of the Church, and thereby showing my sympathy therewith, is it necessary that I should go further and formally join the Church? Cannot a man be saved though he be not a church member?"

Newell Dwight Hillis has made answer to this sort of query in this striking manner: "This is a question between you and God, not between you and the Church. We set no limits to His mercy, but if you will put your argument in the form of a prayer, saying in suhstance, 'Our Father, we have followed Thy Son (to a certain extent); we have obeyed His commands (with certain exceptions); we have kept company with His disciples (taking care not to be counted among them); we have done something to forward His kingdom on earth (declining to he naturalized as its citizens); in short, we have tried to do our duty to everybody except Jesus Christ, and we think we ought to be excused for our failure to honor Him openly!' what answer do you think ought to he made to such a plea?"—N. W. Christian Advocate.

FEAST OF THE CHRIST-CHILD.

The Church of God has ever had its feasts. They have celebrated great events either in its own history, or marked epochs in the revelations of God. The Jews had four great feasts, perhaps the greatest of all celebrating their deliverance from Egytian bondage; or to be more accurate, the passing over hy the death angel of the first born in the homes of the Hebrews, while the first born in the homes of the Egyptians was taken—an event which led to their being ushered out of Egypt in haste. They celebrated this feast through all their generations, and every student of the Bible is familiar with the manner in which it was done. A religious feast is not an unseemly thing in itself, hut it must not partake of the nature of a bacchanalian revel.

The birth of Jesus Christ is the greatest event in the history of the world. It marked the beginning of a human-divine life about which hang all the hopes of a fallen race. It was an event that ought to be kept fresh in the memories of men, and that ought to sweep through the generations of men as an element of cheer and swelling joy to every heart. It would be an exhibition of basest ingratitude for the Church or the world to let the memory of that date fade. It does not matter so much whether the date celebrated is historically accurate or not. It is the event that is important, rather than the exact date upon which it may have occurred; and it is the event that needs to he cherished and kept green in the hearts of men.

But how should this event be celebrated? We have no divinely prescribed method, as did the Jews for the celebration of the Passover; nor does it partake of the nature of a sacrament, as did that celebration. The hirth of Christ should not he used as an occasion for indulgences that strike down all the higher possihilities of a human life. Christ came to take away our sin, and it is a fearful perversion to pretend to celebrate His hirth and do it in such a way as to defeat the very purpose for which He came. How dare men use such an occasion for reveling in drunken orgies that blacken the heart and blast the joys of the home? Why should such an event he made the occasion of a lecherous dance that eats at the very heart of the purity of our youth? Why should Christian society give way at such times to the light and the frivolous, the whole tendency of which is to destroy the foundations of character? These practices that have gathered about the Christmas festivities are a desecration of the holy feast; and, when viewed in the light of what this Christian festival should mean, it amounts to a sacrilege.

It was a different spirit that filled the hearts of those shepherds as they hurried over the hills and across the valleys that surround Bethlehem to get a personal view of the new-born King. After the shock of the first announcement had passed, it was an hour of great joy to them. They praised God for the wonderful thing which they had seen, and the old pasture lands that they had trodden a thousand times were lighted with the sheen of a new glory. They were serious, but not sombre; they were thoughtful, but not morose; their thoughts had to do with two worlds, but they did not therefore regard pain in this one a virtue. How this age needs to make some better distinctions than it does!

The celebration of Christmas needs to have in it the element of worship. The wise men traveled from the far distant east, following the guiding light of the star of Bethlehem, that they might have the privilege of worshiping at His feet. "We have come to worship Him," was their declaration to King Herod. Here was God manifest in the flesh, and we dare not approach God in any other spirit than that of worship. We are treading upon holy ground, as truly as Moses was when he approached the bush that burned with fire, and yet was not consumed. How this Christmas season ought to bring to us anew the realization of the divine presence with us! We need to think over again the actuality of the incarnation. It ought to serve to make this great truth of our holy religion more real to us, and inspire within us a spirit of deeper reverence and worship.

The celebration of Christmas should have in it the element of making joyous the earth; and yet we never give that admonition that we do not feel the peril of being misunderstood. The world's notion of joy is so perverted and distorted that it is difficult to get men to understand its true significance. Paul was frequent in his exhortations to rejoice, and the Christian religion is one of joy; but it is not the joy of the world. But it is the Christmas spirit to impart to men that which will make life glad and happy. Material gifts hestowed in the spirit of love are in perfect accord with the spirit of the day; especially when they are made to the poor and the destitute. It belongs to our religion to chase the shadows from earth, and it is more effective for this than all other agencies combined. The tokens of love one for another do more to cheer the heart and make life worth the living than all the parade of pomp and earthly power. Get into heart-touch with your neighbor, and make your life an inspiration to him—and do this for as many as possible. This is the true Christmas spirit, and let us hope that many will so celebrate it this year.—Raleigh Christian Advocate.

TO THE PREACHERS OF THE LOUISIANA CONFERENCE.

Dear Brethren: The new year, with us, has begun. Let's begin to plan for It. I want to say just a word about the revival part of the plans, as at no point have we failed so much in the past as in this. We sometimes hear of some brother having an all-the-year revival, but we are persuaded that what such hrother calls an all-the-year revival is but what ought to be the usual condition for a Methodist Church. Our hirth as an organization was in a revival, and what we sometimes call a Methodist Church, which is a congregation filled with and manifesting high-church ideas, is a misnomer. Let's claim the blessings so richly and freely given to our fathers and people in past days, and, the Lord helping, make this a banner year in spiritual things.

1. Let's plan early. I find that few meetings are great unless they are well and carefully planned for in advance. It is not too early to hegin our plans, even though the meeting should be held next fall.

2. Let's plan sufficiently. Our results will be co-extensive with the magnitude of our plans. Allow plenty of time in your plans. Most revival meetings are closed just when they are really getting started. The old "close while the tide is high" method has robhed us of many great victories. If the "tide" is really high, there is no danger of it getting lowered so long as there are still multitudes of unsaved people in the community to be reached and the preachers and people are burdened for their salvation. Most meetings should continue for nearer four weeks than ten days or two weeks.

3. Let's plan fully. The entire congregation should be members of our council. I find sometimes that in the entire plans of some for their annual revival but few or none have been consulted or advised with. As a result, I have found a spirit of hostility and resentment existing that, of course, must he overcome hefore the greater work of the revival could be attended to. Not only should the entire congregation be consulted, but there should be special plans, which would include the co-operation of the official board, the missionary society, the Sunday school superintendent, and each teacher of the school.

4. Let's plan prayerfully and faithfully. Get as many as possible to agree to make a prayer list

and pray for individuals by name. Of course, nobody need know whom they are praying for but God, but get them to make a written list and to place thereon none but those for whom they feel moved to pray, adding to it as they may feel like doing from time to time. No meeting can fail when consecrated people are really praying for their loved ones and friends. "Faith is the victory." We can not please God without it. All of our plans and prayers are vain unless there is real faith in God and His plans and means for salvation. I find too many people with a secret list of hopeless ones in their respective communities. There are no hopeless cases for our Lord. For "whosoever believeth" there is a remedy, and I am persuaded that all can believe.

5. Let's plan together. Most of the brethren can give a week or more from time to time. I do not mean that they should donate this time, either. I find that people everywhere are willing and able to remunerate, to some extent at least, the man who brings to them the real message of salvation. Such people ought to be permitted to embrace such an opportunity. When we pauperize people we do them an injustice. Some of the brethren who would hold a three weeks' meeting may have to use two or three different preachers, but that's all right. Another old fallacy has been exploded, and that is, "you can't change horses in the middle of the stream." If pastors and people are really in earnest about a meeting, you could change preachers every night and have a revival, provided those doing the preaching have the work on their hearts equally with the pastor and people. It is better, however, for one man to do all the preaching.

6. Let's plan adequately. No better plans can be laid than to arrange for two meetings in the same church where such plans can be carried out. I find the second meeting usually the better in such cases. For the country churches I find it best to have one meeting to embrace a group or number of churches. Build a brush arbor or a tabernacle in an accessible and central place. The bringing of the congregations together and the religious rivalry that arises from this is in itself very helpful. Besides, in two or more congregations you usually find enough consecrated people to have a full working force from the very start.

Finally, I will say that I am ready to help in any way I can. Of course, I can't personally assist all the brethren, even though all should want or need me, which, of course, would not be the case, but I can and will be glad to help by suggestions or by such information as I may be able to give or offer. Brethren, let's put ourselves as really and fully into this warfare as our boys do in "going over the top" in Europe. Conference claims and salaries in full will follow in the wake of real revivals. God, in Christ, is with us. Bless His holy name!

Fraternally yours,

HENRY T. YOUNG,

Conference Evangelist of the Louisiana Conf.

Jena, La., Dec. 11, 1917.

THE HABIT OF PRAYER.

A minister of some experience lately made the assertion that out of every ten church members as far as he had been able to find out, only three have a fixed daily habit of sincere prayer. It is to be hoped that his experience is misleading. Yet many Christians, it is certain, neglect prayer in a manner most dangerous to their souls; and too many more merely "say their prayers" daily, and never really pray at all, except in times of crisis. The habit of earnest prayer is a habit of strength and peace.

We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?"

The young Christian needs prayer even more vitally than older disciples. Let us early form the habit of thus seeking God daily, and never let it go.—Wesleyan Christian Advocate.

THE CHURCH IN THE WAR.

(An address by the College of Bishops to the ministers and members of the Methodist Episcopal Church, South.)

When at the recent meeting of the College of Bishops in Jackson, Tenn., the Bishops had under consideration the religious work in behalf of the soldiers within our territory, a motion was passed constituting the undersigned a committee to issue an address to the Church touching this most important field of religious activity. Concurrently with this discussion another paper was adopted containing three resolutions of the following substance: First, that the Committee on Chaplains be requested to take in hand the added work of evangelism and such other lines of effort at home and abroad as that committee may deem expedient; and, second, that the committee be authorized to raise the sum of one hundred thousand dollars for war work, apportioning the same to the Church for voluntary contributions; and, third, that the Chairman of the Chaplains' Committee, the Secretaries of the Home Department of the Board of Missions and of Church Extension should be released for the present from other duties for the organization and execution of this work in so far as the demands of their respective fields may permit.

The Issue.

In order that the Church may in the prosecution of this work more fully realize its duties and privileges, it is necessary to glance at the issues involved. The rationale of any situation or process is by far the most important element in its consideration. The rationale of this world upheaval is complex in the extreme. It embraces every domain of human interest. It is world-wide, but it has other dimensions; it is as high and as deep as the range of human thinking can carry. But there are in it certain simple and fundamental elements which it is not so difficult to see and measure.

The question has been asked: Is this a religious war? Technically and avowedly, no; truly and essentially, yes. This has been true of many of the great wars of the past, but of none perhaps so much as of this. In truth, rationalism as a form of belief is, more than anything else, the source of all this trouble. Rationalism is the most occult and insidious form of unbelief the Christian Church has ever had to encounter. It has gained the adherence of a controlling number of the ablest and most learned of the German teachers, preachers, philosophers, statesmen, and rulers until it has dominated the life of Germany and is now tugging at the very foundations of the world in this titanic struggle for supremacy. While the agnostic is a sort of honorary member of this same cult, he is at bottom nothing more than a common atheist turned coward and running for coverture. The rationalist, on the other hand, stands boldly forth clad in a coat of impenetrable egoism and challenges all the faiths of mankind; and rationalism as a religious cult has so little to lose that it can afford to occupy any form of religious organization as the organ of its hypocrisy in order to gain the ends at which it aims. Its aim, in short, is to establish a kingdom of man in the earth instead of a kingdom of God. This is the real issue which is now being fought out on the fields of Europe and Asia. But rationalism given, materialism follows as inevitably as any other effect follows its cause. Materialism is a form of philosophy which locates the causation and processes of this earthly life in the forms and forces of matter, in what Christianity calls the creature, instead of in God the Creator. It is easy to see that materialism calls for militarism. If these earthly resources are to be controlled, they must be controlled by men; and if so, the men must be controlled. And the best instrument by which to control men, says this heartless system, is the gun. It becomes, then, a question only of the best gun in the hands of the equal or superior man. In short, the gospel of materialism is the gospel of saltpeter and gun cotton, of which the Kaiser and Krupp are just now the chief apostles. It requires no strain of logic to see that out of these three preceding causes comes a state which can best be described as sheer diabolism. The world saw and was horrified by it at the beginning and is seeing more and more of it with the progress of events. This diabolism has revealed itself in the mutilation and crucifixion of babes, the torturing and slaying of decrepit old men, the wanton murder of devoted nurses, the outraging of girls and women by thousands, the sending of other thousands into a permanent state of enforced white slavery, the subjection of noncombatants to the labors and hardships of galley slaves, the murder on the high seas of thousands of innocent victims, including helpless women and children, the subjection of other thousands to suffering and death in the open boats regardless of the weather and the running of the seas, the butchery of millions on the field of battle, the mutilation for life of many more millions, the killing of many innocent and helpless citizens by bombs dropped without military aim or justification, the dastardly and treacherous betrayal of relations of friendship and trust, and the filling of all lands with a system of espionage and incendiarism, and the constant practicing of forms of official infidelity and falsehood hitherto undreamed of in the lives of savage men. Already a verified record of outrages committed in one land alone fills a volume. When the full record is written, the world will stand aghast, and all men will see what it means for the German people to make and sing the "hymn of hate."

Rationalism, materialism, militarism, diabolism—this is the quartet of inevitables born of unbelief and tending toward the destruction of all human civilization.

The Opportunity.

Against that tide of iniquity the Entente Allies are standing with all their powers and resources, and of late our own beloved nation is among them. Our government did not enter this struggle out of a present military necessity, but from a higher compulsion—by a compelling sense of comradeship with all that is highest and best in human civilization. She thus stands somewhat as an apostle among the nations, teaching that the law of self-sacrifice for the well-being of men is the law which shall at last direct not only the moral but the material forces of mankind.

It was said at the outbreak of the conflict that it was a commercial war. This was doubtless true of our enemies, but far otherwise with our allies and ourselves. It was seen from the outset to be a fight to the death for the maintenance of the ideals which save and glorify men and nations—the ideals of righteousness which are born alone of the gospel of Christ. It is a fight on the one hand for the enslavement of mankind to the few for grossly material ends and, on the other, for the universal freedom of the race from the base-born ideals which spring from the "gospel of dirt." It is a conflict of Christianity with its love of the universal good, its altruism, and its charities against a kultur of the rankest barbarism, against the old-time Hun, who in the same spirit of savagery and armed with the implements and powers of modern science seeks to subvert existing civilizations and found his own empire upon the wreck of all those higher things for which humanity has striven upward through thousands of years. It is to save a genuine democracy to the world, in order that that democracy may civically save the world, that men of all nations and nations of all sizes may be allowed to work out their destinies unimpeded and unafraid. It is, in other words, the final strife of the Hun and the Anglo-Saxon for the supremacy of the race. As this war goes, so will the world thereafter go for many centuries at least. It is, therefore, unthinkable that the Protestant Church should be on any other side than that of the soldiers of human freedom.

It is not, in view of these things, difficult to see that the opportunities brought to American citizens and especially to the Churches of America are greater than any that have come in all our past history. The elements in the situation are so numerous as to forbid even a mention of them in so short a paper as this, but there are a few

(Continued on Page 14.)

A WAR-TIME CHRISTMAS HOMILY.

(Continued from First Page.)

regnancy of sin within them and making them pure and upright. And this power operates only as sound doctrines, setting forth the conditions of its bestowment, are taught, and the terms laid down by almighty God are faithfully met. There is but one plan of salvation. As Bishop Candler strikingly said at the last Enumenical Methodist Conference in Toronto, it is not "eugenics, but regenics" that the millions of the human race need.

The clarion call of the hour, therefore, if the world is to be saved, is not for a combination of huge ecclesiasticisms) shot through with worldliness and teaching "the new theology," that they may more strenuously apply their trumped-up and un-Scriptural processes, which can only fail in the end, no matter upon how large a scale they may be conducted. The call that really needs to be heard and heeded is for a return to the simple, old-time Gospel of the great Galilean teacher and to the holiness of heart and life to which it opens the way, and for such a preachment of this glorious Gospel to all the sons of men as shall make them Christians indeed and in truth, and not merely in name. Such a Christianity alone can bring into existence a new earth wherein dwelleth righteousness and peace—thus both making "the world safe for democracy," and democracy safe for the world. It was such a conviction as this that led the great William E. Gladstone, the foremost Christian statesman of the nineteenth century, to say to Dr. T. DeWitt Talmage, in a memorable conversation: "We may talk about questions of the day here and there; but there is but one question, and that is how to apply the Gospel to all circumstances and conditions. It can and will correct all that is wrong."

Humanity's only hope being in Him who was born in Bethlehem more than nineteen hundred years ago, well may we celebrate with joy and thanksgiving the recurring anniversaries of his advent into the world. Depressing as the present period may be, Jesus did not live and teach and die in vain. From his incarnation has come all that is best and most heartening in earth's civilization. Think of what it is worth to Christian fathers and mothers whose sons have been called to the colors to know that Christ lives, and that, whatever may betide them, the rich blessings of his atonement may be theirs! And though dark are the clouds now hovering over us, behind them the Sun of righteousness is still shining, with healing in his wings, and he will yet bathe the world in the light of millennial glory. The redemption of this fallen planet may not be as speedily wrought out as we should like; but, in spite of the follies of men and the machinations of Satan, it will finally be accomplished, and—

"Jesus shall reign wher'er the sun
Doth his successive Journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more."

UNIFICATION—SOME POINTS WORTH NOTING.

By Rev. John W. Boswell, D.D.

During the war between the States—1861-1865—the people of the South were almost solidly united in upholding the Confederacy. They believed that we were right. Very many confidently affirmed that we were right, and didn't hesitate to plead the cause before God on that ground. I knew a good brother, a sensible preacher, who, in a daily prayer-meeting, with a list of a company of soldiers in his hands, would hold it up and ask God's blessings on the boys—a thing perfectly right—but he would invariably say with all the emphasis at his command: "O Lord, we know we are right!" His prayer was based on presumption.

Those among us to-day who advocate the unification of Methodism and plead for it on the ground that God desires it, is a party to it, and that the Lord's prayer for unity "among other things, involves the unification of American Methodism," bring vividly to my mind the enthusiastic brother of 1861. They stand on the same footing, presuming to determine the mind and attitude of God.

How can any man determine the mind of God concerning a matter that keeps Christians in two separate organizations, both of which are spreading Scriptural holiness and leading the world to Christ? One man has quite as much right, and quite as good ground to say that it is God's will for them to remain apart as another man has to say that it is God's desire for them to come together. Much is said in the Holy Scriptures about the Church and God's relation to it; but it would be hard for any man to prove by the Word that God is on one side or the other of any question affecting the interests of Methodism. Since the division of the Church in 1844 we have had peace among ourselves, and have achieved under the blessing of God, as we believe, remarkable success. We are persuaded that the Lord is still blessing us. We see no indication that he is displeased, and that he will take our crown if we do not renounce our heritage and consent to have our names stricken from the list of Churches.

Those who plead for the unification of Methodism (which has come to mean union rather than unity), and appeal to the Scriptures for help, invariably turn to our Lord's prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (John xvii, 21). That prayer was not uttered in view of the division of the Church into different denominations with distinguishing peculiarities such as exist to-day, for there were no such divisions at that time, unless the Pharisees, and Sadducees, and Essenes and other sects were branches of the Church, and Jesus desired them to come together. Nor could it have been a prayer for the continued organic union of all believers throughout all time, else Christians could never have separated into so many different branches without knowingly and wilfully subjecting themselves to divine censure.

But if the organic union of Christendom is what our Lord prayed for, then our brethren who are so zealously seeking the union of the two Methodisms, which together constitute but a fraction of the Christian world, are greatly at fault in not spending their time and energy in efforts to blot out differences and effect the union of all the Churches of earth. Their efforts might be extended so as to bring Romanists and Protestants together. That effected, if the millennium did not immediately dawn, its coming would be greatly accelerated.

Our Lord's prayer was without doubt an expression of the divine will, not to say the divine purpose, that the disciples might be of one mind and aim among themselves, and one with himself and the Father. If Methodists have renounced the lead of the Spirit, and are not only in two divisions, but at enmity, we may consistently pray for the return of unity; but to adopt the prayer on the supposition that "among other things" it "involves the unification of American Methodism" is a presumption, and adapted to deceive persons who are unlearned in the Scriptures.

Were either branch of Methodism a "schism," our unionist brethren could with some degree of justification base their appeal on our Lord's prayer. But schism is a sin with which neither body is charged. True, there was a separation of the original body—a separation like that of Abraham and Lot, by mutual consent for the sake of peace. It was not only a separation by consent, but a separation according to a plan that conserved the interests of all the parties involved. That plan adopted by the General Conference, and confirmed and enforced by the courts of the country, forever estops the mouth of any man that would dare to charge either party with schism or secession. If we parted for the sake of peace, reason dictates that, for the sake of peace, we should remain apart. I say this as an argument against that form of union now before the Commission, and as we understand in part agreed upon, and not against a unification that will preserve the autonomy of the two Churches.

My good Brother Werlein is of the opinion that we who desire to maintain the autonomy of Southern Methodism are sadly misguided, and asks, "Are we working for the autonomy of the Methodist Episcopal Church, South, or for the kingdom of God?" My answer is, we are working for the kingdom of God under the polity and policy of the Methodist Episcopal Church, South, and do not desire to turn over our Church in whole or in part to the government of those who, by reason of nature and environment, are not in sympathy with Southern men and Southern ways. To do so will bring us under the rule of a big majority composed in part of more than one-third of a million negroes who have little or no confidence in the Southern white man.

If any one asks what I mean by preserving the autonomy of Southern Methodism, I reply by saying: I mean, not only the preservation of our self-government, but the maintenance of the polity of our Church, especially the Episcopacy handed down to us by Asbury and McKendree, and maintained by the Southern delegates in the General Conference of 1844. If I am not mistaken, this is what the Oklahoma plan of unification contemplates. I never did, and do not now, understand that our General Conference intended to tear our Church to pieces and build it over, or to go bodily into the Methodist Episcopal Church—the Northern wing of Methodism—either by way of unification or organic union.

There is soon to be a meeting of the Bishops of the three leading colored Methodist Churches, representing 1,500,000 members. The meeting is to be in the interest of Colored Methodism. They may advise the union of their forces, and go unconditionally into the Methodist Episcopal Church. Then—well, "we shall see what we shall see."

TO THE MOTHERS OF OUR SOLDIER BOYS.

Dear Dr. Meek: Will you kindly grant the mother of a soldier boy space to speak a word in behalf of our boys?

I have just read a notice from Washington in The Commercial Appeal stating that the authorities had decided that, owing to the demoralization that would naturally result in the camps and the congested railway conditions, soldier boys would not be allowed to go home for the holidays. Now this, of course, will mean very sore disappointment to them as well as to the loved ones at home.

In the face of this disappointment and the probability of many of them being called to the front at a very early day, I beg every mother who may chance to scan these lines and who has a son enlisted to join me in a covenant to hold these, the best of our hearts, our homes, and our country, constantly before our Heavenly Father. Let's consign them wholly and unreservedly to his keeping, as Abraham did when he offered his son as a sacrifice. If the sacrifice of our precious sons in this awful struggle is for God's glory, the price is small compared to what he gave for us; and if in his all-wise judgment the end will not justify the means, I have faith to believe that somehow, somewhere, God will, as in Abraham's case, provide a sacrifice less dear to go upon the altar, instead of these true children of the covenant. "Them that honor Me I will honor." This promise held good in Samuel's time. It is just as dependable to-day. God's promises are always sure. He has never failed in one jot or one tittle of all that he has promised to the children of men. And that which He has promised he is able to perform. So let us as mothers take him at his word and launch out upon these blessed promises by hedging our absent loved ones about with our daily prayers, strengthened with loving epistles, pledging them our love and encouraging them to be faithful, admonishing them above every other thing to hold on to Him who alone is able to keep them from failing and lead them to victory as God sees it.

"Crowns and thrones may perish, kingdoms rise and wane;
But the reign of Jesus constant will remain."

I am so glad that there is no limit to the influence of the prayers, precepts, and examples of

God-fearing and God-honoring parents. Distressing times like these make us appreciate more than ever before in history the Christian religion.

Human nature is weak and vacillating. Our boys will have their seasons of unrest, discouragement and disappointment. They will long oftentimes for the companionship of the fireside at home and for a glimpse of mother's face. There will doubtless be temptations upon every side, calling them to appease their unrest. So it behooves every mother of us to concentrate our efforts during the holidays, and all the days that may follow to reinforce them with missives and tokens of our constant love for and faith in them, embellished with good cheer and encouragement.

Oh, mothers, we cannot afford to let distance or circumstances sever the precious ties that bind us to these whom God in his wisdom only a short while ago entrusted to our care. Many a man has returned from carnage, bringing his sheaves with him, through the influence of a faithful and true mother.

Will you not, then, mother friends, join me in this covenant to follow up in every practicable way and keep in touch with these, our loyal, noble soldier boys till the war is over and our Lord Christ reigns supremely in the hearts of the men? How glorious 'twill be when the strife is ended, if all we mothers can go bearing the sons God gave us safely back to his fold. Methinks I can hear the Good Shepherd, as we gather with one accord, whisper, "Well done, faithful servants; enter into the joy of thy Lord."

Mrs. A. F. CALLAWAY

Oxford, Miss., Dec. 14, 1917.

SECULAR NEWS AND COMMENT.

It is stated that during the year ending June 30, 1917, China consumed $9,000,000 worth of American cigarettes.

Italy has drawn upon the $500,000,000 war credit allowed her by the United States Government to the amount of $320,000,000.

The Federal Farm Loan Banks have decided to raise their rate of interest from 5 per cent to 5½ per cent. This change has been made necessary by the fact that interest rates generally are increasing.

Conditions in Russia continue to be chaotic and uncertain. A recent press dispatch reported that there were 7000 naked corpses in Petrograd, which had been gathered from near-by canals and rivers. The armistice with the Central Powers is in force and there is talk of the initiation of peace negotiations.

Louis Kopelin, Editor of the Appeal to Reason, one of the oldest Socialist papers in the United States, has become an advocate of the Nation's war against Germany and Austria, which his publication will henceforth outspokenly support. He is said to have been convinced of the righteousness of America's cause by President Wilson's illuminating address to Congress a few days ago.

BOGALUSA METHODISM.

Methodism in the "magic city" of Bogalusa is still progressive and aggressive. The tenth anniversary celebrated in November, with fitting ceremonies, was a great day for us. Just think of it, a church only ten years old and well organized and with a growing membership of 433! Can you beat it in the State of Louisiana?

Great and inspiring pulpit messages were enjoyed by our people on our tenth anniversary from Presiding Elder W. W. Holmes and Rev. E. N. Evans, the founder of Bogalusa Methodism. Both preachers have many warm friends among us.

For patriotism, we doubt if our church is surpassed in the State of Louisiana. Already we have 43 names of our boys who have volunteered in the Army or Navy, to say nothing of the drafted men. Others are enlisting every week. The pastor has offered his services to the U. S. Government as a chaplain.

Plans are already matured for a $25,000 brick church, to be erected on a popular avenue in the center of the city. Mr. W. H. Sullivan, General Manager of the Great Southern Lumber Co., is chairman of the building committee.

Last year 161 new members were received with a net gain in membership of 111 members. Other gains were made on all lines of church activity.

Dec. 12, 1917. A. INMAN TOWNSLEY.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE.

By Rev. John W. Ramsey.

(Continued from Last Issue.)

Reports of the Presiding Elders.

Rev. J. T. Leggett, presiding eider of the Brookhaven District: Best year in the hostory of the district. Success due to the faithfulness of the pastors. Nine hundred conversions and eight hundred accessions. District well organized. Assessments for pastors increased by $1000. Small deficit on collections. Completed new church at Brookhaven. Planning new church at Tylertown.

Rev. W. B. Jones, presiding elder of the Hattiesburg District: Fine year. Additions, 1077, and 584 professions of faith. District parsonage bought. Finances advanced.

J. M. Morse, presiding elder of the Jackson District: The district in good condition. Brethren faithful and true.

Rev. G. H. Thompson, presiding elder of the Meridian District: Pleasant year. Increase in pastors' support. Decided improvement in collections. Additions, 800 or 1000.

Rev. W. L. Linfield, presiding elder of the Newton District: Paid debts on district parsonage and churches. Finances increased over last year.

Rev. M. B. Sharbrough, presiding elder of the Port Gibson District: Advancement along all lines. Prospects better than for years. Additions, 250. Pastors worked hard. Good year.

Rev. J. R. Jones, presiding elder of the Seashore District: Unusual year—year of spiritual growth. Conversions, 600, and 500 additions. Finances in advance of last year. Some new churches and a new district parsonage.

Reports of the Pastors.

R. H. Barr: Closing fourth year, this the best of all. Expended on parsonage $350. Salary in full.

E. J. Coker was not in the Conference room, but his presiding elder reported for him, and said that he had done a good year's work.

W. W. Murray: Fairly good year. Shortage on the financial claims. Increase in membership of 52, and 38 professions of faith.

W. W. Moore: Very good year in many respects. All the benevolent claims, as well as pastor's and presiding elder's salary, in full.

W. D. Barrett: In some respects have had a good year. The financial claims are not in full.

C. W. Crisler: A $45,000 church completed. Additions to the membership 107. All the finances 100 per cent paid.

H. L. Norton: Accessions 18. Finances not in full.

H. K. McKee: Troubled with Holy Rollers, Mormons, etc. Salaries in full, and collections 75 per cent paid.

C. A. Shultz: Professions of faith 85; additions to the Church 104. Collections in full.

L. L. Roberts: Prosperous year; gracious revival and 57 accessions. Collections in full.

F. B. Ormond: Benevolent claims of the Church not in full. Church and parsonage debts paid.

A. B. Barry: Good year. Deficit on collections.

R. H. Kleiser: Accessions 38. Collections in full.

W. W. Nelson: Additions 11. Good revivals. Collections in full, and $100 excess on salaries.

J. C. Ellis: Finances not in full, but beyond expectation: 37 accessions.

H. A. Gatlin: Advancement along all lines. A new church planned, and all finances in full.

J. W. Thompson: Collections not in full; 70 accessions.

J. V. Bennett: While in the evangelistic work during the early part of the year I preached 233 times and 286 were added to the Church. Latter part of year was pastor in Laurel. Congregations increasing. Collections and pastor's salary not in full.

Dr. I. W. Cooper: Had a busy year. Ready to turn over personal property to the value of $10,000 when the Conference is ready to take Whitworth College and operate it on a permanent basis as a Church school.

H. M. Ellis asked the co-operation of the Conference for his successor, T. B. King, in the financial management of the Memphis Hospital.

J. B. Cain: Good year; collections in full.

C. P. Jones: Raised 40 per cent of the collections, pastor's salary 80 per cent paid. Spiritual improvement manifest.

R. A. Allums: Had great revivals, resulting in 163 professions of faith. Benevolent claims in advance of last year.

H. C. Castles: Advancement on the financial claims; salary in full, and 85 accessions.

J. H. Jolly: Professions of faith 18; additions by certificate 9; small deficit on salary.

J. B. Stringer: Absent, but his presiding eider, reporting for him, said that, although serving a hard field, he had done a faithful year's work.

J. L. Carter was not in the room when his name was called. His presiding elder said that he had done an excellent year's work.

V. C. Clifford: Successful year; salary not in full, but collections in advance of last year.

E. H. Cooley: Was not present because of sickness in family, but had done a good year's work.

P. H Grice: Good revivals; additions on profession of faith 22, and one new church erected.

H. M. Johnson: Great year; finances in full.

C. H. Strait: Revivals resulting in 53 accessions. Finances in full.

M. F. Adams: Good year; best revivals he was ever in, resulting in 22 additions on profession of faith and 21 otherwise. Finances $500 in excess of last year; salary in full.

R. H. Clegg: His congregation is exhibiting an increasing interest in the work of the Church.

M. W. David: Good year.

S. C. Moody: Collections better than last year.

M. W. Porter: Best year since he has entered the ministry. Everything in full.

A. A. Sims: Was not in the room when his name was called.

T. W. Ulmer: Finances double that of last year, and 67 accessions.

W. J. Walters: Good year; 40 accessions, collections in full. Accessions 17.

J. T. Weems: Very good year.

T. B. Winstead: Collections not in full. Salaries more than full. Accessions, 17.

J. S. Purcell: Good year; paid church debts; additions 31; collections not in full.

T. W. Adams spoke in too low a tone for the reporter to hear, but his record in the past assures us that he had a successful year, notwithstanding that his family had been afflicted during the year.

W. A. Terry: Expended $1500 in improvements on the church; additions 6; finances in full.

A. S. Byrd: Very good year; good revivals; salary in full.

R. T. Pickett: Accessions 38; collections not in full.

D E. Kelly, Conference Evangelist: Revivals held 22; additions 944; many conversions and reclamations.

P. H. Howse: Busy year; additions 122.

R. T. Nolen, supply: Best year of his life; organized two churches; net gain of 35 in membership; parsonage furnished, collections in full.

C. E. Downer: Good year; salary in full; collections 75 per cent paid.

H J. Maddox: Spoke too low for the reporter to hear.

H. E. Carter: Accessions 38; professions of faith 23; finances in full.

T. B. Cottrell: Accessions 44; finances in full and over.

J. M. Lewis: Excellent year; 26 accessions; good revivals.

H. Mellard: Good year; everything in full.

W. B. Alsworth: Additions 27; finances not quite in full.

J. W. Chisolm: Accessions 25; finances in full.

J. E. Williams: Accessions 30; collections in full.

J. W. Ramsey: Best year in the history of the charge; accessions 38; collections in good shape; salaries in full.

R. P. Fikes: Increase in membership; all finances in full.

T. A. Ferguson: Advancement on all lines; pastor's salary in full.

A. S. Oliver: Fine year; accessions 16; professions of faith 14; finances in full and over; salary of pastor $135 excess.

G. P. McKeown: Advancement on all lines.

G. G. Yeager: Good year.

T. B. King: Work in better financial condition than for years.

C. H. Herring: Finances in advance of last year.

W. H. Lewis: Accessions 191, of which 127 were on profession of faith.

W. G. Henry: Satisfactory year; accessions during four years 587; all claims in full.

W. H. Lane: Successful year; finances in full and over.

J. S. Duke: Salaries in full and work in good shape.

S. N. Young: Accessions 18; collections in full.

F. L. Applewhite: Progress during the year.

T. H. King: Better than last year.

R. E. Rutledge: Good year; collections in full.

W. H. Hnntley: Accessions 28; finances 100 per cent paid.

A. A. Sims: Good year; accessions 15; salaries 99 per cent paid, and collections in excess of last year.

W. A. Hays: Had been given leave of absence. The presiding elder, reporting for him, said he had

(Continued on Page 11.)

The Great Battle

TWO IMPORTANT LEGAL DECISIONS.

The Supreme Court of the United States handed down two very important opinions bearing upon certain phases of the liquor problem on Monday of last week. These two decisions are thus referred to in a press dispatch sent out from Washington:

"With a decision upholding the Idaho prohibition law, the Supreme Court to-day gave an opinion which may be one of the most far-reaching victories for 'bone-dry' prohibition yet recorded. It was held that a citizen has no constitutional right to possess liquors for his personal use if a State wishes to forbid it. Justice McReynolds gave the Court's opinion that a State has power absolutely to prohibit the manufacture, gift, purchase, sale or transportation of intoxicating liquors within its borders without violating the Constitution. 'We further think,' he added, 'it clearly follows from our numerous decisions upholding prohibition legislation that the right to hold intoxicating liquors for personal use is not one of those fundamental privileges of a citizen of the United States which no State may abridge.'"

Liquor Shipments Must Be Recorded.

"The constitutionality of the North Carolina liquor law requiring railroads and express companies to keep for public inspection records showing liquor shipments received in the State was upheld to-day by the Supreme Court."

Comment of the Daily States.

The New Orleans Daily States, in a recent issue, commented as follows on the first of the two decisions mentioned above:

"Of all the decisions rendered with respect to the power of States to control the liquor traffic by long odds the most far-reaching is that handed down Monday by the United States Supreme Court, holding that it is not an invasion of a citizen's constitutional rights for a State to say that he shall not possess intoxicants for personal use.

"Heretofore most prohibition statutes, while prohibiting the sale of liquors and in some cases their transportation by freight or express, have stopped at attempting to forbid the private citizen from having them in his possession. Generally the lawmaker, however extreme in his views upon the subject, has been in doubt whether in going that far he would be infringing on the personal liberty guaranteed by the constitution. But the Idaho Legislature took the position that the surest way of having real prohibition would be to penalize the possession of liquor for personal use and the high court has now said that the Idaho lawmakers were entirely within their constitutional privileges.

"The decision is a hard blow to the beer and liquor interests, for it means that hereafter, as the States take the cue from the Idaho decision and amend their laws accordingly, these interests will have to confine themselves to wet territory. There will be an end to the shipment of liquors to private persons in dry territory."

QUEBEC CITY GOES DRY.

There will be general rejoicing all over the Dominion that Canada's historic gateway city has won the fight for temperance and will shortly be numbered amongst the many dry municipalities of the Province of Quebec. The details of the fight are not yet to hand, but we understand that the whole weight of the Roman Catholic clergy, reinforced by the much smaller numbers of the Protestant clergy, was thrown into the scale against the liquor trade. But even so the contest was no walk-over, and the majority of over 2000, while substantial enough, at the same time indicates the strength of the opposing forces. We must congratulate our temperance friends in the sister province upon their great victory, and we trust the day is not far distant when even Montreal, Canada's largest city, and at the same time the chief stronghold of the liquor trade, will feel the force of the temperance movement, and will, by its own vote, expel the deadly traffic which it now fosters.—Christian Guardian.

AN APPEAL TO THE AMERICAN PEOPLE.

The White House, Washington.

One year ago, in compliance with resolutions passed by the Senate and by the House of Representatives, I appointed days upon which the people of the United States might make such contributions as they felt disposed for the aid of the stricken Armenian and Syrian peoples.

American diplomatic and consular representatives and other American residents, recently returned from Western Asia, assure me that many thousands of lives were saved from starvation by the gifts of the American people last winter. They also bring full assurance of the continued effective distribution of relief and report that the suffering and death from exposure and starvation will inevitably be very much greater this winter than last unless the survivors can be helped by further contributions from America.

Reports indicate that of orphans alone there are more than 400,000, besides women and other dependent children, reaching a total of more than 2,000,000 destitute survivors. The situation is so distressing as to make a special appeal to the sympathies of all.

In view of the urgent need I call again upon the people of the United States to make such further contributions as they feel disposed, in their sympathy and generosity, for the aid of these suffering peoples. Contributions may be made through the American Red Cross, Washington, D. C., or direct to the American Committee for Armenian and Syrian Relief, Cleveland H. Dodge, Treasurer, One Madison Avenue, New York City.

WOODROW WILSON.

RELIGIOUS WORK IN THE CAMPS.

The declaration of a state of war by our President was followed by a swift response upon the part of the people of the United States. Nor did they act in the spirit of malice. It was the deep and unquestioned conviction of millions of men and women that "the conflict into which we have been irresistibly drawn is one that is so manifestly for the maintenance of righteousness and in behalf of humanity that it should command the courageous and unreserved support of all our people." It has commanded such support and will continue to do so until the world is made safe for democracy, and democracy is written large in terms of service by the strong to the weak, whether that be the individual or the State. Such a task will not be finished until this has been done in the fear of God, in the strength of righteousness, and the spirit of a true brotherhood. This places a grave responsibility upon the Church, as well as the nation, since the Church is primarily responsible for the moral principles and spiritual forces which make for cleanness of life and nobility of character, of the tens of thousands of young men who under the call of the President and the action of Congress have gathered in our training camps.

At the meeting of the College of Bishops in Jackson, Tenn., the following resolutions were adopted:

"In view of the insistent call which comes from soldiers, chaplains, and pastors of churches near the cantonments, and, moreover, in view of the heavy responsibility suddenly thrust upon us, as a Church, by the presence in the South and West of two-thirds of all the officers and soldiers in training for the United States army and navy, many of whom are our own boys;

"Resolved, 1, That the Committee on Chaplains be instructed to take in hand the added work of evangelism, and such other lines of effort, at home and abroad, as they may deem necessary and expedient, and

"Resolved, 2, That the Committee be authorized to raise the sum of One Hundred Thousand ($100,000) Dollars for war work, by apportioning the same to the Church for voluntary contributions.

"Resolved, 3, That, brought face to face with this sudden emergency, it is the sense of the College of Bishops that the Chairman of the Committee, and the Secretaries of the Home Department of the Board of Missions and of Church Extension should be released, for the present, from other duties for the organization and prosecution of this work, and for the raising of funds, so far as the demands of their respective fields and departments may permit, the Executive Committees of the Board arranging for and being agreeable to the same."

An address to the ministers and members of the Church was prepared concerning this important field of religious activity, in which the issue was discussed, and the opportunity and obligation interpreted in terms of "a higher compulsion—a compelling sense of comradeship, with all that is highest and best in human civilization."

The war is on. Our boys are assembled in cantonments. It will not be long before they will be ordered to the front. Now is the golden opportunity. They are open to approach as never in their lives. We need experienced men in addition to chaplains and Y. M. C. A. secretaries who "are capable of furnishing genuine spiritual guidance." Conditions are not the same in all the communities adjoining the cantonments. In a few cases no outside help seems to be required. In the majority, however, conditions are favorable and the field of evangelism ripe. Let us enter at once. To do it will require men and money. Both must be forthcoming. and without delay.

In some sections where there are large camps the need was anticipated. The presiding elders of the several Texas Annual Conferences assembled in Dallas the last of September, resolved to raise the sum of fifty thousand dollars. The New Mexico Conference took action favorable to the raising of $100,000 and agreed to contribute its quota. The Los Angeles pledged $600, the Pacific $2000; Central Texas $20,000, Texas $18,000, Virginia $15,000. Others have fallen into line, but the specific amounts have not reached the writer. It is to be hoped that prompt reports will be made to Dr. J. M. Moore, Secretary.

There is one important point which should not be overlooked. Some of the largest camps are within the bounds of the weaker Conferences. The fund should, therefore, be made available, for application by the General Committee, without as well as within the bounds of the respective Conferences making these contributions. In every case such application should be subject to the approval of the Annual Conference Committee appointed for this purpose. Soldiers are also being shifted from one State to another or from one camp to another. This is another reason why there should be some elasticity in the application of the fund, and it brings out as well the necessity for a general supervision. Hence the action of the College of Bishops.

The time is short. There is much to be done. It may be now or never with many of these splendid young fellows. Let us act promptly, with a free, open hand, and act together, taking to heart the almost fatal policy of the allies in Europe during the earlier years of this war. Let there not only be unity in aim, but hearty co-operation in effort.

WALTER R. LAMBUTH,
Chairman Chaplains and War Work Committee,
M. E. Church, South.

By surrendering a right, a man may capture a friend.—Youth's Companion.

GET THE MOST OUT OF YOUR FOOD.

The digestive organs absolutely need the influence of pure blood for the proper performance of their functions. Persons that sleep in small, ill-ventilated rooms complain of little or no appetite in the morning and of disagreeable dryness of the mouth and throat. Why? Because, as a result of breathing air that is impure, their blood is impure and fails to give their digestive organs the stimulus they must have for perfect work. It is necessary that we should have pure blood if we want to get all the good out of what we eat that there is in it and to get it comfortably. Hood's Sarsaparilla is distinguished for making pure, rich, vitalized blood, perfecting the digestion and building up the whole system. Get it to-day.—Adv.

The Home Circle

SOME SUGGESTIONS FOR SANTA.

Mrs. A. M. Starkweather.

I'm watching now for Christmas,
I'm sure it must be near;
I wonder what old Santa
Will have for me this year.

Dear Santa Claus, do hurry,
For I can hardly walt;
I've made a list of playthings,
You'll find it on the gate.

I want the very nicest
You've got for little Ned,
He's sick and lame and has to
Most always lie in bed.

And then I want my mamma
To have the bestest, too,
And baby wants a rattle,
And leave a book for Sue.

O, bring some gloves for papa,
Great, thick ones, nice and warm,
To keep his hands from freezing,
When he's out in the storm.

Then there is little Tommy,
Who never has things nice,
Bring him a sled and mittens,
To play out on the ice.

Old Grandpa Lee and Grandma,
They live across the street,
O please do bring them something
That's nice and good to eat!

O dear! There are so many
I most forgotted me!
So just fill up my stocking
With anything you see!

—Pittsburgh Christian Advocate.

SANTA CLAUS IN TEARS.

Helen Elizabeth Coolidge.

"Now, Grandma, that is just the queerest name for a story," said Nellie Morton one cold, rainy evening, when she and all the other little Mortons were gathered by the open fire at "Twin Oaks."

"Well! Don't interrupt Grandma," lisped Madge, who prided herself on using big words and didn't like to be laughed at by Max when he caught her reading a book upside down.

"I thought old Santa was always jolly. Grandma, with twinkling eyes, and a great hearty laugh," broke in Frank.

But Grace said the best word of all:

"Please, go on, Grandma, or Santa Claus will cry his eyes out;" and then they all sat as quiet as mice, and rather resented the sputtering of the fire, so anxious were they not to miss a word.

"Well, my dears, you know a year ago at this time we were all talking, as we are now, about the big and terrible war, and although we did not see the wounded and dying soldiers, or know the little orphans crying for bread as they shivered with the bitter cold, we were reading about all of them, and knew the accounts in the papers were only too true, and as Christmas drew near ever so many girls and boys wondered if their stockings would be as full as usual, and whether mamma would say: 'I can't afford, darlings, to give you a tree.'

"Then it was that Santa Claus had a bright idea—he formed a new company of assistants, and their uniform was wonderfully gotten up. Each wore a cloak that was slipped on at a moment's notice, and had the magic power of making its wearer invisible; slippers with soles that made every footfall noiseless; and I was told these fairy helpers had the most marvelous ears—they could have heard my watch ticking if I had been in San Francisco and they had been right here in the lovely old Virginia home. They were named 'The Recorders,' and carried little note-books and fountain-pens strapped around their waists, and were ordered to be like Cap'en Cuttle, and 'make a note of' all they saw and heard, while they watched children all over this land getting ready for Christmas. It was what Santa read in one of these note-books that made him cry.

"Oh, Grandma, I think I can guess what it was!" and Nellie caught grandma's hand and pressed it to her cheek. "I think the fairies found a letter some little orphan wrote, something like this:

"Dear Santa Claus: My papa went away all well in his new uniform, and he came home wrapped in a flag, and mamma said I couldn't never see him again. I'm so hungry I can't write any more."

"No," said Gracie, "I don't believe that was what made the tears come. It must have been about some naughty little pigs that run about on two legs, and spend all their pennies for candy instead of giving them to the Red Cross."

Here Madge lifted her hand. "It's my turn. I'm sure Santa Claus lost his specs like you do sometimes, Grandma, and couldn't read no letters while he was sitting on the chimney-top, so his tears runned down and put the fire out;" and Madge looked very woebegone, until Frank exclaimed: "Well, don't let us cry, too, or there will be a deluge."

"Grandma, I vote you tell us what was the matter," he added after Madge seemed comforted; "what really ailed the old chap?"

Then Grandma wiped her specs (which she had not lost this time), and taking from her writing-table a bundle of letters, said: "Here are the reasons—three reasons—three little letters, or rather three little copies of letters, which I found in my stocking marked this way: 'These are copies; the real letters are blotted by my tears; but if you know any little people who like stories, I hope you will show them these little notes, and I guess they will do a little thinking.'"

"Oh, Grandma, how in'tresting!" lisped Madge, but Nellie put her hand over her mouth as Grandma read:

"Dear Santa Claus: You know there is an awful war and lots of little children are hungry and cold, and haven't any toys. Please take the money that was for me and buy something for some of them. I don't 'spec anything this year—that's why I've tied my stocking in a hard nott. M. C. M."

"Dear Santa Claus: My old dolly is good enuf for me this year. 'Sted of bringing a new one to me, with elegunt close, please take her to some little girl whose daddy has been killed by the soljers. Tell her to name her Isabel for me, and not to cry any more. Your little friend, I. C. F.

"Dear St. Nick: Mother has read about the boys whose fathers went to the war and—didn't come home. I am awfully sorry for those fellers; I get a lump in my throat thinking about them. So—please leave me out this year, and take all you can to some boy who hasn't got a dad like mine. I've hung my stocking upside down to remind you not to fill it. F. M. A."

Grandma put down the letters and looked into each little face. I think she was wondering whether any one of her children wanted to write Santa.—Pittsburgh Christian Advocate.

"JINKS."

Virgil M. Harris.

During the Christmas holidays of 1913 I entered one of the well known restaurants in the city of St. Louis. It was brilliantly lighted and beautifully decorated. Here, there and everywhere I found canary-birds caged, and their voices added to the joyousness of the occasion.

Upon inquiry I ascertained that these birds were for sale, and asked the manager to select a good singer for me. In due time the bird reached my home, and I have never regretted my purchase or his selection.

Just why he was named "Jinks" I do not recall. At first he was very shy, but after a few days he would peck my finger, and our close friendship and intimacy has daily increased. He is possessed of rare intelligence, and is an exquisite singer.

He was soon given the freedom of my rooms by day, and acquainted himself with every coign of vantage. On being released from his cage in the morning he comes directly to my pillow for play, greeting me with every evidence of affection. To the bathroom he follows me, and from a little shelf before the mirror he watches my ablutions and tonsorial efforts.

When I read he perches upon my book or finds a snug place on my shoulder. When I wish him to sing, I only have to direct his attention to one of two places which have been selected by him as favorite seats for this performance, and he promptly sings and continues to sing until he is notified that it is time for the concert to end.

He is particularly fond of the ring of the telephone, and responds promptly to each call, either sitting upon the instrument itself or upon my hand or shoulder.

It is sometimes difficult to tell whether he is black or yellow, for in his flights about the room he comes in contact with dust, that somehow or other he finds in his nooks and corners.

It is impossible to express the amount of comfort and pleasure which I have derived from the company of this bird. No amount of money could induce me to part with him. I never realized until now that birds had genuine affection for their human friends, nor the priceless boon of its possession.

So far I have found but one fault in him, and that is almost a childish failing: he dislikes to go to bed, and prefers to sleep anywhere in preference to his cage; it frequently becomes necessary to catch him and conduct him to that snug harbor for the night.

He delights in my whistling, and will sit on my finger for any length of time, if I but favor him with this form of entertainment.

Jinks was born in the Tyrol, and if instinct causes him to yearn for his native mountains, he has given no outward sign of his desire to return. —Our Dumb Animals.

CHRISTMAS IN OTHER LANDS.

In Spain, we are told, many of the children are in the habit of hiding their shoes in the bushes on Christmas Eve, and early on Christmas morning they visit them, sure to find them filled with fruit and candy. It is not so cold out of doors on Christmas morning in Spain, however, as it is in some parts of the United States.

In France, also, the young folks take their shoes and put them in any convenient place, confident that they will be found.

In Porto Rico the Christmas decorations are not holly and mistletoe, as in colder climes, but poinsettias (those beautiful, large red flowers), and bushes of ripe oranges.—The Presbyterian.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor,

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1. To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F. Foster.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

NOW UP TO THE STATES.

On last Monday, December 17, by a vote of 282 to 128 the Lower House of Congress passed a prohibition amendment to the Federal Constitution, this being eight more than the necessary two-thirds vote. The measure adopted differs from that passed by the Senate some months ago in that it allows seven years instead of six to secure the ratification of the required three-fourths of the States. It is expected that an agreement will be quickly reached concerning this one divergence, and that the battle for Nation-wide prohibition will then be shifted to the State Legislatures. The prospect of ridding our entire country of the accursed liquor traffic was never so bright as it is to-day. Surely we have cause to "thank God and take courage." On with the struggle!

CONGRESSMAN VENABLE'S VIEW.

The Mississippi Society in Washington, D. C., held a meeting on Monday evening, December 10, to commemorate the hundredth anniversary of the admission of the State of Mississippi into the Union. One of the speakers on that occasion was Representative Venable, one of the brightest young Congressmen that the South now has at the National Capital. Referring to his address, a correspondent of the Times-Picayune says: "In the course of his remarks before the Society, Mr. Venable took occasion to decry the oft-expressed conclusion that a conflict between the races in the South is certain to come. He pointed out, however, that there is increasing reason for serious thought on race matters."

This utterance is in rather striking contrast with the affirmations of some preachers that race conditions in the Southern States have reached such a stage that there is no longer any need for much concern respecting them.

BROTHER YOUNG'S MESSAGE.

The letter to the members of the Louisiana Conference from Rev. H. T. Young, which we are carrying on another page, is a message that is well worth reading and meditating upon. The most important, the most telling, work of the Church is that of soul-winning and the building up spiritually of those who are of the household of faith, and yet of all her tasks this is perhaps being the least successfully done. Neither the Church nor the world needs anything so much in these troublous times as a sweeping revival, showing the forth-flashing of Divine power—the Holy Spirit at work in human hearts and lives. Shall we not pray and labor to make the year now beginning one that shall be rich in spiritual fruitage? Surely we could have no loftier aim.

DON'T NEGLECT IT.

On page 6 of this issue of the Advocate will be found President Wilson's appeal in behalf of the starving Syrians and Armenians, to which we referred last week, but which was inadvertently omitted from our columns. No Sunday school superintendent or pastor should fail to take an offering for this cause at the earliest possible moment. The Christian Churches of America have perhaps never had a more pathetic call for assistance than this. Think of two million people in danger of actually perishing for the want of food! And many of these destitute sufferers are disciples of our Lord. Let every Sunday school and church in Louisiana and Mississippi take up a collection for these needy ones and forward the amount to Rev. E. B. Chappell, D.D., 810 Broadway, Nashville, Tenn., between now and January 1. There is no time to lose if these dying fellow-Christians are to be helped before it is too late. We should also be glad to have any persons sending funds to Dr. Chappell to report to the New Orleans Christian Advocate, that we may be able to form some idea of what the Methodists of this section are doing in response to this cry of distress from over the seas.

NEED FOR CAUTION.

On page 15 of this issue of the Advocate there is a statement from Rev. J. W. Shackford concerning the joint issuance of certain Sunday school publications by the Methodist Episcopal Church and the Methodist Episcopal Church, South. Ordinarily, such co-operation would be a thing to be commended without reservation; but, in view of the extent to which the Sunday school literature of the Northern Methodist Church is being criticised for doctrinal unsoundness, it is to be hoped that Dr. Chappell and his associate workers will be on their guard and see that no subtle poison is scattered abroad among our young people as a result of this combination. As a sample of some of the statements that are being made about the Sunday school output of the Church, North, we take the following from the Eastern Methodist of November 29, which is from the pen of Dr. L. W. Munhall, one of its editors:

"One of our Bishops, residing in a distant part of the country, said to a friend of mine recently: 'Brother Munhall is right in what he says about our Sunday school literature.' They would all say the same if they were informed as to what I have said, and would express themselves, or they would not be good, loyal Methodists. I unhesitatingly declare that the best thing that could possibly happen to our Sunday schools would be to stop taking this literature—throw it all out, and study and teach the Bible, and the Catechism. There are numerous lesson helps published in the country that are loyal to the Bible and the doctrines of the historic faith, as ours most certainly is not; but these helps should be used at home, and never taken to the Sunday school."

A PERTINENT INCIDENT.

We have many times stressed in these columns the importance of preaching to soldiers, when the opportunity comes, upon the great essential themes of the Gospel, instead of discussing from the pulpit the various phases of the great war, which, though they ought to be elucidated, may be handled in numerous other forums. The following quotation from The Sunday School Times bears most pertinently on this point:

"After a recent concert given for the entertainment of soldiers, one of them was asked to propose a vote of thanks. He arose and said: 'We are very grateful for the amusement afforded us to-night; and we appreciate all the musical talent brought for our enjoyment. But we are off to the front to-morrow; and I do not know how to die. I am not prepared to meet God. I only wish there had been something for our souls.'"

It behooves the Christian minister and worker in these critical times to be true to Jesus as well as to their country. If they do not witness for him and set forth insistently the higher spiritual needs of the soul they are certain to be thrust into the background.

"STAY IN SCHOOL."

The following editorial utterance, contained in a recent issue of The Jackson (Miss.) Daily News, is, we think, timely and worth passing on:

"Since so many men have been drafted or have volunteered to enter the army or navy, a good many positions have been thrown open—for the period of the war at least. It has become noticeable lately that a number of high school and even grammar school students are quitting their studies to accept employment. This practice of leaving school in the midst of the school session to go to work should be discontinued, unless circumstances are such that a school student is forced to abandon his studies and accept employment. Although a school lad may now obtain a pretty fair position with good pay attached, it has been proven by statisticians that the boy who stays in school the longest is more capable of holding a good position and commanding a good salary than the boy who drops out of school and goes to work. In other words, a boy is largely repaid for every day he spends in school. At this time the boys of the school age, especially those of the high school age, are rendering just as patriotic a service to their country as the men of the draft age who fight the battles in the trenches. It behooves the schoolboy at present to stay in school and pursue diligently his studies."

WIDE OF THE MARK.

The statement that ours is the only Methodist Church that has a time limit has for some time been going the rounds of the Church press. This representation is glaringly erroneous. Canadian Methodism has a four-year time limit; the British Wesleyan Church, the mother Methodism of the world, has a time limit of three years, and, if we are not mistaken, Australian Methodism and most of the colored Methodist bodies have a restricted pastoral term. There is no time limit in the Northern Methodist Church, but a large minority in that communion hold the view that its removal has not had a wholesome effect. It cannot be denied that exchanges of charges are now secured by advertising among Northern Methodists and that apparently there is in that denomination a decided drift toward settled pastorates.

Southern Methodists would, we think, do well to weigh carefully all that may be involved before they break away from having any time limit. We would not particularly object to seeing the possible pastoral term extended to six years, but we do not hesitate to say that we do not favor opening the way for it to become indefinitely long. To be sure, the Bishop would still have theoretically the power to move a man, but would not cases arise where there ought to be changes, but which it would be exceedingly difficult for him to make? We think there would, and we confess that we are distrustful of a wholly optional exercise of the appointing power. But enough for the present. We started out to correct an error—not to discuss anything like fully the question of the proposed removal of the time limit.

PERSONAL AND OTHER NOTES.

Writing from Many, La., Rev. J. B. Williams says: "I am in my new home, and am well pleased with it. I am looking forward to a good year."

Rev. John Tillery Lewis has been cordially received at Aberdeen, Miss., his new pastoral charge, and has made a fine impression upon the people of that progressive city.

Rev. W. H. Saunders expected to leave Fernwood, Miss., for Natchez, his new appointment, this week. Our church in Natchez will find Brother Saunders an uncommonly strong and suggestive preacher, and a pastor who has the Master's work at heart.

Brother W. L. Tucker, of Tucker, La., in renewing his subscription to the Advocate, takes time to add a few kindly words concerning our paper. He is traveling man, who endeavored to serve the

Master, while caring for the business interests committed to his hands. Would that we had more such laymen!

Rev. Briscoe Carter looked in on the Little Rock Conference during its recent session at Arkadelphia, Ark.

For the first time since 1517, Jerusalem is in the hands of a Christian power. May it forever so remain!

Brother W. A. Price, of Carpenter, Miss., was in New Orleans last week, and called at the Advocate office. The Editor regrets having missed seeing Brother Price, whose occasional visits he highly appreciates.

Rev. F. M. Freeman opened his pastorate at the Parker Memorial Church of this city last Sunday morning, taking his text from John 14:6, "I am the way." His impressive message was heard by a good congregation.

Rev. A. Gordon Bakewell, a well known minister of the Protestant Episcopal Church in New Orleans, celebrated his 95th birthday on Sunday, Dec. 16. He is remarkably preserved physically, and is still serving a pastorate.

Bishop Candler's platform and pulpit work at the late sessions of the Upper South Carolina and North Carolina Conferences made a profound impression. It is doubtful whether Southern Methodism has ever had a greater preacher than is he.

The new Field Secretary for the Sunday School and Mission Boards of the Mississippi Conference is Rev. J. C. Chambers, whose address will be Shubuta, Miss. We predict that Brother Chambers will give a good account of himself in this new sphere of service.

Rev. A. F. Vaughan, pastor of the Carrollton Avenue Church, this city, delivered an able discourse in the interest of the Red Cross work last Sunday at the morning hour. He used as a text the Master's words in the Sermon on the Mount, "Blessed are the merciful, for they shall obtain mercy."

President Wilson, the official head of the American Red Cross, issued a few days ago a stirring address, appealing for ten million additional members for that organization. Every man and woman should join this noble order in this war period, when the work that it proposes to do is so much needed.

Rev. J. V. Bennett, one of the Conference evangelists of the Mississippi Conference, writes: "My address hereafter will be Brookhaven, Miss. Any of the brethren who may wish to communicate with me may write me there." Brother Bennett is an effective revivalist and the brethren should keep him busy.

Sister J. C. McElroy, the wife of our pastor at Sturgis, Miss., in a note to the editor, says: "We are now entering upon our third year in this charge, and we view the prospect hopefully. Many of the people seem pleased with our reassignment. Please join us in prayer that we may yet accomplish much for the Master in this field."

Brother W. W. Williams, a well known Louisiana layman, who formerly resided at Alexandria, and later at Baton Rouge, was in New Orleans last week en route to Central America, where he expects to reside in the future. He is connected with the Troy-Honduras Export and Import Co., and his address will be Puerto Cortez, Honduras, C. A.

From Itta Bena, Miss., his new field of labor, Rev. W. M. Campbell writes: "Just as I told you, the water here is fine, but some of it has been frozen recently. The people have welcomed us and given us a 'pounding' to boot." The fishing about Itta Bena is also said to be good; so it is no wonder that Brother Campbell is happy over what is in prospect.

We have learned with sorrow of the death of Miss Corinne Belk, the accomplished daughter of Hon. W. A. Belk, of Holly Springs, Miss., which occurred on November 20, 1917, as a result of pneumonia. We extend sympathy to Brother Belk and the other grief-stricken loved ones in their sore bereavement. May the priceless consolations of the religion of Christ be theirs!

The Mississippi Conference, in its recent session at Vicksburg, wisely made provision to have a pastor assigned to the United States Army cantonment, Camp Shelby, near Hattiesburg. The man designated for this service is Rev. R. H. Kleiser. Let the readers of the Advocate pray that he may have Divine guidance in the responsible work to which he has been commissioned.

The election of Rev. T. W. Adams to the chaplaincy of the Mississippi State Penitentiary, and his appointment to that position by Bishop Murrah, places that important service in most capable hands. Brother Adams was educated at Emory and Henry College and is a minister of far more than ordinary equipment. Let the brethren not forget him and his work in their prayers.

Rev. Thomas I. Beck, formerly a member of the Louisiana Conference, in a letter to our office written from Prairie Grove, Ark., his new appointment, says: "This is one of the best small stations in the North Arkansas Conference. We are looking forward to a pleasant and profitable year." His many Louisiana friends will be pleased to know that Brother Beck is so agreeably situated.

From a personal letter from Rev. H. S. Spragins, pastor of the First M. E. Church, South, of Memphis, Tenn., we take the following: "I was deeply disappointed not to get to the session of the North Mississippi Conference. I had looked forward to it with much pleasure, but one thing and another held me here." The brethren would have been delighted to see Brother Spragins, whom they hold in high esteem.

The following dispatch appeared in a recent issue of the Memphis Commercial Appeal: "Lake Village, Ark., Dec. 11.—Rev. N. G. Augustus, pastor of the Methodist Church here, has been transferred to the pastorate at Coldwater, Miss. Many people here deplore the change, as this excellent gentleman and splendid, manly character drew the good-will of a host of citizens—members and non-members of his flock."

We acknowledge, with appreciation, the reception of an attractive wedding invitation, which reads as follows: "Doctor and Mrs. Inman Williams Cooper invite you to be present at the marriage of their daughter, S. Lucile, to Mr. J. Will Yon, on Saturday afternoon, December 22, 1917, at 4 o'clock, at the Methodist Church in Brookhaven, Miss." We extend in advance congratulations, and wish the prospective bride and groom much happiness.

Rev. R. F. Harrell has been transferred from the Mississippi to the Louisiana Conference and stationed at Waterproof, in the Monroe District. Brother and Sister Harrell make a fine team, and the people of the Waterproof charge should count themselves fortunate in having secured their services. The copy for our Woman's Missionary Department failed to reach us this week, due, we infer, to the fact that Mrs. Harrell has been taxed with the task of helping to pack and move.

The New Orleans Methodist Preachers' Association (M. E. Church, South) held its first meeting since the beginning of the new Conference year at First Church last Monday morning. Rev. W. W. Holmes was elected Chairman; Rev. W. H. Coleman, Vice-Chairman, and Rev. J. C. Rousseaux, Secretary. Besides the Methodist ministers residing in the city, Rev. A. I. Townsley of Bogalusa and Rev. J. E. Seife of Covington were present. Ways and means for an aggressive evangelistic campaign were specially considered.

Rev. J. L. Neill, Secretary of the Y. M. C. A. work at the Mississippi A. and M. College, writes us as follows: "Since reaching home from Conference I have received invitations to teach two classes at the Southern Student Conference at Blue Ridge, N. C., June 13-23, one a Bible class, in 'Students' Standard of Action,' and the other in 'Personal Evangelism.' This is a great opportunity to reach the student life of the South, and I have accepted both invitations." Besides his Y. M. C. A. work, Brother Neill is at present rendering the National Council for Defense valuable service among the farmers of Mississippi.

Rev. W. B. Hogg, of the Mississippi Conference, wrote us as follows some days ago from Camp Pike, near Little Rock, Ark.: "Camp Pike is very interesting with its whirring motor cars and honking trucks. Men are coming and going by regiments, and our personnel is constantly changing. We chaplains are somewhat handicapped by the transfer of troops. We are relying upon the ubiquitous Y. M. C. A. buildings for preaching places. Chaplains are furnished no song books. I should be very glad if some big-hearted layman would send me 500 copies of our hymnal that has been arranged for evangelistic services. A good revival song book is what soldiers would appreciate. My regiment is the 312th Engineers. They are a picked group of officers and men, and I count my assignment a most delightful one." Many of our readers will be happy to see this message from Brother Hogg.

Rev. W. H. Coleman, the new pastor of the First M. E. Church, South, of this city, preached his initial sermon last Sunday at 11 o'clock a.m. Among other things, he is reported as having said: "I have served other pastorates larger perhaps than this, but from what I have observed since my arrival here and from what I know of the conditions generally, I know that I have never been called to a charge that offered a greater opportunity." We think that Brother Coleman is right in his estimate of the possibilities that First Church has. In some respects it is perhaps the most important appointment in the Louisiana Conference, being practically the only church that we have in this city of nearly 400,000 people that can be quickly reached from its large hotels. This congregation has an excellent plant in which to worship and work, but is not strong financially. It ought, in our opinion, to be backed up for the present, at least, by the Home Department of our Board of Missions. A church so splendidly situated to do a telling work should not be permitted to remain handicapped by an insufficiency of funds to attain to the highest possible efficiency.

We have on our table a very attractive pamphlet, entitled "The Methodist Episcopal Church, South, around San Francisco Bay," which was published by our General Board of Church Extension. It gives a very interesting brief history of our Church in San Francisco and the section immediately surrounding it. It describes somewhat in detail the plan for our new San Francisco house of worship, to be known as Fitzgerald Memorial, which will be located on Bush Street and which is expected to cost not less than $90,000, and also gives pictures of our new property in Oakland, worth $75,000 or $80,000, of our Epworth Church in Berkeley, and of the Mary Elizabeth Inn and the Wesley House in San Francisco. From the "Foreword" of this pamphlet, we take the following: "The present equipment about the Bay of San Francisco removes our shame at the point of inadequate equipment, and should make it possible for us to go forward, taking our place among the other Protestant denominations in ministering to a dense population of some of the most interesting people in the world, who, for the most part, have not been brought under the influence of the Church of Jesus Christ."

TWO PREACHERS WANTED.

Two preachers wanted for circuits in the Meridian District. These charges have furnished parsonages, and each will pay about $600 to the pastor. Applicants must furnish testimonials.

GEO. H. THOMPSON,
Meridian, Miss. Presiding Elder.

NEW CHURCH TO BE OPENED.

Every Methodist in the city of New Orleans is cordially invited to be present at the opening of our new church at Rampart and Governor Nicholls Streets on Sunday, Dec. 23, at 3 o'clock p.m.

W. E. THOMAS, Pastor.

(The consummation of this enterprise is a notable achievement. This church is located in a section of the city where there is great need for work among the Italians and foreigners of other nationalities. It is to be hoped that a large number of the Methodists of New Orleans will be present on this interesting occasion.—Editor of the Advocate.)

A MATTER OF MUCH IMPORTANCE.

By request of Mr. S. H. Meyer, Treasurer of the Board of Missions of the Louisiana Conference, we print the following self-explanatory letter:

"Dear Brother: The end of our fiscal year, December 31st, is fast approaching and finds us in need of every dollar that can possibly be had to meet the urgent demands of our work at home and beyond the seas. Please reach out after any funds in sight and let us have remittance by the above date. There may be money raised for 'Specials' in the hands of churches, Sunday schools and Leagues that might be had for the asking. Assured that you will do your best to aid us in this time of need, Fraternally yours,

J. D. HAMILTON,
Treasurer, Gen'l Board of Missions."

Any brother having such funds should send them in at once.

THE ORIGIN OF CHRISTMAS CARDS.

The Christmas card as we know it has an origin easily traceable, and it is now quite seventy years since the first was designed.

The artist who claimed to be its originator and who was at any rate the first to see its possibilities was W. C. T. Dodson, R.A., an Englishman who when quite a young man in 1844 was prompted at Christmas to make a little sketch representing the season's joys and festivities and to send it to a friend. It seemed to give great pleasure, and the next year Mr. Dodson determined to follow up the idea on a larger scale, and by having his card lithographed was enabled to send copies to twenty-five or thirty friends.—The Christian Intelligencer.

GIVING WITH PROPRIETY.

"A gift should contain something of one's self, urges Emerson. 'Let the sailor give of his shells and corals, the farmer of his grain.' Whenever we make a present let it mean something to ourselves as well as to the one to whom we give. Nothing beautifies a gift more than to have it show thoughtfulness and discrimination."

CONTENTMENT NEEDED.

Let us learn to be content with what we have. Let us rid ourselves of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of heing loved, and ahle to love us in return; a hundred innocent pleasures that bring no pain or sorrow; a devotion to the right that will never swerve; a simple religion, empty of all bigotry, full of trust and hope and love—and to such a philosophy the world will give up all the empty joy it has.—David Swing.

THE BEST PREPARATION.

In every human life there is a Rubicon to cross, a critical moment in which we have to pass from the old life to the new. It will come in the shape of temptation, sorrow, or change, and the way in which this crowning trial will be met will be determined by the training previously received. The best preparation is wrestling with God in prayer iike our Lord.—H. Macmillan.

"The good pastor talks more to God than to man, about his people."

"He who is born for the crown is bound for the cross."

INDIVIDUAL COMMUNION SERVICE

Does YOUR Church use this cleanly and sanitary method? Send for catalog and special offer. Outfits on trial.

Thomas Communion Service Co. Box 477 Lima, Ohio

PELOUBET'S SELECT NOTES

On the

International Lessons for 1918

Over two million copies have been sold

Forty-Fourth Annual Volume of this Great Commentary

THE volume for 1918 is now ready, with many *new* and *striking* features made possible by the *Improved Uniform Graded Lessons.*

You will find in it a rare combination of carefully culled facts, explanations, helpful comments and practical suggestions which will make the lesson a pleasure to teach and a delight and inspiration to the class.

Price, $1.25; net delivered, $1.35

Send for sample pages

W. A. Wilde Company

Rand-McNally Building - Chicago
120 Boylston Street - - Boston

For sale at all bookstores

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

That Unpublished Book of Yours

We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will, without correspondence about them, be edited down to 200 words. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. MAY EICHELBERGER (nee Friday) was born on Oct. 3, 1873, and died on Oct. 1, 1916. In early womanhood she was married to Mr. Dismukes. Two bright, noble boys blessed this union of only a few years, which was brought to an end by the death of Mr. Dismukes. After a few years she was married to Mr. Jack Eichelberger, of Mashulaville, Miss. This union was blessed with a little girl and boy, both too young to realize their great loss. None knew Sister Eicheiberger but to love her. The writer (her former pastor's wife) knew and loved her for two years. She was a noble woman, a loyal wife, a loving mother, and a good neighbor. She was aiways loyal and true to her Church and made sacrifices far heyond her strength to carry on the work she loved so much. She was President of the Woman's Work of Mashulaville, and did the work of her Christ well. Sister Eichelberger joined the Baptist Church in early girlhood, but later in life united with the M. E. Church, South, and was a faithful memher until death claimed her. She was tenderiy iald to rest on Oct. 3, 1916, in Mashulaville cemetery, in the midst of a host of sorrowing friends, to await the resurrection morn. The funeral service was conducted by Brother A. W. O'Bryant.

Your place is vacant; your chair is empty,
How much we miss you no one can tell;
But your Savior called you, May,
And he doeth all things well.

Mrs. J. C. McELROY.
Sturgis, Miss.

Mrs. FLORENCE ELIZABETH BATTLE NAUGLE, the daughter of Mr. and Mrs. Felix Battle, was born in Lee County, near Verona, Miss., on June 21, 1854, sixty-three years ago, and passed to her reward on October 7, 1917. In the early days of her girlhood she gave her heart to God, and joined the Methodist Episcopal Church, South, of which she was a most consistent member to the day of her death. On March 7, 1878, she was happily married to J. B. Naugle, then a citizen of Lee County, but who now resides in Clay County, near McCondy, Miss. This union was blessed of God with nine children, two of whom preceded their mother to the good world. The surviving children are: Dr. Andrew Kincannon Naugle, Abbott, Miss.; Mrs. William V. Connell, Birmingham, Ala.; Mrs. I. B. Donaldson, West Point, Miss.; Eunice, William, Clara, and Inez Naugle, who reside with their father near McCondy, Miss. Such are the outstanding events in a life of singular beauty and worth. Few women have heen so richly endowed by nature as was the subject of this appreciation. Beautiful in person, happy in disposition, quick in mental perception, and generous toward all men, she was one who carried sunshine wherever she went. Her outlook on the world was so optimistic, and there was such a glad melody in her laugh that it was impossible for one to remain gloomy in her presence. She was a lover of good books, especially the Book of all books—the Word of God. Her devotion to her Church was most pronounced, and in the days of her physical strength she was a most regular attendant upon its services. The latter years of her life were years of great suffering. Like many another Christian she passed through the school of affiiction. Why one so good and happy should have been calied upon to suffer as she did we cannot fully understand. We know, however, that God's greatest saints are developed in the school of adversity. The Bihle teiis us that "All things work together for good to them that love God, to them who are the called according to his purpose," and God's Word is true. Out of ail of her afflictions, she has passed triumphantly into the Father's presence, where there are "fuiness of joy" and "pleasures forevermore."

H. S. SPRAGINS.
Memphis, Miss.

IN MEMORIAM.

(Tribute of respect from the Woman's Missionary Society at Brookhaven, Miss.)

We would pause in the rounds of our unceasing activities to think of the life of our sister, Mrs. PRISCILLA FORE, who hy the decree of our heavenly Father has gone on to life eternal. We shall miss her gentle presence in our meeting, her tender smile of greeting, and her wise counsel. We shall long for her cheerful companionship, hut in our longing we shall rejoice that her trials are ended, that her pain has ceased, and that she rests from her labors; therefore be it

Resolved, That we will hold in remembrance her hright Christian character, her unselfish devotion to duty, her modest, unassuming helpfuiness; and that we shall strive as she did to foiiow closely in the steps of our Master, that we may merit the "Well Done," which we confidently believe is her reward.

Resolved, further, That we hereby extend to her children our deep sympathy in their bereavement, praying that the Savior whom she loved may be their comforter.

Signed: Mrs. W. A. Brewer, Mrs. R. W. Brown, Mrs. L. H. Bowen.

AN APPRECIATION.

While glancing over the pages of the Christian Advocate of Nov. 22 a few days ago, my heart was made sad and my eyes grew dim as I read an account of the death of Mrs MARY ELIZABETH KING. I wish to add a few words to the noble tribute that was paid her in that issue. I have known Mrs. King all my life In iooking back over my childhood days, her face was the first that I remember seeing, and next to my own dear and now sainted mother, I owe to Mrs. King and her noble husband my first impression of Christ and a Christian life. A noble Christian woman has gone, and the world has been made better by her having ilved in it. Her life has touched the lives of many for good, and now we are sad because she is gone. Very often since my life work has called me away from the old home church (Bethel), words that Mrs. King spoke and prayers that Mr. King prayed when I was a young girl have encouraged and helped me to cross over some very dark and hard places. Yes, if we live the life she lived, and follow the example she taught, all will be well with us in the end. May God comfort and sustain her heart-broken companion and her children in their bereavement. She is not dead, but sleepeth.

Mrs. J. C. McELROY.
Sturgis, Miss.

WISE CHARITY NEEDED.

How often it is difficult to be wisely charitable, to do good without multiplying the sources of evil. To give alms is nothing unless you give thought also. It is written, not "Biessed is he that feedeth the poor," but "Blessed is he that considereth the poor." A iittie thought and a iittle kindness are often worth more than a great deal of money.—Ruskin.

"The pursuit of pleasure is but the polishing of pehbles, while Christ is offering the pearl of great price."

"Some folks think they are Christians because they want to go to heaven."

BROTHER.

If you want to quit the nasty tobacco habit easily and inexpensively, with nature's own antidote, a pleasant-tasting root found here in Florida and chewed like gum, I will giadly send the necessary information FREE. Milton Stokes, Mokawk, Fla.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

WHEN CONTEMPLATING A JOURNEY
NORTH or EAST
the service via the
Southern Railway System
will be found
DEPENDABLE and SATISFYING

TWO TRAINS DAILY TO CINCINNATI

Lv. New Orleans -	8:15 a.m.,	7:00 p.m.
Ar. Birmingham -	6:50 p.m.,	6:15 a.m.
Ar. Chattanooga -	10:55 p.m.,	10:35 a.m.
Ar. Cincinnati - - -	9:15 a.m.,	8:50 p.m.

THROUGH TRAIN TO
Knoxville, Washington, Philadelphia and New York.

Leaevs New Orleans daily at 7:00 p. m.

For tickets, sleeping car reservations and detailed information apply to
CITY TICKET OFFICE
211 St. Charles Street
Telephones Main 3442 and 4792
J. R. WELLS, Division Passenger Agent, New Orleans, La.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
209 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

MISSISSIPPI CONFERENCE PROCEEDINGS.

(Continued from Fifth Page.)

done good work for four years on his charge.

J. G. Galloway: Was not in the room. The presiding elder said the collections and salaries were in full.

M. L. White: Accessions 75; had had brightest conversions he had ever seen; had doubled attendance on Sunday schools; collections not in full.

J. M. Corley: Good year; advancement on all lines; salary in full; deficit on collections; accessions 38.

W. B. Hogg: Was absent, being a chaplain in the army, but sent a written report in which he said that he was chaplain of 1500 engineers, among whom there had been 81 conversions.

W. F. Baggett: Not present in the room. His presiding elder said he had been faithful during the year.

H. J. Moore: Had had a number of accessions; finances advanced over last year.

W. W. Hopper: Spiritual advancement; collections double last year.

J. W. Price: Was not in room. The presiding elder said he had done a satisfactory year's work.

J. T. McVey: Not in the room, but had done a good year's work.

J. A. Wells: Had made progress on collections; one young man called to preach.

H. W. Featherstun: Good year; collections in full.

J. H. Foreman: Advancement along all lines; finances better than ever before.

W. W. Graves: Pleasant year; finances in full; planning to build new church.

B. W. Lewis: Pleasant year; better than last year.

T. B. Holloman: More Catholics and Jews in Vicksburg than in any other town in the State, which makes it difficult for the Protestant churches, but had had 56 accessions.

E. C. Gunn: Not in room. Presiding elder reported for him.

W. J. Ferguson: Successful year; membership increased; finances in full, and $55 surplus on salary.

B. L. Sutherland: Great year; collections in full; accessions 29.

H. S. Westbrook: Good year; accessions 18; good revival.

A. M. Broadfoot: Had been given leave of absence, but had done four years' very satisfactory work in present charge.

J. L. Smith: Not in room when name was called.

J. T. Abney: Some advancement.

L. F. Alford: Not in the room.

C. M. Chapman: Accessions 52; professions of faith 32; collections in full.

J. H. Grice: Good year; collections in excess of last year.

S. E. Flurry: Accessions 52; salary full; collections advanced over last year.

J. C. Chambers: Greatest year of his life; most remarkable revivals; accessions 57; finances in full.

C. M. Crossley: Successful year.

M. R. Jones: Good revivals; accessions 46; one new church.

H. R. McKee: Professions of faith 16; collections not in full; salary in full.

J. E. J. Ferguson: Professions of faith 57; additions 62; collections full, building new church.

L. E. Alford: Everything in full.

C. O. Ware: Good year; additions 19; salary in full; collections deficit.

R. F. Harrell: Collections in full; best financial report for years.

O. S. Lewis: Fine year; spiritual awakening; accessions 63; finances in full.

J. D. Ellis: Made progress; collections in full; new parsonage.

T. J. O'Neil: As President of Port Gibson College, he said that despite war conditions they were only short three in boarding department.

C. C. Evans: Advancement along all lines.

H. F. Toile: Good year; everything in full.

W. M. Sullivan: Additions 112; professions of faith 39; debts on church and parsonage paid; everything in full.

R. A. Sibley: Not at Conference, but had done a faithful year's work.

W. H. LaPrade: Fairly good year; $5000 debt reduced; everything in full.

W. T. Griffin: Seaman's Bethel closed on account of war conditions.

J. E. Gray: Very good year; accessions, 76; advancement on all lines.

J. A. Moore: Finances in full.

B. F. Jones: Pleasant year; everything in good shape.

B. E. Melgs: Remarkable year; received 112 members; infants baptized, 52; collections were doubled.

L. A. Darsey: Finances not in full.

W. G. Forsythe: Not in the room, but had had remarkable success.

G. S. Harmon: Fairly good year.

W. L. Blackwell: Best year of his four; new church; deficit on collections.

J. L. Sells: Accessions 95, professions of faith 50; finances in full.

H. W. Van Hook spoke impressively of the purpose and ideals of his school.

The reporter, believing that the pastors, the men who have borne the heat and burden of the day, should receive more consideration for the work they are doing, has tried, as is shown above, to give a brief report of their work, as given by them on the floor of the Conference room. There are mistakes; sometimes the pastors did not speak loud enough for the reporter to hear their reports; sometimes their words were spoken indistinctly; at times some confusion in the room prevented him from hearing, and there are a few oversights. The reports of the presiding elders are also given in brief.

Sunday Services.

The services of Sunday morning began with the usual annual love feast, which, as all Methodists know, is a unique feature of our Church. It was conducted by Rev. C. W. Crisler, many of the brethren participating, and the occasion was enjoyed by all.

Promptly at 11 o'clock Bishop Murrah entered the pulpit. Hymn No. 1 was sung, Dr. Mounger led in prayer, the First Psalm was read responsively, and the Bishop read the eighth chapter of Romans, remarking that it is a most remarkable portrayal of the glorious inheritance of the children of God. After hymn No. 330, "My hope is built on nothing less than Jesus' blood," the Bishop announced as his theme, "The Superior Claims of the Eternal as Contrasted With That Which is Temporary," taking Psalm 1:3 as his text, and, to an audience which filled the main auditorium, the galleries, and the Sunday school annex, delivered a discourse which, being full of sublime thought and throbbing with spiritual power, thrilled the hearts of his hearers. Some of the suggestive and inspiring thoughts were: "Whatsoever a righteous man doeth shall prosper is not so—in a superficial sense. If by that is meant accumulation of wealth, exemption from sickness and toil and sorrow, the text is not true; but in the profoundest sense, meaning that which comes to man out of his relations with God, it is true. Life is too short to fritter away the energies of our being on things not worth while. The mistake of the age is to estimate values in terms of the material. I do not presume to enter the divine councils, but it may be that God knows the time has come when the world must have a shock to make it realize that 'riches do not consist in the abundance of the things which man possesses.' I know but little about the war, and what the final results will be; but one thing is certain—when it is over we are going to have a different world in which to live; God is going to bring out of it a better and a happier world. I do not know how a Christian can be pessimistic. The Christian life is the highest expression of the God-life. There never was a fairer conception than that religion was intended to abridge human happiness; this conception is fostered and generated by the idea that religion is a thing apart from the common things of life—only intended to fit us for the life of heaven; the contrary is true—religion is the business of life. Oh, that we could get away from the old idea that the Church is an ark of safety and know that her purpose is to fit us for life. The ox comes from browsing on the meadow, drinks a draught of refreshing water, and throws himself down under the shadow of the overhanging branches of the oak—a picture of supreme satisfaction—that is some folks' conception of happiness; but the musings of the ox can not invalidate man's capacity for a higher happiness. So long as man is capable of lofty aspirations, so long will that life, regulated by his relations with God, be the best life for him. The philosophy of all religion is to bring about harmony between man and God; and the only religion which can accomplish this end is the religion of Christ. The cry of the soul for harmony with God can not be hushed by the voice of false philosophy—every sacrifice that ever smoked on Jewish or heathen altar gives testimony to the truth that the godless soul is desolate. There is no true prosperity without right relations with God. All possessions and learning will avail you nothing unless by faith in Jesus Christ you are brought into right relations with God. We talk much of the dignity of man, but what is man if you leave God and eternity out of the question? Man without God is naught, but put Jesus Christ by the side of him and you multiply all his potentialities by infinity. Take the ungodly in his best advantages and the Christian in his greatest disadvantages, yet the life of the Christian is to be preferred."

At the close of the sermon the following young men were ordained to the office of deacon: J. B. Cain, C. P. Jones, R. A. Allums, H. C. Castles, J. A. Smith.

Memorial Service.

At 3 p.m. the regular memorial service was held. In the good providence of God only one had passed away during the year—Rev. L. J. Jones, one of the veterans of the Conference. After the memorial paper was read, several of the brethren spoke feelingly in terms of praise and affection of faithful service given the Church during his active ministry.

The following brethren occupied the various pulpits of the churches during the day: J. L. Deceli, W. H. Lewis, W. M. Sullivan, W. H. LaPrade, J. T. Leggett, A. F. Watkins, J. L. Neill, W. J. Ferguson, J. D. Ellis, C. F. Emery, H. F. Tolle, H. M. Ellis, J. C. Chambers, P. D. Hardin, C. M. Chapman.

At the close of the night service at the Crawford Street Church the following class of young men were ordained elders: E. H. Cooley, P. H. Grice, H. M. Johnson, C. H. Strait.

After glancing at the foregoing record of Sunday's services and worship, the reader will not be mistaken if he reaches the conclusion that this has been a great day religiously for the city of Vicksburg—a day on which the gospel has been preached with fervor and earnestness by the brethren who have filled the pulpits of the city; and no doubt it has been a day which will be remembered for years to come by the different congregations, and when these preachers and their audiences enter into the eternal Sabbath of rest, spoken of by the great apostle, may the glorious light of that day remind them of the brightness of this day of service and worship!

Last Session—Monday Morning.

The Conference met in its final session Monday morning at the appointed hour with Rev. W. H. LaPrade in the chair. Later the Bishop appeared and took the chair. The session was devoted mainly to the hearing of reports from the various Boards and Committees, and there was more or less nervousness among some of the preachers who knew that they were going to move.

A resolution of thanks was read and adopted, as were also the minutes of the preceding session.

It was announced that Mrs. Wright has been selected as Field Secretary for the Orphans' Home to aid in selecting homes for the orphan children. Mrs. Wright addressed the Conference.

Rev. J. L. Neill read a list of the sons of the preachers of the Conference who are now in the service of their country. The list was a long one and was ordered printed in the Journal as the Honor Roll of the Conference.

Dr. A. F. Watkins exhibited to the Conference a certificate of ordination of Rev. Lewis Garrett to Deacon's orders, signed by Bishop Asbury.

To-day being the 100th anniversary of the State of Mississippi into the Union (our Conference being a little older), Rev. J. L. Neill moved that the Conference send a telegram to the Governor, pledging our co-operation in an effort to make Mississippi a better State.

A resolution asking for a certain change in the ritual came from the Jackson District, the Conference being requested to memorialize the General Conference to that effect, which was done.

After making a few appropriate remarks, the Bishop read to an interested audience the appointments of the preachers for the coming year. Thus passed into history the 104th session of the Mississippi Conference, as did the Conference year of 1917, with its mistakes and failures and successes and achievements, and the preachers, like a marching host under the leadership of its commander, took the outgoing trains for their respective fields of labor with the past behind them and their faces, lighted with the glow of the spirit of devotion and resolve, turned toward the future. Their firm step, as they wended their way toward the depot indicated their strong purpose to turn every seeming defeat into glorious victory by the help and grace of God. As they departed from Vicksburg no doubt they were singing in their hearts, "Am I a soldier of the cross," and when the months of the new year, with its grief and joys, its defeats and victories, shall have come and gone, may they all go up to McComb City singing in their hearts the coronation, "All hail the power of Jesus' name!"

WAR CONDITIONS

— REFLECTED IN —

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

THE OLD RELIABLE BLOOD BUILDER

Still retains its supremacy. People still take Hood's Sarsaparilla because it is an old family friend, has proved its merit to three gencrations—in purified blood, expelled humors, restored appetite, relieved rheumatism, banished tired feelings.

It long ago became recognized as the standard blood purifier and general tonic. It originated in a Boston physician's successful prescription, and comprises medicinal roots, herbs, barks and berries such as are often prescribed for ailments of the blood, stomach, liver and kidneys. Buy it in the same style package your mother bought it in,—same fine appearance, same pleasant taste, same certainty of good results.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Holly Springs Dist.—First Round.

Ashland, at Liberty, Jan. 1.
Waterproof, at Waterproof, Jan. 2.
Abbeville, at Abbeville, Jan. 3.
Holcomb, at Spring Hill, Jan. 4.
Randolph, at Sarepta, Jan. 5, 6.
Paris, at Paris, Jan. 6, 7.
North Main and Taylor, at North Main, p. m., Jan. 7.
Byhalia, at Byhalia, Jan. 9.
Pott's Camp, at Pott's Camp, Jan. 9, 10.
Red Banks, at Victoria, Jan. 12.
Toccopola, at Laf. Springs, Jan. 13.
Oxford, at Oxford, p. m., Jan. 13.
Oxford Ct., at Oxford, 10 a. m., Jan. 14.
Mt. Pleasant, at Mt. Pleasant, Jan. 18.
Coffeeville and Bethlehem, at Coffeeville, Jan. 19, 20.
Holly Springs, at H. S., p. m., Jan. 20.
Lamar, at Early Grove, Jan. 26, 27.

District stewards will meet at First Church, Water Valley, Tuesday, January 8, 2:30 p. m.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round.

Tupelo, preaching, Dec. 16; Q. C., Jan. 7, p. m.
Shannon, at S., preaching, Dec. 23, a. m.; Q. C., Jan. 22.
Prairie, at P., preaching, Dec. 23, p.m.; Q. C., Jan. 14.
Amory and N., at Nettleton, preaching, Dec. 30; Q. C., Jan. 29.
Okolona, Jan. 6, a. m., Q. C., Jan. 8, p. m.
Verona, at V., Jan. 6, p. m., 7, a. m.
Okolona Ct., at Grady's Chapel, Jan. 12, 13.
Aberdeen, Jan. 12, p. m., Jan. 17, p. m.
Vardaman, at V., Jan. 19, 20.
Houston, Jan. 20, 21.
Fulton, at Fulton, Jan. 23.
Calhoun City, at C. C., Jan. 26, 27.
Houlka, at Concord, Jan. 27, 28.
Algoma, at Algoma, Feb. 2, 3.
Pontotoc, Feb. 3, 4.
Tremont, at New Bethel, Feb. 5.
Montpeller, at Prospect, Feb. 9, 10.
Houston Ct., at Mecedonia, Feb. 10, 11.
Smithville, at Greenbrier, Feb. 16, 17.
Nettleton Ct., Feb. 17, 18.

GRANGER LIVER REGULATOR

Relieves Sick Headache & Constipation

Granger Liver Regulator is purely vegetable, contains no calomel or alcohol, and is a most efficient family medicine for liver and stomach ailments. Sold by druggists, 25c a box. Refuse all substitutes. Demand Granger.

Granger Medicine Co., Chattanooga, Tenn.

Greenwood Springs, at Greenwood Springs, Feb. 23, 24.
Buena Vista, at Buena Vista, Mar. 2, 3.

THOS. H. LIPSCOMB, P. E.

The district stewards will meet in the Methodist Church at Aberdeen, on Thursday, Jan. 10, at 2 p. m.

Greenville Dist.—First Round.

Tunica, at Tunica, Dec. 23, a.m.
Evansville and Dubbs, at Evansville, Dec. 23, p.m.
Duncan, at Duncan, Dec. 30, a.m. and p.m.
Greenville, Jan. 6, a.m.
Leland, Jan. 6, p.m.
Gunnison, at Gunnison, Jan. 13, a.m.
Glen Allan, at Glen Allan, Jan. 13, p.m.
Jonestown, Jan. 20, a.m.
Lula, at Lula, Jan. 20, p.m.
Clarksdale, Jan. 27, a.m.
Cleveland, Jan. 27, p.m.
Shelby, Feb. 3, a.m. and p.m.
Benoit, at Pace, Feb. 10, a.m.
Boyle, at Boyle, Feb. 10, p.m.
Rosedale, at Rosedale, Feb. 17, a.m.
Friar's Point, Feb. 17, p.m.
Hollandale and Shipman's Chapel, at Hollandale, Feb. 24, a.m.
Shaw, Feb. 24, p.m.

Preaching at the hours indicated above. The business sessions of the quarterly conferences will be arranged so as to suit the convenience of the official members.

The district stewards are called to meet at the Methodist Church in Greenville on Tuesday, Jan. 15, at 11 a.m.

V. C. CURTIS, P. E.

Durant Dist.—First Round.

Pickens, preaching Dec. 23.
Coila ct., at Coila, preaching and conference Dec. 29.
Sidon and Cruger, at Sidon, preaching and conference Dec. 30.
Tchula, preaching and conference, Dec. 30 and 31.
Lexington, conference, Jan. 4.
Ebenezer ct., at Hebron, Jan. 5 and 6.
Durant, Monday night, Jan. 7.
Kosclusko, Tuesday night, Jan. 8.
Valden and West, at Valden, Jan. 13 and 14.
Hesterville ct., at Shiloh, Tuesday, Jan. 15.
Pickens ct., at Pickens, Thursday, Jan. 17.
Black Hawk ct., at Black Hawk, Jan. 19 and 20.
Acona, afternoon and night, Jan. 20.
Sallis ct., at Sallis, Jan. 26 and 27.
Kosciusko ct., at Ethel, Jan. 27 and 28.
Poplar Creek ct., at Center, Jan. 29.
McCool ct., at Liberty Chapel, Feb. 2.
Ackerman ct., at Ackerman, Feb. 3, 4.
Chester ct., at Chester, Feb. 5.
Louisville, at Louisville, Feb. 9 and 10.
Noxapater ct., at Noxapater, Feb. 10 and 11.
High Point ct., at Center Ridge, Feb. 12.
Kilmichael ct., at Kilmichael, Feb. 16 and 17.
Eupora and Maben, at Eupora, Feb. 17 and 18.
Mathiston ct., at Mathiston, Feb. 19.
Bellefontaine ct., at Bellefontaine, Feb. 20.

The district stewards will please meet me at Durant on Thursday, Dec. 20, at 2:15 p.m. Let each pastor kindly notify the steward of his charge of the date of the meeting, and urge his attendance.

W. W. MITCHELL, P. E.

Corinth Dist.—First Round.

New Albany, Dec. 16, 17.
Booneville, Dec. 23, 24.
Iuka, Dec. 30, 31.
Chalybeate, at Campground, Jan. 5, 6.
Myrtle, at Myrtle, Jan. 12, 13.
Sherman, at Blue Springs, Jan. 14.
Rienzi, at Rienzi, Jan. 19, 20.
Dumas, at Dumas, Jan. 23.
Ripley ct., at Bethlehem, Jan. 24.
New Albany ct., at Ecru, Jan. 26, 27.
Wheeler, at Wheeler, Jan. 30.
Mantachie, at Mantachie, Feb. 1.
Mooreville, at Allen's Chapel, Jan. 2, 3.
Booneville ct., at Oakgrove, Feb. 6.
Guntown and Baldwyn, at Saltillo, Feb. 10, 11.
Iuka ct., at H., Feb. 14.
Burnsville, at Burnsville, Feb. 15.
Corinth ct., at Mt. Carmel, Feb. 16, 17.
Marietta, at Marietta, Feb. 19.
Kossuth, at Kossuth, Feb. 21.
Hickory Flat, at Hickory Flat, Feb. 23, 24.
Silver Springs, at Mt. Carmel, March 2, 3.
Golden, at Dennis, March 6.
Tishomingo, at West Side, March 7.

The district stewards of the Corinth District will meet at the First Methodist Church in Corinth on Jan. 18, 1918, at 10:30 a.m.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Columbus, Central, preaching, Dec. 23.
Cedar Bluff, preaching and Q. C., Dec. 29, 30.
Caledonia, at Mt. Pleasant, preaching and Q. C., Jan. 5, 6.
Columbus, First Church, Q. C., Jan. 8.
Columbus, Central, Q. C., Jan. 9.
Artesia, Q. C., a.m., Jan. 10.
West Point, Q. C., p.m., Jan. 10.
Cochrane, preaching and Q. C., Jan. 13, 14.
Starkville, Q. C., Jan. 15.
Sturgis, Q. C., Jan. 16.
Longview, Q. C., Jan. 17.
Macon Ct., at Salem, preaching and Q. C., Jan. 19, 20.
Macon, preaching and Q. C., Jan. 20, 21.
Brooksville, Q. C., Jan. 21.
Mashulaville, Q. C., Jan. 22.
Shuqualak, preaching and Q. C., Jan. 26, 27.
Crawford, preaching and Q. C., Feb. 2, 3.
Mayhew, preaching and Q. C., Feb. 3, 4.
Sturgis, at Bethel, 3d Sunday, preaching, Feb. 9, 10.
Mashulaville, at Mt. Hebron, preaching, Feb. 16, 17.
Longview, preaching, Feb. 23, 24.

The district stewards are called to meet in the Methodist Church at Artesia, on Thursday, Jan. 3, at 2 o'clock p. m.

W. L. DUREN, P. E.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or gray hair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on ou? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demande food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking our dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

"HE IS FAITHFUL THAT PROMISED."

Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: "Do as thou hast said." The Creator will not cheat his creature who depends upon his truth; and, far more, the Heavenly Father will not break His word to His own child. "Remember the word unto thy servant, on which thou hast caused me to hope," is a most prevailing pleading. It is a double argument: It is thy word, wilt thou not keep it? Why hast thou spoken of it if thou will not make it good? Thou hast caused me to hope in it; wilt thou disappoint the hope which thou hast thyself begotten in me?—C. H. Spurgeon.

PIANOS PRICED AT TRAIN-LOAD RATES.

Since the New Orleans Christian Advocate Piano Club was formed, many years ago, the Managers, Ludden & Bates, have been distributing these Club pianos at the rate of about thirty-two carloads a year. By having these splendid instruments made in tremendous numbers without the expense of changing patterns and designs; and by selling them in clubs of one hundred buyers (about four clubs each year) we are able to give Club members the most attractive prices, terms, quality and guarantees that it has ever been possible to offer.

Long experience and the utmost of care were exercised in the selection of the patterns and designs. The Specifications are exacting, for the Club must guarantee perfect satisfaction to every one who places an order through it. The object of the Club is to make piano buying economical, safe, convenient and permanently satisfactory.

The management of the Club has studied your problems and difficulties more thoroughly than you have, and is prepared to help you in every detail of piano buying. Write for illustrated catalogue and full particulars to-day. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

Note.—In addition to the numerous styles of new Pianos and Player-Pianos, we are now able to offer Club members some rare bargains in used instruments which have been thoroughly renewed in our Atlanta Repair Factory. Write for special descriptive price list if interested.—Adv.

TO RESIST THE ATTACK

of the germs of many diseases such as

Grip, Malaria, means for all of us—fight or die. These germs are everywhere in the air we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.

What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on *healthy flesh*, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no "weak spots," or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.

HAMPTON, GA.—"I have used Doctor Pierce's medicines in my home for over 40 years, and can say to those suffering with torpid liver, it will pay you to use Doctor Pierce's Golden Medical Discovery. You will find it all he claims it to be."—THOMAS C. JONES.

WOODFORD, TENN.—"This is to certify that I have used Doctor Pierce's Golden Medical Discovery for my two little boys. One had night sweats, poor appetite, sallow complexion, and had quit growing, but after giving him part of a bottle of the 'Discovery' he again started to grow. He dosen't have the night sweats and looks much better. My other little boy had scrofula and this medicine cured him after the doctor's medicine had failed. I do not hesitate to recommend the 'Discovery' at all times."—MRS. ROSA LEE HOGAN, Route 1.

MRS. C. L. RAMAGE.

Died in Winnsboro, La., Mrs. C. L. RAMAGE. She was born in Jefferson County, Miss., on Dec. 19, 1825, and fell asleep in Jesus on July 30, 1917, in her old home, where 41 years ago she adopted me. I was homesick, having just left my father's home for the first time. I spent the second night after leaving in her home and she found me crying, and slipped her dear arms around me and asked me "to let her be my second mother," and she was. After my own father and mother, Maj. E. K. W. Rop and wife, left us for heaven, she seemed to think she must love me more and she did, and I praise the dear Lord for her life and example. Oh, how we miss our dear friends as they leave us, and at Christmas time we look for the sweet token of love; but alas! the dear hands are at rest. They were always so busy working for others. As I sat by her last August and saw her crocheting, I felt like the end was near. She had weakened greatly in the six years we were away. Thank God for her love, and that of so many others who have gone—especially for that of Sister M M. Hayes, of Opelousas, La., who was like our dear friend—the preacher's friend (her home was our home), and that of dear Sister Foster of the same place. All three had always a welcome for ministers and their wives, even if they had children. God bless all of our dear friends in Louisiana. Mother Ramage's daughter writes: "I go a dozen times a day to ask her something, only to realize with a pang that I cannot find her. I do not rebel against God's will, but it does hurt me so to give up my dear mother. It is like a stab when I see her vacant chair. I find myself looking for the dear, white head and sweet, loving smile, but they can no longer be seen. She was so patient, so gentle, so loving." May her dear children and grandchildren and friends meet her where there will be no more sorrow and no more dying!

From one who loved her,

Sister T. S. RANDLE.

STOP THAT PAIN!

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICAL CO., Elkhart, Ind.

STRONGS, MISS.

Dear Dr. Meek: It was quite a disappointment to me to miss the late session of the North Mississippi Conference. But it was impossible for me to be there, on account of Mrs. Baley being in the hospital at West Point, Miss. However, I am glad to say she is back at home and that she is getting along nicely. James McCoy Baley was born to us on Nov. 26, 1917, but was born dead. So, for the first time, we have had to make in the cemetery at West Point, Miss., a little mound for one of our children.

I was returned for another year to Prairie and Strongs, and our hearts are glad. The people at both places have been very hearty in their expressions of delight at our return, and this causes me to resolve to do my very best during the year. The past year was a very happy and fruitful one with us. You never saw such a corn crop as was made in the prairie belt this year, and the people showed their appreciation of the same by doing greater things for the Church. The work payed nearly 100 per cent more on the benevolences than for several years. The work overpaid the preacher's salary, and gave the preacher a nice pounding, besides. Strongs put about 65 bushels of corn in the barn and plenty of good alfalfa to feed the preacher's horse during the coming year. Prairie sent the preacher a nice box for Thanksgiving and Christmas, and besides gave him a nobby suit, dressing him up from head to foot. So, you see, it is no wonder the preacher is happy and kept quiet until after Conference. No other man can now roll him for his job for another year at least. We are now in the midst of the worst freeze for years and can hardly get coal or wood, either. We are having to send to Aberdeen, twelve miles away, for coal. However, it looks to-day like the freeze is about over.

C. WESLEY BALEY.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

South and East McComb, at East McComb, Dec. 30.
McComb, Centenary, Dec. 30, 31.
Tylertown, at Tylertown, Jan. 5, 6.
Magnolia, Jan. 13, 14.
Fernwood, atFernwood, Jan. 13, 14.
Meadville, at Bude, Jan. 20.
Gallman, at Bethesda, Jan. 26, 27.
Crystal Springs, Jan. 27, 28.
Foxworth, at Summer's Chapel, Feb. 2, 3.
Monticello, at Monticello, Feb. 3, 4.
Wesson, at Wesson, Feb. 9, 10.
Brookhaven, Feb. 10, 11.
Summit, at Summit, Feb. 17.
Topisaw, at Topisaw, Feb. 23.
Adams, at Auburn, Feb. 24.
Bayou Pierre, at Center Point, Mar. 2, 3.
Hazlehurst, Mar. 3, 4.
Barlow, at Brandywine, Mar. 9, 10.
Scotland, at Bethesda, Mar. 16, 17.
Bogue Chitto and Norfield, at Bogue Chitto, Mar. 17, 18.
Pleasant Grove, at Pleasant Grove, Mar. 20.
McCall's, at McCall's, Mar. 24.

The district stewards are called to meet in the Methodist Church at Brookhaven, January 9, 1918, at 1:30 p. m. The pastors of the district are cordially invited to this meeting.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Meridian, Seventh Ave., Dec. 16.
Meridian, Poplar Springs, Dec. 23.
Meridian, Hawkin's Memorial, Dec. 23.
Meridian, Fifth Street, Dec. 30.
Meridian, Central, Dec. 30.
Meridian, East End, Jan. 6.
Quitman and Hiwannee, at Q., Jan. 6, 7.
Daleville, at Daleville, Jan. 12, 13.
Lauderdale, at Lauderdale, Jan. 13, 14.
DeKalb, at Pleasant Ridge, Jan. 15.
Moscow, at Hopewell, Jan. 16.
Meridian Ct., at Oak Grove, Jan. 19, 20.
Pachuta, at Pachuta, Jan. 20, 21.
Vimville, at Coker's Chapel, Jan. 22.
DeSoto, at DeSoto, Jan. 26, 27.
Bukatunna, at State Line, Jan. 27, 28.
Scooba, at Scooba, Feb. 2, 3.
Porterville, at Porterville, Feb. 3, 4.
Shubuta, Feb. 9, 10.
Matherville, at Poplar Springs, Feb. 11.
Waynesboro Ct., at Hebron, Feb. 16.
Waynesboro, Feb. 17, 18.
Enterprise and Stonewall, at Enterprise, Feb. 24, 25.

The district stewards will meet in East End Church, Meridian, at 2 o'clock p.m., Thursday, December 20. The pastors are invited to attend this meeting.

GEO. H. THOMPSON, P. E

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

In part.

Rayne, Dec. 23.
Lafayette, Dec. 27.
New Iberia, Jan. 6.
Opelousas, Jan. 12, 13.
Eunice, 7:30 p.m., Jan. 13.

The District Stewards will meet in Lafayette on Tuesday, Jan. 15, at the Methodist Church. Let every district steward be present. Every pastor is likewise requested to be present, so that we can have a conference for planning for the year's work.

H. W. BOWMAN, P. E

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

Holy Bible
Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 16 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD

"BILLY" SUNDAY

THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. **A source of help and inspiration to every one interested in religious welfare.**

Published by special agreement for the use of copyrighted material and photographs.

Cloth **496 Pages** **Illustrated**

PRICE $1.00, POSTPAID.

NEW ORLEANS CHRISTIAN ADVOCATE.

THE CHURCH IN THE WAR.

(Continued from Third Page.)

which cannot be omitted. The first of these is that millions of our picked men are placing their lives at the disposal of this holy cause, and in doing so are enduring the most complete isolation possible, going from three to five thousand miles from their homes and homeland. There they can be reached only through the offices of patriotism and religion. Whatever can be done to alleviate that situation is certainly due.

But the supreme element is the fact that the magnitude and extremeness of the struggle as already seen is producing a sense of universal self-sacrifice. This purpose of self-immolation on the part of millions of stalwart men in the behalf of the good of others, even of millions yet unborn, has thrown a consciousness of these men wide open to the approach of the powers of the spiritual world. It prepares them as nothing else can for a correct and sympathetic view of the atonement. It disposes them powerfully toward religion; and as they see not only fortification but civilizations crumbling under the terrific machinery of war, they look with new favor upon the things which remain only because they cannot be shaken. They are witnessing the horrible outcome of anti-Christian theories of life and are thus being led to see more clearly than ever before the need of entering the only impregnable fortress, that of personal religious character. It seems impossible but that Christians everywhere should be deeply aroused by a situation so full of need and of opportunity for immediate religious results.

It is gratifying to note that much work has already been undertaken in the cantonments in the South where about two-thirds of the soldiers in training are located, but there is need of much more and of varied kinds. The government recognizes two forms of Protestant religious service to the men. One of them is the chaplaincy and the other the Young Men's Christian Association. The Y. M. C. A. is, of course, an interdenominational institution and stands for most of the Churches. It is a creature of the Church. Its various grades of work are all valuable, but its largest value just now is probably found in the fact that it furnishes within the camp the opportunity for many forms of religious instruction and gives entree to the sustaining Churches to furnish an order of spiritual service, which is of the first importance. It is to the right occupancy of this privilege that the Church is called just now. There is need for men who by equipment and experience are capable of furnishing genuine spiritual guidance to enter through this organization into this most inviting and fruitful field of evangelism. The funds called for are for sustaining such men, the building of tabernacles, the furnishing of literature, and the doing of such other work as makes a well-equipped organization. Let it be noted that, while the value of this work for the time the war lasts is extremely important, it is much more far-reaching than that. The men who survive, which will doubtless be most of them, will return a thoroughly disciplined host to have charge in a large measure of the affairs of American life, and the supreme question will be that of their preparedness for exerting the right kind of influence upon our civilization. But, apart from these considerations, the need is very great. Many and severe temptations assail men in the camp. Kipling has expressed the results of his observations in the statement that "single men in barracks don't grow into plaster saints." Even the religious among them are subjected to severe tests, and the irreligious are made bolder and harder by companionship in wickedness. It is much better to save a young man from the wreck of his faith and character than to save him from being shot, and this is the work to which the Church is called at a time when the situation makes the soldier peculiarly sensitive to religious influences. That such sensitiveness exists is the testimony from all the camps. This opportunity missed cannot be brought back at any price. The immortal destiny of multiplied thousands hangs upon what the Churches do while the boys are still within our reach, and they are constantly going by shiploads beyond the reach of all but our love and our prayers.

Let there be no lagging in the gift of funds and men for this work on the ground that the war will soon be over. No man can yet see the end of it, and no informed and prudent man will dare to prophesy as to the time of its closing. If Russia had stood full four-square to the shock, and if the recent invasion of Italy had not heartened the people of the Central Powers, the end might have come within a year or two; but as the case now stands there is the prospect of a very prolonged and desperate struggle. It will happen on this account that these military cities which have sprung up, as it were, in a night shall have greater permanency than men think. As their present populations go out, others will come in; so that some of these camps will stand through many years. The Church should, therefore, effect such organization and provide such funds as will meet this demand for years to come. If the men can give their lives to insure human freedom, which is distinctly a doctrine of the Christian faith, cannot the members of the Church give the small fund necessary to do the work needed for the spiritual welfare of the soldiers? To ask this question is to answer it. And the Church will give a noble response.

Committee: James Atkins, W. B. Murrah, J. H. McCoy.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 17-H, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

P. S.—We shall be obliged if other Church papers will also publish the above. COMMITTEE.

A BOOK YOU NEED.

God's Minute.—New Holiday Edition. A book of 365 daily prayers—60 seconds long arranged in calendar form—a prayer to a page, with a verse of Scripture at the top of the page on encouragement to worship. The prayers were written expressly for this book by 365 of the most eminent evangelical clergymen and laymen in the English-speaking world. Purple cloth, gold top, stamped in gold, 384 pages; price, 50 cents net; (plain cloth, 35 cents.) The Vir Publishing Company, 200 North Fifteenth Street, Philadelphia, Pa.

"Lord, teach us to pray," one of the early disciples asked the Master, and that prayer is now being repeated by millions of anxious souls in these perplexing and distressing times. To all such, this book will come as a benediction. It will quicken and inspire a devotional spirit, and will re-light the altar fires that have died out in many homes. It is packed full of devout, inspiring thoughts and aspirations. Anyone reading one of these short prayers every morning, earnestly and quietly, cannot but be the better for it during the day. It not only has value as a prayer book, but it is a mirror, unconsciously revealing the deep spiritual character of each of these many contributors. There is no book published like it, and it can have no substitute. It will be one of the choicest gift books of the season for fathers, mothers, sons, daughters and friends, and it would be fine to see that our soldier or sailor boy has a copy to read in the trenches or camp, or on the deck of the boat as it plows through the dangerous seas. Among the contributors to the book are Wilfred T. Grenfell, Professor W. H. Griffith Thomas, Reverends John Clifford, F. B. Meyer, Washington Gladden, Hugh Black, Timothy Stone, Bishop Quayle, Russell H. Conwell, David J. A. L. Burrell, Ira Landrith, Floyd W. Tomkins, Bishop Woodcock, Mrs. Alice Hegan Rice, Miss Eva Booth, Maud B. Booth, President E. Y. Mullins and many others eminent in the evangelical religious world. Since its publication just one year ago, four large editions have been issued.

Why I Believe in Nuxated Iron

A Strength-Builder For The Nation

BY E. SAUER, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nannini, a prominent Catholic Clergyman, recommends it to all members of the Catholic Church. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician. Sarah Bernhardt—"the Divine Sarah," the world's most noted actress, has ordered a large quantity sent to the French soldiers to help give them strength, power and endurance.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. H. B. Vail, formerly physician in the Baltimore Hospital and Medical Examiner, says that time and again he has prescribed Nuxated Iron and surprised patients at the rapidity with which the weakness and general debility were replaced by a renewed feeling of strength and vitality.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former Members of the United States Senate and House of Representatives, and other prominent people with such surprising results, and which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron, that they offer to forfeit $100 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

Start the Day Right with a Cup or Two of Luzianne-

HAM-AND-EGGS and a cup of steaming, stimulating Luzianne. What better start could anybody have for the day's work!

The sanitary, air-tight tin *locks the flavor in!* Buy a can of Luzianne today.

If you don't agree it's the best hot beverage that ever passed your lips, your grocer will give you back what you paid for it, and ask no questions. So, *there.*

LUZIANNE coffee

"When It Pours, It Reigns"

From the Field

Sallis, Miss.

Dear Dr. Meek: I have been indisposed with la grippe since Conference. We arrived here last Friday. The good ladies of the church had provided for us a sumptuous dinner, to which each of us did ample justice. I know that I have the best people and the best charge in the Durant District to serve. No bigger-hearted and more loyal people are to be found anywhere. Of course, I am going to give them the best that there is in me.—T. L. Oakes, P. C.

Hollandale, Miss.

Dear Brother Meek: Just a note to let you know that I have arrived at my new appointment. We, that is our entire family, arrived in Hollandale on Wednesday evening, and were accorded a royal welcome at the depot, and from there were escorted to our new home, a most delightful, new parsonage. In fact, I don't feel that I am exaggerating when I say that it is one of the neatest and best arranged parsonages in the North Mississippi Conference. We have also found our work to be among a most delightful people. They had anticipated the needs of a preacher's larder; so the pantry was bountifully supplied with lots of good things to eat. Rev. V. C. Curtis, I found, is in high favor with these people, both as a preacher and as a presiding elder, and I am indeed glad of the privilege of serving under his administration. We ask your prayers for a great outpouring of the Holy Spirit upon me and this important work.—Jno. W. Robertson, Pastor.

REV. W. H. COLEMAN COMMENDED.

(Resolutions adopted by the First Methodist Church at Alexandria, La., on Dec. 9, 1917.)

Whereas in the wisdom of the appointing powers of our Church, our pastor has been removed to another field of labor, and another pastor has been assigned to us; therefore be it

Resolved, That we loyally accept the action of the Bishop and pledge ourselves to our utmost endeavors to promote the success of the work of the new Conference year.

Resolved (2), That we will cordially receive and support our new pastor.

Resolved (3), That we part with regret from our pastor, the Rev. W. H. Coleman, and that we express our love for and confidence in him and commend him and his family to his new charge as an able, devoted, consecrated pastor and Christian minister.

Resolved (4), That these resolutions be published in the New Orleans Christian Advocate, in the daily press, and that a copy be given to the Rev. W. H. Coleman, and a copy to Dr. S. H. Werlein. H. H. WHITE,

Chairman Board of Stewards.

THE MEASURE OF A MAN.

William Jennings Bryan, addressing the "officers-to-be" at Fort Benjamin Harrison, put the distinguishing values of human worth in this striking manner:

"'Out of the heart are the issues of life.' 'As a man thinketh in his heart, so is he.' I am more gratified to find that you measure high by religious standards than I am gratified by your intellectual measurement. You never know what a man is until you measure him in units of spiritual power. Measure him in units of horse-power, and he is not as strong as some beasts. Measure him in units of intellectual power, and you soon reach his limitations, but measure him in units of spiritual power, and there is no ratio that can describe the difference between man at his best and man at his worst."—New York Christian Advocate.

SHINING.

The loftiest gifts, the most conspicuous position, have no other purpose than that which the lowliest powers in the obscurest corner are meant to subserve. The one distributing Spirit divides to each man severally as He will; and whether He endows him with starlike gifts, which soar above and blaze over half the world with luster that lives through the centuries, or whether He set him in some cottage window to send out a tiny cone of light that pierces a little way into the night for an hour or two, and then is quenched—it is all one. The manifestation of the Spirit is given to every man for the same purpose—to do good with. And we have all one office and function to be discharged by each in his own fashion, namely, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—H. C. Trumbull.

INTER-METHODIST TEXTS FOR SUNDAY SCHOOL LEADERSHIP.

Rev. J. W. Shackford

A year and a half ago it was arranged by the General Sunday School Board and the Board of Sunday Schools of the Methodist Episcopal Church that a new series of books for training classes and Sunday school workers should be prepared jointly by the two Boards. The Inter-Methodist Curriculum Committee representing these two Boards has outlined a number of books covering the field of Sunday school work. Two books of this series, "Life in the Making," and "The Program of the Christian Religion," are just from the press. "Learning and Teaching," "Sunday School Administration," "Training the Devotional Life," and "A Methodist Church at Work" are expected to be ready in a short while. Still others are in process of preparation.

Thus, as rapidly as possible the Church will be supplied with the needed texts for the training of its Sunday school teachers and officers. With this new equipment it is expected that training work will become an established feature in the schedule of every live Sunday school in the Church.

The new books have been prepared with a special view to use in young people's training classes at the Sunday school hour. Henceforth no school should rest content until one or more classes of future teachers have been launched on the study of these books.

For full information regarding text books and plans of study, etc., address Department of Teacher-Training, 810 Broadway, Nashville, Tenn.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

DR. TICHENOR'S ANTISEPTIC FOR THE FACE AFTER SHAVING

L&N THE DIRECT LINE TO THE NORTH AND EAST

The NEW YORK & NEW ORLEANS LIMITED, for New York, Philadelphia, Baltimore, Washington, Atlanta, etc., leaves daily at 9:05 p. m.

The CINCINNATI LIMITED, for Cincinnati, Louisville, Birmingham, etc., leaves daily at 8:30 a. m.

For Rates, Etc., 'Phone Main 4093.

City Ticket Office, 201 St. Charles St., New Orleans, La.

THE TEXAS & PACIFIC RAILWAY

Make Your Vacation Count!

Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

CITY TICKET OFFICE, 307 St. Charles Street.

SOUTHERN PACIFIC LINES

WHEN YOU RIDE, RIDE RIGHT

TRAVEL BY THE

Southern Pacific Lines

FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS, COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.

NEW ORLEANS THE GATEWAY TO CALIFORNIA

The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book

THE WAY OF THE FAMOUS SUNSET LIMITED. NO EXTRA FARE

5---TRAINS DAILY TO LOUISIANA AND TEXAS---5

2---THROUGH TRAINS DAILY TO CALIFORNIA---2

For particulars and literature ask any Southern Pacific Lines Agent, or write

W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.

J. T. MONROE, Gen. Pass. Agent, New Orleans

THE BEST MADE Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

"The Gospel is not only an escape from death; it is an entrance into life."

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. $3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined $5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

Instead of wonders ceasing when we enter heaven, they will but increase, for the more we know the more wonderful does everything become. Wonder belongs to knowledge, not to ignorance. The learned man wonders at a flower, or at an insect, while the ignorant man or the child sees nothing to attract his attention.—N. Macleod.

CARROLLTON, MISS.

Dear Dr. Meek: I arrived at Carrollton, my new charge, on Dec. 5 at 8 o'clock p. m. We were met at the depot by the Chancery Clerk in an automobile and were conveyed to the parsonage, where we were welcomed by Mrs. Sudduth and her daughters. The house was lighted, the fires were burning, and a good, hot supper was on the table awaiting us, to which, with gratitude, we did full justice. After supper we were shown through the house, which is well furnished. The pantry was well stocked with good things to eat. The next day more good things came, and the next, and they have not stopped coming in yet. Now, if I can only measure up to what these people deserve as a preacher and leader, you may expect to hear good news from Carrollton as the year goes by. Out of a heart full of love and gratitude to God and the people, I make a vow to give them my best service.

R. W. EVANS, P. C.

TEACHER-TRAINING ENROLLMENT.

A statement from Mr. Shackford's office shows the following enrollment of teacher-training classes from the Gulf Division for the period, October 20 to November 20.

Alabama Conference—Eight classes with 109 students, and one individual student, at Atmore, Brundidge, De-Funiak Springs, Dothan, Greenville, Mobile, Newton, Pensacola, and Wetumpka.

Little Rock Conference—One class with twelve students, at Gurdon.

Louisiana Conference—Two classes with twelve students, at Gilliam, and Shreveport.

Mississippi Conference—Two classes, with forty-six students, and two individual students, at Montrose, Oak Ridge, Richton and Vicksburg.

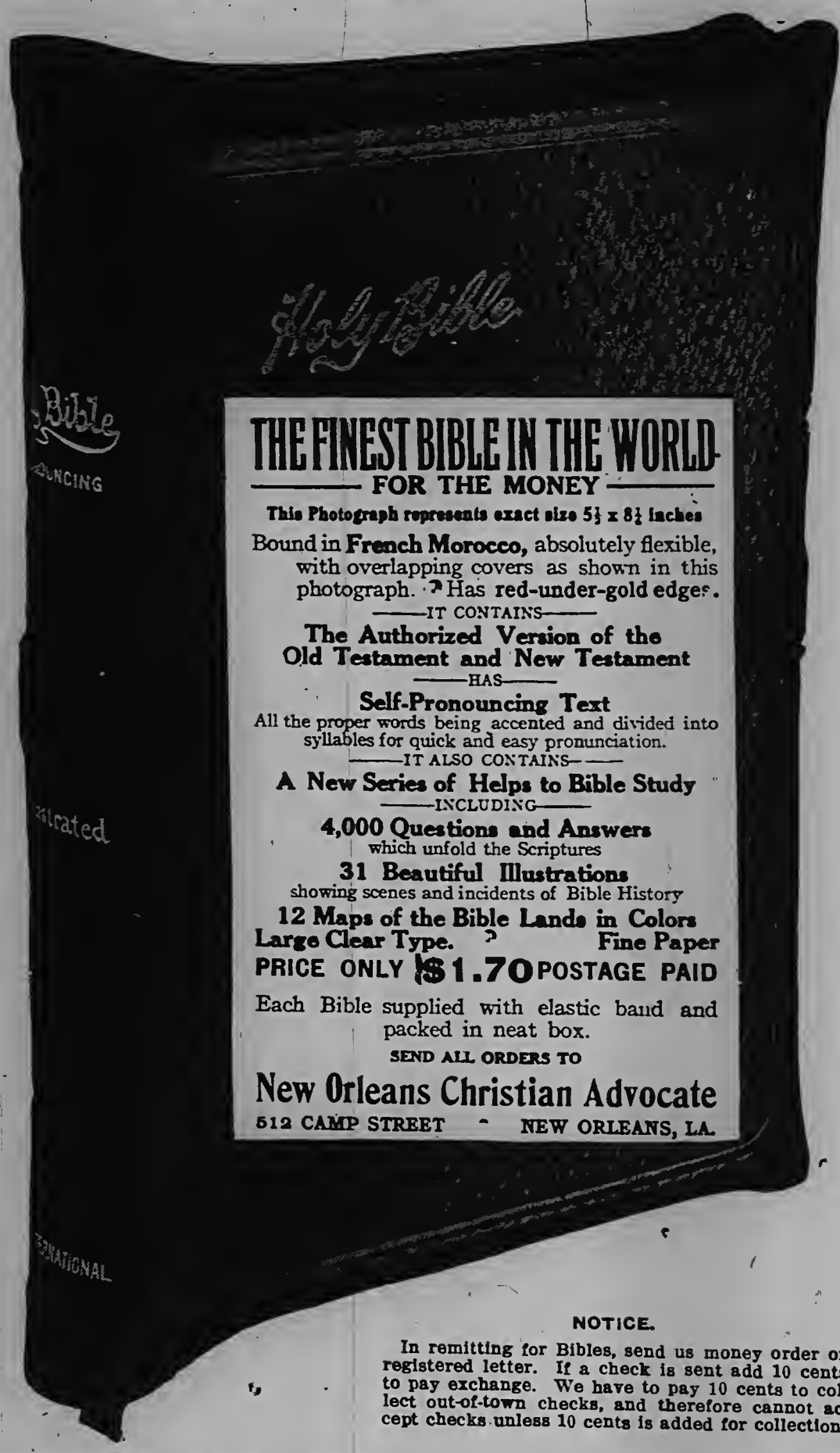
North Alabama Conference—Seven classes with 106 students, at Birmingham (2), Flat Rock, Lanett, Oneonta, Remlap and Rockford.

North Mississippi Conference—Three classes with twenty-nine students, and three individual students, at Black Hawk (2), Montpelier, and Sumner.

Total enrollment from the division—twenty-four classes, 320 students. Aggregate from the whole Church—seventy-one classes, 920 students.

During the same period Standard Course Diplomas were granted to Gulf Division students as follows: Alabama Conference, four, at Brundidge and Graceville; Mississippi Conference, six, at Montrose and Hattiesburg; North Mississippi Conference, two, at Water Valley.

A. L. DIETRICH.


Holy Bible
Bible
DUNCING
ustrated
ERNATIONAL
THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5¼ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
A New Series of Helps to Bible Study
INCLUDING
4,000 Questions and Answers
which unfold the Scriptures
31 Beautiful Illustrations
showing scenes and incidents of Bible History
12 Maps of the Bible Lands in Colors
Large Clear Type. Fine Paper
PRICE ONLY $1.70 POSTAGE PAID
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

THE SIGN OF GOOD PRINTING

WRITING DESIGNING PRINTING MYERS NEW ORLEANS

Stationery
Engraving
Printing

Myers' Printing & Advertising Co.

The "unconscious" impression your printing makes tells more than you may think in your profit account. Ours is the printing that makes the impression right.

512 Camp Street New Orleans, La.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 64—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3227.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 27, 1917. CHAS. O. CHALMERS, Publisher.

Editorial

"Yet do thy work: it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not lack the toiler's pay.
Then faint not, falter not, nor plead
Thy weakness: truth itself is strong;
The lion's strength, the eagle's speed,
Are not alone vouchsafed to wrong."

* * *

What could be more incongruous than a saloon decorated for Christmas?

* * *

Among the last utterances of Edith Cavill, who was executed by the Germans, was this suggestive statement: "Standing as I do in the view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward any one."

* * *

Faith is the key that unlocks the store-house of God's spiritual treasures and brings them into one's heart and life. "According to your faith, be it unto you," is the great law of the Divine Kingdom. Therefore, whatever weakens a man's faith tends to impoverish his soul and to lessen his power for achievement in the Master's service. Men of great faith are the need of the Church and of the world.

* * *

No clap-trap methods can long give ministerial efficiency in the absence of real and regular study. Mental laziness is acquired more easily than physical indolence, and it is one of the things that every pastor needs to guard resolutely against. The best way for a preacher to keep fresh in thought is to hold himself steadily to the habit of making and preaching new sermons. This suggestion applies to all itinerants, from circuit riders to Bishops.

* * *

A good New Year resolve: "My place in the pew shall not be vacant at the preaching services during 1918 unless it is really impossible for me to be present." We need to magnify the regular hours of public worship in our congregations. They should be the great occasions of a church—recognized by all as outweighing in importance all other religious meetings. Effective preaching by men truly called of God has ever been the mightiest agency on earth for the extension of the Divine Kingdom.

* * *

It has now become quite the fashion in this country to denounce the rationalistic theology that obtains in Germany; but some who are pouring forth torrents of invective against it abroad are saying not a word about its prevalence in some of the theological schools of our own land. If it has proven bad for the people of the German Empire, how can it be good for the people of America? It may take more courage to strike at a near-by evil than one which is far away; but proximity increases responsibility, and it would seem to be the first duty of a reformer to clean up his own premises. Fighting rationalism in the Kaiser's domain and training with it beneath the Stars and Stripes is rather too inconsistent to command the respect of people who can see and think.

CONCERNING THE COUNTRY CHURCH.

There has been a vast amount of writing within recent years about the country church and what must be done to save it—some of which was wise, and much of which was otherwise. There are sections of our Republic where the problem of the rural church is very acute, but happily such a state of things does not yet exist in the Southern States, in which the population is still overwhelmingly American and the orthodox Southern Baptist and Methodist Churches are largely in the ascendency. We do not mean by this statement that religious work in the interior is everywhere in this section in a satisfactory condition and that there are not partculars in which it might be improved; but we do hold the conviction that there is no need for violently revolutionizing it according to the schemes of vagarists who know little of the true situation in the South. For instance, the country presiding elders' districts of Southern Methodism are not as a rule sparsely settled, as many imagine, but still embrace the major portion of our membership. We yet have many excellent congregations in the rural districts, and they are continuing to furnish to the Church the majority of her converts and the larger number of her ministers. There are some localities that should have special attention and the work generally needs to be pushed and developed; but, in our judgment, there is no cause for pessimism concerning it.

We are largely indebted to our country churches, and they have an appealing claim upon us, which we can not afford to disregard. The following poetic tribute to the rural church is a fine setting forth of the scenes about many such houses of worship and of the far-reaching influence that they have exercised:

"Clear-eyed and prim, with walls of white
Among the leaves of birch
That tinged but did not stem the light,
Nestled the little church—
All summer open to the air
And all the green a-quiver there.

"About were tender, dreamy sounds;
The stamp of horses' feet,
The mumbling bees upon their rounds
Where clover nodded sweet,
A piping quail—the grain low bent
Showed where her furtive flutterings went.

"Next father in the pew's long row
Came urchins sternly shod;
Next mother—for she planned it so—
The child who first would nod,
Laying, when sermon-time oppressed,
His poppy cheek upon her breast.

"Bare stretched your aisle and long your hour
To many a childish wight,
Wee churches, yet rich in holy power,
You blessed as angels might.
Long years have gone—our faith is true;
Long years we've prayed, because of you."

A PERNICIOUS TOADYISM.

In an address delivered at Little Rock, Ark., a few days ago, Bishop Quayle, of the Methodist Episcopal Church, is quoted as having said: "Some one wrote in a Sunday school publication a few years ago that the Kaiser was the most eminent Christian in the world. If that is true, let the Lord dismiss us with the benediction."

This leads us to say that the toadyism that is given to glorifying and making saints of men in high official position who happen to belong to the Church and now and then utter publicly a Christian sentiment, without having a correct regard for their true status spirituality, is both harmful and contemptible. The Kaiser is by no means the only dignitary who, without due warant, has been thus canonized and lifted to an exalted religious pinnacle. Such an exhibition of obsequiousness is a thing of very common occurrence. Only a few days since we noted an instance of a Methodist minister holding up a certain public man as a great Christian exemplar and an asset of incalculable value to the Kingdom of God, when only a day or two before the newspapers had blazoned abroad that he and his wife were scheduled at a designated date to grace a notable public ball with their presence. If what the preacher referred to said was true, then as a Church we should lift our ban against the lascivious dance.

The Kingdom of Christ does not need the condescending patronage of the world's great and illustrious personages, nor the prestige of their names to prop and sustain it. God is no respecter of persons, and his requirements for salvation apply impartially to all the millions of the race. The only nobility that he recognizes is that of virtue, and earthly pomp and power count for little in the sight of Him whose glory fills the universe and the foundations of whose lofty throne can never be shaken. Sainthood is equally meritorious, whether it be found in a hovel or in a palace. Christ was more divinely regal in the carpenter shop at Nazareth than was the reigning Caesar with the crown of imperial Rome upon his head. The Church's appraisement of men and women should be according to spiritual weight—not according to the wealth and honors that they may have acquired in the world.

A NOBLE UNDERTAKING.

The plan of Dr. I. W. Cooper and some of his friends to start a movement to send twenty young ministers to college this fall, an announcement of which appears in this issue of the Advocate, is certainly a most commendable one. It would be difficult to conceive of any undertaking with larger possibilities for good, and its successful accomplishment will mean much to the Mississippi Conference. Dr. Cooper has done a great work for the Church in the days agone, but obviously he has no notion of slacking up in his labors to extend the Master's kingdom. He has the faith and courage to attempt great things for God, and to expect great things from Him. We know of no choicer spirit in Southern Methodism that this big-hearted Mississippian. Let the brethren lend him an active helping hand in this latest of the many excellent enterprises that he has set on foot.

Why not start the year with a revival? Nothing else can so strengthen all the activities of a church as a season of spiritual quickening.

THE CLOSING YEAR.

Rev. Charles S. Nutter, D.D.

Yes, day by day the year has passed—
How short the time appears!—
And, blessing burdened, first and last,
'Tis gone like other years.

The seasons came and went apace,
Stretching their line along;
With days of darkness, days of grace,
Of sorrow and of song.

Our birthdays all of us have had,
Work days to make us blest,
And holidays to make us glad,
And holy days for rest.

Gone is the year beyond recall,
With all its hopes and fears;
It brought us blessing, one and all,
As well as former years.

With thanks we look upon the past,
With thanks upon the fore;
Let present blessing always last,
And increase more and more.

God of the flying years, to Thee
We dedicate our days;
We trust some day Thy face to see
And celebrate Thy praise.

Brookline, Mass.

NEW YEAR RESOLUTIONS.

The above phrase is very familiar to the ears of most people all over the world. We find that the people are wont to, occasionally, "swear off" some bad habit.

We do not discourage a man's breaking off his old bad habits and following after a new, clean life, but we would ask one question: "Suppose you do 'swear off,' and are able to keep the pledge—which is not at all likely—walking in uprightness (before men) the rest of your days, what about the past record? All the past, with its multitude of sins, many of which are covered from the view of man, what about it? Do you think that the future straight line will atone for the past crooked path? Do you think good works in the future will cover up the past?"

Every sin that has ever been committed is "written in the books" kept against the great day. Try to forget, if you will; but all the works, be they ever so good, you could do from now to the judgment-day would not wipe out one black mark of sin, for it is written: "Not by works of righteousness which we have done, but according to his mercy, he hath saved us by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5). Could you command all the wealth of the world, it could not buy you a ransom, for it is written: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him" (Psalm 49:6, 7).

Ah, the straight line ahead is all very good, but the Scriptures declare "the crooked shall be made straight" (Luke 3. 5). Ah, the past, the past—if it were only blotted out, how happy you would be! Let me repeat, if it were possible for you to begin anew now in your own strength, you would not be happy; the past would haunt you to the grave; the sins of early days come flitting back—memory refuses to obliterate them.

In a few days a new year will open, and with it a new book. O, beloved, let me tell you a secret; let me tell you a story, that sweet old story of the Judean hills: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day . . . a Savior, which is Christ the Lord" (Luke 2:10-11). "And thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

Ah, here is the secret! No more 'swearing off;' no more broken pledges; no more failure—"He shall save his people from their sins." Hallelujah! Sins that are past? Yes, bless God, past sins; present victory, future enjoyment. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:24-25).

Cleansed by the blood, your past record blotted out, you may open the new book with the assurance of a "Happy New Year" and with the promise, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).—Revivalist.

THE POWER OF INFLUENCE.

An atheist who spent a few days with the saintly Fenelon said: "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life, a consistent walk and conversation.

"I tried to be a skeptic when I was a young man," said Cecil, "but my mother's life was too much for me."

"My brethren," said an old African preacher, "a good example is the tallest kind of preaching." And he was right.

"There is an energy of moral suasion in a good man's life," says Dr. Chalmers, "passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels."—Michigan Presbyterian.

A ONE-MINUTE REASON WHY I BELIEVE THE BIBLE TO BE THE WORD OF GOD.

Rev. Henry Ostrom, D.D.

Because of Jesus. He is the best authority ever known. He is scientific not only to the extent of controlling natural laws, but of conquering death. He refers repeatedly to the Old Testament essentially as we now have it and says, "The Scripture can not be broken." He never hints at a doubt about it. The New Testament is the temple of Jesus' Testament, built together, roofed in, and lit up by the Holy Spirit.

The Bible deals resolutely with the universe, sin, death, and eternity, and shows man the way home.

The Bible ennobles woman as well as man, of all races and ages.

The Bible is like sixty-six different battalions of soldiers drilled in different nations at widely separated intervals, but when assembled they all keep step and move in perfect unison under one crimson banner.

Its enemies have been many, but the longer the battle the stronger the Book.

Unlike man, its aim, its method, and its results are holy.

Accurate, faithful, and impregnable, every test I have made of it, it has proven true and given joy.

TIMELY ADVICE.

If you are impatient, sit down quietly and talk with Job.

If you are just a little headstrong, see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of revelation and get a glimpse of the promised land.—Christian Workers' Magazine.

AN INCALCULABLE CONTRAST.

It was the infamous Tiberius Caesar who ruled the mightiest empire on the earth while the true monarch of the world was living as a peasant in a lowly village of Galilee.—N. W. Christian Advocate.

THE MISSIONARY CENTENARY.

By Rev. W. W. Pinson, D.D.

The year 1819 marks the beginning of organized missionary work in American Methodism. Both branches of Episcopal Methodism are to celebrate the first missionary century of the Church in 1919. The Board of Missions at its annual session in 1916 adopted a resolution favoring such a celebration and appointed a Committee of Preparation and Publicity which is composed of Bishop James Atkins, D.D., Miss Belle Bennett, Dr. E. B. Chappell, Dr. John M. Moore, Dr. W. W. Pinson, Bishop J. H. McCoy, D.D., Mr. J. R. Pepper, Dr. W. B. Beauchamp, Dr. E. H. Rawlings, Rev. Jno. S. Jenkins, Col. J. E. Edgerton, Mrs. R. W. MacDonell, Dr. W. F. McMurry, Bishop W. R. Lambuth, D.D., Dr. F. S. Parker and Dr. T. N. Ivey.

This Committee has been busy with preliminary preparations and will be ready to present plans to the General Conference next May for its consideration.

Our Bishops in their meeting in September, 1917, took the following action relative to this matter: "The College of Bishops is in heartiest sympathy with the movement under the direction of the Board of Missions to celebrate in conjunction with the Methodist Episcopal Church the one hundredth anniversary of the beginning of foreign missions by the Methodists of the United States, and this College will do all within its power to advance this work throughout the Church."

The General Conference of the Methodist Episcopal Church, which met in Saratoga, New York, in May, 1916, gave strong endorsement to the proposed centenary. The General Secretary of the Mission Board of the Methodist Episcopal Church, South, was present by authority of that Board, hearing a proposition looking to a joint celebration by the two Episcopal Methodisms. This proposition met a most courteous reception and hearty response. Since that time, a joint committee has been formed consisting of Dr. S. Earl Taylor, Dr. D. D. Forsythe, Mr. Cyrus D. Foss, Mr. Jno. T. Stone, Dr. Jno. F. Goucher, Dr. L. C. Murdock, Rev. R. A. Ward, of the Methodist Episcopal Church, and Bishop James Atkins, D.D., Miss Belle H. Bennett, Dr. W. B. Beauchamp, Dr. W. W. Pinson, Dr. John M. Moore, Dr. E. B. Chappell, Mr. Jno. R. Pepper, of the Methodist Episcopal Church, South.

This committee has had several meetings and plans are well under way for making the celebration nation-wide and for full co-operation in such phases as are of common interest.

That our own Methodism may worthily keep this missionary jubilee the Committee has undertaken to make adequate preparation. A complete survey of the fields, foreign and home, is being made; the making of a suitable literature has been undertaken; preliminary meetings of leaders will be held to work out plans for the occasion, and other things necessary will require the whole of 1918 and the co-operation of the entire Church.

Methodism has been from the beginning a missionary Church. A consideration of its first century of organized missions will include the complete survey of its marvelous expansion and extension in home and foreign lands. Any adequate and worthy celebration of this Centenary, therefore, must be carried out by the entire Church. The most obscure church in the connection should share in the thanksgiving, the intercession and the girding for service which the occasion will inspire. It should be the earnest purpose of all our leaders in every department of the Church to secure this result.

The Centenary proper will be in 1919 and 1920. Two years' time is all too brief for bringing our 2,000,000 members and the people among whom we labor face to face with a century of missionary achievement and the opportunities and responsibilities that are on the threshold of the new century.

There could not be a more auspicious time for such a celebration. The world is in the agonies of transformation. Christianity is facing the

severest test the world has yet offered. It is a time to rediscover the fundamental sources of power and efficiency, to seek the light of history to guide us in the overwhelming task that is upon us. If this world-war has called for the spirit of heroic sacrifice to a new ideal of world-wide service, how much louder will the call be at its close for giving to a stricken and heart-sick world the Gospel on a scale of which we have not yet dreamed.

If Methodism is to bear her part in this great task of world reconstruction she must be strong beyond mere human resources. Her spiritual life must be purified and strengthened. Our aim should be, therefore, first of all to call the Church to her knees. We must remember that every great movement in the history of the Church has been grounded in prayer, and our first aim should be to recover for our Church what has been called "the lost art of intercession." The first desire and request of the Committee, therefore, is that unceasing prayer be made that a great spiritual awakening may characterize the Centenary. The Church has never in its history had such an opportunity nor such a call as this historic review of a century and this facing up to the task of the new century present. Shall we have the wisdom to "know what Israel ought to do," and the "power to will and to do it?"

DR. J. W. BEESON ONCE MORE.

Dear Dr. Meek: In a recent number of your valuable paper Dr. Beeson replies to my comments upon his "explanation" of a few weeks ago of why he signed the "Laymen's Address."

May I say in the beginning, as I asserted in my former article, that "Dr. Beeson is one of the signatories of the 'Address.' his name has been circulated as such, he is fully aware of the fact, and he has made no attempt to deny it." Now, however, he tries to evade the issue by quoting from his former deliverance the words: "I do not endorse all the changes suggested by the 'Laymen's Address,' as I gather them from the replies I read." The repetition of this assertion shows him to be more in sympathy with Mr. Eleazer and his associates than I thought; for Mr. Eleazer, in writing to Dr. Beeson about his contemplated revolution, stated, in his letter of May 24: "It will probably not meet your approval at every point, but I feel sure you will be in hearty accord with the general principles involved, and that you will be glad to add the weight of your name to the movement." Further, in the first revolutionary letter issued from Chattanooga under date of May 26, this statement appears: "The legislative program suggested may not be exactly as you would have it, but we are sure you will approve its general purpose." So the attitude of Dr. Beeson at present is in direct accord with the spirit of the proposed revolution. He seems to be endeavoring to gain favor by being on both sides of the question; for he asserts he is for some changes advocated in the "Address," thereby holding the favor of the radicals, and he opposes other features therein advocated, thereby holding the favor of the conservatives. But Dr. Beeson should know that it is impossible to assume such an attitude to a paper one has signed, for after one's signature is attached to a document one is morally and legally bound to the whole of its utterances. It seemed to have a winning effect to put these cunning sentences in the revolutionary campaign letters, but this does not detach responsibility from any signer of the "Address;" for if the sponsors are not responsible for it, then nobody is. Dr. Beeson must stand for the whole radical program or withdraw his name entirely; and nowhere have I seen that he has withdrawn his name. It is still understood to be attached to the "Address," and he does not attempt to change the status of affairs. For him to say in the latter part of his paper that "many other laymen did the same (meaning they pursued the same course he did) except to give the history of the paragraph I championed," is entirely misleading.

An excerpt from the first paragraph of Dr. Beeson's article reads thus: "It is a straining of the facts when he accuses me of disapproval of 'hard feelings and hot words' only on the part of those opposing the movement for greater democracy. He made that application himself. My words were: 'I see no need for the hard feelings and hot words that I read on the subject.' How can these words be construed into referring only 'to those opposing the movement?'" To this, I desire merely to say that if I have strained the facts, the following sentence from Dr. Beeson's former utterance caused me to be misled: "I don't even know what was in it (the 'Laymen's Address'). **It must be something 'dreadful,' judging from the anathemas brought down upon it in the papers.**" The word "anathema" is a strong term, and means a curse, an imprecation, a malediction. When Dr. Beeson said "hard feelings and hot words" were evident and referred in the same paper to those opposing the movement as "cursing" it, I naturally thought the "hard feelings and hot words" were to be applied to the objectors.

"Another sentence from Brother Battle, straining the facts," says Dr. Beeson, is: 'Has not read the document to which he subscribes, and shows no disposition to do so.' I wonder what part of my letter led him to believe that I showed no disposition to read the document. I stated that I was away from home most of the summer, then very busy with the opening of school, missed my Advocates, and had no chance to read it up to that time. Since then I have secured a copy and read it." I suppose he means by "up to that time," some time after he wrote his lengthy "explanation:" for in the "explanation" he distinctly states "I have never yet read the 'Address;'" and further remarks, "I do not endorse all the changes suggested by the 'Laymen's Address,' **as I gather them from the replies I read.**" It seems reasonable to suppose that any man, who will presume to write a lengthy "explanation" why he signed a revolutionary paper before having read it, and then will refer to his knowledge of its contents as being "gathered from the replies I read," has no intention whatever of ever reading the document in all his life-time. It is evident that no facts were strained when it was said that Dr. Beeson showed no disposition to read the "Address." When he stated in his last article that he had actually read the "Address" I confess I was profoundly shocked!

Dr. Beeson says, "The worst blow of all that Brother Battle gave me is to so wrest the meaning of my words as to try to make it appear that I cast insinuations against the Bishops and preachers of our Church." If his feelings in the matter were misunderstood, Dr. Beeson must blame his own words, for he distinctly stated he thought if the "proper presentation (of the matter of making lay leaders members of the Annual Conference) by the right parties had been made at the Annual Conferences this law might have been passed." The Bishops, according to the General Conference, must present the matter, and the preachers, I think, were intelligent enough to vote upon it, and this is the reason it seemed to me Dr. Beeson was unintentionally inveighing somewhat against the Bishops and preachers. Further, he should not lose sight of the fact that his former article contained other words which might lead one to think Dr. Beeson was trying to make out a case against the preachers, for he stated that "the laymen are clamoring for the night services at the Annual Conferences to be used for the deepened of spiritual life. If left to the laymen, Dr. Plato Durham would have continued those deeply spiritual addresses or sermons ot our last Conference. **The preachers voted it down.**" Dr. Beeson's words here seem to imply that the preachers of his Conference are not looking to the spiritual side of their work as they ought, but I would not think of saying this is the Doctor's real sentiment and only call attention to this little point to demonstrate that I was not so unkind as he thought I was. He certainly must know that it is the law of the Church that the Boards must celebrate their anniversaries at the Annual Conference, and doubtless the preachers over there were just trying to follow the instructions of the Discipline. By the way, Dr. Beeson speaks pretty dogmatically when he says "the laymen are clamoring for the night services at Annual Conferences" to be used in a certain way; I wonder if he has taken a vote among them.

"I appreciate the fatherly counsel," says Dr. Beeson, "of Brother Batle in his words of caution as to 'the next time,' and I shall try to get more light before I authorize my name to be signed to another document." Of course, this is a little joyful prod my Mississippi friend is giving me because I am not as old as he. But it can scarcely be a crime to be young, especially when it is evident that some people remain quite youthful in wisdom even though their heads become bald with age. In any case, I shall try to profit by the advice of Paul to Timothy: "Let no man despise thy youth."

Dr. Beeson says he cannot understand why I "attacked" him unless it be for the reason that since he appealed for us all to avoid "hard feelings and hot words" the "hit dog hollers." This is another bit of pleasantry upon the part of my brother, as he refers to me as a hollowing canine, but I am perfectly able to bear it if he is free in conscience to utter it. Further, I have written only one article concerning the "Laymen's Address" and the attending agitation; this appeared a few weeks ago in the Nashville Advocate, and I challenge Dr. Beeson to show where I have used one sentence which suggests "hard feelings and hot words."

In all seriousness, let me say that there was no intention whatever in writing my reply to Dr. Beeson's "explanation" to "attack" him, or to give him a "drubbing." It just appeared so ridiculous to see a school man saying he had signed a revolutionary paper without reading it, to see his "explanation," which he wrote still before reading it, of why he had signed it, and to see every indication in his article that he had no intention whatever of reading it, that I could not refrain from calling attention to these anomalies in a good-humored manner. Dr. Beeson now admits that he has read the paper; so I believe that my "fatherly" attitude toward him has at least done that much good toward enlightenment.

Dr. Beeson's heart is in the right place, and we all know it. He, as we all do, greatly desires to see the Church uplifted and spiritualized. Let us set out to the task with all our strength. When the days of the unification agitation and the revolutionary programs are over, we shall feel very much more in a mood to go at the real work of the Church.

Yours sincerely,
C. A. BATTLE.

Baton Rouge, La.

NOTICE.

I take this means of thanking all the brethren who have been so kind in the matter of the fund for Dr. Peebles. All but a few have made arrangements about their payments on the fund. I was glad to hear that arrangements have been made by which Dr. Peebles could make payments at all times on the principal of this indebtedness, thereby saving him interest. If there are any who feel able to make future payments now or to pay in full, as some of the brethren were able to do, it would be greatly appreciated by him, as it would save him the interest.

J. C. CHAMBERS,
Treasurer.

Shubuta, Miss.

TO LOUISIANA PASTORS.

A resolution was passed by our last Conference providing for the publication in the "Annual" of a list of the boys in the Army, Navy, and other forms of military service, including chaplains and Y. M. C. A. workers, who are sons or brothers or wards of preachers in the Louisiana Conference. Kindly mail me all information which you may have in hand, and do it immediately. Also mail me statements of your post-office.

JNO. F. FOSTER,
Editor of Annual.

Shreveport, La., P. O. Box 6.

PREACHER WANTED.

A preacher wanted for a circuit in the Seashore District. The charge has a furnished parsonage, and will pay $600. Applicants must furnish testimonials.

J. R. JONES,
Presiding Elder.

Gulfport, Miss.

THE NEGRO AND UNIFICATION.

Rev. James Cannon, Jr., D.D.

In the issue of the Nashville Advocate of October 12, Dr. S. H. Werlein, in his article on "Unification," says: "On the contrary, some of the friends of union take the position of Dr. Cannon, of the Richmond Christian Advocate, that in order to effect a real union the Negro must be eliminated from the new organization. We all know that Dr. Cannon is an earnest advocate of union."

Dr. Werlein is entirely correct in his statement that "Dr. Cannon is an earnest advocate of union." He is hardly in favor of unification—UNIFICATION spelled with capital letters. Unification is greatly to be desired if it is genuine unification—unification in fact as well as in name. It is not to be desired if it unifies in some quarters and among some people and divides elsewhere. The indispensable requisite for any plan is that the plan shall be so satisfactory to the overwhelming majority of the preachers and laymen of the Churches that no considerable number will oppose the plan when finally adopted, and no clearly defined portion of the membership of either Church will set np an organization separate from that of the united Church.

Of course, greatly as it may be desired, it is hardly to be expected that any plan can be adopted which will be satisfactory to every single member or that union can be consummated without the loss of a few preachers and laymen, who for one reason or another may leave the Methodist Church and join a Church of some other denomination. And unification should not be abandoned because there may be a few members here and there who cannot agree with the great majority. But on the other hand, unification should not be forced through by the bare constitutional majority of three-fourths. If as many as approximately one-fourth of our people should be opposed to a proposed plan of union, it ought not to be consummated, even if it could be legally adopted. Better to have present division between the two Methodisms than to have future serious division among our own people.

While, therefore, the writer is personally earnestly in favor of union, he is for it only on such conditions as will produce the genuine union of the overwhelming majority of both Churches.

Personally, he believes that the Negro question is the only question which presents such serious difficulties as to jeopardize unification. The other questions pertain entirely to church polity, the methods of administration, and touch no question of doctrine and should be possible of adjustment by wise and brotherly counsel. But the Negro question is of a different character. It is a question of the wisest treatment of a problem which involves racial and social as well as religious elements. What plan is best for the moral and spiritual welfare of both races? Without any hesitation our Church has declared with practical unanimity that a separate church organization with fraternal relations is the best plan for both races and that it would be a very grave blunder, if not worse than a blunder, for our Church to unite with the Northern Methodist Church if the Negro membership and the Negro Conferences of that Church should retain the same relation to the United Church that they now sustain to the Northern Methodist Church. They are practically the only considerable body of Negroes who do sustain such relation to a white Church in the United States. All the facts indicate that it would be better for them to be separated from the white membership; and, furthermore, it appears that a very large portion, if not a majority, of the Northern Church membership think that the time has come for such a separation.

With our own Church almost, if not quite, unanimous for separate Churches for the two races, with over four-fifths of all the Negro Methodists in American in favor of separate Churches for the two races, with the white membership of the Northern Church itself greatly divided as to the wise policy to be pursued, it would be a great mistake for our Church to agree to a plan of union which retained as part of the united Church in the same relation it now holds the present Negro membership of the Northern Methodist Church simply because that Negro membership insisted upon it. That would mean that our Church, with its more than two million members, would surrender its carefully matured, conscientious Christian judgment as to the best plan to deal with an exceedingly grave question to the wishes of about one-seventh as many Negro members of the Northern Church who are insisting upon the maintenance of their present relations, although they must know that their own voluntary retirement would remove the greatest stumbling-block to unification.

To attempt to override the conscientious judgment of a very large majority of our people on this question and to force a union with the Northern Church, including its present Negro membership, would inevitably fail unless the relation of the Negro membership should be changed, and it is doubtful whether that could be arranged satisfactorily.

The writer is favorable to unification, but not at the price of division among our own people or of the surrender of convictions concerning a most important social and moral question, which convictions are the result of the most careful observation and experience of the leaders of our Church since the division of 1844.

It is possible that some form of missionary relation may be arranged which would work satisfactorily; but the writer does not hesitate to say that he believes the wiser plan is for all the colored Methodists in the United States to be united in one independent body, holding fraternal relations with the united white Methodist Church, or, if the Negroes do not desire to unite, that all of them be in independent organizations, holding fraternal relations with the united white Methodist Church and with each other.

If the commissioners of our own Church and the majority of the commissioners of the Methodist Episcopal Church report back to their respective General Conferences that all other questions but the Negro question have been adjusted and that the majority of both Commissions believe that the Negro membership of the Methodist Episcopal Church should be requested to withdraw and form an independent organization with fraternal relations to the united white Methodist Church, then the question will be squarely before both General Conferences for action.

There is little doubt what will be the action of our General Conference. If the General Conference of the Methodist Episcopal Church is not willing to ask its colored membership to withdraw to form a separate organization, then the writer believes that unification will not be wise at the present time unless, as indicated above, some form of missionary relationship could be established which would be acceptable to both the Northern and Southern Churches. If the Northern Methodist General Conference shall request the Negro membership to withdraw and form a separate organization; and, notwithstanding this joint request from both the General Conferences, the Negro membership of the Northern Church should still refuse to withdraw, it would then be a question for the General Conference of the Northern Methodist Church to decide whether the question of unification should be dropped for the present or whether it would take further action to secure a favorable response to the requests of the two General Conferences from the colored membership of their Church.

But the writer believes that the colored membership of the Northern Church should be told positively what action the white membership of the Northern Church desires the colored membership to take, and, having been told, the responsibility will then rest upon the colored membership for final action.—Baltimore and Richmond Christian Advocate.

THY WILL.

No longer is it hard to say,
"Thy will be done."
Since Jesus is my life, my way,
Our wills are one.

—New York Christian Advocate.

Church News

Dallas, Texas, has eight Southern Methodist churches paying salaries of $2500 or more.

No memorials were sent to the General Conference from the Alabama Conference during its recent session.

The sum of $3000 was subscribed at the session of the Florida Conference for Christian work among the soldiers encamped at Jacksonville, Fla.

Bishop James Atkins, according to report, is considerably improved in health, being decidedly stronger than he was when he began his round of Annual Conferences.

The Southern Churchman (Protestant Episcopal), published at Richmond, Va., has announced that its subscription price will be advanced from $2 to $3 per annum.

Rev. John P. Ley, pastor of the M. E. Church, South, at Orlando, Fla., died in Orlando on Sunday, December 9, while the Florida Conference was in session at Miami. He was a largely useful and much beloved minister.

The Alabama Methodists have decided to unite Birmingham College and the Southern University at Greensboro, thus having only one male college in the State. It seems to be the understanding that Birmingham will be the site of the institution formed by this union.

The Texas Christian Advocate reports that the Methodist Episcopal Church, South, despite the distraction of the raging world-war, had last year a net gain of 10,536 members in its patronizing territory, distributed by States as follows: Texas, 9934; New Mexico, 1375; Oklahoma, 602.

Miss Maude Bonnell, who was for seventeen years a missionary to Japan, died at Los Angeles, Calif., on November 30, 1917, and was buried at Denver, Colo., on December 5. She was in the United States on a furlough and was expecting to leave soon to resume her work in the Far East.

It has been announced that Miss Fannie Kilgo, daughter of Bishop and Mrs. J. C. Kilgo, and Mr. B. T. Groome, a son of Rev. and Mrs. P. L. Groome and City Editor of the Charlotte (N. C.) Observer, will be married on December 27, 1917. Miss Kilgo is a graduate of Trinity College, and Mr. Groome is an alumnus of the University of North Carolina.

It was stated at the Mississippi Baptist State Convention that, due to war conditions, the attendance upon Mississippi College, at Clinton, had shrunk about 40 per cent, and that the ministerial students there this year number 42, against 62 last year. Clarke Memorial College, at Newton, reported 15 ministerial students at this time, against 21 at the last session.

A STATEMENT BY BISHOP MORRISON.

In the usual order of succession, it was Bishop H. C. Morrison's time to write the Episcopal Address to the General Conference. The Bishop has made the following statement bearing upon this matter:

"This address will be written by Bishop Hoss at my request, it being my time, in the order of election, to prepare the address. But inasmuch as I shall, if living, ask of the General Conference permission to retire from my office, and knowing that Bishop Hoss, with his editorial experience and forceful pen, could give the Conference a far better paper than I could, therefore I made the request, to which he kindly consented.

"Moreover, I desired the Church to have an address from one of the best-equipped and best-qualified of her chief servants. And while we hope that Bishop Hoss may serve in office for coming quadrenniums, yet this we do not know. Hence we thought better to have the address at this time. And while I am under lasting obligation to Bishop Hoss, the General Conference will be indebted to me for securing his services rather than offering my own."

MINDEN.

By Rev. S. A. Steel, D.D.

I have been going to Annual Conferences for many years, Meek, but I do not remember ever going to one where I enjoyed myself more than the one recently held at Minden. Being a "transfer," I had nothing to do but enjoy the occasion, was not on any committee, or assigned to any work, or called on for any service, except to preach for the Presbyterians on Sunday—was entirely free. Then I had one of the nicest homes in the land, being the guest of Mr. Webb, with Dr. Coleman for my room-mate, and Dr. F. N. Parker, of Emory University, and Dr. F. S. Parker, General Secretary of the Epworth League, for fellow-guests. I had a bed to myself, and if Coleman snored I didn't hear him; and if I snored he was too polite to remind me of it. I fell in love with Coleman. If he keeps on in the way he is going, I expect to meet him "away over in the Promised Land." I was especially glad to get better acquainted with that fine pair of Parkers. I voted for the father of these men for Bishop. I will not have a chance to vote for either of the sons for the same office; but no mistake will be made if one or the other of them is called to wear the Episcopal mantle next May. Dr. Frank Parker was elected by a decided majority to preside until the Bishop arrived, and did it with such ease and dignity that he seemed already a Bishop. He is solid as oak, quiet, doesn't talk much, but talks sense when he does speak. Dr. Fitz is an accomplished gentleman, polished in his manners; his talk sparkles, and it is not the fizzle of a pop cracker, but the flash of an electric current. He is much more animated as a speaker than his brother. I imagine that Dr. Frank is the steadier of the two, and takes more deliberate and accurate aim, while Dr. Fitz is quicker on the trigger. But there was nothing tho matter with Dr. Fitz's aim in that speech he made about our young people going to the devil. If that was a fair sample of the Secretary's style, he would have made Demosthenes sit up and listen.

I heard old Halsey Werlein—O I call him old Halsey, with no reference to his hair, but because I love the scamp. By invitation, he preached the Thanksgiving sermon, and spoke most irreverently of His Imperial Majesty, the Kaiser. His message was a strong and patriotic utterance. He has convictions, and they are not skin-deep, either. I am not surprised that he was a thorn in the side of the devil in New Orleans. And I am not surprised that some churches I know don't want him as their pastor; but my, how they need him! He will keep things moving at Alexandria. He says I write too much, and I think he writes too little; so there we are.

Bennett was there with his entertaining, instructive, and forceful speech about "more and better preachers." I told Dr. Parker to tell him to change his tune. There is a discord in the music. The men who rule the roost over in Shreveport said I had Almanac-itis, and they wanted another preacher; so I began to look around to see where I could light. Bishop Mouzon said his conferences were "congested;" Bishop McCoy said he had difficulty in finding places for his men; Bishop Candler said he "saw no opening;" and poor Bishop Murrah had more pegs than he had holes. And yet Bennett had the nerve to stand there and tell us our ranks are thin and we need more preachers. I asked one brother how he reconciled Dr. Bennett's statements with the positions of the Bishops, and he said, "Bennett means a certain class of preachers." As I was one they did not know where to put, that was pretty hard on me. They can't say that I asked for anything in particular; all I wanted was a place to work without stepping outside the regular system. I can do that, and find plenty of work, and big work; but I love my Church, and am happiest in the pastorate. I have had the biggest things we have, and have had some of the smaller work, and then had none at all; and I have never asked for an appointment, or declined one, or growled about what I received. But it seems there is no room on the driver's seat, and now they are crowding one another off the coupling pole. Dick must get his fiddle in tune with the Episcopal organ if we are to have good music. But his speech rings true to the high spirit of the Methodist ministry.

While it was a great disappointment that Bishop Hoss was unable to hold the Conference, Bshop Murrah was a welcome substitute to every one, I think. As I understand it, a Bishop now has very little to do with making the appointments, anyhow. The "Beloveds," as Lafferty used to call the presiding elders, fix things up at their meeting, and the Bishop simply O. K.'s the "appointments" they make. I suppose by tho time they get through "reforming" the system, thero won't be much left of a Bishop, except his name. But, perhaps, by relieving them of so much executive work it will enable them to give more time to constructive leadership. I know it would be a good thing if the Bishop who is to hold tho Louisiana Conference next year could spend a month in its bounds, acquainting himself with the people and the work.

We are at Mansfield and are delighted with the outlook. There are no finer people in the State. They have given us a cordial welcome, and we expect to be very happy among them. The back yard of the parsonage opens upon the College campus, where President Bobbitt and his hundred fine girls do their work. And judging from the program of the Christmas Sacred Concert held last night, it is most excellent work. Meek, I get disgusted and feel like kicking loose from the whole business when I see such an opportunity for our Methodist educational work as Mansfield College presents, and think of the great lack of money necessary to do the work. We are playing at our task. All honor to the men and women who are doing the work under the cramping limitations about them; but if it is possible, put some dynamite under the rich Methodists of Louisiana, and induce them to build the additional quarters needed by these girls, and endow this fine school.

Here in Mansfield we literally look down on Shreveport from our airy perch in the pines; and, thank the Lord, Almanac-itis does not affect the vocal chords. My bugle blows clear, and you may expect to hear its notes. Come to see us. We missed you at Minden.

Mansfield, La.

INFIDELITY IN HIGH PLACES.

L. W. Munhall, in the Eastern Methodist.

One of the most glaring instances of modern infidel writings is an article in a recent issue of "The Biblical World," the organ of the Theological Department of the great Baptist University of Chicago, which bears the startling title, "Christianizing the Bible." That this was written by an infidel—though bearing the title of D. D.—goes without saying, and the blasphemous nature of the work is plainly shown by the following extracts:

"No truth is more clearly written across the long epoch of human history than development. But however impressively the law of development summons us to reduce the Bible by eliminating all that has clearly become obsolete, we are summoned to the task in a no less impressive manner. But if loyalty to the Master demands, as it always demanded, a new and distinctly Christian Canon of the Scriptures, how is it that the Church has never regarded this demand? We have given them (non-Christian people) the sacred literature of ancient Israel and of the early church—an extensive, heterogenous library. The demand for this great reform has not yet been completely outlined. It would be approximately about one-twelfth the size of our Bible."

So this scholar (?) boldly proposes to throw away about eleven-twelfths of the Scriptures, and then attempts to cover up his infamy by saying, "They must all bo brought up to the standard of Jesus." This is simply throwing dust in the eyes of his readers; for our Lord placed the seal of His own approval upon the Scriptures of the Old Testament, and accepted and taught them as God's holy Word. As has been well said in a review of this article: "This man, with wicked hands, would destroy the Word of God. His work has one object, that is, to do away with the Lord Jesus Christ as the Son of God, revealed as such in both Testaments."

When the highest wisdom of a great denomination can send forth such foolish and wicked utterances as these, how well does it illustrate the statement of tho Apostle to the Gentiles, "That not many wise men after tho flesh * * * are called!" And much of the course of study our Bishops have unloaded upon the Methodist Episcopal Church is in harmony with the infidel teachings of the University of Chicago. What will the harvest be?

A HOLY TALK.

A missionary from South Africa said he one morning saw a converted African chieftain sitting under a palm tree, with his Bible open before him. Every now and then he cast his eyes on his Book and read a passage. Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued, alternately to look down on the Scriptures and to turn his eyes upward toward Heaven.

The missionary passed by without disturbing the good man, but after a little while he mentioned to him what he had seen, and asked him why it was that sometimes he read and sometimes he looked up.

This was the African's reply: "I look down to the Book, and God speaks to me. Then I look up in prayer, and I speak to the Lord. So we keep up, this way, a holy talk with each other."

As I read the account of this touching little scene, the words of Psalm 27:8 flashed over me. This picture is but a mirror to reflect the eighth verse of the twenty-seventh Psalm: "When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek." First we see God talking to us; and then comes our talking to God.

One cannot carry on a conversation alone. If we wish the Lord to listen to us, we must listen to him. How many people tell the Lord what they wish to say to him, but do not listen to what he says to them? How can they expect God to answer their petitions, when they will not listen to his commands? Let us hear what God the Lord will speak to us.—Canadian Churchman.

UNSURPASSED HEROINES.

"There are over two thousand American Red Cross nurses at the front in France. All honor to these brave girls to whom war might bring horrors worse than death or wounds. When the Roll of Honor is put up in the church at home their names should be inscribed on it along with those of the soldiers."

"The Cross seen through the tears of penitent faith is the soul's only ground of peace and trust and hope. It is God's way to save and sanctify."

WAR CONDITIONS

— REFLECTED IN —

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Great Battle

TWO GLASSES—REVISED VERSION.

There sat two glasses, filled to the brim,
On a rich man's table, rim to rim;
One was ruddy and red as blood—
The other was clear as the crystal flood;
The one was water—as you have guessed—
The other one—it must be confessed—
Was strawberry soda—for nothing stronger
Stands on the sideboard any longer.

—New York Tribune.

CONGRESSIONAL ACTION NOW COMPLETE.

The folloiwng dispatch, sent out last week, announced the agreement of the United States Senate to accept the House's limit of seven years as the time for the acceptance by the States of the proposed prohibition amendment to the Federal Constitution instead of its former limitation to six years:

"Washington, Dec. 18.—The proposed Constitutional amendment for national prohibition was to-day finally submitted by Congress to the States, for ratification or rejection within seven years.

"The Senate completed congressional action by accepting the House's amendment to the resolution of submission on a rising vote of 47 to 8 without a roll call.

"Senator Borah objected to accepting the House amendment, contending that Congress had no authority to specify the time in which the amendment is to be ratified and that the Constitution gives no authority for providing that prohibition shall become effective within one year after being accepted by the States.

" 'We have no such power as to say the amendment shall be ratified within seven years after being submitted to the States by Congress,' said he. 'It is either to be submitted to the States or not to be submitted at all. If it ever goes to the States, they can ratify it whenever they desire."

(The Editor of the Advocate is not a lawyer, but all the opinions on the question that he has heard expressed in past years by attorneys were in harmony with Senator Borah's contention, who is considered a very able legal authority. If Mr. Borah's position is correct, it will inure greatly to the advantage of the prohibitionists, as in that event they will have an indefinite time to secure the needed ratification by three-fourths of the States.—The Editor.)

TEXT OF THE PROPOSED AMENDMENT.

The following is the text of the resolution pertaining to National prohibition passed by Congress last week and of the proposed amendment to the Federal Constitution relating thereto which is now before the country:

"Resolved, by the Senate and House of Representatives, That the following amendment to the Constitution be, and hereby is, proposed to the States, to become valid as a part of the Constitution when ratified by the Legislatures of the several States as provided by the Constitution:

"Article—Section 1. After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from, the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

"Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

"Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the Legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress."

THE OUTLOOK AS SEEN BY A SECULAR DAILY.

(The New Orleans Times-Picayune, which has never been a supporter of the prohibition cause, recently discussed at considerable length the pending prohibition amendment to the National Constitution and the outlook for its adoption. We give below a somewhat extended extract from this interesting and suggestive utterance, which comes from outside the anti-saloon ranks.)

"There has always been a strong temperance sentiment in the country. The present war has greatly stimulated it, as it brought out the fact that drinking interfered, more or less, with army efficiency and that a country embarking in war has generally found it advisable to limit or restrict the consumption of liquor. Great Britain put on some restrictions, but not without much opposition; Russia went even further. In the United States, the Army and Navy Departments found it necessary to keep liquor out of the camps and to close big districts around them on the ground that drinking seriously affected the efficiency of the men. Thousands of saloons were closed by the Federal Government. This action greatly encouraged the prohibition element, who wanted to close or suppress all saloons whether we were at war or not as a consequence. In nearly all the recent local option and State liquor elections, there was a marked increase in the 'dry' vote.

Many of the saloon men have fanned this flame of opposition by their methods. While some obeyed the laws, hundreds of others mixed in local politics in the interest of their saloons, defied the Sunday or local option laws and violated them repeatedly. No attention was paid to the wishes of the people of a State or county who undertook to shut out intoxicants, and the 'jug and bottie' business flourished in violation of local statutes. This defiance of local demands and laws gave strength to the prohibition movement, and finally drew down on the liquor trade the hostiiity of Congress, which undertook to suppress the business and brought from the United States Supreme Court an adverse decision.

"The folly of these lawless men who never couid be made to understand that the control of the liquor traffic is under the police powers of the State or city practically without limitation led ali of those dealing in whiskey, wine and beer into their present troubles and is responsible for forcing the prohibition question into national politics, where no one imagined, a few years ago, it wouid ever find its way.

"The question is not settied yet by the action of Congress, and the prohibitionists will have to carry on a vigorous campaign to pass the amendment. This would have been deemed impossible a few years ago, but it is far easier to-day, as the American people think and act more swiftly than of old. For forty-three years no amendment to the Federal Constitution was adopted, but in 1913 we placed two new amendments on the statute book. Congress has given the States seven years in which to express their approval or disapproval. Within that time three-fourths of the States, or thirty-six out of the total of forty-eight, must pass and approve the amendment in both branches of their legislatures to make it effective. Twenty-six States already have state-wide prohibition, and they can be counted on to approve the amendment at an early day. There are, in addition, many States under local option, where a large proportion of the counties are dry, as in Texas. Altogether, in the non-prohibition States, a large majority of the counties, nearly two to one, are under prohibition, voted by their people, and which send prohibition members to the legisiatures.

Under these circumstances it is impossible to predict the result of this amendment, except to say that it will be determined largely by the conditions developing during the war, which has been a great stimulus to prohibition, and by the attitude of the liquor men themselves snd their ability to keep the lawless element which has brought such injury to the country and discredit to themselves, under thorough control and obedience to all our laws. With these large majorities in the Senate and House of more than two to one, the prohibitionists start off the struggle with much to encourage and strengthen their cause."

Through the will of the late Rev. George Buffington, of the Kentucky Conference, the General Board of Missions of the M. E. Church, South, has come into possession of property valued at $25,000 or more.

BROTHER UPTON SPEAKS.

Dear Doctor Meek: I want to tender you my personal thanks for your article giving the doings of the sub-committee of the Commission on Unification. I want further to thank you for the brave and manly stand you have taken all along relative to every question affecting Southern Methodism. For one, I feel most grateful to you. For the interests and defense of Southern Methodism, you have shown yourself our watchman on the tower and bulldog at the gate.

I state the case mildly when I say that, as a Methodist concerned, I am both surprised and disgusted at the propositions offered by the said sub-committee as a basis of unification. Surely that committee must consider us either a set of incompetents, not abie to understand the effect of such propositions and where they would put us, if accepted, or they must think us so down and out and so sweetiy submissive as to justify them in an early display of that spirit of autocratic domination that they wouid certainly exercise later. I am indeed surprised that those who consider themselves fair men, brave men, and withal OUR representatives, couid so far forget or lay aside these characteristics as to aliow themselves to offer such an insuit to the inteiiigence and such an affront to the self-respect and loyalty of the Southern Methodist peopie.

Possibly that committee was opposed to unification, and thought the best way to put a quietus on the whoie matter was to make propositions they knew would be deeply obnoxious to our inteiligence. If the M. E. Church is sincere in a desire for reai unity, why is she not wiiiing to offer or accept it on a fair basis? Wouid they have "peace at any price," or unification at any sacrifice by the Southern Methodist Church? For one, I am tired of the soothing-syrup dose of a senseless and sickiy sentimentaiity. We are aii tired of the gushing talk about conserving money and energy, about brotherly iove and dweliing in unity, while those who would soothe us are at the same time grappling at our throats, or, consciously or unconsciously, are aiding and abetting a propaganda that wouid resuit in the destruction of the Southern Methodist Church. It is high time for the unification people in both Churches either to put up the right thing or quiet down. So iong as it is proposed for us to agree to that which is tantamount to a fuii surrender of all rights, ail equalities, ali self-respect, all that we have been, are, or hope to be, even to dragging out our Lares and Penates—the household gods that are sacred to us—and piie them, too, upon the sacrificial aitar, just so iong wiii unification be impossible to Southern Methodism. The General Conference has the power to accept such a basis and such conditions and to refer the same to the Annual Conferences. The Annual Conferences may indorse it in spite of all the indignation and the protest of the Southern Methodist peopie. Then and there wiii be sounded the death kneli of the Southern Methodist Church. But is any one so obtuse as to think that two miiions of peopie wiii submit to such a compiete absorption? Nay, verily. A sacred trust may be betrayed; dishonest advantage may be taken of some hypothetical skeleton of legal technicality, and thereby a Church may be robbed of an institution; but when it comes to betraying the trust and sacred rights of miiiions of people, and stripping these millions of peopie of what has cost them their labors, their sacrifices, their blood, and their hearts' best love, 1 teii you Southern Methodists wiii resent such a betrayal, and they wiil pour out their righteous indignation upon those who have betrayed their confidence and sacrificed them. 1 am confident that a strenuous effort has been made to send delegates to the General Conference who will do aii they can to bring about unification on almost any basis. I may be in error, but 1 think that I am speaking advisediy. What I said before, I repeat. Let the question be put to a vote of the members, every Southern Methodist being a qualified elector. Nothing short of that wouid be just.

Yours for right and for Southern Methodism.

L. L. UPTON,

Slaughter, La., Nov. 20, 1917.

The Home Circle

THINK OF OTHERS.

"Some children roam the fields and hills,
And others work in noisy mills;
Some dress in silks, and dance and play,
While others drudge their lives away;
Some glow with health and bound with song,
And some must suffer all day long.

"Which is your lot, my girl and boy?
Is it a life of ease and joy?
Ah, if it is, its glowing sun
The poorer life should shine upon.
Make glad one little heart to-day,
And help one burdened child to play."

—Mary Mapes Dodge.

CHESTER'S NEW YEAR'S EVE.

The streets were gay with holiday cheer. Chester found it hard to keep from skipping and prancing for very joy. And who could wonder? Skates at home, and books and games and sled (all brand new seven days ago), besides a big, big turkey ready to stuff, and an immense plum pudding and any quantity of goodies.

As if this were not enough, there was the crowning joy that was going to happen this very day—Gladys Raymond's birthday party.

Gladys was Chester's very best friend, to begin with, and the prettiest little girl that ever wore dainty white dresses—at least Chester would have said so. And because her birhtday came on New Year's eve, she was to have old Father Time himself—or, at all events, some one who looked like him—to distribute to her guests the nicest boxes made like hour-glasses and filled with chocolates.

Chester knew about the plans, because he and Gladys were such very good friends. Why, he had even helped her address the invitations. He had wondered then how he could wait, and now the time had really come and he was on his way, all dressed up in his very best suit and collar, gloves and his shiny buttoned shoes.

He stopped before a big plate glass window to see the fine things. The big store stood at the corner of an alley, and Chester had hardly stopped before he heard something that sounded like a sob. He pricked up his ears. Who in the world could be crying this happy day? There it was again, not very loud, but dreadfully sad among the gay sounds all about.

Chester stepped to the corner and glanced down the alley. At first he didn't see anybody, but soon there was a movement, and then another sob from behind a packing box. He went up to it, and there, in a heap, sat a poor little ragged waif, with an armful of afternoon papers and a broken crutch beside him.

"Why, hello! What's the matter?" said Chester.

The newsboy looked up and blurted out:

"Stocked up heavy with this New Year's edition, an' got mixed up in the jam out there in the street, an'—an' a wagon ran over my crutch, an' now I can't sell anything—an' I paid my last copper for 'em."

Chester was very sorry for the boy.

"Why can't you sell 'em without your crutch, boy?" he asked.

The only answer was an empty, flopping, ragged little trouser-leg dragged out to view. Chester sat suddenly down on the curb. That trouser leg was just about the size of his own.

"Oh, I say, can't your father get you another crutch? I'll—I'll go get him," he said, trying to forget that it was time for the party, and that Gladys had told him not to be late.

"I hain't got a father—or anybody else. If I can't earn a new crutch I'll never get one, or my supper, or a place to sleep," and the grimy little face went down once more on the tattered sleeves.

For at least five minutes Chester sat there thinking hard. Then he said:

"Give 'em here, boy; I'll sell 'em every one before I stop. I was goin' to a party, but I've got my father and my mother and my legs—all of 'em. Lean on me, and I'll help you round to Pietro's. He'll let you sit by his fire till I come back. We're good friends, Pietro and I; he sells me lots of peanuts. Lean harder, boy; I'm awful strong."

It was quite dark when Chester got home that night. The new gloves were very much the worse for wear, the shiny buttoned shoes were splashed with mud.

"Some fellows pitched into me because I was a greeny," he explained, "but they didn't keep me from selling 'em, every one. It took pretty long, but I promised Stump I would, so I had to. Pietro's going to keep him all night. I told him my father'd pay him, and buy Stump a new crutch, and my father and I'd be round to see him first thing after breakfast to-morrow morning."

"Yes'm, I missed the party. Yes'm, I hated to like sixty, but, of course, a fellow couldn't be mean enough to think about the party when I had things and he didn't."

That was the way Chester learned his first real lesson of unselfishness, and he never forgot it.

Gladys was rather cross with Chester, and his hour-glass of chocolates never came to join the left-over Christmas goodies. But somehow Chester was happier than a dozen birthday parties rolled into one could have made him.—Unidentified.

WHAT BECOMES OF THE DAYS?

"Where do the days come from, mother?" asked Robert Carr one morning, as he was looking over some books.

"The days come from God," answered his mother quietly. "A new day comes to us each morning. It is God's gift to us. Each day comes new and clean and fresh, so that we may fill it full of golden deeds, happy thoughts, and kind words. Nobody's days are alike; your day is different from mine, and mine is not the same as yours. I can't fill your day for you. I can help you and father can help you, but that is all we can do. Your day is your very own—God's gift to you—and you must fill it yourself in your own way."

Robert was very quiet for a few minutes, and then, "Where do the days go, mother?" he asked.

"They go back to God," answered mother. "They go back to Him just as we have filled them. Each morning comes to us like a clean, white sheet of paper, and at night it goes back to God, filled with the pictures and the stories that we have lived into it."

Robert stood and looked out of the window for a long time before he spoke again. His mother saw that he was thinking, and she did not interrupt him. At length he turned with a sigh and looked up at his mother and smiled.

"What is it, dear, that troubles you?" asked his mother.

"I was just thinking," answered Robert, gravely, "that I wish I could get back some of the days I have lived. I am sorry for every ugly thing that I ever put into any of my days that went back to God. I didn't think about it."

Mother understood just how he felt, for she very often felt so herself.

"Yes, dear," she said, as she kissed the troubled face, "mother understands and loves you, and I am sure that God understands, too, and will forgive and go on loving you just as mother does, only more, because He understands better. I am sure it will help us all, though, to stop and think each morning that the day is the gift of God, and that at night it will be folded up and sent back to God for Him to see how we have spent His day."

"I am sure it is going to help me to think about it," said Robert, "and I mean to try to have my days better than they have ever been."—The Sunbeam.

NOT FAR TO GO.

Tom and Georgie were in trouble. They had started out bravely with a load of apples in their small wagon, which Mrs. Casey had promised to buy, and all had gone well until a wheel struck a snag of some kind, and off it went.

Of course there was "something decidedly like a spill," and two boys stood looking at each other, not knowing what to do.

"We could gather up the apples," said Tom, "but we couldn't carry them if we tried. If we can't get that wheel mended, we can't go on, that's all."

"And we can't mend it ourselves!" said Georgie, dolefully.

But suddenly Tom's face brightened, and he exclaimed, "Why, Georgie, there's grandpa crossing the street down there. He'll fix things, and we can catch him in a minute. It isn't far to go." And off they both ran, not afraid to leave things as they were for a few moments, for they had not far to go.

"I'm so glad you were so near!" said Georgie, afterward, looking gratefully at grandpa after he had repaired the damage done, and the boys were ready to set forth again.

"Yes," said grandpa, "when you want help, it is a good thing to have it near."

When you think of it, isn't that one of the most important things of all, to have the help just at hand? What a comfort it is not to have to go far, when one is in trouble! It is always so with heavenly help. It is near. Never forget that God says that he is not far from every one of us.—The Presbyterian.

SHE WASN'T SO SURE.

He was a very unruly youngster. A writer in the New York Sun says that he had not been in the car five minutes before all the women present and most of the men were explaining to anybody who would listen what they would do with the boy if he belonged to them. To the general babel there was one woman who contributed nothing. She was a gentle, gray-haired body, who remained unruffled by the small tempest raging.

"If that child belonged to me," said the woman beside her, "I'd make him mind if I had to half kill him, wouldn't you?"

"I don't know said the quiet woman. "I don't know what I should do."

"You don't!" exclaimed the positive woman. "Well, I know. But then, maybe you are not used to children? Maybe you never had any of your own?"

"Oh, yes," said the little woman. I brought up thirteen. That's why I don't know what I should do."

It is stated that the Methodist Episcopal Church had a decrease in the Atlanta and New Orleans Episcopal areas during the past year.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

Efficient sales, delivery and mail order service

The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

Christian Advocate.

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

ROBERT A. MEEK, Editor,
CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F Foster.
Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

OUR ADVOCATE CAMPAIGN.

At the meeting of the Publishing Committee of the New Orleans Christian Advocate last October a plan was started to put on an aggressive campaign for 4000 new subscriptions: 1500 from each of the two Mississippi Conferences, and 1000 from the Louisiana Conference. This movement was endorsed by the three Conferences, and an apportionment of the number expected of it was made to each presiding elder's district, with a request that each Board of District stewards should indicate to each pastoral charge its pro rata of new subscribers upon a basis regarded as equitable. This has been, or soon will be, done, and everything will be ready for the campaign to go forward. The Louisiana and North Mississippi Conferences named January 20 to 27 as "Advocate Week," when it is desired that a vigorous canvass shall be made in every charge to secure new subscriptions and the renewal of old ones; and the Mississippi Conference named the first two weeks in February as the time for a similar effort throughout its bounds.

The Publisher and the Publishing Committee, instead of advancing the price of the Advocate to meet war-time conditions, preferred to try to stem the tide by giving it a larger circulation, the only other alternative. So this call is a most urgent one, and we earnestly appeal to every friend of the Conference organ to rally to its support in this period of extreme exigency. **May we count on you, dear brother?**

Notes.

Rev. J. H. Felts, presiding elder of the Holly Springs District, cheers us with the following message: "I shall endeavor to make 'Advocate Week' all it should be in my territory."

Rev. J. H. Holder, presiding elder of the Sardis District, says: "We hope to roll up our number of new subscriptions." Thank you, Brother Holder.

AN INTERESTING BIT OF HISTORY.

The term Protestant is now used throughout the world, but there are probably quite a few who have never taken time to acquaint themselves with the exact historical origin of the word. The following inquiry and answer bearing on this subject, that recently appeared in the New Orleans Times-Picayune, will doubtless prove of interest at this time which marks the four-hundredth anniversary of great Reformation that centered about Martin Luther:

"'Kindly inform me when the term Protestant was first applied to those who do not conform to the doctrines of the Roman Catholic and Greek Catholic Churches, and against what teachings of those Churches the protests were made.'

"H. J. R., Jackson, Miss.

"The name Protestant, first applied to the Lutherans who protested at the Diet of Spires in 1529, came to be applied to Lutherans generally, and afterwards was extended to Calvinists and other opponents of the papacy in countries where the papacy had been formerly in power.

"The Diet of Spires denounced the Reformation, and the essential principles involved in the protest of the Lutherans against the decree of the Diet were: (a) That the Roman Catholic Church could not judge the Reformed Churches because they were no longer in communion with her; (b) that the authority of the Bible is supreme, and above that of councils and Bishops; (c) that the Bible is not to be interpreted according to tradition, but is to be interpreted by means of itself."

DR. CANNON ON UNIFICATION.

We are reproducing this week an editorial utterance on the question of Unification from the pen of Rev. James Cannon, Jr., D.D., the editor of the Baltimore and Richmond Christian Advocate. Dr. Cannon is one of the ablest and most forceful leaders in Southern Methodism and what he has to say on any subject merits careful consideration. As will be seen, he favors the unification of the two Episcopal Methodisms in the United States, but is not willing, as some among us seem to be, to take it upon just any kind of terms.

The Doctor's position that only such a form of unification as would keep the Methodists of the South substantially united, is desirable, is, we think, thoroughly sound and wise. The whole argument in favor of bringing the two Churches together is predicated upon the assumption that such a consummation would lessen the friction and duplication of effort now existing and bring increased harmony and co-operation in Christian work. Therefore, if the uniting of them would fail to achieve this end—if it can come only in such a form as would stir up discord and division in the Methodist Episcopal Church, South, it is difficult to see upon what reasonable and Christian ground it could be justified. The people of this section have had a striking object lesson of what may result from seeking to effect Church union by high-pressure methods. The Cumberland Presbyterian Church was thus rent half in twain, being thereby nearly ruined, while the Northern Presbyterian Church was but little helped. A repetition of that mournful history among Southern Methodists would, indeed, be a deplorable tragedy. Our denomination has had too splendid a part in the religious upbuilding of the South thus to weaken, if not wreck itself, and surrender to other communions the sublime opportunities that now lie out before it. The chief thing that should be considered in the determination of this vital issue is the sentiment of the great masses of our people. Nothing could be more unwise than for a few persons in influential positions to conclude that we ought to have unification and undertake to force it, regardless of what may be the will of the vast body of our membership, who have no voice or vote in our Annual and General Conferences. The rank and file of Southern Methodists are not yet awake concerning this question and have given but little expression to their views, but what the convictions of the people of the South are, as they have been embodied in the laws that they have enacted and the institutions that they have builded, is well known; and well may any Commission or General Conference beware of undertaking to ignore or override them.

Dr. Cannon's statement as to why the Negro Methodists should be placed in a separate Church, holding fraternal relations with the united white Church, is, in our opinion, a remarkably strong and convincing one. As will be noted, he shows that the logic of history and success, the practically unanimous sentiment of our people, the sentiment of a large majority of the Negro Methodists of the country, and that of a considerable contingent in the Northern Methodist Church are all on the side of such an arrangement.

And since the action that our last General Conference took bearing on this matter was at the direct instance of Dr. Cannon, who inspired this phase of the Committee's report, his utterance ought to put forever at rest the question as to whether that body meant to declare for having the Negroes in a separate and independent Church. The effort of some of our ultra-unionist Commissioners to torture that deliverance into meaning something else has not been at all to their credit. Indeed, it was not until it began to be felt that there was need to break away from the Oklahoma City enactment at this point that anything to the conrary was even so much as hinted at by any one.

To be sure, Dr. Cannon speaks of the possible alternative of placing the Negroes in some kind of missionary relation "acceptable to both the Northern and Southern Churches," but he does claim the sanction of the General Conference for such a procedure. Nor is this what he considers wisest and best, and we infer from the tenor of his utterance that he has no great faith in such an adjustment being effected.

We think that Dr. Cannon's insistence that the Negroes in the Methodist Episcopal Church shall be plainly and unequivocally dealt with is much to be commended—especially so, since there is a report current that an effort is to be made to gather them into a regional jurisdiction, with a whittled down and disproportionate representation in the white General Conference, with a view to creating such dissatisfaction among them that they will ultimately want to betake themselves into a Church of their own. The adoption of tactics so disingenuous would be unfair to the Negroes involved and utterly unworthy of the representatives of two great Christian denominations. Moreover, to embark upon so uncertain a course might result in deceiving and ensnaring our own people. What is done by the Commissioners should be open and above board, and if we enter into a union with the Church, North, it should be upon terms that are definite and explicit, and not upon conditions that involve conjectural expectations.

We scarcely need to say that we do not fully concur in what seems to be Dr. Cannon's view, that if the Negroes in the Northern Church were gathered into a separate and independent ecclesiasticism, it would not be difficult to surmount all other obstacles in the way of the unification of the two Methodisms. As we see it, the Negro would still be in the South, in which section his future status in the social and political order would have to be worked out, and the Southern Church could hardly under the circumstances merge with a denomination nearly twice as large, holding such views as the Methodist Episcopal Church does, without stable and adequate means of self-protection. So to arrange the Regional Conferences as to boundaries and fix their constitutional relations to the General Conference that the needed protection would be indestructibly guaranteed to the smaller body and the endangered people that it would represent, and also satisfy the Northern Church, would, in our opinion, be a stupendous task. As we have already shown in these columns, the arrangement now pending before the Joint Commission on Unification would practically amount to a complete surrender of the Church, South, to the domination of the Northern Methodists. Of course, some other more satisfactory adjustment might be evolved in the deliberations, but the fact that it has not yet been done, after six years of planning, we think undoubtedly indicates that the undertaking is a most perplexing one.

There are other difficulties of which we might speak, but we forbear for the present. We have been pleased to see Dr. Cannon's vigorous and illuminating discussion, in which we think he has rendered Southern Methodism a distinct service.

MR. ROCKEFELLER AND THE BAPTISTS.

The followng is from the Church News Association (New York):

"Baptists have performed a distinct service, it is said, for all churches during the wor. John D. Rockefeller, Jr., started the movement, although it is known he did not so intend. Speaking at the Baptist Social Union of New York Mr. Rockefeller called for a Baptist denomination on new lines, in which most things that were old should be for-

gotten. He declared primarily for service, but added that in the rendering of it forms of baptism are unimportant. Immediately the Rev. G. W. McPherson, a well known Baptist evangelist, the Rev Dr. Frank M. Goodchild, of Central Baptist Church, New York, and the Rev. Dr. Charles A. Eaton, a former Rockefeller pastor of Cleveland, entered into the controversy. Hard names were called, and charges of religious slacker tendencies were made. Mr. Rockefeller was said to have no religion worth mentioning, and invited to get out of the Baptist denomination."

This interesting piece of Church news leaves us somewhat in a quandary as to which side of the controversy described we are on. We agree with Mr. Rockefeller that the form of baptism is a matter of no great importance and we are very much disposed to the view that it might help our Baptist brethren to broaden out somewhat; but we must confess that it challenges our admiration to see that there were men present on this occasion with strong enough convictions about religious matters to tell a multi-millionaire that if he did not like the teachings of their Church he ought to get out. This is better than fawning at the feet of men of large means as some churchmen are given to doing.

PERSONAL AND OTHER NOTES.

Rev. J. M. Alford, writing from Mangham, La., says: "I am well pleased with my new charge. The outlook is hopeful."

Have you joined the Red Cross? If not, you should do so at once. We must prepare to care for our soldier boys when they need nursing and medical attention.

In a note to the Editor last week, Bishop Hoss stated that his health was continuing to improve. This will be gratifying news to thousands within the bounds of Southern Methodism.

Our First Church at Baton Rouge, La., has advanced the pastor's salary from $2000 to $2400. This church is being served by Rev. C. A. Batle, who is now entering upon his fourth year.

Rev. J. H. Moore thus reports, under date of December 20: "We have just arrived at Gloster, our new field of labor, and the people have given us a nice reception. The outlook is encouraging, and we hope to have the situation in hand soon."

We are indebted to the following friends, to whom acknowledgment has not elsewhere been made, for two or more subscriptions sent in within the past few days: Mrs. Bettie Diggs, Acona, Miss., 10; Brother J. A. Regan, Humphreys, Miss., 4.

A correspondent sends us the following wedding notice: "Miss Emma Hooper and Mr. Eddie Spence, of East Baton Rouge Parish, were married at the Amite River bridge, near Baton Rouge, on December 18, at 8 o'clock p. m., Rev. J. S. Rutledge officiating."

Rev. Thomas Mills, of Pickes, Miss., in a business letter to our office, appends the following note: "We have reached our new home and have been received in a royal manner. We have never been thrown with a more cordial and lovable people. Everything indicates a good year."

A note from Rev. F. D. Van Valkenburgh orders his Advocate sent to Biloxi, Miss. We are pleased to know that our esteemed brother, who, since he left New England, has been tarrying at Huntsville, Ala., is again near New Orleans, and we hope soon to meet him face to face.

Sister Laura L. DeLap, of Natchez, Miss., in renewing her subscription to the Advocate, takes time to add a few kindly words concerning the paper, which are highly appreciated. May Heaven's richest blessings be vouchsafed to her and the other inmates of her home during the coming year.

"We are on the job, and are getting started off nicely, though the extremely cold weather shut us in for a time." So writes Rev. E. B. Daniel, of Cedar Grove, La. Brother Daniel calls for some extra copies of the Advocate, which means, of course, that he is interested in the circulation of the Conference organ.

It is stated that a plan has been agreed upon by the Southern Methodist pastors in New Orleans by which there will be an exchange of pulpits on the second Sunday night in each month. It is proposed in this way to let all the Methodists of the city become acquainted with the several ministers of our Church serving charges here.

Rev. H. W. May, presiding elder of the Baton Rouge (La.) District, writes: "I am now snugly housed in the district parsonage and will soon begin work." The Methodists in the Baton Rouge District are fortunate in having Brother May for their leader. He does not spare himself in promoting the interests of the Church and Kingdom.

Rev. J. H. Holder, presiding elder of the Sardis (Miss.) District, in forwarding his first round of appointments, says: "I have been busily at work since the Annual Conference, except for a few days when I was sick and shut in. After Christmas every day will be taken. I think that we are getting well started now. I hope that things will run smoothly."

Mrs. R. F. Harrell writes as follows from Waterproof, La.: "We are now about settled in our new home. We found here a comfortable, well-furnished parsonage, and a very cordial, hospitable people." We feel sure that the Methodists of the Waterproof charge will be delighted with Brother and Sister Harrell when they have come to know them.

We are indebted to Rev. V. C. Curtis, presiding elder of the Greenville (Miss.) District, for the following item of news: "Rev. W. R. Lott, the popular pastor at Merigold, Miss., is the first preacher in the district to report concerning his assessments for Home Missions and Delegates to the General Conference, both claims being paid in full." Good for Brother Lott!

From Ackerman, Miss., Rev. C. A. Parks writes: "The people of this charge have received us very kindly. We are domiciled in the parsonage, and, while housekeeping is a new experience with us, we are thoroughly enjoying it. The people of Ackerman gave us a 'pounding' a few nights ago, and from the way things look they do not expect us to 'Hooverize.' The outlook for a good year seems promising."

We take the following from a letter to our office from Rev. A. T. McIlwain, of Senatobia, Miss.: "We landed here on Saturday, December 1, and we find that we are in a fine town and among choice people. All the other churches dismissed their congregations last night, that they might worship with us, and we had a large crowd in attendance at our service. There is a broad field here, and we are pleased with the outlook.'

We acknowledge, with thanks, the reception from our church at Deerford, La., of an invitation to the union Christmas service to be held in that community, on December 25. The service was arranged to consist of appropriate exercises by the young people, beginning at 10:30 o'clock a. m., and a sermon at 11 a. m. by Rev. S. E. Wasson. This invitation was happily worded, and had attached to it a small holly leaf. We dare say that the occasion was an enjoyable and profitable one.

December 19 marked the tenth wedding anniversary of Rev. and Mrs. W. W. Holmes, of New Orleans. Quite a number of members of the Carrollton Avenue Church, which Brother Holmes once served as pastor and near which he now resides, called to pay their respects in honor of the occasion, bringing with them a considerable assortment of tin ware. Mrs. Holmes was a New Orleans young lady, having been reared in the section of the city known as Carrollton.

Millsaps College will hereafter have a quarterly bulletin—a capital idea. The first issue is on our table, brimful of interesting matter. We congratulate President Watkins and his co-workers on this forward movement, which will doubtless prove to be greatly beneficial to the College. One of the most interesting features of this first number is an article by Prof. Harrell, entitled "Millsaps Men in the Service of Their Country," which gives a long list of sons of the institution who have been called to the colors.

We take from a New Orleans paper the following dispatch: "Dr. J. C. Ballard, of Biloxi, Miss., who was assigned to a medical corps at Honolulu with the rank of captain several months ago, has been promoted to the rank of major and assigned to duties at Fort Ruger, Honolulu. Major Ballard saw service in the Philippines." Dr. Ballard, as he is known in these parts, is an active Christian worker, being at the time that he re-entered the military service the lay leader of the Seashore District.

Mrs. A. A. Brewer, of Liberty, Miss., renews her subscription to the Advocate and thus writes: "We are urged by the government to 'Hooverize' and economize, but I cannot begin with my Church paper. I passed my 74th birthday on December 14, and I cannot tell how long I have been a subscriber to the Advocate; but I now feel that my family need its weekly visits more than ever. We have been vitally interested in the question of unification, and are with you on that issue, which we hope will soon be settled for good."

Rev. L. L. McCain, our pastor at Hammond, La., was in the city last Monday, and paid the Advocate office a visit. He reports that "the Hammond Methodist Church has just completed its most prosperous year. There were seventy additions to the Church during the year. More than twice as much was paid for all purposes as in any preceding year. Our Hammond Church enjoys the distinction of being one of the two churches in the Baton Rouge District to pay everything in full, First Church, Baton Rouge being the other. Our denomination is the only Protestant denomination of thirteen operating there a self-supporting church, judging from all information available."

TWENTY YOUNG MINISTERS TO BE EDUCATED.

To the Methodists within the bounds of the Mississippi Conference:

With the assistance of a few princely laymen, we shall inaugurate a plan to keep at least twenty young ministers at college, giving each $150 a session. We are maturing the plans so that we will have the men and the cash by September, 1918. Our desire is that each young minister assisted shall be able to graduate. I shall give at least eight years to this work. By God's help, this shall he the work of my humble life. I am very happy over the prospect. Prepare to help us.

I. W. COOPER.

Brookhaven, Miss., December 17, 1917.

A GOOD EXAMPLE.

(Rev. A. W. Turner, Supt. of the Louisiana Anti-Saloon League, sends us the following letter from a superannuate member of the Louisiana Conference, with a request for its publication. The brother in question has certainly set a fine example for others. We should now rally to the support of the Anti-Saloon League in this State, with a view to getting the national prohibition amendment adopted by the State Legislature.—Editor of Advocate.)

"Rev. A. W. Turner, Shreveport, La.

"Dear Brother Turner: "You will find enclosed for the Anti-Saloon League $3.50. The Conference being liberal to me this year, I desire to show my appreciation of their kindness hy adding some more to my usual contribution to the cause you represent.

"I pray that you may have abundant success in your noble work. Sincerely yours."

AS DR. LOVETT SEES IT.

Pretty soon all of the Annual Conferences of our Church will have heen held except the Baltimore, which comes along in March of next year. It is noticeable how few, comparatively, have been the memorials sent up to the General Conference. Among those that have been passed hy Annual Conferences are some that concern matters on which the General Conference has acted. It is not probable that these will stand any better chance next may than they have in the past. It is also noticeable that last year almost every Conference had something to say in the form of resolutions concerning naification. Some of the papers adopted were very colorless and really meant nothing except that the bodies adopting them stood by the Oklahoma recommendations concerning unification. At this round of the Conferences, so far as we now recall, the question of unification has not been brought up. The interest in that matter has been of late months confined chiefly to the columns of newspapers and the mention made has been mostly along the lines of prophecy as to what is going to take place. It looks very much as if the plans proposed and agreed upon by the Joint Commission will not go. Some other plan may, but the plan agreed upon now will hardly be favored by either the Methodist Episcopal or the Methodist Episcopal Church, South. And as we have more than once before said, the Negro will not be the only obstacle in the way of the accomplishment of what some of the members of the Joint Commission desire. When the matter is pnt squarely before the Churches some men will hear voices they have not heard. If out of the present status either Church emerges without irritations that will seriously hurt, it will he cause for much thanksgiving.—Wesleyan Christian Advocate.

A GREAT RECORD.

The Salvation Army, which has just completed a drive for $200,000 for war work, will open another campaign in January for a million dollars. Each State will be called upon for a quota and good prospects are announced. In the last drive it was stated that the mail carriers had gathered $47,000 of the $200,000 secured.

THE OBJECTS OF THE NEW ORLEANS CHRISTIAN ADVOCATE PIANO CLUB.

Briefly stated, the object of the Club is to knock the bottom out of piano prices without knocking the Quality out of the Pianos. Cheap instruments, as ordinarily marketed, are unfortunately cheap in Quality as well as in Price. The difficult problem which confronted the founders of the Club was "How can we supply 'Quality' Pianos to our Club members at 'Cheap Prices?" The problem would have staggered the average piano dealer who sells pianos in the same old way that his father and grandfather sold them.

The Club has proven a tremendous success because its organizers had faith in the power of the principle of co-operation, intelligently and honorably conducted. They knew that quite a large part of the money paid for pianos represented waste, pure and simple. They therefore built their plans with a view to cutting out the waste in marketing pianos, for they knew that the piano-buyer was paying for that waste.

If your home needs a good Piano or Player-Piano you can make a tremendous saving by clubbing your order with those of ninety-nine other members in a big wholesale factory transaction which will give you the lowest price and the most convenient terms that are possible under and considerations. Write for your copy of the Club's catalogue, which contains full particulars, descriptions of the numerous styles of instruments and letters of commendation from those who have secured their instruments through the Club in former years. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club, Atlanta, Ga.

Note: In addition to the numerous styles of new Pianos and Player-Pianos, we are now able to offer Club members some rare bargains in used instruments which have been thoroughly renewed in our Atlanta Repair Factory. Write for descriptive price list if interested.—Adv.

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 38 years of successful use. *Send postal for Descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada.

LEXINGTON, KY., BUSINESS UNIVERSITY (Inc.)

BUSINESS, SHORTHAND, TYPEWRITING, TELEGRAPHY. Diploma. Positions. Special Department for Women. 40 years experience. 20,000 successful graduates. Beautiful City.

Address WILBUR R. SMITH, Lexington, Ky.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Obituaries.

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries. tinct fonslengthi vbgkqj shrdlu shrdlu

Mrs. ANNA R. SMITH, wife of W. S. Smith, was born on July 17, 1867, and departed this life on October 25, 1917. She joined the M. E. Church, South, in 1876. She leaves a husband and seven children to mourn her departure. Mrs. Smith was loved by all who knew her. She had been in failing health for several years. No one had more to live for than this pure, noble woman. Sister Smith was a public-spirited woman, having interested herself in the advancement of the public welfare and in the success of every worthy cause. She was an ardent Methodist. She loved her Church and did much to extend the kingdom of God. Her days are numbered, but her work is not ended. It will "follow." We have buried the frail body of our sainted dead and beloved friend, but the music of her useful and beautiful life can never be silenced. Our aching hearts go out in tender sympathy to the deceased husband and children. May the God she loved and worshiped comfort and sustain them in this sad hour of trial!

Her pastor,
R. H. BARR.

ALTON TUCKER MILLICAN was born on October 11, 1902, near Deerford, La., and died on September 23, 1917. He possessed a patient, sunny disposition, and had many friends of his own age, among whom he was a general favorite; but he was never boisterous or rude. There was a quiet dignity about him and a manliness far beyond his years. He had been reared almost in the shadow of the Deerford Methodist Church, and was a member of the Sunday school, and a Boy Scout. He had in him the elements of success. He had already captured some fine prizes at agricultural fairs. His was a life of quiet helpfulness. He did his part in life manfully and well. We laid his body away in the family lot in the Deerford cemetery, amid a host of sorrowing friends and loved ones. His patrol of Boy Scouts were the pallbearers. His going away grieves our hearts, for we miss the brightness of his presence and his manly little form and face, but we comfort one another with the thought that he is with the Master. He leaves his mother, four sisters, and a brother, with a host of friends and relatives, to mourn their loss. May God in his abundant mercy comfort them!

His friend and pastor,
J. B. FULTON.

"WHO IS TO BLAME?"

Having been a member of the Louisiana Conference for ten years, and having been a close observer and student of human nature, the above question has come to my mind hundreds of times. That our Church is falling far short of her duty in Louisiana, I believe no one will douht, and that there are thousands of souls being lost every year because of this fact, I think all will admit.

Our system of Church government is the best in existence, hut it is very greatly abused. There are often unrest and dissatisfaction among the laity and ministry. Is this right? Should it be? Is there a remedy?

To the first question, I should say it is wholly wrong.

To the second, let me venture the assertion that hy all means it should not he; and to the third question, I verily helleve there is a remedy.

Who is to blame? Some, for example, will say our Bishops are to blame; others are inclined to put the blame on our presiding elders. I don't helieve either the Bishops or presiding elders are very much at fault. I think that the appointments are made hy the Bishops and presiding elders with no other thought than to do the hest they can under the existing conditions, hoping to advance the kingdom of our Lord.

I suppose that while I am writing this article, Bishop Murrah is reading the appointments of the Louisiana Conference. And woe be unto him and his cabinet when they have read and heard from them! Some preachers will feel sorely afflicted. They will, no doubt, think that the Bishop and his cabinet have made many mistakes, and have been unjust to many a pastor, all of which, I think, is untrue.

But who is to hlame? I am persuaded that the chief reason why our Methodism is failing to do her duty in advancing the kingdom of our Lord is that neither the laity nor ministry of our Church are not as pious as they should be. Where is the layman who prays daily for his pastor, and who does his best to help the pastor in his work? Are there not too many laymen who look for the shortcomings and failures of their pastor, and who, when they discover a mistake, run to Brother A. B. and others and speak of it in an unbrotherly way? And when the presiding elder comes around, are there not some who go to him with complaints against the pastor, and yet who, when they meet the pastor, are all smiles—everything is lovely and harmonious, and the pastor is the greatest fellow in the land? And does not the pastor sometimes, after listening to the flattery of the king official of his charge, go away patting himself on the hack, feeling assured that he is doing very great work? Poor hlind man! He fails to detect the deceit that is heing shown.

Again, have not instances been known where the stewards made a hard pull at the end of the year, and who, after everything was paid in full, bragged on the pastor, telling him he ought to return by all means; and yet they made it a point to see the presiding elder or write him and his colleagues at Conference that it would never do to send Brother A. back?

Just here is the only criticism I would make, if any, of our presiding elders. I sometimes think it would be best if they would make the officials talk to the pastors as they do to them.

But I verily helieve that practically all of the trouble will he over when we come to the point where we, as pastor and laymen, can work together, understanding each other, praying for each other, loving one another and doing good one to the other.

If we he hrethren, why not work together as such. Hypocrisy and flattery will never advance the kingdom of our Lord. Souls are never saved hy the laymen of our Church making the pastors as Jullus Caesar, or Christ, and themselves playing the part of Brutus or Judas Iscariot.

Brethren of the minlstry and the laity, the inevitahle has heen done in our Louisiana Conference. Let us as pastors not blame the good Bishops and his cahinet, but go to our fields of labor, have an understanding with our officials, then pray and lahor, and have faith in God, as if every unsaved man in our charge depended on us. May our good Lord abundantly hless us during the coming year!

Brethren, pray for me.
Yours fraternally,
F. R. POWER.

Shreveport, La.

MARRIED.

Mr. CLYDE C. BEARCH and Miss ETHEL C. OLIVER were married at the Texas Avenue Methodist parsonage on Sunday afternoon, Dec. 16, 1917. The hride is one of Shreveport's charming young ladies, and the groom is one of Uncle Sam's young men. The writer officiated.

FRANCIS R. POWER.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calhouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2183
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

WHEN CONTEMPLATING A JOURNEY
NORTH or EAST
the service via the
Southern Railway System
will be found
DEPENDABLE and SATISFYING

TWO TRAINS DAILY TO CINCINNATI

Lv. New Orleans -	8:15 a.m.,	7:00 p.m.
Ar. Birmingham -	6:50 p.m.,	6:15 a.m.
Ar. Chattanooga -	10:55 p.m.,	10:35 a.m.
Ar. Cincinnati - - -	9:15 a.m.,	8:50 p.m.

THROUGH TRAIN TO
Knoxville, Washington, Philadelphia and New York.

Leaevs New Orleans daily at 7:00 p. m.

For tickets, sleeping car reservations and detailed information apply to
CITY TICKET OFFICE
211 St. Charles Street
Telephones Main 3442 and 4792
J. R. WELLS, Division Passenger Agent, New Orleans, La.

LOUISIANA RAILWAY and Navigation Company
THE SHORT LINE
Between
NEW ORLEANS,
BATON ROUGE
ALEXANDRIA,
SHREVEPORT.

Electric-lighted Pullman Buffet Sleepers.

Through Tickets to all Points in the West and Northwest.

All Trains Arrive at and Depart from Terminal Station, Canal St.

Tickets, Reservations and Information at
CITY TICKET OFFICE,
709 Gravier Street Phone, Main 184

L&A RAILWAY
The Popular Route
LOUISIANA & ARKANSAS RAILWAY CO.

Affords Fast Daily Freight and Passenger Service Between
HOPE, STAMPS, ARK.; SHREVEPORT, SIBLEY, WINNFIELD, ALEXANDRIA, LA., and VIDALIA, LA., and NATCHEZ, MISS.

Also the Best Route Between Louisiana Points, as well as Points Beyond in
TEXAS, ARKANSAS, OKLAHOMA, and MISSOURI.

Write nearest Representative or the Undersigned. Always glad to serve you in any way.

Remember, our SOLID STEEL PASSENGER EQUIPMENT Adds Safety to your trip.

When you route your Shipments via L. & A. Ry. they are given attention and hurried through.

C. F. Schmidt, A. G. F. & P. A., Texarkana, Ark.
B. S. Atkinson, Traffic Manager, Texarkana, Ark.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Holly Springs Dist.—First Round.

Ashland, at Liberty, Jan. 1.
Waterproof, at Waterproof, Jan. 2.
Abbeville, at Abbeville, Jan. 3.
Holcomb, at Spring Hill, Jan. 4.
Randolph, at Sarepta, Jan. 5, 6.
Paris, at Paris, Jan. 6, 7.
North Main and Taylor, at North Main, p. m., Jan. 7.
Byhalia, at Byhalia, Jan. 9.
Pott's Camp, at Pott's Camp, Jan. 9, 10.
Red Banks, at Victoria, Jan. 12.
Toccopola, at Laf. Springs, Jan. 13.
Oxford, at Oxford, p. m., Jan. 13.
Oxford Ct., at Oxford, 10 a. m., Jan. 14.
Mt. Pleasant, at Mt. Pleasant, Jan. 18.
Coffeeville and Bethlehem, at Coffeeville, Jan. 19, 20.
Holly Springs, at H. S., p. m., Jan. 20.
Lamar, at Early Grove, Jan. 26, 27.

District stewards will meet at First Church, Water Valley, Tuesday, January 8, 2:30 p. m.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round.

Tupelo, preaching, Dec. 16; Q. C., Jan. 7, p. m.
Shannon, at S., preaching, Dec. 23, a. m.; Q. C., Jan. 22.
Prairie, at P., preaching, Dec. 23, p.m.; Q. C., Jan. 14.
Amory and N., at Nettleton, preaching, Dec. 30; Q. C., Jan. 29.
Okolona, Jan. 6, a. m., Q. C., Jan. 8, p. m.
Verona, at V., Jan. 6, p. m., 7, a. m.
Okolona Ct., at Grady's Chapel, Jan. 12, 13.
Aberdeen, Jan. 12, p. m., Jan. 17, p. m.
Vardaman, at V., Jan. 19, 20.
Houston, Jan. 20, 21.
Fulton, at Fulton, Jan. 23.
Calhoun City, at C. C., Jan. 26, 27.
Houlka, at Concord, Jan. 27, 28.
Algoma, at Algoma, Feb. 2, 3.
Pontotoc, Feb. 3, 4.
Tremont, at New Bethel, Feb. 5.
Montpelier, at Prospect, Feb. 9, 10.
Houston Ct., at Mecedonia, Feb. 10, 11.
Smithville, at Greenbrier, Feb. 16, 17
Nettleton Ct., Feb. 17, 18.
Greenwood Springs, at Greenwood Springs, Feb. 23, 24.
Buena Vista, at Buena Vista, Mar. 2, 3.

THOS. H. LIPSCOMB, P. E.

The district stewards will meet in the Methodist Church at Aberdeen, on Thursday, Jan. 10, at 2 p. m.

Greenville Dist.—First Round.

Tunica, at Tunica, Dec. 23, a.m.
Evansville and Dubbs, at Evansville, Dec. 23, p.m.
Duncan, at Duncan, Dec. 30, a.m. and p.m.
Greenville, Jan. 6, a.m.
Leland, Jan. 6, p.m.
Gunnison, at Gunnison, Jan. 13, a.m.
Glen Allan, at Glen Allan, Jan. 13, p.m.
Jonestown, Jan. 20, a.m.
Lula, at Lula, Jan. 20, p.m.
Clarksdale, Jan. 27, a.m.
Cleveland, Jan. 27, p.m.
Shelby, Feb. 3, a.m. and p.m.
Benoit, at Pace, Feb. 10, a.m.
Boyle, at Boyle, Feb. 10, p.m.
Rosedale, at Rosedale, Feb. 17, a.m.
Friar's Point, Feb. 17, p.m.
Hollandale and Shipman's Chapel, at Hollandale, Feb. 24, a.m.
Shaw, Feb. 24, p.m.

Preaching at the hours indicated above. The business sessions of the quarterly conferences will be arranged so as to suit the convenience of the official members.

The district stewards are called to meet at the Methodist Church in Greenville on Tuesday, Jan. 15, at 11 a.m.

V. C. CURTIS, P. E.

Durant Dist.—First Round.

Pickens, preaching Dec. 23.
Coila ct., at Coila, preaching and conference Dec. 29.
Sidon and Cruger, at Sidon, preaching and conference Dec. 30.
Tchula, preaching and conference, Dec. 30 and 31.
Lexington, conference, Jan. 4.
Ebenezer ct., at Hebron, Jan. 5 and 6.
Durant, Monday night, Jan. 7.
Kosciusko, Tuesday night, Jan. 8.
Vaiden and West, at Vaiden, Jan. 13 and 14.
Hesterville ct., at Shiloh, Tuesday, Jan. 15.
Pickens ct., at Pickens, Thursday, Jan. 17.
Black Hawk ct., at Black Hawk, Jan. 19 and 20.
Acona, afternoon and night, Jan. 20.
Sallis ct., at Sallis, Jan. 26 and 27.
Kosciusko ct., at Ethel, Jan. 27 and 28.
Poplar Creek ct., at Center, Jan. 29.
McCool ct., at Liberty Chapel, Feb. 2.
Ackerman ct., at Ackerman, Feb. 3, 4.
Chester ct., at Chester, Feb. 5.
Louisville, at Louisville, Feb. 9 and 10.
Noxapater ct., at Noxapater, Feb. 10 and 11.
High Point ct., at Center Ridge, Feb. 12
Kilmichael ct., at Kilmichael, Feb. 16 and 17.
Eupora and Maben, at Eupora, Feb. 17 and 18.
Mathiston ct., at Mathiston, Feb. 19.
Bellefontaine ct., at Bellefontaine, Feb. 20.

The district stewards will please meet me at Durant on Thursday, Dec. 20, at 2:15 p.m. Let each pastor kindly notify the steward of his charge of the date of the meeting, and urge his attendance.

W. W. MITCHELL, P. E.

Corinth Dist.—First Round.

New Albany, Dec. 16, 17.
Booneville, Dec. 23, 24.
Iuka, Dec. 30, 31.
Chalybeate, at Campground, Jan. 5, 6.
Myrtle, at Myrtle, Jan. 12, 13.
Sherman, at Blue Springs, Jan. 14.
Rienzi, at Rienzi, Jan. 19, 20.
Dumas, at Dumas, Jan. 23.
Ripley ct., at Bethlehem, Jan. 24.
New Albany ct., at Ecru, Jan. 26, 27.
Wheeler, at Wheeler, Jan. 30.
Mantachie, at Mantachie, Feb. 1.
Mooreville, at Allen's Chapel, Jan. 2, 3.
Booneville ct., at Oakgrove, Feb. 6.
Guntown and Baldwyn, at Saltillo, Feb. 10, 11.
Iuka ct., at H., Feb. 14.
Burnsville, at Burnsville, Feb. 15.
Corinth ct., at Mt. Carmel, Feb. 16, 17.
Marietta, at Marietta, Feb. 19.
Kossuth, at Kossuth, Feb. 21.
Hickory Flat, at Hickory Flat, Feb. 23, 24.
Silver Springs, at Mt. Carmel, March 2, 3.
Golden, at Dennis, March 6.
Tishomingo, at West Side, March 7.

The district stewards of the Corinth District will meet at the First Methodist Church in Corinth on Jan. 18, 1918, at 10:30 a.m.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Columbus, Central, preaching, Dec. 23.
Cedar Bluff, preaching and Q. C., Dec. 29, 30.
Caledonia, at Mt. Pleasant, preaching and Q. C., Jan. 5, 6.
Columbus, First Church, Q. C., Jan. 8.
Columbus, Central, Q. C., Jan. 9.
Artesia, Q. C., a.m., Jan. 10.
West Point, Q. C., p.m., Jan. 10.
Cochrane, preaching and Q. C., Jan. 13, 14.
Starkville, Q. C., Jan. 15.
Sturgis, Q. C., Jan. 16.
Longview, Q. C., Jan. 17.
Macon Ct., at Salem, preaching and Q. C., Jan. 19, 20.
Macon, preaching and Q. C., Jan. 20, 21.
Brooksville, Q. C., Jan. 21.
Mashulaville, Q. C., Jan. 22.
Shuqualak, preaching and Q. C., Jan. 26, 27.
Crawford, preaching and Q. C., Feb. 2, 3.
Mayhew, preaching and Q. C., Feb. 3, 4.
Sturgis, at Bethel, 3d Sunday, preaching, Feb. 9, 10.
Mashulaville, at Mt. Hebron, preaching, Feb. 16, 17.
Longview, preaching, Feb. 23, 24.

The district stewards are called to meet in the Methodist Church at Artesia, on Thursday, Jan. 3, at 2 o'clock p. m.

W. L. DUREN, P. E.

SELF DEFENSE

DEFEAT BACKACHE AND KIDNEY TROUBLE WITH ANURIC.

Many people in this section, as elsewhere, have suffered from rheumatism and kidney trouble and have found Anuric to be the most successful remedy to overcome these painful and dangerous ailments.

The lucky people are those who have suffered, but who are now well because they heeded Nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pierce's called "Anuric." You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as Bright's disease, diabetes or stone in the bladder.

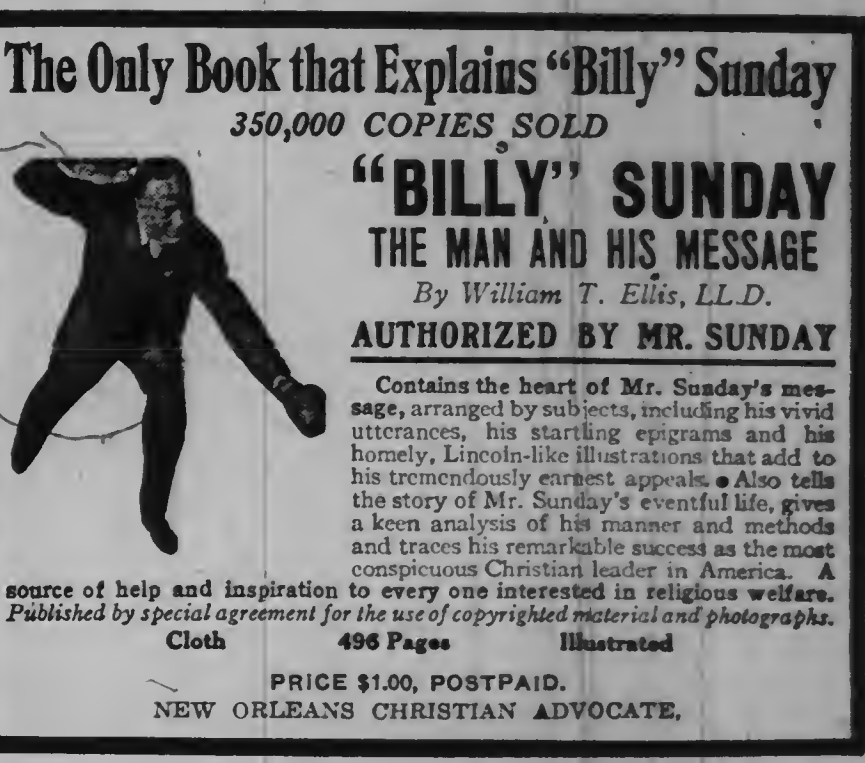
To overcome these distressing conditions you should take plenty of exercise in the open air, avoid a heavy meat diet, drink freely of water and at each meal take Dr. Pierce's Anuric Tablets (double strength). You will, in a short time, find that you are one of the firm indorsers of An-u-ric, as are many of your neighbors.

Send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package.

SYLACAUGA, ALA.—"I have used the Anuric Tablets for the kidneys and they surely did give good results. I have also used the 'Pleasant Pellets' for the liver and they have done me a great deal of good. I can recommend Doctor Pierce's medicine as mighty fine." —G. A. RAGSDALE.

ATHENS, GA.—"I had been complaining with my back for 10 years and had tried a great many remedies. Of course, I was not completely down but it was very painful through my spine. I tried Anuric and found complete relief. Now I can lift 100 lbs. and over, where before I could scarcely get up when I stooped to tie my shoe."—J. W. ANDERSON, 347 Augusta Ave.

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker. Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.


The Only Book that Explains "Billy" Sunday
350,000 COPIES SOLD
"BILLY" SUNDAY
THE MAN AND HIS MESSAGE
By William T. Ellis, LL.D.
AUTHORIZED BY MR. SUNDAY
Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. A source of help and inspiration to every one interested in religious welfare.
Published by special agreement for the use of copyrighted material and photographs.
Cloth 496 Pages Illustrated
PRICE $1.00, POSTPAID.
NEW ORLEANS CHRISTIAN ADVOCATE,

CLEANS THE BLOOD TONES THE NERVES

The gratifying results attending the faithful use of the new medicinal combination, Hood's Sarsaparilla before eating and Peptiron after eating, are seen in purer blood, stronger nerves, improved condition of the whole system.

They are results that make this course of treatment the most economical for sufferers from impure, impoverished blood, weak, unsteady nerves—no other accomplishes so much for each cent expended.

Hood's Sarsaparilla and Peptiron aid each other, and to take both is to derive a four-fold benefit.

If a laxative is needed in connection with them, the gentle and thorough Hood's Pills should be used.

Sunday School

NEW TEXT BOOKS FOR SUNDAY SCHOOLS.

Japan is to be the special subject for missionary lessons and programs in the seventeen thousand Sunday schools in Southern Methodism in 1918. A series of three text books, each covering a quarter's work, has been prepared for this purpose and will be widely used. "Japan, the Key to the East," is the book for Seniors: "Heroes of Faith in Japan" is for Intermediates; and "Boys and Girls of an Island Empire" will delight the Juniors.

Expense and labor have not been spared in the production of these studies. Dr. Pell, of Richmond, Va., the well known Sunday school writer and commentator, was employed to produce them, and spent months in collecting the necessary data and putting it in the most striking and attractive form. There has been prepared also a book of programs for primaries entitled "About Litle Folks in Japan," which will be invaluable in laying the foundations of missionary interest in the hearts of the little tots.

The books for Seniors and Intermediates are 20 cents each, pupils and teachers using the same book. Those for Juniors and Primaries are 10 cents each, and 25 cents for Teachers' Handbooks to correspond. No class or Sunday school will make a mistake in substituting one or more of these books for one quarter of the regular lessons. Last year a similar series on China was studied and more than 20,000 copies were sold. A much wider use of the series on Japan is expected. They are printed and sold by Smith & Lamar, our publishing agents.

"A Handful of Facts About Japan" is prepared for the use of missionary workers, Sunday school officers and teachers. It is for free distribution. Write the Board of Missions, 810 Broadway, Nashville, Tenn.

Calendar for the Sunday School.

A beautiful and attractive calendar, setting forth Japan as the Sunday school field for 1918, has been prepared for our seventeen thousand Sunday schools and will be mailed to each before the beginning of the new year. The Board of Missions searched everywhere to secure the most beautiful pictures of Japanese scenes, and one of these choice illustrations will appear on each page of the calendar. This calendar will meet a long felt need. It will call attention to all special days in the Sunday school—Mothers' Day, Children's Day, Rally Day, Missionary Day, Promotion Day, Christmas, Easter, etc. It will tell what special literature and supplies are available for use on these special days and where they may be had. On every page will appear a statement of some missionary need to which Sunday schools may make their contributions. These should be frequently read and emphasized. Home Mission Day for the Mexicans in Texas will also have special attention. The calendar will tell us of the needs of that great company of people and how the Sunday school can help. It is desired that every school make large use of the calendar and that it may bring a pointed missionary message to two millions of people each month.

J. W. SHACKFORD.

IT MAY BE SO.

A certain old colored man was complaining bitterly of the extravagance of his wife. "Dat ole woman," said he, "is allus askin' fo' money. She is de mos' 'stravagant woman dat ever lived. Ev'ry day she want money fer somethin' or other—now this, now that, now somethin' else. She make me poor dis way, dat's what she will." "Why, Uncle Josh," queried his listener, in a surprised tone, "your wife doesn't appear to be extravagant. She dresses plainly. What does she spend so much money for?" "Well, boss," replied the old darky, "you see, it's dis way. I aint give her any yet!" Every congregation has its chronic complainer who thinks the Church is entirely too costly an institution, that it makes too many demands, financially, upon him. It is quite within the bounds of the possible that were the truth known such would be found to bear some spirit of kinship to Uncle Josh.—N. W. Christian Advocate.

A SOUTHERN PRODUCT.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.—Adv.

AN ILLUSTRATION.

In crossing the Atlantic some years ago we were overtaken by a gale of wind. The roar and confusion was terrific. The spray from the crests of the waves blew upon the face with almost force enough to blister it. The noise of the waves howling and roaring and foaming was almost deafening. But when I stepped into the engine-room everything was quiet. The mighty engine was moving with quietness and stillness in striking contrast with the roar without. It reminded me of the peace that can reign in the soul while storms and tempests are roaring without.—C. G. Finney.

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from SHUPTRINE COMPANY, SAVANNAH, GA.

W. S. S.

Join the Red Cross Now!

Have you sent in your Dollar for Membership yet?

IF NOT, WHY NOT?

Electric Lights and Appliances

Make the home more comfortable. Electric Toasters and Percolators all help to make the breakfast a delightful prelude to the day's work.

Wire Your Home for Electric Service Now! **Phone Main 2950,** while the matter is before you.

New Orleans Railway & Light Co.

201 BARONNE STREET

A PROGRESSIVE PESSIMIST.

A pessimist was enumerating the trials and troubles of the Church. Speaking of the problem of attendance upon prayer meeting, he said: "Some years ago it was the bicycle that kept folks away from Church; later it was the automobile, while in the future it will be the flying machine. Then Church members, as they fly over the church spire, will look down—

" 'And shout while passing through the air,
Farewell, farewell, sweet hour of prayer.' "

—N. W. Christian Advocate.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

SOME THINGS NEEDED.

Teachers and parents need three P's in their lives: prayer, patience, and perseverance. In guiding the lives of their children they will find three other P's of very real help: preparation, purpose, and presentation. We suggest that you spend a few minutes upon each of these words, in connection with your troublesome children, and what you want to develop in their souls, and see how greatly they widen your conception of their needs and your power to help them.—Christ Church Messenger.

Port Gibson Dist.—First Round.

Mayersville, at Mayersville, Dec. 30, 31.
Rolling Fork, at Rolling Fork, Dec. 31.
Anguilla, at Anguilla, Jan. 1.
Vicksburg, Crawford Street, Jan. 6, 7
Port Gibson, Jan. 9.
Natchez, Jan. 13, 14.
Washington, at Washington, Jan. 13, 14.
Oak Ridge, at Oak Ridge, Jan. 19, 20.
Vicksburg, Gibson Memorial, Jan. 20, 21.
Silver City, at Louise, Jan. 23.
Fayette, at Fayette, Jan. 27, 28.
Harriston, at Harriston, Jan. 27, 28.
Nebo, at Greendale, Jan. 29.
Roxie, at Knoxville, Feb. 3, 4.
Gloster, at Gloster, Feb. 4, 5.
Utica, at Utica, Feb. 10, 11.
Woodville Circuit, at Woodville, Feb. 17, 18.
Woodville Station, Feb. 17, 18.
Centerville, at Centerville, Feb. 19.
Hermanville, at Hermanville, Feb. 23, 24.
Rocky Springs, at Rocky Springs, Feb. 25.

The district stewards, the pastors and lay leaders are requested to meet at Port Gibson on Tuesday, January 8 for the ordinary work of the district stewards, followed by a pastors' and laymen's conference. The district stewards' meeting will be at 11 o'clock a. m., and the pastors' and laymen's conference will be held in the early afternoon, so that all may return home by the afternoon trains.

M. B. SHARBROUGH, P. E.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

The prompt and positive action of this simple, inexpensive home-made remedy in quickly healing the inflamed or swollen membranes of the throat, chest or bronchial tubes and breaking up tight coughs, has caused it to be used in more homes than any other cough remedy. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex (60 cents worth), into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. You then have a full pint—a family supply—of a much better cough syrup than you could buy ready-made for $2.50. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, and is known the world over for its promptness, ease and certainty in overcoming stubborn coughs and chest colds.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

RECIPROCITY.

There is an intimate and vital connection between the grateful and the trusting spirit. The thankful becomes the trustful spirit in view of what seems privations, losses and adversities. The plains of sand seem to be in more need of rains than the cultivated fields and gardens. Yet when the rains fall on the sandy plain, there are no signs of refreshing there; but when they fall on the grass or grain or flowers, all these things, as if responsive, revive and rejoice in the blessing—which is an emblem of human life.—Edwin Pond Parker.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the ruptnre has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pulleu, Carpenter, 862D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Mount Olive, at Mize, Jan. 5, 6.
Magee, at Magee, Jan. 9.
Hattlesburg Circuit, at Petal, Jan. 12, 13.
Collins, at Collins, Jan. 16.
Williamsburg, at Williamsburg, Jan. 19, 20.
Purvis and Mission, at Purvis, Jan. 23.
Hattiesburg, Main Street, Jan. 26.
Hattiesburg, Broad Street, Jan. 26.
New Augusta, at New Augusta, Feb. 3, 4.
Hattiesburg, Court Street, Feb. 6.
Eucutta, at Eucutta, Feb. 9, 10.
Heidelberg, at Vossburg, Feb. 10, 11.
Silver Creek, at Silver Creek, Feb. 13.
Blodgett, at Blodgett, Feb. 16, 17.
Lucedale, Feb. 18.
Prentiss, at Prentiss, Feb. 23, 24.
Sumrall, Feb. 25
Oloh, at Oloh, Feb. 26.
Seminary, at Seminary, Feb. 27.
Taylorsville, at Taylorsville, Mar. 2, 3.
Ellisville, at Ellisville, Mar. 6.
Richton, Mar. 8.
Leakesville, at Leakesville, Mar. 9, 10.

The district stewards are called to meet at the Main Street Church, Hattiesburg, Thursday, Jan. 3, at 1 o'clock p. m. Let all the pastors who can conveniently do so come for a pastors' Conference. W. B. JONES, P. E.

Brookhaven Dist.—First Round.

South and East McComb, at East McComb, Dec. 30.
McComb, Centenary, Dec. 30, 31.
Tylertown, at Tylertown, Jan. 5, 6.
Magnolia, Jan. 13, 14.
Fernwood, atFernwood, Jan. 13, 14.
Meadville, at Bude, Jan. 20.
Gallman, at Bethesda, Jan. 26, 27.
Crystal Springs, Jan. 27, 28.
Foxworth, at Summer's Chapel, Feb. 2, 3.
Monticello, at Monticello, Feb. 3, 4.
Wesson, at Wesson, Feb. 9, 10.
Brookhaven, Feb. 10, 11.
Summit, at Summit, Feb. 17.
Topisaw, at Topisaw, Feb. 23.
Adams, at Auburn, Feb. 24.
Bayou Pierre, at Center Point, Mar. 2, 3.
Hazlehurst, Mar. 3, 4.
Barlow, at Brandywine, Mar. 9, 10.
Scotland, at Bethesda, Mar. 16, 17.
Bogue Chitto and Norfield, at Bogue Chitto, Mar. 17, 18.
Pleasant Grove, at Pleasant Grove, Mar. 20.
McCall's, at McCall's, Mar. 24.

The district stewards are called to meet in the Methodist Church at Brookhaven, January 9, 1918, at 1:30 p. m. The pastors of the district are cordially invited to this meeting.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Meridian, Seventh Ave., Dec. 16.
Meridian, Poplar Springs, Dec. 23.
Meridian, Hawkin's Memorial, Dec. 23.
Meridian, Fifth Street, Dec. 30.
Meridian, Central, Dec. 30.
Meridian, East End, Jan. 6.
Quitman and Hlwannee, at Q., Jan. 6, 7.
Daleville, at Daleville, Jan. 12, 13.
Lauderdale, at Lauderdale, Jan. 13, 14.
DeKalb, at Pleasant Ridge, Jan. 15.
Moscow, at Hopewell, Jan. 16.
Meridian Ct., at Oak Grove, Jan. 19, 20.
Pachuta, at Pachuta, Jan. 20, 21.
Vimville, at Coker's Chapel, Jan. 22.
DeSoto, at DeSoto, Jan. 26, 27.
Bukatunna, at State Line, Jan. 27, 28.
Scooba, at Scooba, Feb. 2, 3.
Porterville, at Porterville, Feb. 3, 4.
Shubuta, Feb. 9, 10.
Matherville, at Poplar Springs, Feb. 11.
Waynesboro Ct., at Hebron, Feb. 16.
Waynesboro, Feb. 17, 18.
Enterprise and Stonewall, at Enterprise, Feb. 24, 25.

The district stewards will meet in East End Church, Meridian, at 2 o'clock p.m., Thursday, December 20. The pastors are invited to attend this meeting.

GEO. H. THOMPSON, P. E

Seashore Dist.—First Round.

Logtown, Dec. 30.
Bay St. Louis, 7:30 p.m., Dec. 30.
Long Beach, 7:30 p.m., Dec. 31.
Hub, Jan. 6, 7.
Columbia, 7:30 p.m., Jan. 7.
Coalville and Mission, at C., Jan. 11.
McHenry and Howison, at H., Jan. 13.
Brooklyn and Bond, at B., 7:00 p.m., Jan. 13.
Saucier and Lyman, at S., 2:30 p.m., Jan. 18.
Gulfport, First Church, Jan. 20, 21.
North Gulfport and Miss. City, at N. Gulfport, 3:30 p.m., Jan. 20.
Wiggins, 7:30 p.m., Jan. 23.
Mentorum, at Alexander Memorial, Jan. 24.
Carriere and Picayune, at P., Jan. 27.
Pascagoula, Feb. 3.
Ocean Springs and Mission, at O. S., 4:30 p.m., Feb. 3.
Vancleave, at Vancleave, Feb. 6.
Biloxi, Main St., 7:30 p.m., Feb. 10, 11.
Americus, at Pleasant Hill, Feb. 15.
Moss Point, Feb. 16, 17.
Escatawpa, 2:30 p.m., Feb. 17.
Lumberton, Feb. 23, 24.
Poplarville, 7:30 p.m., Feb. 24.

The District Stewards are called to meet in our First Church at Gulfport on Jan. 3, 1918, at 2 o'clock p. m. The pastors of this district are cordially invited to meet with us.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Jackson, Rankin St., 11 a.m., Dec. 23.
Jackson, Capital St., 7:30 p.m., Dec. 23.
Jackson, Galloway Memorial, 11 a.m., Dec. 31.
Jackson, Millsaps Memorial, 7:30 p.m.
Edwards, at Clinton, Thursday, 9 a.m., Jan. 3.
Brandon, at Greenfield, Friday, 11 a.m., Jan. 4.
Florence, at Florence, Jan. 5, 6.
Hainesville, at Braxton, Jan. 6, 7.
Bolton, at Bolton, Jan. 12, 13.
Madison, at Madison, Jan. 13, 14.
Flora, at Flora, Friday, Jan. 18.
Satartia, at Mt. Olivet, Sat., Jan. 19.
Yazoo City, Jan. 20, 21.
Lintonia, 7:30 p.m., Jan. 20, 21.
Eden, Tuesday, Jan. 22.
Benton, Wednesday, Jan. 23.
Vaughn, at Ellison, Thursday, Jan. 24.
Sharon, at Sharon, Jan. 26, 27.
Canton Q. C., Friday night, Jan. 25; Preaching, 7:30 p.m., Jan. 27.
Terry, at Terry, Feb. 3, 4.
Camden, at Camden, Feb. 9, 10.
Fannin, at Hollybush, Feb. 16, 17.

The District Stewards are called to meet at Capital St. Church on Jan. 8 at 10:30. The preachers are called to meet with them for conference for work in the district.

J. M. MORSE, P. E.

Newton Dist.—First Round.

Lake and Hickory, at Lawrence, Jan. 6, 7.
Montrose, at Montrose, Jan. 13, 14.
Philadelphia, at Philadelphia, Jan. 18, 20.
Neshoba, at Cook's Chapel, Jan. 19, 20.
Raleigh, at Cedar Grove, Jan. 25.
Trenton, at Trenton, Jan. 26, 27.
Homewood, at Homewood, Jan. 27, 28.
Newton, Feb. 3, 4.
Laurel, First Church, Feb. 8.
Laurel, West End, Feb. 9, 10.
Laurel, Kingston, Feb. 11.
Rose Hill, at Homewood, Feb. 12.
Shiloh, at Shiloh, Feb. 15.
Clarksburg, at Forkville, Feb. 16, 17.
Forest and Morton, at Forest, Feb 17, 18.
Decatur, at Decatur, Feb. 19.
Bay Springs, at Bay Springs, Feb. 20.
Union, at Union, Feb. 23, 24.
Walnut Grove, at Walnut Grove, Feb. 27.
Carthage, at Bethel, Feb. 23.
Harperville and Lena, at Cantrell, Mar. 1.
Chunky and Meehan, at Chunky, Mar. 3, 4.

District stewards will meet at Newton on Thursday, Dec. 27, 1917, at 11 o'clock a. m.

W. L. LINFIELD, P. E.

"God wants us to be secure in our possessions that we should still be rich if every bank in the world should break."

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Rayne, Dec. 23.
Lafayette, Dec. 27.
New Iberia, Jan. 6.
Opelousas, Jan. 12, 13.
Eunice, 7:30 p.m., Jan. 13.
Indian Bayou, Jan. 19.
Crowley, Jan. 20.
Patterson, at Patterson, Jan. 26, 27.
Morgan City, Feb. 3.
Franklin, 7:30 p.m., Feb. 3.
Lake Charles, Feb. 9, 10.
Lake Arthur, Feb. 11.
Sulphur, Feb. 16, 17.
Gueydan, Feb. 24.
Evangeline, at Gold Dust, Mar. 3.
Meiville, Mar. 5.
Abbeville, at A., Mar. 10.
Houma and Lafourche, at H., Mar. 17.
Lockport, at Lockport, Mar. 18.

The District Stewards will meet in Lafayette on Tuesday, Jan. 15, at the Methodist Church. Let every district steward be present. Every pastor is likewise requested to be present, so that we can have a conference for planning for the year's work.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Queensborough, p. m., Dec. 19.
Cedar Grove, p. m., Dec. 20.
Vivian, a. m., Dec. 23.
Mooringsport, p. m., Dec. 23.
Noel Memorial, a. m., Dec. 30; p. m., Jan. 2.
Texas Ave., p. m., Dec. 3.; p. m., Jan. 9.
Logansport and Longstreet, at Logansport, p. m., Jan. 6.
Greenwood, Jan. 8, at 10 a. m., First Church, Shreveport.
Bossier City and Wesley, at Carroll Creek, a. m., Jan. 12.
Coushatta, at Powhattan, a. m., Jan. 13.
Mansfield, a. m., Jan. 20.
S. M. and Naborton, at N., p. m., Jan. 20.
Leesville, a. m., Jan. 27.
Many, p. m., Jan. 27.
Pelican, Feb. 3.
Pleasant Hill, at P. H., Feb. 9, 10.
Anacoco, Feb. 17.
Ida, a. m., Feb. 24.
Belcher, p. m., Feb. 24; 10 a. m., Feb. 25.
Grand Cane and G. C., Feb. 27.
Bayou Lachute, a. m., Mar. 3.
Shreveport, First Church, p. m., Mar. 3.
Noble, at Bayou Scie, a. m., Mar. 10.
Zwolie, p. m., Mar. 10.

The district stewards are called to meet Jan. 10, 1918, at First Church, Shreveport, at 10 a. m. The pastors of the district are invited to be present at this meeting.

C. D. ATKINSON, P. E.

Watch the Baby!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

ELECTRIC FAN IMPROVED.

In a new type of electric fan, the usual propeller blades are replaced by coils of sheet metal forming one cylinder within another. When in use near the ceiling, it gently sucks up the cool air near the floor and rapidly circulates it throughout the room. Its action is strikingly different from that of the propeller fan, which drives violently downward the heated air near the top of the room. The ventilating effect is claimed to be greatly increased, while the gentle draught, though cooling so effectively, is scarcely perceptible, and raises no dust from the floor. In halls and factories, or other closed spaces containing many persons, it is expected to yield especially favorable results.—Times-Picayune.

NORTH MISS. CONFERENCE.

Sardis Dist.—First Round.

Oakland, at Enid, Dec. 28.
Como, Dec. 30, 31.
Eureka Ct., at Mt. Olivet, Jan. 4.
Courtland, Jan. 5, 6.
Preachers' Conference, Sardis, Jan. 8, 9.
District Stewards, at Sardis, Jan. 9.
Hernando, Jan. 10.
Tyro, at Fredonia, Jan. 11.
Sardis, Jan. 11.
Sardis Ct., at Wesley's Chapel, Jan. 12.
Crenshaw, Jan. 13, 14.
Longtown, at Cypress, Jan. 16.
Senatobia, Jan. 20, 21.
Coldwater, Jan. 22.
Cockrum Ct., at Palestine, Jan. 23.
Wall Hill Ct., at Grub Hill, Jan. 24
Arkabutla, Jan. 26, 27.
Batesville, Jan. 30.
Horn Lake Ct., at Hind's Chapel, Feb. 2, 3.
Pleasant Hill, Feb. 9, 10.
Olive Branch, Feb. 10, 11.
Charleston, Feb. 17, 18.

J. H. HOLDER, P. E.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

Don't Wear a Truss

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

NUXATED IRON

You Can Tell the Women with Plenty of Iron in their Blood—Beautiful Healthy Rosy Cheeked Women Full of Life Vim and Vitality.

Dr. Ferdinand King, New York Physician and Medical Author, tells physicians that they should prescribe more organic iron—Nuxated Iron—for their patients—Says anaemia—iron deficiency—is the greatest curse to the health strength vitality and beauty of the modern American Woman.—Sounds warning against use of metallic iron which may injure the teeth, corrode the stomach and do far more harm than good; advises use of only nuxated iron, taken three times per day after meals. It will increase the strength and endurance of weak, nervous, run-down folks 100% in two weeks time in many instances. *Dispensed by all good druggists.*

This HANDY FLASHLIGHT FREE!

To Our Customers!

You can get without a penny of cost, the handiest, most valuable addition to your camping equipment you ever saw—a BRILLIANT ELECTRIC FLASHER! Sells at all stores for $1.00. Worth many times that to any trapper for finding traps after dark! — For coon hunting!—etc.! We'll also tell you why we can pay

Highest Prices for FURS

Why our big company can get more money—and therefore can pay you more money for your furs! How we will positively get you your cash 24 to 48 hours quicker! Positively send your money same day! How we save you big money on express charges, by living close to you! A postal brings full details. Write today!

American Exporting & Fur Mfg. Co. Dept. 61 425-427 Decatur Street New Orleans, La.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

ATTENTION!

Please note the change in our address, and send all communications for this department to Waterproof, La.

NEW SUPERINTENDENT OF STUDY AND PUBLICITY FOR NORTH MISSISSIPPI.

Miss Margaret Leach, of Holly Springs, has been selected to succeed Mrs. S. F. Riley as Superintendent of Study and Publicity. It was with deep regret that we learned of Mrs. Riley's resignation from the work, for she was so capable and always so ready to render any assistance to us. We shall miss her efficient service as well as the cheeriness which radiated from all of her communications. We pray God's richest blessings upon her in her new field of labor.

To the new Superintendent, Miss Leach, we extend a hearty welcome, and we feel sure that her work in this department will prove helpful, and that she will be of especial value to the women of her Conference.

PROGRESS IN THE PHILIPPINES.

The Uninted States took over the Philippine Islands about seventeen years ago, and almost immediately Protestant missionaries entered the newly-opened door. Twelve years ago the Evangelical Union was organized for the purpose of securing economy, comity and efficiency in the service of God in the archipelago. Some of the results of this effort are revealed in the following figures: There are today 160 evangelical missionaries in the islands, and a large number of Filipino native helpers. Over 200 young men are in the mission schools preparing for Christian work. There are six mission schools exclusively for women; four boarding schools for boys; six mission printing plants, and twenty student dormitories. There are now over 75,000 evangelical church members and as many more adherents. There is a Young Men's Christian Association building for Americans; one for Filipinos in Manila, another for Filipino students, and a very successful army branch at Fort McKinley. There are two Protestant orphanages, eight hospitals and twenty dispensaries in the islands, operated by the evangelical missions. The American and the British Foreign Bible Societies distributed over 100,000 Bibles and Testaments last year in the Philippines, printed in twenty languages and dialects. This is in a land where, twenty years ago, it was a crime for Filipinos to own or read a copy of the Bible, and where a colporteur was imprisoned and then deported for selling the Scriptures.—The Missionary Review of the World.

ATTENTION, AUXILIARY OFFICERS.

A beautiful new Year Book has been issued for use in adult auxiliaries; it contains interesting programs for every meeting in the year. You cannot afford to be without it. Price five cents a single copy, or forty cents a dozen. Order at once from the Home Base Secretary, 810 Broadway, Nashville, Tenn.

MURINE Granulated Eyelids, FOR YOUR EYES
Sore Eyes, Eyes Inflamed by *Sun, Dust* and *Wind* quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes.
No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c. For *Book of the Eye*—Free. Ask Murine Eye Remedy Co., Chicago

INTERESTING ITEMS FROM ST. MARK'S HALL, NEW ORLEANS, LA.

Nov. 4 was a happy day for the Italian church. Eight new members were received.

Nov. 6.—A Junior Campfire group was organized from the younger members of the senior group.

Nov. 11.—Thirty-three members of the Sunday school attended the great Sunday School Rally at the First Methodist Church on St. Charles Ave. They were delighted with the beautiful building and the inspiring program.

Nov. 19.—The students of the "Home Service Institute" of the Red Cross visited St. Mark's Hall. A lecture on the work was given by the head resident, after which they were personally conducted through the building.

Nov. 20.—All of the volunteer helpers were entertained at St. Mark's Hall. It was the first meeting of all the groups. There were present the pastor, Sunday school superintendent, teachers, physicians, musicians, scoutmaster, Industrial School workers, and those of the Domestic Science Department. Besides the program arranged, other interesting features were given. Before leaving, all joined in singing "America."

Nov. 25.—The Junior Missionary Society gave its Week of Prayer program. Fourteen children had a part in the exercises. The Gulf Coast work and Medical Missions in China were well presented by children dressed as deaconesses and missionaries.

Supplies.

A box of towels was received from the Woman's Missionary Auxiliary of Slidell, La. Two subscriptions for magazines have been received for the new reading room. The supply of clothes in the store-room is very low. A hint to the wise.

Statistics.

Number of visits made, 383; visits to institutions, 9; visits received, 250; number telephone calls, 200; enrollment at cooking classes, 20; average attendance at Campfire, 13; average attendance at Story Hour, 77; average attendance at sewing school, 77; at Sunday school, 62; library books loaned, 78.

Clinics.

Number general clinics, 9; number old patients, 290; number new patients, 150; total number patients, 440. Number eye clinics, 3; new patients, 27; old patients, 31; total number patients, 58. Visits by nurse, 25; visits received by nurse, 55; vaccinations, 22.

Receipts.

Sewing School, $1.85; Supply Store, $10.10; Clinic dues, $17.20. Total, $29.15.

SOME ACTIVITIES FOR WAR RELIEF.

The St. Joseph Wesley House reports the following: "At the first call for knitters in the early spring a club was organized at the Wesley House. Through hot weather and everything else that has come, pressing demands for both time and money, the work of knitting for the Navy League has been going on. Until the first of August yarn was supplied by the club, but since that time it has been furnished by the League. During the last two months the following garments have been finished and sent in: Twenty-eight vests, five scarfs, eight helmets, six pairs of wristlets.

THE MERIDIAN WESLEY HOUSE.

The Mothers' Club of the Wesley House at Meridian, Miss., with other mothers of the neighborhood, are knitting and sewing for the Red Cross. The meetings are held at the Wesley House, but some take their work home with them. The Hearthfire girls are knitting squares for the soldiers' blankets. This shows the heart of the women of our cotton mill districts.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.—Adv.

DRINKING FOUNTAINS.

Spouting drinking fountains have been hailed as a great sanitary advance, but tests at the University of Minnesota of seventy-seven fountains of fifteen different types have shown all to be possible sources of infection. H. A. Whittaker, of the Minnesota State Board of Health, reports that in eighteen buildings piped with germ-free water 80 per cent of the fountains and the water from 11% of them contained streptococci, the genus of microorganisms that includes germs of pneumonia, erysipelas and other diseases. All fountains having vertical discharges, the lips of users came in contact with them or the water fell from the user's lips back into the supply. A new kind of fountain projects the water at an incline, and has an overhanging shield, and this prevents the drinker from touching either the fountain or the water falling near the supply. This fountain and all water from it were kept free from streptococci.—Times-Picayune.

Cleanliness.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poisons, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar mineral water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 17-J, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

LUZIANNE coffee
and Good Cheer go together like Possum and Sweet Potatoes

"When It Pours, It Reigns"

BECAUSE Luzianne makes the best-tasting cup of coffee you ever drank. It's roasted just right. The fragrance—you can't forget it. And the flavor is delicious.

Coffee-lovers know that Luzianne just *hits the spot*, for it's full of punch and pep.

If you don't think that this good old Luzianne is worth what you paid, then tell your grocer and he'll give you back every cent.